

CAKE AND COCKHORSE



Banbury Historical Society

Autumn 1969

2s.6d.

BANBURY HISTORICAL SOCIETY

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The Society was founded in 1957 to encourage interest in the history of the town of Banbury and neighbouring parts of Oxfordshire, Northamptonshire and Warwickshire.

The Magazine "Cake & 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. Publications include "Old Banbury - a short popular history" by E.R.C.Brinkworth (2nd edition), "New Light on Banbury's Crosses", "Roman Banburyshire" and "Banbury's Poor in 1850", all 3/6d, and a pamphlet "History of Banbury Cross", 6d. A Christmas card has been 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". A Victorian M.P. and his Constituents; The Correspondence of H.W. Tancred, 1841-1859", and the second part of the Banbury Baptism and Burial Register, 1653-1723, will shortly be published. "Banbury Wills and Inventories, 1591-1650", "Bodicote Churchwardens' Accounts, 1700-1822", "Wigginton Constables' Accounts, 1691-1804", and "Banbury Politics, 1830-1880" are all well advanced.

Meetings are held during the autumn and winter, normally at 7.30 p.m. in 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 seconded being needed. The annual subscription is 40/-, including the annual records volume, or 20/- 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.

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Members of the Historical Society will already have seen details of the programme of meetings for the coming winter session, and must be delighted both at the high quality of the speakers who have promised to address the Society, and at the variety of subjects offered. The gratitude of all local members of the Society is due to our committee chairman Mr. George Fothergill for the energy and imagination which he has put into the planning of the programme of activities in recent years. All of the past season's meetings, with the exception of one held during a period of particularly severe weather, were well attended, and a wide range of topics, from Roman villas to ironstone mining in recent years, was studied. The summer programme of visits, which is described overleaf, was also highly successful.

Historical societies do not exist simply to hold meetings and organise excursions however, and fortunately the tide of publications relating to 'Banburyshire', with many of which Society members have been concerned, shows no sign of abating. A records volume has already appeared this year, and another should be published within a few months. On another page in this issue appears a review of a history of the parish of Long Compton by one of our members. We still have a considerable stockpile of articles awaiting publication in "Cake and Cockhorse", and more are promised. It is now twelve years since our Honorary Research Adviser, Mr. E. R. C. Brinkworth commenced the series of Extra-Mural lectures which led to the formation of the Society, and it is pleasing indeed that meetings still attract large numbers and that the Society has so much to show in the way of research and publications.

Meetings remain the most public form of Society activity, and it is to be hoped that this season's programme will be as well supported as last winter's. It may be relevant to point out that Mrs. Ransom's article, which forms the main part of this issue, originated as one of last season's talks. It should prove a tempting appetiser for the meetings to come.

Editor's address.

Will readers please note that the address of the Editor is now 20, Garmston Road, Shrewsbury, Shropshire (Tel. Shrewsbury 52310), and that correspondence should be sent to that address. Manuscripts of articles and other non-urgent matter may still be left at 90, Bretch Hill, Banbury.

Our Cover: is taken from an engraving of the Grammar School at Aynho in 1823. The school was founded by John Cartwright in 1654.

SOCIETY NEWS AND ACTIVITIES
Autumn Programme

Thursday, 30th October, in the Court Room, Town Hall.

"Joseph Arch and the Warwickshire Agricultural Workers Union", Mr. E. Thompson, lecturer in history at Warwick University. Apart from being a national pioneer of great importance in the organisation of agricultural labour, Joseph Arch can be justly regarded as a local hero of great courage and resourcefulness. Mr. Thompson will seek to bring out the exciting features of Arch's brave struggle.

Thursday, 20th November, in the Labour Party Rooms, 19 North Bar. "Banbury Temperance Reformers", Dr. Brian Harrison, of Corpus Christi College, Oxford. A full account of the Temperance Movement in Banbury, 1830-60, by Dr. Harrison and our Editor, Barrie Trinder, has recently been published. It is a lively analysis of the town social habits with some interesting conclusions on the origins and effectiveness of the Temperance Movement. We are assured of an entertaining and intelligent expose of our Victorian ancestors' social life.

Members are asked to note the change of venues for our meetings. This is regretted, but our former regular meeting place can no longer be made available to us.

Friday, 27th November. The Annual Dinner will be held at the Whately Hall Hotel. The toast of the Society will be proposed by Mr. F.D. Price of Keble College, and our Vice-President Dr. H.G. Judge will reply on behalf of the Society. Formal invitations will be sent to members in due course.

Summer Excursions 1969

Members of the Society enjoyed an interesting series of visits during the summer months. On June 28th Mr. John Collard took a party round the village of Hook Norton, pointing out features of interest in the church and other buildings. The afternoon culminated in a tour of the Hook Norton Brewery, which still thrives under the direction of the third generation of the Clarke family. Suitable refreshments were served at the end of the visit.

On July 12th a journey was made to two Roman sites. We had already heard a lecture by Dr. Hands on the Shakenoak excavation, but unfortunately he could not be with us for the visit. Only a few members managed to find the site on an excessively hot afternoon. Many were familiar with the much excavated North Leigh Roman villa, and we had an opportunity to compare the effects of old and modern methods of archaeology.

After several years of visits to churches, the Society turned to look at three local houses this summer. These visits proved very popular and all were well supported. Mr and Mrs. J. Courage allowed us to visit Edgcote, and Mrs Dixon gave us a charming tour of the ground floor and gardens of this fine 18th century house, which contains some excellent late 17th and early 18th century furniture. Edgcote was owned by several generations of the Cartwright family of Aynho before the Courage family acquired it.

Mr. and Mrs. Richard Crossman took us through Prescote Manor and its history with lively informality. From its Saxon ecclesiastical origins, through the Norman manorial period to the era of the Danvers family, and then by a roundabout route back to the Danvers again, we were given an historical cameo in a most entertaining style.

Finally Mr. and Mrs. J. Sumner took a large party over their home at Marston House. This is a highly complex building. The external uniformity of the Georgian-windowed front conceals a baffling interior, built over the last two hundred years on a Tudor foundation. Speculation can be endless for the documents relating to the property were destroyed by fire in 1923. Again, our hosts spared nothing to make this visit an enthralling one.

We would like to extend our thanks to all who helped with these visits, particularly to Mr. Collard and Mr. Clarke of Hook Norton and to the owners of the three houses visited.

SQUIRE CARTWRIGHT AND PARSON DROPE

Among the Cartwright of Aynho papers deposited at the Northamptonshire Record Office is a group concerning the difficulties which arose between the Cartwrights as squires of Aynho and the incumbents of the parish. They illustrate in detail many of the problems the Church was experiencing in the seventeenth century. The issue of the payment of tithes predominates, though the parson as rector had both the greater and lesser tithes paid to him. When Richard Cartwright bought the advowson of Aynho it was more as an insurance for securing a congenial incumbent than as a source of profit; as a Puritan he was anxious to ensure that sermons were preached regularly in his parish church. Other conflicts arose from an inclosure of common land by agreement, and the licensing of suitable preachers. All these troubles were common to the Church at that time, and their importance has been studied in particular by Christopher Hill. However it should be borne in mind that at Aynho we only have the story as presented by the Cartwrights - the parsons may well have had a very different version.

In November 1615 Richard Cartwright began negotiations with Shakerley Marmyon for the purchase of the manor and estate of Aynho, on the Northamptonshire-Oxfordshire border, for £5,250. It took some time to settle the matter as several other people had an interest in the property, but with payment of £3,000 to Sir Paul Tracy for his share in March 1616 the transfer of ownership to Cartwright was completed. He moved his household to Aynho after the Easter Term of that year, and he himself followed after Whitsun.

Richard Cartwright was the younger son of a Cheshire squire. He made his money by the law, and was an official of the Court of Chancery, sometimes describing himself as "cursitor" Like many others at this time, having made his money he then set up as a member of the landed gentry. Soon after his purchase of the Aynho estate he ceased to call himself "gentleman" and adopted the description "esquire". He was 52 at the time he moved to Aynho, and married to Mary Egerton, a relation of Lord Chancellor Ellesmere. He regarded himself as a religious man and strongly favoured Puritan beliefs. His arrival at his new home led him into much conflict with the clergy, difficulties which were to dog his son and grandson. Being a man of the law he did not hesitate to have recourse to the courts, and the petitions, judgements briefs and other case papers which he and his heirs accumulated form the bulk of the records from which this story emerges.

On taking up his new position as squire of Aynho Richard Cartwright found the parsonage occupied by Thomas Drope. He was then aged 65 and had been incumbent of Aynho for 27 years. He was a Fellow of Magdalen College, Oxford, a Bachelor of Divinity, and a prebendary of Wells Cathedral, which latter post he held in plurality for most of his tenure of Aynho. He had previously been vicar of Cumnor in Berkshire. The Drope family was large, there being eight sons, three of whom went into the Church, and three daughters. Drope seems to have been singularly ill-disposed to the new squire from the start, and their quarrels lasted until the parson's death in November 1633, and even longer.

By his own account Cartwright's overtures to him were friendly enough, but they met with a strange reply. Soon after his arrival the time came to tithe his lambs and "I appoynted a day for it, whereof the parson Mr. Drope had notice to whome I was a stranger having never seene him but once before, And meeting him at the Fould our servants being about that busnies, I saluted him kindely and Civilly in these very words vizt. Mr. Drope I am a Stranger to you, but I much desier your particular neighborhood and inward acquaintance before any mans else in the Towne for your Coate sake, For I must tell you that I am a man who loves the Church and Churchmen, and for the busnies now in hand I confesse my owne weakenes and want of understanding therein having bine otherwise bread, and therefore I desire to knowe what is your due in this and all other Tithing busines and you shall have the same from me with a cheerefull spirit.

Mr. Parsons answer to this my friendly salutacion and honest offer was requited in these very words vizt. Sir I am here as absolute a parson as you are a Lord I pay you neither pencion nor porcion I owe you neither suite nor service, Att which most strange



Fig. 1 Richard Cartwright of Aynho, 1563-1637/8. A portrait painted in 1606 by Paul van Somer, reproduced by kind permission of Miss Elizabeth Cartwright, photographed by Mr. Sydney Newbery, F. I. B. P., F. R. P. S.

undeserved answer I was somewhat amazed, Yet made him this replie, That I hoped to be a poore man to dwell in Ayneho and soe Commaunded my servants to looke that Mr. Parson had all his right and that I had noe wronge, And soe left him to receive his Tithe lambes."

This was the first of several encounters all related by Cartwright in a petition or complaint which he made to the Archbishop of Canterbury probably some time in 1618 (1).

In May 1616 Drope came to the squire saying that in lieu of an acre of glebe land which lay in one of Cartwright's fields he had the right to pasture a nag with the latter's horses for the summer. A Mr. Wells, who happened to be there at the time, and knowing something about the matter, remarked that this seemed an unreasonable demand and was promptly treated by the parson to "base and unseemly terms unfitting his Coate". Cartwright promised to consult Mr. Marmyon from whom he had purchased the estate, and to do as had been done before.

At Michaelmas of the same year a manorial court was held, Richard Moore, a lawyer, acting as Cartwright's steward. The parson attended, frequently interrupting proceedings in "a busie and audacious manner" so that the steward was forced to threaten to fine him £20 if he was not quiet. The jury then retired to the church to discuss the bye-laws to be made for the following year. They were absent an exceptionally long time, and enquiries were made, to which one of the jury reported that Drope was "earnestly debating matters amongst them", refusing to consent to any new bye-laws unless he was first informed of them and indeed deliberating on the matter with the foreman and three or four others of the jury. When eventually the jury returned the steward asked Giles Southam, the foreman, whether any but the jury had conferred on the matter, to which Southam answered that "noe man had bine with them nor conferred with them". Having reminded Southam that he and the jury were under oath, the same question was put to another juror, who also denied the presence of any but the jury. The juror who had made the original report was then called and he affirmed his story, at which the steward threatened the prejurors with loss of their ears if the lord of the manor should prosecute them in the Court of Star Chamber, and admonished the parson.

During the following Lent Cartwright sent his bailiff, William Grafton, to Drope to say there was a tithe calf ready for him. Having first tried without success to persuade the man to leave his master's service, he then said he would not take the calf unless it had suckled for seven weeks. As Grafton could not remember when the calf was born he called in Giles Southam and William Bowen who viewed the calf and reported that it was very good and fit to take. But the parson refused to have it unless the bailiff and herdsman went to Northampton and swore before Dr. Lamb the Bishop's Chancellor, that the calf had suckled seven weeks.

Cartwright was in London when shearing time came at the end of June, so his wife took charge of the operation. While she and her workers were in the thick of shearing Mr. Drope arrived, demanding his tithe wool. Mrs. Cartwright answered that as soon as shearing was done and the men free to carry the wool to the woolhouse he should have it. But the parson wanted the beam brought out of the woolhouse and the wool weighed as it was shorn. He was told it was quite impossible to do this but he should have his wool as soon as possible. He then called on all to witness that he had asked for his tithe and could not have it. The by-standers told Mrs. Cartwright that "this was alwaies his usuall violent fashion". When he returned to collect his wool Mrs. Cartwright addressed him twice as "Mr. Parson", at which he broke out "here is nothing but Parson, Parson, I have another name if you could hit it for I tell you I am worshipful and what are you but a Clarkes wife, and whats your husband is he anything else but a Clarke?" To which the lady replied "She was not ashamed that her husband was a Clarke for good men were Clarkes, and if shee mistook not herselfe it was his own best title".

At Lammas Drope was told that the lambs were ready for tithing, but he said that unless they could be left to suckle he would be unable to keep them. Bailiff Grafton suggested that two independent valuers be called, and Mr. Cartwright would pay their value to the parson, to which he answered that he would rather "see all their skynnes hang upon the hedge" than than that Mr. Cartwright should have them. Then he and his wife drove the bailiff out, calling him "base leawd knave".

All these exchanges are recounted by Cartwright, and they are probably at least slightly biased, but they must contain some element of truth as well. Having borne these pinpricks patiently for two years he was eventually driven to relate them all in detail to the Archbishop. He also complained that the parson had not preached more than twenty times in the last two years and "I doe not knowe that ever he preached any sermon since I came to dwell in Ayneho wherein he preached not his own spleene and malice against me" (2).

Unfortunately we do not know what result, if any, Cartwright's complaints had. Perhaps the mere drafting of it eased his mind a little. There are three versions, and one contains a rather curious story, which seems to have been omitted in the final version. A coroner's inquest was held on Widow Jervis, who was suspected of having committed suicide, having previously thrown herself down a well. If she was a suicide then her goods were forfeit to the Lord Aumer (Almoner?), but Cartwright promised to intervene on her children's behalf if need be. The evidence was that the widow rose in the night, and threw herself down a well" for the man that was let downe with a rope to helpe her out asked her what shee meant by this shee answered, Oh I have not done well, and although she lived about two moneths after, yet she was sicke and weake till her death" The jury returned a verdict of no suicide, and the coroner threatening to bind them over Cartwright interceded on their behalf, and there the matter rested. But Drope and the Rev. Richard Love accused Cartwright of trying to influence the coroner and the jury to bring in a verdict of suicide. Presumably they did not realise that he did not have the right to a suicide's goods within the manor (3)

These were all small matters - the next clash between squire and parson was more important and more protracted. In March 1618 Cartwright made proposals to recompense the freeholders and tenants for the inclosure of three fields which lay surrounded by his own demesne (4), and this seems to have passed without much trouble. But the following January he made an agreement for the inclosure of the West, Lower and Nether fields. There were to be two surveyors, and they, with four other men, were to allot the lands to be inclosed to the freeholders and tenants (5). Sometime before April 1619 they drew up a draft award. To Drope they allotted two parcels amounting to 31a 2r. 7p, the exact amount of glebe land lying in these open fields, and a further 15a. 2r. 32p in lieu of his freehold land there (6). But something went wrong and on June 5th Cartwright went to court to enforce the other parties to perform their part of the agreement, and on June 22nd a commission of six was ordered to review the whole award. It included William Jordan, the original surveyor (7). It took them four months to make their report, and it emerges that Parson Drope, with Richard Love and Richard Staunton, were the main opponents of the award (8). Love was tenant of the Magdalen College estate - Drope was a Magdalen man. The parson alleged that his living would lose in value by the inclosure, and he was ordered to produce his yearly accounts to the court so that it could ascertain its value and see he suffered no loss (9). On 6th November they reported that he had been singularly unhelpful. He wanted to assess the tithes at the best year for each commodity, and he put his valuation at £67, and the living at £80, at which price he said he would lease it to any man but Cartwright. He valued the tithes of the demesne at £48, though they had never yielded more than £28. He included in his tithe valuation, besides the usual corn, hay, wool, lambs and calves 2s 6d for pigeons from the manorial dovecote, and 3s for "garden stuff" from the manorial gardens. The commissioners, to ensure he suffered no "decay of tillage" agreed his figure of £48 for tithe from Cartwright (10), and then raised the commutation to £60 (11). He said he was prepared to receive all his other tithes in kind. Cartwright felt the assessment was much too high, and appealed to the Lord Chancellor against it. If he could not be given a reduction he asked that he should only be paid during the life time of the parson, whom he called his violent adversary, and that thereafter his tithes too should be paid in kind (12).

On 18th September 1621 Cartwright was in London, where he received a letter from John Loe, his servant and also a churchwarden, telling of fresh brushes with the parson, then aged 71. Three of Loe's horses had broken into a stubble field of Drope's where they had remained an hour. Drope impounded them and made Loe pay 1s 6d for their release. It seems the parish bull had been put in Loe's fields who had impounded it to challenge Drope's right to put it there - unfortunately Loe was away when the return of the bull was requested and his wife let it

go without payment of 1s 6d. The following Sunday in church "The peace of god etc. scarce being ended" Drope rushed into the body of the church and complained furiously of Loe's action, at which several people, including the parson's wife joined in an acrimonious discussion of the affair. Loe also said that Drope had broken the manorial bye-law and turned his sheep into the Lower field (13)

Not unnaturally Cartwright had taken steps to ensure as far as he could that the next incumbent of Aynho should be a man of his own choosing. Unfortunately Drope had purchased not the advowson but the next presentation from John Lynwraie in 1594, the latter having acquired it some three months before from Lord Howard of Audley End (14) In 1616 Cartwright, together with his two brothers in law, Laurence Whittaker and John Gage, bought the advowson of Aynho from Thomas Earl of Suffolk for £300. To seal their title to it they obtained a grant by Letters Patent at the same time (15) In 1627 Gage and Whittaker quitclaimed their interest to Cartwright (16) Drope was aware of these activities, and was determined to see that he exercised his right to choose his own successor who he intended should be his eldest son John. Shortly before 1st May 1624 Cartwright heard that Drope intended "upon a sudden to resign and have his sonne presented before ever . . . (he) should take knowledge thereof", having meanwhile armed himself with a dispensation from the Archbishop, as John Drope already held a Rectory in the diocese of Lichfield. Cartwright at once petitioned the Archbishop to prevent this manoeuvre. and reminded him of his previous complaints against Drope, which apparently His Grace had promised to redress if Drope did not mend his ways (17). The Archbishop ordered that no dispensation be granted to John Drope until he had enquired into the matter (18) - so the father continued to hold the living of Aynho.

In 1626 Drope had a new curate, John Parry of Denbighshire, a graduate of Hart Hall, Oxford, and then aged 27. He had no licence to preach, and so the churchwardens presented him at the Michaelmas Visitation, and he was inhibited from preaching. He left Aynho and went to London, where he managed to get a licence, by showing a certificate, given to him by Cartwright and others, of his good conduct at a time when he seemed to be about to leave the parish as a result of a quarrel with Drope. When he heard of it Cartwright had the licence withdrawn. Parry continued to preach at Aynho, and Cartwright complaining of it to the Archbishop, who had apparently ordered Drope to see that there was a competent preacher at Aynho, was not much surprised for Drope was he said "the man that glories to withstand authoritie and great mens Commaunds" (19).

There had been trouble with a previous curate in 1620, when Crescent Greville laid a complaint against William Hawes, also aged 27. Hawes was a graduate of Magdalen, and had been at the Oxford Pauper School.

During the perambulation of the parish of 1619 or 1620 Hawes led the company to the gate of Cartwright's garden, which was nailed up. Failing to gain passage, and refusing to use the usual way he went to the front door, knocked, hung up his surplice on the railings, and ended the procession there and then. On 2nd July 1620 Hawes made remarks from the pulpit about people who wore their hats during the reading of the first lesson, causing the congregation to laugh. Crescent Greville was one of the culprits, and he took the matter personally. He also alleged that Hawes was unlicensed to preach (20), and this seems to have been true, for Hawes obtained a licence soon after Greville laid his complaint (21).

At the end of July 1633 the old parson was obviously failing in health, and Cartwright went to Peterborough to see the bishop, taking with him a letter from Attorney General Noy, whose daughter Catherine had married John Cartwright, the heir. Cartwright wanted to persuade the bishop to institute his candidate when the living fell vacant, and then to settle the title to it. All the bishop would promise was that "when he heard that old Mr. Drope was dead he would neither institute my Clerke nor Mr. Drope's some time till the law had determined to whom the right doth belong." (22) John Drope was now dead, and his father had assigned his right of next presentation to Thomas Corye (23), who 3 months later passed it to William Drope (24), the seventh son and a layman Cartwright was obviously most anxious to prevent the Drope family from landing him with another uncongenial parson. On 10th November, ten days before his father's death, William Drope presented his brother Edward to the living. He was informed of Cartwright's objection to the presentation, and the case was set to

be heard at the beginning of December (25). It dragged through both civil and ecclesiastical courts, without reaching any conclusion, until Cartwright offered the bishop and the king the right to present, hoping they would choose Mr. Burden (26). This was Reginald Burden, a Cambridge graduate, whose home was in Bedfordshire and who at that time had a living in Leicestershire. Finally Burden was instituted to Aynho in May 1635. He seems to have been on good terms with the squire and leased him the tithes of the demesne for £30 in 1637 (27). Richard Cartwright died soon afterwards, and was succeeded by his son John, who shared his Puritan sympathies. Burden died in September 1643, by which time the Civil War had begun, and his death led to fresh troubles for the Cartwright family.

At the time of the rector's death Mary Cartwright, the widow of Richard Cartwright and aged about 65, had "been imprisoned neere nyne monthes in a Chamber in the Towne of Banbury for her owne and her sonnes affection to the Parliament". James Longman, chaplain to Sir Christopher Hatton, thought the rectory lay in her gift, and brought pressure to bear on her to secure it for himself. Longman was a Somerset man and a graduate of New College, Oxford. Mary Cartwright resisted his demands, and in any case the living belonged to her son. Exasperated by her attitude Sir William Compton, the governor, came to her "and tould her that shee and such as shee were the cause of all this bloudshed and bid her gett her upp, saying a Castle was fitter for her then a Bedd and that shee must to the Castle", and a soldier carried her forcibly there. She was put into a cold room, "ill boarded unglased open roofed and without any bedding, with three or fower doores locked upon her, to which roome there was no passage but through other roomes where nasty souldiers lay" and she was kept in solitary confinement each day from 5 p. m. to 9 a. m. Here as she alleged further strong pressure was put upon her until in "greate distresse and feare" she signed a presentation of Longman to Aynho, and within half an hour she was out of the Castle. However it was then discovered that the right lay with her son, and she was threatened with a return to the Castle unless she wrote to her son, who was then in London, asking him to present Longman, which she did (28). Longman was instituted in February 1644, and ejected by the Puritans some two or three years later. He never seems to have lived there, having spent all his time living "in the Kings Garrisons". However he did attend to preach two or three times, and conducted his services with a scout stationed on the church tower to give warning of the approach of Parliamentary forces. The last time he preached was the day after the Banbury garrison had burned the manor house down. He would however come over on a Saturday to collect his dues. All these accusations were laid against him in 1646 (29), and the result was that he was deprived of the living by the victorious Parliamentarians.

John Cartwright then presented Robert Wild to the living (30). He was a witty man and some of his sayings have been preserved. He disputed with Cartwright about the payment of tithe from a yardland which was said to be part of the demesne (31). Before the matter could be settled Charles II had been restored, Wild was ejected, and Longman reinstated. Longman took up this claim, and also demanded tithes for 1644-6. He even dragged up the old claims Drope had pressed at the time of the inclosure (32). A settlement in his favour was made in 1665 (33).

John Cartwright died in 1676, and Longman the following year. The tithe dispute dragged on under both their successors, never reaching much conclusion, but without the colourful events that had marked the times of squire Cartwright and Parson Drope.

References :- all the documents quoted are in the Northamptonshire Record Office.

(1) C(A)6402-6404	(12) C(A)6406	(23) C(A)282
(2) Ibid.	(13) C(A)6410	(24) C(A)283
(3) C(A)6403	(14) C(A)273	(25) C(A)6438
(4) C(A)3313-3314	(15) C(A)274-279	(26) C(A)6446
(5) C(A)3315	(16) C(A)280-281	(27) C(A)6464
(6) C(A)3317	(17) C(A)6432	(28) C(A)6471
(7) C(A)3320	(18) Ibid.	(29) C(A)6475
(8) C(A)3321	(19) C(A)6413	(30) C(A)6473
(9) C(A)3323	(20) C(A)6408	(31) C(A)6479-6482
(10) C(A)3326a, 3430	(21) C(A)6407	(32) C(A)6486-6520
(11) C(A)3327	(22) C(A)6437	(33) C(A)6517

BOAT BUILDING IN BANBURY

Mr. Hartland's article on the boat-building yard at Banbury published in our last issue has aroused considerable interest. Mr. Charles Robinson recalls that his grandfather's second wife was Louisa Roberts, daughter of the Benjamin Roberts who once owned the yard. She died on July 19th 1906 and the following account appeared in one of the local newspapers:

An old inhabitant of Banbury has just passed away at the age of 83. Mrs. Robinson was the daughter of Mr. Benjamin Roberts, boat builder of Banbury and for the last 50 years has resided in West Street, Grimsbury. She was greatly respected by all who knew her for her kindly and sympathetic spirit. As a link with the past it is of interest to know that Mrs. Robinson took a prominent part in the local Coronation procession of Queen Victoria and the following is taken from the Banbury Mechanics' Institute Magazine of that period - June 1838:

"The shipwrights taking a cruise in the good ship "Victoria" - this was the best part of the whole procession; a large boat rigged as a schooner (sic) was elevated on wheels and drawn by horses. The vessel carried the Queen's pennon and the Union Jack on the main mast, the main sail was inscribed 'Britannia Rules the Waves' . Along the rudder were fastened models of vessels from the three-decker to the jolly boat. The vessel was manned by the Shipwrights in sailor dress and in the bower at the stern was Britannia dressed in character, and who was impersonated by a young lady of Banbury who performed her part with great dignity".

We are most grateful to Mr. Robinson for this interesting information.

BANBURY MICHAELMAS FAIR

Following our article in "Cake and Cockhorse" Vol. IV No. 1, Mr. N. C. Humphris of Hightown Road, Banbury, has contributed the following reminiscences of his mother, who died in 1956 at the age of 83. Mrs. Humphris remembered seeing farm workers at the fair waiting to be hired by farmers, and sealing the bargains with a shilling. She recalled that there was a trial period of one month, after which if master and man did not get on, the man could come in to a minor fair at Banbury and seek another master. Mr. Humphris's father could remember a fair at Giant's Cave on the Banbury - Broughton road at Easter, when there were stalls, coconut shies and hurdy-gurdies in operation.

A Victorian M P and his Constituents: The Correspondence of H. W. Tancred 1841-1859, edited by B. S. Trinder. Banbury Historical Society, VIII (1967). xliv + 160 pages, 22 illustrations. Issued to records and corporate members free, 25s to ordinary members, 36s to non-members (+ 2s6d postage and packing).

By far the best parts of this book are the thirty pages of Introduction by the editor, Mr. Trinder. The letters from Tancred to his Agent are largely trivial; but so, it seems, was Tancred as an M. P. Dick Crossman, in his delightful foreword, sums him up this way "Tancred was a more than sub-average M. P. - if he did nothing in particular he did it very well". But even if the letters are trivial, they provide for those interested in politics a fascinating insight into some of the activities of the "local M. P.". As just such a person myself I was constantly making comparisons between then and now.

Tancred was first elected to Parliament in 1832 but he was unopposed. His first contested election was in 1835 when the total votes cast were:

Tancred (Liberal)	203
Williams (Conservative)	43

a total of 246 votes. Even at his last election, twenty-two years later, there were only 274 votes cast. Compare this with 1966, one hundred and nine years later :-

Jessel (Liberal)	7,407
Marten (Conservative)	28,932
Young (Labour)	24,529

a total of 60,868 votes. Perhaps the smallness of Tancred's vote accounted for the apparent importance of his well aimed subscription list! How glad I am, too, that another facet of those days has gone, the patronage available to the M. P. to get his supporters placed in junior civil service jobs such as postmen. Tancred's letters reveal how frequently this was done.

The Northampton Herald wrote in 1840 that throughout the eight years he had then represented Banbury he had never on any one occasion attended any meeting or even once come into the town for any good or useful purpose. But a year or two later, after substantial criticism, he started visiting Banbury for short stays at least twice a year! Times have changed.

Those in Banbury who are thinking of pulling down the Town Hall will be interested to read that Tancred gave £500 towards the cost of building it. Those interested in the Redcliffe-Maud proposals for restructuring local government will be amused by the opposition of the people of Banbury in 1856 to the Police Bill which proposed to amalgamate borough police forces into a county police force. Tancred presented a petition to Parliament on behalf of the Borough against the Bill and then proceeded to vote in favour of it - a true adherent of the doctrine set out by Burke in his Bristol speech.

Even in 1857 the people of Banbury were deeply divided on the town's development - at that time the issue was whether the Corn Exchange should be built in the Market Place or in Cornhill - the rivalry between the two projects, as with today's Brewery site argument, ran very much along political lines.

In 1857 the Government was defeated and Parliament was dissolved on March 21st - Polling Day was on March 28th. This was Tancred's last election before he applied for the Chiltern Hundreds on grounds of ill health and age. Perhaps it would be better for all if we had short seven day election campaigns today.

As I mentioned above the letters in themselves are fairly trivial; but then the same would be said today of my letters to my Agent, Harry Webb - what time does the Wine and Cheese Party start on Friday, when do you want my article for the constituency magazine, please book a room at the Community Centre next month for my surgery. M. Ps. and their Agents hardly discuss politics unless, of course, it be the redistribution of seats under the Boundary Commission!

As my contribution to "An Elizabethan M. P. and his Constituents", I keep a comprehensive press cuttings book which gives a fair cross-section of the activities of the present M. P. both locally and nationally. If my son passes this on to the local archives, together with my political diary, some future Mr. Trinder should have the basis for at least some amusing sketches of political life in the 1960s and (I hope) the 1970s.

House of Commons

Neil Marten.

The Blanket Makers 1669-1969. A History of Charles Early & Marriott (Witney) Ltd.
by Alfred Plummer and Richard E. Early. Routledge & Kegan Paul. 1969. £3.0.0.

The publication of a well-produced history of one of the major Oxfordshire textile industries is obviously to be welcomed, particularly when the industry concerned still flourishes. There is much in Plummer and Early's account of blanket making in Witney that is both interesting and useful to the student of local history. The description of the working of the Witney Blanket Weavers' Company is an important contribution to our knowledge of 18th century industrial organisation. The evidence about the use of blankets by the Hudson's Bay Company - one of Witney's most important customers - is fascinating and full of human interest. It is commendable that the influence of the Temperance Movement on industrial relations in the 1830s is given due attention. The account of the revival of the firm of Earlys since the difficult years of the early 1950s, the merger with the equally long-established firm of Marriotts, the introduction of ultra-modern American machinery, the links with Courtaulds, admirably illustrates how a traditional industry can adapt itself to the 20th century.

From the historian's point of view the book has a number of serious faults. The most important of these is the lack of bibliographical information. From time to time the authors quote letters and memoirs of members of the firm, and on p. 58 refer to "our Witney documents", but nowhere do they indicate what source material survives for the earlier years of the company, nor do they make any attempt to measure the company's long term growth in statistical form. Perhaps the documents which might make this possible have all been destroyed. If so this should have been made clear.

The authors touch on some topics about which many historians would like to know more. On p. 73 there is some speculation about the migration of workers into Witney from the surrounding countryside in the early 19th century. Analysis of the 1851 census returns would have enabled the authors to make more positive statements on this important topic. In the 17th century the Early family were Quakers. In the 19th they were Wesleyan Methodists. It would be interesting to know how and when this change took place, and how the family's Methodist beliefs affected their relationships with their workmen. Space would certainly be better devoted to consideration of problems of this kind than to the cricket tour of Denmark in 1954, which occupied 13 pages and a plate.

No one with an interest in Oxfordshire history will fail to find this book absorbing, but too many questions are left unanswered for it to be regarded as a definitive history of blanket making in Witney.

B. S. T.

Through the Lych Gate. By Edward Rainsberry. The Roundwood Press, Kineton. 1969. 37s 6d.

It is always a pleasure to announce the publications of members of the Banbury Historical Society, and the Rev. Edward Rainsberry's history of the parish of Long Compton deserves a

particularly warm welcome. The book is the outcome of five years' research, and it incorporates not only the results of work in record offices and libraries but also the memories of many of the older inhabitants of the village. Whatever its faults, the book is obviously the work of an author who thoroughly knows every inch of the parish and the family of every parishioner. "Through the Lych Gate" is intended primarily for the people of Long Compton itself, but everyone who enjoys the English countryside will gain pleasure from browsing in it.

In many ways it is rather old-fashioned parish history. The chapter headings are largely predictable - Domesday, church architecture, the manor, the chapels, the schools, local superstitions, &c. It is rather too closely based on source material, and Mr. Rainsberry rarely attempts to combine various sources to give an integrated account of any particular topic. A large proportion of several chapters is taken up by lengthy quotations from original sources. These do not make the book more readable, but to historians of such topics as inclosures, village schools and parish councils they will be invaluable.

The high standards of the Roundwood Press have been commended in these pages on previous occasions. "Through the Lych Gate" is perhaps their most attractive production to date. The illustrations, many of them old photographs, are of a particularly high standard.

B. S. T.

Archaeological and Historical Newsletter No. 1. Oxford City and County Museum Field Department. May 1969.

The first issue of the Newsletter lists the various institutions and societies active in local history and archaeology in Oxfordshire, and has sections on research work in progress and recent publications. The Newsletter is duplicated, and does not look particularly attractive, but it promises to provide a most useful service to local historians.



No. 34b West Bar, Banbury.

This house has been demolished during the summer of 1969. It was opened in 1829 as a chapel for a congregation of Calvinistic Baptists which met under the leadership of members of the Gardner family who lived at the adjacent house, now No. 36 West Bar. The building was used as a chapel until 1877 when the congregation moved to the newly erected Ebenezer Chapel in Dashwood Road. In 19th century directories the chapel appears as No. 17½ West Bar Street. Further details about the congregation can be found in "Cake and Cockhorse" Vol. II No. 11 pp. 179-184.

The activities and publications of some or all of the following bodies should interest readers:

- Arts Council of Banbury (Miss B.G.Rooke, Cornerstones, St. Mary's Road, Adderbury West, Banbury). Minimum 21/-.
- Banbury Art Society (Hon. Sec., 24 Bloxham Road, Banbury). 20/-.
- Banbury Geographical Association (B.E.Little, 2 Burlington Gardens, Banbury). 10/6d.
- Bicester Local History Circle (Hon. Sec., Miss G.H. Dannatt, Lammas Cottage, Launton Road, Bicester, Oxon.). 5/-.
- Buckinghamshire Record Society (Hon. Sec., J.G.Jenkins, Twitchells End, Jordans, Bucks.,) 42/-.
- Council for the Preservation of Rural England, Oxfordshire Branch, (Miss A. Hanson, Wood Green Cottage, Witney, Oxon.). Minimum 10/-.
- Dugdale Society (publishes Warwickshire records) (Shakespeare's Birthplace, Stratford-upon-Avon). 42/-.
- Farthinghoe Historical Society (Hon. Sec., R.E.J. Lewis, Abbey Lodge, Farthinghoe, Nr. Brackley, Northants). 5/-.
- Heraldry Society (59 Gordon Square, London, W.C.1). 30/-; or to include "The Coat of Arms", 50/-.
- Historical Association (59a Kennington Park Road, London, S.E.11) (Oxford Branch: A.J.P. Puddephatt, 93, Old Road, Headington, Oxford). 20/-; or to include "History", 35/-.
- Northamptonshire Record Society (Delapré Abbey, Northampton). 21/-.
- Oxford Architectural and Historical Society (Ashmolean Museum, Oxford). 15/- or to include "Oxoniensia", 42/-.
- Oxford Preservation Trust (The Painted Room, 3 Cornmarket Street, Oxford). Minimum 5/-.
- Oxfordshire Record Society (Dr. W.O.Hassall, Hon. Sec., Bodleian Library, Oxford). 21/-.
- Shipston-on-Stour and District Local History Society (H.G.Parry, Hon. Sec., 8 Stratford Road, Shipston-on-Stour, Warw.) 7/6d.
- Warwickshire Local History Society (47 Newbold Terrace, Leamington Spa.) 10/-.
- Woodford Halse Historical Society (J.W. Anscorb, 7 Manor Road, Woodford Halse, Rugby, Warw.) 5/-.

"The Amateur Historian", published quarterly is available from the National Council of Social Service, 26 Bedford Square, London, W.C.1 - single copies, 3/6d; annual postal subscription, 15/-.

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