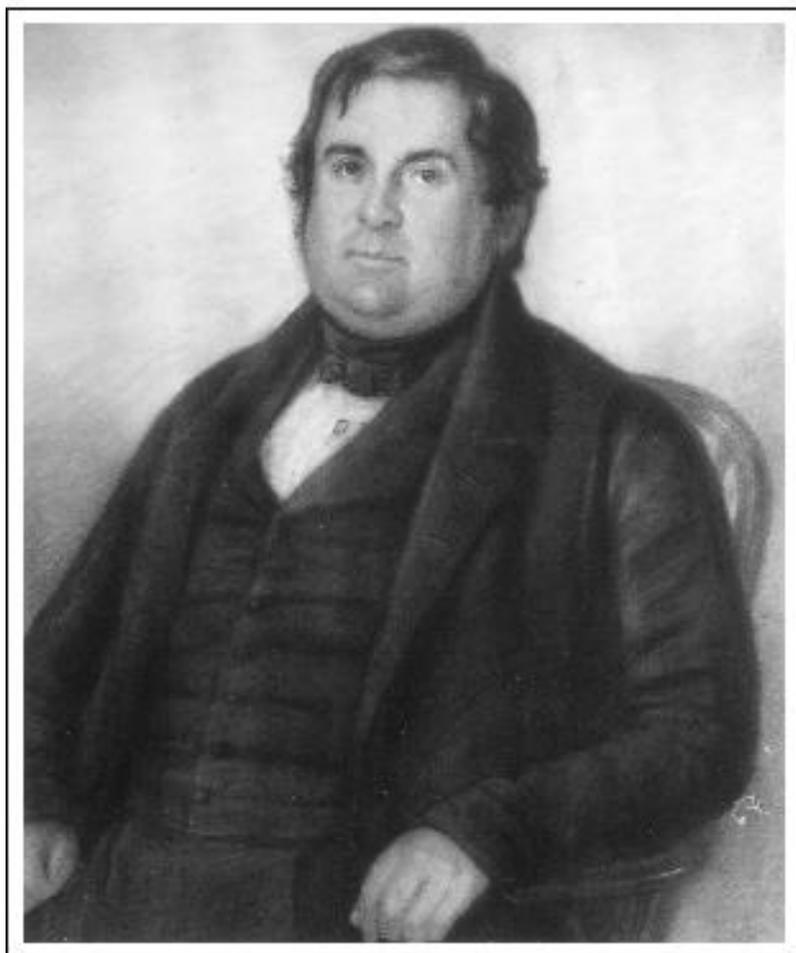


*The
Eynsham
Record*



Number 24 – 2007

NOTES

1. Images have been optimised throughout for online viewing.
2. Typographic errors in the printed edition, where identified, have been corrected in this digitised version.
3. Errors of fact or interpretation in the original which have since come to light are repeated but followed by an amendment in curly brackets {thus}
4. The pages are not available for printing “as is”, though you may copy/paste sections into another document.
5. Back numbers of the Eynsham Record are available in **print** for £1 plus p&p.
6. Contacts:
 - (a) the Editor Brian Atkins, 8 Thornbury Road tel 01865 881677 email brian@fbatkins.free-online.co.uk
 - (b) Fred Bennett, 68 Witney Road tel 01865 880659
7. The Record is now **also available on CD**, for higher resolution images and cross-file searching: please email online@eynsham-pc.gov.uk

Note on abbreviations

Bodl.	Bodleian Library, Oxford
Chamb.	1936 Chambers, E.K. <i>Eynsham under the Monks</i> . Oxfordshire Record Society, vol.18, 1936.
Ox.Studies	Oxfordshire Studies, Central Library, Westgate, Oxford
EHG	Eynsham History Group
E.R.	<i>The Eynsham Record</i>
Eyn.Cart.	<i>Cartulary of the Abbey of Eynsham</i> . Salter, H.E. (Ed.), in 2 vols. Oxford Historical Society, vol.49 (1907) & vol.51 (1908).
Eyn.Cens.	Eynsham census returns at 10 year intervals from 1841 to 1901, transcribed by members of the EHG.
Eyn. Mis	Monumental Inscriptions at St Leonard's, recorded by the Oxfordshire Family History Society, 2002.
Gordon, 1990	Gordon, Eric. <i>Eynsham Abbey: 1005-1228</i> , Phillimore, 1990.
O.S.	Ordnance Survey
O.R.O.	Oxfordshire Record Office (formerly Oxfordshire Archives)
P.R.O.	Public Record Office
V.C.H. Oxon.	<i>The Victoria History of the County of Oxford</i>

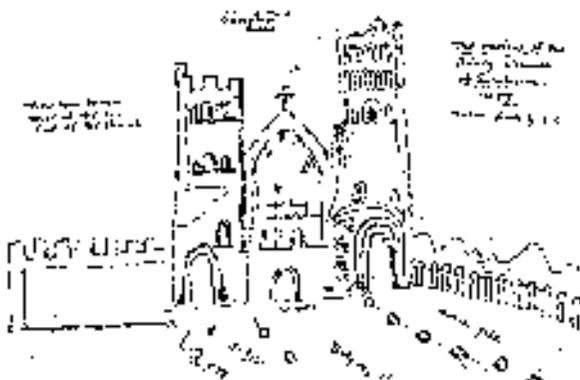
FRONT COVER

Samuel Druce (1787-1860), Eynsham farmer. See p.5 for details.

THE EYNSHAM RECORD

Number 24: 2007

Journal of the Eynsham History Group



THE RECORD OF EYNSHAM CHURCH IN THE YEAR OF 1888

ISSN 0265-6779

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EDITORIAL

A few concerns have been expressed about the changes being made in the fishponds area. These are to do with implications for the wildlife. The site is now managed by the Parish Council with two, not incompatible, objectives. One is, to a limited extent, to redefine the area as it was in its monastic days and make its history more apparent to the visitor. The other is to at least preserve, if not enhance its biodiversity. Thus, before any plans were drawn up, and with the aid of a heritage lottery award, consultations and surveys were carried out involving an archaeologist familiar with the site, a local historian, the Cotswold Rare Plants Group, the Oxfordshire Bat Group, the Wychwood Project, and experts on birds and small mammals. There were no conflicting views. One of the recommendations from all the experts was to create some open water (to be achieved this March). This will certainly increase the insect life and might encourage amphibians such as newts.

I hope that all of us interested in the history of Eynsham and all 'environmentalists' will be supportive of this carefully researched project, and applaud the volunteers carrying out much of the work.

On page 4 we report the death of Steve Flynn who recalled Burden's blacksmithy in its working days, but I'm pleased to report that Adrian Moyes of Eynsham has taken a lease on part of the buildings to use as a pottery. Many of the blacksmith's tools still survive on site.

As always, thanks to contributors of articles and snippets for this number. I've been sent more material than can be accommodated in this issue. This will emerge in future numbers, and it is encouraging to think that there seems to be an inexhaustible source of history to be discovered about our village and parish.

Readers should note, in particular with relevance to pages 39 to 42, that in the past the eastern end of what is now Acre End Street was part of High Street.

PHILLIS PIMM (1935-2006): A TRIBUTE

by Martin Harris

Last year Eynsham lost one of its most enthusiastic, energetic, kind and helpful people. Phillis Pimm had been an active member of the EHG for many years and at the time of her death had been our Treasurer since 1995 when she took over from her near neighbour in Witney Road, Stanley Green. Previously she had been Librarian and/or Archivist since the mid 1980s, some of that time jointly with Shirley White. I've known Phillis for all my life as she was my dad's first cousin.

Phillis was born on 10 November 1935, the eldest surviving child of Claude and Gert Hale in her father's home village of Cassington where Claude worked on his family's farm. She was the third generation to have the name Phillis, after her mother (despite being always called Gertie or Gert) and her maternal grandmother Phillis Harris* who had lived in Eynsham. Within a few years Claude, Gert and Phillis had moved to Pelican Place in Eynsham, and later to 'All Views' on the Witney Road in 1938. Phillis's sister Sylvia was born in 1937, followed by brother Cyril in 1943.

Always a clever person, Phillis gained a place at the 'grammar school' in Witney. In the 1946 Eynsham Carnival both Phillis and Sylvia were attendants to the 'Queen'. Not long afterwards, Phillis established herself as a bellringer at St Leonard's, something she relished until shortly before she died. Her father had been a bellringer, and she was joined by brother Cyril in the 1950s (fig.1).

The early 1950s seem to have been a golden era to be a youth in Eynsham. My mum, Ethel 'Margaret' Harris (then Wing), lived in the village as a nanny for a year with the Fletcher family who lived just behind 'Moorlands' which was next to 'All Views'. She befriended Sylvia Hale whilst Phillis would go round with friends like Shirley Hanks (who married Trevor Green), Beryl Bond and Joan Hill. In the latter half of that decade Phillis started courting Eynsham's Andy Pimm whom she married in St Leonard's on 10 September 1960. By that time she was working at Barclays Bank, and apart from breaks to bring up children Kevin, Alison and Robert, she worked for them until her retirement in 1995.

Although Phillis did not publish, her contribution to recording Eynsham's history was substantial. She has put me in contact with many Eynsham people with important information or photos - she would also help name people in them. In 1998 she came with Vera Davies (née Evans) and me to reminisce about Eynsham on BBC Radio Oxford.

Although struck down with non-Hodgkins lymphoma in late 2005, Phillis kept as active as she could. She even kept up her great love and expertise in gardening by giving instructions to husband Andy when she could not do the task herself. Her other great love was for her grandchildren with whom she spent as much time as possible.

We miss you Phillis.

* see E.R. no.12, 1995. Phillis Harris was the wife of the Eynsham carrier, Ernest Edmund Harris.



Fig.1 Eynsham's bellringers in the 1950s. Back row (1. to r.): Bert Harris, Bert Hicks, Phillis Hale (before her marriage to Andy Pimm), Cliff Bennett, Bert Miles. Front row: Cyril Hale (Phillis's younger brother), John Miles, David Floyd. To mark the new millennium on 1 January 2000 Phillis arranged for the author to photograph a later generation of bellringers (but still including Phillis) in the church tower.

Molly Cooke (1910-2005) For many years, following retirement from St Anne's College in the Domestic Bursar's department, Molly lived happily and energetically in her cottage in Abbey Street. From 1976 to 1984 she was the Secretary of the EHG which involved, among other responsibilities, arranging our programmes of talks. But this was only a fraction of her involvement with village organisations - St Leonard's, the Wives Fellowship (despite being a spinster!), the W.I., the W.I. Market, and the Horticultural Society. Molly was closely involved in the church kneeler project, dealing with the embroidered canvasses and photographing the completed kneelers. Her archive is kept in the church.

Towards the end of her long life she moved to Dorset and then to Devon to be near her closest friends, Virginia and Geoff Best, but after her death her Memorial Service took place in St Leonard's and her ashes came back to the village she had loved.

This belated obituary draws on Joan Weedon's article in *Roundabout* no. 270 of June 2005.

George Hockedy (1922-2006) George and Doreen Hockedy settled in Eynsham in 2001, and soon became members of the EHG. Although George, a retired headmaster, did not involve himself directly in the Group's affairs, he was a great support to Doreen who did, and is now our Programme Secretary.

George was a tall, quietly-spoken gentleman with a distinguished past. He is also missed by his friends in Eynsham Probus.

We also report the death of Steve Flynn, whose boyhood memories of Burden's blacksmithy were recorded on p37 of last year's number. Sadly he died very soon after publication, and before he could see his recollections in print.

SAMUEL DRUCE (1787-1860), EYNSHAM FARMER

George Smith and his wife Josie (whose mother was a Druce) are long-term residents of Eynsham. Recently George has researched the origins of the Druce name and its geographical distribution through time (with its variant spellings). The results of this work are to be published soon by the Oxfordshire Family History Society.

The Eynsham Druces arrived (from Witney) and settled here probably in the late seventeenth century. Three successive generations of the Druce men were all called Joseph. Joseph III (1745-1821) began farming, albeit in a small way, with 77 acres. It was his son, Samuel, whose portrait features on the front cover, who greatly expanded the family business and by 1851, based at Abbey Farm, had land totalling 1000 acres employing 32 labourers. Like his father before him and his son after him, he found time to serve as a churchwarden, in his case for 41 years. His son, Joseph IV (1816-1890) was the churchwarden who battled so long and so valiantly against the Revd W.S. Bricknell (see, for example, his letter to the "Poor of Eynsham" on page 33). Samuel distinguished himself in many other ways. He was an overseer, known as a Guardian of the Witney Workhouse. He was a founder member of the Royal Agricultural Society and took an active part in the management of its affairs until the end of his life. With John Hitchman of Little Milton and aided by his sons he produced a breed of sheep known as Oxfordshire Downs. With his wife, Hannah, he donated land which had been used for cock fighting as a site for a new school (the Board School at the junction of Swan Street and Station Road). He died as a consequence of a tragic accident; he was thrown out of his gig in the hay-field and crushed by the wheels as they ran over him.

The dynasty of Eynsham Druces ceased farming in 1905.

Sources

Gott, Charles. "The Druces of Eynsham: a History of a Farming Family in the 19th Century" 1983. Thesis submitted for the Certificate of Local History, Department for External Studies, University of Oxford.

Harris, Martin J. "The Changing Faces of Eynsham" Book 3. 2002. Robert Boyd Publications.

Information and loan of photographs from Josie Smith

THE VILLAGE NAME

by the late E.K.Chambers

The tea towel produced as part of the millennium celebrations in 2005 of the founding of Eynsham abbey lists the written variants of the village name over more than a thousand years. The calligraphy on the towel, by Isabelle Spencer of Witney, is splendid, and my family tells me that, unlike many commemorative towels, it is very good at the job of drying dishes!; not that mine will be used for such a humble task - it hangs proudly on my study wall, as also does the original lettering in the Village Hall.

The note accompanying the towel acknowledges that the list of names is "based on information from Alan Hardy and Rosalyn Smith in their book Eynsham, a Village and its Abbey (Oxford Archaeology 2002)." In turn, their list (unacknowledged) has been extracted from E.K. Chambers, Eynsham under the Monks. Oxford Record Society, 1936. Clearly Chambers did the painstaking work in unearthing and compiling this list from a wide variety of sources, and summarised this research in an appendix (pp.107-8) of his book which, since it is out of print, is now worth recalling.

One might note that, as if in many modern English words such as reign, align, campaign etc., the 'g' in our village name was silent, then most of the variants, including the earliest, Egonesham, may have been pronounced in much the same way as now. Ed

The spelling and presumably the pronunciation of the town name have gradually shortened. The earliest text (900-930) of the *O.E. Chronicle* has Egonesham, and a copy (14th c.) of an O.E. will (979-1015) Igeneshamme. Quadrisyllabic forms, Eghenesham, Eigenesham, Egenesham, Evenesham, survive in 12th c. documents written outside the town. The Eglesham of *Domesday Book* (1086) recurs at Lincoln (1090) and an Eglessam at Hanborough (1100-07). But Abbot Aelfric (c.1006) already has Egnesham, and this, apart from headings added later, appears to be the official form in the abbey cartularies of the 13th c. and 14th c., even when copying earlier deeds and the O.E. charter of 1005 itself. It is on an abbey seal of the 13th c., although another, of uncertain date, has a curious Einelsa[m]. Occasional variants in the cartularies are Eygnesham, Eignesham, Eishesham, Einesham and Enesham. Outside documents yield in the 12th c. Enesham, Eignesham and Einegham, and in the 13th c. Eynesham, Heynesham, Einesham, Heinesham, Aynesham, Ainesham, Enysham and Eylnesham. In the abbey use in the 15th c. and 16th c. Egnesham is passing into Eynesham. It does not occur at all in a series of 15th c. receipts from Oxford University to the abbey. Here Eynesham

is the commonest trisyllabic form, varied by Eynysham, Enesham, Eneysham, Enysham, Enisham, Enysam, Enensham, Enensam, Enseham. Meanwhile dissyllabic forms begin to emerge, with Egnsham (1306, 1413) in outside documents and Eynsham (1390) in an abbey account. The Oxford scribes have Eynsham, which replaces Eynesham as the commonest form in the latter half of the 15th c. and also Einsham and Ensham. In the 16th c. and thereafter the dissyllabic forms become normal. A Guinsham of 1518 may be an error. The Oxford Visitations of 1566 and 1574 have Eynsham, Eynsam, Ensam, but also Egnesham and Egnosham, and a court roll of 1568 "Eynsham alias Evinsham." The latest trisyllabic forms which I have noted are Evensham (1602) and Aubrey's Enesham (c. 1652). The Corpus maps (1615) have Einsham, the Gough MS (1650) Ensham. The latter was the normal form in the 18th c., but more recently Eynsham has re-established itself.

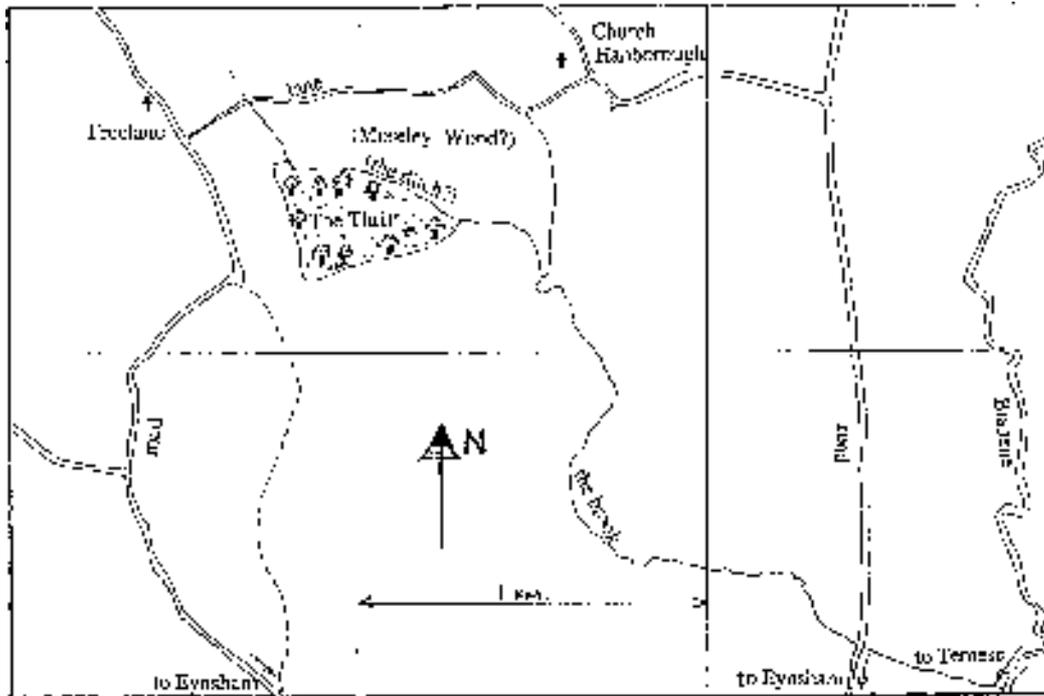
The *Oxford Times* of 5 February 1932 reported:

Eynsham Water Supply Question: The future of Eynsham's water supply was the main topic under discussion at the meeting of the Eynsham Parish Council, held at the institute on Tuesday. It is suggested that Eynsham should be included in the new extension of the water supply from Oxford, but strong opposition was registered by members. The general feeling was that the water would cost more under the new scheme.

[This item was repeated in the *Oxford Times* of 2 February 2007 under the heading '75 years ago']

The Thrift, a small wooded area, formerly Le Frith which may have embraced a larger area,

and in the 13th century probably had a small population.



The Thrift, a small wooded area, formerly Le Frith which may have embraced a larger area, and in the 13th century probably had a small population

A 13TH CENTURY CRIME

by **Brian Atkins**

In 1241 Erneis del Frith, John del Frith and Robert the clerk were killed between Eynsham and Hanborough, and Peter of Leigh was charged with the death of Erneis del Frith. He was also charged with carrying off about 18 cartloads of Erneis's corn at midnight. He pleaded not guilty and gave £10 to have an enquiry, on the surety of 14 individuals, who are all named. Nowadays we would say that these men stood bail for him. The 12 jurors found Peter not guilty of Erneis's death, nor do they know who killed him, but they found him guilty of stealing the corn after the killing.¹

The killing took place 'between Eynsham and Hanborough', and two of the victims were named 'del Frith'. The incident took place less than two hundred years after the Norman Conquest by which time the French language had infiltrated the Anglo-Saxon, and 'del' meant 'of the' and the Frith was an area of land in the north of what is now the parish of Eynsham, immediately south of lands belonging to Hanborough.

Only a few years later, between 1268 and 1280 (when it was settled) a boundary dispute had arisen between Abbot John of Eynsham Abbey, and Adam of Hanborough, involving allegations of trespass, responsibility to maintain the boundary ditch and erect a fence. Eric Gordon has given a full account of this dispute and its resolution², but it is relevant to this story, some few decades earlier, firstly in identifying 'Le Frith', now a small wood named 'The Thrift' on modern maps (Fig.1), and secondly, since Peter of [North] Leigh was charged with a death, in suggesting that there was bad blood between Eynsham and Hanborough during much of the 13th century.

This wasn't the end of the matter of the 1241 killings. Although Peter had been tried by a conventional jury and found not guilty of murder but guilty of theft, the case was heard again by a superior itinerant court, called an Eyre, which dealt with enforcing the Forest Laws.

At this point it is convenient to quote from Lilian Wright's article in this journal in 2005³. 'Forests in England were instituted by William the Conqueror and were large areas of land for the 'keeping of the King's deer'. In these forests hunting of the deer was the sole prerogative of the King and his guests. Later medieval kings enlarged these areas and they became a prime source of revenue for the crown. It was for this reason that Forest Laws, which included [dealing with] poaching, were strictly observed and punishments severe. The person responsible for their administration was the Justice or Keeper of the Forest. Within the king's Forest

were settlements and woods which belonged to other owners - lords, abbots and bishops, and by the time of King John and Magna Carta they did not want to be under the control of the king. Offenders were first tried in the lower courts by verderers and the Keeper. Sentences were then imposed on the guilty by a higher court known as a Forest Eyre, consisting of a group of itinerant justices, and were not held very regularly.'

Lilian Wright's article concerned a case of poaching, which was dealt with in 1272, the last Eyre recorded in Oxfordshire. This murder case came before the Eyre of 1241, some 31 years earlier, in the reign of Henry III. The 'itinerant justices' were eminent men, described as 'the most distinguished team in any Eyre circuit from 1218 onwards'. They were William of York, the chief justice, whose circuit covered 13 counties in the south east and who soon afterwards became the senior justice in a court of appeal which travelled with the king, and in 1247 became Bishop of Salisbury. His colleagues in 1241 were Henry of Bath who became chief justice of the Bench in 1245, Gilbert of Preston, who later was to be chief justice in 29 Eyres, and Roger of Thirkelby (with Henry of Bath) in Eyres from 1245 to 1252.

These were the distinguished judges who adjudicated on the decisions of the earlier court, and passed judgement. They agreed with the earlier judgement of 12 jurors that Peter was not guilty of Erneis del Frith's death, but guilty of stealing his corn after the killing. Clearly, since 18 cartloads were stolen at midnight, trespass must have been involved, and trespass had not been charged by the lower court, which was therefore fined by the Eyre justices for this omission!

From the scanty records of the 13th century we cannot now discover who killed Erneis and John, (both of the Frith) and Robert the clerk, but the story provides a snapshot of a local crime more than 760 years ago.

References (see inside front cover for abbreviations)

1. Cooper, Janet [ed] *The Oxfordshire Eyre, 1241* Oxfordshire Record Society, vol. 56, 1989
2. Gordon, Eric *Adam of Hanborough: Much Ado about a Ditch*, E.R. no.7, p7-13, 1990
3. Wright, Lilian ...and *the Running of the Deer*. E.R. no.22, pp. 9-10, 2005

'PUT THAT LIGHT OUT'

The blackout in Eynsham in World War 2

by John Golby

Of all the civil wartime restrictions imposed in Britain during the Second World War perhaps the one that transformed the day-to-day life of individuals most was the blackout. Evacuation, the carrying of gas masks, lack of transport, price rises, food shortages and rationing caused all sorts of problems but the annual surveys gathered by Mass-Observation leave no doubt that the blackout was regarded by the public as the major inconvenience during the war years.¹

Instructions on what to do in event of air-raids and how to blackout premises efficiently were sent to all householders before the war started and when the blackout restrictions were imposed on 1 September 1939, two days before the declaration of war with Germany, both the press and the BBC reissued the information. Thick curtains, blinds, black paint, cardboard and tape were required to cover windows and fan lights. These commodities became much in demand and expensive. Only enterprising entrepreneurs welcomed the regulations. (See page 14) Not all attempts at maintaining blackout in the home were successful and many householders who had never been in conflict with the law found themselves being prosecuted. During the five and a half years of the war some 925,000 people, or around 1 in 50 of the population, were found guilty of infringing black-out regulations.²

These blackout regulations, along with many other rules and restrictions, were drawn up largely as a result of the commonly held belief that "the bomber would always get through." Intelligence reports suggested that once war against Germany was started, London and other major cities would undergo devastating air-raids. Consequently, the early days of September saw the implementation of a nationwide evacuation scheme, some 38 million gas masks were issued, sporting events were cancelled, places of entertainment closed, and many London hospitals were emptied to make space for expected casualties from air-raids.

However, the expected immediate bombardment from enemy planes did not occur. It was not until a year later that the night bombing of cities took place on any scale. In the case of Eynsham the village was never bombed throughout the course of the war. Indeed, according to official figures, the whole of Oxfordshire remained unscathed compared with London and other major cities. While London underwent 354 piloted bombing attacks during the course of the war, Oxford

POLICE NOTICE

YOU are asked by the Local Constabulary to assist them, and you can help them tremendously, by carrying out the following instructions:—

1) See that EVERY Window, Sky Light and Fan Light is effectively screened with Thick Dark Blankets or Curtains so that the whole of the inside Lighting cannot be seen from Outside.

2) If an Air Raid Warning Signal is sounded at night time, STAY INDOORS and listen for further signals.

3) In the event of an Air Raid Warning Signal being sounded during the day, and you are at Home, STOP THERE. If you are in the Street, immediately take cover in the nearest building and REMAIN THERE until the "ALL CLEAR" signal is sounded.

experienced one raid and while the London region suffered nearly 2,500 flying bombs and over 500 rockets, Oxfordshire was hit by 4 flying bombs.³

Nevertheless, the lives of the people of Eynsham, as elsewhere, were affected in a multitude of ways by the implementation of the blackout. Many social events and village activities were transferred from evening to daylight hours. For example, the local Women's Institute decided to transfer their September meeting to the afternoon.⁴ Some villagers volunteered to become air raid wardens and one of their major tasks was to ensure that the blackout regulations were rigorously adhered to. They formed part of a country and countywide system of civil defence. Oxfordshire itself was divided into four regions and these regions in turn were divided into local districts. Eynsham formed the Eastern part of number 4 region covering Witney Urban and Rural Areas. The head warden for Eynsham was Mr.R.H. Donaldson of Newland House and his deputy was Mr C. Hill of the Witney Road. They were supported by four senior wardens, Mrs Tighe of the Shrubbery, Mr F. Green of Clover Place, Mrs Ashton of Newland Street and Mr E. Bond.⁵

By September 1939 Eynsham's civil defence system was seemingly well-prepared. According to *The Oxford Times*, the Eynsham fire brigade, A.R.P. and decontamination squads acted with 'great efficiency' in responding to a practice air-raid warning on 6 September. Fortunately, they did not have to deal with the consequences from any real air-raid. There was just one false alarm. A fire broke out on 15 September at the *Newlands Inn*. The fire brigade prevented the blaze from doing serious damage but, the incident caused concern among the villagers as the fire alarm was mistaken for an air-raid warning.⁶

Nevertheless, despite the fact that no air-raids occurred in Eynsham, the blackout regulations had to be adhered to as rigidly as in other areas of the country where air attacks were more likely to occur. Theoretically if a warden spotted an infringement of the blackout regulations, he would warn the householder concerned but if the offence continued he would notify the local police who would instigate prosecution proceedings. Certainly, in the early weeks of the war especially, the A.R.P. and police went about their duties with perhaps excessive zeal. In just the first week of October 1939 there were 40 prosecutions for lighting offences in Oxford City.' A similar rigorous enforcement policy applied in Eynsham where Police Constable Brooks carried out his duties conscientiously and, as some villagers might have thought, over-enthusiastically.

The first Eynsham householder prosecuted at Witney Petty Sessions for not fully complying with the black-out regulations was Arthur Carr, a fish salesman from

A . R . P .

**Materials for BLINDS
CURTAINS,
BLANKETS**

**BLIND and CURTAIN POLES, Etc.,
BEDSTEADS, BEDDING, SHEETS**

A. H. ROWLEY
MARKET PLACE
WITNEY

A local retailer takes advantage of the publication of blackout regulations.

Advertisement in the *Witney Gazette* of Friday Sept. 8 1939

Queen Street.' In giving evidence P.C. Brooks reported that on the evening of 16 October 1939 light was seen coming from a bedroom window which was covered only by a thin curtain. Carr put the light out as soon as this misdemeanour was brought to his attention but nevertheless he was fined 5/- and warned by the chairman of the bench that fines for this sort of offence would be more severe in future.⁹ This proved to be the case and most of the fines levied for similar infringements in 1940 were either for £2 or £3.

In some of the cases where prosecutions took place it is difficult not to feel sympathy with the miscreants. Bertie Harper of Abbey Street was fined £2 for allowing a light to show from his house at 7.25pm on the evening of 26 October 1940. P.C.Brooks reported that the light came from a fire burning in the grate of a downstairs room. Harper's defence was that he had gone out before the blackout had started and forgotten about the fire.¹⁰

At the same Petty Sessions P.C.Brooks brought two prosecutions for offences both committed on the evening of 29 October. The tobacconist at St Michael's, Acre End Street and Alice Rhodes, licensee of the Swan Hotel were both fined £2 each for lighting offences. In fact, Alice Rhodes found herself in trouble again for a similar offence just 6 months later and this time she was fined £3.¹¹

Very few inhabitants were unable to escape the eagle eye of P.C.Brooks. Perhaps the most prominent of Eynsham's inhabitants who was to cross swords with P.C.Brooks was the Roman Catholic priest of Eynsham, Father John Lopes. He was prosecuted at the Petty Sessions in September 1940 for displaying lights from his church during blackout hours on 14 August 1940. In evidence Brooks stated that he spotted lights coming from the windows and when he asked the priest to put them out, Father Lopes replied that he would 'only be a minute'. However, the lights were not switched off and when Brooks repeated his request, Lopes replied, 'I'll show you what I'll do about it' and switched on all the lights in the church. In his defence Lopes denied that he had refused to put out the lights and, in fact, he was inspecting the lighting arrangements to ensure the black-out was secure. Lopes was fined £3. ¹²

Just two months later an extremely angry Father Lopes found himself again before the Chairman of the Petty Sessions. On this occasion the prosecution was for showing an unscreened light from his house in Mill Street on the night of 27 September 1940. Lopes protested and stated that he resented 'being brought here with the object of making me appear a very careless or a very disobedient citizen' and he claimed that this was 'a very frivolous and malicious prosecution'. In his defence Lopes claimed that the exposure of light must have been caused by the wind blowing his curtains apart. The explanation had little effect on the Chairman who fined him £5 with 12/- costs. (Perhaps Father Lopes and some other Eynsham

inhabitants breathed sighs of relief when they learned the following year that Brooks had been promoted to Detective Sergeant and consequently would be transferred from Eynsham to Witney.)¹³

Although the blackout brought tiresome restrictions for households, the most serious consequences of these regulations lay outside the home. The lack of lights from residences, the extinguishing of street lighting and illuminated signs together with the restrictions on car lights, which were masked so that beams of light did not project above the horizontal, led not only to countless minor accidents – pedestrians falling down steps or slipping off kerbs - but they brought a rapid increase in the number of serious road accidents. According to Ministry of Transport figures 1,130 people were killed on the roads of Britain in the first month of the war, a nearly 100% increase on the figures for September 1938. In Oxfordshire there were 12 road deaths in September 1939 compared with 4 in the previous September.¹⁴

On the night of 2 September, just over twenty-four hours after the lighting regulations were implemented, there was a major accident on the Witney/Oxford road near South Leigh. A head on collision between a lorry and a car resulted in the car driver and one of the eight passengers being killed. The first Eynsham-born road casualty of the war was Arthur Talmage, who was killed on the evening of 7 September when his motor bike was in a collision with a car near Middleton Stoney.¹⁵

The alarming number of road casualties in the early days of the war led the secretary of the Pedestrians Association to write to the local paper pointing out the irony of the situation on the roads. The regulations had been introduced to save lives from possible air-raids but if, as he claimed, some 400 persons had been killed and 3,000 seriously injured on the roads in the first week of the war, he questioned the wisdom of the lighting policy. He compared these figures with the total figures of casualties of 1,200 killed by air raids during the whole of the 1914-18 war and he urged that the present black-out regulations be reviewed.¹⁶

Partly as a result of the high number of road casualties and partly because no bombing raids had been forthcoming, the government did relax slightly some of the lighting regulations in October 1939. Pedestrians were permitted to use hand torches in the streets as long as they were dimmed by two layers of tissue paper and were switched off during air-raid alerts. Also, in the following month, the hours of blackout were reduced so that they started half an hour after sunset and ended half an hour before sunrise. Later summer time was extended and a regulation limiting traffic to a 20 m.p.h. speed limit in built up areas during the hours of darkness was introduced in February 1940. These new regulations had some effect on reducing road casualties but the major factor in the reduction was

probably the introduction of petrol rationing at the end of September 1939 which severely restricted the number of cars on the road.

Less serious but still very infuriating for villagers were problems of transport in the hours of darkness. A report in *The Witney Gazette* on 15 September 1939 pointed out the difficulties confronting bus drivers when driving through Oxfordshire villages. They were liable to pass persons waiting to board buses because they could not see them and the advice was given that those hoping to catch a bus should wave a white handkerchief when the bus approached and that they must wait at designated bus stops

Again, in the early days of the war, it took a while for drivers and pedestrians to become fully acquainted with the regulations relating to the lighting of vehicles. But breaches of the regulations were prosecuted just as vigorously as that of householders who permitted light to escape from their premises. One of the first of very many Eynsham inhabitants to come before the Petty Sessions for traffic offences was the butcher, Frederick Harris, of the High Street. He was charged with three offences: driving a van which did not conform to the regulations, using a vehicle to which white paint had not been applied and for failing to stop when requested by the police in the person of P.C. Brooks. Harris pleaded guilty to the first two offences but not guilty to the third.

Apparently on the evening of 21 October Mr Harris had set out in his van to go to *The Star* pub for a drink but he was spotted by P.C. Brooks who reported that the van had a powerful head lamp switched on and 2 side lights. Brooks flashed his torch at Harris and shouted to him to stop but had to jump aside to avoid being run over by the van. Harris drove on another 160 yards until he reached *The Star*. In his defence Harris claimed that he had not seen the police constable and that this was the first time he had driven the van since the blackout regulations had come into force. He admitted that he had not got round to masking the lights and painting the car bumpers white. Harris was fined £2/10/0d and ordered to pay 11/- costs.¹⁷

With the start of the London blitz in September 1940 and the bombing of other major cities, the air-raid precautions in those areas began to make real sense. But as we have seen Oxfordshire villagers had to put up with the same regulations although the county very rarely came under air attack. The editor of *The Witney Gazette* probably expressed the feelings of many householders facing a second winter of being confined behind blackout curtaining in homes which were probably more crowded than usual as a result of evacuees or relatives seeking shelter from the city bombing. In October 1940 he predicted in a tongue-in-cheek article entitled 'Black-out Boredom' that if they are not careful people will 'get on each

others nerves as never before.' He argued that 'where space is restricted only a miracle of organisation and mutual tolerance can assure comfort for all' and he offered a prize of 5/- for the person who sent in the best solution of how to overcome this major problem. ¹⁸

Living with the blackout started off in September 1939 as a strange and unsettling experience. Gradually people came to terms with it and it became the norm. But the nightly duty of putting up the blackout and trying to find one's way outside in the dark was loathed. It was only after the Normandy landings and the Allied armies push eastwards that the chances of piloted air attacks were severely reduced and the government felt it safe to reduce black-out restrictions. A "dim-out" was introduced on 17 September 1944. This permitted some public lighting and thick blackout coverings could be removed from houses and replaced by the screening of windows with ordinary curtains. This was fine for those households who possessed pre-war curtains but for others the blackout material had to remain until they had enough coupons to buy new curtains. Nevertheless, these new regulations were met with relief and enthusiasm. *The Oxford Mail* contained headlines on 18 September. 'CROWDS TO SEE LIGHTS ON AGAIN'. 'Children's delight at Oxford.' The paper reported that 'Many children were allowed to stay up and be taken out to see the streets lit – for the first time in their memory.' In Witney the situation was slightly different. Although the council hoped to re-introduce street lighting, they were lacking the equipment to do so and so there was some delay. Nevertheless, it was reported that the increased lighting from house windows 'showing through the thinner curtains now allowed has made the town brighter and is of some assistance to pedestrians'. ¹⁹

It was not until May of the following year that all lighting restrictions were fully abandoned. The ending of the war brought general rejoicing. But the burdensome nature of the blackout was not forgotten. As one housewife remarked, 'What I thought was so lovely when the war finally ended was being able to put my baby to bed in peace, throw away the blackout curtains and have the windows open at night.' ²⁰

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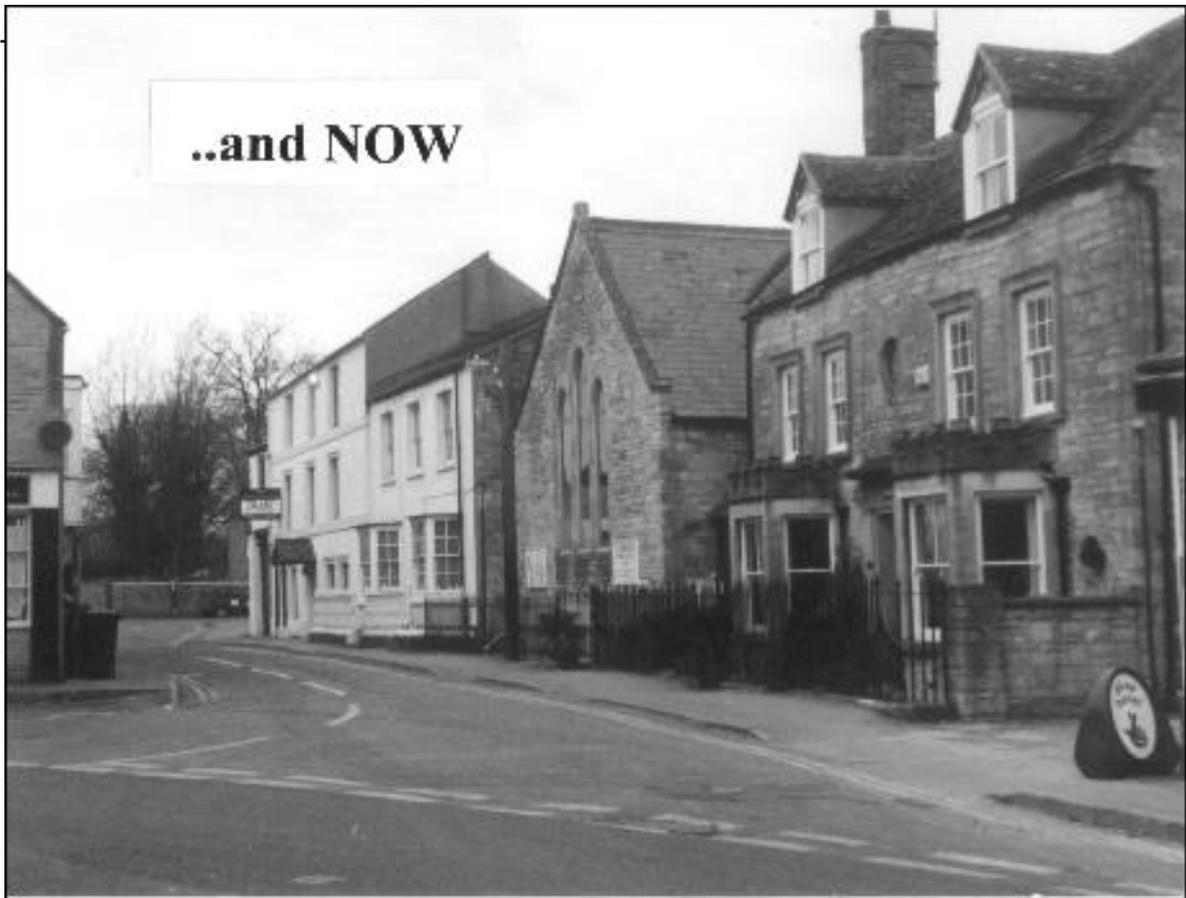
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Thames Street;

Postcard later than 1904, but before the circular window, the crenellated bay windows and the enlarged dormer windows were added to Llandaff in the early 20th century (cf. Then & Now in E.R. no.13). Note also the ivy covering half the Wesleyan Chapel, now St Leonard's Church Hall, and all the house beyond. At the extreme left is Biggers bread van adjacent to the bakery (see E.R. no.22).

..and NOW



MEMORIES OF AN EYNHAM CHILDHOOD 1921-1937

by Daisy Ainsley Grabsky

My very first clear memory was of the birth of my sister Gladys. I can remember it as though it was yesterday. I was three years, one month and one day when she was born.

My mother's sister, Auntie May, had come from London and was staying with us. My eldest sister, May, was staying with our maternal grandparents in London, while my sister, Winifred, was with an aunt in London. That left me, my older brother Bertie, and my other brother Cyril, at home.

It was the morning of August 15th 1924, and Auntie May had told Bertie to take Cyril and me for a long walk. Bertie was 8 1/2 years old, and Cyril was five. We walked as far as Bell Bridge along the Stanton Harcourt road. It was a nice sunny morning and when we reached the bridge I sat on the ground and started to cry. I was three years old, we had walked a mile and I was worn out. As I sat there crying and Bertie pondered what to do, we heard the sound of a pony and trap approaching us. The driver stopped and said "Whatever are you children doing?" The occupants of the trap were my father's cousin, Doris, and her husband Spencer, who had a farm nearby at Sutton. Spencer jumped down and lifted me into the trap with Bertie and Cyril following. We were then driven to their farmhouse.

I remember being in the kitchen and given a glass of milk and some biscuits. As I walked over the tiled floor, I slipped and did the 'splits', which really hurt and I started to cry again. Then they put us back in the trap and took us back home to Eynsham.

As we went into the living room, we saw Auntie May at the kitchen table rolling out pastry. She was making a pie for dinner. She looked up at us and said, "You have a baby sister." I remember Cyril, who already had three sisters, running to the bottom of the stairs and shouting up that he had wanted a baby brother and that we already had enough girls in the family!

The next thing I saw was a lady all dressed in black coming down the stairs. She wore a long black veil and a long black skirt. In her hand she carried a big black bag. I later learned that her name was Nurse Hathaway. During my childhood I saw her many times in the village carrying her big black bag and I always imagined that she had just taken a baby to some house.

I was almost 11 years old when my brother Bertie told me where babies really came from. I was very shocked and for a long time could not believe that my mother and father could do such things!

EVENTS

The R101

In 1929 I was in Eynsham Board School. Miss Lucas was my teacher. One morning during the lesson she suddenly said, "All of you run into the playground and look up in the sky." We all ran out and up in the sky right above the school was the R101, Britain's largest airship. What a glorious sight it was as it slowly glided away from the school. I wondered if the pilots inside had seen those excited children waving madly below.

We learnt that the R101 was on a test flight prior to making a flight to India. In October 1930 it was ready to leave the Royal Airship works at Cardington, Bedfordshire where it had been built. We had followed the news about it with interest. More than a million people had made a pilgrimage to Cardington to see it. During the summer of 1930 she had been cut apart and lengthened.

Then at 6.30 p.m., 4th October 1930, the largest airship in the world arose slowly into the gloomy twilight on to her first stop, Paris. At 2.10 am. on 5th October the R101 crashed into a hillside and burst into flames killing nearly all on board. What a sad end to the glorious sight we had seen over our school only a few months earlier.

Welsh Miners' Walking Protest

In the 1930s Welsh miners came walking through Eynsham on their way to London to see the Prime Minister. It seemed like hundreds of them were walking along the Oxford Road. The women of the village came out with bread and tea for them as they probably relied on people helping them with food as they had been unemployed and had little money of their own.

They reached London and saw the Prime Minister and then started to walk back the way they came. On reaching Oxford many of them pleaded for work at the Pressed Steel Plant at Cowley. Many of them did get work there and some more of them got work in Eynsham where at that time there was a large sugar beet factory. I believe that in Oxford and surrounding area there are still descendants of these Welsh miners.

The Blackshirts

The 'Blackshirts' was the name given to members of a Fascist organisation led by Sir Oswald Mosley before and during WW II. In 1936 the Blackshirts congregated in the Square in Eynsham.

My father forbade my sister and me to leave the house so we hung out of the side window. These men looked very sinister, as they were dressed entirely in black. I do not remember whether Oswald Mosley was there or not. However, one man got up on a box and started talking in a loud voice. There was a lot of heckling from the villagers standing around.

Then suddenly, the Church bells started ringing. The speaker must have been puzzled by this and had to stop speaking as he was drowned out. Whether it was 'bell ringing practice night', or whether the ringers had quickly assembled to drown out the speaker we may never know. Whichever one it was it was highly effective, and the Blackshirts left to the sound of laughter and were never to return.

Tea at Eynsham Hall

Every year the Mason family of Eynsham Hall would invite a class from the Board School to have tea with them. The year that my class was chosen I became very excited as I thought that I would be having tea in the 'big house'. A bus came to pick us up to take us there and we were all dressed up in our Sunday best. When we arrived we drove up a long driveway and pulled up somewhat away from the front of the house. At first we played games in the grounds. The game I most remember was 'hide and seek' in the woods. The thing about these woods was that they were old and I do not remember being in such old woods before. There is a certain smell about old woods and the smell of this one has stayed with me. I cannot go into an old wood without being reminded of the smell of that wood of Eynsham Hall. Perhaps it is the rotting leaves and branches, or the dampness of the ground, or something I can't explain.

However, when it came to teatime, I was sadly disappointed. I thought we were going to have tea in the big house, but to my dismay it was laid out for us in the garage. The food was very good but would have been more memorable in the main drawing room served by a maid in a frilly apron!

MEMORABLE SMELLS

Washing Days

At the age of seven I went to the Board School, now Bartholomew School. To get there I had to walk up Swan Street, along Station Road and Acre End Street, and then along Witney Road. The days I loved best were Mondays. On those days from every house came the smell of Sunlight Soap and boiling coppers. The woman of each house would have been up early that morning to light the fire under the copper so that she would have hot water in which to do the family washing.

The whites would usually be washed first in a tin bath and put into the copper to boil. When they had been boiled long enough, they would be lifted out with a big pair of wooden tongs and put into another tin bath filled with clean cold water. Then they would be wrung out and placed in a third tin bath tub which had a 'dolly blue-bag' dropped into it to make the items look even whiter. Finally, each item would have been put through the mangle to get out as much water as possible and then placed out in the garden onto the washing line to dry.

On our way home from school, the washing lines would be full of clothing waving in the breeze, and what a lovely smell came from those clothes drying in the fresh air. In addition, when the ironing was done another waft of Sunlight Soap came upon me.

In my Mother's case, having eight members of the family, the coloured clothes were done on the next day, giving me that lovely smell of that hot soapy water again.

The Village Shop

What a variety of smells came drifting to me when I entered our village shop. First was the aroma of the fresh baked bread. Then there were the variety of cheeses. Nearby would be the hams, especially delightful when sliced. Close by were the bunches of herbs drying and piles of wood logs with their own fragrance. Towards the back were the big blocks of carbolic soap waiting to be cut up into smaller take-home pieces, but they didn't have a pleasant smell.

Also in the back of the shop were the drums of paraffin, used to fill the customer's own can. Usually some dripped on to the floor so there was always a smell of paraffin in the shop.

Strangely, all the jobs and serving were done without benefit of washing hands, so the shopkeeper had her hands full - of smells.

TRADESPEOPLE

The Lamplighter

At the corner of Swan Street, which was called Swan Lane back then, there was a lamp high up on the wall opposite our house, where each evening as it was getting dark, my Mother would sit me on the window-sill so that I could watch the Lamplighter. He would arrive on a bicycle and on the bar of his bicycle would be a long pole. The Lamplighter would jump off his bike, lean it against the wall and lift the pole up to the lamp, which would immediately light up.

To me this seemed like magic and I never got tired of watching him do his 'magic'. He would then get back on his bike and be away to another corner. This would be repeated all over the village. At that time, I had not questioned why he had to come every evening to turn on the lamp, but later my Mother told me that he had returned very early in the morning, long before I was up, to turn all the lamps off.

The Coal Man

My mother used to order a load of coal in the summer as it was cheaper then. The Coal Man would arrive with his horse and cart some time during the day usually in the summer holidays. One of us children would be delegated to count the coal bags as he took them off the cart. In those days it was not unknown for a coal man to keep back a bag or two for himself. When he had finished, the child counter would run in to tell our mother how many bags he had delivered, and she would pay him cash. I never remember him cheating us.

The Coal Man was a sight to see. He was as black as his coal. The lines on his face were ingrained with the coal dust. He wore an empty bag on his head which went down his back and he lifted each heavy bag onto his back. My mother kept the coal in a pile in the back garden so he would have to go through the house to get there - mother would attempt to keep some of the coal dust off the floors by laying down plenty of newspapers. Many newer houses in Eynsham had a coal hole outside the house leading to a cellar which made it much easier for the coal man and avoided coal dust in the house.

The Salt Man

My mother would buy a block of salt about 1½ feet by ¾ of a foot from a man who came around to the village every so often with his horse and cart. My mother would then cut a chunk off this block. From this chunk she would cut off smaller pieces for cooking, and then with a rolling pin powder some for use at the table. The salt was too coarse to go through a salt shaker so we would use a salt cellar with a little spoon.

The remainder of the salt block was wrapped in a cloth and put into a cupboard near the fireplace to prevent it from getting damp. From time to time my mother (and later we children as we got older) would break off another chunk and repeat the procedure.

CHURCHYARD

by Peter Way

**Tall trees pensively, silently stand
Sheltering birds over Abbey land;
Where Benedict's great building stood,
Headstoned grass now grows; and wood.
Along the length of open ground
People go and come, each mound
Showing the shape of resting dead
Asleep within a narrow bed.
Seasons revolve. The sun brings days
Of winter bareness, summer blaze.
Patient generations dream and wait,
Dream and wait. Early and late.**

WIVES FOR SALE

TO THE EDITOR OF THE TIMES

Sir,—In the summer of 1912 the belt of my motor-cycle broke between Eynsham and Witney, a few yards from a gypsy caravan. I had begun to mend the belt when a woman and a man with a bundle of baskets came from behind the caravan with a yellow dog. The man tried to sell me a basket. I refused. He then offered me a carved walking-stick or, for a couple of shillings, his dog. Again I refused, a little curtly, for I was having trouble with the belt. This seemed to anger the man, and, dragging the woman forward, he shouted: "If you won't buy any other — thing, perhaps you'll buy my wife! You can keep her for half-a-crown!

And he pushed her at me. She was attractive, although dirty, and apparently quite willing to leave him on the terms proposed.

But I had mended the belt and was already late for an appointment at Burford. So I thanked them both and rode on.

I am, &c.,

W. H. LOWE WATSON.

The White Cottage, Drax-avenue, Wimbledon
Wood, S.W.20, May 6.

'THE VILLAGE SQUARE

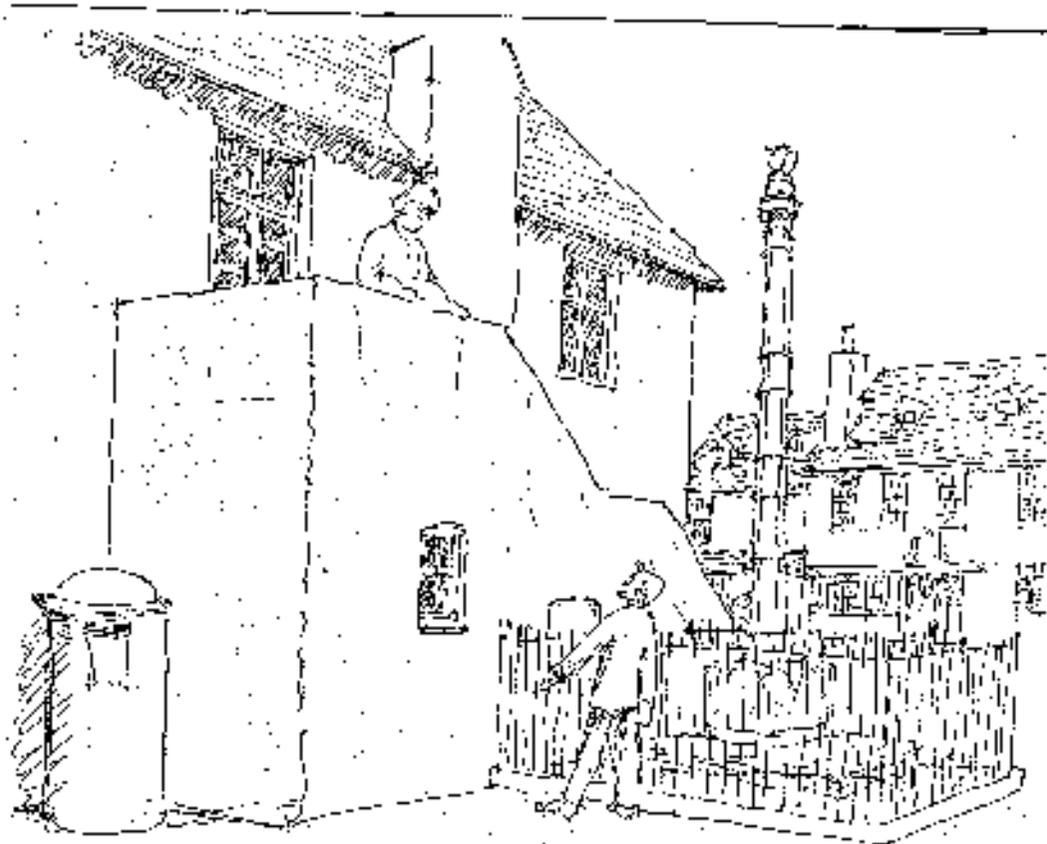
At a public meeting held in September 1977 to decide the best use of money collected in the village to celebrate the Queen's Silver Jubilee, a proposal to add new church bells won the most votes, but when it became evident that the church tower could not support them, the Parish Council agreed to support the second most popular proposal, which came from the Eynsham Society, to improve the appearance of the village Square.

The late Hugh Cooper, a retired architect and the EHG's first President, would have been aware of what was going on, and produced his own proposal which involved changes to the Market House (Bartholomew Room) itself, not its environs. This included constructing the "Eynsham Memorial Stairs" (Fig. 1). Since he also proposed the removal of the internal stairway, he presumably intended access to the upper chamber via a door at the top of the external stairs, yet his drawing shows only the existing window! The extension shows a door at ground level giving access to the Cross. Inside to the east of this door is a storage area, and to the west an inner door provided a lobby (with a "supervisor") for the exhibition room. This room was also to have a new entrance in the west wall, with the present entrance sealed off. The existing lobby, now stairless, would be "open for replanning". The letter box would be resited as shown in the drawing. As we know, these proposals were not adopted.

The Parish Council, in fact, invited the Eynsham Society, which had put forward the proposal, to design a scheme. At that time the Society's Secretary was Roy Wilkinson, an architect, who later designed the highly successful Village Hall, and he would have been heavily involved in what followed. There were discussions with the Parish Council, the Bartholomew Educational Trust, the West Oxfordshire District Council, the County Highways Authority and a landscape architect. The result was a scheme depicted in Fig. 2. The pedestrian area was to have a stone-coloured surface dressing and granite setts, and some of the bollards would be removable so as to "not interfere with the usual assembly of stalls on market days".

In the event, the Jubilee Fund was used to purchase the freehold of the Market House.

Eventually improvements took place to the Square in 2002 (see, for example, 'Then & Now', E.R. no.20), but it is clear that these were influenced by the design scheme drawn up by the Eynsham Society some 25 years earlier.



H C H 1877

Cynsham Memorial House

Fig. 2 Hugh Cooper's proposal, 1977

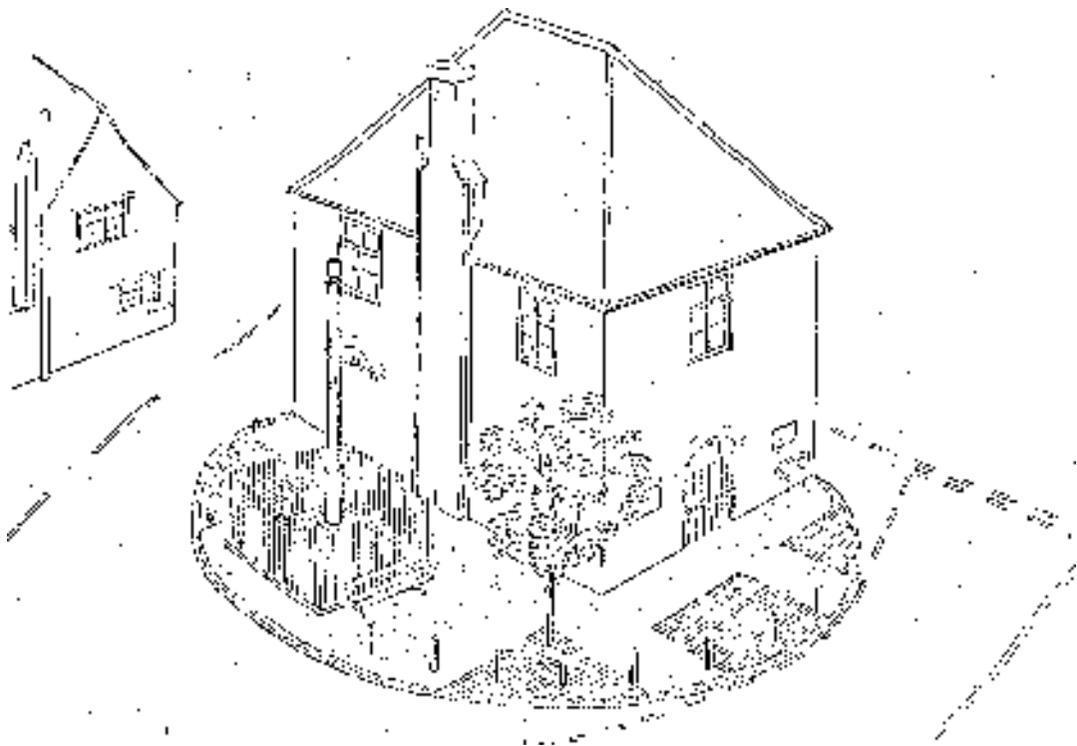


Fig. 2 The Eynsham Society's proposal, 1977

THE REVD W.S.BRICKNELL AVOIDS JAIL (JUST!)

by Brian Atkins

The story began with a Public Enquiry in May 1973 concerning the failure by Bricknell to render proper accounts of the Eynsham charities for which he was responsible. It then became a legal matter involving the Master of the Rolls and the Attorney General, and Bricknell's persistent failure to submit the accounts eventually resulted in his being committed to prison for contempt of court in early December 1875. However, a few days later on 8 December he avoided this fate by at last rendering the accounts, but it had taken the full weight of the law for him to bestir himself.

The state of affairs in early December 1875 was reported in the *Oxford Times* of December 4 thus

"Vicar of Eynsham committed to prison for contempt of court: An order was made on Thursday by His Lordship the Master of the Rolls upon the application of Mr Vaughan Hawkins, on behalf of the Attorney General, in the matter of the Eynsham charities, to commit the Rev. W.S.Bricknell, Vicar of Eynsham, to prison for contempt of court in disregarding a peremptory order of the court, made so long ago as last April, whereby the Reverend Gentleman was required to render an account of the moneys of the charities which he had received, but of which he refused to render any account.

The learned counsel in asking for the court order stated that the matter had been going on for more than two years and every indulgence had been shown to Mr Bricknell, but he had held the Attorney General and the Court at arm's length for so long that the former's patience was at length exhausted and he was forced to ask for an order of commitment.

An order of the application had been served on Mr Bricknell but he did not appear. The Master of the Rolls granted the order, with costs, without any hesitation."

In the following April Joseph Druce, formerly a Churchwarden and Charity Trustee wrote (in the form of a printed letter) to the "Poor of Eynsham" a full account of the affair. I've highlighted the sentence which explains how Bricknell avoided jail at the eleventh hour.

TO THE POOR OF EYNESHAM, THE PROPER RECIPIENTS OF THE EYNESHAM BREAD CHARITY

The Rev. Mr. Bricknell having publicly accused me of being the cause of there being no *General* Distribution of this Charity this year, I think it only fair to you to deny the charge and to make the following statement of facts:-

The Chancery Proceedings were commenced by the Queen's Attorney General (the Public Officer who looks after the Interests of you and other poor people, recipients of Charity throughout England) and were the result of the Public Enquiry held to consider the management of the Charity, on the 30th May, 1873. They were taken to secure that the Charity should be properly managed for the future, and would not have been commenced had the Attorney General considered that the Charity was then being properly managed and your interests properly looked after.

The Chancery Proceedings have taken longer than they otherwise would have taken because Mr Bricknell did not render proper Accounts of the Charity money he had received and expended; and it was not until an order had been made by the Judge, in open Court, upon the application not of me nor of any other private individual, but of the Attorney General, acting on your behalf and in your interests, to commit Mr Bricknell to prison that Mr Bricknell rendered proper Accounts. **By so rendering his Accounts and paying out of his own pocket the necessary costs Mr Bricknell stopped the further execution of the order and saved himself from being carried off to prison.**

When Mr. Bricknell at last rendered his Accounts on the 8th December, 1875, these Accounts shewed a balance then in his hands of £71 12s. 3¼d., and it was to take care of that sum for you that the Attorney General, again acting on your behalf and for your good, obtained an order for Mr. Bricknell to pay that sum into the Court of Chancery. I did not obtain that order, for when I ceased to be Churchwarden I ceased to be a Trustee of this Charity. Now that this sum of £71 12s. 3¼d. has been paid into the Court of Chancery, it is invested in £75 15s. 7d. Consols, and yields interest. When it was in Mr. Bricknell's hands it did not yield any interest, nor did any of the other Balances appearing by his Accounts from time to time to be in his hands, nor any part of such Balances.

In 1872 £86 14s. 0d. appears as the Balance. £45 13s. 0d. for *General* Distribution.

The amount of *General* Distribution in 1875 was only £33 16s. 0d.

If Mr. Bricknell required a part of the Fund he has now paid into the Court of Chancery, for the purpose of *General Distribution now*, he should have so stated in his Accounts, or to the Attorney General or the Judge, but no such statement appears in his Accounts.

I am informed that he did not so state to either the Attorney General or the Judge. It is therefore through Mr. Bricknell's unbusinesslike way of keeping his Accounts and managing the Funds of this Charity that you are now deprived of your Bread.

But *since* the date when Mr. Bricknell's Accounts were sworn (4th December, 1875) Mr. Bricknell has received, or *ought* to have received, the following sums on account of this Charity:-

RENTS	£ s. d.
Bitterhill, one Quarter due Christmas, 1875	7 3 0
„ Lady Day, 1876	7 3 0
Appleton, one whole Year, (the last receipt being Lady day, 1875)	16 7 6
Sparacre, half year, due Lady Day, 1876	7 13 5
Rent Charges due Christmas, 1875	11 3 6
(No Rent Charges for 1875 being included in Mr. Bricknell's Accounts)	
DIVIDENDS	
On £202 8s. 4d. consols due January, 1876	3 0 2
On £234 0s. 0d., new 3 per cents, due April, 1876	3 8 0
Total	58.17.4
The Two Quarters' Weekly Distribution of Bread from Michaelmas, 1875, to Lady Day, amount to (say)	24 0 0
Leaving a Balance of	34 17 4

This sum (after deducting necessary outgoings) should be at once distributed amongst you, for it is far more than enough to provide for the Weekly Distribution from now to Midsummer (£12), when again more money becomes due to the Charity, and so again at Michaelmas.

In order that the above statements may be verified by you, or any one on your behalf, I have obtained copies of the Accounts and the other documents to which I have referred, all of which are open to your inspection at any time. And I have only to add that I shall always be most happy to give you any advice or render you any assistance in my power to relieve you if possible from the unfortunate position in which you have been placed in this matter by, in my opinion, your own Parish Clergyman.

Signed, JOSEPH DRUCE.

Eynsham,

April 15th, 1876

Acknowledgement. I'm grateful to Josie Smith for drawing my attention to the story and for the loan of a copy of Druce's letter.

The Oxford Historical Pageant of 1907

This great show held in Oxford 27 June- 3 July 1907 (on a field in Magdalen School at the end of Broad Walk) involved both town and gown in entertaining the fee-paying public as well as writers Rudyard Kipling and Mark Twain with a visual history of Oxford's past.

In one scene that depicted Henry II with his mistress Fair Rosamund, among those listed as playing Ladies of the Court were "Mrs G Phillips (Eynsham)" and "Mrs H E Phillips (Eynsham)" In a 1907 directory are listed:

Major George Phillips, St Michael's Acre End Street,

Harry Edward William Phillips, BA FCS, The Laurels, Acre End Street

Jim Evans* recalled that The Laurels [now Murray House] was indeed "where Professor Phillips lived. He was a Specialist at the Radcliffe. He played football for the Eynsham team."

Other Eynsham connections included Oxford's then Sheriff, Samuel Hutchins, who was vice-chairman of the Pageant Finance Committee; Eynsham's Harry Green (great-uncle to Eynsham resident and undertaker, Keith Green) who in 1925 married Annie Sawyer and later joined Hutchins to form the building firm, Hutchins & Green. Hon Secretary of the Pageant Committee was Alderman G Claridge Druce, believed to be part of the Druce family that included the Eynsham Druce farmers and EHG member, Josie Smith.

* In 1982 Jim Evans wrote his unpublished memoirs "The village of Eynsham as I remember it from 1902 to 1912".

EYNESHAM: A TO Z

by Martin J.Harris

Last summer I gave a talk to Oasis in Eynsham (a special annual event held for the senior citizens of the parish churches of all denominations). This list is based on that talk. More details of these nuggets of history can be found in past numbers of the Eynsham Record [ER].

A: Abbey founded by Aethelmaer in 1005. The first Abbot was Aelfric, born in 955. His 1000th anniversary was commemorated in 1955 by a former ...

B: Biggers the Baker's Bread van converted into a Bible cart [ER 22].

C: Carnival held annually since 1946 after a break during World War II.

D: Doctor Smallhorn who after his death in 1902 was commemorated with a new altar window in St Leonard's [ER 14].

E:Evans families. The marriage of Joseph Evans to Rebecca Ayers produced 10 children born between 1884 and 1909. Gladys Garner, who died in 2006 aged 83, was the daughter of one of those children - Jim Evans. One of Jim's major contributions to Eynsham's history was his description of the village and many of its residents in the early 1900s that he recalled in 1982.

F: Farms: from Abbey Farm with an entrance in Abbey Street to Old Farm which used to be at the other end of that road.

G: Graveyard, the Gables (Queen Street) and George Green who worked for the grocers Stevens in High Street between the wars.

H: History Group - founded 1959. Also Henry Howe who had a chemist's, Post Office and stationery shop in Acre End Street.

I: Ice (April snow in 1908 was photographed), Ironmongers (Sawyer's shop); an Indian Prince who lived in Farmoor; Irvingism (the Catholic Apostolic Church). I is also for Inns, pubs and hotels from the New Inn in Mill Street (long since gone) to the more recent Evenlode which opened in 1936.

J: Joe for Donkey Joe (Smith) who lived in St Michael's, Acre End Street until his death in 1995. No carnival was complete without him leading his donkeys in the procession.

K: Kingsley Amis, the writer, lived in Marriner's Cottage, Newland Street in the late 1940s. Sir Kenelm Digby in 1625 secretly married the beauty Venetia Stanley (1600-33) who had lived in Eynsham. She was descended from the Stanley family

who owned much Eynsham land following the dissolution of the Abbey. For a final "K", Edie King was an Eynsham schoolteacher who died in the 1918 Spanish flu epidemic that killed so many in the world.

L: St Leonard's Church, Lombard Street or Father John Lopes (Eynsham's Roman Catholic priest from 1928 to 1961) or Eynsham Lock [ER 21].

M: Monthly Magazine of May 1871 for Eynsham included a record of the baptism on 2 April of Francis Herbert Sweetapple, son of Edward and Jane. A few weeks later Thomas Bowerman was buried in Eynsham, his death from the "kick of a horse" on 24 April.

N: Newland Street. One of the houses was once the home of the nephew of Clement Atlee (Prime Minister 1945-51).

O: Oakeshott, Sir Walter (1903-87), a well-known literary scholar and one time Vice-Chancellor of Oxford University, bought the Old School House in Station Road in 1969. His biography, *A Diversity of Gifts*, by John Dancy was published in 1995.

P: Pelican Place or photographs and postcards. Also see the tribute to Phillis Pimm in these pages.

Q: Queen (both Street and Carnival). An amazing re-union of many of the Carnival Queens took place in 2006. Also the Quanton family who were involved with ...

R: Ropemaking in Eynsham [ER 20 & 22].

S: Sawyer's shop (see I for Ironmongers) or Scouts. Quite a few photographs exist of the Eynsham Scouts between the wars, including key people involved in its organisation like Jack Douglas and Boss Perkins.

T: Trades and Tudor: The Bolton brothers ran a garage in High Street that had a mock Tudor frontage. The 1931 directory describes them as "motor engineers" with the telephone number 33. Temperance Hanks, a lady whose Eynsham memories are recorded in Mollie Harris's book, *From Acre End*, married ...

U: Urbin Hawtin. Urbin died in 1940 aged 40 whilst Temperance lived to the age of 93. They are buried together in St Leonard's churchyard. Also Undertakers including the Green and Pimm family businesses.

V: Vicarage (now a former one) in Mill Street built in 1704, enlarged 1810 and sketched by Buckler in 1824 (see 'Then & Now' in ER2).

W: Wrapsons (the grocery and provisions store, formerly in Acre End Street). The Wrapson family took this business over from the Hall family in the late 1930s

[ER 16] See 1954 advertisement below. Whittaker's Weekend (a fundraising event for St Leonard's church restoration), held 3-7 September 1982 and named after churchwarden Phil Whittaker).

Now its getting difficult and I have to cheat a bit :

X: for a cross: Carfolks (a corruption of the French 'quatre fois' - four ways) is a crossroads in the middle of the village. Crossways Cafe located near where the Hanborough Road then crossed the A40 was run by the Haines family in the 1950s and 60s. It was opposite one of the entrances to ...

Y:Y-tam (Wytham!) View named for its view of Wytham [ER11] and Beacon Hill beyond the toll bridge.

Z:oops! Well in fact I managed to find a "Z" connected with Eynsham's past. John Zekkel (or Zekell) married Elizabeth Brian in St Leonard's on 24 November 1836. In 1837 they had a son Richard christened at Westcott Barton in Oxfordshire.

<p>I A. & R. WRAPSON</p> <p>HIGH STREET, EYNHAM</p> <p><i>Grocer & Provision</i></p> <p><i>Merchant</i></p> <p>FAMILIES WAITED ON DAILY</p> <p>Service and Satisfaction is Our Aim</p>

A Wrapson advertisement in the *Oxford Mail* of 15 October 1954.
The shop was located in what is now Acre End Street.

Readers are invited to suggest their own list for another 'Eynsham: A to Z'. The best offering as judged by the Editor (whose decision will be final!) will be published in this journal. Entries which include large numbers of references to previous issues are encouraged - back numbers, most of them reduced, are available at our meetings or from Fred Bennett (address on back cover).

The following pages carry advertisements for village shops of the 1950s which no longer exist.

Those marked A are taken from the *Oxford Mail* of Friday 15 October 1954, adjacent to an article about the village by S.P.B. Mais.

Those marked B are taken from the *Witney Gazette* of Friday 18 September 1959 adjacent to a (weekly?) column by Mollie Harris.

A

LAUNCHBURY'

for

Paton and Baldwin's **KNITTING WOOLS** *for*

COYLINE and all
BABY LINEN

Cycle Accessories *
Vedonis & Meridian

NEW RALEIGH PHILLIPS HERCULES ELSWICK
UNDERWEAR

And all types of
GENERAL
DRAPERY

machines in stock
*

H.P. TERMS from E/ DEPOSIT

HIGH STREET
EYNSHAM

W. M. EMMS

for

GROCERY AND PROVISIONS



Prompt Local Deliveries

HIGH STREET, EYNHAM

Phone 328

LYON'S CAKES

ACRE END STORES

(C. & R. Malvern)

DULUX PAINTS & WALLPAPER

"Aladdin" Paraffin orders delivered

GROCERY PROVISIONS — FROZEN FOODS

VELVET LADY ICES

B

The GENERAL STORES

(D. D. KNIGHT)

HIGH STREET

EYNSHAM

GROCERIES

PROVISIONS

B

ACRE END STORES

C. & E. Malvern)

DULUX PAINTS & WALLPAPER

"Alladin" Paraffin orders delivered

**GROCERY PROVISIONS — FROZEN FOODS
'VELVET LADY ICES**

The GENERAL STORES

(D.C. KNIGHT)

HIGH STREET

EYNSHAM

GROCERIES

•

PROVISIONS

There may be bigger, specialist shops in town but before you make a wasted journey there visit a village store.

We have small showrooms but please ask for anything you do not see — our stocks are large and we can promise you competitive prices, civility and modern taste.

From hooks and eyes and pins and needles to ladies and childrens clothing the village store is the centre of the village and the place for you to shop.



Gascoigne's

Drapers & Confectioners

MILL STREET, EYNSHAM

EYNESHAM HISTORY GROUP

Founded 1959

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

New members are welcome.

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

(Officers and Committee members subject to confirmation at the AGM in March.)

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