

CAKE AND COCKHORSE



Banbury Historical Society

Autumn 1966

2s.6d.

BANBURY HISTORICAL SOCIETY

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The Society was founded in 1958 to encourage interest in the history of the town and neighbouring parts of Oxfordshire, Northamptonshire and Warwickshire.

The magazine Cake and Cockhorse is issued to members four times a year. This includes illustrated articles based on original local historical research, as well as recording the Society's activities. A booklet Old Banbury - a short popular history, by E.R.C. Brinkworth, M.A., price 3/6 and a pamphlet A History of Banbury Cross price 6d have been published and a Christmas card is a popular annual production.

The Society also publishes an annual records volume. These have included Oxfordshire Clock-makers, 1400-1850; South Newington Churchwardens' Accounts 1553-1684; Banbury Marriage Register, 1558-1837 (3 parts) and Baptism and Burial Register, 1558-1653. Volumes in advanced preparation include the Correspondence of Henry Tancred and Banbury Inventories, 1621-50.

Meetings are held during the winter, normally at 7.30 p.m. at the Conservative Club. Talks on general and local archaeological, historical and architectural subjects are given by invited lecturers. In the summer, excursions to local country houses and churches are arranged. Archaeological excavations and special exhibitions are arranged from time to time.

Membership of the Society is open to all, no proposer or seconder being needed. The annual subscription is 25/-, including the annual records volume, or 10/- if this is excluded. Junior membership is 5/-.

Application forms can be obtained from the Hon. Secretary or the Hon. Treasurer.

CAKE AND COCKHORSE

The magazine of the Banbury Historical Society. Issued to members four times a year.
Volume Three. Number Five. Autumn, 1966.

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In this issue we are re-printing two important original sources for church history in Banbury. The first, the inventory of Thomas Brasbridge, gives an amazingly detailed account of the possessions of one of the most controversial of the "fine assortment of Puritan ministers" gathered in the Banbury district by Sir Anthony Cope in the late 16th century. Expulsion from his living clearly did not bring poverty to Brasbridge. William Bunton's account of Dr. Palmer's revivalist meetings in Banbury is interesting in that it is a hostile but factual account, and because it shows that in mid-Victorian Banbury there were readers for anti-religious publications.

These are only two of the many important documents concerning the history of Banbury which have recently come to light. In previous issues we have recorded the rich haul from the Parish Vestry and the illuminating biography of Richard Edmunds, and in our summer number Dr. Brinkworth drew attention to the extraordinary mass of material in the Stockton, Sons and Fortescue Collection at the County Record Office. Nor does the supply of new material show signs of exhaustion. Within the last few months a hitherto unknown autobiography, "The Banbury Female Martyr" (circa 1863) which contains much important material for social history, and a splendidly detailed commercial guide to Banbury of 1897 have been sent to the Historical Society. Neither of these books appear to be in any local library. New manuscript material is, of course, much less uncommon, but two items of importance which deserve special mention are a collection of notes on local churches circa 1840 from the papers of the Wyatt family, and some important correspondence on the Civil War in north Oxfordshire.

In due course all of these discoveries will be featured in Cake and Cockhorse, either reprinted in full or forming the basis of articles. It is the job of the Historical Society not only to discover such documents but to make them widely available.

Our Cover: shows Banbury Vicarage before its mid-19th century alterations.

SOCIETY NEWS AND ACTIVITIES

Autumn Programme

Thursday, 29th September, 7.30 p.m. Conservative Club (next to Martins Bank), High Street, Banbury. 'Norman Castles', a talk by Philip Barker, M.A., F.S.A. Mr. Barker is staff tutor for the University of Birmingham Department of Extra-Mural Studies in north Worcestershire, and is one of the country's leading medieval archaeologists. He will be one of the British speakers at the third Chateau Gaillarde Conference on Castle Studies to be held this year at Battle in commemoration of the 900th anniversary of the landing of William of Normandy. In his talk he will be describing the castles built by the Normans soon after their arrival in England, their purposes, the types of building erected and the way of life of the garrisons. The lecture will be profusely illustrated with slides of Mr. Barker's own excavations.

Tuesday, 29th November, 7.30 p.m. Conservative Club. Film evening on the Civil War. This will include a description of the Battle of Edgehill.

Autumn Lectures on Church History

A series of ten weekly lectures on "English Church History from the Reformation to the present day" will begin on Wednesday, October 5th, at 7.30 p.m. in the Reference Room at Banbury Public Library. The course will be given by E.R.C. Brinkworth, Hon. Research Adviser to the Banbury Historical Society and Director of Archive Studies for the West Midlands. The talks will be liberally illustrated with slides and special reference will be made to such notable local figures as William Whately, Samuel Wells and William Wilson. The series is under the joint auspices of the Oxford University Delegacy of Extra-Mural Studies, the Banbury Historical Society and Banbury Parish Church.

The Arts Council of Banbury will be holding a Wine Party in the Theatre of the North Oxon Technical College, Broughton Road, Banbury, on Sunday September 25th between 7.30 p.m. and 9.00 p.m. Members of the Society and their friends are invited. Tickets price 7/6d. are available from J.I. Barnden, c/o Barclay's Bank Ltd., Bridge Street, Banbury.

Notes

A most successful and enjoyable Annual General Meeting was held at Heythrop College on 18th June, when a large gathering of members and their guests were most hospitably entertained by the Rector and students. On a perfect summer afternoon the beautiful park was looking its best. An old engraving of Heythrop House has been presented to the College in token of our appreciation.

Also during the summer visits have been paid to Chastleton House, an excavation of a long barrow near Ascott-under-Wychwood, Fawsley Church and Dower House and four other local churches, and a second Banbury "perambulation" was made in the North Bar area.

The Globe Room (in the Banbury Public Library building) was opened to the public on 2nd May and since then has been visited by over a thousand. Its opening hours are: Mon., Wed., Thurs., Fri. 2-4.00; Sat. 9.30-12.30, 2-5.00.

A second edition of Old Banbury has been prepared and will be published very shortly. Still only 3/6d., it has been increased by eight pages and is now lavishly illustrated with line engravings.

With steeply rising costs and an increasingly marginal and uncertain return, it has been regretfully decided not to produce a new Christmas card this year, although this does not preclude new cards in future years. Previous cards, of Broughton Castle, the Town Hall and Cow Fair, North Bar and St. Mary's Church, the Cross, and South Bar, are of course still available from the Hon. Secretary.

THE INVENTORY OF THOMAS BRASBRIDGE, 1594

A tru and just inventory of all the goodes and chattles of Thomas Brasbridge, late of Banbury, clercke, deceased, made the 7th day of May in the yeare of our Lord God 1594 by these whose names follow, Thomas Wheatly, Jhon Willsheir and William Bleeke

	£. s. d.
In primis, in the hawle, 1 table with a frame [and a paire of tounges, struck through], fowre stooles and two chaires	12. 0.
Item, 12 cushins	10. 0.
Item, 1 iron rack, a fier shoovle and a paire of tonges	4. 0.
Item, in the parlor, 1 table with a frame, 6 stooles, 2 chaires	7. 6.
Item, a cuboarde and a litle box	6. 0.
Item, in the butterye, 4 barrells, 3 little ferkins, 1 dry barrell	5. 0.
Item, 4 earthen pottes, 5 cheseffathes [cheese-vats]	8.
Item, 7 pewter pottes	4. 6.
Item, 5 pewter cuppes, 3 saltes, 2 glasses	4. 0.
Item, 3 wodden platters, 1 tuninge dish, a dosen of trencheres, 1 juggle, 1 jacke of leather	8.
Item, a silver cup, a dosen of silver spones	4. 0. 0.
Item, a sell, a cheseborde, a lantorne, a candlecasse	1. 2.
Item, in the kitchine, 1 fier grat of iron, 1 paire of rackes, a paire of andiournes [andirons], 1 fiershoole, a paire of tonges, 2 pott.hangles, 2 paire of potthokes, 1 iron barr, 4 spithes [spits], 1 iron peale, 1 iron to sett before dripping pannes and a brandiorne, 1 iron lidd for a furnise	15. 6.
Item, a brasse.pott, 2 iron pottes, 3 posnetes, 6 kettelles, 1 gridiron, 3 dripping pannes, 1 warminge panne, 3 choppinge knives, 1 cleaver, 1 friing panne, 2 chaffing dishes, 1 spice mortar, 2 brasse candellstickes, 2 skimmers	1.10. 0.
Item, 4 pewter candelstickes, 6 flower pottes, 3 chamber pottes, 7 pewter spones, 8 poringers, 2 basones, 10 sawcers, 10 platters, 15 pewter dishes, 1 plate, 1 pewter bole	1.18. 0.
Item, 1 stone mortar, 1 earthen collender, 1 viniger bottle, 2 laddles, 1 wodden platter, 8 trenchers, 6 wodden dishes, 1 dosen of trenchers, 1 salt box, 1 paire of old bellowes, 1 pouner [pounder] for grensawce [green sauce]	1. 8.
Item, a small furnise of brasse	1. 0. 0.
Item, 4 old payles, 1 old powdringe tubb, 1 cherme [churn], 1 troy [tray] of wood, 2 wodden boules, 1 hay hooke, 1 clensing sive, 1 siboule [cider bowl ?]	2. 3.
Item, in the boultinge howse, 1 boultinge tub, 3 kivers, 2 boules, 1 strike, 1 peck, 5 loumes [looms], 1 linnen whele, 1 boulder, 1 old ashe clothe, 1 strike bagg, 1 old blanquette [blanket]	10. 0.
Item, in the millhouse, 1 mile [mill]	8. 0.
Item, certaine peces of rafteres and transomes and bordes	10. 0.
Item, a bucket with the chaine and the ropp	1. 0.
Item, a henpen and an old barrell, 1 hachett, 1 iron racke, 2 old shefpickes [sheaf-picks]	1. 4.
Item, in the yearde, 1 hogges troffe	4.
Item, in the great chamber, 1 table with a frame, 3 chaires, 2 stooles	12. 0.

	£. s. d.
Item, a cubborde with a cloth to it	15. 0.
Item, one paire of blanquites, 1 kiverlett [coverlet], 1 carpett	1.10. 0.
Item, 9 old short table clothes, 3 dosen of table napkins	1. 2. 0.
Item, 8 handetowells	3. 4.
Item, 4 dosen and 6 table napkins	1.10. 0.
Item, 4 table clothes, 3 drinkinge cloathes	1. 6. 8.
Item, 3 towelles	6. 0.
Item, 2 paire of sheethe [sheets] and 1 odd sheeth, 2 paire of pillobers [pillow -bears]	17. 0.
Item, 1 chest and a settell	4. 0.
Item, two fetherbedes, 2 blanquites, 1 kiverlitt, 1 bolster, 1 paire of bed curtines, 2 window curtaines, 2 pillowes	3. 6. 8.
Item, one cubboarde clothe, 1 payre of old sheetes, 3 chese cloutes	5. 0.
Item, in the chimney chamber, 1 fetherbeed, 2 blanquetes, 1 paire of sheethe, 2 kiverlittes, 1 paire of bedcurtaines, 2 pilliwes, 1 bolster, 1 bedsteed	3. 0. 0.
Item, 3 small coffers, 3 littil boxes	5. 6.
Item, a paire of andioures, a paire of bellowes	3. 0.
Item, 10 paire of shetes, 2 paire of pilloberes	2. 0. 0.
Item, in the kitchine chamber, 2 bedstedes, 1 flocke bed, 1 bolster, 2 blanquites, 1 dry fat [vat], 2 sakes, 1 tall frame	14. 0.
Item, at the staire head, 2 chestes, 2 brushes, 1 box	9. 0.
Item, all his apparell	4. 0. 0.
Item, in the great cocklofte, a paire of andiourne, a painted clothe, 2 old saddelles	4. 0.
Item, 1 old carpett [cloathe, struck through]	1. 6.
Item, in the littell cockelofte, one bedsteed, 1 flocke bed, 1 bolster, 2 blanquites and a kiverlitte	12. 0.
Item, in his study, a stillitory, 1 cherestole [chair-stool], 1 boxe, 1 deske, 2 bassketes, 12 glasses	9. 4.
Item, a paire of andioures	1. 0.
Item, 2 kine, a calfe	4. 0. 0.
Item, his bokes [books]	6. 6. 8.
	<hr/>
Summa totalis	£47.17. 3.
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Exhibited 2 July 1594 by the administrator before
William Wood, doctor of laws.

Glossary

Andirons	: large fire dogs for supporting spits on which meat was cooked before the open fire.
Brandiron	: 1. alternative name for gridiron. 2. a branding iron.
Candle case	: a box for candles (probably home made and long), usually fixed in a horizontal position on the wall.
Carpet	: used to cover beds, tables, benches, chests, not the floor.
Chafing dish	: dish to place on a chafer, a small portable grate filled with burning charcoal to keep food warm; the word was also used for the whole contraption.
Chair stool	: a stool with a back and perhaps arms.
Coffer	: a wooden box, generally covered with leather; used to hold valuables and clothes.

Desk	: a portable box with sloping lid and locks.
Drinking cloth	: a doily for dessert.
Dripping pan	: this stood underneath the spit to collect the meat juices with which the revolving meat was basted to prevent burning.
Green sauce	: sour dock or sorrel mixed with vinegar and sugar.
Gridiron	: an iron grate, circular or square, with short legs and a long handle for cooking over the open fire.
Jack of leather	: a large leather container for small beer or cider.
Kiver	: a shallow wooden tub.
Loom	: 1. an open vessel or tub. 2. a weaver's loom.
Painted cloth	: a canvas painted with figures for hanging on a wall.
Peal or peel	: a long handled iron or wooden implement with a broad flat blade, used by bakers to insert or withdraw bread from the oven.
Pillow bear	: a pillow case.
Porringer	: an earthenware porridge bowl.
Posnet	: a small metal pot with a handle and three short feet, used for cooking.
Powdering tub	: used for salting and pickling meat.
Salt	: a salt-cellar.
Salt box	: a box for salt, kept near the fireplace or in a small tunnel at the side of the chimney.
Saucer	: used to hold sauces and condiments - not the modern accompaniment to a cup.
Sell	: a sill or shelf
Settle	: a seat for several people with a high back.
Sheaf pick	: a pitch fork.
Skimmer	: for removing cream on top of milk.
Spit	: a thin iron bar which stood in front of the fire. It was revolved. Used for roasting meat.
Stillitory	: a still, a distilling vessel for making cordials and medicines.
Trencher	: a flat wooden platter, round or square, usually with a small receptacle in the rim for salt.
Tuning dish or tun dish	: a wooden funnel through which liquid was poured into casks.

Notes

- (1) Editorial method. The spelling is the original except that the use of i and j, u and v, is modern. Punctuation, capital and small letters, the numerals and the arrangement under £. s. d. are modern. Interpolations are in square brackets. The note of exhibition at the foot has been Englished.
- (2) Thomas Brasbridge. The exact date of his birth is unknown but it was about 1537. The place is also unknown but on his own testimony he spent his boyhood in Banbury. He graduated from Magdalen College, Oxford in 1562 and was elected Fellow. His main studies were divinity and physic. He spent some years in London practising medicine. Upon the resignation of his fellowship in 1575 Brasbridge returned to Banbury where he took pupils and continued to practise medicine. By that time the town had become a well-known centre of extreme puritanism and Brasbridge, who at Oxford had been nurtured by Laurence Humphrey, was at home in more senses than one. In 1581 he was presented by the Queen to the Vicarage of Banbury. His parishioners held him in the highest esteem. But he ran into trouble with the authorities over the "ceremonies". In common with most extreme puritans he refused to wear the surplice, use the ring in marriage and the sign of the cross in baptism and deviated in other ways. He was treated with patience but eventually, in 1590, in spite of a petition from his parishioners to the Lord

Treasurer, Burghley, he was deprived of his living. He continued to live at Banbury until his death in 1593. The parish register records his burial on 11 November.

- (3) The house and contents. In the latter part of the 16th century there was a notable all-round advance in the standard of domestic architecture. This is seen particularly in the houses of substantial people like Brasbridge, whose set-up was comparable to that of a prosperous mercer. He climbed to his second floor by means of a staircase ("at the stair head", says the inventory), not by a ladder or newel stairs set in the thickness of the wall, he had at least one chimney ("in the chimney chamber"), cooking was done in the kitchen, not, as often, in the hall, and the parlour was not used for sleeping. Standards of comfort and appearance were also rising. Brasbridge had curtains to his windows and round his bed.

The house had ten rooms, or twelve if the mill house and boulting house are counted, though these were perhaps outbuildings. The hall was the principal living room and used for meals. The parlour was the drawing room. In the buttery were kept vessels, plates, etc.; here also, no doubt particularly prized, was a silver cup and twelve silver spoons. Cooking was done in the kitchen at the great open fireplace with its spit, dripping pan and array of implements. The chambers were bedrooms. Great store was laid on the possession of fine beds and bedding. In the chambers were kept the linnen and wearing apparel. The cocklofts were the third storey. In the study Brasbridge had a rather smaller collection of books than one would have expected. Like most owners of larger houses in country towns, Brasbridge kept a few cattle, pigs and hens. He was almost wholly self-supporting.

- (4) Was this house the Vicarage ? If so, we have here valuable information as to its size and the disposition of its rooms at this date. Although Brasbridge was deprived of his living some three years before this inventory was made, it seems likely that he was allowed to live on in the Vicarage. This would be in keeping with the Government's policy of compromise: it would not have been wise to turn out a man who had the almost unanimous backing of the "Bailiff, Justice, and other of the inhabitants of the borough and parish of Banbury" as the petitioners to the Lord Treasurer described themselves.
- (5) Provenance. The original of this inventory is with other testamentary records of the Peculiar Court of Banbury, in the Bodleian Library, Oxford, shelf mark reference MSS Wills Peculars 32/4/16.

E. R. C. B.

A VISIT TO DR. PALMER'S REVIVAL MEETINGS AT THE WESLEYAN CHAPEL, 1860

Being urged strongly by several well-meaning friends to give the Doctor a hearing, and judge of the work in which he is engaged for myself, I attended the Wesleyan Chapel on Tuesday evening last, and have no hesitation in stating publicly what I heard, saw, and what I think about it. I know full well what, in matters of religion - no matter how absurd the doctrine, or pernicious its effects, - he has to expect who attacks and seeks to destroy it; nevertheless I feel I should be wanting to my own conscience, to my fellow townsmen, and to humanity, were I to allow any considerations to prevent my doing all I can to destroy what I cannot regard in any other light than as a moral pestilence, or, at least, to mitigate its effects, as far as possible. If, therefore, in the following remarks, I should say anything which any person may consider the contrary to truth, all I ask is that he speak out in the same open and bona fide manner as I shall do myself.

On entering the chapel, I ascended the stairs leading to the gallery. I had been informed the building had been crowded the two previous evenings, and was therefore surprised to find the gallery about half filled with people ranging from twelve to twenty-four years of age. Of course there were exceptions, but they were few. A female (Mrs. Palmer) had just commenced addressing the audience in one of the most approved Yankee drawls it has ever been my ill-fortune to hear. Nearly an hour was occupied by her in sermonising and relating the dullest and most irrelevant anecdotes ever heard, but which had occurred in her history. The essence of some were laid in America, some in Prince Edward's Island, and some nowhere, or God knows where, - I do not, neither do I believe did she, - the most important of which appeared to be that by her persuasive powers some person who kept a public-house where the company met, not to worship their creator but to smoke their pipe and drink their ale, gave up his sinful calling and became a converted man - a tale which no teetotal meeting ever takes place without being told, and which I have heard at least a hundred times before, till it has become as stale, as must the publican's ale, if it is still, or ever was, in existence.

Another striking one was the following :- In pleading with a poor sinner (simpleton, I should say), she supposed him about to be hung, and asked him what would be his feelings if, as he was being led to the gallows, some friend or brother was to step up, take his place, and be hung as a substitute for him ? Would he not be amazed at his love ? And would he not ever afterwards speak in praise of this friend ? This was, of course, a convincing argument, and the poor sinner became converted. The speaker forgot to tell the audience that the laws of no country in the world would permit such a thing; and that if they did, reason, justice, and right, would revolt at it, and stop the atrocious crime. Yet such deplorable stuff as this, coupled with a large supply of w-r-a-t-h of God upon those who disbelieved it, was effectual in making many long visages, and drawing many heavy sighs, amongst the intellectual (??) audience assembled, and while I was standing half stupefied and melancholy at the scene before me, the lady with-drew and the Doctor commenced speaking.

Of the two, I consider the woman the better man; a more drivelling, drawling, droning speaker I never heard; his affected tone of speech, which is that of a person bursting into tears, would melt the heart of a milestone; no wonder, therefore, it should subdue the more tender hearts around him. The Doctor's discourse, - No! rhodomontade I ought to say, - was composed of the great exploits he had achieved in turning chapels into faith manufactories, where each person could make and have as much as he liked (as though belief was not the result of conviction by evidence, and, consequently, a growth), and invitations to his hearers to leave their seats and come to the penitent's stool, which was arranged in the most approved fashion, and to order. Many were the dolorous come, come's of the Doctor, till recourse was had to a hymn, by which, while singing, I was forcibly reminded of the Yankee Doodle air. The first person I saw was some poor old man supported by two crutches, who looked as if the bed was a more fitting place for him than the mad house in which he found himself. Still they "did not" come as fast as the Doctor wished, so he ordered, or told part of his hearers to FETCH their friends, and, in the meantime they would sing another hymn, upon which the congregation commenced singing with a chorus, or refrain, that most dreadful of all effusions of a deceased mind - "There is a fountain filled with BLOOD." And as I gazed upon the assembly some with misery depicted upon

their countenances, ready to fall prostrate with terror and despair, while others seemed to be but making a solemn sound upon a thoughtless tongue, my mind became choked with horror and, I thought to myself, if this is a specimen of what is taking place at Exeter Hall, and various other places of our country, then I despair of ever seeing my countrymen attain that freedom and position which I had hoped was in store for them. Was ever Paganism guilty of so much folly? I tried to console myself with the thought that they were mostly unlettered and untaught persons who were being imposed on, but looking round and seeing many amongst them who could not be so called, assisting in such a melancholy spectacle, the hope fled. My attention became again directed to the benches below, forming an altar upon which reason, sobriety, and decorum were being offered up as a sacrifice to the monsters Fanaticism and Folly. The building far more resembled a Pandemonium than a Temple of Peace; groans, prayers, and senseless entreaties arose thicker and faster from the maddened spirits below. The Doctor's orders to fetch their friends was readily acted upon by those to whom they were given, and a large supply of penitents were brought to the stool. First the body of the chapel was gleaned; but the demon being insatiate, his agents were sent through the galleries, and how forcibly I was reminded of the roaring lions seeking whom they might devour.

I regarded with compassion each poor knave as he or she was led to the slaughter-house, and almost wished I had not been present. Blood, blood, blood; His blood, His precious blood, and such like exclamations, were poured forth by the speakers, and that before an audience largely composed of ladies, with monotony as would ever be from a cistern, till the rehearsal of a bloody and sickening subject which reminded one more of slaughter-houses and murder than anything connected with a godly, righteous, and sober life, made the vulgar, the filthy, brutal, and disgusting talk of our streets and regions of blackguarddom a matter of no wonder, and the time seemed to have come when the language of Revivalist and ranting pulpits have descended to the streets. Talk of elevation, is there any elevation there? It is impossible to regard the proceedings at such Revivalist meetings in any other light than as demoralising in the extreme.

Fellow-townsmen, whatever men (otherwise useful, honourable, and good) can hope to accomplish by such deplorable exhibitions as are now taking place at the Wesleyan Chapel, other than making people mad, surpasses my imagination: to me it is the very opposite of what tends to make men happy. It has nothing to do with either godliness, cleanliness, soberness or chasteness. I saw those present who have been converted over and over again, who have been loud in their public prayers, and who at the present time from their drunken midnight brawls, a pest to their neighbourhood and friends. If instead of assisting in these mischievous revivals, . . . I say mischievous, for where they do not entirely destroy the reason, they prostrate the soul, upset the mind, and render their victims unfit for the business of life . . . would they but use their efforts in a sober and useful purpose, much good would result from their labours and happiness be achieved; but, as they think otherwise, I address myself to you who have had no hand in the matter: you, the thinking and reflecting portion of the community, to you I appeal.

I ask you with tongue and with pen to lend a hand in diffusing such knowledge amongst the people as shall prevent their being made the dupes of fanaticism and folly. As for myself, I left the building with a determination to do more than ever to promote sound views and a sound judgment amongst my fellow-townsmen; and whatever may be the consequences of my temerity, much as I love home, much as I love my family and friends - perish one, perish all, myself into the bargain, rather than see my fellow-men become victims of the madness I witnessed last night.

William Bunton

Bridge Street, Banbury.

REVIVALISM IN BANBURY, 1860

Phoebe Palmer, a specialist in holiness revivalism, was one of a number of American revivalists who visited England between 1857 and 1860, in what was seen at the time as a second Evangelical Awakening in the English speaking countries, comparable to that which had succeeded the conversion of John Wesley in the 18th century.

"Revivalism" in the sense of special techniques by which the children of the religious were led to profess conversion, began in Newland in the late 17th century as the descendants of England Puritan settlers became concerned for the souls of their offspring. In the 18th century it was usually contained within the churches, but in America between 1790 and 1830 there emerged the professional evangelist, a specialised practitioner who could induce outbursts of intense emotion which resident ministers could

not. In 1857-8 there was an eruption of religious excitement in the northern parts of the United States which such evangelists as Charles Finney, James Caughey and Phoebe Palmer hoped to reproduce in England⁽¹⁾. This explains the presence of Dr. Palmer and his wife at the Church Lane Wesleyan Chapel in Banbury in 1860.

Evidence about Revivalism in Banbury and its place in the local churches is lacking, though if William Bunton's remarks about the repeated conversions of some of Palmer's congregation are to be believed, it would seem that similar services were not unknown in the town. Much seems to have depended on the inclinations of particular ministers. In 1849 during the ministry of the Primitive Methodist Samuel Turner, it was reported that in six months the membership and congregation of the Banbury church had doubled, and that 50 souls in the circuit had been converted. To achieve this, Turner had from time to time borrowed the Bridge Street Baptist chapel, and had frequently preached in the Market Place⁽²⁾. Accounts of Primitive Methodist activities in Banbury in the 1850's do not suggest that such methods continued in use. Revivalism does not seem to have been prominent among the activities of the Independent zealot Joseph Parker, minister at Banbury from 1853 to 1858, or of the Baptist W. T. Henderson, in Banbury throughout the 1850's⁽³⁾.

In some parts of England Revivalism was an established feature of the life of members of the Nonconformist denominations. In the tin mining and fishing districts of West Cornwall it seems that a revival occurred about every 15 years⁽⁴⁾. This may, as in New England in the 17th and 18th centuries, have been a means of ensuring that the children of church members experienced conversion before settling into adult life. In the iron founding and coal mining area of east Shropshire revivals were expected more frequently. At Lawley Bank Wesleyan church there had been "great and glorious revivals" in 1841, 1846, 1847 and 1853, and in 1858 the members of the church were concerned that there had been no repetition of the events of 1853 when "not only was the communion rail crowded with penitents, but in the pews, in the body of the chapel, in the gallery, and on the free seats, sinners were crying for mercy"⁽⁵⁾. There is nothing to suggest that such events ever became an accepted part of the life of the churches in Banbury in the mid-19th century, which may well be a reflection of the totally different cultural and recreational patterns of market towns and mining villages. Secular pleasures also were less violent in Banbury than in east Shropshire⁽⁶⁾.

William Bunton was a Norfolk man who came to Banbury in 1849 or 1850 to work as a mechanic and fitter in a foundry⁽⁷⁾, almost certainly the Britannia Works. He also set up business on his own account as a newsagent and stationer at 21, Bridge Street, later moving to number 16⁽⁸⁾. He first came to public prominence in 1852, as an advocate of the principles of co-operation at the time of the weaver's strike⁽⁹⁾ and as a "Chartist orator" in the general election⁽¹⁰⁾. He took a leading role in the opposition to Joseph Parker's Sabbatarianism in 1856⁽¹¹⁾, and in March 1858 expressed his intention of standing for Parliament at the next election⁽¹²⁾, though this ambition was never realised. Throughout his life he remained an ardent controversialist and as late as the 1880's he continued to oppose organized religion whenever public meetings provided an opportunity⁽¹³⁾. Bunton's hostile account of Dr. Palmer's revival meetings was published as a pamphlet and is re-printed from a copy in the Potts Collection at Banbury Public Library. In addition to its topical interest in the year of another American evangelical crusade, it is important for its description of the methods used at revival meetings in terms more down to earth than those usually employed by more sympathetic writers.

B. S. T.

NOTES

1. This account of the origins of revivalism is taken from "American Revivalism and England in the 19th Century" a paper by the Rev. John Kent presented to the "Past and Present" Conference on Popular Religion, 7. July. 1966.
2. Primitive Methodist Magazine, 1849.
3. W. T. Henderson. Recollections of his life. MS in possession of Mr. M. Spokes, Joseph Parker. "A Preacher's Life". 5th Ed. London. 1903. pp 133-146.
4. I am indebted to Mr. John Rule of the University of Warwick for this information.
5. W. H. Barclay. "The History of Wesleyan Methodism at Lawley Bank" Birmingham, 1858.
6. There are no records of bull-baiting, bear-baiting, cock-fighting, etc. in Banbury. These pursuits were widespread in industrial Shropshire well into the 1840's.
7. 1851 Census, Banbury. 8. Rusher's Directories of Banbury. 1850 seq.
9. Banbury Guardian, 26.2.1852. 10. Ibid, 17.6.1852.
11. B. S. Trinder. "Joseph Parker, Sabbatarianism & Infidelity". C & CH. I. iii. pp. 25-30.
12. Potts Collection, 1856, p. 100.
13. J. Langley. "Further memories of late Victorian and early Edwardian Banbury". C & CH. III. iii. p. 45.

FAMILY BIBLES

Inscriptions on flyleafs from two bibles, from the collection of
the late Mr. Hall Crouch.

Edward Russell of Banburie oweth this Bible

ER

1646

"Edward Russell was Borne in Banbury Saturday July the 15 1592 & Christned next day.

[Elsewhere entry shows that he was alive in 1648, aged 56]

Margery Russell My Wife was Borne in Byster in Com.Oxon. 17 May 1593"

[In another part the above entries are repeated with the following addition though in this case the birth of the wife is given as 19th May and not the 17th.]

"My daughter Elizabeth was borne in Banbury 29 July 1620, and married John Vincent. She departed this life 7 March 1648. He dyed in Barbaidos.

My daughter Mary was borne 12 Dec 1621 and married Thomas Adams, 30 Mar. 1641. He dyed in Banbury, 1 Dec 1643. He left two Children, Mary, born 3 Mar 1641, Joh. 1642."

On another page:-

"Mary Roode is ye true owner of this book A. Dni, 1673."

On another page:-

"Jane Adams was born 31 March 1714 in St. Pulhers p.[tom] [Probably St. Sepulchres]

Charles Adams was born April the 2nd 1724 in parish of St. Clements Danes."

On another page:-

"Anne Frances Cobbe from her affectionate Brother Bernard Cobbe, 18 Oct 1843."

[All the entries are in a Barker's Bible, 1610, offered for sale on a book-stall in Farringdon St., 22nd Aug. 1941.

On most of the blank pages are designs by Edwd. Russell, very well done.]

Title: An Exposition of the New Testament by Way of Question and Answer, , by S. Smith, D.D., London, printed by W. Rayner, 1738.

Annotated by H.C.: The family bible of Rev. W. Friend, D.D., 1744, from a stall in Farringdon Rd., London, April 1910.

"John Wilson The Gift of his Grandfather, Thos. Wise." [prob. 19th c.]

In H.C.'s writing:

The following is written on another sheet in same hand as the other epitaph.

On the back of an old grave stone in Banbury Church yard:-

"Of Death and judgement/Heaven and Hell/Who often thinks/Must needs live well."

On the next page:-

Sarah Wise born Monday morn: March 26th 1753 - died Nov 23rd 1847

Elizabeth Wise born Sunday morn: March 31st 1754

Matthw. Wise born Monday noon Jul 28th 1755

Elizabeth Wise Saterdag morn: July 1st 1758

John Wise born Saterdag even Dec 20 1760

Thos. Wise born Monday afternoon Apr 23rd 1763

Robt. Wise born Monday morn Augst. 17th 1766

Mary Wise born Tuesday morn: July 11th 1769 Died Apr 7th 1833

Elizabeth - died

John son of the above John Wise died Jan 20th 1853

Since then that judgment is before us, let us seriously believe it, daily expect it, let no profit tempt us, no pleasure entice us, no power embolden us, no privacy encourage us, to do that which we cannot account for at the great Tribunal of this impartial judge.

On Mr. Baxters stone in Banbury Church made by himself Those that from sin are free/
Here cast a stone/ When on his faults you've thought/ Think on your own/ His sins all ceas'd
when he resign'd his breath/ If you knew them shun them/ Think on Death./

John Wilson of Bodicott, Banbury Oxon. Obit. January 24th 1862, aetatis 84

Eliza Baskery W. Glegg, Gayton, Cheshire, Obit August 24th 1865, aetatis 46.

Baptism and Burial Register of Banbury, Oxfordshire, (Part One), 1558-1653;
transcribed by Mrs. N. Fillmore, edited by J.S.W. Gibson. Banbury Historical Society, VII (1965/6) xvi + 314 pages, 3 illustrations, 1 map. Issued to records and corporate members free. 60/- to non-members.

This is the seventh volume produced by The Banbury Historical Society since it first started publishing in 1959, and it is the fourth devoted to the parish registers of St. Mary's. It is far larger than any of the preceding volumes, running to 330 pages of photo-litho print, and it is hard bound. It is a very pleasing volume to handle and the print is clear and easy to read. Not only the members of the Society but also genealogists and others elsewhere will have good reason to thank the transcriber and the editor for having made possible the publication of this - the earliest of Banbury's baptism and burial registers.

During the period here covered the parish kept two concurrent registers. There is the 'official' record on parchment which was begun in September 1598 but which incorporated a fair copy of all the entries from 1558 (the first year of the reign of Elizabeth I) as ordered by the injunction of 1598. Banbury is, however, fortunate in that its 'unofficial' paper register has survived from the year 1580. Until 1707 this appears to have been the working copy, the clerk copying the entries into the 'official' register at his leisure. The paper register for the years prior to 1580 has not survived. These two registers have survived in their original bindings (though the paper one has recently been rebound in the Bodleian Library to prevent further deterioration) and an interesting note on them by Paul Morgan is included in this published version. A useful sketch map of the ancient parish is also provided. The transcriber has worked on both registers, using the 'official' register as the basic text and supplementing it with any additional information provided by the 'unofficial' one. Any discrepancies between these two and the surviving Bishop's Transcripts are also noted.

Such a volume is, of course, a reference work pure and simple. It is a store-house of hard fact from which others can draw to aid their own research. But even though the main purpose of the parish register was to chronicle the entrances and exits of the people of Banbury, it does also give us a more general picture of life in the town in the 16th and 17th Centuries. Perhaps the first thing that strikes the reader is how populous a town is being chronicled. The index contains references to almost 1,200 different family names, and though many of these may have been temporary residents (certainly a good number in the 1640's were soldiers), by far the majority figure more than once - indicating something more than a short sojourn in the parish. In this wealth of different family names, however, certain ones recur again and again. Names such as Bull, Hill, Hall, Baker, Knight, Robins, Wheatley, Long, West and Wise crop up regularly throughout the 95 years, and it was, presumably, these families who provided the strong backbone to the parish. The various trades which are mentioned - alas all too infrequently - testify to the busy nature of the town.

The registers also indicate the impact of the Civil War on this garrison town. Soldiers died in their scores, both naturally and in battle, and were brought to St. Mary's for burial; and the overcrowding which the war forced on the town brought in its wake the terrible scourge of the plague. In the summer months of 1644 the register is filled with lists of those who fell victim to the disease and went, presumably, to a common grave. Occasionally, too, smaller incidents are pinpointed: one wonders, for instance, what was the story of the 'poore man black bearded of the age of 50 yeeres or thereabouts' who died in the south porch of the church and was buried on 7 January 1598. But beneath the spectacular incidents, great and small such as these, lie the solid facts of an appallingly high rate of infant mortality and an extremely short expectation of life for those who survived to maturity. This register like all others of this period, provides the statistical evidence for this.

In addition to the information from the registers themselves the editor has supplied references against burial entries to testamentary documents, where they survive, in the court papers of the Archdeacon or the Peculiar jurisdiction of Banbury (now in the Bodleian Library) or in the papers of the Prerogative Court of Canterbury. This is an extremely useful addition to the text, but unfortunately it is incomplete. A number have been left out and sometimes the entries can be definitely misleading. On p. 156, for example, the reference PCB 38/3/2 appears to refer to Thomas Palmer.

It ought in fact to refer to the next entry which has itself been mistranscribed as Elizabeth Fleming. It was Thomas Fleming who was buried on May 12 1577 and PCB 38/3/2 is the reference to his probate inventory. However, this bringing together of the burial entries with the references to wills and inventories does in some cases expose errors in other publications. For instance, those for Thomas Elson (buried 21 February 1578) and for Henry Toy (buried 23 February 1588) show that the dating of the inventories of these two men by M. A. Havinden in Household and Farm Inventories in Oxfordshire, 1550-1590 is wrong - a year too late in Elson's case and a year too early in that of Toy.

The task of proof-reading a work of this sort must have been formidable and inevitably a few mistakes have crept in. The 'official' register's title page, which is reproduced as a frontispiece, is wrongly transcribed in small details, and there are other similar minor errors. At the foot of p.64 'ortano' should read 'octavo', and the word 'in' has been omitted before 'vicariam' at the top of the next page. On p.36 the date '1550' should be '1590'. Such errors are, however, few and for the most part insignificant.

A final word on the indexes. The usefulness of a printed parish register is halved without a good index. The ones added by Mr. R. C. Couzens to this volume are really splendid. They are carefully devised and painstakingly done, and besides helping the reader to find his way round the text they are valuable in themselves as a sort of potted directory for the parish. Altogether this volume is a valuable and worthwhile addition to the Society's series of publications. Many other societies of a similar nature would do well to take their example from Banbury.

D.G. Vaisey,
Bodleian Library, Oxford.

Editor's Note: The Palmer/Fleming mistake referred to occurred in fact in typing and proof-reading, and the transcriber was in no way to blame. In the preparation of Part Two for press a further opportunity of checking testamentary references is being taken, and any additions and alterations to Part One that are necessary will be published in a later issue of Cake & Cockhorse.

J. S. W. G.

RECENT BOOKS ON BANBURY & DISTRICT

In addition to the Historical Society's records volume, there have been a number of books of interest to those concerned with the history of the Banbury area published in recent months. A selection of these is listed below. Full reviews will follow in due course.

The Birds of Berkshire and Oxfordshire, by M. C. Radford. Longmans. 1966. 42s.

The Buildings of England: Warwickshire, by Nikolaus Pevsner and Alexandra Wedgwood. Penguin. 1966. 30s.

The Canals of the East Midlands, by Charles Hadfield. David and Charles. 1966. 50s. (includes the Oxford Canal.)

The Deserted Villages of Oxfordshire, by K. J. Allison, M. W. Beresford, and J. G. Hurst. Leicester University Press (Department of English Local History, Occasional Paper No. 17). 1965. 10s. 6d.

Household and Farm Inventories in Oxfordshire, 1550-1590, edited by M. A. Havinden. Oxfordshire Record Society, Vol. 44, and H. M. S. O., 1965. 100s.

Index of Persons in Oxfordshire Deeds acquired by the Bodleian Library, 1878-1963, by W. O. Hassall. Oxfordshire Record Society, Vol. 45, and the Bodleian Library. 1966. 25s.

The Irrepressible Victorian: Thomas Gibson Bowles, by L. E. Naylor. MacDonald. 1965. (contains an account of the 1880 election in Banbury).

The Story of the Globe Room, by B. S. Trinder. Banbury Historical Society, 1966. 6d. Wigginton Church, by F. D. Price.

OXFORD ARCHITECTURAL AND HISTORICAL SOCIETY

The Society is concerned with the archaeology, history and architecture of the Oxford regions. Its activities include lectures, excursions and the publication of an annual journal, Oxoniensia. The Society also endeavours to preserve and safeguard local buildings and monuments. Full membership (to include Oxoniensia) two guineas. Ordinary membership, fifteen shillings.

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