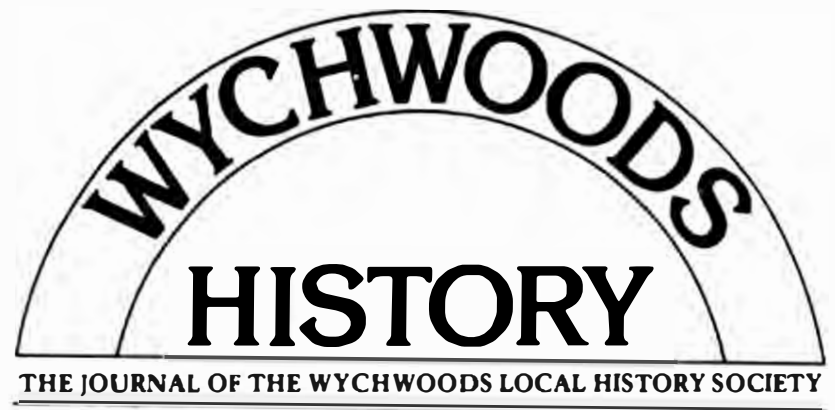


WYCHWOODS HISTORY

THE JOURNAL OF THE WYCHWOODS LOCAL HISTORY SOCIETY



Number Ten, 1995



WYCHWOODS
HISTORY
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Editorial

It is fitting that this, our tenth issue, contains articles touching upon two anniversaries. With the ending of World War Two fifty years ago this year, Jessie Hunt's story is a poignant reminder of the experience of countless child evacuees, although her time in the Wychwoods seems to have been a happy one. One hundred years ago this year saw the beginning of the first democratically-elected parish councils such as we know today, and we can see how Milton and Shipton each responded to the challenge.

The Hearth Tax study group have produced the second part of their findings, bringing immediacy to village life in the seventeenth century. Tom McQuay continues to elicit vivid medical history from local records, and Beryl Schumer has sent us valuable comments on the identity of the medieval Wychwood foresters.

We are fortunate to be able to publish some more personal memories of Shipton from the lively pen of Dorothy Brookes who lived in the village some eighty years ago, and we are also pleased to welcome Anthony Cronk, one of our newer residents, as a journal contributor.

The Society has about 170 members, of whom 12 live outside the County of Oxfordshire, and a further 6 overseas, mostly in the Antipodes. Many of our out-of-area members are particularly interested in tracing their family history and have past links with the Wychwood villages. It is very pleasing to include Alison Schenk's summary account of her own growing interest and researches. One of her ancestors was an Elizabeth Whiting, possibly a relative of Mistress Whiting who paid the Hearth Tax in Shipton in 1662 - see Journal 9. Alison's article also illustrates the mutual benefit which local Societies can gain from such overseas contacts.

However, it must be remembered that the committee and members of our Society are merely interested amateurs, some busily engaged in their own investigations. We cannot undertake research in response to enquiries, but are happy to try to pass on information contained in the Society's own archives, or from local knowledge. To facilitate this, the enormous task of preparing a personal names index to our journals has just begun and members will be informed as soon as this is available.

It is always appreciated when enquiries are accompanied by a stamped addressed envelope. Overseas customers requesting copies of publications must send cheques in sterling and drawn on a UK clearing bank (or sterling postal orders which are available in Canada).

Margaret Ware
Editor

Jessie Hunt - Evacuee 1939-1945

JOHN RAWLINS

On 1st September 1939, after days of rehearsal, some of the children of Upton Cross School, Plaistow in the Borough of West Ham began their long walk to Upton Cross Station, for the first day of wartime evacuations had begun. The exact number of children is not known; only those who were sent to school on that morning were evacuated, but no list of them survives. However, among those children was Jessie Hunt, who walked with her friend and partner, Joyce Stone, both about five years old.

Neither Jessie nor Joyce nor anyone else in the country knew exactly where they were going when they boarded the underground train at Upton Cross, which they eventually left at Ealing Broadway station. Here they were ushered on to a GWR special train which left at 11.15 a.m. with a fixed destination. It drew into Chipping Norton station at approximately 3.15 p.m. It is reputed to be the longest train ever to have used the now-defunct station, and it needed several stops and starts before all the 800 children, teachers and helpers could alight. All were from West Ham, each with a label, gas mask and small container with personal effects. From the station the children from New City Road School went to the New Cinema (now Regent Squash Club) where they were sorted for billeting within the Borough of Chipping Norton.

The other children were taken by coach to the Town Hall for sorting. So far the school groups had kept together, with Jessie following the leader who held aloft a placard reading LCC - WH 70 - UPTON CROSS, the same information as that on Jessie's label together with her name and address. But now the Upton Cross School party had to be split up and divided into groups to fit into the coaches which would take them to villages in the western part of the Chipping Norton Rural District. Those bound for Milton and Shipton were taken to the Baptist Schoolroom at the top of Milton High Street where there was more sorting before being taken on foot or by car to their billets or foster homes.

Jessie and Joyce now became separated. Joyce was billeted in Milton, and Jessie and Irene Whybrow were found a billet with Mr and Mrs Turner at Springside, Trots Lane in Shipton. With no telephones in local schools and very few private telephones it was the duty of the School Leader of the evacuated children to send a telegram back to the school at Upton Cross where a notice was displayed to give parents some indication of the whereabouts of their school's party, now spread between Ascott, Shipton, Milton, Fifield, Idbury and Churchill. After an introduction to the foster parents, always called 'auntie' and



Evacuees from West Ham being led away from Chipping Norton station. Note the labels and gas masks. Photo by Frank Packer.

'uncle', the evacuee's first task was to write a postcard to its parents for, until its receipt, the parents had no idea of the exact location of their offspring.

Having come from London's East End where nearly every home had a piano, Jessie's earliest memory of her new home was trying to play the harmonium with no success and asking if the thing worked, being unaware of the pedalling action necessary. The day after her arrival, a Saturday, Jessie was given a few pence to go to buy sweets, the donors presuming she would make the short journey round the corner to Mrs Tubbs' shop in Upper High Street (now standing derelict). But Jessie had not recognised this as a shop and made her way to the centre of the village to shop, possibly at Avery's or Shipton Stores. As she had taken so long to make what should have been a short trip the foster parents sent out a 'search party'!

Slowly, Jessie and Irene adapted themselves to their new home and environment - from the closely-packed terraced houses, busy shopping areas and noisy buses, trams and trains to the quiet of a peaceful 1930s rural area now immersed in black-out. Initially, a great deal of time was spent exploring the area and searching for friends and neighbours, all on foot. But as time passed

the evacuees followed the example of the local children and learned to ride bicycles, a skill not too much used in West Ham. However Jessie's worst memory of that first term at Shipton was of the seemingly long journey up the garden path to visit the lavatory which was merely a wooden board over an open bucket. These visits became even less inviting as winter drew on - the 1939-1940 winter was the worst in living memory.

Parents and children were encouraged to keep in contact by writing, and it was also Government policy to promote visits by parents to the foster-homes, taking sufficient rations with them and not overstaying their welcome. In the early days of the war most of these visits were made by coach. Parents were discouraged from taking their children back with them, but this could not be enforced. Some of the children who came to Shipton on September 1st may well have returned to West Ham by the delayed start of the new term, 13th September, for there is no record of the initial number of arrivals.

When term began, Jessie and Irene were among the sixty-three Upton Cross children and five of their teachers who crammed into Shipton School with the ninety-plus local children and their five teachers. The task was almost impossible and a two-shift system was first proposed with Shipton children attending in the morning and the West Ham children in the afternoon, with the situation reversed the following week. The overcrowding was partially resolved by the use of the Red Triangle Hut (YMCA) in Ascott Road, where the entrance to Courtlands is now. In the Red Triangle the two groups of children, either evacuees or local, took turns to do their oral work, then taking it in turns to do their written work in the school buildings.

However, not all was going smoothly as it should, for the Upton Cross Heads now asked for the exclusive use of the Beaconsfield Hall for Upton Cross children only. Permission was granted. But there was another enforced change, for the Red Triangle Hut was deemed to be unsuitable for its use by children, and the Beaconsfield Hall now had to be used by both schools. Apart from the shuffling from site to site the evacuees also had to get used to constant rearrangement of their classes as evacuated children and their teachers gradually returned to West Ham. With the arrival of the 50th Northumbrian Division in this area in the middle of October 1939 the existing school arrangements were once more set awry, for the Military requisitioned both the Beaconsfield Hall and the Domestic Science building which stood in the school playground. As a result the evacuated and local children were now 'pooled' with both schools' children in five classes with nine teachers in the school buildings. Jessie had already found another complication as Shipton School was a Church of England school and, as her foster-parents were strict Nonconformists, she was never allowed, to her embarrassment and subsequent reprimand, to attend school on saints' days when the other children attended services in the church. The problem of religion manifested itself in other local schools too. The term dragged on, the school grew colder, and more evacuees returned to West Ham. By Christmas 1939 the number of evacuees was down from sixty-three to twenty-six. During the Christmas holidays Jessie and Irene were able to use the school buildings which were kept open as a meeting-place for evacuees under the



Mr and Mrs Tom Turner ('Uncle' and 'Auntie'), Jessie Hunt (left) and Irene Whybrow.

supervision of their own teachers.

At the start of the next term on 3rd January 1940, twenty-four of the twenty-six remaining evacuees and their teachers were taken to Launton near Bicester where they were re-billeted and subsequently attended the village school there. The reason given for this move was 'the unsuitable and insanitary conditions pertaining to this old building' at Shipton. The two evacuees left behind were Jessie and Irene who, together with the local children, still had to put up with 'the unsuitable and insanitary conditions'. Having lost all her evacuee school mates except one, Jessie now lost her old friend Joyce Stone, who returned to West Ham at the end of that month.

Gradually Jessie and Irene were assimilated into village life, albeit under a very strict regime in the foster home - for example, Jessie was not allowed to attend tap-dancing lessons as that was considered sinful. Jessie recalls the long walks from school and back during the lunch time for there were no school dinners then, although they were introduced at Shipton School in 1944. The school was cold in winter, sometimes with rooms below 32°F when the children were expected to continue working, but they were sent home once when the temperature reached 28°F. Parents' visits were eagerly awaited although petrol rationing had put an end to coach travel but, with the endowment of reduced fares, many now travelled by train. All manner of relatives arrived for a 'day in

the country' including Jessie's cousin who insisted on calling everyone 'me old cock sparrer' much to Jessie's embarrassment. After such visits there were the sad farewells at Shipton station and the long walk home.

One high spot in 1940 for Jessie and Irene was to be bridesmaids to the daughter of the foster-home, Muriel, at her marriage to John Wilkinson from RAF Brize Norton. Visits still had to be made to the outside toilet, bathing and hair washing was minimal although there were occasional searches for 'nits'. Jessie helped to clean the chapel next door in Trots Lane and to mow its lawn. She especially enjoyed harvest time when she took tea to her 'uncle' working in the harvest fields. By now she could also enjoy cycle rides to Brize Norton to visit Muriel and John Wilkinson. As time passed 'auntie' became ill, and when she was pushed out in her bath-chair there were usually arguments as to whether Jessie or Irene were doing their fair share of pushing. But 'auntie's' condition worsened until she was no longer able to cope with foster-children. Irene was found a new billet in Church Street, Shipton from which she subsequently moved to Fulbrook before returning to West Ham.

Through 1940 and into 1941 West Ham was considerably re-arranged by German bombs and to escape from the horrendous conditions many mothers



Jessie in Upper High Street, Shipton.

Jessie Hunt's letter home, April 1940. The wedding was the marriage of Muriel Turner to John Wilkinson.

SPRINGSIDE
SHIPTON-U-WYCHWOOD
29/4/40. OXFORD

Dear mum and dad,

THANK YOU VERY
MUCH FOR SENDING THE KNIFE
AND FORK AND SPOON. AND THE
NICE BROWN SHOES. WE HAD A
NICE DAY FOR THE WEDDING.
AND EVERY ONE SAID IT WAS A
VERY PRETTY WEDDING. I HEARD
THE CUCKOO SINGING THIS MORNING.
LOVE AND KISSES FROM JESSIE

evacuated themselves to the Wychwoods area - among them Jessie's mum. So Jessie now went to live with her mum in a rather dilapidated cottage (now restored as The Old Malt House in Upper High Street). Mrs Hunt found work cooking for the Land Army girls and Italian prisoners of war at Shipton Court, while Mr Hunt remained working in London.

Many evacuees complained of their lack of education in the war years due to constant changes of billets, schools and staffs, and being taught in inadequate buildings by unskilled teachers. Perhaps Jessie was more fortunate to have stayed in one school throughout the war, and to have been supported by two stable families. Jessie also worked hard, for on 26th May 1945 the Log Book of Shipton School records 'Scholarship - West Ham - Jessie Hunt'. But by then Jessie and her mother had already returned to West Ham on VE Day, 22nd May. The only evacuee to have remained in Shipton throughout the war, Jessie found a West Ham much changed from when she had left it more than five years previously and her Oxfordshire accent was not easily understood by the East Enders.

Shipton under Wychwood 1662

A Hearth Tax Study - Part 2

ANTHEA JONES, SUE JOURDAN, TOM MCQUAY AND
JOAN HOWARD-DRAKE

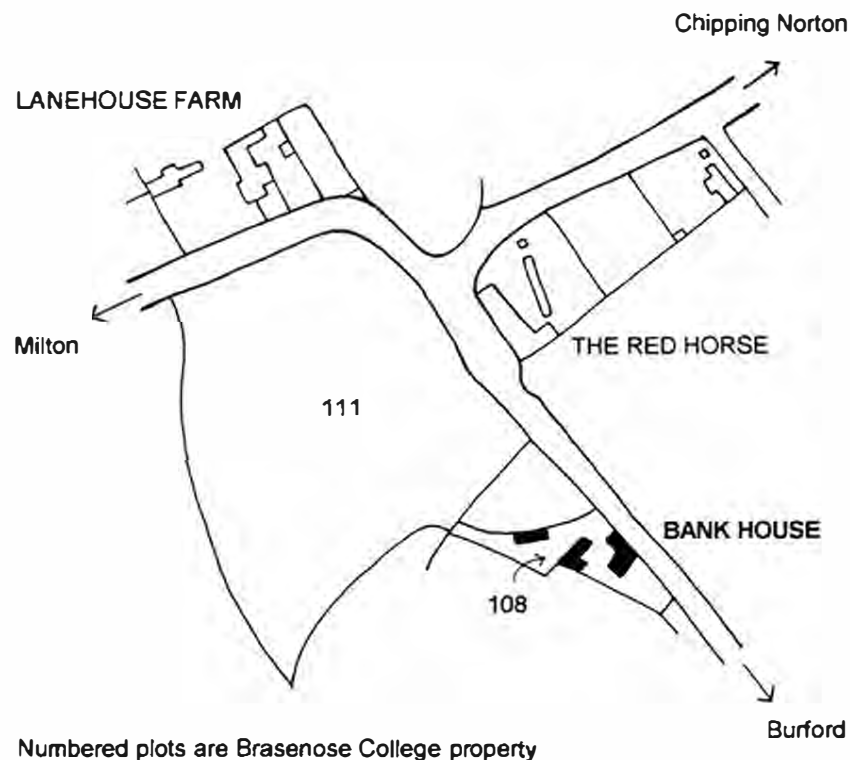
In Part 1 of our account of Shipton at the time of the Hearth Tax of 1662 published in *Wychwoods History* No. 9 (1994), we described sixteen of the taxable households. Part 2 continues with the reconstruction and portrayal of the remaining twenty-six families, who were farmers, artisans, labourers and some for whom we have no occupational information.¹ The tax was one shilling per hearth and a description of its operation and a complete transcript of the list were published in Part 1. The map and alphabetical list showing locations are printed again here for the convenience of readers, and a summary of household structure is given in Appendix 1.

Bank House and Bank Croft

As well as the property known as The Red Horse which we included in Part 1, Brasenose College also owned a second, larger property on the west side of High Street, now known as Bank House and Bank Croft. Because these properties could be identified, as also the Shaven Crown included in Part 1, it helped to establish the probable geographical sequence of the first entries in the 1662 Hearth Tax. A Brasenose College lease named **Dorothy Cooke** as tenant of a house, orchard and garden in 1662 (see plan) and she paid tax on three hearths.² Her name followed immediately after Richard Willett's at the Red Horse. Along with Widow Whiting at Upper House, Dorothy was the most important female head of household paying tax. Brasenose College archives record that Georgie Cooke was the tenant in 1547 and the family remained the tenants until 1794, 250 years of unbroken family succession, even longer than the Willetts at The Red Horse.

Dorothy's husband, James, had died in 1636, leaving his 'loving wife, Dorothe' with two sons and three daughters, the youngest only eight months old. James was described as a butcher in his will, but as a husbandman in the Brasenose lease, that is a tenant farmer. Both occupations are evident in the list of his possessions. He was wealthy, with £240 'ready money in his purse'. Three hundred years later this is still a large amount of cash, and in 1636 it was equivalent to many thousands. Notably, he had a 'study of books' (which was probably a set of shelves rather than a room), one of three men with books in our inventories. The house had a hall and two other rooms containing a bed, cradle and implements, a buttery and dairy house and a well-equipped kitchen. James Cooke had a musket and two other guns. Upstairs there was a principal

Map 1. The Bank House site in 1839. It was leased by the Cooke family from Brasenose College, Oxford for 250 years. From Oxfordshire Archives, the Tithe Rent Award for Shipton 1843, no. 342 (map dated 1839).



bedroom, a servants' room with two beds and a childrens' chamber - 16 pairs of sheets, a dozen tablecloths, a dozen pillow cases and 6 dozen napkins were stored here. Like Upper House, provision for two living-in servants shows the prosperity of this household. The butcher's shop was equipped with cleavers, and animals were slaughtered with a pole axe, an axe with a hammer on the opposite side to the blade. In the cheese house there were three hundred weight of cheese (336 lbs.), a pot of butter and 3 flitches (sides) of bacon; meat and cheese were apparently being sold together in 1636 as now. In the corn chamber there were wool and old wheat, barley and pulse; James died in August just as the new harvest was starting. The Queen Anne stone front to Bank House is later than the Hearth Tax, but the timber framed house behind this facade did exist in 1662, and the butcher's shop probably fronted the High Street. The northernmost range is more recent.

The barns contained £24 worth of corn; there were hay ricks, two ploughs with yokes for the oxen, 23 oxen, kine and heifers together worth £75, pigs, horses, poultry but only nine sheep. This is the only inventory to mention poultry. The complex of buildings on this site shown on nineteenth century maps supports the impression gained from the inventory of a varied and prosperous farming enterprise. The lease from Brasenose College, itemised in the inventory, was for a four-acre close of pasture with the house. The rest of the farm was leased from other landowners including a John Greene, possibly related to John Greene in the Hearth Tax list (see below). Dorothy's lease of 1651 was similarly worded to those that the Cooke family had had since 1547. In 1591 the corn rent was half a bushell of wheat and ten bushells of malt or their money value but during the seventeenth century this was altered to two bushells of wheat and a quarter (8 bushells) of malt. The money equivalent was set by the cost of corn in Oxford market. One year before the end of the lease a heriot was due, that is the best beast or, again, the equivalent in money. The tenant was responsible for all repairs but the College paid for great 'tymber and sleat'; the house must have been then, as now, roofed with stone slates.

In 1662, Dorothy Cooke's youngest son James may have been at home helping her. Stated to be of Shipton when he died in 1667, aged 31 years, no furniture was listed in his inventory apart from one coffer and a small amount of money. Nevertheless he was described as a yeoman and this shows that lack of possessions in inventories may mislead as to economic position. There is no record of his burial. By the terms of his father's will, he was to inherit the estate if his older brother Alexander had no male heirs.

Alexander Cooke had married Elizabeth Smart in 1654 and they were living with their three children in a four-hearth house somewhere in the centre of the village. Between 1655 and 1676 Elizabeth had eleven children altogether, including six boys. For 22 years each confinement would have been followed by some 15 months of breast feeding when another conception repeated the cycle. Alexander was said on the inventory to have died on 18 December 1680 and John Brooks and Henry Whiting listed his possessions. This house had a children's chamber, appropriately, and a 'pawler' downstairs. Curiously, Alexander's burial is recorded on 12 December 1680, apparently a few days before his death. Dorothy survived both her sons and was the lessee of Bank House from 1636 until 1681. There is no record of her burial although an inventory was made following her death in July 1681 aged about 75 years. The inventory gives the impression that she occupied only part of Bank House. The farming and butcher's business was possibly in the care of Dorothy's grandson, Alexander, who was sixteen when his father died and eighteen when Dorothy died in 1681 and he took over the Brasenose lease.

The relationship of Richard Cooke, also living in Shipton in 1662, to the other two Cooke families cannot be traced, nor is there any information about him except that he took the Protestation Oath in 1642 and his wife died in 1665. At the beginning of the century a Richard Cooke was said to be of Great Langley. The Cooke family have been difficult to reconstitute because of the inexplicably few entries in the registers. Strangely, in 1646 one Richard Cook

of Milton had his daughter 'baptised' 'without either sign of the cross or witnesscs'. There is only one similar entry in the parish registers, for Henry Jefferson's daughter the following year and this family is another about whom the registers are largely silent. (John Jefferson lived at Langley Mill in 1662 and is mentioned below). Both would appear to have been advanced Protestants, shunning all superstitious symbols. After the Civil War such folk were 'non-conformists', and did not attend the parish church even for the basic rites of baptism, marriage and burial.

On the Hearth Tax list between Dorothy Cooke at Bank House and Henry Whiting at the Crown, there is Mr Yeates with six hearths. For a tax payer living in a large house there is curiously little information. He was probably the Mr Peter Yates whose three children were baptised between 1650 and 1655. The 'Mr', a shortened form of 'Master', indicates that he had the status of a gentleman and so had a private income. His second child was baptised nine months after the first, also suggesting an affluent family which employed a wet nurse. It seemed possible that there was a connection between Mr Yates and the Principal of Brasenose College who was Thomas Yates DD at this time.³ Inspection of Bank House, however, indicates that while the timbers are very substantial, befitting someone of high status, there could not possibly have been Mr Yeates' six chimneys and Dorothy Cooke's three in the building, even including the block parallel to the street. Mr Yeates' house must therefore have been on the site of one or more houses between Bank House and the Shaven Crown. A further link to the Yates family was the marriage of Arabella Lacy, after Sir Rowland's death in 1690, to William Yates of Lincoln's Inn.⁴

There are two more tax payers for whom valuable information in inventories has been found. These are Thomas Patten with six hearths and John Greene with four hearths.

Lanehouse Farm

The first name on Nicholas Perry's list after Shipton Court was Robert Patten who paid six shillings. He was listed before the Brasenose properties of the Red Horse and Bank House. As it seems probable that the constable walked or rode round Shipton collecting the shillings, this would seem to place him at Lanehouse Farm. Part of the farmhouse is considered to be fifteenth century but it has been reduced in size. The four large beams in the wing housing the former upstairs retiring room or 'solar' suggest a prosperous owner in the two centuries before the Hearth Tax list.⁵ A Thomas Patten paid the same amount of tax in 1665, presumably on the same property, although there is no record of Robert's death. The family appears to have been new to Shipton and father and son probably moved here together. The baptism of Thomas' daughter, Margaret, in December 1661, is the first entry of that name in Shipton parish registers. There was thus a baby in the house when the hearth tax was paid and five more children were born between 1662 and 1674. Five were mentioned in Thomas Patten's will of 1686. This will suggests a commodious house and well-stocked farm. The house had eight rooms - the hall, kitchen, dairy-house and buttery with four chambers above. The total value of his effects was £113 14s 10d.



Lanehouse Farm, Milton Road, Shipton about 1930. The three large chimney stacks fit well with the six hearths taxed in 1662.

equivalent to perhaps £80,000 in 1994. There were wool and cheese in the best chamber as well as household goods and a 'gunn' in the hall.

John Greene's name on the Hearth Tax list precedes John Holland who was placed at the Old Prebendal House, described in Part 1. It is tempting to place John Greene at Court Farm, in Mawles Lane, which was owned by Sir Rowland Lacy. Frances and John Greene were named as occupiers of a messuage and three and a half yardlands at the time of Sir Rowland Lacy's sale of the Court to the Rades in 1663.⁶ This was one of Sir Rowland Lacy's more substantial farms. The present building is late seventeenth-century and a five-bay barn to the north is probably contemporary. John Greene was a trustee of the Crown Inn Charity and a yeoman and, judging by his inventory, had one of the largest and most prosperous farms in the village. He had seven children when the parish constable called for four shillings for four hearths, and his wife Frances was expecting another baby, born in December. He named seven children in his will made in 1688, all of whom had been baptised in Shipton church. Five of his

children's spouses were also mentioned in the will, although none of these marriages was registered in Shipton. The eldest, Mary, was unmarried and so was John, although he appears to have married after his father's death and had a child baptised in 1692 when he was 42 and another in 1694. John inherited all the farming equipment and the horses except one little chestnut nag which was presumably kept for Frances' use. Some of the household goods, including the jointed bedstead in the parlour chamber with its feather bed and bolster and yellow curtains and counterpane, and the 'great press' or cupboard were to remain to Frances, "my bosome friend my dear wife". This is another example, like the Cookes, of a companionate marriage. Daughter Mary received £5 and the other five children each received a token shilling.

The Greene family lived in a four-bedroomed house with hall, parlour, buttery, dairy house, kitchen, cheese chamber and malthouse on the ground floor. The inventory of 1690, taken after John Greene died on 2 December 1689, confirms the four hearths for which he paid in 1662, but in 1665 his payment was reduced to three shillings. Will and inventory convey an impression of a comfortably furnished house

Coldstone Farm

Leonard Owen should be included amongst the more prosperous farmers of Shipton. In his capacity as a Crown Inn trustee he was described as a 'yeoman', in the 1665 Hearth tax return as a 'gent' and in the parish registers he was given the title of Master.⁸ His status matches his eight hearths at Coldstone, which was one of two eight-hearth houses in the list, and second in size only to the Lacys at the Court. A nineteenth-century drawing and plan of Coldstone Farm, described as 'part of old house', shows a typical Cotswold stone house with a slated roof.⁹ By 1662 more affluent houses were tiled with stone slates although many of the older stone houses would have originally been thatched. The farmhouse is on the western side of Coldwell Brook, the boundary between Shipton and Ascott which runs through the grounds. The farm is technically in Shipton, although almost part of Ascott Earl. Leonard Owen, therefore, was obliged to attend Shipton Church and to pay his dues there. There is no record of Leonard's baptism, marriage or burial in the Shipton register but by 1662 he had brought six children from Coldstone to the church to be baptised. Two sons were born after this and all eight children appear to have survived. The average interval between his wife's confinements had been 2 years 4 months, the minimum interval being 1 year 10 months and the maximum 2 years 10 months, suggesting that breastfeeding acted as a contraceptive for about 2 years. However, regular child-bearing may well have taken its toll, as this mother of eight died three years after her last confinement, buried as 'Ovens Mary wid Cole-stone' in 1670. As she was described as a widow, Leonard must have pre-deceased her so there were eight orphans, the eldest nineteen and the youngest 3 years old. There is no further reference to the children. The only later entry is in the Ascott register, the marriage of Frances Owens to John Poole in 1673. Leonard Owens' daughter Frances would only have been eleven by this date.¹⁰

The Small Farmers

In contrast to the larger farm houses of the Cookcs, Greenes, Pattens and Owens, three modest houses of one-hearth tax payers can be described from their inventories. These are William Reason, John Ellins and William Parratt; two were called labourers but the inventories of all three are indicative of small-scale farming. All had enough possessions to require executors to be granted probate after their deaths. John Ellins had made a will but as the other two died intestate, bonds were taken out requiring an account of their goods to be presented.

William Reason brought four children to be baptised between 1641 and 1648; possibly only the youngest, aged 14, would have been living at home in 1662. The marriage register shows seven Reason alias Hucks/Hix weddings before 1637 and none after, but William is not amongst these. The register has 47 christenings before 1662 and only one after, and the last burial was Elizabeth Hux in 1687. As John Reason was stated to be a Quaker in 1685, this family may have rejected the Church of England after the Restoration. William Reason was described as a labourer on his inventory and he had a mare, a colt and a cow. His small number of household possessions together with his animals were valued at £9 10s. He may have lived in a one-roomed house as no rooms were specified in his inventory.

John Ellins had been baptised in Shipton and was 57 years old in 1662, but there are no other register entries apart from his burial in 1679. He described himself in his will as a labourer and he was not able to sign his name. His inventory also shows a modest cottage economy, with a cow and a pig and very few household effects valued at £13 12s, but £5 was a 'desperate' debt, that is one unlikely to be repaid. His one-roomed house had two beds and some brass and pewter. He asked his wife, Ane, as his executor, to bestow his goods and chattels after her life 'uppon some of my poorest relations', and so he and his wife were probably childless.

William Parratt must have been elderly in 1662, as his marriage had been registered in 1624. He died on 25 January 1664 and his goods and chattels were appraised by three inhabitants of Shipton, Hugh Candish, Edward Rickardes and Nicholas Perry the constable. His house contained one main room called the hall chamber, and also a hall, buttery and kitchen with a small room over the kitchen and a bedroom over the buttery. There was also a stable. The one taxable hearth was in the hall chamber where there were three spitts, three pairs of andirons and a fire shovell together with cooking pots and 17 pewter dishes. This room was presumably adjacent to the hall and was the family's one living room, containing two beds, four chests, a cupboard, a table, three chairs, two stools and a form as well as working tools (two spades and a mattock). Parratt's total estate was valued at £38 3s and he also had lent money; £14 18s 3d was due on a bond and from other just debts, a surprising amount of money for so modest an estate. Five bushells of wheat stored in the kitchen chamber suggest a small scale farmer but there was no livestock in this inventory so that William, in his old age, may have passed the working of the farm to a son. Earlier in the seventeenth century one John Parratt had had a cottage and six acres of arable

land.¹¹ This would have been a comparable holding to William Parratt's though no relationship can be established. Ninety babies of the Parratt family were baptised between 1600 and 1662 but William was the only Parratt Hearth Tax payer.

Edward Ricketts and Richard Shailer followed the last two described above at the end of the Hearth Tax list. Edward Ricketts was a widower when he married in 1642, and he took the Protestation Oath that year. Sixteen members of this family were baptised in the seventeenth century but none can be linked with him. The wife of a Richard Ricketts, a small farmer, was a dissenter in 1695, so this family, like William Reason's, may have ceased to attend the ceremonies of the Church of England. Edward Ricketts had three hearths although his liability was reduced to two in 1665. He was possibly fairly old in 1662 and he and his wife died within eighteen months of each other in 1667. He may have been the Edward Rickardes who appraised William Parratt's goods in 1664.

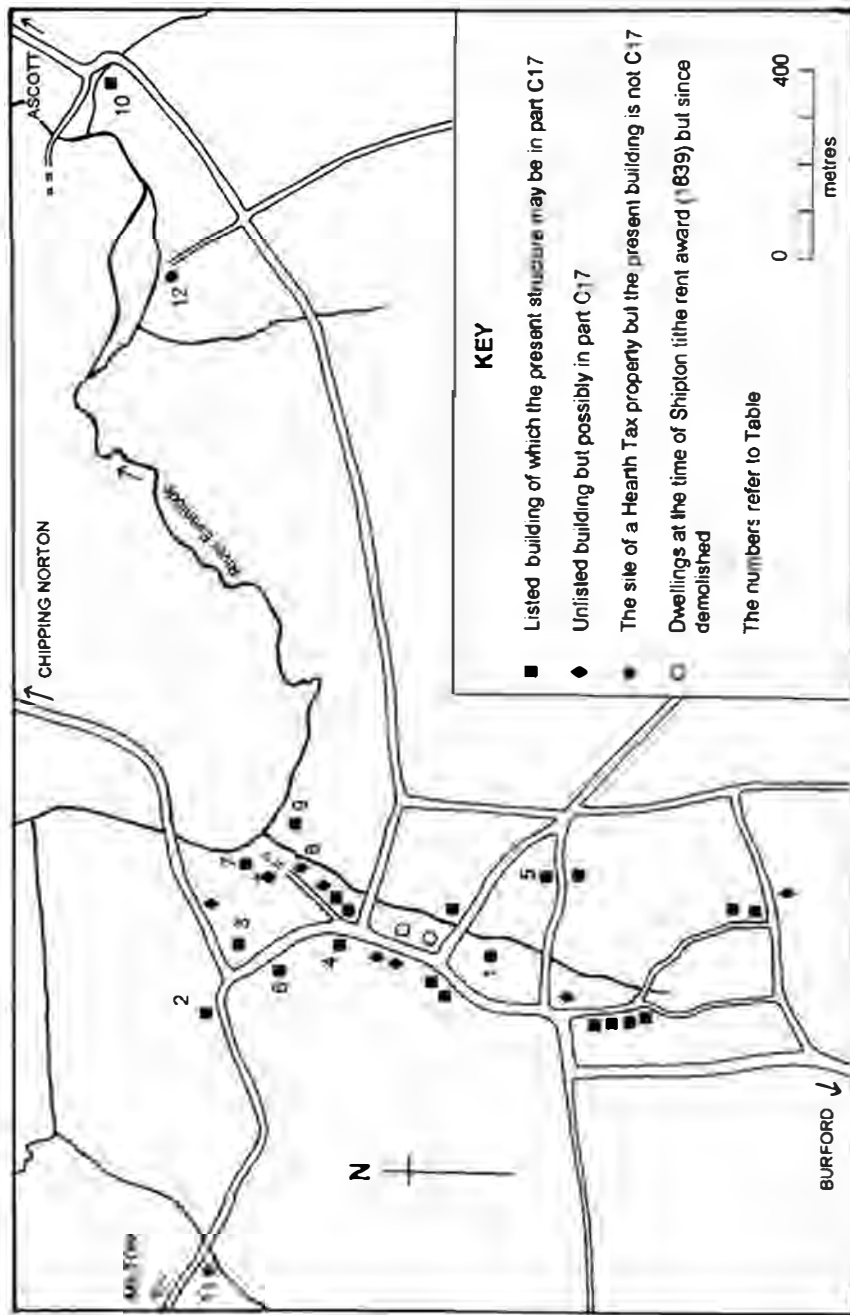
The last name on the Hearth Tax list is Richard Shailer. He was the only one of a large family to pay the tax. Forty Shailer/Shayler baptisms took place between 1600 and 1662 though many came from Lyneham and four were named Richard between 1603 and 1616. Three men of this surname signed the Protestation Oath in 1642. After 1661 Shailer entries in the registers cease except for the burial of a Richard Shailer in 1685. The Shailers, too, may have become dissenters after the Restoration.

These last four names occur on Constable Nicholas Perry's list after he had been to Coldstone and the two outlying mills. They may all have been at Upper End as at least three seventeenth-century houses still exist here: Cobblestones, Clinkers and Simon's Lea. Apparently dissenters clustered in Upper End where a Baptist Chapel was later built. Also at the end of the Constable's list is the entry 'Mistress Whiting for Collets 2s', which it has been impossible to elucidate, and no information has been found about John Yeevs with one hearth, despite researching Yeeles, Ives, Eiles and Eales.

The Millers

Nicholas Perry grouped together Richard Andrews and William Daniel who were both millers; each paid 2s for 2 hearths. Richard Andrews was at Poole Mill on the brook which forms the boundary between Shipton and Milton (the site of Prew's garage). It would appear that milling definitely ran in the family as Andrews were the millers in the seventeenth century on the River Evenlode at the mills of Bruern (Thomas in 1612), Ascott (Richard from c.1601-32), Langley (Richard the Younger 1621-28 and John 1629-32), and Poole Mill in Shipton (John 1635-46, Richard 1657-69 and John 1674-1680). They were also millers on the River Windrush at Taynton and another Richard died there in 1649 who had leased land in Milton from Sir John Lacy, Knight, and Dame Ladie Marie, his wife. In his will he bequeathed the lease of that yardland, after his wife's death, to his 'godson' Richard Andrewes, son of John Andrewes, who was at Poole Mill in 1662. The mill house at Taynton included a room over the fulling mill. It is not known if Shipton and Langley mills were also fulling

Map 2. Shipton showing the possible location of some of those who paid Hearth Tax in 1662.



Hearth Tax payers and their possible location

Name	No. of hearths	Location	No. on Map
Andrewes, Rd	2	Poole Mill	11
Brooks, Jh	8		
Browne, Rd	2		
Candish, Hugh Mr	3		
Chapman, Jn	1		
Cooke, Alex.	4		
Cooke, D th y	3	Bank Ho	6
Cooke, Rd	3		
Cowlinge, Jn	2	?nr Court	
Cox, Wm	4		
Daniel, Wm	2	Langley Mill	12
Eeles, Jn	1		
Ellins, Jn	1		
Greene, Jh	4		
Hall, Jn	3		
Hickes, Rd	5		
Holland, Jh Mr	4	Prebendal	7
Jefferson, Jn	1	Langley Mill	12
Kidwell, Mis	3	Crown Inn	4
Lacy, Rowland Sir	25	Court	1
Morton, Hy. Jun	1		
Morton, Hy. Sen	1	Luckins	
Owen, Leon. Mr	8	Coldstone	10
Parratt, Wm	1		
Patten, Rob.	6	Lane End Fm	2
Perry, Nich.	3		
Reason, Wm.	1		
Reeve, Hum.	1	Main Street	8
Reeve, Mark	1	Main Street	8
Ricketts, Ed.	3		
Savages, Mrs	3		
Self, Geo. Mr	5	Vicarage	9
Shailer, Rd.	1		
Weland, Wm	1		
Wells, Jn	4		
Whiting, Hy	6	Crown Inn	4
Whiting, Mis	5	Upper Fm	5
Willet, Rd	5	Red Horse	3
Willet, Wm	2		
Wisdom, Th. Mr	5		
Wyatt, Mr	3	?by Court	
Yeates, Mr	6		

mills or restricted to grain.

Richard's father, John, had brought six children to be baptised from Langley Mill before coming to Poole Mill in about 1634 and had signed the Protestation return in 1642. Richard was married before 1657 but not in Shipton and took over the mill from his father. He also had six children, all of whom appear to have survived despite the proximity of the mill race and the mill stones. Roger Andrews was baptised on 12 January 1662, the first entry in the register for the year of the Hearth Tax. He was the third child of the miller and by 1669 the family of six children was complete. In all 27 Andrews/Andrewes/Andros babies were baptised in Shipton Church between 1612, when Roger Andrews was the miller at 'Brewerne' Mill, and 1680, but none was married in the church of their baptism and there is no evidence that the Andrews were related to any other family in the parish.

William Daniel was at Langley Mill on the river Evenlode between Shipton and Ascott, which he had taken over from John Andrews when he moved to Poole Mill in about 1633. He brought five children to be baptised between 1635 and 1645 of whom three survived. His first daughter Anne died in infancy and the next daughter was buried as 'Anne Daniel of Langley' aged 26 years in 1665 so she was probably still living at the Mill in 1662. Her father died four months later. Although only one William Daniel is listed in the Hearth Tax, it appears that two adult generations lived and worked together at Langley Mill. There is no record of a William being baptised but one William Daniel married Frances Jefferson in 1662 and brought three children to be baptised in Shipton. **John Jefferson**, whose name appears next on the Hearth Tax list, was probably a relation. Both William Daniel and John Jefferson were 'discharged by poverty' in the 1665 Hearth tax. The implication is that John Jefferson had his own room and fireside at the mill at Langley until he died in February 1666. The last event in any of the registers for the Daniel family is the burial of William in 1669.

Returning to the centre of Shipton, several craftsmen can be located in Church Street. Humphrey and Mark Reeve each paid 1s for single-hearth houses. There is little information about **Humphrey Reeve**, except his burial in February 1666. The burial register also notes the death of 'Thomas Reeve son of Thomas of Warwickshire (whose wife lay in at his father's house at Shipton)' so Humphrey had a son, Thomas. **Mark Reeve** and Elizabeth Curtis were both residents of Shipton when they married in June 1647 and Mark was possibly another son of Humphrey. Mark Reeve bought two small properties next to the Vicarage from John Sparrowhawk in 1650 when he was said to be a blacksmith.¹² By 1662 Mark and Elizabeth had had four children, a son also called Mark and three daughters. They had two more children baptised after 1662 but the Reeves are not in the tax list of 1665. Mark died aged about 50 in 1673. When Mark junior died in 1722, he directed that his wife, Dorothy, should have half his dwelling house called 'The Dyrhouse' and a chamber over, a hovel, half the 'backside', and a garden and orchard 'next the Vickeridge house'.

The name **William Weland** preceded Humphrey and Mark Reeve's. There is no trace of this name in the parish registers. Was he perhaps an apprentice

blacksmith lodging with the Reeves but charged separately for his fireside? His situation seems similar to John Jefferson's at Langley Mill and this might help to explain why fewer names appear in the later Hearth Tax list, as some lodgers were omitted.

Richard Browne and John Chapman follow the Reeves and precede the vicar in the list, placing them, too, at the lower end of Church Street. **Richard Browne** came to Shipton from 'Old Woodstock' and married Mary Whitehore of Merrycourt or Merriscourt, in Lyneham, in 1646: it appears that she was only 16 years old, an unusually young bride. Her father was described as a gentleman and her brother inherited his property in 1661. In 1662 Richard Browne lived in a two-hearth house with his wife and six children and probably also his newly widowed mother-in-law; by 1665 he was excused from payment of hearth tax through poverty. When Mrs Whitehore died in 1668, she was said to be of Shipton; her name was written Jane Whiter in the burial register. Perhaps she had the use of a room as she had some furniture, a great 'joyne' chest, a side cupboard, two coffers and a trunk together with fire irons, kitchen equipment and linen. She had made loans of £172 and left £10 to her daughter Mary and £55 to Mary and Richard Brownes' seven children. Her executor was her son-in-law. Mary Browne died on Christmas Day 1673 aged 43 years, having borne Richard eleven children altogether. The youngest was only twenty months. In a house that had two hearths, she had had eleven children in 23 years so that she had been pregnant for eight years, a fifth of her life, and breastfed over a quarter of her life. There are no entries in the Shipton registers of any of her eleven children being buried until William died in 1683, aged 19 years, a remarkable obstetric history for a seventeenth-century woman.

John Chapman lived in a one-hearth house near the Vicar, and like William Reason and Richard Shailer, he was the only one of a large local family to pay Hearth Tax. Fifty-two Chapmans were baptised in the parish between 1600 and 1662, but only eleven after this date. By 1662, John Chapman had had three children, but thereafter his name is not recorded. Two Chapman womenfolk were Quakers in 1685, so this family is one more which may have left the Church of England after the Restoration. A number of Chapmans lived in Milton where there was a strong puritan community and a Quaker Meeting House in Green Lane from 1669.¹⁵

There were two one-hearth houses headed by a **Henry Morton** in Shipton in 1662, father and son, and both were carpenters. One probably lived near Upper Farm - his name follows Mistress Whiting's; the other was listed alongside the Reeves in Church Street. The Mortons are the only known example in Shipton of a family who held their cottage and a small amount of land (a close or meadow and two acres of arable in Shipton's common fields) in the traditional form of a 'lifehold'.¹⁴ This was a survival from the medieval manorial style of village holding. Several members of a family could be named in this type of lease, and a fresh lease negotiated to insert another member of the family after the death of one of those named. In 1633 it was Henry, Thomas and Mary Morton; twenty years later the lease was extended to Henry Morton's son and in 1690 Henry of another generation had a lease of part of the cottage. A payment

was made to the owners, the Ashfield family, when a lease was signed and a small annual rent was paid together with 'one couple of fat capons' on Whit Monday, a relic of medieval rents in kind. The Morton family came to Shipton in the early seventeenth century and took on their cottage from Joan Shingler, a widow. Perhaps she was a relation. Henry Morton junior was baptised in Shipton, married when he was 22, and fathered nine children of whom two had been born by 1662. One Henry Morton died in 1677 and a second, probably his son, in 1725.

Some larger houses were in the centre of the village, too, but little or no information about their occupants has been found. There are two seventeenth-century houses, Coldstream and Hunters Lodge, opposite the North Gate of Shipton Court and two farmhouses backing onto Sinnels Field have disappeared since the mid nineteenth century.¹⁵ John Hall, John Wells and Thomas Wisdom may have been here but it has not been possible to place them with any certainty. John Hall paid tax for three hearths in 1662 but in 1665 his assessment had been reduced to one hearth. One John Hall was buried in 1690 and John Hall the Elder, who was a yeoman, died in 1717, but there is no other information about this family.

John Wells was newly a widower in 1662 with two young children. He lived in a substantial four-hearth house which, by his placing on Nicholas Perry's list, was probably between the Crown Inn and Shipton Court. His name first appeared in the parish register when he married 24 year old Dorothy Beckinsale, a granddaughter of John Whiting of the Crown Inn, whom we described in Part 1. The marriage of her parents, Dorothy Whiting and John Beckinsale, does not appear in the Shipton register but can be inferred from the will and inventory following John's death in 1651. A further extension of John of the Inn's family in Shipton has therefore come to light since writing Part 1. Dorothy's will made in 1685 draws together several threads in this complex Shipton family: she names her brothers James and Henry Whiting, and Henry's daughter Mary, her brother-in-law John Brookes and cousin William Whiting. Her servant was Susanna Whiting. The Beckinsale house had six rooms, the hall, buttery and kitchen with three chambers over and this was probably the house where John Wells lived after his marriage and for which he paid the Hearth Tax. Poor Dorothy Wells had a wretched time in her married life. She conceived almost immediately after marriage but the baby died aged six months in 1654. Her second was born 17 months after the first and lived two years. Both the third and fourth children survived. Her last (Mary) was born in February 1661, but Dorothy died the following November and, as few seventeenth-century babies survived a maternal death, it was almost inevitable that Mary joined her mother in Shipton churchyard on Christmas day 1661. Dorothy had lost three of her five babies in infancy and had been married for just eight years. There is no registration of a re-marriage and neither of the surviving children appear to have married in Shipton church but Dorothy's mother, Dorothy Beckinsale, was buried in Shipton in 1689 aged 81 and Master John Wells in 1690. The house occupied by Dorothy Beckinsale in 1689 was the same size as her husband's in 1651, suggesting that John Wells lived with his mother-in-law, but strangely in



Sketch of seventeenth-century country dress by Jean Richards.

the 1665 Hearth Tax return the dwelling is noted 'not inhabited'.

Thomas Wisdom appears to have married three times but there is no information about him in either the Shipton baptism or marriage registers. He had been a church warden in 1634, signed the Protestation Return in 1642 and paid 5s tax in both 1662 and 1665. The burial register has an entry in 1642 for 'Wisdom, Ann wife of Master Thomas' and another in 1645, for 'Wisdom Anne wife of Master Thomas'. Both these are of Shipton. At some point he must have married again, as after his death in 1682 probate was granted to Elizabeth, his widow and executor. An inventory was made by Edward

Hastings, John Brooks and Henry Whiting, the last two being 1662 tax payers. There were four rooms listed (although he had paid tax on five hearths): the room where he lay and a chamber over, a buttery and a 'closset'. His clothes and the money in his purse were worth £2. Two bedrooms were furnished with beds, curtains, a valence, blankets, coverlets, linen, three coffers and a trunk. There was brassware and pewter and '4 little old silver spoons'. In the buttery were '3 drinkingberills, one stille, one little table, three chaires and other lumber in that room' - the usual catchall phrase used in most inventories. Although it is comforting to think that Thomas was consoling himself with something strong from the 'stille', in this context a 'stille' means tubs, usually wooden, and the rack that they rested upon. The value of these goods was £11 15s, curiously meagre furnishings for a five-hearth house. Perhaps he had other relatives living with him to whom his other possessions had already passed. The inventory also listed £9 as rent due from Mr Robert Wisdome, perhaps a nephew, and a bond of £50 in Northampton. The 'whole sune' was £70 15s.

Conclusion

The parish registers provided the essential information for reconstructing the Hearth Tax families. The burial register is usually considered the most reliable, but nevertheless, when collated with the probate material, many burials proved to have gone tantalisingly unrecorded. The wills and leases yielded much further information but it was those remarkable twelve inventories relevant to Hearth Tax payers that provided such a fascinating insight into seventeenth-century life.

Inventories are lists of the goods and possessions of the deceased, compiled and valued by 'honest and skilful persons', usually neighbours or relatives, for probate purposes. We have noted some neighbours acting as appraisers. The main shortcomings are that no inventory could be found for the affluent Lacys at Shipton Court nor any for the poorer people who did not pay the Hearth Tax. Other shortcomings are that clothing was represented by the simple formula 'his wearing apparell', the garments not being itemised; the three inventories that have books do not give the titles; and 'the implements of husbandry' were not identified.

Eleven inventories, including Mistress Elizabeth Whiting's described in Part I, include animals or agricultural produce. Of the eleven, two were labourers with just two or three animals each and one may have been a retired farmer, but two are outstanding for the size of the operation implied. These relate to James Cooke and Elizabeth Whiting whose inventories were valued at close to £600 each. While James Cooke had the enormous sum of £240 in ready money, Mistress Whiting's wealth was almost all invested in the farm. James Cooke had died in 1636 and so it was his widow Dorothy who paid the Hearth Tax. There were no farming items in Dorothy's inventory, as responsibility for the farm had probably passed to a son and subsequently a grandson. The childless Elizabeth Whiting, on the other hand, the third wife of William Whiting, seems to have retained ownership of Upper House and farm for 26 years of widowhood.

James Cooke had 23 'oxen, kine and heifers' and two ploughs; Elizabeth

Whiting had 20 'beasts'. Neither were using horses. Each certainly had two or more plough teams. A century later, according to Arthur Young, four or five oxen were yoked together in a team, but sometimes as many as eight.¹⁶ Sixty acres could be ploughed in a year by one team, and between a quarter and a half of all arable land was left uncultivated, or fallow, each year. These two farmers may have had about 250 acres each. Elizabeth Whiting had 110 acres sown or to be sown in early March 1665, a confirmation of the calculation: 30 acres of wheat, 17 acres of barley and 43 acres of 'pease', and she also had a large amount of grains still in store. Sown land was valued at £1 per acre. Wheat, barley and peas were also the arable crops on Cooke's land; there are no indications of new crops like turnips and sainfoin. These two farm holdings were much larger than the one yardland (about 30 acres) of a medieval peasant; the gulf between a rich farmer and a labourer or smallholder was already wide, although the open-field system which had enabled small-holders to farm successfully survived until the mid-nineteenth century.

The fertility of arable land depended on sheep. While the land was fallow, sheep grazed the stubble and fertilised the ground. During the summer, they were taken to the Downs during the day, and were led back at night to the arable land where they were 'folded', so ensuring systematic treatment of the land. Folds were made of hurdles, and would be moved each day. In Taynton about this date, farmers were forbidden to take their animals out in the morning before the 'common herdsman' had blown his horn, and in the evening all had to bring their animals back together.¹⁷ Elizabeth Whiting had 219 sheep; in store at the Whiting's farm there were 60 todcs of wool (168 lbs.), which might have been several years' production. James Cooke had six 'todds' of wool, the amount sheared from about 50 to 100 sheep yet only nine sheep were listed in his inventory. The two large farmers also produced butter and bacon for their households.

Some specialisation of farming is evident in John Greene and Thomas Patten's inventories. Although John Greene was a 'yeoman', there is no indication that he was a substantial arable farmer, but he was possibly a pig breeder. Most farmers had a few pigs but he had 50, yet he had no bacon in store. Thomas Patten was a dairy farmer. His eight cows and three calves were for milking, and cheese presses, cheese vats, a churn and a quantity of cheese testify to this activity. He was also an arable farmer, though on a smaller scale than the Cookes and Whitings; five pairs of 'gears', or harness, were for a small plough team, and he also had a wagon, two mares and four colts. His 120 sheep and 47 lambs in mid-September 1686 indicate the potential for fertilising about half as much land as Elizabeth Whiting's. Hugh Candish in 1671 and his wife Cecily in 1684 were small-scale farmers, also producing cheese and bacon from three or four cows and two or three pigs, and there is evidence that they grew small quantities of wheat and barley. Whether on a small-scale or not, all farmers were growing corn, mostly barley and wheat. Three had barley and malt in store, and three more had a malt mill for grinding the processed grain before using it for brewing beer. James Cooke's inventory lists some of the equipment needed for malting: a hair cloth, for example, to lay the growing barley on while

it was being dried, and malt sieves. Three were growing peas and beans, or pulses, used as a fodder crop for animals and four had stocks of hay. Shipton's farming was therefore conventional, and vegetables were confined to gardens like that at Prebendal House.

The furnishings of Shipton houses listed in the inventories give an overall impression of comfortable, well furnished homes. Stools were probably more common than chairs; Dorothy Cooke had 'stools' and a 'form' while Hugh Candish had eight stools and one chair. John Beckinsale had five stools, a form and one 'chaire waynscott' or panelled chair. The Hollands at Prebendal had 12 leather chairs and two 'joyne' chairs. Plain leather became fashionable during the Protectorate instead of velvet or brocade and the relatively new 'joyne' furniture had mortice and tenon joints as opposed to nails or binding. Most stools had three legs, suitable for irregular floors but the new 'joyne' stools had four legs and the Beckinsales had a 'close stool' or small cupboard or commode. A table 'board and frame' was mentioned no less than ten times suggesting that seventeenth-century tables were no more than plain boards on A-shaped trestles. Nevertheless the Cookes, Pattens, Hollands and Beckinsales had tablecloths and napkins. There were cupboards, coffer and chests in the houses.

In the bedrooms there were either feather or flock mattresses, feather bolsters or pillows, blankets and sheets. John Beckinsale's inventory mentioned a 'bed matt and cords', a weave of straw or rush on horizontal ropes (the origin of the expression 'sleeping tight'). The Cookes had a tester with curtains and vallances, that is a four poster, as well as a 'joyne' bedstead. John Beckinsale had a 'trundle' or low bed on castors and a 'livery cupboard' in which food and drink for the night or early morning would be stored. His bedroom had a 'green rug' or untanned hide and there were 'green carpets' in the hall, the only floor coverings mentioned.

Kitchens had one or two spits, skillets and a dripping pan, brass kettles, a cheese press, a mustard press and invariably a malt mill for beer making. The Parratts had 17 pewter dishes and the Greenes had 14 together with brass candlesticks and a warming pan. There were shovels, tongs, 'iron dogges' or andirons for the open fires. At the Prebendal there was a pair of andirons 'with the new fashion brass tops'. No inventory had a looking-glass or mirror nor was there an hourglass. Domestic clocks did not become common till later in the century. Several inventories had guns, presumably muskets for shooting vermin or game.

While Shipton in 1662 had landmarks that are still recognisable in 1994, such as the church, Prebendal House, the two inns and some farmhouses, much would be unrecognisable today - the thatched houses, many with wooden shutters rather than expensive glass, some dismal hovels of the poor still heated only by a smoky fire in the middle of the room, the free-range poultry, pigs close to the houses and the undrained, unmetalled roads thick with mud in the winter and dust in summer. The village children must have been much in evidence; compared with today nearly twice as many households had children: 15 houses had more than five and seven houses more than seven children.

In the hundred years 1612 to 1712 there were no sudden upsurges in burials, nothing to suggest famine or dearth or pestilence. Indeed the inventories with their emphasis on cereal growing and animal husbandry suggest the potential for the more prosperous families to be adequately fed on bread, cheese and beef or mutton, while later tithe lists show that garden produce, apples, eggs and honey would have supplemented the diet and relieved the monotony. We do not, however, know how much was a 'cash crop' sold in the neighbouring towns.

This was probably a much healthier community than a Victorian city 200 years later, as healthy as any in the country before modern public health measures. Nevertheless in two hearth tax households the mother died in childbirth, a maternal mortality rate of 1.5%; 11 babies out of 159 (7%) died in their first year and 14% of the village infants had succumbed before reaching seven years of age - horrendous mortality figures by our standards.

The Hearth Tax was abolished in 1689 because it exposed 'every man's house to be entered into and searched at pleasure by persons unknown to him'.¹⁸ More than three centuries later strangers indeed have used the Hearth Tax lists to 'expose and search' the lives of Shipton's long-dead villagers.

References

1. The main sources for the Hearth Tax study were described in note 1 of the references to Part 1 (page 40) in *Wychwoods History* 9 (1994). As before, wills, bonds and inventories used in Part 2 are listed in Appendix 2.
2. Brasenose College Archives, Shipton under Wychwood leases.
3. *Alumni Oxoniensis, Early Series 1580-1714*, ed. J.Foster, Oxford (1891-2)
4. PRO, PROB.11/431
5. *89th List of Buildings of special architectural or historic interest*, Dept of the Environment (1986).
6. Oxfordshire Archives, E2/22D/5.
7. Oxfordshire Archives, Shipton PCC1.
8. Oxfordshire Archives, E2/22D/5.
9. Oxfordshire Archives, Marshall III/iii/54.
10. This evidence seems to contradict *Wychwoods History* 6 (1991) p 27.
11. Oxfordshire Archives, Misc Ri VI/i/1.
12. Deeds privately held; transcripts held by WLHS Archivist.
13. Religious Society of Friends.
14. Oxfordshire Archives, Misc Pe III/37-8.
15. Oxfordshire Archives, Tithe Award Shipton under Wychwood 1843 no.342.
16. Arthur Young, *General View of the Agriculture of Oxfordshire* (1813) p 287-298.
17. Bodleian Oxon Rolls 96 (1630).
18. W.Kennedy, *English Taxation 1640-1799*, (1964) 58.

Appendix 1

Shipton township Hearth Tax 1662: Part 2

Summary table of names, and information on household structure

(see references for sources)

Name	Age	Status	Occupation	Poss. no. in household	Probably wife living
Andrewes, Rd	25		miller	5	yes
Browne, Rd	>36			8/9	yes
Chapman, Jn	>30			5	yes
Cooke, Alex	32		butcher	5	yes
Cooke, D'thy	>59	widow	n/a	2	n/a
Cooke, Rd					yes
Daniel, Wm	>48			4	?
Ecles, Jn				1	
Ellins, Jn	57			5	yes
Hall, Jn				1	?
Greene, Jn	>34		yeoman	9	yes
Jefferson, Jn	>27			3	yes
Morton, Hy jun	27		carpenter	4	yes
Morton, Hy sen	>47		carpenter	1	
Owen, Leonard	>30	Mr	gent	8	yes
Parratt, Wm	>63		labourer	1	
Patten, Robert	>40		farmer	4	?
Reason, Wm	>45		labourer	1	
Reeve, Hum	>55		?blacksmith	1	
Reeve, Mark	35		blacksmith	5	yes
Ricketts, Ed	>45			2	
Shailer, Rd	>48			2	yes
Weland, Wm					
Wells, Jn	>29			4	yes
Wisdom, Th		Mr		1	?yes
Yeates, Mr		Mr			
'for Colletts'					

Key

> = more than

n/a = not applicable

Appendix 2

Shipton under Wychwood wills, bonds and inventories in

Oxfordshire Archives (Ms wills OXON) used in Part 2

Name	ref	will	bond	inv
Cooke, Alexander	78/2/3 1681		yes	yes
Cooke, Dorothy	163/1/29 1681		yes	yes
Ellins, John	20/4/22 1679	yes	yes	
Greene, John	28/1/15 1690	yes	yes	
Parratt, William	84/3/34 1663		yes	yes
Reason, William	172/5/7 1668		yes	yes
Wisdom, Thomas	300/6/50 1682		yes	

Other probate records used in Part 2

Name	ref	will	bond	inv
Andrewes, Richard	1/6/26 1649	yes	yes	
Beckinsale, Dorothy	7/5/5 1690	yes	yes	
Beckinsale, John	6/1/8 1651	yes	yes	
Cooke, James	13/1/11 1636	yes	yes	
Cooke, James	162/4/27 1667		yes	yes
Ellins, Anne	20/4/24 1682	yes	yes	
Patten, Thomas	144/4/28 1686	yes	yes	
Reeve, Mark	147/3/22 1722	yes		
Whitehore, John	71/3/26 1661	yes	yes	
Whiter, Janc	156/2/16 1668	yes	yes	

More Memories of Shipton

The Village Shops and Roundsmen

DOROTHY BROOKES

Mrs Brookes, born Dorothy Coombes, grew up in Shipton under Wychwood during the second two decades of this century. Her earlier recollections were published in Wychwoods History no. 7 (1992) - Ed.

Most local villages were almost self-sufficient; there were family grocers, bakers, dress makers, wheelwrights, a butcher, several smaller shops and one or two public houses. Shipton was no exception.

When my mother's youngest sister Lily Longshaw left school, she went to day work at the Bankhouse. The owner ran a family grocer's business as well as a small bank. Her wages were two shillings a week and a bit of lard to take home to her mother. In those days grocers bought whole pigs and boiled the bacon for sale over the counter along with the home-made lard and brawn. The owner used a shovel to pick up the sovereigns in the bank and Aunt held open the canvas bags for him to tip the money into. She then had to clean the room for the next day's business. He told her he knew her father Robert had brought the family up to be honest, so he had no worries about losing any of the money. While Aunt Lily was there, the then Prince of Wales called in one day for help with a hunting accident. He was out with the Heythrop Hunt and Major Brassey had been thrown from his horse.

The people who kept the grocery shops didn't inspire much loyalty. The one with the bank attached to it was well-stocked and always had good, smart staff and a regular delivery man. The owner, however, was not so popular as he was overbearing, noisy and could have a child shaking in its boots in seconds. His wife never deigned to speak to village folk; their only son was not allowed to mix with other children but had a governess instead of attending the village school. I don't think us school children ever envied him, we saw him as a lonely little figure forever muffled against the cold, the governess dragging him along when he looked over his shoulder at the 'working-class' children playing happily on their way to and from school.

The other big shop (*now Shipton House Stores*) had little railings to prevent children leaning against the windows. The maiden ladies who, with their brother (*Ernest, Mary and Ellen Dee*) kept this establishment, just didn't approve of children window-gazing. They would come to the shop door and ask if mother had sent us down for something. But they never shouted at us and 'Miss Mary' was our kind Sunday School teacher who once organised a picnic



High Street, Shipton, with (right) Bank House and Franklin Bros.' shop and a distant view of Dee's shop (left), early 1900s.

for us. One side of this shop was given over to drapery sales, and near to Christmas a lighted Christmas tree appeared in place of the usual hats, stockings and rolls of cloth. The tree was surrounded by books, dolls, games, paintboxes and numerous small toys. Once the cry went up that 'Dees' had decorated, we tore out from school and spent the next couple of hours deciding what our Mam would ask Father Christmas to bring us. The grocery side was festive too, with huge mounds of dried fruits, cheese and sugared almonds. How we loved it all.

The village sweet shop was older with a distinctive smell and usually a couple of cats sitting on the counters. They stocked everything that was tempting to a child with a Saturday's penny to spend - lovely glass jars filled with boiled sweets, hundreds and thousands, broken toffee, sticks of barley sugar, long 'shoelaces' of liquorice and numerous other delights. They also sold the basic groceries, Woodbines, cheap tobacco and snuff. What was more important, they gave credit to poor families, and there were plenty of these. Neither did they mind weighing up two ounces of cheese or loose tea. If they could not pay their bills they borrowed a box of stores from a similar shop in the next village. The first imported New Zealand lamb was sold at the back of this shop and, later on, fish and chips.



Dee's shop, High Street, Shipton early 1900s (built 1907).

A notice on the yard wall said 'Stabling and Horse and Trap for Hire'. This was a relic from the days when my great-grandfather Peter Townsend owned all this property. When my Granny (*Eliza Coombes née Townsend*) was a child they lived in what is now the Doctor's house near the school. It was only a cottage then and her father did cobbling. (During later alterations the window he sat by was discovered, walled up in a passage). He also drove for people who did not have their own coachman. He bought property at the top of Church Street and opened refreshment rooms, a pork butcher's shop and had a horse and trap for hire, the stables being down where the gasworks were later built (*now the site of 'Bowerham' sheltered flats*). Her mother sold 'piece goods' (materials by the yard) in the room over the refreshment rooms. Most of the property was eventually sold except for the refreshment rooms which were turned into a grocery shop. Granny's sister Maria married Richard Avery from Burford and they lived there with their two sons.

Later on you could hire a car from here, and once we all went to Chippenham for the day for 42s. We started at eight o'clock in the morning with Mother, Dad, three children and the driver, all in a red Ford car. We had several adventures on the way: this was 1922 and the roads weren't quite as good as they are today. We got lost once or twice before finally reaching my uncle's house, and on the homeward journey the car had several punctures. A kind lady at a

roadside cottage lent a bicycle for our driver to go to a garage miles away for help while my brother and I sat on a roadside bank watching several adders basking in the evening sunlight. Eventually we got home safely, my mother paid the driver and Dad gave him 2/6d. It was a good thing he didn't charge for his time!

Grampy Coombes had a brother (*Henry*) who was for several years the village undertaker and wheelwright, while his wife and daughters ran the post-office. I only ever saw them from the other side of the counter and was expected to call them 'Miss'. (*These were Kathleen, later Mrs George Wiggins, and Miss Jessica Coombes*).

There were several smaller shops where sweets were sold from tins, and like the others they had a tobacco licence and sold snuff. On their shelves were packets of starch, soap and blue bags. They also sold loose tea and sugar but not much else. All these shops suffered terrible losses when the Cooperative opened at Chipping Norton and started delivering twice a week around the villages - groceries, shoes, clothes, bread and cakes and, what was most useful, they also brought bags of pig food in the shape of 'toppings' and barley. The great attraction was the quarterly dividend; few women could resist this and many found it their first form of saving.

Besides the gypsies who came round the village with pegs and ferns, there were regular pedlars or packmen. They came every few months with lace, ribbons and cottons. There were no operations for bad hips in those days and one saw much suffering and quite a few crippled people. On the principle that everybody had to eat, most women kept back a few pence to spend with these unfortunates. One such old man rested his basket on the wall and gratefully accepted a cup of tea; he had a speech impediment too. A reel of white cotton cost 2½d; he took your shilling and counted out your change as follows: 'uppence-'appeny, 'eppence, 'ourpunce, 'ipunce, 'ixpence and a 'illing'. Then there was the 'Thankyo' man who bought rabbit skins, rags and old iron. He always paid the best prices and when he left he would slam the gate with a flourish, loudly calling 'Thankyo'; that way the next housewife knew he was on his way. Another old couple brought gravy-salt, bar-salt and pepper. They sometimes brought lardy-cake and could be heard crying their wares 'lardy-cake and lamp-oil!'. These two old boys had wonderful hair which they said was due to them wiping their paraffin-soaked hands through it before serving the lardy-cake. If you were going out it was quite safe to leave the money on the door-step for the paraffin, shoe-polish etc. Fresh fish and fruit were brought to the door, the fishman meeting the early morning train to get the fish sent overnight from Yarmouth so that it reached our tables in less than twenty-four hours.

Alfred Groves & Sons,
 LIMITED.
 BUILDERS, CONTRACTORS & TIMBER MERCHANTS.
 MILTON UNDER WYCHWOOD.

A rare photograph of Alfred Groves & Sons' steam tractor taken on the Stow on the Wold road near Icomb. Tractors replaced the horse teams which hauled the heavy loads of timber when Groves opened their timber yard in 1914. Under the management of the late Samuel Groves, who had a quite expert knowledge of the timber trade, Groves became the largest supplier of English timber in the country. This side of the business closed in 1983 due to the effect of Dutch Elm disease.

Steam tractors were blamed for a disastrous fire in the timber yard in 1926 when it was said that live embers left in the firebox of a steam engine caused some timber to ignite.



One Hundred Years Ago: The First Parish Council Elections

MARGARET WARE

In 1895, up and down the land, newly-created parish councils met for the first time and began to administer their rural civil parishes as democratically-elected bodies, free from the hitherto often overbearing influence of the lord of the manor and of the church.

For centuries the ecclesiastical parish had also been the basic unit of civil local government in England and its pivot was the parish vestry, an often self-perpetuating group of village worthies who ran the parish between them. Although their exact responsibilities varied from parish to parish, they usually had to serve as unpaid surveyors of the highway, constables, churchwardens and overseers of the poor and this mixture of civil and ecclesiastical duties reflected the ancient dual origin of parish administration in the church and in the medieval manorial court. But provision was patchy, confused, often amateurish and inefficient, and widely corrupt, while progressive population growth, urbanisation and inclosure all added their stresses to the old system. In addition, with the spread of Nonconformism and the widening of the political franchise, new political, religious and social allegiances were questioning the old established order. The nineteenth century saw a series of reforming statutes concerned with poor law administration, policing, highways and public health, and local government was gradually reformed. The Local Government Act of 1888 set up democratically-elected county councils, while that of 1894 provided for district and parish councils.

The 1894 Local Government Act, particularly the proposal to create parish councils, was extremely controversial; with over eight hundred amendments tabled, the bill took a year to pass. As parish councils were the lowest tier of rural administration under an increasingly centralised government their range of responsibilities was finally much smaller than that of the old parish vestries. They derived all their authority from the annual parish meeting, and were authorised initially to administer small sanitary matters, allotments and open spaces, village greens, public walks and recreation grounds, and non-ecclesiastical charities. The vote (previously based on a property qualification) was given to all parliamentary electors and for the first time the opportunity to serve was open to any elector, rather than just the 'great and the good'. The traditional dominance of squire, tenant farmer, parson and schoolmaster, based on superior wealth, education and social standing could be broken.

The parish meeting and parish council minutes from 1895 onwards survive for both Milton and Shipton, as do also their vestry minute books for the decades

prior to local government reform. These three sources, together with contemporary newspapers and other archives tell us who took up the challenge of elective local government a hundred years ago. Their study reveals some interesting differences between the two parishes and also ways in which the local situation differed from the generalised picture painted above.

Of course no mention is made in council minutes of peoples' party political affiliations but newspaper reports occasionally state this. While Nonconformity was not necessarily associated with radicalism, the evidence suggests there was often a strong link; Milton in particular had a strong Baptist community. A few Conservatives can be identified from the report of those attending the Beaconsfield Hall celebrations in Shipton a decade earlier (these include the vicar and the squire), but an individual's support for the 'establishment' or the 'radicals' can often be deduced by noting peoples' proposers and seconders. One local observer was so disgusted by the result of one local election that he recorded in his diary the names of seven 'radicals' elected (see later). Some folk were probably elected then, as now, entirely on personal qualities with party politics playing little part.

During the half dozen years prior to 1894 the Milton under Wychwood ratepayers met annually in the church vestry to appoint overseers, waywarden, allotment overseers and to examine accounts. The chairman was the vicar, Revd Darrell Horlock, who wrote meticulous minutes, recording proposer and seconder for each parish office and 'carried', implying a vote. It is significant that several prominent Baptists were appointed to parish offices by the vestry meetings, including Sampson Groves, Thomas Alfred Groves and the Baptist minister himself, Revd George Davidson. Richard Gilbert, farmer, of Upper Milton was a tireless public servant. He served as overseer, as rating officer to the Milton Brooking Wardens from 1874 and was the census enumerator in 1891.

On 4 December 1894 a parish meeting chaired by Mr Edward Reynolds, farmer, of Springhill was held to elect the eight members of the new parish council. Seventeen nominations were received and the voting was by a show of hands. The result is shown in Table 1.

Oddly enough, this result was not among those reported in the press, so the names of the nine unsuccessful candidates are not known. Of the councillors

Table 1: Votes cast in first election of parish councillors - Milton 1894

Elected by show of hands:	
George Baughan	71
Richard Gilbert	66
Thomas Alfred Groves	62
George Barnes	61
William Stanmore	54
George William Davidson	51
Sampson Groves	48
Thomas James Stroud	44

elected, all were Baptists except Stroud and Gilbert, and all except Barnes, Stroud and Stanmore had held parish office previously. At the first meeting of the parish council on 21 December 1894 in the infant schoolroom, Mr T A Groves proposed Mr Reynolds as chairman although the latter had not been elected as a councillor! (This immediately appears to run counter to the spirit of the new Act, but the election of a chairman who was not a member of the council, so long as that person was qualified to be a councillor of the parish, was then permitted by statute and only repealed in 1972). However, Revd Davidson was elected by five votes to three (Davidson himself voting for Reynolds). Mr S Groves was unanimously elected vice-chairman and Mr Gilbert clerk to the council and custodian of parish documents. On 8 January 1895, Mr T A Groves was unanimously elected treasurer 'subject to the finding the security demanded by the County Council'. But at the meeting of 1 February his alternative proposal that Mr Thomas Henry Burbidge (manager of the Metropolitan Bank, Chipping Norton) be appointed treasurer, was accepted.

The first council sat for fifteen months, with the second round of elections in March 1896. The same councillors were re-elected, except that Edwin G Groves replaced Mr Stroud, so no election was necessary; the same people continuing as chairman and vice-chairman. In 1897 the council was unchanged, Revd G W Davidson continuing as chairman until his death in 1906.

Contemporary records give the very strong impression that, in Milton, the new parish council just picked up where the old vestry had left off, with the minimum of fuss and a high degree of continuity, but with a Baptist minister as chairman instead of an Anglican vicar. From a study of Table 2, it is clear that the 'establishment' was still in charge since, in Milton, the Baptists seemingly were the establishment whatever their politics.

Table 2: Milton parish councillors

George Baughan	(1839-1927)	Coal merchant. Baptist
George Barnes	(1843-1920)	Stonemason. Baptist
George William Davidson	(1859-1906)	Baptist minister since 1885.
Richard George Gilbert	(1829-)	Farmer, assistant overseer - Brasenose College.
Edwin George Groves	(1861-)	Stonemason
Sampson Groves	(1824-1901)	Stonemason. Baptist
Thomas Alfred Groves	(1854-1929)	Builder (Alfred Groves & Son). Baptist
William Stanmore	(1846-1926)	Baptist
Thomas James Stroud	(1852-)	Retired soldier

By contrast, events in Shipton during this period turned out rather differently. The minutes of the annual vestry meetings in the years immediately prior to reorganisation recorded only the names of parish officers and of those present, including the chairman, Revd Henry Barter. In 1884 it was noted that the office of assessor and tax collector 'had been held by Mr Brookes and Mr

Franklin and their fathers for the last fifty years'. Once again it is interesting to note the involvement of at least three prominent Baptists: J J Dangerfield (grocer and draper), James Willis (saddler) and J F Maddox (farmer), the latter serving as waywarden for thirty years. Relatively fewer people mentioned by name in the Shipton vestry minutes as attending or holding office went on to contest the parish council elections, but these included Mr Willis' son, James Alfred, a Liberal and two prominent Conservatives, Joseph Reade and Matthew Savidge. Since Joseph Reade (formerly Wakefield) had died the previous year, this Joseph Reade must have been his son.

The first Shipton parish meeting to elect seven parish councillors took place on 4 December 1894 in the school room with Mr J F Maddox in the chair. Fourteen nominations were handed in but two were withdrawn, including that of Maddox himself. The minutes record that

'the following questions were submitted to each of the candidates:

1. Are you in favour of the Meetings of the Parish Council being open to the Electors of the Parish?
2. Will you enquire about the Charity formerly given away in calico?
3. Will you support a searching examination into all the Charities of the Parish?
4. Will you support an application to the Charity Commissioners for additional Trustees for the Crown Inn Charity?
5. Will you try and take the extra sixpence off the allotment rents?

All the candidates answered in the affirmative all the questions, except one who declined to support question 4.'

(but who this was is not recorded).

Voting then took place by a show of hands and the result appears in the first column of Table 3.

Table 3: Votes cast in first election of parish councillors - Shipton 1894

Elected by show of hands		Elected by poll	
R/E James Pittaway	57	E/R James Pittaway	104
R Henry John Coombes	55	E Joseph Reade	72
R James Alfred Willis	45	E Matthew Savidge	67
R John Faulkner	43	R Henry John Coombes	63
R James Arundell	42	E Frederick George Jefferys	63
R Richard Hedges	40	E David Kennet Reid	62
E Matthew Savidge	36	R James Alfred Willis	62
Not elected		Not elected	
E Walter Longshaw	31	E Walter Longshaw	61
E Joseph Reade	27	R James Arundell	58
E Frederick George Jefferys	27	E Albert J H Watton	58
E Albert J H Watton	24	R John Faulkner	55
E David Kennet Reid	20	R Richard Hedges	51

Of those elected, Coombes and Willis were identified as Liberal. Faulkner and Hedges as radicals, while Arundell was a trade union representative. These are described as 'radical' (R) for simplicity. Savidge was the only successful Conservative. All those not elected were 'establishment' candidates (E): Reade 'landowner', and Reid 'gentleman', then tenant of Shipton Court, probably both Conservative, while the rest were positively identified as such. Pittaway, who topped the poll, had been nominated by both parties. One can only guess at the emotions engendered when this result was declared. But 'Mr Jefferys demanded a poll', which was the recognised procedure if requested. This was held at the School Room on December 17, and produced a *significantly different result*, shown in the second column of Table 3.

Interest in the parish ran high: of 138 men on the electoral register, 122 came to cast their votes. This time only two of the radicals retained their seats while all the prominent establishment figures got elected, although James Pittaway topped the poll on both occasions. At its first meeting on 8 January 1895, the council invited the Revd Henry Barter (who had not submitted himself to the electoral process) to be its chairman. Both this move and the election of Joseph Reade as vice-chairman were unsuccessfully contested by Coombes, Willis and Pittaway, so the establishment maintained its authority, but not without a fight. Mr Thomas Mace, a Chipping Norton solicitor, was unanimously voted as clerk, and Mr Burbidge again as treasurer.

Jackson's Oxford Journal for December 22 of that year observed 'The Parish and District Council elections in Oxfordshire... will disappoint those who hoped that the Radical interest would everywhere sweep the board, and that the party in Parliament would gain thereby a new lease of power. There are no signs of injured and oppressed labour rising in its might to sweep away the parson, squire

Table 4: Votes cast in election of parish councillors - Shipton 1896

Elected by show of hands		Elected by poll	
E Walter Longshaw	39	E Frederick William Jefferys	79
E Joseph Reade	39	E Joseph Reade	76
E William Cross	38	E Samuel Coombes	72
E Samuel Coombes	38	E William Cross	72
E Frederick William Jefferys	38	E Richard Hartley	71
E Richard Hartley	37	E Walter Longshaw	67
R James Alfred Willis	36	R John Fowler Maddox	66
Not elected		Not elected	
? James Pittaway	35	R Henry John Coombes	66
E Albert J H Watton	34	R James Alfred Willis	65
R John Fowler Maddox	32	E Albert J H Watton	62
R Henry John Coombes	31	R Sidney Herbert Arundell	58
? Joseph Jabez Dangerfield	31	? Joseph Jabez Dangerfield	58
R Sidney Herbert Arundell	30	? James Pittaway	56
R James Wright	29	R James Wright	54

and farmer... generally speaking all conditions of rural society are represented and both political parties.'

Fifteen months later in Shipton, at the parish meeting in March 1896 to elect new councillors, the vote by a show of hands was taken but once again a poll was demanded, by a Mr James Case. *The Oxford Times* observed that 'in comparatively few (parishes) were polls demanded'. Two weeks later the poll was held and the result of both elections appear in Table 4.

This time the poll produced almost the same result as the initial show of hands with the radical representation reduced to one. 'Mr Coombes withdrew' in favour of Mr Maddox. Interestingly, James Pittaway lost his seat, possibly because he had lost the Conservative nomination. Once again Revd Barter was elected chairman and Joseph Reade vice-chairman.

However, the result of the 1897 parish council election in Shipton was very different. This time the radicals swept the board, defeating the 'squire' and other establishment councillors. After the customary vote by show of hands at the parish meeting on March 18, a poll was demanded by Messrs M Savidge, Thomas Dec, F W Jefferys, R Hartley and Horatio Harris. This took place three weeks later, but the first result was confirmed (Table 5).

Table 5: Votes cast in election of parish councillors - Shipton 1897

Elected by show of hands		Elected by poll	
R James Alfred Willis	53	R Henry John Coombes	77
R John Fowler Maddox	49	R John Fowler Maddox	77
R Henry John Coombes	48	R James Alfred Willis	77
R Sidney Herbert Arundell	46	R James Arundell	63
R William Durham	45	R George Turner	60
R George Turner	44	R James Wright	60
R James Wright	43	R William Durham	59
Not elected		Not elected	
E Joseph Reade	31	E Frederick William Jefferys	57
E William Cross	29	E Joseph Reade	57
E Frederick William Jefferys	28	E Richard Hartley	55
E Richard Hartley	27	E Samuel Coombes	54
E Samuel Coombes	25	E William Cross	54
E Alfred Miles	25	E Walter Longshaw	48
E Walter Longshaw	25	E Alfred Miles	46

The Oxford Times observed rather disapprovingly that 'of the 143 parishes in which councils have been established, only about 16 found it necessary to resort to this method of deciding upon the constitution of the village parliament for the ensuing year'. In Shipton, however, 'much interest was taken in the election, the result being a surprise to many... being received with loud cheers from the friends of the successful candidates and signs of disapproval from the defeated'.

John Simpson Calvert, farmer of Fairspear and Langley, and a devoted admirer of Disraeli, wrote in his diary for 5 April 1897 'Voted for 7 Rural District (sic) Councillors at Shipton School House, viz Joseph Reade, Fredc Jefferys, Rd Hartley, Wm Cross, Saml Coombes, Walter Longshaw and Alfred Miles: the following are the Radicals, viz J F Maddox, A F Willis, Jas Wright, J Arundell, H J Coombes, Wm Durham, G Turner - all the Radicals returned!!!!...' (He meant 'parish' instead of 'rural district' - a mistake not apparently noticed by the editor of his diaries). It is interesting to note that James Arundell and his son Sidney Herbert seemed to have fought these elections by turns - not the first time political activity appears to have run in families.

This time there was no question of the new council inviting the vicar to be chairman; Mr Maddox and Mr Willis (both Baptists) were unanimously elected chairman and vice-chairman. The Conservatives did not attempt to fight back:

Table 6: Shipton parish councillors and candidates*

James Arundell	(1830-1913) Joiner, trade unionist.
Sidney Herbert Arundell	(1873-1940) Housepainter.
Revd Henry Barter MA	(1836-) Vicar.
Henry John Coombes	(1860-1933) Carpenter and wheelwright.
Samuel Coombes	(1852-1924) Carpenter.
William Cross	(1846-1928) Blacksmith.
Joseph Jabez Dangerfield	(1849-1908) Grocer and draper. Baptist.
William Durham	(1823-) Thatcher and labourer.
John Faulkner	(1828-) Shepherd.
John Faulkner	(1861-) Shepherd.
Frederick Jeffreys (sic)	(1862-) Farmer.
Richard Hartley	(1849-1927) Farmer.
Richard Hedges	(1845-1909) Agricultural labourer.
John Fowler Maddox	(1824-1919) Farmer. Baptist.
John Fowler Maddox	(1852-1928) Farmer. Baptist.
Alfred Miles	(1859-1944) Carpenter/joiner.
Walter Longshaw	(1861-1915) Gardener, domestic servant.
James Pittaway	(1858-1932) Shepherd.
Joseph Reade jnr	(1863-) Barrister, landowner (Shipton Court estate).
David Kennet Reid	() Gentleman.
Matthew Savidge	(1819-1905) Farmer ?Sarsden.
Matthew Savidge	(1848-) Farmer.
George Turner	(1838-1923) Agricultural labourer.
Albert Jabez Hewett Watton	(1866-1910) Labourer.
James Alfred Willis	(1866-1949) Saddler. Baptist.
James Wright	(1861-1943) Agricultural labourer.

*Where two people of the same name were alive at the same time, it is impossible to determine which of them was involved on any one occasion.

in 1898 the same candidates appear to have been returned unopposed, and although there was an election in 1899, no poll was demanded. In that year James Alfred Willis became chairman and held the office until 1946.

This display of political fervour and jockeying for control of the new Shipton parish council might seem excessive in view of its diminished role compared with that of the vestry in years gone by, but the newly-won principle of elective local government was a tool to be used in those places where it was thought past injustices needed to be redressed. An indication that political feelings may have been strong in Shipton had already appeared in a press report of the laying of the memorial stone at the new Beaconsfield Hall ten years previously. This had been a great opportunity for a public display of Conservative support and for partisan speechmaking, but *Jackson's Oxford Journal* also noted that 'later on, some Radical feeling was shown after the removal of the flags, banners etc. by the nailing on the top of one of the scaffold poles of a black flag which, however, no one took the trouble to remove, and it remained for the remainder of the day as an example of the bad taste which had been exhibited'.

One wonders what James Alfred Willis, who was then only nineteen, had made of such goings-on?

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The Scourge of Smallpox

TOM MCQUAY

'In the name of the Father and of the Son and of the Holy Ghost this ancient cross was restored by the inhabitants of Leafield as a memorial of their deliverance from the scourge of Smallpox. AD 1873.'

Smallpox was the most dreaded and probably the most fatal of all the infectious diseases. This inscription on an old Saxon cross following a small epidemic shows how large it loomed in the folk memory of the villagers.

Leafield was part of the old Shipton under Wychwood parish and this paper attempts to calculate the prevalence of smallpox throughout the parish using sources such as the burial registers, poor law documents and some medical reports.

The Burial Registers¹

There is little in these registers to show what a massive medical problem smallpox presented.

The disease was rare before 1700 and there were just three early cases, assuming the vicars' diagnoses were correct. In 1587 Henry Lane died of the 'Smallpoxes' and there were deaths in 1616 and 1624 from the 'small pock' and 'the smale pocks'. But there is nothing in the registers to suggest that there was ever a major outbreak of smallpox in the Shipton parish. A count of the number of burials per annum since 1538 shows only one sudden increase and that was due to the outbreak of plague² in Milton under Wychwood in 1593 when a quarter of the population of the village perished. During a devastating outbreak of smallpox in Burford³ in 1758 when 200 people died the number of burials in Shipton did not increase. That epidemic remained surprisingly localized.

The later registers seldom give a cause of death and the only other comments about smallpox come in May 1819 when four people 'died of the smallpox then raging in Leafield'.

The Shipton Poor Law Accounts⁴

These are accounts of the income received from the poor rate and disbursements by the overseers of the poor to, or on behalf of, the impoverished from 1739 to 1764.

There was smallpox in Shipton in 1744 when one family received financial help but in April 1754 'The small pox expense in all' was £29 5s 7d. about half of the annual expenditure. And in January 1756 'The whole expense of ye small pox' was £20 9s 7d. Small sums were paid 'for smal pox' till 1760, presumably 'income support' payments during the illness. There was no increase in 1758, the year of the Burford epidemic.

James Pujolas was an apothecary in Shipton at that time and provided 'medicines on the parish account' but their purpose is unclear, and there is no further information about the prevalence of smallpox after 1766 from this source.

The Leaffield Poor Law Accounts⁵

These are accounts of welfare payments between 1740 and 1809, similar to the Shipton books.

There are many items such as 'Expenses of Tho Busby's having the smallpox sent him in money £4 16s 6d'. There are numerous doctors' and apothecaries' bills such as 'Dr Batts bill £1 8s 6d' and unusual items such as 'Thos Wiggins for putting up boards at the small pox houses 1s 8d'.

While there are no epidemiological or clinical details, just accounts, smallpox was obviously a major problem from 1740 and a huge drain on the finite resources of the overseers of the poor. The agendas of health and economics coincided so that there is only one possible explanation of a huge bill of £32 10s in 1792, almost a quarter of the annual revenue, from 'Mr Hunt for small pocks'. James Hunt was a Burford GP⁶ and a vehement and articulate advocate of 'arm to arm' inoculation⁷. This method involved using the debris of a healing smallpox vesicle on the arm of a recovering patient for the immunisation of a healthy recipient who had not had smallpox. The chances were that the recipient would benefit from the growing immunity of the donor, have a mild attack of smallpox, and thereafter be immune. There were obvious dangers and in 1840 the procedure became illegal, but that was well after William Jenner's historic discovery in 1796. He became aware that dairymaids who contracted cow-pox became immune to smallpox and he used the milder infection to vaccinate against the greater. There was considerable national acclaim but as Jenner lived and worked at Berkeley in nearby Gloucestershire news of the breakthrough may well have reached Leaffield by word of mouth. On 1.1.1803 the Leaffield overseers paid £9 1s 6d 'for cow pox' and a further £6 16s 6d three months later. A vaccination programme was under way, organised by the overseers of the poor and financed from the poor rate, there being no other 'public health' body.

These local officials in a remote forest village on the periphery of the Shipton parish were remarkably energetic and well-informed. Within just over ten years they organised two programmes of preventative medicine and were in the vanguard of medical progress when they employed a doctor to vaccinate as early as 1803.

Unfortunately there are no accounts and therefore no further information from this source after 1809.

Medical Reports

There is little information about nineteenth century smallpox in Shipton but that it was still a problem is shown by the opening paragraph in the late Dr Gordon Scott's *The History of the Wychwood Practice*⁸:-

'A special meeting of the vestrymen of Milton under Wychwood was held in the Butcher's Arms inn at the request of Mr Malins, the relieving officer, on 22nd December 1856. He asked the members to take into consideration the steps to be taken with regard to the smallpox and whether any improvement could be suggested upon his way of treatment of the cases.'

Finally, the Medical Officer of Health⁹ published a clear account of the epidemiology of that 1873 Leaffield outbreak:-

'In June an epidemic of smallpox occurred at Leaffield. Eleven cases occurred, and three deaths. It appeared pretty clearly to have been imported from Birmingham, where it was epidemic at this time. Two brothers, Empson, were at work at Fifield, oak barking. Here they met with a number of others from various places, among others from Birmingham. One of the brothers felt slightly ill there, but so slightly that he was not compelled to give up work, and it was not known what was the matter with him. After their return to Leaffield the other brother was attacked on June 3 with virulent smallpox and died on June 6. The remaining ten cases were all in the persons of very near neighbours of his, or relatives who had been in his company. The condition of the man in respect of vaccination could not be discovered. The epidemic was checked chiefly by means of re-vaccination. There was nothing very remarkable about it, but it served to show, as most of such outbreaks do, the extreme difficulty on the one hand of getting proper, or indeed any, attendance for the sick in country villages, and on the other that of persuading the poor to observe needful precautions to arrest the progress of an epidemic.'

Comments

The incidence of plague waned late in the seventeenth century and in the following century the smallpox virus became much more virulent. Smallpox gradually replaced plague as the main public health problem as shown in the Leaffield account books between 1760 and 1809.

Leaffield proved by far the best source of information about smallpox in the parish. It is tempting, if unscientific, to assume that dwellers in a remote village with little outside contact, were more susceptible to the ravages of any new disease. But what is certain is that they did their utmost to promote 'herd immunity' by inoculation and later by vaccination at a time when such procedures were still very much at an experimental stage. There must have been intense disappointment in Leaffield in 1819 when there was yet another

epidemic. Over a century and a half was to elapse before the eradication of smallpox.

Disappointingly, little evidence of the prevalence of smallpox in the nineteenth century could be found, but Dr Scott's comments show that by 1856 it was still a major problem. And in 1856 health policy, as in 1760, was still entirely a poor law matter, the relieving officer of the board of guardians having superseded the overseers of the poor in 1834. Indeed, the vaccination officer remained a poor law employee till 1929, a state of affairs that militated against vaccination as middle class mothers disliked contact with poor law officials.

Dr Scott felt that Shipton was disadvantaged by not having a resident doctor in 1856 (in 1868 Dr Haigh came to live and practice in Milton) and Dr Child blamed poor people for spreading the disease when the problem was really one of early diagnosis and isolation. The overseers of the poor did not appear to experience the difficulties Dr Child mentions in obtaining medical help.

'Cost effectiveness in the delivery of medical care' is very much the jargon of the 1990s but it was every bit as relevant in Leafield in the 1790s. The money invested in that initial programme of vaccination bore rich dividends. A child born in Leafield in 1995 comes into a world free of smallpox.

Acknowledgement

I wish to thank Joan Howard-Drake for her help. She transcribed the original documents, wrote the definitive work on the 'Poor in Shipton' and has been unstinting in her help and access to her papers.

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Puzzles over Shipton Prebend 1: Seventeenth Century

ANTHEA JONES

The fortunes of Shipton prebend during the seventeenth century provide an insight into national political events. A prebend is a 'provision' of income for a cathedral canon. In Shipton's case, the provision had been made for a canon of Salisbury Cathedral who owned the land and drew the tithing income which had once been allocated to the Rector or Parson. A canon of Salisbury was thus Rector of Shipton, and the Rectory or Parsonage House can also properly be called the Prebendal House.

There are several historical puzzles about the Shipton prebend. One puzzle concerns the statement that the prebend was 'annexed' to the Regius Professorship of Civil Law at Oxford by Act of Parliament in 1617. No parliament was called between 1614 and 1621 and so there could be no act of parliament in 1617. James I found parliament an exceptionally difficult institution, and as far as possible he avoided summoning it. He commented that:

'I am surprised that my ancestors should ever have permitted such an institution to come into existence. I am a stranger and found it here when I arrived, so that I am obliged to put up with what I cannot get rid of.'

The statement about an act of 1617 being concerned with Shipton prebend is made in a number of books including the *Victoria County History of Wiltshire* volume III (published 1956), which in turn had drawn the information from the register of office holders of Salisbury Cathedral published by W.H. Jones in 1879. In fact, James I had given the Shipton prebend to the Oxford Professor of Civil Law by his own authority. He issued a Letter Patent or 'open' letter on 20 March in the fifteenth year of his reign. The document is in the archives of the University of Oxford held in the Bodleian Library. It is endorsed by the archivist '1618'.² As James succeeded to the English throne on 24 March, his fifteenth year ran from 24 March 1617 to 23 March 1618, so the grant was made in 1618. The canon of Salisbury who held the Shipton prebend, George Proctor, had died in 1617, which had given James I his opportunity, and hence no doubt Jones' assumption about the date of the grant.

The Letter Patent recites in Latin how interested James I was in encouraging learning in his University of Oxford, and in particular his special favour towards the Professor of Civil Law, whose stipend he had supplemented with the Shipton prebend. He therefore granted the prebend to the Chancellor, Masters and

Scholars of the University, and they were to appoint the Regius Professor to it whenever it should become vacant; the Letter Patent said specifically that the man need not be in holy orders, despite the fact that he was to be rector of Shipton and a canon of Salisbury. As the King appointed the Regius Professor in the first place, it was a mere formality for the Chancellor, Masters and Scholars to appoint to the prebend, but it was this aspect of the arrangement which was apparently later regularised by an Act of Parliament, because the King had effectively given away his traditional right of appointment. The Regius Professor accordingly enjoyed the revenues of the Rectory of Shipton for the next 237 years, until 1855, when the recently created Ecclesiastical Commission investigated and reorganised Salisbury's income and the prebend reverted to the church.

The connection of Shipton with Salisbury Cathedral was not broken in 1618, it was merely the nature of the appointment which was changed. As the Bishop of Salisbury wrote later in the century, the Regius Professor was still 'presented to the Bishop, obliged to take the oath of canonical obedience to the Bishop, to preach in the Cathedral church, to pay stall wages etc. and to perform all other things, as other Prebendaries are obliged.'³ (Stall wages were paid to vicars choral of the cathedral). The Professor of Civil Law appointed Shipton's vicar and was responsible (as rectors always were) for the upkeep of the chancels of Shipton and Ascott churches, and he paid the stipend of 'such as serve the cure in the church of Ascot'.⁴ The vicar of Shipton was also paid a stipend but in addition had a small estate of land and some of the parish's tithes for his maintenance. It appears from a lease of 1641 that the rector or prebendary was also responsible for the upkeep of part of the bridge leading to Chipping Norton.

The Regius Professor of Civil Law in 1618 was John Budden and he therefore became rector of Shipton and canon of Salisbury. In 1620 Richard Zouch succeeded him, and he was still in office when the estate was confiscated by Parliament. During the Civil War between Parliament and Charles I, the Church of England was transformed into a presbyterian church, and archbishops and bishops, and deans and chapters of cathedrals were abolished. The victorious Parliament set about selling the episcopal estates in 1650, to which end they were first carefully surveyed. In Shipton, the five parliamentary commissioners found 40 acres of arable land in the common fields, 25 acres of wood, that is half Stockley coppice, and 14 acres of pasture and meadow, together with the Parsonage house, barns and outhouses valued at £35. The tithes of grain, hay and wool in the parish, 'which parish doth comprehend the several villages or tithings of Shipton, Milton, Lyncham, Leafield, Ramsden, Langley and part of Ascot' were worth £303. Dr Fox, doctor of physic of Fetter Lane, London, leased the estate from Dr Zouch for £50 per annum. The vicar's income was estimated at £40.⁶

After the Restoration of Charles II in 1660 the Bishop, Dean and Chapter of Salisbury recovered their Shipton estate. In 1661 a new lease was made by the Regius Professor, now Dr Giles Sweit, with James Stocke of Waltham Abbey, yeoman.⁷ All the routine expenses, including forty shillings 'stall wages', were to be met by the lessee. There was an interesting obligation of hospitality which

was also passed on from the prebendary to the lessee. Every Sunday and festival day, James Stocke 'shall invite and entertain and have to his Table att Dinner and supper two couple of honest and neediest persons being dwellers in the said parish, allowing them sufficient Meat and Drink for their Relief to the Intent good hospitality may be kept and maintained within the said Mansion place.' Was this medieval tradition actually observed?

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What really happened at Shipton Court

ANTHONY CRONK

'Shipton under Wychwood,' exclaimed an Oxfordshire friend, soon after we moved to the village, 'isn't that the place where the squire murdered his butler?'

I scented some kind of high Victorian melodrama about which I determined to learn more. I knew of course that the Elizabethan mansion, Shipton Court, had been the family home of six generations of the Reade baronets. I soon discovered that the sensational story of the butler's death is well known throughout the district. It is to be found printed in *The History of Shipton under Wychwood*, compiled by Muriel Groves and published in 1934.

Here is the story as related in her book and attributed to her husband, Samuel E. Groves: One day Sir John Chandos Reade, seventh baronet, accompanied by his butler, Sindon by name, returned to the Court after a bibulous visit to Milton, and repaired upstairs to the drawing-room (later the library). 'The next thing which is known is that Sir John called for help and the footman and others, entering the room, found Sindon lying across the hearth of the fireplace, impaled on a tall pointed fire-dog. He was carried to bed and shortly afterwards died from his injuries. An inquest was held and a verdict of accidental death was found. A coffin was made by the estate carpenters and, as the man had been dead for some time, the coffin lid was fastened down all round with screws.' By that time, it appears, the village was agog with stories of a fight between the

deceased and his employer, and 'other rumours'. Sindon's relatives, we are told, were refused permission to view the body before burial, on the grounds that the coffin lid was already screwed down.

The account goes on, that as a result of suspicion and agitation in the village 'an enquiry was ordered and the body exhumed. The result of the enquiry was that the verdict at the first inquest was confirmed and the body re-interred.' The author comments, 'No-one will ever know what really happened in the room before Sindon fell on the fire-dog, and it is more than possible that the two actors in the tragedy were not sober enough to remember. The story thought most probable by people in a position to know was that Sindon was insistent to ring for more wine and that Sir John objected, saying that he was 'drunk already'. Sir John threw the bell-rope over a picture-frame and Sindon climbed on a chair near the fireplace to get it down. From this height he fell, or was pushed down across the fireplace on to the fire-dog.'

In spite of the veiled hints, there would have been nothing sinister in the coffin being made in the estate workshop. It was common in those days for country estate villages to be self-sufficient in every respect. However, it was probably unwise if indeed someone refused to unscrew the lid in order to satisfy the relatives.

The village was certainly rife with unsubstantiated innuendo for many a year thereafter. Even in 1994 I was told by a lifelong Wychwoods inhabitant that where the butler fell there remains a blood-stain on the stone fireplace which continues to defy all efforts to remove it! This at least is demonstrably untrue.

But let us look at the known facts. There is an entry in the Shipton under Wychwood burial register:

8 June 1843 THOMAS SINDEN (*sic*)

At last we have a definite date to go on.

Armed with this information, I turned next to the local press, the main organ of which, in the mid-nineteenth century, was *Jackson's Oxford Journal*, now filed on microfilm at the County Library. I found that local coroners' inquests were routinely reported therein, even comparatively unsensational hearings at Burford, Chipping Norton and elsewhere. Disappointingly, nowhere could I find any reference to the luckless Shipton Court butler. Furthermore, the exceptional procedure of exhumation of a body could only have been carried out by order of the Coroner's Court, open to press and public. Remarkably, in this instance no such occurrence seems to have been noticed in the public print. Surely it is inconceivable that the *Oxford Journal* would have overlooked such a juicy morsel with which to regale the readers!

Commendably, the vicar of Shipton under Wychwood from 1814 to 1852, the Revd Robert Phillimore, left behind him carefully preserved a voluminous correspondence and miscellaneous minutiae relating to the church and churchyard throughout his incumbency. This is now deposited in the County Archives. Fully expecting this collection to include anything so unusual and important as an exhumation order, I searched diligently, but to no avail. It is never easy to prove a negative, but in the absence of contemporary confirmation

I began to doubt the accuracy of some of the details so confidently set out by S E Groves and his wife Muriel in 1934.

General registration of births, deaths and marriages have been compulsory since 1837, so I proceeded to obtain a copy of the entry of the death at Shipton on 1 June 1843 of:

'THOMAS SINDEN, aged 39 years, a butler
Cause of death Delirium Tremens,
Informant Edward Gibbs, present at death.'

This is a highly significant document. At a later date, delirium tremens would not have been acceptable *per se* as a certifiable cause of death, but at that time would have been regarded as 'natural causes'. The point is that without any suggestion of injury or external violence there would have been no requirement for an inquest at all. Furthermore, by the standards of that day, the death of a butler from alcoholism would not have been particularly newsworthy.

Could the whole sorry story as published by Mr and Mrs Groves have been a largely fictional folk-memory? After all, they were writing some 91 years after the supposed event. Samuel Groves of course was a member of an old Milton under Wychwood family. He was the youngest son of the noted builder and stonemason Alfred Groves (1826-1914) and must have heard the legend many times, with its scandalous insinuations of murder and mayhem. Nevertheless he more or less admits that his account is dependent on hearsay, and neither he nor his wife Muriel seem to have sought corroborative records. They even managed to spell the butler's name incorrectly.

Sir John Chandos Reade lived on at the Court for another twenty-five years and died aged 83 in 1868. His portrait shows him as a cheery, benevolent-looking, white-whiskered countryman. A later owner of the Court, Mr W F Pepper, around the turn of the century, was told many a tale about the old squire by elderly ex-employees, but most agreed that he was 'a proper gentleman'.

As a young man he had served as High Sheriff of Oxfordshire (1811), but in many ways his life was a tragic one. His father died when he was four years old; his beloved wife died aged 31 giving birth to their fifth child. One by one all his children except one, Emily, died in his lifetime, childless. Emily, who never married, was the sole survivor of his issue, but through ill-health, had been certified incapable of managing her own affairs.³

The ageing and lonely squire, immured in his huge mansion, was probably aware of the scurrilous rumours concerning the death of Thomas Sindon freely circulating in his parish of Shipton under Wychwood. Saddened by this, he was determined that whatever happened on his death, his funeral and burial should not be at Shipton. There is a clause to that effect in his will, made in 1856. 'In the event of my dying in any other parish than Shipton under Wychwood then I desire that my remains may be interred in the parish in which I shall so die, but if I die in Shipton under Wychwood then I desire I may be buried in the churchyard of Little Rollright' (another Oxfordshire manor of which he held the lordship). One imagines he must have felt very strongly on this point, so definitely to preclude being laid to rest among his many ancestors and his own

immediate family.

There was at hand however one person, a member of his staff, on whom he felt he could rely, Joseph Wakefield who succeeded Thomas Sinden as butler at the Court. A young Yorkshireman, born in 1816 at Hunsett in the West Riding, he presided over a resident indoor staff of five. As the years passed, Sir John may have come to treat him more and more as a privileged confidential steward. Although still described as butler in the 1861 census return, it is said that he was also assisting his master in the day-to-day management of the Shipton estate. When Sir John died in 1868 the village was amazed to learn that their new squire was none other than the erstwhile butler, who had inherited the estate under the terms of Sir John's will.⁴ This news gave rise to a fresh outbreak of malicious rumours. It was said that Joseph Wakefield must have exercised some kind of pernicious hold over his employer, probably connected with the death of Sinden twenty-five years earlier.

To us however such an accusation lacks plausibility, considering that Sir John had made his will as long ago as 1856. Had he been under any kind of duress he had had twelve years in which he could have revoked it simply by making a new one. From a study of the known facts it is fully apparent that the old squire had been voluntarily intending to reward his protégé and henchman ever since shortly after an early death had so tragically robbed him of his own son and heir Compton, at the age of 37 in 1851.

Further evidence that Sir John had for years regarded Joseph like an adopted son can be adduced from a clause of the will, 'I direct the said Joseph Wakefield to take upon himself... use and bear the surname and arms of Reade...'

Subject to this proviso, Joseph Reade was to receive all the testator's '...manors, messuages, lands, tenements, hereditaments and real estate... all the monies, securities for money, family and other pictures, paintings, prints, books, linen, plate, glass, china, wearing apparel, carriages, horses, live and dead farming stock, the contents of the blue leather and other boxes, consisting of snuff boxes, watches, watch and other chains, seals, rings, pins and in particular the watch that belonged to King William the Third, goods, chattels...'

From this it is abundantly clear that it was, and for twelve years had remained, Sir John's intention to pass all his estate to Joseph, as of course he was fully entitled to do. Nothing however could prevent the title of baronet passing on his death to his estranged great-nephew, to whom he felt he owed nothing. While Joseph duly changed his surname to Reade, and became the squire of Shipton under Wychwood, the great-nephew succeeded as the eighth baronet and continued to live in Anglesey.

Joseph (Wakefield) Reade let Shipton Court to a tenant. At the date of the 1871 census, described as 'landowner', he was living at Shipton Lodge, with his wife Caroline, his daughter Ellen, aged ten, and his eight year old son, another Joseph. The latter, who became a graduate of Brasenose College, Oxford, was to inherit the estate on his father's death in 1893. Although eventually obliged to sell the properties, he is remembered as 'a charming fellow... a good landlord, kind and considerate in every way to his tenants'.⁵

For years after Sir John Reade's death the village was buzzing with numerous

ghost stories of how 'his restless spirit' still haunted Shipton Court. There were tales of him passing servants on the stairs, or being seen 'pacing the avenue, his white hair blowing in the wind'.

The story goes on, 'One day the villagers, to their great astonishment, saw a number of clergy walking about the village and in such a quiet place great excitement and curiosity were aroused. No-one seemed to know who they were or where they came from, but as I was told, afterwards it all came out. They had met to lay the ghost of Sir John Reade. They gathered together at The Lamb and tried to discover a way in which they could give his spirit peace. This they decided to do by 'laying' him... under the bridge that goes over the water, in Station Road, and that he has never since been seen.'⁶

Unfortunately, this shows that Muriel Groves and her contributor of this article, E Mason, had little understanding about the rite of exorcism, which is not something one does to a ghost. It is a ministry to living persons, a form of spiritual healing directed towards those who find themselves possessed, or as we might say obsessed, by supernatural manifestations. It is not something which requires a gathering of 'a number of clergy'; where practised it needs only one specially trained priest, and sometimes involves laying on of hands and/or a requiem eucharist.

A much more likely explanation for the observed influx of clergymen would have been a routine chapter meeting for the for the clergy of the Rural Deanery of Chipping Norton. It would appear that the villagers jumped to their own conclusion, without daring to ask the vicar for information.

However reluctant one may be to spoil a good story, one is driven to the conclusion that there is no reason to suppose that the dipsomaniac Thomas Sinden was murdered that summer afternoon at Shipton Court. It is perhaps regrettable that, in her otherwise excellent book Muriel Groves, aided by her husband Samuel, gave further currency to unsubstantiated village gossip, to be echoed by subsequent authors, none of whom has bothered to verify the facts. As far as we can see there was no suspicious death, no inquest, no exhumation, no blackmail, no exorcism; only a rather unhappy and lonely landowner trying as best he could to ensure some continuity for his ancestral estate.

After a century and a half perhaps it is now the time for the people of the Wychwoods to take a rest from the old English sport of squire-bashing.

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A long-time resident of Kent, Anthony Cronk is the author of published works on the local history and vernacular buildings of that county.

The de Langley family: Medieval Foresters

BERYL SCHUMER

I've just been re-reading Frank Ware's article on the de Clares in *Wychwoods History* no. 9. I can help with the identity of the Richard Fitz Aleyn referred to on page 6 and in footnote 9, who owned land in Shipton about 1180.

He is almost certainly not of the family related to Ernulf de Hesdin, but was Richard son of Alan who was Forester of Wychwood from 1184 until 1195 (*Pipe Rolls* entries). His father, Alan Rasur, had been Forester before him.

This Richard was definitely acquiring property in the district, since it is recorded that in 1196 he reached a final concord with Richard and Roger, sons of Milo, regarding 1 mill and 1 virgate in Shipton.¹ This is probably too late to be the land which had been held by Albrike de Spinete, recorded in Countess Moolde's grant in favour of Godstow Nunnery, and I have not been able to find any definite evidence of that anywhere. But it is quite certain that the Richard son of Alan named in the Feet of Fines was the Forester because the mill continued to be held by his descendants.

He was eventually succeeded as Forester by his son Thomas, who is called Thomas son of Richard in 1212,² but Thomas de Langley in 1208.³ He was the first Forester to be called by that name and possibly the first to live there, although not the first person, since the tithes of Langley demesne had earlier been given to Eynsham Abbey by Roger son of Alan, who was presumably Thomas' uncle. Thomas confirmed the grant in 1239.⁴

The connection between Thomas de Langley and Richard son of Alan is confirmed by another agreement in 1214.⁵ In this Thomas de Langley granted land in lieu of dower to Godeholde who was formerly wife of Richard son of Alan, and presumably Thomas' mother or step-mother. She claimed one third of all Richard son of Alan's estates, including Langley and a mill and two hides of land in Shipton. (The document also mentions assarts in Crawley which had been bought by Richard, confirming that he was actively acquiring land, not just inheriting it - see Appendix for my notes on this).

The mill was presumably Langley Mill. It and the Shipton land continued to be held by the de Langleys, although the description varies - six virgates and a mill in 1279,⁶ a toft and a hide of land in 1325⁷ and a toft, watermill, 100 acres of land and 13 acres of meadow in 1361.⁸

All this does not prove that Albrike de Spinete's land ended up being held by the de Langleys, but I think it makes Richard the Forester by far the most likely person to have acquired it.

While I'm writing, the 'Chadlington Hundred' to which Frank refers in footnote 21 was not land, but the responsibility for the administration of justice in the Hundred, which had belonged to the holder of Shipton Manor since Domesday Book. It counted as property because the owner received all or most of the profits and perquisites of the Hundred court.

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Appendix

Notes on the Godeholde - Thomas de Langley agreement.

Feet of Fines for Oxfordshire, Oxf. Rec. Soc. 12, p. 49, No. 101 (CP 25/187/2)

12 April 1214

Godeholde formerly wife of Richard son of Alan & Thomas de Langele

Re 1/3 of all the vill of Langele with appurts.

1/3 of 1 hide of land in Huptone (Upton, Burford)

1/3 of 5 messuages in Burford

1/3 of 6 messuages in Lafeld

1/3 of 1 hide land in Milton

1/3 of 1 mill & 2 hides of land in Shipton

by reason of dower given by the said Richard.

Said Thomas gave to the said Godehold

1/2 hide in Milton which Aldwinus Wiret and Roger Crikel held

1/2 mark of rent in the same vill, i.e. from the tenement which Nicholas

Norensis held 40 d and from the tenement which Hathold held 40 d.

& 1 assart in Croule which the aforesaid Richard & Godehold bought of the Bishop of Winchester.

to Godehold for life as dower, and after her death the assart land in Crawley to go to John son of Godehold to be held by the usual services of the chief lords of the fee.

& Godehold quitclaimed to Thomas & his heirs her right in the remainder of the aforesaid tenements.

& she quitclaimed to William de Langele brother of Thomas for 1/3 part of 1/2 hide in Crawley which the same William held by gift of the aforesaid Richard his father.

The Search for George Quarterman of Ascott under Wychwood

ALISON SCHENK

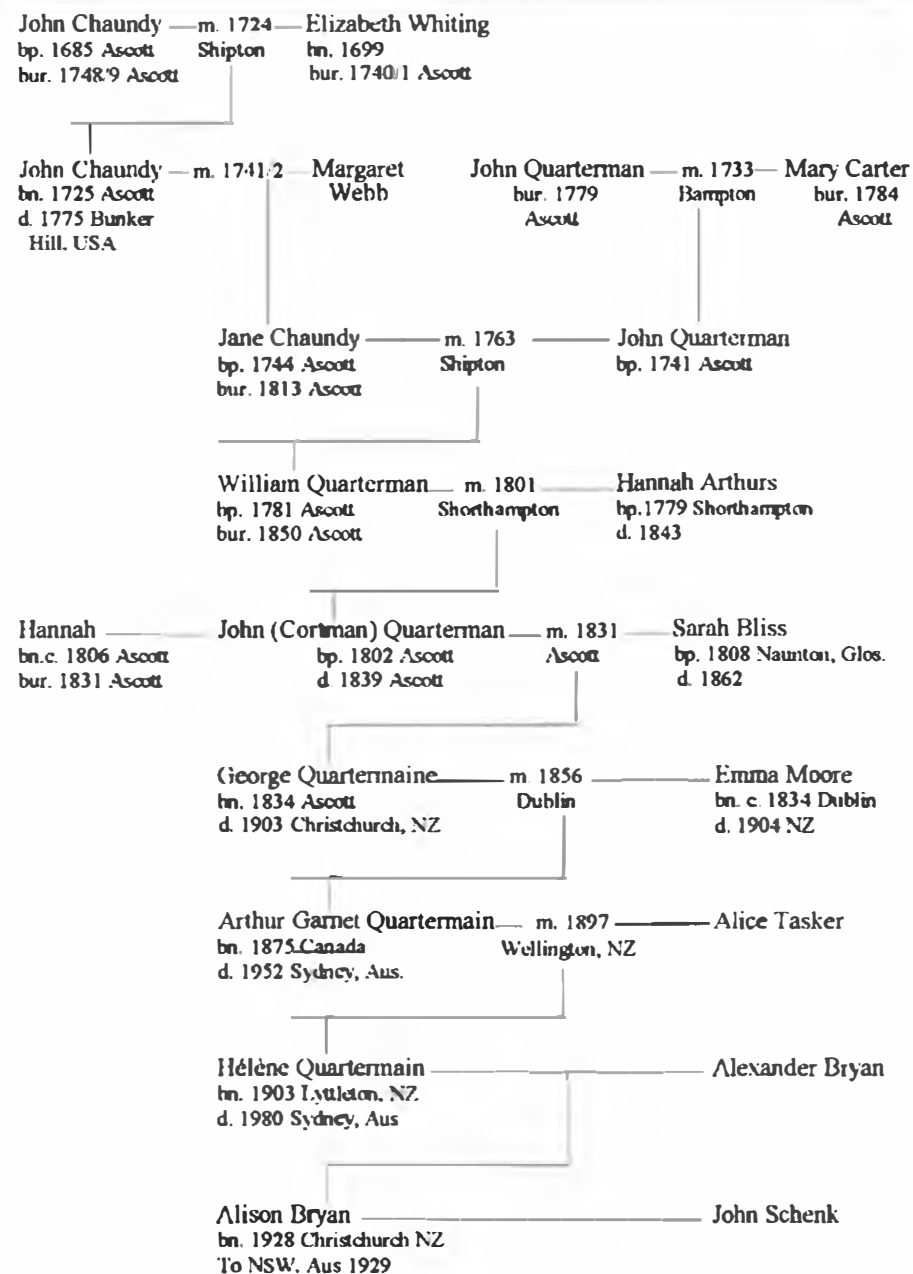
My mother's name was Hélène Quartermain and it was a name which always fascinated me. She was born in Christchurch, New Zealand as were my brother and I. In 1929, when I was one year old, my parents moved to Sydney, Australia and it was not until I was seventeen years old that I had any close contact with my grandfather, Arthur Garnet Quartermain. I am ashamed to confess that although I lived with him for nearly a year, I never asked him about his parents, and it was not until many years after his death that I became interested in family history. I did know that he had been born in Canada, but whether he had arrived in New Zealand as an adult on his own or as a child with his parents was a mystery. I wrote to Canada and obtained his birth certificate which gave his parents' names as George Quartermaine (note the 'e') and Emma Moore but the places of birth of George and Emma were not stated.

That was the extent of my Quartermain research until 1983 when I decided to attend the Third Australasian Congress on Genealogy and Heraldry in Hamilton, New Zealand. A card index file on show there belonging to the N.Z. Society of Genealogists produced information on the marriage of a George Quartermaine, born in Canada, son of George Quartermaine, dealer, and Emma Quartermaine née Moore. This of course led me to my great-grandfather George's death certificate in Christchurch which stated he had been born in Ascott under Wychwood, Oxfordshire and had been married in Dublin, Ireland. This in turn led me to the reading of census returns and parish registers of Ascott under Wychwood where I found that the name was now spelt Quarterman.

All the entries for the name Quarterman at Ascott under Wychwood can be traced back to John Quarterman, baptised 13 December 1741, son of John and Mary. He married Jane Chaundy on 5 April 1763, daughter of John Chaundy (1725-1775) and Margaret Webb. John and Jane had ten children, the eighth child being William (baptised 25 February 1781) who married Hannah Arthurs, daughter of John Arthurs and Ann Green of Shorthampton, on 20 March 1801.

Of the seven children born to William and Hannah, the first child John, the father of my N.Z. George, was the hardest to find. I knew his name was John from his 1839 death certificate, and that he was thirty-seven years old when he died of heart failure. A letter to the Oxfordshire Family History Society brought wonderful results. Mrs Howard-Drake wrote 'I have found your John Quarterman'. The entry in the Ascott transcripts read 'John Cortman, son of William and Hannah, baptised 25 July 1802'. Problem solved.

A Quartermain Family Tree



John was married twice. His first wife Hannah died aged twenty-five and only Mary of her three children survived. Six months later he married Sarah Bliss who had been baptised in Naunton, Gloucestershire in 1801, the daughter of Thomas and Sarah Bliss. They had three children, Israel (1832-1896), George (1834-1903) and Hannah (1839-).

It is now known that George's early occupation was that of a shoemaker. His army discharge papers state 'No. 2942 Private George Quarterman, by trade a shoemaker, was born at Ascott in or near the town of Chipping Norton and was attested for the 16th Regiment of Foot at Cowley in the County of Middlesex on the 21st. February 1852 at the age of 17 years and 9 months.' His medical report stated that he was 'unfit for further active service due to varicose veins of the legs, caused by rout marching in the deep Canadian snow during his service in that country', and he was discharged in Dublin on 23 December 1857.

George's discharge papers at last explained to me how he had come to be in Dublin when he married Emma, and why he had chosen Canada as a place to live. From the Christchurch, N.Z. cemetery records, I know that their second child Emma (Cis) was born in Jarratt's City, Connecticut, USA in 1859 which makes one wonder were they in transit at that time to Canada. I do not know where Jane their first child was born. Six sons were born in Canada: George, Ned, William Norman, Scymour, Fred and Arthur. In 1870 the family appears in the Carleton County, Ontario, Assessment Roll (1860-1900). George was then thirty-six years old and he owned 100 acres of land, 45 acres of which was cleared. The value of his land and personal property was \$1500 and he had 3 cattle and 2 horses.

It is not known when they decided to emigrate to New Zealand but family oral history from cousins (whom I met for the first time in New Zealand in 1983 after the Congress) is that our grandfather Arthur was only a baby at the time, which tentatively puts it at 1875. It is interesting that George and Emma's firstborn Jane, married a Quartermaine (sic) in N.Z. which makes one wonder if he was a cousin, and that George had decided to go to N.Z. because he knew of other Quartermains there. As yet I have been able to learn only a little of this other family. I do know that they came from Lewknor in Oxfordshire, but I have been unable to trace any descendants.

George commenced business as a second-hand dealer in Christchurch and two more daughters, Linda and Ada, were born there. He died in 1903 while living in Hereford Street after suffering a heart attack at the age of sixty-nine. Emma died the following year.

The 'e' at the end of the name had been dropped when my grandfather Arthur married Alice Mary Tasker in 1897. I have managed to collect quite a few descendants of John and Jane Quarterman of Ascott under Wychwood and have given a copy of all my information to the Wychwoods Local History Society. If there are any other descendants out there, I would love to hear from you so that yet another 'cousin' can be found and another collateral line can be added to the records.

Book Reviews

THE COTSWOLDS, *Anthea Jones*. Published by Phillimore, 1994, at £19.95.

The brief title of this book, *The Cotswolds*, conceals an historian's account of an area of England much written about and photographed as a tourist attraction but not previously studied in depth in terms of its historical development. The area has its own unique regional characteristics and the book explains how these evolved; but as Anthea Jones points out, the four main themes around which the argument is constructed are also the themes of the history of the English landscape. These she defines as 'the patterns of the farmed countryside, of the fields and woods; the influence of the church; the division into manors and the power of the manorial lords; and the relationships between settlements, the hamlets, villages and towns'.

After a brief introduction outlining these themes, the book describes the Cotswolds as recorded in Domesday Book. It ends with a look at the far reaching changes of recent years, at the same time emphasising that the history of the area can still be read in its landscape and buildings. In the intermediate chapters this history is examined in expanded versions of the broad thematic headings, namely Anglo-Saxon estates and settlements, minsters, rectories and churches, market charters and town councils, sheep downs and common fields, wool, wool churches and Cotswold sheep, knights and manor houses, the disappearance of the Cotswold peasant, the modernisation of the church, gentlemen and country houses and the decline of village and town.

These separate studies are very detailed and cover most aspects of the development of the Cotswolds over the centuries, each being discussed within its historical context. The book is therefore something of a hybrid, partly a general survey of the area, partly a work of reference into which local historians and others can delve for information of particular interest to themselves, whether of place or subject. There are good lists of the sources used in the accounts of various parishes and of more general sources from Anglo-Saxon through medieval to modern times, and a useful bibliography.

As members of the Wychwoods Local History Society we are especially privileged to have such detailed material about the area in which we live, albeit on the margins, written by one of our members. It is a book founded on wide research by an expert historian, reinforced by painstaking fieldwork, and will

prove an invaluable guide to those who try to see and understand the history of the Cotswold countryside as they travel about it, or indulge in a little amateur research at home. It is admirably presented and a pleasure to handle. Furthermore it is extremely well illustrated with maps and plans and with numerous excellent photographs in colour and black and white taken by Glyn Jones often, one suspects, at some danger to life and limb in order to obtain the best possible viewpoint.

JACK HOWARD-DRAKE

ANGLO-SAXON OXFORDSHIRE. *John Blair.* Published by Alan Sutton Publishing (Oxfordshire Books), 1994, at £25.

Dr John Blair will be familiar to members of the Society, having addressed one of our meetings and contributed an article to *Wychwoods History* No 7 on 'The Origins of the Minster Church at Shipton under Wychwood', based on the radiocarbon dating of human remains from Old Prebendal suggesting a ninth-century origin. He is a Fellow of Queen's College, Oxford who specialises in church history of the Anglo-Saxon period and who has a strong sense of place and a wide knowledge of the local sites where history or myth supposedly occurred.

The publication of this book was therefore anticipated with particular interest by those - whether academics, professional archaeologists or amateurs - involved in this period and in the local history of the County; an interest which was not to be disappointed. We in our Society are particularly flattered, in that John quotes his article as a reference, so that *Wychwoods History* has now appeared as a source in the bibliography of a substantial book.

Parish churches as we know them - single-priest churches serving a local community - were probably not widespread until the tenth or eleventh centuries, when Saxon thegns or Norman barons built them to serve their manorial estates. Before then, pastoral care was provided from 'minster' churches which served a larger district with a team of monks or priests who toured to preach at local crosses and other open-air sites. Some of these minsters later became the abbey churches of reformed monasteries while others merged into the expanding background of parish churches. The latter are often indicated by having relatively large parishes which were later sub-divided into a number of individual parishes with their own chapels or parish churches but with burial confined to the mother church for a considerable time - in the case of Shipton until the nineteenth century for some of the subsidiary parishes.

Dr Blair puts Shipton in its context in the County as one of the *villae regalis* or royal manors with a minster church attached to it - quite possibly, this historical sequence was reversed, the royal manor having developed around the minster church. We do not rely on the carbon-dated bones to establish the status

of Shipton as a minster - they tend to corroborate the other hints for asserting this - it is rather that they have something interesting to say about the development of Shipton as a minster. It is not unusual for a minster to show a reduction in the size of its burial ground in the later Middle Ages - presumably as some at least of the new parish churches built in its old pastoral area acquired their own burial rights - this happened at Charlbury as well as at Shipton where the centre of the Prebendal Estate was established on part of the old burial ground.

For the rest, our own local area is devoid of either documentary or archaeological evidence for the Anglo-Saxon period - *Domesday Book* of 1086 contains the first documentary references and archaeology is confined to the odd pagan burial-find. We have no local legends or reliable charters, and there are good reasons, both of the period and current, why centres of early medieval activity and of modern archaeology should be located elsewhere, particularly on the Upper Thames Valley gravels. But the book does explain the regional context for our own obscure local history. For much of the period the Thames Valley was frontier territory between the emerging kingdoms of Mercia to the north and Wessex to the south, with the boundary disputed and fluctuating, probably more often located on the scarp of the Berkshire Downs than on the river Thames itself - Mercia was dominant more often than not, and generally controlled the region. It was only after the Viking invasions, about 900, that the boundary became settled on the river Thames, by which time it had become a peaceful provincial boundary rather than a frontier between kingdoms. By then, the Wychwoods area was part of the newly formed Oxfordshire which comprised the hinterland of the defended borough of Oxford.

But there is evidence - documentary as well as archaeological - that in the earlier Saxon period the river Thames formed a major channel for Saxon intrusion and a centre for settlement, which coalesced in the later sixth century into a chiefdom or kingdom called the *Gewisse* by Bede, ruled by a dynasty or group of kings associated with the names of Cerdic, Ceawlin and Cutha. These legendary figures were later said to be the founding-fathers of the kingdom of Wessex, but a case can be made - and John outlines it - for the Upper Thames Valley having been the original heartland of the kingdom, not Hampshire and Wiltshire. It was during the seventh century that Mercia coalesced as a power under Penda and pushed the House of Cerdic out of the Thames Valley and south of the Berkshire Downs, to new centres where they recovered and expanded into Hampshire, the Isle of Wight and south-westwards into British territory.

There are in the region a number of princely burials from the later seventh century - some of them single burials in barrows of which the best-known was located at Asthall, others being at Lew and, it has been suggested, the barrows at Leafield, Churchill and Shipton itself (but Dr Blair does not support the inclusion of the last three). It has been speculated, e.g. by S.C. Hawkes in *The Archaeology of the Oxford Region*, that these barrows were boundary-markers of invading chieftains from the kingdom of the *Hwicce*, whose power was located in Worcestershire and Gloucestershire - Wychwood Forest is named after them (the *Hwicce* were before long absorbed by Mercia). John strikes a note of

caution about this, doubting whether at this late stage changes in territorial control and political power were the occasion of substantial shifts in population, but the chiefs in question may well have been the local officers implementing the new royal power of the Mercians or of the *Hwicce*.

John writes in a clear and lively style, and the book is handsomely produced with numerous illustrations and telling maps and plans. This makes it an enjoyable read for the interested amateur, but John is an original contributor to the academic discipline, and the book is also a substantial work of synthesis of value to the serious student.

FRANK WARE

OXFORD CHURCH COURTS. DEPOSITIONS, 1581-1586, *Jack Howard-Drake*. Published by Oxfordshire County Council, Department of Leisure and Arts, 1994, at £3.95 plus 50p. p & p from Oxfordshire Archives, County Hall, New Road, Oxford OX1 1ND and from some County libraries and museums.

This is Jack Howard-Drake's third publication in his monumental task of calendaring all eighteen volumes of church court depositions in Oxfordshire Archives, the first two volumes of which were reviewed in *Wychwoods History* 9 (1994).

As before, most of the cases fall into one of four categories: tithes and offerings, testamentary, matrimonial and defamation, with a small number concerned with other matters. The author again lists the parties to each case, other persons involved including witnesses and gives a summary of the substance of each case. This time the period of depositions coincides in part with several surviving Act Books, at least one of which has been published by the Oxfordshire Record Society, and these sometimes provide additional information and cross-references on cases.

Local cases include that of Henry Bridges, gentleman v Richard Parrett in April 1581. Parrett kept four score sheep for half the year in Swinbrook parish and paid tithes on the wool of four fleeces, worth 6s. For the other six months he paid all his duties to William Master, vicar of Shipton under Wychwood and maintained adamantly that he owed no tithes on lambs to Bridges, farmer of Swinbrook parsonage.

Most cases of defamation seem to arise from comments upon people's sexual proclivities, like that between Robert Pullen and the Phippes family, probably of Milton under Wychwood, in November 1582. But Agnes Hamlin v Rowland Thornborowe, probably of Oxford, in May 1582 seems to have been the proverbial storm in a teacup. The parties quarrelled and traded insults, including 'arrant whore' and 'gorbelly knave', but the original cause of the row was that Thorneborowe had cut down Hamlin's line which was tied to a tree in

the fence that divided their two gardens.

Not all cases are as straightforward as this - many are very detailed and involved, but all are summarised clearly and make fascinating reading.

Jack Howard-Drake rightly acknowledges the contribution made by his wife Joan in the preparation of these volumes; they make a formidable team and we are fortunate to count them among the Society's active membership.

MARGARET WARE

CORRECTION

In the review in *Wychwoods History* 9 (1994) of Keith Chandler's *Morris Dancing in the English South Midlands 1660-1900*, it was stated that morris teams were to be found in, among other counties, 'south-east Worcestershire'. This should have read 'south-east Warwickshire'.

Other Publications in Print

The Second Wychwoods Album (1990)

Now £2.50

By Sue Jourdan and John Rawlins. A selection of 80 photographs illustrating life in Milton, Shipton and neighbouring villages, particularly during the two World Wars.

Wychwoods History, Number 2 (1986)

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William Master, Vicar of Shipton 1564-91; A Milton Field, 1842-1985; Survey of Baptist Ground, Milton; Letters of Thomas & Hannah Groves; Royal Manor of Sciptone in Domesday, Pt 2; Hedge Survey, Pt 2.

- Wychwoods History, Number 3 (1987) £2.50**
 Published jointly with OUDES and edited by Kate Tiller.
 Milton & Shipton in the Nineteenth Century - Farming and community before 1850; Village government; Decade of change, the 1850s; Decade of decisions, the 1870s; Growing up 100 years ago; Life and work 1880-1914.
- Wychwoods History, Number 4 (1988) £2.50**
 Earthworks at Lower Farm, Upper Milton (survey by James Bond); Fieldwalking in Evenlode Valley; Prebendal House, Shipton (excavation by Brian Durham); My Father's Days; Wartime Wedding.
- Wychwoods History, Number 5 (1989) £3.00**
 The Poor of Shipton 1740-62; Shipton Milestone; St Mary's Church, Shipton; The Readc Chapel; Plague Tyme; Fifty Years of Change in the Villages, to 1988; Medieval Pottery Finds at St Mary's School, Shipton.
- Wychwoods History, Number 6 (1991) £3.00**
 The Untons; Leonard Boxe, Gentleman of Ascott; Infantile Mortality 1565-94; The Wharton Charity; Medieval Fishpond at Bruern Grange (survey by James Bond); Shipton School Log Book 1869-1905; Mary Moss; Life in Old Milton.
- Wychwoods History, Number 7 (1992) £3.00**
 Origins of Shipton Minster Church (John Blair); The Groves Family of Milton, Pt 1: Early Days at Shipton; Ridge and Furrow; Henry Mills, Vicar of Shipton 1593-1641; Death by Misadventure; The Milton Murder; A Cottage on the Waste.
- Wychwoods History, Number 8 (1993) £3.00**
 Royal Observer Corps, Shipton; Base-born in Shipton; The Groves Family of Milton, Pt 2; Milton Church - Architect's Plan; An Anglo-Saxon Charter for Shipton? Field-walking a Romano-British site above Shipton; Vital Statistics: Shipton Parish Registers.
- Wychwoods History, Number 9 (1994) £3.00**
 The Medieval Lords of Shipton, Pt I The De Clares; Shipton in 1662, A Hearth Tax Study; Possession is Nine Points of the Law; The Groves Family of Milton, Pt 3 Emigrants to America; Old Christmas Custom at Chadlington; Moss Families of Ascott; Book Reviews.
- The above may be obtained from the Editor, Dr Margaret Ware, Monks Gate, Shipton under Wychwood, Chipping Norton, Oxon OX7 6BA (telephone (0993) 830494). P&P is 75p for the first book plus 30p for each additional book. Cheques payable to Wychwoods Local History Society.

The Wychwoods Local History Society meets once a month from September through to May. Meetings usually alternate between the village halls at Shipton and Milton. Current membership is £4 for an individual and £6 for a couple or overseas member, which includes a copy of *Wychwoods History* when published. Further details can be obtained from the Secretary, Wendy Pearse, Littlecott, Honeydale Farm, Shipton under Wychwood, Chipping Norton, Oxon OX7 6BJ (telephone Shipton under Wychwood (0993) 831023).

Further copies and back numbers of *Wychwoods History* may be obtained from the Editor, Dr Margaret Ware, Monks Gate, Shipton under Wychwood, Chipping Norton, Oxon OX7 6BA (telephone (0993) 830494). Postage and packing is 75p for the first copy and 30p for each additional copy. Cheques payable to Wychwoods Local History Society. See inside for full list of publications in print.

Cover illustration: *Evacuee children from St. Antony's RC, Upton Cross and New City Road Schools, West Ham, arriving at Chipping Norton Station, 1 September 1939 (Photo by Frank Packer, reproduced courtesy OPA, DLA, OCC).*

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