

# Forgotten Books

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To

T. H. CHEATLE, ESQ.,

*who has ever shown the most lively  
interest in everything pertaining  
to the Traditions, Associations  
and Prosperity of Burford, this  
History of the good old town is  
respectfully dedicated.*



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## P R E F A C E .

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THERE are not many towns just like Burford. It stands to-day very much as it did in the days of the Georges and before. The long, wide street, the old houses, the venerable Tolley and the Church make up a picture of past times which it has seemed well to represent by pencil and by pen, before the now distant railway invades the quiet town, bringing with it the destroying hand and disturbing influence of modern civilisation ; before, too, the records of the rich historical and other associations of Burford are dispersed by Time's relentless hand.

The thanks of the Author are gratefully tendered to the Vicar of Burford, the Rev. W. A. CASS, for the invaluable assistance he has at all times so readily given ; to Mr. T. H. CHEATLE, for permission to inspect the records of the Corporation in his possession, and for suggestions with regard to this little book ; to the Rev. W. FOXLEY NORRIS, Rector of Witney, for leave to copy from the Langford MSS. ; to Mr. T. H. DAVENPORT, of Oxford, for important information gained from Symond's MSS. in his possession ; and to Mr. H. GOUGH, of Redhill, Surrey, for valuable extracts from different works.

The Articles on the Corporation Arms, and on Non-conformity in Burford, have been written by Mr. HARRY PAINTIN, to whom the Author tenders his sincere thanks, as also to the proprietors of *The Oxford Journal*, who have kindly lent—through Mr. HARRY PAINTIN—the blocks of the Old Priory and of the Chimney in Witney Street.

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*Burford,*

*August 12th, 1891.*



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## CHAPTER I.

# The Town.

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**T**HE town of Burford stands on the side of one of those long slanting hills which are so common in Oxfordshire and the adjoining county of Berks. At its foot the little river Windrush flows, becoming notable a little further on for its valuable abstergent properties, which have rendered the neighbourhood of Witney famous the world over for the manufacture of blankets. The appearance of the town is decidedly prepossessing. It has a broad and open High Street, and looks scrupulously clean, while its ancient houses—and there are many—impart to it a charm, which, in these bustling go-a-head days, is becoming most unusual.

There is no railway within five miles. Time was, and that not so very long ago, when Burford was a thriving town, it being famous for the production of a coarse kind of sail cloth, for the manufacture of paper, and for the making of saddles. Did not the best saddler in Europe present His Majesty William III., of pious memory, with two saddles, during one of his visits to the town? and was not His Majesty pleased to order them to be retained for his own use?

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Malt, too, was manufactured here in large quantities. Doctor Plot, in his "Natural History of Oxfordshire," written in the middle of the 17th century, says :—

"They have lately, also, about Burford, made mault mills of stone, the first of them being contrived after an accident by fire, by Valentine Strong of Taynton."

But the making of malt has been discontinued many years. A writer, visiting the place at the end of the last century, comments on the number of decayed malting houses he saw then.

Burford, at the beginning of the present century, was on the highway from Oxford to Gloucester. Numerous coaches passed through it daily, and the town appears at this time to have enjoyed great prosperity. The high road, however, was diverted eighty years ago. Report says that the Great Western Railway intended to take their line through Burford, but the opposition of the great landowners prevented this, and the Burford of to-day is a pleasant place, but without a single manufacture to support it. Indeed its chief charm is the feeling of Old Worldism which unconsciously steals upon the visitor.

The Curfew Bell still rings every night from old Michaelmas Day to the 21st of March, as it has done doubtless through the centuries from 1086. Another ancient custom, too, of the same character survives—the ringing of one of the Church Bells at 12 o'clock on Shrove Tuesday. Its original purpose was to call people together to confess their sins before the Lenten fast began. This ancient discipline has died out for hundreds of years, but the bell is still rung as in the past, the popular idea being that it rings to tell people to make their pancakes. Hence it is known now as the Pancake Bell.

The remains of a Roman barrow—or, indeed, of anything Roman—have never been found at Burford, though towards the

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end of the seventeenth century some Roman coins were discovered in the hamlet of Signett. The old Roman road, Akeman Street, passed about one and a quarter miles to the South of the town, and this would hardly have been the case if a Colony of any size had existed at Burford.

In the days which we are accustomed to speak of as Anglo-Saxon, Burford was known as Beorgford. Camden says Beorg means a hill or barrow, and so the derivation of the name is, a town built on a hill, at the foot of which is a ford.

### BATTLE EDGE.

The place was one of importance even in those distant days. A Synod was held here in A.D. 685, special reference to which is made later on. Burford appears to have been, for years after the Synod, an unmolested part of the Mercian kingdom. This kingdom of Mercia was unfortunate in having, about the year 720, a very warlike king, by name Ethelbald. He made war on the neighbouring kingdom of Wessex, besieged and took their chief city, Somerton. Not content with this, he invaded Northumbria, and returned in 740, with great spoils, in triumph to Mercia. He did not stay here. He again invaded Wessex, putting the inhabitants to severe tribute ; but this led to retribution, for the king of Wessex, Ethelherd, now died, and his successor, Cuthred, was a man of very different calibre indeed to his rather weak predecessor. He took the immediate resolve to no longer endure the insolent exactions of the Mercian king, and marched with his army to the borders of his kingdom. The rival forces met at Burford. Ethelbald's standard-bearer, by name Aethelhum, was a most remarkable man. He had at one time been Ethelbald's most bitter foe ; for years he had been in rebellion against his king, but taken at last in battle, he was—contrary to custom, and

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much to his own surprise, no doubt—pardoned, and immediately conceived the greatest affection for his former foe, and it was due in no small measure to the courage of this man that Ethelbald had been so successful in the campaign to which reference has already been made. Such was the man who carried the standard of Ethelbald into the field of battle on the upland slope to the south-west of Burford, and which we, in our day, know as Battle Edge. This standard had a golden dragon emblazoned on it, and it was many hundred years before the Burford people were able to forget this same standard. The battle waged long and bloody. All day the arrows strewed the ground with wounded and dying men, while the Saxon battle-axe and the spiked mace played their terrible part in the conflict. The slaughter was enormous, but at length the standard-bearer of each army met in combat, and the mighty Aethelhum was killed by the lance of his rival. Ethelbald's army appears then to have lost heart, and in the end the Mercian king was forced to flee, the victorious Cuthred becoming the possessor of a large part of his kingdom.

Thenceforward the Burford people celebrated their joy at the success of Cuthred by carrying a representation of a dragon through the streets with great merriment on Midsummer Eve, the night of the battle. In addition to the dragon they also carried a giant—for what reason has never yet been ascertained. The feast was kept up for hundreds of years. Norman William conquered the country, bloody Civil Wars devastated the land, Heathen England became Christian England, but still the townsmen never forgot, amid the distraction of these events, to carry their dragon and their giant around the town on the Vigil of St. John Baptist. About 150 years ago, however, the custom died out. Why it did so is a matter of some doubt. The Author suggests that it was probably discountenanced during the Protectorate and the somewhat prosaic days which followed

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Charles II.'s reign. Such things offended those Strict Puritans as savouring too much of superstition, particularly as the Feast was held on the eve of the day set apart by the Church to commemorate John Baptist, the Saint to whom the Church is dedicated.

In 1814 a new road was carried through the place where the battle was fought, and in making the necessary levelling the workmen discovered a stone coffin, which contained the remains of some great Saxon Noble, perhaps those of the mighty Aethelhum. The contents of this coffin were sent to the British Museum, and the coffin itself may be seen in the Churchyard to the west of the Church.

The following is the Reverend Francis Knollis' description of the discovery :—

“ On Monday, the 21st of November, 1814, some workmen repairing a road on the estate of John Lenthall, Esq., on the West of Burford and about a mile from the town, discovered a large stone coffin about 3 feet below the surface of the earth, containing the skeleton of a human body. The coffin was covered by a lid of stone, exactly fitted to it, with a rim or ledge, upon which a cement of reddish colour had been introduced, so as to entirely shut out the air ; and the more effectually to secure the purpose, the sides of the lid were covered with blue clay, brought from some distance, no clay being found near this spot. The bones appeared extended as the body lay—most of them entire, the large ones quite so—and are firm and perfect ; the skull is also unimpaired, and the teeth not in the least decayed, but fixed in each jaw unimpaired. The only thing in the coffin besides the bones, and some particles of a dusty substance, were a number of small iron studs, the heads rounded, and appear to have been fixed in a substance similar to leather, some of the points being near an inch in length ; they were set very close together, and might perhaps have been worn as a defence, not unlike a Roman *Lorica*. There was no weapon of any kind, or any inscription to be found. The coffin is formed of an entire block of freestone, which is found in quarries not far distant. It is neatly worked, both in the excavation and on the outside. The cavity is 6 feet in length, 21 inches deep at the head, 16 inches at the feet, gradually declining ; the breadth over the breast is 2 feet 2 inches, and at the



feet contracted to 4 inches. The whole height from the ground (excluding the lid or cover—about 5 inches thick) is 2 feet 11 inches. The right side is quite straight, but the left curved. It was fixed in the ground with the feet almost pointing due South. The field where it was discovered is open, and no house or burial ground is supposed to be near it. The coffin weighs 16 cwt. The perfect state, from the exclusion of the air, in which the bones are preserved renders it a matter of great curiosity to form a reasonable judgment.”

### MEDIÆVAL BURFORD.

In the reign of Edward VI. the Commissioners appointed to enquire into the condition of the Churches and Towns, reported “that the saide towne of Burford ys a very great Market towne, and replenished with much people.” The words are few, but they are weighty, and they are all that remain to enable us to form any idea of what the place was like during the years we are accustomed to speak of as “The Middle Ages.” We are told also by the same hand the number of communicants, and although Burford was at this time notorious for the number of people who were not in accord with the teaching of the Established Church, yet the population could not have been large to have only numbered 144 “Houselyng” people or communicants. Times have changed, and instead of the mammoth populations which we now look for, we must think of the total number of people in England at that time, not numbering as they do at present 30 millions, but 5 millions only; then if we can imagine the Birminghams and Sheffields, and other great manufacturing centres of our day, as being then of no importance whatever; and if we think of Burford as being the centre of an extremely prosperous neighbourhood, we shall perhaps better realize the justice of the Commissioners’ remark that “the saide towne of Burford ys a very great Market towne.”



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sale arranged in them to tempt the buyers ; with its jugglers, mummers, and thousands of people bent either on business or pleasure as the case might be. So life jogged on in "Merrie Burford" for centuries. It had its Christmas junketings, its broaching of Church ales, its procession on Midsummer Eve, and its hunting in Wychwood Forest.

### THE RACES.

Later, the Burford Races became notorious. Camden says :—"On account of the extensiveness of the Downs at Burford a *King's Plate* is annually given."

Till 1775 there were three enormous Downs in the vicinity of Burford—one situated at Upton, another at Fulbrook (round the field we now call Bury Orchard), and the other at Signett. The first two mentioned each comprised eight hundred acres, and the last 1725 acres. They were enclosed by Act of Parliament in 1775. It was on one of these—called "The Seven Downs"—that the races were held. The Author is not able to state with any degree of certainty where the "Seven Downs" were situated, and it is curious that although the races have only been discontinued a little more than a hundred years, all knowledge as to their site has been completely lost. We have no record of the particulars of these races, but we are able to state that they were not of the most gentle description, as the following entries from the Register of Burials show :—

"1620.—Robert Tedden, a stranger, stabde with a knife at the 'George' by one Pottley at the race."

"1626.—William Backster, gentleman, sometime of Norfolk and in that Shire born, and now belonging to the Lord Morden, was slain at the 'George' the next day after the race, and buried November 6th."

"William Howard, servant to Mr. Rowland Lacy, received a wound at the race, and died thereof, and was buried April 10th."

The following shows that racing then was attended with dangers as now :—

“ 1680.—Mr. William Clarke, servant to the Lord Grey, killed by a fall from his horse at the race meeting, June 8th.”

### MEMBER OF PARLIAMENT.

In the year 1306 the only towns in Oxfordshire which returned Members to Parliament were Burford, Deddington, Chipping Norton, and Witney. The first mentioned town returned a Member to one Parliament only, the second returned a Member twice, the third thrice, and the fourth returned a Member six times.

It was to the thirty-fourth Parliament of Edward III. that the Burford people sent their Member ; and it is remarkable that this Parliament lasted only *one day*. So Burford had a Member of Parliament for *one day*. His name was Thomas of Lincoln. But we must remember it was not then considered so honourable to send a representative to take part in the deliberations of the nation as it is now, partly because English people had not been educated to a keen sense of government, and partly because it was a very expensive matter, for the Member was paid, and his salary had to be borne by the borough he represented. It is not surprising, therefore, to find that the Burford people, in common with other towns, petitioned Parliament to be relieved from this expensive proceeding.

### ASSIZES.

If further proof were needed of the important position Burford occupied during the sixteenth and seventeenth centuries, we might point to the number of times the Assizes were held

here. In 1574 is the following entry in the Burgesses' Book :—

“ 1574.—The yere I have written the size and gaol delivery holden and kept at Burford, beginning the 14th of Julye, and those confined from the 18th of the last month were condemned to dye, VII men and one woman, that is to say,

“ John Sturdye	}	executed.
“ Robt Franklin		
“ John Hughes		

“John Peppmure being on the lader and the halter about his neck was commanded downe and reprieved till a further tyme and four others were executed whose names I know nott.”

There is also the following :—

1577.—Paid to John Smythier at the size held and kept							
at Burford the 26th daye of February A.D. 1576						<i>s.</i>	<i>d.</i>
for wyne and sugar sent to the Judges	...					iiiij	iij
More paid to John Smythier for 1 lb. of sugar at							
the last Assize	...	...	...	...	...		xx
1578.—Paid John Smythier for wyne and sugar sent to							
the Judges at the last Assize, in the name of the							
Burgesses	...	...	...	...	...	iiiij	iij

Much the same entry occurs every year till 1587. Sugar was at this time a novelty. It was very expensive, and therefore the people of Burford thought it would be a graceful act to send a present of this article to Her Majesty's Judges. There are various entries, too, of their sending presents of sugar to the gentry of the county.

The Assizes do not appear to have been held at Burford after this date till 1636, when, on account of the plague raging at Oxford, they were again held at Burford. The following entry is from the Churchwardens' Book :—

“ 1637. —To the Ringers the 14th of July when the Judge dyd keepe the Assizes here.”

The following entry from the Burgesses' Book refers to this Assize :—

1636.—For a gift to the Judge in July, 1636, at an			
Assize held in this towne of Burford	...	£1	7 0
My Lord Chief Baron's fee ...	...	0	2 6
For carrying Sand for the Judges' Seat	...	0	4 0
For the Gallows and the setting of it up	...	1	4 0

It is not stated that a present of sugar was made this time. It had probably become too common. The sand for the judges' seat carries us back to the time when carpets were not so plentiful as now.

### SHIP MONEY.

In 1635 King Charles I. imposed the illegal tax of Ship Money. From the amount of this tax that the Burford people were forced to pay, it is easy to form some idea of the importance of the place in the middle of the 17th century.

A writ was sent to the High Sheriff of Oxfordshire, requiring the County to supply a ship of war of 280 tons burden and 112 men, together with the necessaries attending the equipment of such a ship; or, instead, a sum of £3,500 to be levied upon the inhabitants of the County, and sent to the Treasurer of the King's Navy. Instructions were given with this writ to the Sheriff of Oxford (as also to other Counties) commanding them to use great caution with regard to equality in collecting the rate, and to that end Schedules were sent, with the proportions stated in which the money should be collected from the various towns and districts.

The following was the Schedule for the County of Oxford:—

City of Oxford	...	...	...	£100	0	0
Town of Burford	...	...	...	40	0	0
Burrough and Parish of Banbury	...		...	40	0	0
Burrough and Town of Chipping Norton...			...	33	0	0
Town of Henley-upon-Thames	...	...	...	60	0	0
Burrough of Woodstocke	...	...	...	20	0	0

It is clear from the above that at head quarters, where these Schedules were drawn up, Burford was regarded as being next to the County Town, and Henley-upon-Thames the wealthiest place in Oxfordshire. It is curious that Witney is not mentioned in the above Schedule. Surely that town was famous even then for its woollen manufactures. Or could it have been that Witney was included in the Burford Collection, owing to the latter being a more important town?

The Schedules referred to for the various Counties are interesting from the view they present of the wealth and importance of some places, as contrasted with their unimportance now, and *vice versa*.

It is not a little curious, for instance, to find that Liverpool in this tax was rated at only £25, and the town of Preston rated at the same amount as Burford. Manchester is not even mentioned in the Schedule for Lancashire.

There were not wanting, too, at Burford courageous people imbued with the spirit of Hampden, who resisted the payment of this unjust tax, as the following extract from the Calendar of State Papers shows:—

“1637. Sept. 30.—The Council to the Bailiffs of Burford, co. Oxford. According to directions given you by his Majesty's writ, and letters from this Board you have (as is informed) collected and paid a good part of the ship-money assessed upon that town, and having distrained divors, there are many others which yet refuse and remain refractory. We require you to make sale of such goods as you have already taken and by distress or otherwise to collect the residue, that the whole money may be paid in with all speed and if there be any overplus upon sale of the distress you are to render the same back to the parties.”

## TOKENS.

The following Tokens were issued in Burford during the 17th century. O = Obverse; R = Reverse. The mark =

signifies that what follows it is in the field or central part of the Token:—

## CORPORATION TOKEN.

O. Burford Token 1669.

In 4 lines across the field.  $\frac{1}{4}$

R. B. B. (Borough of Burford).

= A lion rampant as on the Borough Seal.

O. At the 3 SHVGER LOVES.

= Three sugar loaves.  $\frac{1}{4}$

R. = in Burford 1653. E.C.

O. Thomas Mathewes at

= A bear with chain.  $\frac{1}{4}$

R. The Beare In Burford. T. E. M.

O. John Payton = His halfpenny.

R. In Burford 1669. I.P.  $\frac{1}{2}$

Merchant's mark.

O. John Payton, Clothyer.

= A dog passant.  $\frac{1}{4}$

R. In Burford 1666. I. S. P.

O. John Sindrey = The Grocers' Arms.

R. Of Burford 1653. I. E. S.

O. At the George = S. George and Dragon.

R. In Burford. R. A. V.  $\frac{1}{4}$

O. Charles Yate.

R. Of Burford, 1664. C. H. Y.  $\frac{1}{4}$

Some idea of the importance of Burford in the 18th century may be gathered from the fact that the inhabitants petitioned the Crown that the two senior members of the Corporation should



have magisterial power, and they also asked for a Recorder. It is stated in this petition that there were three hundred and fifty families in the town engaged in the woollen manufacture.

Was it at this time too that the following petition was sent? It was found amongst papers which had been collected by some of the Vicars of Burford, but strangely enough there is no date or signature attached to it, nothing in fact by which it would be possible to determine the time it was drawn up.

*“To the Honourable Commons of Great Britain in Parliament assembled.*

“The humble petition of the several persons, whose names are hereunto subscribed, claiming to return one Burgess to serve in Parliament for the borough of Burford,

“Sheweth,—That the borough of Burford is an ancient parliamentary borough by prescription or custom time out of mind, that it heretofore used, and ought thereby and of right now, to send one Burgess to serve in every Parliament.

“That the Sheriffs of the County of Oxford have long neglected to send warrants to the said borough of Burford for the election of such Burgess, whereby they could not nor did proceed to such election.

“Notwithstanding which your petitioners are advised that the liberty of sending Burgesses to Parliament is of that nature and quality that it cannot be lost by such neglect or non-use.

“Your petitioners hope that your Honourable House will take this ancient privilege of sending a Burgess to Parliament, into consideration, and make such order thereupon as in their great wisdom shall seem meet.”

## PROVERBS.

Proverbial Philosophy has not been exactly kind to Burford. One old Author remarks,

“Burford is a good market towne, but beware of a Burford bayte, for it *may* breed the staggers.”



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the Earl of Burford." Supposing the above story to be true, it seems not a little strange that the King should have named Burford. It may have been, indeed, that Nell Gwynne was a native of Burford. One writer says she was born in London, another in Herefordshire, and a third in some part of Oxfordshire. It is not a little curious, too, that when she lived at Windsor, she called her residence "Burford House."

### PRIVILEGE OF HUNTING.

From time immemorial the townsmen had possessed the privilege of hunting in Wychwood Forest on Whit Sunday. The custom, no doubt, originated in the early days of the Church, and when the Sabbath was not so rigorously kept as it is now. So long as Mass was attended in the morning, every one was free, as on other days, to indulge in base ball, football, or in any other game. In the middle ages yeomen were commanded to practice archery in the churchyard. So without offending the taste of any religious zealot, the young and the old of Burford assembled on the afternoon of Whit Sunday and made their way through the village of Fulbrook, and up the steep hill leading from it to Wychwood, headed by the Churchwardens, and there exercised their ancient privilege of hunting. Nor were the Burford people alone present. It was the great gala day of the whole neighbourhood. Each town and village for miles round was represented. It became necessary in 1593 to stop this hunting on account of the plague then raging, and the following letter was written by the Council respecting this. The original letter is in the possession of T. H. Cheatle, Esq. :—

"After our hartly commendcons. Whereas it is her Mat<sup>y</sup>'s expresse commandment y all assemblys w<sup>ch</sup> are not of necessitie and for y<sup>e</sup> benifit of y<sup>e</sup> comonwealth be forborne in this dangerous time of infecon of y<sup>e</sup>

Plague w<sup>che</sup> spreadeth y<sup>t</sup>selfe in many places, whereby yf great care be not had to keepe y<sup>e</sup> people of this realme from unnecessarie assemblies y<sup>t</sup> is thought y<sup>t</sup> great mortalitie will ensue. And whereas you of y<sup>e</sup> Towne of Burford by an ancyent custom have hunting within her Maty's Forest of Wychwood, in y<sup>e</sup> countie of Oxon, on Whitsunday, by reason whereof many people of divers Townes whereof some are infected will be drawn together to y<sup>e</sup> hassard of many of her Maty's subjects. These are therefore in her Maty's name to require y<sup>w</sup> to forbear your hunting there for this year, and order shall be given to y<sup>e</sup> Keepers of y<sup>e</sup> s<sup>d</sup> Forest, to deliver unto y<sup>w</sup> two Bucks, to be spent amongst y<sup>w</sup> at your owne disposicon, besides this your forbearing for this time shall not be any predjudice to your s<sup>d</sup> ancyent custom hereafter. And thus not doubting of your accomplishment hereof being her Maty's pleasure and required only for your saftie wee comitt y<sup>w</sup> to God from Nonsuche y<sup>e</sup> xx<sup>th</sup> of May, 1593.

“Your loving ffriends,

“H. DERBY.

HENRY HOWARD.

“J. PICKERING.

J. FORTESCUE.

“R. CECYLL.

J. WALLEY.

“To our loving ffriends y<sup>e</sup> Bayliffs and other y<sup>e</sup> companie and Inhabitants of y<sup>e</sup> Towne of Burford.”

Later the privilege of hunting was given up, and instead two bucks and a fawn, “with their hoofs and horns,” were claimed from the Forest Authorities. The inhabitants chose a boy and girl from the town, whom they styled for the time “The Lord and Lady.” This youthful couple, at the head of the townsfolk on Capp's Lodge Plain, demanded of the Keepers, who always attended for the purpose, the usual largesse of venison. This was usually sent the first week in August, and a great Feast was held in the Town Hall, to which all Burford people were admitted free. The neighbouring gentry did not forget their duty, and usually graced the company with their presence and helped to defray the expenses of the Feast. The Burgesses, too, always subscribed £5. There is an entry in the Burgesses' Book to this effect from very early times. A good old custom this Feast,

and one that doubtless did much to lessen the hostility of parties, and to wear off the rough edges of opposition which are sure to appear in every community, however small. But in time a stricter rule of the Sabbath entered into English life, and the custom of choosing a Lord and Lady on the sacred feast of Whitsuntide appeared out of touch with the religious feeling of the day, and in 1827 the custom of going to Capp's Lodge to claim the bucks died out. The venison, however, was regularly sent till 1854. Then the Forest itself began to disappear, and on plains where graceful deer had bounded, keeping alive the picturesque beauty of Old England, smiling fields of corn began to raise their heads, and soon there were no deer to send. So the custom died out perforce, and the Forest Authorities gave £150 to the Corporation in lieu of the bucks, which sum went to benefit one of the Charities of the place.

### KITT'S QUARRIES.

A little to the south-west of Burford are S. Christopher or Kitt's Quarries. These Quarries have not been worked for many years, but they were of some note 200 years ago, for they produced the stone, in a great measure, for building St. Paul's Cathedral.

Christopher Kempster (whose monument is in the Leggare Chapel) was employed as a master mason in building S. Paul's, and having saved money, he purchased the Estate from which the stone he had so largely employed came, and, it is said, named the Quarries after the great architect, Sir Christopher Wren.

He built a large stone house near these Quarries, which may still be seen with the following inscription above one of the windows :—

"CHRISTOPHER KEMPSTER BUILT  
THIS IN 1698."

## COACHES.

The following is taken from the *Oxford Journal* :—

“ May 9th.—Burford and Witney Stage Coach to London in one day. Begins flying on the 11th of May, 1761. Sets out from Burford every Monday and Friday morning at 2 o'clock, and from the 'Saracen's Head' in Friday Street every Tuesday and Saturday. Each passenger to pay from London to Burford, 14s., and from London to Witney, 12s. ; performed by Thomas Castell.”


In these later days we have omnibuses running between Burford and the railway stations of Shipton, Bampton and Witney.



## CHAPTER II.

# The Manor.

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T the time of the Norman Conquest, Burford was held by a Saxon noble, as appears from the following translation from Domesday Book :—

“To the lands which Earl Aubrey held belong one Church and three mansions ; two of these paying 28 pence lie to the Church of Saint Mary, and the third paying 5s. to Burford.”

A mansio was a single house or hamlet.

There is also the following in an account of the lands of Odo, Bishop of Bayeux and half-brother to the Conqueror :—

“Earl Aubrey holds Burford of the lands of the Bishop. There are eight hides there, Land to 20 ploughs. Now in the demesne four ploughs and three bondmen and 22 villeins and eight borders have 12 ploughs. There are two mills of 25s., and 25 acres of meadow. Pasture one mile in length and breadth. It was worth 16 pounds, now 13 pounds.”

A hide was 120 acres. The *bondmen* here mentioned were the household slaves, and the *villeins* were the agricultural bondmen who had land and homes ; *borders* were the cottagers who were not servile.

Earl Alberic and his descendants did not hold Burford long after the Conquest, for we find in 1147 that Robert Duke of Gloucester held it. It appears to have remained in the possession of the Dukes of Gloucester till 1314, and it was granted during a part of this period to the support of Alice, the divorced wife of Gilbert de Clare Earl of Gloucester. The Gloucesters appear to have treated Burford generously, and it was during their *régime* that privileges the same as those enjoyed by the citizens of Oxford were conferred on the inhabitants.

But soon the lands of Burford passed to a notable character in English History, Sir Hugh le Despencer. He had married Alianore, the eldest of the three daughters of Gilbert de Clare, "and, doing homage, had livery of her property the Lordship of the Manor of Burford." This Despencer played the perilous part of favourite to that weak-minded monarch, Edward II. He appears to have acquired great unpopularity amongst certain prominent people, the chief of whom were the Queen and the Earl of Lancaster. This Earl of Lancaster was taken prisoner by the King and Despencer, and was executed. But the King and his favourite were in their turn pursued into Wales by the angry Queen into the very heart of its wild mountains, and were compelled to surrender. The King was imprisoned in Kenilworth Castle, and the Lord of the Manor of Burford was hanged on a gallows one-third lower than that on which Haman died. Upon his execution this distich was made :—

" The rope, because he was drawn with it ;  
 The wood, because he was hanged thereon ;  
 The sword, because he was beheaded therewith ;  
 The fire, because his bowels were burnt ;  
 The axe, because he was quartered therewith ; and  
 The horse, because he drew him."

The Manor of Burford continued in the family of the Despenchers till the reign of Henry V. It then belonged to



---

Isabel Despencer, who married, first, Richard Beauchamp Earl of Worcester, and, afterwards, Richard Beauchamp Earl of Warwick. Thus the Manor of Burford after a time passed into the hands of one of the most mighty and chivalrous knights of whom History makes mention, Richard Neville, or, as he has been called, "The Stout Earl of Warwick," or "The King Maker."

England was then in the throes of Civil War: that war between the White Rose and the Red, which scarred the fair face of England more deeply even than the fierce incursion of some foreign foe. In this war Warwick played an all-important part. He may be looked upon as the last of the feudal lords—those great makers of English History during 400 years, and the real dominating power of the times in which they lived. His valour and profuse generosity won the hearts of all men. Stowe tells us that in his London mansion six beeves were eaten at breakfast, and any acquaintance of a retainer might stick his long dagger through roast or boiled, and carry off as much as the blade would bear. This boundless hospitality so strengthened his hands that he became the foremost noble of his time. Burford had a taste of his generosity, for it was this nobleman who founded the Almshouses on Church Green for eight aged women. These remain in good order now, having been repaired in 1828. Warwick fought for the White Rose. This side proved successful, owing in a large degree to the valor and generalship of the Lord of the Manor of Burford. But time works many changes, and Warwick found himself neglected by the King whom he had placed on the throne, and, greater bitterness than this, his daughter subjected to the insults of that debauched *roué*. Little wonder that Red Roses began to bud on the staff which had borne White Roses for 20 years, and in 1471 we find Warwick engaged in deadly strife with his former sovereign at the Battle of Barnet. Here the King Maker fell fighting valorously on foot.



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of Burford to Sir John Fortescue, who in his turn sold it to Sir Lawrence Tanfield, Baron of the Court of Exchequer. Evil times, however, were in store for Burford. It has been stated that Burford people possessed privileges which were identical with those of the citizens of Oxford. These were lost mainly by the action of this knight. Why they were taken away, or how the Burford people managed to offend him, History does not say, but a stately and gorgeous monument remains to the memory of the man who robbed Burford of so much. We learn that this knight was Member of Parliament for Oxfordshire in 1603. Sir Lawrence Tanfield left the Manor to his grandson, Lord Falkland, who had been born at the Priory in 1610. Some account of this Burford man, of whom the inhabitants may well be proud, will be found in a chapter devoted to the Priory. Lord Falkland sold the Manor in the reign of Charles I. to Speaker Lenthall, as appears from the following extract from Wood's "Athenæ Oxoniensis":—

"About the year 1634 William Lenthall did for the sum of £7,000 or thereabouts purchase of Lucius Viscount Falkland the Priory House and lands belonging thereunto."

The Manor remained in the possession of this family till 1829, when its representative, William John Lenthall, sold it to Charles Greenaway, Esq., of Barrington Grove, by whom it was left in 1859 to his niece, Miss Youde, in whose hands it still remains.



## CHAPTER III.

# Ecclesiastical Burford.

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### THE SYNOD.

**F**OR many years before the 7th century a strife had raged between the ancient British Church and the Roman Church respecting the question, "When should Easter Day be kept?" The Britons adhered to the rule laid down at the Council of Arles, A.D. 314, that Easter Day should be the 14th day of the Paschal moon, even if it were on a Sunday. The Roman Church had decided that when the 14th day of the Paschal moon was a Sunday, Easter Day should be the Sunday after. Various Synods were held in different parts of the kingdom with the object of settling this controversy, and one was held for this object at Burford A.D. 685. We may deduce from the fact of the Synod being held at Burford, that the Britons in some numbers had settled in the town and neighbourhood. This Synod was attended by Ethelred, King of Mercia, and his nephew Berthwald (who had been granted the Southern part of his uncle's kingdom); Theodore, Archbishop of Canterbury; Borel, Bishop of Worcester; Sexwulph, Bishop of Lichfield; Aldhelm, Abbot of Malmesbury; and many others.

The Archbishop Theodore mentioned certainly left his mark on the history of the Church. The circumstances under which he was appointed Primate are as follows : a remarkable mortality had seized the Saxon Bishops, and as the Churches of Rome and England were at this time in close connection, the Saxons asked the Pope if he would select a man for Archbishop. This was quite natural, as the Pontiff had a large field from which to make a selection ; and, moreover, the last candidate for the Archbishopric that the Saxons had sent over to Rome for consecration died on the voyage, and there were few men, on account of the mortality referred to, equal to undertaking that very onerous office. The Pope sent Theodore, and although he was a foreigner, born like Saint Paul at Tarsus, no one could have been more patriotic than he. By his devotion to the Church of his adopted country he succeeded in making it free to the time of the Norman Conquest.

Another remarkable man present at this Synod was Aldhelm, Abbot of Malmesbury. He was one of the very first writers that the Monastic Schools produced. He used to write sacred ballads in the Saxon language, and then, standing in some prominent place, recite them to the people. He thus gained the ear of the crowd, and at the same time became one of the fathers of that English literature which is now the admiration of the world.

Aldhelm was ordered at this conference to write a book against the error of the Britons in the observance of Easter, and it is satisfactory to know that this book was the means of reclaiming many Britons from what was regarded by the Roman Church as a heresy. We read that at this Synod Berthwald gave 40 cassates of land to Aldhelm. It should be mentioned that Aldhelm afterwards became Bishop of Shereborne, and remained till his death a bright ornament to the Church of the land.

Till the See of Oxford was created, in 1539, Oxfordshire formed a part of the diocese of Lincoln. The earliest mention of Burford in the Lincoln Registers is in 1216, and it refers to the granting of the living to the Abbot and Convent of Keynsham. It is as follows :—

“ Be it known unto all men, that we with the consent of Roger the Dean and the Chapter and Church of Lincoln, moved by Divine piety have granted to our dear Brethren the Abbot and Convent of Keynsham, all and every the Tithe of corn of the Church of Burford and the Chapel of Fulbrook with the messuage of the Mother Church which belongs to the Parson for their own use to be held by them for ever, but to the perpetual Vicar all the land of the Church and the Chapel aforesaid and the messuage for ever. And all other things belonging as well to the Mother Church as to the Chapel (except the aforementioned tithes and the messuage) shall remain for the use of the perpetual Vicar, who by the presentation to the same by the Abbot and Convent shall administer in the aforesaid Church and Chapel when he shall have been instituted by the Bishop of the Diocese saving in all things, etc. And that this our grant may obtain perpetual force we have ordered it to be enforced by our Hand and Seal. To enforce which moreover the Chapter of the Church of Lincoln have ordered their Seal to be affixed With these witnesses, Jostell Lord Bishop of Bath and Glaston, Roger Dean of Lincoln, Robert Archdeacon of Huntingdonshire and other witnesses above mentioned. Made by the hand of William de Turner, Archdeacon of Stowe, at Medestam the last day of August in the sixth year of our Pontificate.”

The following extracts from the Lincoln Register point to the fact that in the years 1228 and 1248 the Abbot and Convent of Keynsham were patrons, but that the Vicarage and Rectory were divided, and that each, as now, had the one its messuage, the other its Capital Mansion :—

“ 19th Pontifical year of Hugh de Welles, Bishop of Lincoln, i.e. 1228 Master William de Button, Subdeacon, presented by the Abbot and Convent of Keynsham to the Vicarage of Burford, which Vicarage consists of the whole of the land of the Mother Church and the Chapel of Fulbrook, with the

message belonging to the Vicarage, and in all other things, whether pertaining to the Mother Church or to the said Chapel, excepting the tithes of sheaves with the Capital Mansion of the Mother Church."

" Robert Grenstead, 1248, Abbot and Convent of Keynsham, presented to the Vicarage of the Church of Burford,"

but no name is mentioned.

There ought to have been a regular register of Vicars from the beginning of the 13th century, but with regard to Burford the Lincoln registers are extremely defective, the above mentioned William de Button being the only Vicar noted.

1291. In the taxation of Pope Nicholas the Abbot of Keynsham is assessed at £30\* for the Church of Burford, less certain portions assigned to other houses, *viz.*: the portion of the Abbot of Ibreys in Normandy, £4; and the portion of the Prior of Minster, a cell to the former of 13s. 4d. The Vicarage of this Church is therein taxed at £6 13s. 4d. Of temporalities the Abbot of Keynsham had in Burford in rents, 3s. only.

1341. The jurors for the Nonae Tax of King Edward III. find that the Church of Burford was formerly taxed at £34 13s. 4d., and their assessment of the same was no more than £18 16s. 8d. The glebe, the offerings in money, and other tithes, were said to be worth £16 3s. 3d., and there are no chattels.

1524. From the "Valor Ecclesiasticus" of King Henry VIII. we gather that the Abbot and Convent of Keynsham were the appropriators of the Church; Magister Thomas Cade was Vicar; his Vicarage was worth in gross, £32 3s. 7½d.; allowance was made of expenses, 10s. 7¾d.; and the stipend of a Curate for Fulbrook was £6 13s. 4d. In regard to the last item, it appears that the deduction of this from the Vicar's income was not allowed, which was therefore a clear sum of £31 12s. 11¾d.

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\* The present value of the sums before mentioned may be found roughly by multiplying by 12.

The following refers to the living in the reign of Henry VIII. :—

“ An indenture made the 6th of May in the 23rd year of Henry VIII.’s reign between John, Abbot of Keynsham Somerset and the Convent of the one part ; and Thomas Bayley, of Trowbridge Wiltshire, Clothman of the other part witnessing that the said Abbot and Convent have devised and to farm let to Thomas Bayley, the Parsonage of the Parish Church of Burford with a Chapel called Fulbrook and all lands, tenements and also all tithes etc. belonging to them, paying yearly to the said Abbot £10 at two terms of the year. The said Thomas Bayley to maintain the Chancels of Burford and Fulbrook.”

The Parsonage was let by this deed for a term of 99 years.

In the reign of Elizabeth £20 a year was deducted from the living of Burford and Fullbrook for the endowment of the diocese of Oxford, which had not at that time been long established.

It has been stated that Burford lost many privileges through incurring the enmity of Lord Chief Baron Tanfield, who lived at the Priory. Not content with interfering in secular matters, he appears to have been guilty of a trick more in harmony with the character of some low pettifogging attorney than of Her Majesty’s Chief Baron of the Court of Exchequer, as the reader will gather from a perusal of the following particulars copied from a book entitled, “ Burford Book for the Vicarage Rights : wrote and signed by John Thorpe, the Vicar ”:—

“ The glebe of Burford being 4-yard land, and still called Vicar’s land and the tythe of hay and herbage ratin by hackney horses are thought to belong to the Vicar, and to have been lost through the power and contrivance of Sir Lawrence Tanfield, who was both Lord of the Manor and Lay Rector of Burford in James I.’s reign.”

After mentioning of matters of no interest to the reader, he proceeds :—

“ As for glebe land in Upton or Burford fields I found none, but I have been credibly informed—amongst others by Mr. Benjamin Griffin, Minister of Barrington Magna, who was Usher of the Free School of Burford, and



acquainted with Mr. Christopher Glynne (Mr. Thorpe's immediate predecessor)—that about 60 or 70 years before, there was an agreement between the Bishop of Oxford, the Lay Rector, and the Vicar of Burford (whose name was Hill), about stating every man's right, when it was agreed that the Lay Rector, who was then Tanfield, and who held the said Rectory by lease for three lives, should pay the Vicar £80 per annum for his maintenance, and Tanfield should take all the Vicar's rights. Whereupon some have told me (as Richard Hayter) they remember the Lord Tanfield gathering the very Easter offerings."

In a short time the powerful Lord persuades the Vicar to let him keep the 4-yard glebe land (called Vicar's land), and to take for the Vicarage all the other profits, but that he, Tanfield, would make up the lots, procuring for him a living of £100 a year, and besides an annual allowance of £40. Mr. Hill was accordingly granted the living of Eaton, worth the sum mentioned above, and Mr. Glynne succeeded to the Vicarage. He likewise received advantage to the amount of £40 per annum from Tanfield and his heirs, and so through a neglect of many years the land was lost to the Vicar. This was undoubtedly the result Tanfield contemplated in the first instance.

From the Register of Churchwardens at this time, 1610, we find a Churchwarden appointed for My Lord—at his death for My Lady—Tanfield, and in 1630 one is appointed for Sir Lucius Cary, who afterwards became Lord Falkland, and succeeded Tanfield as owner of the Priory.

### PURITAN BURFORD.

When the Rev. John Fisher wrote his History of Burford in 1860, the Church account books dealing with matters certainly as early as 1600 were extant. During the last 30 years these books have been lost, and so a great part of the Ecclesiastical history of the town at a deeply interesting period cannot now be ascertained. Hardly any language the Author could employ would be strong



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Some were transported to the West Indies ; others for a time found shelter in the homes of good families, where they acted as tutors, but soon an edict went forth, making it an offence to harbour these "malcontents," as they were called. While his brethren were subjected to this treatment, the Rev. Christopher Glynne held the living and pursued the even tenour of his way. His neat, beautiful caligraphy in the Registers at this time betrays no sign of any emotion he may have felt. He could not have retained his cure without in some measure acting the part of the more recent Vicar of Bray. It may have been, of course, that Speaker Lenthall protected him and smoothed the passage of the degrading oaths he had to take. But this is mere conjecture, and Burford, with other places, no doubt, took its part in the great Puritan revival, when it seemed as though the ancient Church of the land was uprooted and destroyed. And no doubt, when the tide of Puritanism exhausted itself, as it did at the termination of the Commonwealth, Burford received with open arms the Liturgy, from whose beauties its people had been withheld so long, and there is no reason to suppose but that the Rev. Christopher Glynne accepted and welcomed the event with his usual versatility of principle.

### CHURCHWARDENS' PRESENTMENTS.

Some idea of Burford Churchmanship from 1734 to 1841 may be gathered from the Churchwardens' presentments to the Archdeacon during this period. Any surprise which may be excited on learning the pecuniary difficulty of the Churchwardens in the 18th century may be banished if it is remembered that Burford was a great place for Baptists, Anabaptists and Quakers. No doubt the principal manufacturers in prosperous Burford at this period were Nonconformists.

The original presentments have been carefully preserved in the Bodleian Library.

“ 1734.—The Vicarage out of repair.”

“ 1745.—That the Church is somewhat out of repair, but the Churchwardens are using their best endeavours to raise money to repair it, which they promise shall be done as soon as they can get a sum sufficient.”

“ 1749.—The Church out of repair, but workmen are at this time employed in repairing it.”

“ 1750.—The non-payment of the Parish Clerk's and Sexton's wages, and desire an order to be granted for the same.”

“ 1753, October 9th.—The Church Clock out of order, but the same was to have been regulated on the 8th inst., and was not on account of the Parson (with whom the agreement was made) not coming according to his appointment.”

“ 1755.—Persons persecuted for the non-payment of Poor Rates : Samuel Stiptree, Thomas Didcott.”

“ 1756.—Nothing presentable.”

“ 1758.—The Church windows out of repair. Richard Palmer, Sexton, presented for not cleaning the Church.”

“ 1759.—Church out of repair ; workmen employed. Clerk's and Sexton's salaries unpaid, and no funds for necessaries provided for the use of the Church.”

“ 1760.—The Church is greatly in debt for necessary repairs, and the servants are unpaid. Credit for bread and wine is refused, and the late Churchwardens have not been re-imbursed.”

From 1761-66 very much the same entry occurs as for 1760.

“ 1768.—Church out of repair ; most of the outstanding debts discharged.”

“ 1769.—The Church windows out of repair ; the clock and chimes and bells out of order ; the whole middle aisle is entirely unseated and that part of the Church called Sylvester's aisle. The tower has been repaired, and the battlements new leaded.”

“ 1770.—That the Church is in debt £300, and that several reparations are still wanting to be done ; that they have had no Tax for 12 years ; that one bell is broke (*sic*), and clock and chimes out of repair, and the glass windows in several places broke (*sic*).”

For 1771 much the same entry occurs, with this addition:—

“Received no rents of the feoffees, and the Churchwardens have advanced £200.”

“1777.—Trifling repairs wanted to the Church.”

“1778.—Church in good repair; Clerk’s and Sexton’s wages left unpaid.”

“1781.—All is well.”

“1789.—Church out of order; the Church rents being in the Minister’s hands, who refuses to account to the Churchwardens for the reparation of the same.”

The Church was evidently in a very bad state, for in this year the Churchwardens are admonished to bring estimates for the repair of certain portions of the fabric to St. Mary’s, Oxford, under pain of excommunication. At a Court held in the above-mentioned Church they were commanded to repair Bartholomew’s Aisle by the 1st of October of that year; afterwards they were compelled to repair Sylvester Aisle under pain of certain penalties.

“1792.—All is well, except Vicarage, which is going to be repaired.”

“1794.—Church under repair, and the Vicarial premises also.”

“1797.—Vicarage under repair.”

“1801.—All is well, excepting the steeple and bell wheels, which are not in good repair.”

Many of the presentments which follow are not of any general interest. The last in the Bodleian Library is one from the late Mr. Cheate in 1841, respecting the steeple coming down, as it had fallen from the perpendicular.

### THE RESTORATION (1828).

In 1828 Burford Church was restored. Till this time for many years the five arches of the Nave and the West Window were completely hidden by a huge gallery. This gallery was taken down and another erected in the North Aisle. The old pews

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were scarcely firm enough to support the seats, and Sylvester Aisle was completely lost, and shut off from the body of the Church by a row of pews raised so high above the others as to render the space between them useless. At this restoration new pews were erected in such a manner as to include Sylvester Aisle, and a handsome screen was made to separate this part of the aisle, which extended beyond the square of the building, and formed a kind of ante-chapel. At this time, too, in order to avoid the inconvenience of floods the whole area of the Church was raised several inches.

The glass which is in the upper part of the great West Window was taken at this time from different parts of the Church.

A quantity of old carved work in oak was collected from various ancient seats and pews, and this was used for decorating the screen in Sylvester Aisle, and also in making a handsome mantelpiece now in the priests' room.

The cost of the work exceeded £1000, and it is satisfactory to learn that this sum was collected by voluntary subscriptions, without resorting to the rate it was then lawful to make for such a purpose.

We take the following from the *Oxford Journal*, September 10th, 1838 :—

“BURFORD.—As some plasterers were repairing our Church they discovered an old and grotesque painting on a compartment of one of the walls forming the middle aisle, which had from time immemorial been covered with whitewash. It has not yet been laid open so much as might be, but from what is at present seen it is likely to be a part of a more extensive work running along the other compartments, and is allegorically descriptive of the Christian overcoming the Druidical religion.”

### THE RESTORATION (1870).

In 1870 it was decided to restore the Church, which had again fallen into a deplorable state. The late Rev. J. H. Burgess

was the Vicar at this time, and to him belongs the credit of first starting the idea of restoration. The difficulties were great. Burford is situated in the midst of an exceedingly poor district; the town is small; and the Church is large. But the obstacles were overcome, and a sum sufficient was collected to warrant the commencement of the restoration of the Nave. Mr. Burgess was called to another sphere of duty about a year after the restoration commenced, but his successor, the present Vicar, the Rev. W. Anthony Cass, entered into the work with an enthusiasm and a zeal which could rarely be surpassed; and from 1870 almost to the present time, different parts of Burford Church have undergone the process of restoration. Up to the present time about £6000 have been expended on the fabric, and a great part of this has been collected during the vicariate of Mr. Cass. Surely this needs no comment, except that in the matter of the restoration of the Church Burford people owe their Vicar a debt which it will be difficult to repay.

### BEQUESTS.

Some of the bequests to the Church at an early date are not without interest.

“1530.—John Yong of Burford bequeaths to the High Altar xij<sup>d</sup>; then to Saint Jesus' light in the Church iij<sup>d</sup>; to every countable light within the Church vij<sup>d</sup>; then I bequeath to my Ghostly Father Nicholas Swynerton iij<sup>d</sup>. Witness, N. Swynerton, Curate.”

“1533, Aug. 3rd.—Thomas Crow of Burford bequeaths to the High Altar xxij<sup>d</sup>; item to every portable light ij<sup>d</sup> a-piece. Witness, N. Swynerton, Curate.”

“1533.—David Taylor of Burford bequeaths to the High Altar xij<sup>d</sup>; item to the side lights iij<sup>d</sup>.”

“1544.—Lawrence Bocker of Burford bequeaths to the High Altar iij<sup>d</sup>; to Roger Dyer my Ghostly Father ij<sup>d</sup>. Witness, George Dyer.”

“1544, June 24th.—William Hiatt of Burford bequeaths to the High Altar iij<sup>d</sup>.”

“ 1544.— Robert Wiggitt of Burford bequeaths to the High Altar *iiij<sup>d.</sup>* ”

“ 1537.—Peter Ensdale of Burford bequeaths his body to be buried in the Churchyard of Saint John the Baptist there where my two wives lie by the High Altar of Burford for my forgotten tithes\* *viiij<sup>d.</sup>* ; item to the bells *xiiij<sup>s.</sup> iiij<sup>d.</sup>* ; then to every light in the Church *ij<sup>d.</sup>* ”

“ 1545.—Thomas Richards of Burford bequeaths to the High Altar *iiij<sup>d.</sup>* ”

“ 1545.—Thomas Riley of Burford bequeaths to the High Altar *ij<sup>d.</sup>* ”

“ 1545.—Thomas Rose of Burford bequeaths to the High Altar *iiij<sup>d.</sup>* ; *viiij<sup>d.</sup>* to the maintenance of the bells.”

“ 1544.—William Higgs of Burford bequeaths his body to be buried in the Chapel of our Lady in the Parish Church of Burford aforesaid before the West Window in the same Chapel. ‘Then I bequeath to the Mother Church of Oxon. *iiij<sup>d.</sup>* ; then I bequeath to the High Altar *ij<sup>s.</sup>* ; then unto every altar in the aforesaid Church *iiij<sup>d.</sup>* ; then I bequeath unto the maintenance of the bells in the said Church *iiij<sup>s.</sup> iiij<sup>d.</sup>* ; then unto the reparation of the said Church where need is *vj<sup>s.</sup> viij<sup>d.</sup>* ; then I bequeath *xviij<sup>s.</sup> viij<sup>d.</sup>* to bring me to my berrying ; then unto Thomas Whitehead *xx<sup>d.</sup>* to pray for me ; and to every priest in the Church *xij<sup>d.</sup>* ; and the residue to be dealt amongst poor folk to pray for me. Then I wyll that there be *xxx<sup>ti</sup>* dozen of half-penny bread dealt out at my moneth’s mynde [monthly anniversary of burial] unto poor people, and *iiij.* quarten of malt made in wholesome drink to be given to the poor people at the same time ; then I bequeath unto *iiij.* poor men *iiij.* cotes, to every of them one made ready to put upon them at my buryall, to bear *iiij.* torches, and the said *iiij.* men to be every Sunday in their cotes at the High Mass so carrying, if it may be conveniently without any other impediment at the sight of the Churchwardens and others of the parish.’ ”

“ 1531, November 25th.—William Smyth of Burford bequeaths to the High Altar *viiij<sup>d.</sup>* ”

## PERSECUTION.

Burford is remarkable for the early and rapid growth of the doctrines of the Reformation. John Wycliffe, the first great English Reformer, had been dead 150 years ; but in many a busy town, in many a secluded hamlet, there were those to whom his doctrines were still dear. Persecution had indeed followed

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\* The forgotten tithes of the above appear to have answered the same purpose as our modern conscience money.



them ; fire, torture and the sword had done their worst, and still there were those who, like Thomas Bilney, kept the New Testament and other religious books hidden under the flooring of their rooms, and as a consequence met a martyr's death. Thus at Upton and Synett (Genge) in 1521, there were found brave people burning with a holy desire to read books of Scripture and religious instruction, which found their way to those quiet places. In the days of Bishop Langland of Lincoln there were many "heretics suspect" hereabout. During the time Langland held that See a final effort seems to have been made to keep the people under Popish rule. John Foxe has preserved the record of their "offences" and the "penances" they had to perform.

*John Edmond*.—Charged for having a book named William Thorpe ; also for reading in an English book after a marriage ; also that he read to John Collyer the ten commandments, and told him that John Baptist said one should come after him whose buckle of his shoe he was not worthy to undo ; also that he, talking with one, Baker of Witney, concerning pilgrimages, bade him go offer his money to God's own image, which was the pore people blind and lame.

*Edmond's Wife* charged also.

*Agnes Edmond*, whom by adjuration he (Edmond) was compelled to accuse himself, for that he had put her to serve in the house of one Richard Colyns, of Genge, where she might learn God's law, the five wits bodily and ghostly, and the seven deadly sins.

*Robert Burges and his Wife*, of Burford, who with four other persons, read together in his own house a book of the exposition of the Apocalypse, and talked of the matter of the opening of a book with seven clasps.

*The Mother of Burges' Wife* charged likewise.

*John Collyer and his Wife* charged for buying a Bible for 20s.

*John Harris and his Wife*, of Upton, who with two more in his own house, did talk of the Apocalypse and of the Acts of the Apostles, and who spake against pilgrimages and images and talked of seven lean and fat oxen, also for talking with Robert Colyns, of Asthall, of the first chapter of Saint John's Gospel, and of the Eight Beatitudes in Saint Matthew, and for calling the images of Saints idols, &c.



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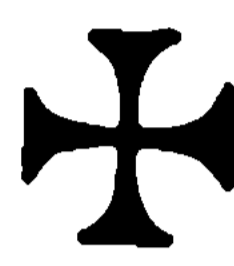
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going in, all the High Mass time kneeling with the same before the High Altar, and to do the same at a general procession at Uxbridge, and once to bear a faggot at the burning of a heretic.

“Also every one to fast bread and ale only every Friday, and on Corpus Christi on bread and water only, during their lives. Also to say every Sunday our Lady Psalter once through.

“Also none of them to hide their mark  upon their cheek [branded in], neither with hat, cap, hood, &c., nor suffer their beard to grow past 14 days, nor ever to haunt together except in open Market, Fair, Church, Inn or Alehouse, where others may see their conversation.”

But some were sent for perpetual penance and servitude to the neighbouring monasteries of Osney, Frideswide, Thame and Ensham.

All honour to the brave men and women who for their efforts to procure a deeper knowledge of God's Truth braved the wrath and endured the punishment of the Powers that were, and, unconsciously perhaps, but not less surely, paved the way for that liberty in religious and civil matters which we now enjoy.

During this persecution one person at least suffered death, by name Simon Wisdom. He was in all probability an ancestor of Simon Wisdom, founder of the Grammar School.

### BRIEFS.

Briefs were originally issued only by the Pope, but when the power of that Ecclesiastic in England was repudiated, they were issued by the Crown, though they were not always in later times called briefs, but “King's Letters” or “Queen's Letters.” They were granted by the Crown for various specific reasons, and in the briefs the Bishops or Clergy to whom they were addressed were enjoined to assist the petitioners in collecting the money in their particular dioceses or parishes. At the end of the Nicene Creed there is the following Rubric which refers to briefs :—

“And then also (if occasion be) shall notice be given of the Communion, and Briefs, Citations and Excommunications read.”

The briefs sent to Burford have been carefully preserved, and are either pinned or pasted in a book kept for that purpose. It will be seen from a perusal of the following selection taken from Burford Brief Book that the uses to which they were applied were very various :—

1680, May 20th.—Collected for the Parish Church at Nugton, Warwick, for the sufferers by the fire ...	0 11 8
1680.—Collected for James and John Lawrence, of Hazelwood, whose houses had been destroyed by fire	1 11 1
1680, May 23rd.—Gathered in the town of Burford, upon a letter of request from the Sessions held at Oxford, money for Edward Knill of Stonesfield in the County of Oxford, the sum of ... ..	0 20 6
1680.—Money collected for the redemption of poor heathen out of captivity from Algiers and Morocco ...	8 2 2
1681.—Fire at Ensham ... ..	2 15 8
1681.—Persecuted Protestants of Piedmont ... ..	8 8 11
1681.—S. Thomas and S. Olave, Southwark ... ..	0 9 0
1699.—Vandors of Piedmont ... ..	4 0 6
1700.—Captives of the Emperor of Morocco ... ..	10 14 1
1703.—Distressed Protestants of Lausanne ... ..	5 18 3
1709.—S. Mary Redcliffe, Bristol ... ..	0 10 10

But in time these briefs gave rise to great corruption. They were regularly farmed : for instance, the briefs to be collected during a year in the Deanery of Witney would be held up for sale, and of course purchased by the highest bidder. And so the system gave rise to gross abuse, and in the reign of Queen Anne an Act was passed which made it illegal to farm these briefs. Still the abuses continued, and in the early part of the reign of Queen Victoria the right of making briefs was reserved to the Crown ; and after this they were granted only for Incorporated Church Societies. For this latter object they have been discontinued some years, and the use of them has been entirely abolished.

## EXTRACTS FROM THE REGISTERS IN BURFORD CHURCH.

### BAPTISMS.

1699.—Denys, the son of Benjamin Coulson, an officer in the Duke of Schomberg's Regiment, baptized July 6th.

### BURIALS.

1616.—Oulde Mother Partridge.

1617.—William Hall, killed with a pot.

1620.—The Widow Wysdome.

1622.—Thomas Hugh, stabde at the "Swan."

1625.—Thomas Hanward, the son of Christopher Hanward, suspected of the plague.

1625.—Richard Hedges, standing excommunicate, by absolution from Mr. Doctor Barker, was buried the 9th of March.

1627.—Mr. William Carter, of Brizenorton, being slain by one Jacob Bishop, a stranger, in the street in the town of Burford, was buried in the Church of Burford.

1628.—William Horseman, being drowned by the Priory Brew House, was laid in the earth the 22nd day of Maie.

1628.—Anne Rogers, servant to the Ladie Tanfield.

1628.—Thomas Harding, cryer and under-servant to the town of Burford, February 5th.

1639.—Samuel, the son of Daniel Monk, who died of a fall upon a spiked staff.

1648.—John Carter, gent., dying of a wound received in a duel with one Mr. Slaughter, gent., buried February 1st.

1656.—Thankful, the daughter of Richard Bury, being drowned in the Churchyard, was buried June 25th.

[It is not known if the plague raged in Burford, but it is likely there were a few cases suspected, as there were several burials on the same day. There is also the following contemporaneous note given in the margin :—

1665.—This year was the great pestilence in London, dying now 100,000.]

1669.—Cooke, of Halling, Gloucestershire, and kinsman to Mr. Nathaniel Brooks, coming from drinking water at Cumnor Well, died here, and was buried September 6th.

1670.—Robert Yate, sometime of Burford, late of Windrush, and Alice Yate, Virgin daughter to the above Robert, and School Mistress in Burford, both riding home to Windrush on Christmas Eve, at night, fell (with their horse) into a deep pit in Little Barrington field, both killed, and buried together in Burford Church, December 27th.

1674.—John Haynes, killed by a wound in the right arm with a pair of sheep shears thrown by old John Jollyman, on April 24th, was buried May 2nd.

1680.—Mr. George Taylor, servant to the Duke of Monmouth, buried December 6th.

1697.—Lawrence Bond, a dragoon, for deserting, shot to death June 21st.

## VICARS OF BURFORD.

- 1228 William de Button.  
 1524 Thomas Cade.  
 Anthony Barker.  
 1551 Robert Webster, presented by Edward Sandys, gentleman, on the death of Anthony Barker.  
 1557 Thomas Picher, presented by Edward Sandys, knight.  
 1578 William Masters.  
 1611 Philip Hill, presented by Douglas Davye, gent.  
 1637 Christopher Glynne.  
 1668 John Thorpe.  
 1701 John Eykyn, presented by the Bishop on the death of John Thorpe.  
 1734 Francis Potter, presented by the Bishop on the death of John Eykyn.  
 1746 Francis Webber, collated by the Bishop of Oxford on the cession of Francis Potter.  
 1747 Charles Knollis, Earl of Banbury, collated by the Bishop of Oxford on the resignation of Francis Webber.  
 1771 Hon. Francis Knollis, collated by the Bishop of Oxford on the death of the Earl of Banbury.  
 1826 William Birch, collated by the Bishop of Oxford on the death of Francis Knollis.

- 1836 Edward P. Cooper, presented by the Bishop of Oxford on the death of William Birch.
- 1850 John G. Joyce, presented by the Bishop on the resignation of Edward Cooper.
- 1855 Daniel Ward Goddard, presented by the Bishop on the resignation of J. G. Joyce.
- 1860 John Hugh Burgess, presented by the Bishop on the resignation of Daniel Ward Goddard.
- 1871 William Anthony Cass, presented by the Bishop on the resignation of John Hugh Burgess.

CHURCHWARDENS OF THE PARISH CHURCH  
FROM THE YEAR 1860.

James Wickens	... 1860—61	William Wheeler	... 1870—73
W. G. Westrope	... 1860—61	F. W. Hunt	... 1874—78
Thomas Streat	... 1860—69	J. Westrope	... 1876 —
H. R. Porter ...	... 1862 —	J. Jacobs	... 1877—78
Henry Holland	... 1862—69	R. Hemming	... 1879—83
W. G. Westrope	... 1864—65	T. Brown	... 1884—85
C. F. Faulkner	... 1864—69	J. Jacobs	... 1884—85
Joseph Stratton	... 1867—69	H. G. Wood	... 1886—91
T. H. Cheatle ...	... 1870—83	G. P. Hambidge	... 1886—91
John Newman	... 1870—91		

BURFORD CHURCH.

Most ancient Churches occupy a prominent position, but Burford Church has the special peculiarity of standing on the lowest ground in the parish. We approach the Church from the High Street, through Church Lane, and as we stand in the picturesque Churchyard we cannot but be impressed with its grandeur and beauty. Immediately in front of us is the Porch, described by a very eminent Architect as one of the most beautiful in England. The figures on it represent Our Lord,

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St. Mary Magdalene, and St. John the Evangelist—but they are headless, unfortunately, having been decapitated in Puritan times. To the east of the Porch, are St. Thomas of Canterbury's Chapel, with its gable window, the Leggare Chapel, and Bartholomew's Aisle. At the side of the little door which gives entrance to this aisle is a stoup for Holy Water, with which the devout used to sprinkle themselves before entering the sacred building. To the west of the Porch is Sylvester Aisle, almost at the western end of which is an Early English doorway, now blocked up, and above is a mutilated crucifix.

#### THE TOWER.

The massive Tower, about which the various aisles and chapels cluster, is Norman, and is the earliest part of the Church, the probable date of its erection being about A.D. 1150. It is interesting to ask what the old Tower could tell us if it had the power of speech. It would tell us first probably that its stone was brought from the great quarries of Taynton, and that it was built by Norman masons, assisted by Saxon serfs, all under the superintendence of Norman monks, lavishing the utmost resources of their art upon its design. We should hear then what a very different building it was at first to what it is now,—that beyond the Tower itself the Church consisted of a long narrow nave, and, instead of a chancel, a round east end, called an apse. The Tower would tell us how the custom of lengthening the east end of Churches soon arose, and how not more than a hundred years after its erection, a chancel, differing much from its own massive self began to spring up, to fall later into decay, while the Tower yet stood

“Four square to all the winds that blew ;”

and we should be told that all that remains of this old chancel



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are the lower parts of the north and south walls of the present chancel, with the sedilia and piscina. Much might we hear of the pointed roof, the delicately moulded capitals, the lancet-shaped windows, and the other beauties of this first chancel. Then, doubtless, would the old Tower tell us with regret of the destruction of its nave, to be replaced by an Early English nave, this same to disappear in another 150 years to make room for the present one. We should hear how the Church then began to take its present shape, the exquisite porch raising its stately head, the north and south transepts and the Tanfield Aisle springing up; but the upper part of the Early English chancel disappearing, alas, to make room for a poor specimen of Perpendicular work. Then might the Tower complain that even *it* had to suffer molestation, being carried up to the battlements, and, later still, having to bear the burden of a spire. We should not wonder to be told that at this time the foundations of the old Tower began to give way, requiring windows to be stopped up, flying buttresses to be placed here and there, and even the foundations themselves to be renewed.

What changes, too, has not the old Tower seen! During its erection there lived under its shadow two races, the one conqueror, the other oppressed; yet ere its Early English chancel was complete the liberties of England had been set on a firm foundation by Magna Charta, and long before its porch or its spire had seen the light, Norman knights and English yeomen had fought side by side, and slavery in England was at an end. It has listened to the clash of battle and to the sound of revelry and mirth; it has seen the stately pageants of royalty and honour, and the commotion and bustle of a thriving market town; its bell has tolled for Tanfield and for Speaker Lenthall, and pealed triumphantly no doubt for Charles and for the Parliament. And now, all this is past and things are changed; Burford lies no



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and about 300 years ago means had to be taken to prevent the Tower from falling down. In the middle of the last century the river Windrush, too, was diverted from its course in order to supply motive power for a mill further down the stream, and instead of the river flowing, as it did originally, nearly two hundred yards from the Church, it now runs within twenty yards, and this, too, may have weakened in some degree the foundations. Precautions appear to have been taken at first to prevent the Church from being flooded by the erection of flood-gates, but the right of the Churchwardens to use them has been lost for more than a century, owing to the non-payment of repairs to the gates, and in consequence the Church has been flooded—once in 1795, and again in 1809.

To return to the fabric. Passing from Bartholomew's Aisle, we come to the chancel, on the east end of which stands a decorated cross; and walking on we pass the Priests' Vestry, Tanfield Aisle, Bellfounders' Aisle, and the North Transept. The buttresses which support this transept had at one time pinnacles on them, but these have now disappeared. On the west side we come to a remarkably fine Norman doorway, with the usual zig-zag moulding. The masonry round has been disturbed, and from this circumstance it has been stated that this doorway was removed from the first Norman Church to its present position; but, on the other hand, there is no reason why the original Norman nave should not have been as long as the present one, in which case there would be no need to remove it. Over this doorway is a perpendicular window of five lights, and above is a niche—but the figure and canopy are no longer there, falling victims, no doubt, to the zeal of some heated Roundhead. It seems clear from the following extract taken from a Harleian Manuscript, that what is now called the Sylvester Aisle was formerly a chapel dedicated to the Virgin Mary, and the two

lancet-shaped windows which may be seen on the south walls were probably part of this chapel :—

“In the South Yle of the Church, called the Ladye’s Chappel, are 5 altar monuments of playne stone, all alike.”

These are, of course, the tombs to the memory of the Sylvester family, as the writer goes on to describe some of the arms on these tombs. The following extract from the “Valor Ecclesiasticus” of Henry VIII. refers to this chapel :—

“The lands, the temporal possessions pertaining to this chapel stood in the hand of Peter Annysdale and other feoffees to find one priest therein to celebrate in perpetuity with the gifts of benefactors and other good works of Charity according to the last will of the Donors and benefactors of the same.”

The said lands are set down at the gross annual rental of £15 8s. 2d., but there were serious drawbacks.

To the King for Quit Rent ...	...	...	...	£1	15	0
To Thomas Nowers ...	...	...	...	1	6	8
To the Proctors of the Chapel ...	...	...	...	1	0	0
For exequies or funeral expenses of John Leggare	...	...	...	✓	2	4
———— of Robert Osman	...	...	...	0	4	0
———— of John Lawrence	...	...	...	0	10	0
And for general exequies and obits of all benefactors	...	...	...	1	0	0

In setting down the chaplain’s clear income only the two first items are deducted, making the total amount £12 6s. 6d.

The following is taken from a Survey held in the reign of Edward VI. :—

“The guild of our Lady at Burford. Item : That the Bretheren of the said guild at their cost and charge dyd build a chapell of our Lady annexed to the parish Church there of their devosion, and dyd fynde a priest to minister and to teach children freely, and after that, at divers times certeyn men of their devosion dyd give by will and feoffment unto the said guild the lands and tenements afore said amounting to the sum of xviii. x<sup>s</sup>. x<sup>d</sup>. to fynde a priest and to help pore people and to mend y<sup>e</sup> highways and the comyn bridge of the town, and so it hath always been used to.

“ Thomas Plomptre incumbent thereof, the age of xli. yeres, a man well learned and able to take a cure, had for his salary yerely viii<sup>li.</sup>, and hath none other living or promotion but only this stipend: Plate and jewels weighing xx ozs., ornaments valued at xxx<sup>s.</sup> ”

The following taken from this Survey also refers to the Church :—

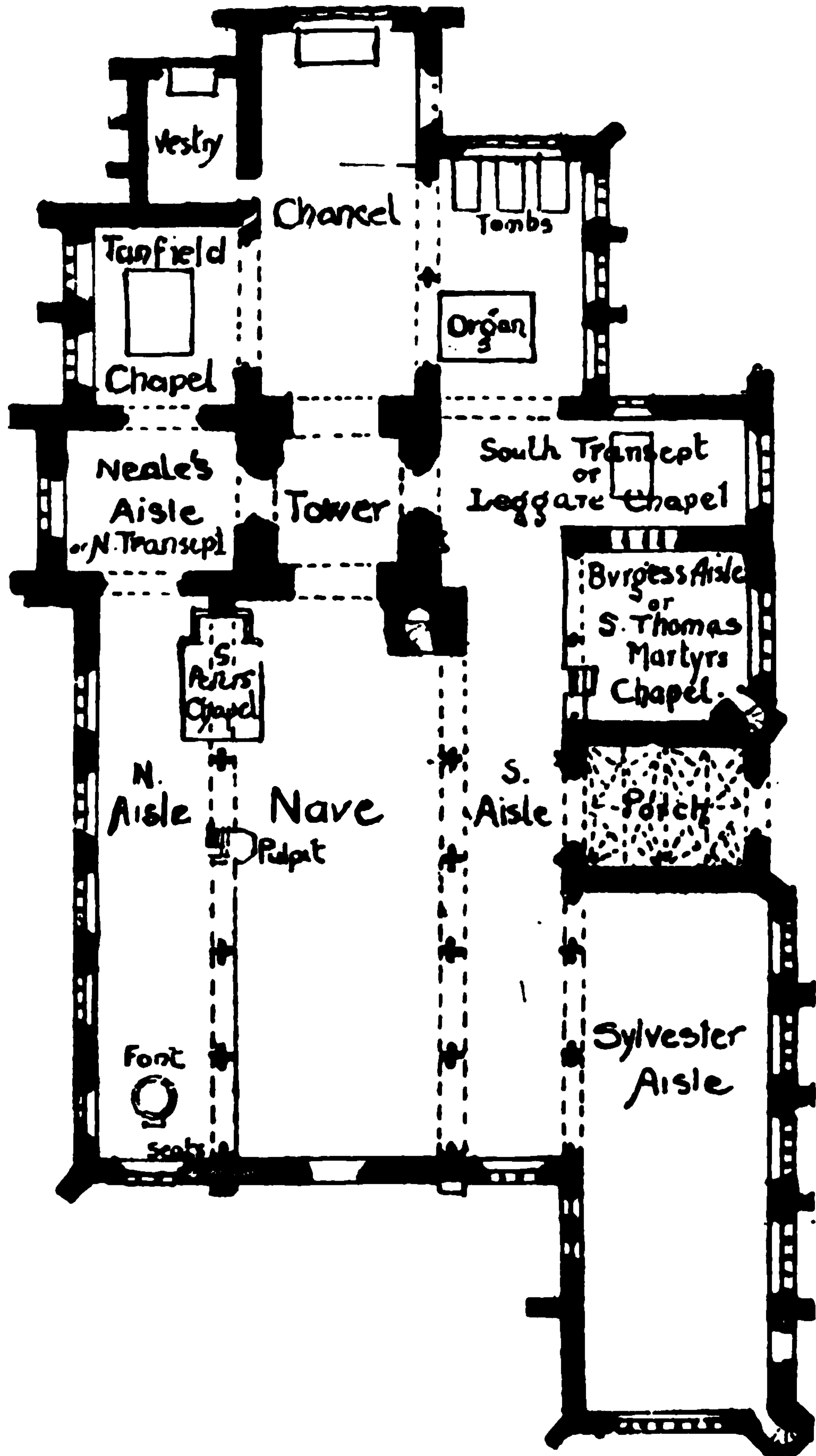
“ The Chauntre of or. Lady at Burford. Certeyn landes and tenements given by Mister Lee to the mayntenance of a priest to pray and synge for his soul and all crysten souls for ever, Edward Holden priest, of the age of xl. yeres, a man well able to kepe a cure, had for his salary the clere yerely revenue of all the said lands and tenements, and had no other promocion. The value of all the lands and tenements to the same belonging is yerely ix<sup>li.</sup> viii<sup>s.</sup> iiiii<sup>d.</sup> whereof in Repryses yerely xviii<sup>s.</sup> x<sup>d.</sup> and so remain clere viii<sup>li.</sup> ix<sup>s.</sup> vi<sup>d.</sup> ”

#### INTERIOR OF THE CHURCH.

Entering by the little doorway at the west we find ourselves in Sylvester Aisle. It will be seen on reference to the presentments that the churchwardens were compelled to repair this aisle in 1789—90; and one of the very first things to engage attention is their names written across one of the huge beams. Immediately on our right is the little doorway leading to the leads; it was from this doorway that the Levellers ascended to the leads to witness the execution of their comrades. On our left is an altar tomb, but with no inscription; beyond this is a mural tablet with a brass to the memory of John Osbaldeston, Gent., as follows :—

HERE LYETH YE<sup>E</sup> BODY OF IO: OSBALDESTON LATE  
OF YE<sup>E</sup> VPPER COVRT IN CHADLINGTO GENT: & GRAC<sup>E</sup>  
HIS WIFE YE<sup>E</sup> DAUGHT<sup>R</sup> OF HVMPHREY ASHFIELD OF  
HETHVP ESQ<sup>R</sup> WHO HAD ISSVE X SONES & IJ DAUGHT<sup>ERS</sup>  
WHEREOF SURVIVE IIIJ SONNES AND ONE DAUGHTER.  
HE DEPARTED THIS LIFE YE<sup>E</sup> LAST OF OCTOBR A<sup>O</sup> 1614  
AND SHE THE SIXT OF MARCHE A<sup>O</sup> D<sup>I</sup> 1611.

# GROUND PLAN OF BURFORD CHURCH.



## DIMENSIONS.

	ft.	ins.		ft.	ins.
Length of Sylvester Aisle	60	3		Length of South Aisle ...	70 0
Breadth of Sylvester Aisle	24	0		Breadth of South Aisle ...	11 0
Length of Nave ...	70	0		Length of Chancel ...	45 8
Breadth of Nave ...	23	0		Breadth of Chancel ...	20 9
Length of North Aisle ...	70	0		Total length of Church ...	169 0
Breadth of North Aisle ...	13	3			

Higher up is a monument to Richard Sindrey, dated 1661. All around the south side of this aisle are tombs to the memory of the Sylvester family ; the first is dated 1568, and the latest date is 1889.

On the tomb dated 1626 are the Barber Surgeons' Arms, on another are the Vintners' Arms, and on several are Arms (4) which indicate that the deceased person was a merchant. We next come to

### THE NAVE.

With regard to the glass in the great West Window, it may be called new and old. The upper part is filled with beautiful 15th century glass collected from various parts of the Church in 1828. It has been exceedingly well arranged, some of the figures being nearly perfect. The lower part has been recently filled with stained glass. It is what is called a Jesse Window. In the middle light Jesse is represented in a recumbent position, and from his body springs a vine, which spreads its branches all over the window, and in bowers, formed by the leaves of this tree, different kings of Judah are figured in various positions. Immediately above Jesse, is the Shepherd King David, with an open book and sceptre in hand ; and above is the Blessed Virgin Mary, with the Child in her arms. The figures in the other lights are as follows—1st, Joram, Asa, Achaz ; 2nd, Ozias, Solomon, Ezekias ; 4th, Josaphat, Roboam, Manasses ; 5th, Abia, Joatham, Amon. In the right hand corner of the lower part of the window is the following inscription :—

“In the reverence of God, and in loving memory of Christopher Faulkner Allen Faulkner of Bury Barns, Esquire, who died August 26th, 1870, Lucy Allen Faulkner caused this window to be made.”

The Nave, of 14th century work, is very lofty ; it consists of five bays, and above each pillar is a head of

grotesque device. The Clerestory is probably of later date. The comparatively modern roof of lath and plaster, which existed till 1872, has been removed, and the original beautiful oak roof completely restored. It should be remarked that the view of the East Window is considerably interrupted by the low Norman arch, but we must, in saying this, remember that the whole level of the Nave has been raised above two feet, thereby dwarfing the archway. On the Norman wall immediately opposite to us are marks which clearly show the existence of two previous naves, one of which was certainly Early English. Affixed to this Norman wall is a painting on oak of "The Crucifixion," by Clayton and Bell. This was given by the late Miss Waller, at one time resident in the town. The pulpit occupies its original position, and the old colouring has been carefully restored. The panels of the 15th century in this pulpit are original. We will still suppose we are standing at the west end of the Nave. On our left is the North Aisle, lighted by six three-light windows, and near us stands the Font. It is of 14th century work, and around it are figures of St. Lawrence, St. Margaret, St. John the Baptist, St. Catherine, St. Andrew, and St. Hugh of Lincoln. There is also a Crucifix with Mary and John, but it has been nearly altogether erased, perhaps by the hand of some energetic Puritan. On the original lead lining is inscribed in jagged characters,

"ANTHONY SEDLEY PRISNER, 1649."

In the western corner of this aisle is the original Aumbry for containing the Holy Chrism used by the pre-Reformation Rite in Holy Baptism. A little further on is a mural monument to Edmund Harman, to whom Henry VIII. gave the Priory after the dissolution of the monasteries. His nine sons and seven daughters are also represented on this tomb.



We next come to

ST. PETER'S CHAPEL,

as it is now called. The larger part of the chapel is composed of oak, and is much later than the stonework. It is indeed probable that they were originally two separate chapels. Rickman, who visited the town at the beginning of the present century, says :—

“ In the nave is a stone chapel, used as a seat, and another of wood ; both good compositions.”

An inspection of the woodwork on the north side will at once reveal the fact that it could never have been made to fit the other part, as it is quite two inches wider, and has been joined at some time or other. Moreover, completely hidden by this woodwork are Tudor flowers and tracery. This carving would hardly have been executed to be completely hidden. The woodwork, although not in its original position, is a singularly rich specimen of 15th century work.

In this chapel, and in niches over the altar, are modern figures of Our Lord, the Blessed Virgin Mary, and St. Dorothea ; and above is St. Peter, with a model of the Church in his arms. The roof of this chapel is profusely decorated, the keys of St. Peter appropriately occupying a prominent position. To the left of this chapel is a small marble monument, which records the death of the Earl of Banbury, at one time Vicar of the Parish. We pass under a late Perpendicular doorway, and are in

BELL FOUNDERS' OR PINNOCK'S AISLE.

In this aisle the remains of an Early English Window can be distinctly seen, showing that the transept extended further north ; and the cusps of the shafts in the roof are decorated with the stag couchant, the badge of Richard II. The face on the corbel in the south-east angle is also probably intended to be a representation of that monarch. Hence it may be that this aisle was



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it is very rude, and it abounds with stencil work. The remains of a crucifix can be distinctly seen here. This chamber was probably filled in when the Tanfield Tomb was erected, and it was discovered by the Vicar by mere chance in 1874. Near it is a broken bracket, and above the remains of a rich canopy. On the south side of this aisle are stones which at one time had brasses fixed to them, but the latter have now disappeared. Parker makes the following remarks on the brasses in Burford Church :—

“ We find in Burford Church there were four bracket brasses (3 lost), ~~whereas~~ the whole county does not present as many more.”

The roof to this chapel is original, and is very handsome.

#### THE MONUMENT.

On the ground is a skeleton carved in marble, representing Death. Over this is a slab of black marble supported by pillars, and on this Lord Tanfield is represented in his judge's robes ; and his wife is also lying by him. Black marble pillars support a canopy which represents the firmament, it being plentifully studded with cherubs' faces and stars. The emblematical figures round the upper part of the tomb—representing Peace, Plenty, Justice, &c.—have a touch, we think, of Italian art, the whole tomb much resembling the tombs of Elizabeth and Mary Queen of Scots in Westminster Abbey. At the head is the Baron's daughter in the attitude of prayer. Under this is written :—

“ Not this small heape of stones & straightned. Roome,  
The Benche, the Court, Tribunal, are his Tombe,  
This but his dust, but these his name interre,  
And these indeed now but a sepulcher,  
Whose meritts only raised him, and made good  
His standing there, where few so long have stood,  
Pitty his memory ingaged should stand  
Unto a private church, not to the land.”

On the east side is a representation of Lord Falkland in military costume. He was Tanfield's grandson. Underneath is this inscription :—

“ Paucam des operam sibi viator,  
 Non ignobile, te rogat sepulchrum,  
 Olim inter monumenta sanctiora &  
 Nepoti critico labor futurus.  
 His nempe in spatiis situs quiescit.  
 Angli præcipuus forti togæq:  
 Juris gloria, judicumq: fama  
 Prudens causidicus, pius senator  
 Quo nemo scelus imbrobe redemit  
 Leni judice, factus haud minori  
 Insons crimine quam fuit scelest.  
 Quo nullo pretio malus, nec unquam  
 Vectigal sibi fecerat tribunal  
 Puris divitiis honore casto  
 Atq: amplissimus unus innocenter,  
 Nec vitæ minor artib,' domusq:  
 Attentissim', & probe severus  
 Et rerum bene diligens suarum,  
 Parens providus, optim' maritus  
 Cunctis officiis nimis probatus,  
 Dicam nomen, & hæc minora dixi.  
 Tanfieldus Baro ; jam tibi scienti  
 Narro cuncta sup<sup>r</sup>fluus tibi ipse  
 Absolves Epitaphium Viator.”

On the north side of the tomb is the following :—

Here shadowe lie,  
 Whilst life is sadd,  
 Still hopes to die,  
 To him she hadd,  
 In blisse is he  
 Whom I lov'd best :  
 Thrice happy shee  
 With him to rest.

So shall I be,  
 With him I loved :  
 And hee with mee,  
 And both us blessed.  
 Love made me Poet,  
 And this I writt ;  
 My harte did doe yt  
 And not my witt.”

On the south side this :

“ Here lyeth interr'd Sr. Lavrence Tanfelde, K<sup>t</sup> sometime,  
One of y<sup>e</sup> Justices of his Maj<sup>tie</sup> Bench, & late Lo: Chiefe  
Baron of ye Excheq: who continued those places of  
Judicature 20 years, wherein he survived all the  
Judges in every Bench at Westminster.  
He left behinde him one only daughter and heire who  
Married with Henry Lord Viscount Falkland Lo: Deputy  
Generall of Ireland ; Hee deceased ye 30th of Aprill Ano: Dom:]1625.  
His noble and vertuous lady to ye memory of her most  
Honoured husband hath erected this monument of his  
Vertues and her sorrowes.”

The following are taken from the Church Register :—

“ 1625.—Sir Lawrence Tanfield, Knight, Ld. Chief Baron of His Majesty's Court of Exchequer, was buried the 1<sup>st</sup> of May at 12 of the clock in the night, he departed this life about 2 of the clock in the morning upon Saturday the last of April 1626.”

“ 1628.—Elizabeth, Dame Tanfield, wife unto Sir Lawrence Tanfield, died 22nd July and was buried the same day.”

We gather from a Harleian MS. that Lady Tanfield was a daughter of George Symmons, who lived in the house at the foot of the bridge, called Cob Hall.

Lady Tanfield by will devised a house, garden, &c., in Sheep Street for the repairing, maintaining and cleaning the tomb of her husband and of the aisle of Burford Church wherein it stood. This property was purchased by W. S. Price, Esq., in 1860.

In 1638 there is the first account of the house in the Burgesse's Book.

In 1641 is the following :—

“ Pd. to Edmund Hemming for keeping of the Isle for the yere past where the Lady Tanfield's tomb standeth, £1.”

Lady Tanfield left money to be paid half-yearly to six poor widows. It will be seen from the following entries that it was applied to repairing the tomb in the years 1703 and 1707:—

“Decr. 25th, 1704.—Ye Lady Tanfield’s money disposed by John Haynes, and Will. Boules (Bailiffs).”

“Pd. John Robbins for keeping the tomb, £1.”

“The tomb being damaged by the hurricane there was noe money for the widdows this year.”

“The year 1707. The Widdows had not any of the Lady Tanfields mony by reason the top of the steeple was blown down and fell upon the Isle and damnified the Tomb.”

In this Chapel is a very large squint, its original purpose being, no doubt, to allow the worshippers to assist at the High Mass.

#### THE CHANCEL.

The lower parts of the north and south walls are remains of the Early English chancel, and the sedilia, with its rounded shafts, moulded capitals, tooth ornaments, the piscina, with the credence shelf, belong also to this period.

In the north wall there is an aumbry, used at one time for storing the sacred vessels. Near is another recess in the wall, with a circular hole at the back. It is believed to have been used for the purpose of burning the wool which the priest used for anointing the sick with oil—the hole gave passage to the smoke from this.

On each side of the Altar are two pedestals, now much mutilated; these originally supported figures. The figures have been doubtless those of Gabriel, and on the south niche the Blessed Virgin Mary, representing the Annunciation. Over the Altar is a picture, presented by the late Miss Waller. It represents the Adoration of the Magi and shepherds, and it was painted by Clayton & Bell.

The East Window, which is a poor specimen of its kind, has been filled with stained glass to the memory of the late Thomas Cheate, Esq., who was the last Alderman of the Corporation, and who, from the undoubted interest he took in all that concerned the town's welfare, should be remembered with gratitude by the present generation. It will be observed that the window is a singularly appropriate memorial to one who practised as a surgeon for many years in the town and neighbourhood.

Subjects: in the 1st light, Moses lifting up the brazen serpent; 2nd, Elijah healing the poisonous meal; 3rd, The Great Physician; 4th, St. Luke; 5th, St. Thomas.

On the panels are the following: 1st, The sweetening of the waters at Marah; 2nd, Naaman the Syrian bathing in Jordan; 3rd, The Good Samaritan; 4th, The shadow of St. Peter healing the sick; 5th, St. Stephen curing the diseased.

The following inscription is round the window:—

*“Ad Dei laudem beneficia plurima Thomae Cheate et uxori Annae Elizabethæ concessu pie recordati hanc fenestram p. c. liberi.*

*“A.D. MDCCCLXXXVI.”*

Hardman, of Birmingham, was the artist, and it remains only to say that he has been very successful in matching the old stained glass which is in the heads of the windows.

The door in the south wall of the Chancel leads us to the Sacristy, which is a good specimen of early Perpendicular work. There is a stone altar here, and also a piscina. The iron locker contains the Parish Registers. The woodwork which divides

#### BARTHOLOMEW'S AISLE

from the Chancel is much later than that which occupies a similar position with regard to the Tanfield Aisle. It has been ingeniously used as a front for the Organ. This aisle contains several monuments to the memory of the Bartholomew family.

On the south wall, and immediately opposite to us as we enter from the Chancel, is the following epitaph, which differs from the doggerel customarily used for this purpose, dating 1668 :—

“ Lo, Hudled vp together Lye  
 Gray Age, Grene Youth, White Infancy.  
 If Death doth Nature's Laws Dispence,  
 And Reconciles All Difference ;  
 'Tis Fit One Flesh, one House Should haue,  
 One Tombe, one Epitaph, One Graue :  
 And they that Liv'd and Loved Either,  
 Should Dye and Lye and Sleep together.  
 Go, Reader, whether Go or Stay,  
 Thou must not hence be Long Away.”

There are three altar tombs here, but with no names to them. The tombs on the north and south are beautiful specimens of Decorated work (*tempus* Edward III.).

Underneath the East Window the following can with difficulty be traced, the last sentence being illegible :—

“ The nyght is passed and the daye is come nye. Let us therefore cast awaye the dedes of darcknes, and let us put on the armoure of lyghte let us walke honestly as it were in the daye lyght, not in eatynge and drinkyng; neither in chamburyng and wantanness ; nether in stryfe and envyinge ; but put ye on the Lorde Jesus Christe. And make not provision for the fleshe to fulfyll the lustes of it.”

There is a tomb also to the memory of Richarde Rainoldes, dated 1582, it exactly resembles those of the Sylvester family.

The buttress in the north-west angle was built in 1882 to strengthen the Tower. The Organ stands in this aisle, which is used also as a Choir Vestry.

#### LEGGARE CHAPEL.

We pass through the door of a modern massive oak screen—the tracery of which, in the upper part, is composed of 15th



century oak carving, which has been walled up with rich panelling—and are in the Leggare Chapel. Of all the chapels and aisles in Burford Church this was probably the richest, so far as we can judge from the remains. The walls were at one time covered with frescoes of the most gorgeous description, and in the south-east angle are the remains of three canopied niches; a piscina is in the east wall, and an aumbry in the south wall. This aisle contains, too, the magnificent altar tomb of John Leggare, who probably built the chapel. The brasses on this tomb have disappeared, although a small part of one may still be seen at the south-east angle. The following inscription is in a groove round the exterior of the window belonging to this aisle:—

“Orase\* pro animabus Patris et Matris Johannis Leggare De Borford per quem ista fenestra decoretur.”

On the north wall is a white marble tomb to the memory of Christopher Kempster, who led a busy life not only in building St. Paul's Cathedral, but also in erecting many other churches in the city of London after the Great Fire.

A plain black marble slab in the floor is to the memory of John Prior, who was murdered in the Priory under circumstances dealt with elsewhere.

The wide cusped arch at the east end of this chapel tells us that it was intended at first to erect another aisle or chapel to this one.

#### ST. THOMAS OF CANTERBURY'S CHAPEL.

We pass under the Early English arch at the west of the Leggare Chapel, and on our left is a flight of modern stone steps which leads into St. Thomas' Chapel. A large piscina (much mutilated), a credence shelf, and a bracket (which probably

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\* Should be *orate*; probably an error of the stone-cutter.



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to have occupied entirely this part of the fabric, and the following entries show they in some measure kept the aisle in repair and used it during Divine Service :—

“ 1702.—Paid Robt. Heyphen for mending the large key of the Turret Chamber, 1s.”

“ 1708.—Paid William Holland for looking to ye Burgesses' Isle, £1 5s.”

After this for several years the following entry :—

“ Paid Cooke for looking to ye ile, £1 5s.”

“ 1793.—Ordered, that no person be admitted to sit in the Burgesses' isle in the Church of Burford, but those who have tickets given by the brotherhood; and that each member of the Fellowship shall be entitled to one ticket only, who may use the same whenever he may think proper, and that such ticket be made out by the Steward, marked with the Burgesses' seal, and each Burgess to sign the name of the person to whom he delivers the same.”

“ 1791.—Ordered, that as soon as Mr. Kenn has any monies in his hands he do advance to the Chamberlin as much money as will discharge the Bills brought in for the repair of the Burgesses' Aisle.”

Underneath this chapel is an Early English Crypt.

#### INTERIOR OF THE TOWER; THE BELLS.

Access to the Tower is obtained by a small door in its west side. This formed the entrance to the Rood Loft also. The tympanum of this door has been mutilated. A spiral staircase leads us to the Belfry, and, still higher, we come to the Bell Loft. The bells are eight in number, and are famous throughout the neighbourhood for the excellence of their tone. The 3rd, 4th, 6th and 7th have the following inscription on each of them :—

“ Thomas Silvester, John Hunt, R. Taylar,  
T. Tynckes. C.H. 1635,  
W.A.”

Also

“ Henry Neale made mee.”

An inscription on the 2nd bell tells us that it was re-cast in 1771 by Mathew Badley; Edward Ansel, James Monk and Absalom

Monk being Churchwardens. On the tenor the words "Sancta Maria" can be traced with difficulty. The ting-tang, as it is now called, bears round the top of it the following inscription :—

"Come away, make no delay."

The ting-tang was known as the Sanctus Bell in mediæval times. Its purpose originally was to warn people outside the Church that the most solemn part of the Holy Eucharist, commencing "Holy, Holy, Holy," or, as it is in Latin, "Sanctus, Sanctus, Sanctus," was about to commence, and it was rung at the words of consecration, so that people outside the Church, especially the sick, might join in spirit with the Service. It was used at a later period, when sermons were not so plentiful as they are now, to indicate that a sermon would follow the prayers. It always then followed the pealing of the other bells, as now.

By ascending the steps we may get to the battlements, whence a fine view of the town and neighbourhood may be obtained. It has been already stated that the Spire was erected in the 16th century. A portion of it was blown down by a great storm which occurred in 1707. In 1824 it was found to have fallen from the perpendicular, and it was obliged to be taken down and re-built. The following is from the Churchwardens' Book :—

"1663.—Paid William Wethin, of Slymbridge, in the County of Glous., Tyler, for poyntinge the Steeple and sett up a new Pinnacle on the Turret, £10 10s."

The total height of the Tower and Spire is 180 feet.

Nearly under the great Norman Tower is a flat stone, on which is a brass representing a man and woman in the attitude of prayer. Brass scrolls proceed from their mouths; on the one issuing from the man's mouth is the following :—

*Mary Moder Mayde Chr habe mecy on me Jon Spycer.*

On that from the woman's mouth:—

And on me Alys his wyff, Lady for thi joyes fybe.

Beneath is the following in Old English:—

I pray yow all for charite heretely that ye pray for me,

To onre Lord that syttith on hys.

Full of grace & of mercye, The wiche rode soler in this chirche

Apon my cost y dede do wuche.

At. a lampe birnyng bright to worschip God both day

& nyght, and a gabul-wyndow dede do make

In helth of Soule & for Crist sake, now Ihu that dydyt

on a tre on us habe mercy and pite. Ame.

There are brass plates around the stone, but the first part is gone.

This inscription is on the remaining part:—

. . . . quidem Johnes obiit in vigilia purificacionis  
beatissime virginis Marie anno Domini millmo CCC  
tricesimo septimo quor anime et omnia fidelia defunctor  
per misericordiam dei in pace requiescant. Ame.

This date (1437) is the earliest affixed to anything in the Church. The *Rood Soler* is the Rood Loft, which would be immediately above this stone. It is impossible to tell where the gable window mentioned in the inscription was situated, as the Church itself has been altered so much since that time. Parker gives this brass as an instance of the selection of a Saint on whose Eve or Festival the person died, for there were formerly the figures of the Blessed Virgin Mary and Child on this stone:—

“Qui obiit in virgilia Purificacionis beatissimi Virginis Marie.”

This brass is a late example of a hood round the neck.

The only part of the Church we have not examined is

#### THE PORCH.

It is difficult to believe that the Porch is more the 400 years old, so new does the stonework look even now. It is divided

---

into two bays. Its sides are arched with six pilasters, and from these spring fan tracery of the most exquisite beauty. The stone seats on the east and west sides take us back to pre-Reformation days, when portions of the Baptismal and Marriage Services used to take place in this part of the fabric. John Carter, writing in the *Gentleman's Magazine* in 1802, says of the Porch in Burford Church :—

“ The South porch is one of the most beautiful works of the kind anywhere to be met with. Its extreme richness of parts is governed by that happy taste, wherein no part is in an unappropriate opposition to the other, as monstrosity to littleness, fantastical improvement to ridiculous imitation, such as lard over the erection of our moderns, which run up in a way so as to stare Antiquity in the face, as who should say, ‘ Our glories are equal to thine.’ ”

Such is the Author's description of this grand old pile ; but he would like to take the reader to the south-east corner of the Churchyard, where he would see in all its varied beauty the whole length of the south side of the Church, with its gables and pinnacles clustered round the stern Norman Tower, surmounted by the tapering Spire, pointing heavenwards, and speaking of the diversity in one sense, yet of the unity of the Church in another sense. What a tale it tells of the zeal and devotion of holy men in far-off ages, and how they worked with one purpose for the honour and glory of God. Between us and the Church, as we stand, are the graves of some, who in their day lived the busy and peaceable lives of those well-to-do citizens of the Burford of the last century. Many alas ! are the graves of those who passed their lives in the grinding toil of the agricultural labourer. They are at rest now ; and the distinctions which existed before their weary spirits sought repose have disappeared, and rich burgess and poor labourer are equal. Then we pass on to the eastern side, and note the graceful square-headed Perpendicular window of the Tanfield

Chapel and the flowing tracery of the Sacristy window ; and, as we proceed further on the north, we see the effects of the storms of nearly a thousand years upon the Norman work of the Tower. These have somewhat obliterated the sharpness of outline which we have on the southern side, yet have given it a touch of hoar antiquity. And in the north-west corner of the Churchyard we see the great Central Tower, looking more massive from the Turret staircase, standing out in bold relief, and thereby adding to its dignity ; and the Perpendicular West Window (made from its very tracery for glass), and beneath it the exquisitely carved Norman doorway, whose moulding and ornaments are almost as sharp as when they were executed by the mason and gazed upon by Norman knight. Abutting thereto are the distinct marks of an Early English Chapel (Chapel of the Blessed Virgin Mary), which have been preserved with the later additions of the Sylvester Aisle.

Having thus gone round this beautiful Temple, “we have marked well her bulwarks that we may tell them that come after,” with the hope that as former generations did, so may future generations “Wait for Thy kindness, O God, in the midst of Thy Temple.”

The following are the sums subscribed towards the

### RESTORATION OF BURFORD CHURCH.

1870-72.—Amount from Parishioners (including £780											
from the late Captain Marriott, J.P.)							...	...	£1677	0	0
Friends	...	...	...	...	...	...	...	664	12	0	
Offertories	...	...	...	...	...	...	...	178	0	0	
Other Gifts	...	...	...	...	...	...	...	150	0	0	
									£2669	12	0

The Nave, Sylvester Aisle (except roof) and St. Peter's Chapel were restored.

1877-78.—Amount from Parishioners	...	...	...	£336	0	0
Friends	...	...	...	516	0	0
Offertory	...	...	...	125	0	0
Church Building Society	...	...	...	25	0	0
Burford Charity Trustees for Tanfield Chapel	...	...	...	140	0	0
Ecclesiastical Commissioners (as Lay Rectors for Chancel)				781	0	0
Special Gifts	...	...	...	161	0	0
				£2084 0 0		

This Restoration comprised Tower, Chancel, Vestry, Tanfield Chapel, Clergy and Choir Stalls.

In 1881 a large Buttress was built to shore up south-west corner of Tower, at a cost of £97. This amount was obtained from the Church Fund.

In 1886 Bartholomew Aisle was restored at a cost of £142. This also was obtained from the Church Fund.

A new Organ (built by Messrs. Ginns Bros., at a cost of £374), was erected.

In 1887-88 St. Thomas's Chapel and the Aisle adjoining were restored by Mrs. Marriott, at a cost of £390, in memory of her late husband, and also a Memorial Window was placed in the said Chapel by her. The Trustees of the Church Fund at the same time restored the North and South Transepts at a cost of £458, making a total of £848.





## The Civil War and Burford.

**D**URING the Civil War Burford seems to have been at times in the very centre of the strife. It was alternately in the hands of Cavalier and Roundhead, as the following entries in the Parish Register show:—

“ 1642. 6 soldiers slain in Burford, and buried the 2nd of January.”

The following extract from Lord Nugent’s “ Life of Hampden ” refers to the above entry:—

“ On the morning of the 1st of January there was a smart skirmish in the town of Burford between some of the Parliament’s dragoons and Sir John Byron, who with his regiment was escorting ammunition to the Marquis of Hertford. At about midnight of the 31st, Byron and his men having retired to their quarters, their sentinels descried four horsemen, by the light of their matches, the advanced guard of a troop entering the town from the Cirencester road ; and before the alarm could be well given 200 dragoons were in the Market-place. The conflict began about the ‘ White Hart,’ an inn at the town’s end, from which a lane led to the Market Cross. Byron, taking possession of the Cross and the houses about it, opened a fierce fire of musketry on the Parliamentarians, who as little expecting to find an enemy in Burford as they had been expected by them, were thrown into some confusion. A fierce struggle ensued, in the course of which Sir John was wounded in the face with a poleaxe, but at last he succeeded in clearing the town, pursuing the dragoons near six miles, beyond which it was unsafe to advance, the moon not having risen, and the road not having been reconnoitred by him.”



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In connection with the above is the following entry in the Burials Book :—

“ 1645.—George Rowling, an officer in Prince Rupert’s army, dying of a wound received, was buried May 6th.”

“ John Bullock, farrier in the Lord Gordinge’s army, shot by his fellow soldier, May 6th.”

It is stated that Fairfax, the Parliamentary General took as many as 1,400 prisoners here. But the great event of Puritan Burford occurred after the conclusion of the Civil War. The Commonwealth had hardly been constituted, when a number of soldiers belonging to various regiments, and who held the political opinions of John Lilburne, broke out into mutiny. It had been well known that dissatisfaction existed in the army, and in order to mitigate the discontent, it was resolved to send some of the affected regiments to Ireland, under the command of Cromwell. The fixing on the affected regiments seems to have been the signal for the commencement of the mutiny. These mutineers obtained the name of Levellers, though it is only fair to state that they protested against this appellation. They denied that they wished to level or destroy any property, and it is likely that their declarations in this respect were true. These insurgents are frequently mistaken for another faction who called themselves Diggers, and who taught the Socialistic doctrine that God gave all things in common. The Levellers taught none of this. They demanded :—

1. The suppression of the Council of State, and the extinction of all High Courts of Justice.
2. They insisted on a New Parliament.
3. The establishment of the Council of Agitators, by which two officers and two private soldiers were to be chosen out of each regiment of the army, who should meet and deliberate on affairs of general interest.

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The mutiny broke out in May, 1649, at Banbury. Here Captain Thompson issued a manifesto entitled "England's Standard Advanced." In this he states :—

"Through an unavoidable necessity, no other means being left under heaven, they are enforced to betake themselves to the law of nature to defend and preserve their native rights, and therefore are resolved as one man to attempt to redeem the magistracy of England from the power of the sword."

Thompson marched round Banbury 1,200 horse, and declared his intention of joining the main body of the mutineers, who were quartered at Salisbury. He was, however, defeated by Colonel Reynolds before he could do this, but managed to escape. The main body of the mutineers at Salisbury consisted of ten colours, or five-sixths of their regiments. They had thrown off all obedience to their officers, and were led by their agents. It was a momentous time for the Commonwealth. Luckily the welfare of the country was entrusted to men eminently fitted for the situation. Fairfax and Cromwell, though not on the best of terms generally, acted in cordial co-operation. They pointed out to the soldiers who remained true what great things had been achieved. How the Monarchy had been overthrown. How in the future equality of liberty and happiness might be the lot of all. Would they cast a slur on the discipline of that army which had been the admiration of the whole world? Would they overthrow the band of Statesmen who had proved themselves so worthy? This appeal was successful and the army took the field with expressions of confidence in their commanders. It seems to have been the desire of the mutineers to form a junction with other affected regiments in Worcestershire and Gloucestershire. Fairfax and Cromwell moved to intercept them at Andover. Major Francis White (whose account we give later) was sent from this place to convey a message to the insurgents to the effect that if they returned to their duties the

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past would be forgiven. White found them at Wantage where they numbered at least 1000. From Wantage they marched to Newbridge and prepared to cross the Thames, but they were prevented by the watchfulness of Colonel Reynolds. They then turned to Farringdon and made their way to Burford. Here White appears to have encouraged them to memorialise the General and to have stated that if they did so their demands would be granted. This opinion coming from so high an authority as the General's messenger, had the effect of lulling them into fatal security.

“ Fairfax having intelligence that the revolted troops were marched to Burford, and perceiving great alacrity in his soldiers, marched them to that town, where seven colours of the mutineers were quartered, two in a village about two miles off, and two or three in another. Being come near to their quarters the Lord General appointed the Lieut.-General to conduct the attack, and that upon falling into Burford mercy should be tendered them, and in case they submitted, no hurt should be done to them, but in case they resisted they should be treated as enemies. The parties being commanded to fall in about 12 o'clock at night, and a strict order given to prosecute the General's direction ; the revolters, few of them being mounted, when the Parliamentary forces approached and required them to surrender, they fired from the windows and wounded several. At one of their quarters Colonel Okey escaped very narrowly with his life through their obstinate resistance, upon which General Fairfax's forces seized their horses, arms and persons, but some refusing to surrender making good an inn out of which they made about sixteen shot ; one of them was killed and two or three of them wounded. Between three and four hundred were taken prisoners (of whom, some who were the most notorious leaders escaped, leaving their horses and arms behind them), and it being necessary to make examples of justice for such a mutiny, General Fairfax called a Council of War to consider in what way to dispose the same, as might be most likely to work upon the spirits and affections of the men, and withal to be exemplary to deter others from the like. A representation was made to the prisoners by Colonel Harrison, Colonel Scroope and Colonel Okey, who, laying before them their offence and the just condemnation they were deserving of for the same, it did so prevail as to produce a general

confession of sorrow, a testimony of which is fully set out in the subjoined Petition freely and unanimously signed by about 340, who either subscribed with their own hands, or for dispatch sake that it might be hastened to the General, desired others to subscribe for them :—

“ ‘ The humble petition of the sad and heavy hearted prisoners remaining in the Church of Burford, addressed to His Excellency the Lord General of all the Parliamentary forces, sheweth,

‘ That your Petitioners are very sensible of the odious wickedness of their act, how liable it renders them to the wrath and displeasure of God, how destructive the same might have been to the Being of this nation, and the good and welfare of the other two, and therefore cannot but acknowledge the sentence of Death passed upon them by your Excellency and the Council of War very just and equal.

‘ Your Petitioners, nevertheless, do most earnestly and heartily beg and implore your mercy toward them by omitting the Severity and Strictness of their justly deserved sentence, and let the same be what your Excellency please, so not Death.

‘ And the rather because your Petitioners have for these many years last past faithfully served and obeyed your Excellency and the Parliament with their lives and fortunes, never before this time giving the least occasion of Distaste or offence, nor disclaiming or denying any your Excellency’s or our Chief Officers’ Commands, your poor distressed Petitioners once more most earnestly entreat your Excellency to extend the bowels of your tender compassion towards them by omitting the execution of your just sentence and inflicting such punishment upon them as they are able to bear, which as it will very much magnify your Excellency’s Christian temper, in receiving such detestable offenders to mercy, so it will ever engage and endear us to your Excellency’s and the Commonwealth’s service. And your Petitioners as in duty bound will ever pray.’

“ Many of the mutineers were at first very resolute, saying, ‘ It is our day to-day, it may be your’s to-morrow,’ as say the Cavaliers.”—*Perfect Diurnal*.

Extract of a letter printed in a tract entitled, “ A Full Narrative of all the Proceedings between His Excellency the Lord Fairfax and the Mutineers ”:—

“ The most active persons that were taken were Colonel Eyres, Cornet Thompson, Cornet Dean, and some Corporals. Eyres not being in the army,

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it was thought fit he should be remitted to a trial at Law. Cornets Dean and Thompson and two Corporals were condemned to die. The said Cornet Dean being a man of parts and one who had been esteemed for piety and honesty, received his sentence with great manliness and firmness of spirit, yet with so much relenting and acknowledgment of the justice of the sentence and his submission thereto, that he seemed to rejoice to suffer, and professed openly that although his heart could not accuse him of evil intention, yet he was convinced of the heinousness of the action and its dangerous consequences.\* The four condemned persons were one after another brought to the place of execution in sight of the rest of the soldiers. Cornet Thompson, brother to Captain Thompson, was the first that suffered. He said but little, yet confessed the judgment was righteous. The two Corporals Cheworth and Perkins said little or nothing. Cornet Dean being called out, came with much composure of spirit, expecting to die, but the General having commanded the Lieut.-General to let him know at the place of execution that His Excellency had extended mercy to him replied, 'I am not worthy of such a mercy, I am much more ashamed to live than afraid to die,' at the same time weeping bitterly. While this act of justice was performing, the rest of the mutineers were upon the leads of the Church beholding the sad spectacle. And after all was over Cromwell and other officers went into the Church and acquainted them how mercifully the General had dealt with them : that he had decimated them and had made so few examples, expecting only every tenth man to die, the mutiny being of so high a nature and regarding the ruin of the Parliament and Kingdom and delivering up all honest men to the cruelty of the common enemy, against whom they had fought so long.

“ Before the sentence of death was passed against them they were high and peremptory in their language and carriage, but the sentence of death so stirred them, that when they received money to buy provisions they all refused to accept it, saying 'they must take care to provide for the soul and not for the body,' and all wept bitterly. It was thought too hard to dismiss these mutineers to seek their living immediately, as they were stripped of all they had, so it was thought too much to restore them to their former condition, therefore they were appointed to quarter under their officers at Devizes, and to be allowed 12<sup>d</sup>. the day to discharge their quarters until the Parliament's pleasure was known.

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\* We learn from another source that this Cornet Dean in anticipation of his death bought himself a winding-sheet.

It may be remarked that Cornet Dean, notwithstanding the favour thus shown to him, created a riot at Stourbridge, September 15th, 1649, and opposed the Parliamentary Commissioners of Excise and sent into the Country to raise by beat of drum what further force and power he could to suppress all parliamentary proceedings.

Extract of a tract entitled, "A True Relation of the Proceeding in the Business of Burford: by Francis White, Major to the Lord General's regiment of foot." After describing the efforts he made to induce the mutineers to come to the terms on which the past would be forgiven, he says:—

"We marched to Burford, where we came to quarters about 9 o'clock; then I drew up a paper with answers to my Lord's letter jointly, and arranged with some messengers of their own to carry it to my Lord (Fairfax) in the morning. But about midnight when the papers were being drawn up by Cornet Dean at my quarters news came that my Lord General and the Lieutenant-General were at the town's end with 2000 horse or dragoons. I then presently went forth in my slippers and made what haste I could towards my Lord to beg of his Excellency to prevent bloodshed, but hearing the pistols fire very thick, I ran as fast as I could, till I was stayed by a troop of horse, who threatened to pistol me, but after information I passed them and went forward till I met with a single tooper of the Northamptonshire Horse, who would be satisfied with no account, but would if I stirred further pistol me. I was forced to return back, and persuaded me to go with him to his lieutenant to be dismissed from being his prisoner, and then betook myself to my quarters till the fray was over, after which I went to my Lord General to give him an account of my proceedings. I likewise delivered him the papers written by Cornet Dean. To the expressions in these his Lordship expressed much dissatisfaction. After which I was silent."

Captain Bridges, who brought the joyful news to the Parliament of the defeat of the Levellers was voted £100, and £50 besides to buy him a horse. It is likely that the inscription on the Font—"Anthony Sedley Prisner, 1649"—was cut now, one of the prisoners using his dagger probably for the purpose.



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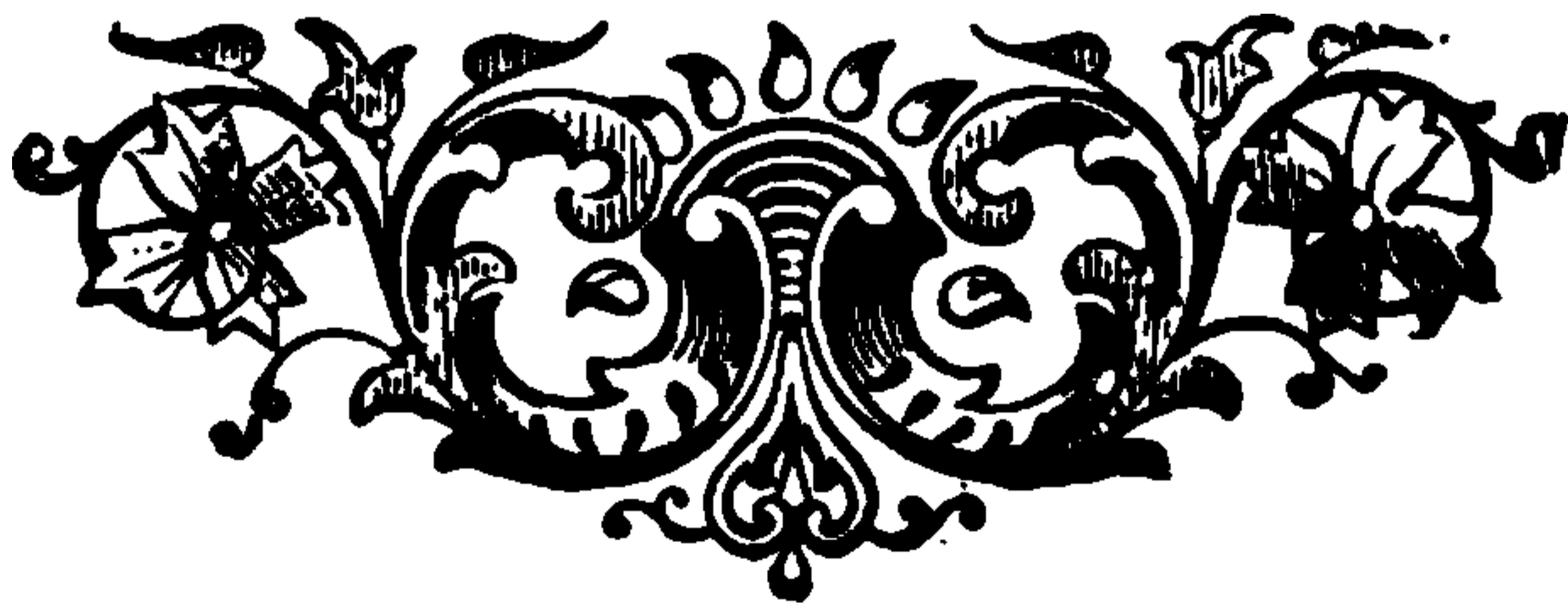
The following is the entry respecting the burial of the mutineers in the Register :—

“ 1649.—Three soldiers shot to death in Burford Churchyard buried May 17th.”

Next appears the following, which seems to indicate a quarrel amongst the insurgents before Cromwell arrived on the scene :—

“ 1649.—A soldier slain at the ‘ Crown,’ buried May 15th.”

Both these entries appear to be interpolations, as they are placed above the margin, and out of the order of date with regard to other entries. That they are genuine is beyond question, for they are in the same handwriting as the other entries. Very likely the Rev. Christopher Glynne was so terrified by the unusual events then occurring in the Church that he forgot to make the entries. After some time, when he had become more composed, he remedied the omission.





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It is impossible to read the list of duties of the officials, and to know what power they formerly possessed, without being struck by the fact that so far as Burford is concerned the last century has been one of retrogression. While men are glorying in the powers conferred by the extension of the principle of local government, it is interesting for citizens of Burford to remember that in the 18th century Burford possessed more privileges in this respect than all the Acts of Parliament will be likely to give for the next 150 years.

The management of the roads, the bridge, the poor, the police, the charities and the assessing of all taxes, except of course Imperial, were determined by the townsmen at their Vestries, or by the elected Officers of the Corporation.

The Officers of Corporation were not Magistrates in virtue of their office, except during the latter part of the Protectorate, when "The Keepers of the Liberties of England" clothed "the two antientest Burgesses" with magisterial power; as, however, the first Parliament of Charles II. declared this Act null and void, the privilege was not retained long.

It has been stated that one of the duties of the Corporation was the supervision of the Charities. The founder of one of these had made provision for the Corporate Officers to feast once a year. And as the Lord Mayor of London and his guests feasted on turtle, so did the Corporation of Burford do likewise, though probably in a less sumptuous manner.

No doubt the Officers of the Corporation were elected, at first, by the vote of all the townsmen at an open Court. This election by the borough at large, was, however, in early times superseded by their election at Court Leet, which was the most ancient Criminal Court known to our Constitution. It had jurisdiction over all such matters as are now carried on at Quarter Sessions, except, of course, those crimes which are punishable by

death. Common scolds were silenced by the terrors of the Ducking Stool, drunkards by the Stocks, and dishonest tradesmen by the Pillory. Not the least advantage of this Court was that it was free of all expense, and advocates had no right to enter it. The earliest entry in the Burgesses' Books of a Court Leet is in 1572, when it was held by Sir Ralph Dutton (an ancestor in all probability of the present Lord Sherborne) on behalf of Anne of Somerset, afterwards called Anne of Warwick.

The discipline which the Corporation exercised must not be left unrecorded. We may imagine the kind of offences for which the following document was brought into play :—

“Whereas [*name*] have sometime subscribed his Name to our rule and orders made for ye establishment of our Corporation of ye Borough of Burford, and have endeavoured to undermine and treacherously betray our privileges, We therefore for ye reasons aforesaid and for other reasons well known to us doe hereby mutually condescend to agree to discomime ye said [*name*] out of our Society and Fellowship. Witness our hands.”

This is signed by the Bailiffs and Burgesses.

There are many of these papers in the archives of Burford, extending from the reign of Elizabeth to the present century.

In the middle of the 18th century the members of the Corporation seemed to think it a necessary part of their office, or at least a valuable adjunct to it, to meet in jollity every Monday night at some well-known house of entertainment. The following are the terms under which they agreed to assemble :—

“1738, Aug. 7th.—We the Bayliffs and Burgesses of Burford, whose names are hereunto subscribed, Doe mutually agree to meet at the ‘Greyhound,’ in Burford, on every Monday night, and that every member being absent shall pay three pence for each night, and that no person shall be admitted without the whole consent of the Bayliffs and Burgesses aforesaid.”

Then follow the names of the members of the Corporation.

The absentees were duly fined. The book recording their attendances and their fines may still be seen. Those were "three bottle" days, when the number of public houses in Burford was twice what it is now, and when nearly everybody drank to excess. The picture of the Conscript Fathers seated in the parlour of the "Greyhound" is not an uninteresting one. They appear to have felt the necessity of meeting ; and, after all, it may not have been merely for the purpose of drinking. In those days it was only by combining together that the news of the day could be obtained. Newspapers were scarce and dear. It is not improbable that the Burford Corporation paid "a London Correspondent" to give them his budget of news for the week, and assembled week by week at the "Greyhound" to hear and discuss the mighty changes which were taking place far from the Windrush valley. Thankful, too, must they have been that "their lines had fallen in pleasant places," and, instead of fighting in battles for the conquest of India and Canada, they were able from a safe distance to admire the courage of their fellow-countrymen, and drink to the health and success of those gallant men.

#### BURGESSES' ACCOUNT BOOKS.

The first entry in this book is in 1547. The amount of money the Burgesses had for disbursement then was about £70 a year. This amount increased as the years went on, but it never exceeded £120 a year. They expended this sum in various ways, by far the largest item of expenditure being

#### THE BRIDGE.

This bridge appears to have been a bone of contention with the Burford and Fulbrook people ; the former contending that as the bridge was half in the parish of Fulbrook, the people of that village ought to keep that part in repair. So for years the bridge

was not repaired at all, and in 1651 an order from the Council commanded it to be attended to, as it had become dangerous. In the end it was decided that the Fulbrook people should keep their half in order.

The following entries refer to the bridge at this time :—

“1653.—Mone which they payd to Mr. Babbington and Mr. Bagnall, Deputy Clark of Assize, for staying the granting of process against the inhabitants of Burford for not traversing an indictment against them for the repair of ye Bridge, £2 12s. 6d.”

Gold and silver do not seem to have been without their particular charm even in those days.

“1654.—Pd. Mr. John Jordan, lawyer, the sum of £5 for his zeal in the matter of the Fulbrook people keeping half the bridge in repair.”

A former writer has contended that this bridge and one near Abingdon were built by Henry V. This was not the case, as the bridge he referred to is one situated quite near the town of Abingdon, though it is called “Burford Bridge.”

It is likely that the present bridge at Burford was erected after a storm in 1797, as the following would seem to show :—

“Burford, Septr. 13th, 1797.—Yesterday this town and its neighbourhood was visited by one of the most violent storms ever remembered. It came on about 9 p.m., the wind being in a south-westerly direction and blowing very roughly. At ten the rain descended in torrents, mixed with hail stones of an uncommonly large size, and accompanied with very tremendous thunder and lightning. In about two hours the thunder and lightning went off, the rain still continuing to pour down in a degree not remembered in this place by the oldest inhabitant. We have not heard of any damage from the lightning ; but in consequence of the heavy fall of rain the Windrush, a small river near this place, was so much swelled in the course of the night as to carry away the bridge between this town and Fulbrook.”—*Gentleman's Magazine*.

The following extract from the *Oxford Journal* also refers to some later additions to this structure :—

“November 13th, 1829.—First stone of the intended alterations at Burford Bridge laid.”

## STOCKS, PILLORY AND DUCKING STOOL.

These Stocks were situated on the South side of the Tolsey, a representation of which appears on the next page.

As early as 1581 there is the following entry :—

“That the Bailiffs shall pay always upon the Countie day the sum of 4s. of lawful money of England towards the repairing of the Stocks, Pillory and Ducking Stool.”

There are many entries referring to the Stocks, Pillory and Ducking Stool. We take the following with regard to the latter from an old Author :—

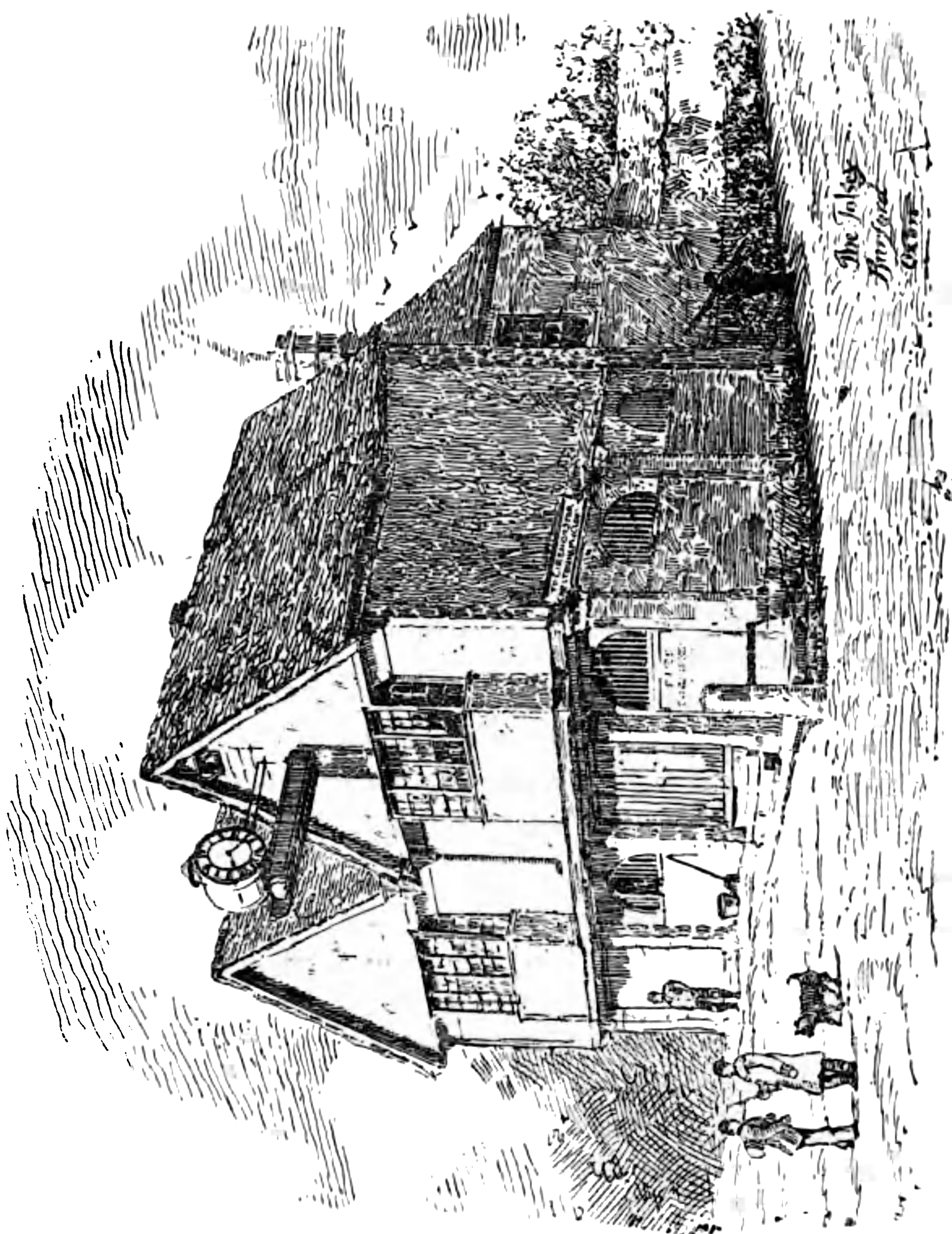
“The Ducking Stool was also called the Tewe or Thewe. The Scolds, or common chiders, among their neighbours were not always let down into the water after being tied in a chair, but were frequently kept in pity or mercy, being raised aloft and probably prevented meantime from exercising the voice by a harmless gag. In some places the Ducking Stool was also called the Goging or Gagging Stool, and was fixed usually at the entrance to a town.”

## LOYALTY OF CORPORATION.

One cannot fail to be struck with the amount of loyalty professed by the corporate body at the beginning of the 18th century. Curiously enough this loyalty is intertwined with drinking bouts at the various public houses. Thus :—

1702.—Spent at Mr. Tahead's at Coronation	...	£01 00 00
Spent when the Queen was proclaimed	...	01 00 00
1714.—Proclaiming of King George	... ..	05 09 11

This was rather an expensive item. Perhaps the worthy Burgesses thought that as this King was the first of a new dynasty, his health, in order to establish the throne on a firm basis, should be drunk with greater enthusiasm than usual. There is a suspicion too in the 11d. It looks very like the 11¼d. one sees continually in drapers' shops. But the loyalty of the



The Tolsey  
Innsford  
Oxon



Burgesses knew no bounds, for not content with showing it on ordinary accessions the young princes were honoured in the following manner :—

For ringing at the birth of a young prince ... .. £00 02 06

But to a loyal will many are the chances of drinking to the good of the country. So the following :—

1704.—Drinking Duke of Marlborough's health ... .. £00 04 00  
 Victory in Germany ... .. 00 05 00  
 Paid at ye "George" on ye King's birthday ... .. 01 05 06  
 Paid at ye "Greyhound" on Gunpowder Treason ... .. 00 18 00

It is difficult to understand the following :—

Treating the Justices ... .. £00 00 07

As this was about the price of a glass of brandy at the time, we may hope that there were not many justices, or if there were that they were abstainers ; it may have been, of course, that the worthy official who made the entry only treated himself. We view too the old Tolsey clock with suspicion. Is it possible that the clock could have cost the sum of money represented? Year after year, and many times in the year, there are these entries :—

Pd. Mr. Hastings for Tolsey Clock ... .. £00 12 06  
 Rope for Clock ... .. 00 02 06  
 Pd. Daniel Dykes for Tolsey Clock ... .. 00 12 06

and so on. No, we cannot think that these are legitimate entries. Was the money spent at ye "Greyhound"? But if they used their loyalty and the Tolsey clock as subterfuges for debauchery, the cloak was very soon thrown off, and we have entries such as these :—

1735.—Pd. at the "George" with ye consent of ye company £3 12 0  
 Pd. at ye "Greyhound" on town business ... .. 5 0 0  
 1730.—Spent at Partridge's on County day ... .. 0 19 0



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Burford. Trade was, of course, completely paralysed ; even the coaches kept as far from the town as possible, and the very grass began to grow in the streets. John Lenthall, exerted himself nobly at this time. He collected with his own hands the sum of £79 16s. Earl Harcourt gave him £21 ; Gentlemen at the Race, £25 4s. ; and there are other smaller sums. Besides this, the sum of £331 3s. was collected from various sources. The gentlemen of Witney gave £10 10s. ; the Rev. Dr. Brown, of University College, Oxford, £122 8s. 6d., and the entry “ From an Unknown Hand ” occurs many times. Then comes the name of a man who has achieved a world-wide renown as being the founder of our Sunday Schools, Mr. Robert Raikes, Gloucester, £1 1s. This sum (in all nearly £400) was divided amongst the sufferers, although a very considerable amount was expended in buying new beds and blankets—the infected ones being destroyed.

Thanks to Jenner’s great discovery, which we are sometimes in danger of overlooking, Burford has never since been visited by a plague so dreadful.

### CONSTABLES’ BOOKS.

The Constables’ Account is very curious. The first item is :—

1709.—For whipping a woman ... .. £00 00 06

In the following year we have :—

For whipping a felon ... .. £00 00 04

It is to be inferred that this constable, from perhaps considerable experience, varied his charges according to the amount of trouble and exertion he had to endure. Hence the difference of charges in the above entries.

Many are the entries of the following nature :—

1709.—A disbanded officer ... .. £00 01 00

1719.—A disbanded soldier ... .. 00 03 00

1720.—A maimed soldier ... .. 00 01 00

These soldiers were doubtless returning from the different wars in which England was engaged at this time. They were specially commended by the Government to the charity of all parishes.

Such entries as the following carry us back to the days when it was necessary to compel men to serve in the navy :—

1728.—Warrants to press a team	...	...	...	£0	11	6
Charge for three pressmen	...	...	...	1	0	0

There are many entries such as the following :—

For firing, etc., candles, for ye guard	...	...	...	£0	10	9
---	-----	-----	-----	----	----	---

Doubtless these were the soldiers sent by the authorities to press the teams mentioned above.

The following, too, are curious :—

1720.—Coloring Pillory	...	...	...	£0	3	0
1724 —Staples to Whipping Post	...	..	...	0	0	4
1732.—Mending ye Whipping Post	...	...	...	0	0	6

## CLOSING DAYS OF CORPORATION.

We have no records of the proceedings of the Corporation at the end of the last or at the beginning of the present century. The property managed by the Corporation consisted mainly of houses, and these appear to have been kept in repair by the different tenants, who charged very much what they pleased, and it is not difficult to imagine the loose way in which the repairs were executed. We take the following with regard to the management of the Corporation from the report of the Commissioners appointed to enquire into Charities in 1822 :—

“ A person names Waters was appointed receiver to the Corporation in 1805. He died suddenly in Septr., 1814, having made no entry whatever of any receipts or disbursements during the whole of the time he held that situation, and leaving no notes or documents from which any account could be

made out. For this reason the affairs of the Corporation are in a great confusion. From 1804 no accounts have been settled, and for the last six or seven years there has not been any yearly meeting. It would be vain under the circumstances to attempt to give the correct balance of every Charity, but as there appears to be manifested a strong desire on the part of the Corporation that every account should be settled in the best manner possible, we trust we may be enabled to draw up such a statement as will lead to a proper application of the funds from the present time."

The hope expressed in the last words quoted appears to have been justified by the manner Corporation matters were attended to in the future. The way in which property was repaired has been mentioned, and the Reader will not be surprised to hear that about 1840 almost the whole property had fallen into a state of deplorable decay. A good deal was sold, and, of course, it brought but a small sum of money to the Corporation coffers. The Corporation, too, seem to have committed an error of judgment in not appointing the full complement of Burgesses. But those who composed the Corporation set to work to repair the property—the late Mr. Cheatle taking a prominent part. He was the last Alderman of the Corporation, and he appears to have tried to save as much of the property as possible. But there were others who took a different view of the manner in which Corporation matters should be managed, and in 1859 an Enquiry was held concerning the Charities by the Charity Commissioners. The late Mr. Walter Skirrow conducted the Enquiry. The various accounts were passed. Mr. J. Merchant, of Witney, who was present at this Enquiry, informs the Author that the Commissioner closed the Enquiry with these words: "I have never at any Enquiry held by me seen accounts kept so perfectly as those presented by Mr. Cheatle."

Notwithstanding, the Burford Corporation was declared extinct in 1863 by Act of Parliament, and a new body called "*Charity Trustees*" took its place.



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- 1572. Leonard Frales and Thomas Howes.
- 1573. John Grimes and — Mullynder.
- 1574. Richard Chadwell and Richard Reynolds.
- 1575. William Symons and William Silvester.
- 1576. John Frankland and Robert Silvester.
- 1577. William Partridge and Edmund Silvester.
- 1578. Richard Reynolds and Thomas Howes.
- 1579. Richard Chadwell and Richard Dalby.
- 1580. William Symons and Robert Silvester.
- 1581. John Lynne and John Wylliams.
- 1583. Richard Reynolds and Thomas Silvester.
- 1584. William Symons and Simon Greene.
- 1585. Robert Silvester and Simon Simons.
- 1586. Richard Chadwell and Richard Dalbye.
- 1587. William Symons and John Lynne.

There are no Corporation Books extant by which we are able to mention the Bailiffs from 1587 to 1651.

- 1651. David Hughes and John Knight.
- 1652. John Jordan and Paul Silvester.
- 1653. Richard Sindrey and Richard Haynes.
- 1654. Richard Hayter and Robert Yate.
- 1655. Edmund Sewell and Thomas Matthews.
- 1656. John Hunt and Thomas Silvester.
- 1657. John Hughes and Stephen Smythe.
- 1658. Daniel Hughes and John Knight.
- 1659. David Hughes and John Knight.
- 1660. John Jordan and Leonard Mills.
- 1661. Richard Haynes and Thomas Hughes.
- 1662. Thomas Matthews and John Widdowes.
- 1663. Richard Hayter and John Payton.
- 1664. John Hughes and Paul Silvester.
- 1665. Stephen Smith and Thomas Castle.
- 1666. David Hughes and John Knight.
- 1667. Paul Silvester and Richard Haynes.
- 1668. Thomas Matthews and Thomas Hughes.
- 1676. Thomas Hughes and Richard George.
- 1677. Thomas Castle and John Payton.

- 
1678. Paul Silvester and Thomas Hughes.
  1679. Thomas Castle and John Payton.
  1680. Richard Bartholomew and John Price.
  1681. Francis Keble and Thomas Silvester.
  1682. John Collis and John Wingmor.
  1683. Richard George and Robert Alston.
  1684. Paul Silvester and Stephen Matthews.
  1685. John Payton and William Taylor.
  1686. John Price and John Haynes.
  1687. Thomas Castle and William Rogers.
  1688. John Collier and John Wingmore.
  1689. John Price and John Haynes.
  1690. Richard George and Robert Astone.
  1691. John Haynes and George Hart.
  1692. John Collier and Simon Partridge.
  1693. John Wingmore and William Taylor.
  1694. Robert Aston and Samuel Hyatt.
  1695. Richard George and Dennis Cosens.
  1696. John Haynes and John Linsey.
  1697. John Haynes and John Linsey.
  1698. George Hart and Simon Partridge.
  1699. Samuel Hyatt and William Bowles.
  1700. John Haynes and Dennis Cosens.
  1701. John Haynes and Dennis Cosens.
  1702. Paul Silvester and Edward Saunders.
  1703. John Castle and William Fford.
  1704. John Haynes and William Bowles.
  1705. Paul Silvester and Edward Saunders.
  1706. Paul Silvester and Edward Saunders.
  1707. John Castle and William Bowles.
  1708. William Fford and Paul Silvester.
  1709. John Castle and Dennis Cosens.
  1710. William Bowles and Richard Whithall.
  1711. Paul Silvester and George Hart.
  1712. John Castle and William Taisle.
  1713. Dennis Cosens and John Castle.
  1714. William Bowles and Robert Taylor.
  1715. Paul Silvester and William Taylor.



- 
1716. George Hart.  
1717. Richard Whithall and Matthew Underwood.  
1718. John Castle and William Castle.  
1719. Dennis Cosens and Robert Taylor.  
1720. William Bowles and Paul Silvester.  
1721. Paul Silvester and Henry Paish.  
1722. George Hart and John Cooke.  
1723. Richard Whithall and Matthew Underwood.  
1724. William Castle and Robert Taylor.  
1725. William Bowles and Paul Silvester.  
1726. Thomas Hiatt and John Green.  
1727. Matthew Underwood and Paul Silvester.  
1728. Richard Whithall and James Partridge.  
1729. William Bowles and Robert Taylor.  
1730. George Hart and Richard Whithall.  
1731. Robert Taylor and Matthew Underwood.  
1732. George Hart and John Green.  
1733. Richard Whithall and Matthew Underwood.  
1734. Paul Silvester and John Green.  
1735. George Hart and Matthew Underwood.  
1736. Paul Silvester and Thomas Ansell.  
1737. Matthew Underwood and George Hart.  
1748. Paul Silvester and John Green.  
1749. William Chapman and John Collier.  
1750. Paul Silvester and John Green.  
1751. John Collier and John Castle.  
1752. Paul Silvester and John Green.  
1753. William Upston and John Collier.  
1754. William Upston and John Collier.  
1755. Paul Silvester and John Green.  
1756. William Upston and Thomas Silvester.  
1757. Paul Silvester and William Chapman.  
1758. William Upston and Thomas Silvester.  
1759. Paul Silvester and Thomas Silvester.  
1760. William Upston and Thomas Silvester.  
1761. Paul Silvester and Edward Ansell.  
1762. Thomas Silvester and Edward Ansell.  
1763. Paul Silvester and William Upston.



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## VESTRIES.

The Burford poor throughout the 18th century seem to have cost the ratepayers sums varying from £300 to £400 per annum. It was the general custom of towns to farm their Workhouses, that is to say, to invite competition for feeding and keeping the inmates, and of course the competitor who would do this for the smallest sum was selected. This system gave rise to the grossest abuse. The poor were never properly fed, and in many instances the greatest cruelty was practised by the master for the time being. The following extract from the Burgesses' Book shows the general mode of arranging matters :—

“ 1748.—At a very large Vestry held at the Parish Church of Burford, for the maintainance of the poor, Whereat it was agreed that Thomas Wiggin, carpenter, of Leafield, undertakes to provide and maintain ye poor of ye said parish for the sum of £150 for one year, the manner of his provision and care and also ye manner of payments and other agreements will more fully appear by recourse being had to the contract made betwixt ye parties ; likewise ye said Thomas Wiggins to have ye benefit of the poor's labour.”

The Workhouse at this time seems to have been on Church Green, as the following entry shows :—

“ 1716.—Paid Osmond for making the wall at the Workhouse next the Almshouse.”

The chief difficulty of the Vestry seems to have been the management of the Workhouse, of which a Mr. Robertson was Master at this time. Great discontent appears to have been caused by a bill which he produced against the Parish, and it was resolved only to pay a part of it ; but in less than a week after this resolution was made, the friends of Mr. Robertson called another meeting and resolved the account should be paid in full. This may be taken as a fair sample of their mode of procedure, if we add that the Vestry met at the Church in the morning, adjourned to the Tolsey, and from thence to the “ King's Arms ”

---

or some other hostelry—though usually the “ King’s Arms ” was chosen, as Mr. Osman, the landlord, frequently officiated as chairman at these Vestries.

We must give the authorities credit at this time for one sensible proceeding, indicated in the following entry :—

“ 1818.—Agreed that a person shall be engaged to learn [*sic*] one person in every poor family to make gloves.”

Woodstock, not very far away, was famous at this time for its gloves, and when they were sewn by hand the manufacturers used to send out huge parcels of gloves to be made in towns and villages for miles around. Hence the wisdom of the resolution.

Quakers, too, at this time seem to have given great trouble by non-payment of taxes. There is more than one entry respecting this, the name of one of the delinquents being an ancestor of one branch of a firm which has now a world-wide reputation for the manufacture of biscuits.

In 1824 the house now occupied by Mr. Charles Wyatt was purchased for the Workhouse for the sum of £450; the money being advanced by the late Mr. Waller. In 1826 the Rev. R. C. Dallas was the Curate in charge, and he appears to have been a Reformer of no mean type. He soon called a Vestry meeting, but no clerk appeared with the books. A vote of censure was passed on him, and he was ordered to be present at the next meeting, and with the books. They were found to be in an exceedingly confused state. However, Mr. Dallas appears to have been successful in reforming the Vestry, and after this time we read of no more mismanagement on the part of that body.

## CHAPTER VI.

# Royal Visits.

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**B**URFORD appears to have been more favoured with Royal Visits than most other towns of its size and importance. This was due in some measure to its proximity to the Royal forest of Wychwood, famous in days gone by for the hunting it afforded. There is a tradition that William the Conqueror visited Burford, and although it is likely enough as he was very fond of hunting, the Author has been unable to verify the rumour. Langley, a hunting lodge about four miles from Burford, was a very favourite resort of the Kings and Queens of England. William I. had a mansion at Langley, one of the twenty mural mansions, which in King Edward's time belonged to Earl Algar. Langley was a favourite residence of King John. In the Church Registers at Shipton-under-Wychwood there is an account of the burial of a page who had been drowned in the Cherwell, "the Court being then at Langley." This was in the reign of Edward IV. It was in the forest of Wychwood that Edward IV. first saw Elizabeth Grey, whom he afterwards married, causing the first rupture with the Earl of Warwick.

We may be allowed to assume that the town was visited from time to time by different Sovereigns, but the first record of any Royal visit we possess is that of Queen Elizabeth. It was



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doublers, their clipped beards and broad-toed shoes—as Hans Holbein delights to paint them—all make up a gay and striking pageant.

The Alderman and Burgesses, dressed in their quaint costumes, go forward to receive Her Grace. The man who approaches to present the purse has reason to be glad he lives now under a Sovereign who allows more religious freedom than one of her predecessors had done, for it is Simon Wisdom, the Burford Clothier, founder of our Grammar School, and who 17 years before has been charged in judgment for having three books in English—one the Gospels, another the Psalter, and the third “The Sum of the Holy Scriptures.” Right glad is he now to see the Sovereign who has insisted on an open Bible, written in English, being placed in every Parish Church. It is not likely the Queen stayed long in Burford, for we find no account of her entertainment, as we undoubtedly should do, had she remained long in the town. The following is from the Burgesses’ Book :—

“The yeare of our Lorde God 1574. The showe daye beinge the 4th daye of August the Queen’s Majestie came from Langley through the towne of Burforde, where she was reseved at the Bridge by the Bayliffs then beinge Rycharde Reynolds and Richard Chadwell and Symon Wisdom, Alderman, with all the Burgesses of the same towne p’sentinge Her Grace with a purse of golde and xx<sup>li</sup>. angels in the same purse.

“Officers’ fees given at the charge of the whole towne as followeth :—

To the Clarke of the Markett	...	...	...	xxx <sup>d</sup> .
To the Sergeant of Armes	...	...	...	xx <sup>d</sup> .
The Queen’s Footmen	...	...	...	xxx <sup>d</sup> .
The Trumpeters	...	...	...	xiii <sup>d</sup> .
The Yeomen of the bottels	...	...	...	xii <sup>d</sup> .

“God save the Queen.”

A very different Sovereign the next, and under very different circumstances did he visit Burford. It was a ruined King, whose game was nearly over, who passed through the town. The Civil

---

War, which had raged for nearly three years, was almost finished, and Charles, beaten in almost every battle, was forced to take shelter in Oxford, whose University had always been famous for its loyalty. But even this stronghold was becoming unsafe, and in order to avoid capture it was necessary that the King should seek a safer asylum. But to escape was a matter of great difficulty. He was closely watched on the one side by the Earl of Essex at Bullingdon Green, and on the other side by Sir William Waller at Eynsham. So the King secretly assembled his troops on Port Meadow, because it was a place not easily observed, and stealthily moved from Oxford. Clarendon's account of the affair is as follows :—

“ All things being in order, on Monday, the third of June, about nine of the clock at night, the king, with the prince and those lords and others who were appointed to attend him, and many others of quality who were not appointed and only thought themselves less secure if they should stay behind, marched out of the North Port, attended by his own troop, to the place where the horse and commanded foot waited to receive them, and from thence without any halt marched between the two armies, and by daybreak were at Hanborough, some miles beyond all their quarters. But the king rested not till the afternoon, when he found himself at Burford, and then concluded he was in no danger to be overtaken by any army that was to follow with baggage and a train of artillery ; so that he was content to refresh his men there, and supped himself, yet was not without apprehension that he might be followed by a body of the enemy's horse, and therefore about nine of the clock he continued his march from Burford over the Cotswolds, and by midnight reached Bourton-on-the-Water, where he gave himself and his wearied troops more rest and refreshment.”

The following is taken from a book entitled, “ A True Relation of the Cruel Usage of the Prisoners in Oxford,” written by Edward Wesley, A.M. :—

“ Some persons of quality assert that the king hath lost a great number of men about Oxford, and that his army was in a forlorn condition at Burford, and His Majesty in person constrained with his sword in hand to drive them out of the town and to march away.”



---

The Prince some days later returned to Oxford from Burford, as the following extract from Sir William Dugdale's Diary shows :—

“The king marched to Burford. This day (June 17th, 1644) 4,000 foot left by His Majesty were sent out of Oxford and Abingdon to ye army at Burford, with 15 pieces of cannon.

“June 18th.—Prince Charles and the Earl of Lindsey came from Burford into Oxford.”

The morning after the King left Oxford, the foot marched again through Oxford, as if they meant to go to Abingdon, to continue that amusement which the day before had prevailed with Waller, to send many of his men back, and to delay his own advance, and, likewise, that quarters might be provided for them against their return. The Earl of Essex had that morning, from Bletchington, sent some horse to take a view of Oxford, and to learn what was doing there. And they, seeing the colours standing as they had done two days before, concluded that the King was still there, and as much in their power as ever.

“Waller had earlier intelligence of His Majesty's motion, and sent a good body of horse to follow him and to retard his march till he should come up, and his horse made such haste that they found in Burford some of the straggling soldiers, who, out of weariness or from love of drink, had stayed behind their fellows.

“The Earl of Essex, when he saw the king was got full two days' march before him, and that it was impossible so to overtake him as to bring him into their power, resolved to pursue him no further, but to consult what was else to be done ; and to that purpose called a council of all the principal officers of both armies to attend him at Burford.”

At this Conference it was resolved that Waller should pursue the King, and follow him whithersoever he should go. The King reached Worcester safely, and there very much refreshed his troops, but hearing that Waller had marched from Evesham, he continued his route to Bewdley and Bridgenorth. This made Waller think that Charles intended to go to Shrewsbury and the more northern towns, and so he immediately put himself in a



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and sup there. News came at 10 o'clock at night that Waller was at Newbridge with all his forces, consisting of 10,000, and that 150 horse were on Oxfordshire side come over.

“We marched toward Oxford and lay in the field by the way. Our soldgers hung lighted matches at the mill and bridge neare Islip to cheate Essex, and so fairely left the place, the enemy shooting many times that night at the watches in vayne. We came safe to Oxford that Monday morning, brought all the king's army safe to Oxford, and that day many of our foot and horse went towards Abingdon, with our cannon and carriages, which made Waller haste from Newbridge to Abingdon. At nine of the clock that night the king with all his army lay in the field at Wolvercote, marched without a cannon between Newbridge and Woodstock, and left Witney on the left hand, so to Burford, a long street and one church, where the king's troope refreshed themselves at Mr. William Lenthall's howse in that town, and that night marched to Bourton-super-Aqua.”

Then follow the details of the King's journey to Worcester. The journal afterwards continues :—

“From Broadway the king and his army marched over the Cotswold Downs where Dover's gaines were to Stowe-on-the-Wold—6 myle. Then that night to Burford in co. Oxon—being 7 myles further—where His Majesty lay that night at the ‘George’ Inn in Burford, where we heard that the rebel Essex and his army followed the king when he first left Oxford, and on Thursday, 6th June, lay in this town 2 or 3 nights and then marched into the west to relieve Lyne. Waller came hither too, but only passed through and so to Stow, and after as far as Kidderminster after His Majesty. This night we heard that Essex was then at Salisbury. Waller at [blank] following His Majesty.

“Tuesday, after His Majesty had been at Church and heard the sermon and dyned he marched that night to Witney—5 miles ; 2 miles short of Witney, on the left hand as we came from Burford, stands Minister Lovell, an ancient howse of the Lord Lovell, worth seeing.

So Charles leaves Burford for the second and last time, and after five troublous years expiates his faults on the Scaffold. It remains only in connection with this to notice the following with regard to the visit of the Earl of Essex to the town :—

“The Earl of Essex and his rebels lay in the Church the 6th of June,

---

1644, and used it with the greatest incivility. Amongst the rest, they took down the pennons and flags hanging over Baron Tanfield's Monument *and wore them for Scarfs.*"—*Topogr*, Vol. I., p. 416.

It has always been the custom to state that the destruction wrought during Puritan times in Burford Church, was executed by order of Cromwell, who came at a later period. It has been the fashion to say the same thing about nearly every other mutilated Church in England, but this entry most distinctly shows that he cannot be held responsible for all so far as Burford Church is concerned, and it is very likely indeed that at this time the figures over the porch were decapitated, and the two statues cut down on each side of the parish Altar. It is probable, too, that the beautiful stained windows which the Church formerly possessed were also destroyed.

Eighteen years go by before Burford is honoured with another Royal visit, yet what momentous events have happened during that short period.

The King of England has been condemned to an ignominious death ; the country has for fifteen years of that time been ruled by an Englishman, greater, perhaps, than any the centuries have since seen ; the nation has been prosperous at home and glorious abroad, victorious by land and sea, and the name of the great Protector the terror of every foreign Court. The son of Charles I. has been a fugitive and an exile. Now he is called by a people weary of the strict rule of the Puritans, to the throne of his ancestors. Adversity, however, has not given him strength, nor misfortune taught him discretion, for, although he has only been on the throne three short years, his exchequer, which the great Protector filled by his prudence and economy, has been so emptied by his extravagance, that at the very time he visits Burford he is obliged to sell Dunkirk, acquired from the French at the cost of so much British blood and treasure ; and, worse than all, his Court has

became notorious throughout Europe for vice and licentiousness. Does no thought of the dark and troublous days of his youth pass through his mind as he rides into Burford? Does he remember the June day nineteen years ago, when he, a boy of fourteen, arrived at this same old town in hot haste, flying from the troopers of Sir William Waller? Who can tell? His brother, the Duke of York, is with him. He, too, will ascend the throne, and, trying to force Roman Catholicism on his unwilling subjects will be driven ignominiously from the country, to spend the remaining years of his life as a pensioner on the bounty of a foreign Prince. The following is the account from the Burgesses' Book :—

“ 1663.—Paid for 3 saddles which were presented to His Majesty King Charles the 2nd and His Highness the Duke of York	...	...	...	...	£21	0	0
Paid His Majesty's Footmen	...	...	...	...	0	10	0
Paid for cleansing the street when His Majesty came though the town	...	...	...	...	0	2	0

There are also the following in the Churchwardens' Book, which refer to the visits of this Sovereign :—

1681.—Paid the Ringers on the 17th of March, the time the king came to Burford	...	...	...	...	£1	0	0
1687.—Paid the Ringers when the king came through the town	...	...	...	...	1	0	0

It is likely that on each of these occasions His Majesty's visit was in connection either with the Races held here or at Bibury.

In 1695 Burford was honoured with the last visit from Royalty. This time it was Dutch William who visited the town. He was not on pleasure bent as was the last King, but he was on a tour which was of a particularly business character. In order to understand the reasons for this visit it will be necessary to state the following particulars relating to the events which were taking place at that time. The position of William on the throne was at that time most unsafe. So long as his gentle wife had lived,



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## CHAPTER VII.

# The Priory.

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**U**NTIL the year 1531 monasteries and other religious houses had raised their splendid heads through the length and breadth of the land, and although they were in some instances, no doubt, dens of iniquity, yet with all their evils they had served useful purposes, and had undoubtedly struck their roots deep into English life. As centres of study and literary work, as schools, as lodging houses, or as hospitals, they had been of service to the country. But King Henry VIII. was in want of money, and the edict went forth that 380 of these religious houses whose revenues did not exceed £200 a year should be abolished. A religious house coming within this description had existed at Burford from very early times, as the following extract from Dugdale's *Monasticon Anglican* shows:—

“A small Priorie or Hospital here existed at least as early as 1291, dedicated to St. John the Evangelist. It was valued at £13 6s. 6d., and was granted in the 35th year of Henry VIII. to Edmund Herman.”

The following is from the *Valor Ecclesiasticus* of Henry VIII. :—

“The Hospital or Priory of Burford, Deanery of Witney, Mark Patenson, Prior of this Hospital, hath in lands and tenements, meadows, grass and pastures, rents and services, and other possessions, spiritual and temporal, of the annual value of £16 os. 6d.

Whence an ancient payment to the King of 100th part of 1000 lbs. of meal or honey, conceded by the Clergy, payable every five years	... ..	£1 3 0
Also in payment to the King of rents within the town of Burford for lands of the said Hospital	... ..	0 19 0
And to the Lady Abbess of Godstow for a similar quit rent, per annum	... ..	0 12 0
		<hr/>
		£2 14 0

“Leaving a clear income of £13 6s. 6d.”

This religious house, like others of the time, was probably very beautiful. The Norman had a natural love for architecture, and as he had no chance of displaying this taste on the naked walls of the Castles, which were built for strength and safety in turbulent days, he lavished the utmost resources of his art on the Church and Monastery. In spite, however, of any beauty it may have possessed, the Priory at Burford was condemned, and there is no reason to suppose that the building itself was treated in a less insulting manner than were other religious houses at the Dissolution. The beautiful creations of the architect and sculptor were used, it may be, for the erection of pigsties and stables; the bells it possessed sold or melted down; the glorious old stained glass used, perchance, to light some barn or common building; and the pictures, if any, consigned to the flames. The monks who lived there, although they received a small pension, were ruthlessly turned out of doors, and condemned to wander up and down the country in search of an asylum, while the unfortunate poor of the town and neighbourhood were left without a resting place in their old age, and the young without means of instruction. Little wonder that the Commissioners appointed to enquire into the means of Burford in the reign of Edward VI. should say “that it was needful to have a school there.”

We copy the following from a newspaper dated 1826:—

“Mr. Lenthall has in his possession a ring dug up in the Churchyard south-east corner. It was evidently belonging to a Prior of that House. It had engraven on a shield with a chevron, and the cross of St. John.”



This Priory belonged to the Abbey of Keynsham, and the monks in connection with it were Augustinians.

King Henry VIII. granted the Priory in the 35th year of his reign to Edmund Harman under circumstances dealt with elsewhere. Leland in his *Itinerary* says :—

“ There is a place in Burford called the Priorie. Harman, the King’s Barber, hath now the lands of it.”

He is reported to have built a house on the site of the religious establishment. The estate was then divided between Ann Lee, Duchess of Somerset, and Mr. Lee ; after which it passed to Sir John Fortescue, who sold it to Sir Lawrence Tanfield. This knight built a large and very handsome residence in the Elizabethan style, occupying more than twice the space of the present building. This was the mansion where Lord Falkland was born, and where the several generations of the Lenthalls lived from 1636 to 1808. In this latter year the building was pulled down in order to make room for an edifice more in harmony with the requirements of a family in the 19th century than the old structure, and although an endeavour was made to imitate as far as possible the old building, there can be no doubt on a comparison of the two that the grandeur and beauty of the Elizabethan mansion is but faintly portrayed in its successor.

In 1821 an agreement was made between Robert Hurst, Trustee for Giles Greenaway, Esq., and William John Lenthall, for the sale of Burford Priory to Robert Hurst, as Trustee of Giles Greenaway, for the sum of £50,000, exclusive of the timber, which was to be sold at valuation.

Above the entrance to the house as it now stands are two statues : the one holding a club is thought to represent Hercules, and the other, represented as being covered with hair, is supposed to be Harman or Hairman, the founder of the original mansion. Between these two statues are the Lenthall arms, and above is



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the family crest. When the Elizabethan mansion was pulled down in 1808, the arms and crest were moved from the south side of the house to the place they now occupy.

## THE BUILDING.

We enter the house and find ourselves in a wide passage, and on each side of us are large rooms ; further on is the Hall, lighted by a glass lantern. We ascend the stairs, inlaid at one time, and as we pass we cannot but admire the ornamental ceiling. This staircase was at one time hung with portraits of the Tanfield and Falkland families. The first room we enter is the Ball Room, a large and elegant apartment, with a magnificent ceiling. The places where pictures used to hang can be distinctly seen. The following, taken from the *Gentleman's Magazine*, August, 1799, may be here appropriately quoted :—

“ In a handsome room upstairs are many pictures. At the end hangs one of Speaker Lenthall, in his robes, seated in a chair ; his lady sitting by him. On his right hand stand two sons—the eldest a youth ; the other in petticoats, a feather in his cap. Behind stand two daughters, one of whom is particularly handsome ; and in front is another daughter. On the right hand side of the room hangs the famous picture of Sir Thomas More and his family. The first is Sir John More, the father, in a red gown ; seated on his left is Sir Thomas, in a black gown, his collar on, also seated. On his left stands his son, in black, reading ; and behind the two first stands a lady, who was a ward of the Chancellor, and married to his son. To the left of the son, in front, are the three daughters of Sir Thomas, Margaret, Cecilia and Elizabeth ; the two former are sitting in conversation, the latter standing behind them. On their left are some relations of the family : an elderly man and his wife, seated ; behind them stand two sons, Christopher and Thomas More—the former a man about 30, the latter a youth about 18 ; all dressed in black, and each figure has a book in hand. Over the last group is represented a picture of a lady, the wife of Sir John. Over several of the heads are coats of arms, with ~~the~~ the wife's arms impaled. It is a question whether the last group are not the

family seated at Loxley, near Guildford, in Surrey. Near this hangs a picture of the Great Duke of Tuscany, and Michiavel, his secretary, writing and taking instructions from the Duke. There are several portraits: Oliver Cromwell (behind the door); Sir Kenelm Digby; the Earl of Pembroke, with his staff as Lord Chamberlain; the Earl of Holland; two of King Charles I.; Gondimar, the Spanish Ambassador (over the door); and several other noblemen."

Brewer gives the following as a list of pictures in his time:—

Sir J. More and family, by Holbein, measuring 12 ft. by 8 ft.

King Charles, by Cornelius Jansen.

Queen Henrietta Maria, by Vandyke.

Henry, Prince of Wales, by Jansen.

A Sleeping Beauty, by Correggio.

Venus, by Correggio.

Lady Falkland.

Lucius, Lord Falkland.

Moses striking the Rock, by Bassano.

Many of these pictures belonged to Charles I., and were purchased by the Speaker after the execution of that monarch. Dr. Meyrick writes in 1826 of the room and the pictures:—

"The ceiling of plaster Paris with its pendants in the Drawing Room is probably one of the latest specimens of that kind of work. In this room is a good copy (called the original) of Holbein's picture of the More family, and a very interesting one of Speaker Lenthall, whose gloves and walking stick hang beneath. The whole length of Charles and Henrietta Maria are extremely good, but I don't think by Vandyke, and, if so, there are none here of that artist's work—probably they are by Myton; and here is also a good half-length of Charles. Over the landing place is a good half-length of the Duke of Norfolk in the time of Charles II., perhaps by Lely. The rest is but so and so.

"In the Drawing Room is a very good portrait of Sir Francis Drake, wearing a gorget; and an excellent one of Sir John Lenthall. There is a whole length of Baron Tanfield."

Extract of a letter from the Earl of Harcourt to Mr. Gough, December 31st, 1783:—

"Had it been consistent with the plan of the *Britannica* to mention pictures or other curiosities contained in great houses, I should have added a

word concerning the famous picture of Sir Thomas More's family (tho' not by Holbein) at Mr. Lenthall's, at Burford, where there are many other valuable portraits."

We notice in this room a large, but not very handsome, mantel, on which are the Lenthall arms. At the further end of the room is a doorway leading to a terrace, by which the Chapel used to be reached—it is a matter of some difficulty now, on account of its ruinous state. Over this entrance to the Chapel we notice a shield supporting the arms of England and France. Immediately inside this entrance is a ruined gallery, where the family doubtless sat. The Chapel itself is built in the style known as late English Renaissance. If we wish to inspect the interior we must descend to the ground floor, and gain entrance through the garden, noticing on our way that the angle of the terrace forms the background of Waller's celebrated picture, "The Empty Saddle." At the further end of the Chapel is the altar, which, be it noticed, faced the south, and on each side are written on stone tablets the ten commandments; these now present a most picturesque appearance, as they are almost covered with ivy. Two of the windows are of the shape known as Catherine wheel, and the other two are Perpendicular. There is a niche on the west side, built probably to receive a statue, but it appears never to have been used for this purpose. Immediately over the entrance to the Chapel are two representations of angels, and on the rests which support them is the following :—

"*Exue calceos, nam terra est sancta.—Exod. iii. 5.*"

"*Servabimur, Quasi per ignem.—I Cor. iii. 15.*"

Near these figures is a bush in stone, from which forks of fire are represented as issuing. The ceiling, which was full of stucco work—one part representing the Adoration of the Shepherds, with *Gloria Patri in excelsis, &c.*; another part representing Abraham



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cellar for worship. It is sad to break up this local and romantic tradition, but Truth compels us to state that the passage referred to was merely the remains of a tunnel erected here, so that the Lenthall family might reach the copse above from the adjoining meadow without the inconvenience of crossing the coach road. On the highest ground of this copse is a remarkable fine natural terrace ; in order to appreciate thoroughly the natural advantages of which, it is essential that a very hot day in summer should be chosen, when the trees above completely shelter the pedestrian and almost wholly shut out the blue sky.

Across the valley and on the opposite hill we can see a large handsome manor house, where the Bartholomews—so many of whom are buried in the aisle of the Church called after them—used to live.

The extensive gardens are at this time almost a wilderness. Mr. John Prior was murdered in a summer-house in these gardens. His remains were buried in the Church as the following inscription (which may be seen in Leggare's Chapel) shows :—

“ Here lyeth the body of  
John Prior, Gent ; who was  
murdered and found hidden  
in the Priory garden in this  
parish, the 3rd day of April,  
Anno Domini 1697 : and was  
Buried the 6th day of the same  
month, in the 67th year of his age.”

The following extracts from different newspapers of the time tell us more of the details of this murder :—

“ We have advice from Burford, in Oxfordshire, that one, Mr. P., a very peaceable gentleman of that town, was on Saturday last sent for by his next neighbour, Mr. H., and were afterwards seen to walk in Mr. H.'s garden, and sometime afterwards Mr. H. came in and called for his boots, but t'was observed he did not put them on, only rode out a little way to blind (as he

supposed) all suspicion, for soon after Mr. P. was found murdered in the said garden where they were both seen walking together, having several barbarous wounds in his body, which the prisoner's sword was found exactly to fit, and was very bloody, so that upon good grounds he was committed to Oxford gaol."—*Protestant Mercury*, April 2nd to 7th, 1697.

"There is also an account from Burford, in Oxfordshire, that one neighbour, who sent for another, and walked with him in his garden, was observed sometime after to call for his boots and rode out a little way, but the person he sent for being found murdered in the said garden by several wounds, he was thereupon committed to Oxford gaol."—*Flying Post ; or, The Postmaster*, April 6th to 8th, 1697.

"The Scotch Earl of Abercorn, who married a rich widow in Oxfordshire, has lately killed one Mr. Prior, very basely."—*Post Boy*, April 10th to 13th, 1697.

"Oxford, July 19th.—The first day of the Assizes here, the Right Hon. Lord Wharton, Lord Lieutenant of this county (in the room of the Earl of Abingdon, who is removed) came to this city, and was met by the High Sheriff and most of the gentlemen of the county, and we hear his Lordship has settled his militia of officers to satisfaction. The next day the Earl of Abingdon came to town, and was met by almost all the officers of the colleges and abundance of townsmen to the number of 400 or 500. The tryall of my Lord Abercorn drew down hither his Grace the Duke of Norfolk and the Earl of Arran. The same lasted seven hours ; it being for the murder of one Mr. Prior, at Burford. His Lordship was acquitted. Sir John Walter was foreman of the jury."—*Post Boy*, July 20th to 22nd, 1697.

John Prior was the Speaker's (Lenthall) faithful servant, and one of the trustees appointed by the Speaker in his will 1662. Lord Abercorn married his own cousin, the widow of the Speaker's grandson, William Lenthall. Perhaps the fidelity of Mr. Prior in the execution of his trust was the cause of his losing his life ; he having looked after the children of the first husband, which did not, in all probability, accord with the designs of the Earl. This was one supposition of the reason of Mr. Prior being murdered. Another supposition was that John Prior had advanced sums of money to his master, and as a surety of repayment Mr. Lenthall



had remitted the tithes to him ; some of the family supposed he had obtained them by unfair means, and this was the cause of his being murdered. In 1780 some of the descendants of this Mr. John Prior were living at Burford, for their names are mentioned as being Burgesses of the town.

### GETTING A PRIZE.

Mr. Lenthall, a descendant of the Speaker, had in his service a butler, who surprised him one morning by stating that he had had the good fortune to win £3,000 in a lottery. He then further stated that he had long wished to live up to the style of a gentleman possessing about £3,000 per annum, and he wished to know if Mr. Lenthall would take him back into his service should his money be exhausted in the twelve months. "That is a promise I may safely make, John," said Mr. Lenthall, who did not imagine, of course, that any man who had lived up to the style of £3,000 a year would ever wish to be employed again as a servant. However, he was mistaken, for at the end of the year John had spent all the money, except a little which he had employed in purchasing an annuity, and according to promise was taken into Mr. Lenthall's service again, in which he continued many years.

### LORD FALKLAND.

Lucius Cary, Viscount Falkland, was born at the Priory at Burford in 1610. His father, Henry Cary, Viscount Falkland, had married Elizabeth, only daughter of Sir Lawrence Tanfield, Chief Baron of the Court of Exchequer. This Judge was a man of irascible temper, who altogether disapproved of the match ; so much, indeed, that he passed over his daughter and son-in-law in his will, and left the estate at Burford, together with one at Great Tew, to his grandson, the subject of this sketch.



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The father, Henry Cary, was appointed Lord Deputy of Ireland in 1622, and took his son with him to that country, entered his name on the books of Trinity College, Dublin, and here young Lucius Cary studied for some time; but when his father was recalled he finished his education at Oxford, or, as some say, Trinity College, Cambridge. He spent his youth in study, yet this part of his life did not pass without irregularities. These were, probably, for that age, not of a very flagrant nature, but whatever they were, they terminated when he married the sister of his great friend Sir Charles Morrison, a lady of small fortune, but whom he passionately loved. Lord Falkland was very displeased at his son's marriage, for he had wished him to make some wealthier connection. He had endeavoured to reason him out of his project at first, but finding this of no avail, told him that he knew he could not punish him by disinheriting him as he already possessed two estates, but that if the marriage took place he would never speak to him or his wife. Lucius Cary was passionately attached to his father, but nothing could shake him from his purpose of marrying the woman of his choice. As a proof of his filial affection, he actually had a deed drawn up in which he resigned his estates of Burford and Great Tew to his father. Of course his wish was indignantly refused by the angry Lord. He seems to have resided principally at his seat at Burford, and although he was appointed a Gentleman of the Bedchamber to Charles I., he appears to have spent but little time at Court. Here, at Burford, he gathered his 'court of intellect. Literary men from all parts, but especially from Oxford and Cambridge, visited the Priory, and there, under its shady trees and in the beautiful mansion, rare old Ben Jonson, Cowley, Suckling and a host of other notable literary men might be seen with their host (a man, it is said, of most insignificant appearance, with blackish and *rather* shaggy hair, and eyes black and quick) discussing questions

on theology, morals and literature with the utmost freedom. So free was the style of living that any friend of the host might come or go as he pleased. Here it was that Chillingworth composed his celebrated book against Popery. In fact, the larger the number of *literati* Lord Falkland brought round his table the happier he seems to have been—the very atmosphere of the place must have been intellectual. One of this Lord's favourite sayings was, "That he pitied unlearned gentlemen upon a rainy day."

Suckling says of him at this time :—

" He was of late so gone with Divinity  
That he had almost forgot his Poetry,  
Though to say the truth (and Apollo did know it)  
He might have been both his Priest and his Poet."

Burford Priory was sold about 1636 to the Lenthall family. Wood says in 1634 or thereabouts, but we gather from the Burgesses' Account Book that the quit rents were paid every year to Lord Falkland till 1636. In this year they were paid to Lord Falkland and Mr. Lenthall, and after that time to Mr. Lenthall alone.

The Falkland peerage being Scotch he was eligible for a seat in the House of Commons, and offering himself for the Isle of Wight, was chosen Member of that constituency in 1640. When the strife broke out between the King and Parliament he at first sided with the Parliament, but he appears to have doubted the sincerity of the motives of the Parliamentarians, and after a short time went over to the side of the King. He was appointed the King's Secretary of State, and was with the King at Edgehill and at the siege of Gloucester. He was with the King, too, when he was shut up in the City of Oxford. The following story is told with regard to King Charles and Lord Falkland whilst they were besieged in this city. The King to divert himself from the sad news which was continually coming to him respecting his prospects, paid a visit to the Bodleian Library, and was shown

a *Virgil* beautifully printed and as splendidly bound. At that time *Sortes Virgilianæ* were looked upon as a kind of Augury; the idea being to pick up a *Virgil* carelessly, and the first passage lit upon might be taken as a prophecy of what should be the future of the particular reader. Lord Falkland proposed that the King should try his fortune, which the Sovereign immediately did. The following passage taken from Dryden's translation in Book X. of the *Æneid* was the one the King opened the book at:—

“ Yet, let a race untamed, and haughty foes,  
 His peaceful entrance with dire arms oppose,  
 Oppressed with numbers in the unequal field,  
 His men discouraged, and himself expelled ;  
 Let him for succour sue from place to place,  
 Torn from his subjects' and his son's embrace.  
 First let him see his friends in battle slain,  
 And their untimely fate lament in vain ;  
 And when at length the cruel war shall cease,  
 On hard conditions may he buy his peace ;  
 Nor let him then enjoy supreme command,  
 But fall untimely by some hostile hand,  
 And lie unburied in the barren sand.”

No wonder King Charles was moved, and Lord Falkland in order, as he thought, to show the worthlessness of the proceeding suggested that he too should try his fortune, hoping that he might fall on some passage which could have no relation to his case. But the place Falkland lit upon was yet more suited to his destiny, being as follows:—

“ O, Pallas ! thou hast failed thy plighted word  
 To fight with caution, not to tempt the sword ;  
 I warned thee in vain, for well I knew  
 What perils youthful ardour would pursue,  
 That boiling blood would carry thee too far ;  
 Young as thou wert in dangers, raw in war !  
 Oh, curst essay in arms, disastrous doom,  
 Prelude of bloody fields and fights to come !”—*Book II.*



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any certainty. There is the following entry in the Register of Baptisms :—

“ 1626.—William, the son of Mr. William Lenthall, baptised January 8th.”

This entry of course refers to the baptism of a son of the Speaker.

In an Act of Parliament, dated 1629, relating to an enquiry into certain affairs connected with the town of Burford, he is spoken of as Mr. William Lenthall, of Burford. It has been already stated that he purchased the Priory of Lord Falkland in 1636. This was not given him by the Parliament, as the author of the *Mystery of the Good Old Cause* asserts, but there is every reason to believe that the estate was bought under an assumed name—the supposition being that Lord Falkland knew that Lenthall had a desire for the estate, and he would ask from him a higher price than from an ordinary individual, while Speaker Lenthall, whose avaricious desires were always plainly discernable, would desire to purchase at the lowest possible price.

Lenthall was first elected Member for Woodstock in 1639, at the very time that the struggle between the King and the Parliament began to assume a most serious appearance. A new Parliament had been elected, and the election had run in favour of the popular party. Lenthall, although a lawyer of some reputation, was quite a novice in Parliamentary matters, and his election as Speaker by the party opposed to the King created some astonishment. He does not appear to have made a very favourable impression as Speaker (being regarded as rather mild and timorous) till the King took the ill-advised step of trying to arrest five Members of the House of Commons who had been his most persistent opponents. On this occasion Lenthall acted with great courage and wisdom. The King approached the House with his usual retinue, and as he walked up the floor the Members stood up to receive him. Speaker Lenthall quitted the Chair,

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which the King immediately occupied. He made a short speech in which he demanded the five Members, and asked the Speaker, who was standing below, if any of the five were in the House. Then it was that Lenthall, falling on one knee, made the following answer, which is so often quoted now in debates respecting the jurisdiction of the Speaker :—

“I have, Sir, neither eyes to see, nor tongue to speak, in this place, but as the House is pleased to direct me, whose servant I am ; and I humbly ask pardon that I cannot give any other answer to what your Majesty is pleased to demand of me.”

The King soon found out that the birds had flown, and left the Chamber, some of the indignant Members shouting, “Privilege, privilege.”

Things continued to prosper with the Speaker, and he seems to have been remarkably successful in his efforts to obtain money. He became Master of the Rolls in 1643 (worth £3,000 per annum) ; one of the Commissioners of the Great Seal, 1646 (worth £1,500 per annum) ; Chamberlain of the City of Chester (a place of profit and honour) ; and Chancellor of the Duchy of Lancaster (worth £1,000 per annum) and, as a writer has quaintly remarked, “any thing else he desired.” Besides the offices mentioned above he had £2,000 per annum as Speaker.

In 1648 Lenthall gave his casting vote against the proposal in the House that negotiations should proceed with the King in the Isle of Wight. Lenthall continued Speaker of the Long Parliament till 1653, when the career of that body was brought to an unexpected close. This Parliament did not, it was stated, represent the feeling of the nation, and the Members had been requested to resign by Cromwell and others. The resignation of their seats by the Members was the only legal way in which a dissolution could be brought about, as there was no Sovereign to order a compulsory dissolution. It was soon, however, apparent



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that the Members had no intention whatever of resigning. If, however, they thought their position a secure one they suffered a rude awakening, for on a momentous day in the History of England the Protector with 300 musketeers went down to the House. A debate was proceeding relating to the payment of officers in the Army, when the terrible figure of Cromwell entered the Chamber, saying, "I have come to do a thing which I have prayed God day and night with tears that it might not be necessary for me to do." He listened to the debate for a time, then suddenly said, "Now is the time I must do it," stamped with his foot, and the musketeers poured in. Lenthall expressed his determination not to leave the Chair till forced. "Sir, I will lend you a hand," said Harrison, and Lenthall with the other Members was forced to go, with the words, "Make way for honest men," ringing in their ears. Cromwell at the same time appears to have had a very sincere respect for Lenthall, as in the following year he became Speaker of the Parliament then sitting. He was the Speaker, too, of the Parliament which sat during the Protectorate of Richard Cromwell, and in his capacity as Speaker welcomed General Monk when he came with his army to put an end to the uncertainty relating to the government of the country.

After the honourable part Lenthall had taken in the formation of the Commonwealth, it seems strange that he should subscribe £3,000 towards the expenses of the Restoration. It may have been, of course, that Lenthall honestly recognised that a monarchy was again essential to the nation, and certainly General Monk asserted that the Restoration could not have been brought about without his help; but at the time the money was looked upon as the price paid for the purchase of his own safety. He was exiled, as were most of the leaders of the Republican movement, but the sentence was quickly recalled, and Lenthall appears to have settled down to live his remaining days in peace at the Priory.



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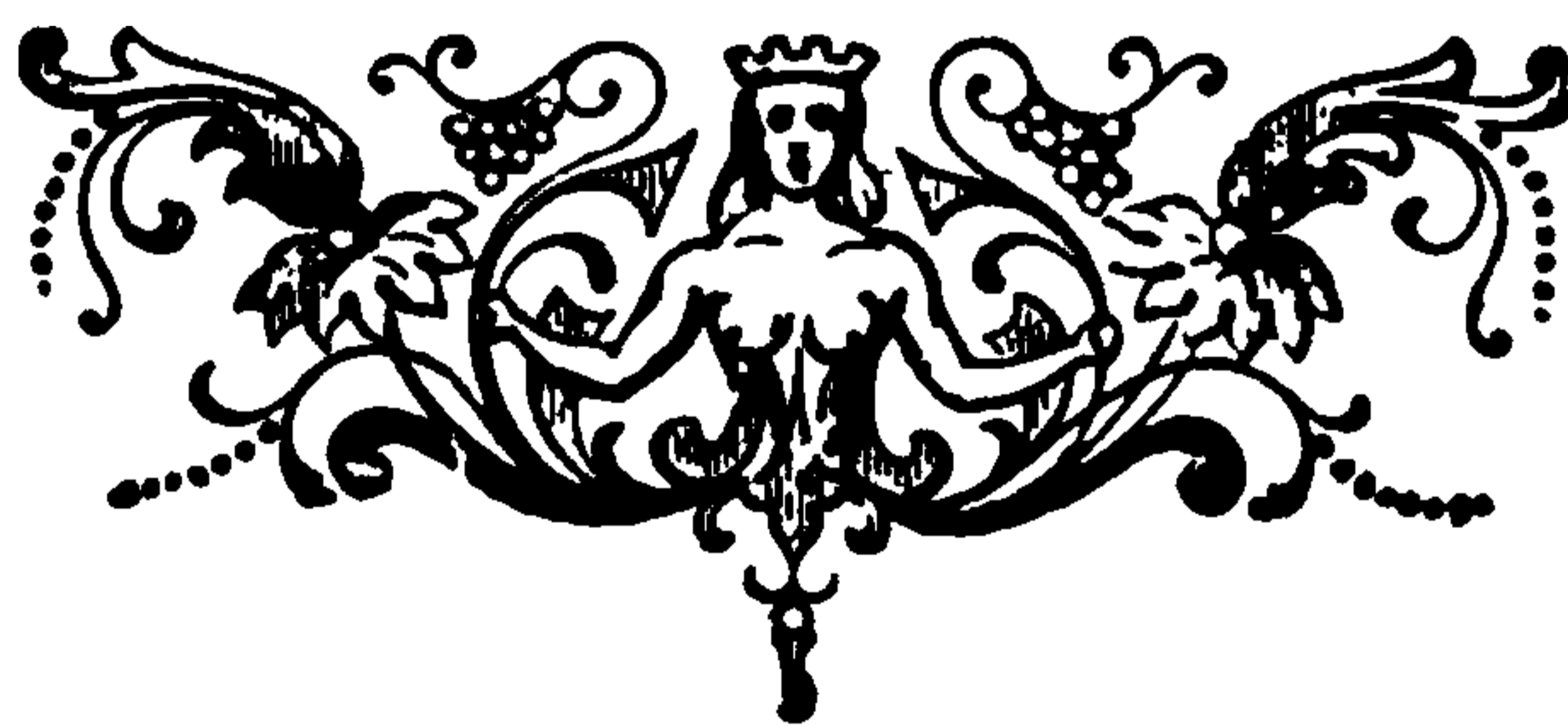
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He acknowledges to have been plentifully blessed with worldly goods :

“ Given unto me by my dear God that made heaven and earth, and hath provided for me a place not made with hands, but eternally in the heavens ; yet that it may be manifest to the world how injuriously to my prejudice false rumours and lying lips have advanced my temporal estate, I shall truly manifest the same to the world by the gifts and bequests hereafter to be made.”

Speaker Lenthall died at Burford Priory in 1662, and was buried under Pynnock's Aisle in the Parish Church.



## CHAPTER VIII.

# Grammar School.

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**T**HE Grammar School at Burford was founded by Simon Wisdom in 1571, as appears from an indenture of that date made between Simon Wisdom and 16 other inhabitants of the town :—

“ That the said Simon Wisdom considering the great number of youth and children that may be from time to time in the said town of Burford, their parents unable to keep them at School, by which means they have spent their time idly ; but that they might the better know their duty, did of his own free will give grant and enfeeoff to John Haines and other feeoffees in trust certain Lands and Tenements for the erection and maintenance of a Free School.

“ Principal Constitutions of the said School :—

“ A chest shall be made with three locks to put in all money, plate, deeds and writing, &c., which shall be given to the said Free School.

“ The Schoolmaster to be elected by those who have given anything to the same, the Alderman, two Bailiffs and four senior Burgesses. The Schoolwarden, Alderman and Steward to compound with the Schoolmaster how many Scholars he should teach according to his stipend, so that they don't exceed the number of 40. The Schoolmaster to appoint some of his Scholars to instruct such as don't learn the Accidence till a salary can be given to maintain an Usher ; and if they think his living not sufficient, to permit him to take other Scholars, provided that such Master shall be but from year to year and on his good behaviour. The Founder or his heirs to elect four Scholars, who shall pay 4d. a piece to the Warden for entering their names in a book. The Schoolmaster to take in no Scholars without the consent of the Schoolwardens, who are to require their names, and give an account of them at the Church once a year, and what they have received of them. Every Scholar to pay 4d.

entrance fee, and 2d. a quarter. Every one that comes out of the Country to pay 12d. entrance, and 6d. a quarter, except benefactors, and they to pay 4d. entrance, and 2d. a quarter. The Scholars to go to School at 6 o'clock in the summer, and 7 in winter, and stay till 11 o'clock, and return from dinner at 1 o'clock in winter, and stay till 6 o'clock in summer, and 4 o'clock in winter, and go to Church with their Master ; and, if there are no prayers, to sing psalms and to read a chapter in the School.

“ Schoolmaster every Sunday to appoint his Scholars to come to his house by 8 of the clock in the morning to say prayers and to go with the Master to Church. The Master four times a year to exhort the scholars to give thanks to God and recite the names of all the Founders and Benefactors, whose names to be written in a Table to be put up in the School House, and then sing a psalm and depart from the School.”

Simon Wisdom appears to have left the privilege of being Visitor to each of his successive heirs. His descendants seem to have exercised this privilege till 1743, when, after a law suit between the Corporation and Robert Wisdom of Shipton, it was decided that that gentleman was not the rightful heir of the Founder. After this the Corporation enjoyed the privilege of visiting the School. The Schoolmaster till a comparatively recent date was elected from year to year.

When the Rev. Richard Griffiths was Master of the School, a Commission was appointed to make enquiries, because it was alleged that he had not fulfilled his duties in keeping an Usher ; and because it was proved that he had grossly abused the Charity he was condemned to pay £30 to the petitioners for the cost of the petition.

Very little of the School House built by Simon Wisdom now remains, but the original building was probably very handsome. Camden, writing in 1789, says :—

“ At the entrance to the Churchyard are some ancient Almshouses, and the Vicarage house opposite to them, rebuilt by Simon Wisdom, Alderman here 1579, shows marks of still greater antiquity.”

It is likely that Camden made a mistake, and meant Grammar



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School instead of Vicarage. What little remains of this old building fully justifies Camden's remarks, but very great changes have been made. At one time the house looked out free and open to the Green, but it is now separated from it by a high wall. It is possible that a part of the original structure was removed in 1803.

The following entry in the Burgesses' Book seems to imply that some restoration was intended :—

“Easter Meeting of Corporation,  
“‘King's Armes,’ 1803.

“It having been taken into consideration the delapidated state of the School House, the Bailiffs and Burgesses have come to a Resolution to promote a subscription in the town and neighbourhood for re-building the same, and propose out of the monies in the hands of the Chamberlain to advance £100.”

However this may have been, in 1868 a new School House was built, which necessitated the almost entire removal of the old house, and it cannot be said that comfort was sacrificed for a picturesque appearance. Immediately above the furthest window to the east is a stone with the following inscription :—

“All laude and praise be to God  
A<sup>o</sup> R. Regia de Elizabeth xxi.,  
Symon Wysdom, Alder-  
man of Burford, reedyfied  
and buylded this house,  
A<sup>o</sup> Do<sup>l</sup> 1579.”

This stone did not occupy its present position originally. It was taken from the Wisdom Almshouse by the Rev. Francis Knollis, at that time Vicar. After his death it was found at the Vicarage, and was placed where it now is.

In 1876 the whole constitution of the School was changed, and a new scheme drawn up by the Charity Commissioners. The following are the particulars of this scheme :—

“The management of the School is vested in Eleven Governors. One *ex-officio*, the Vicar for the time; one elected by the Burford School Board;

two by the Board of Guardians for the Witney Poor Law Union ; two by the Vestry of the parish of Burford ; five Co-optative Governors.

“The Subjects of Instruction are : Reading, Writing and Arithmetic ; Geography and History ; English Grammar, Composition and Mathematics ; Latin, French or German ; Natural Science. Greek may be taught at an additional fee of not less than £3 a year for each boy. The parent of any boy may claim his exemption from attending prayers or from any lesson on a religious subject to which the parent objects. The course of instruction shall proceed according to the classification and arrangements of the Head Master, in whose hands also is placed the discipline, &c., of the School. Subject to certain conditions, the School is open to all boys of good character residing in or near Burford, or boarding with the Head or Assistant Masters.

“A tuition fee of not less than £4, or more than £8 a year, must be paid by all boys attending the School. In addition to the tuition fee, the payment for boarders must not exceed £40 a year. The tuition fee, which is payable in advance, is now fixed at £6 a year. No boy can remain in the School after the age of 17 years except by permission of the Governors.”

Within the last year an enlargement of accommodation has taken place by the erection of new class rooms and dormitories. It may be added that the School is in a very efficient state, and supplies without doubt a real want in the town and neighbourhood.

### NAMES OF SCHOOLMASTERS.

Thomas North.	1802.	Thomas Francis.
Edward Davys.	1804.	Rev. A. Robertson.
Rev. Christopher Glynne.	1827.	Davis.
John Thorpe.		Young.
Robert Dean.	1863.	G. W. Brown.
Thomas Jones.	1869.	Rev. H. D. Moore, B.A., Oxon.
James Yardley.	1873.	John Thomas, B.A., T.C.D.
1646. Thomas Beane.	1880.	Rev. F. M. Crapper, M.A., Oxon.
1647. John Cudworth.	1883.	Ernest J. Allen, B.A., Oxon.
1656. John Martin.	1885.	E. J. Piggott, M.A., Linc. Coll., Oxon. ; LL.B., T.C.D.
1687. Thomas James.		
1718. Rev. Richard Griffiths.		



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EMINENT MEN  
EDUCATED AT BURFORD GRAMMAR SCHOOL.

DOCTOR PETER HEYLIN.

Peter Heylin was born at Burford November 29th, 1599. He was descended from an ancient Montgomeryshire family living at Pentrie Heylyn, in that county. The Headmasters during the time he was a pupil at Burford Grammar School were Mr. Thomas North and Mr. Edward Davys. He early showed marks of that genius which distinguished him so much in after years. We are told that as a boy he was remarkable for his poetic effusions. In 1613 he entered his name on the book of Hertford Hall, Oxford, and took his degree in 1617. He was ordained in 1623, and in 1628 went as Chaplain to the Earl of Danby, who was Governor of the Isle of Guernsey. He was soon appointed a Court Chaplain, and in the eventful struggle of King and Archbishop Laud with the Puritans, Heylin played an important part, and used all means in his power to further the interests of the High Church party. He appears, too, to have been the instrument through whom the King obtained a large sum of money from Convocation, after it had been refused by the Parliament. No wonder a Prebendship at Westminster and the rich living of Houghton-le-Spring (which he exchanged for the more convenient living of Alresford) were conferred on the lucky Chaplain. Heylin was the intimate friend of Laud, and supported his religious views with that vigour, tenacity and bitterness, which were characteristic of the man. When the Civil War broke out he ranged himself on the side of the King, and at Oxford, during a part of the strife, conducted a paper called *Mercurius Aulicus*. This paper was distinguished from other prints of the day alike for its bitterness and its ability



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conceited and pragmatical ; an excellent historian and splendid preacher. He had a tenacious memory to a miracle, incredible patience in study, in which he persisted till his eyes failed him. He was a bold and undaunted man among his friends and foes (though of very mean port and presence), and a great upholder of the Church and of Royalty."

He died on Ascension Day, May 8th, 1662, and was buried in St. Peter's Church, Westminster.

#### MARCHMONT NEEDHAM.

Marchmont Needham was the son of March. Needham, by Margery his wife, daughter of John Collier, host of the "George" Inn—at that time a very important hostelry in Burford. He was born at the "George" in August, and baptised on the 21st, as the following entry from the Register of Baptisms in Burford Church shows :—

"1620.—Baptismes. Marchmont, the sonn of March. Needam, 21 Aug."

His father died the year after his birth, and his mother then married the Rev. Christopher Glynne, Vicar of Burford and Master of the Free School (some little account of whom may be seen in Ecclesiastical Burford). Marchmont received his early education under his step-father, but when he was only 14 years of age he went to All Souls' College, Oxford, where he stopped till he had taken his degree in 1637. He then appears to have been an Assistant Master in Merchant Taylors' School ; but this was to him by no means congenial employment, and he did not remain there long, but became an under-writer in Gray's Inn. Whilst in this situation he appears to have augmented his income by writing to various papers, not according to his conviction, but to please the popular taste. It may be stated at once that this was a peculiarity in the character of Marchmont. He had the most accommodating conscience imaginable. Did popular feeling seem to be running on the side of the Royalists, who so ready as Marchmont to write glowing articles on the Divine Right of Kings? Did popular

feeling run the other way, who so ready as Marchmont to write earnest articles on the right of people to govern themselves? He at first ranged himself with the Parliament because there seemed a greater chance of emolument on this side—and an important man he soon became. The greatest value was attached to his writings, and Captain Needham, as he began to be called, was soon a force on the popular side. He at this time edited a paper called *Mercurius Britannicus*, which was indeed no half-way print, but altogether on the side of the Parliament, and in which week by week Charles and his Cavaliers were held up to scorn and reproach. He was soon imprisoned for his libellous remarks on the King contained in this paper. When he came out of prison he considered he had been affronted by some of the Parliamentary party, and with the greatest ease he at once left that side, turned his coat, got a courtier to introduce him to His Majesty's presence, knelt before the King, kissed his hand, was of course promised forgiveness for all the unkind things he had written, and forthwith became a most excellent and respectable Royalist. But Marchmont could not afford to be idle, so a new paper was started—this time *Mercurius Pragmaticus*—and there can be no doubt that his opinions since his introduction to royalty had undergone a change of the most radical kind, though perhaps some people will marvel at the short space of time in which this was effected. The following verses with which he used to commence each number of the *Pragmaticus* shows how great this change :—

“ A Sect and Jesuit joined in hand  
 First taught the world to say—  
 That Subjects ought to have command  
 And Princes to obey.

“ These both agreed to have no king,  
 The Scotchman he went further,  
 No Bishop—'tis a godly thing  
 States to reform by murder.

“Then th’ Independent, meek and sly,  
 Most lowly lies at lurch,  
 And so to put poor Jockie by  
 Resolves to have no Church.

“The King’s dethroned! The Subjects bleed!  
 The Church hath no abode.  
 Let us conclude they’re all agreed  
 That sure there is *no God*.”

Throughout this paper he held up the popular side to ridicule and contempt by his satire. But a swift Nemesis was on his path. The Parliamentarians were winning all along the line, and soon Marchmont determined that London was no longer a safe place to live in. He sought therefore an asylum with a fellow townsman, and one he had probably known at Burford, Dr. Peter Heylin, who was then living at Minster Lovell. This availed him little, however, as he was discovered and cast into prison. It seemed probable that he would lose his life for his duplicity, but he was saved by Mr. William Lenthall, who had known him from a boy, and Mr. John Bradshaw, the man who afterwards sentenced “Charles Stuart, King of England,” to death. Not only were they successful in getting him out of prison, but Marchmont being still open to conviction, they managed between them to persuade him to take up his pen for “the Independent meek and sly,” and he continued to do so during the Commonwealth in another *Mercurius*, not *Britannicus* or *Pragmaticus*, but *Politicus*. This paper was of course suppressed at the Restoration, and it might be imagined that Needham would find it a difficult matter this time to escape. But his good fortune did not desert him, and having bribed a courtier he obtained a pardon under the Great Seal. He thenceforward practised physic, for which it should be mentioned he had qualified himself years before, and enjoyed a large practice



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## THE EARL OF ROCHESTER.

John Wilmot, Earl of Rochester, was the son of Henry, Earl of Rochester, better known as Lord Wilmot, and who is so frequently mentioned by Clarendon in his History. John Wilmot was born at Ditchley, in Oxfordshire, April 10th, 1648, and received his early education at the Grammar School, Burford. He afterwards went to Wadham College, Oxford, and in due course took his degree. He then travelled in France and Italy. During the early part of his career he seems to have been fond of study, and to have turned it to such good account that Wood considered him to be the most learned noble of his time. His accomplishments made him welcome at the Court of Charles II., and he was at an early age appointed a Gentleman of the Bed Chamber. Thenceforward he seems to have given himself up to pursue a life of riot and debauchery, and he soon became famous in these respects, even at a Court where licentiousness was notorious. He, however, quitted the Court after a time to take part in two Naval Expeditions, in which he distinguished himself by his personal courage. In the latter of these expeditions, it is said that in the heat of an engagement the captain of the ship could get no man but Wilmot to carry a message to one of the other ships. This he did amid a storm of shot and shell. It is sad to add that he lost his character for courage afterwards—no doubt when the demon Drink had done its work—by refusing to meet the Earl of Musgrave in a duel. He returned to Court and resumed his old life. He told Dr. Burnet that for five years together he was perpetually drunk; not, indeed, all that time under the visible effects of liquor, but never so cool as to be complete master of himself. Love of pleasure and propensity to mirth seem to have been his two ruling passions. The one immersed him in sensuality; the other led him to many odd

frolics and adventures, which he often pursued at the hazard of his life. Once, it is said, he disguised himself so that his nearest friends could not have known him, and setting up in Tower Street for an Italian mountebank, he there practised physic for several weeks. At other times he would metamorphose himself into a porter or a beggar, in order to pursue some low amour. At length, by a constant indulgence in sensuality, he entirely wore out an excellent constitution before he had completed his thirtieth year. He was attended on his death-bed by Dr. Burnet, who has given us an account of his life, and who says he died a Christian and a most sincere penitent. He expired July 26th, 1680, and was interred near his father in Spelsbury Church, Oxon. His books are well known, the most famous being a poem, "Upon Nothing." Walpole says "they have more obscenity than wit, more wit than poetry, more poetry than politeness." Yet his lyrics are pretty, full of ingenious fancy and musical rhythm. But if the larger part of the works of Rochester are such as to preclude his being remembered by posterity, he will not be forgotten for his description of "the Merry Monarch, scandalous and poor," and for his punning epitaph given as an impromptu during lifetime :—

" Here lies our Sovereign Lord the King,  
Whose word no man relies on ;  
Who never said a foolish thing,  
And never did a wise one."

### CHARLES JENKINSON

was born at Walcott, Oxon., in 1727. He received the first rudiments of his education at Burford Grammar School, passing afterwards to Charterhouse, and finishing his education at University College, Oxford, where he took his degree in 1752. In 1761 he entered Parliament as Member for Cockermouth. His progress was rapid, and Grenville soon appointed him an



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Under-Secretary of State, while later, in the Grafton administration, he was made one of the Lords of the Admiralty. In 1772 he was appointed a Vice-Treasurer of Ireland, and in Lord North's administration he occupied the important post of Secretary of War. On the dissolution of that administration he joined that portion of it which supported Pitt, and became President of the Board of Trade. In 1786 he was nominated Chancellor of the Duchy of Lancaster, and held this important post till 1803. In 1781 he was raised to the Peerage with the title of Baron Hawkesbury, and in 1796 he was created Lord Liverpool. He received a large share of political reward, and at his death held the sinecures of Collector of Customs for the Port of London and Clerk of the Pells in Ireland. He is said to have enjoyed particularly the confidence of George III., and, indeed, was supposed to be that monarch's secret political adviser. He was exceedingly well acquainted with the law of nations and the principles and details of commerce. To these acquirements were united great prudence, so that the Earl of Liverpool was regarded a very able coadjutor in all the administrations in which he served. His Lordship was married first, in 1769, to Miss Amelia Watts, daughter of the Governor of Fort William in Bengal, and secondly to Catherine, daughter of Sir Cecil Bishop, Bart. His son, the second Earl Liverpool, became Premier in 1812, and guided the Ship of State for many years. His daughter was married to Viscount Grimstone. He died December 17th, 1808. Lord Liverpool was the author of the following works:—"A Collection of all Treaties of Peace, Alliance, and Commerce between Great Britain and other Powers, from the Treaty of Munster in 1648, to the Treaties signed at Paris, 1783;" "A Treatise on the Coins of England in a Letter to the King;" "A Dissertation on the Establishment of a National and Constitutional Force in England, independent of a Standing Army."



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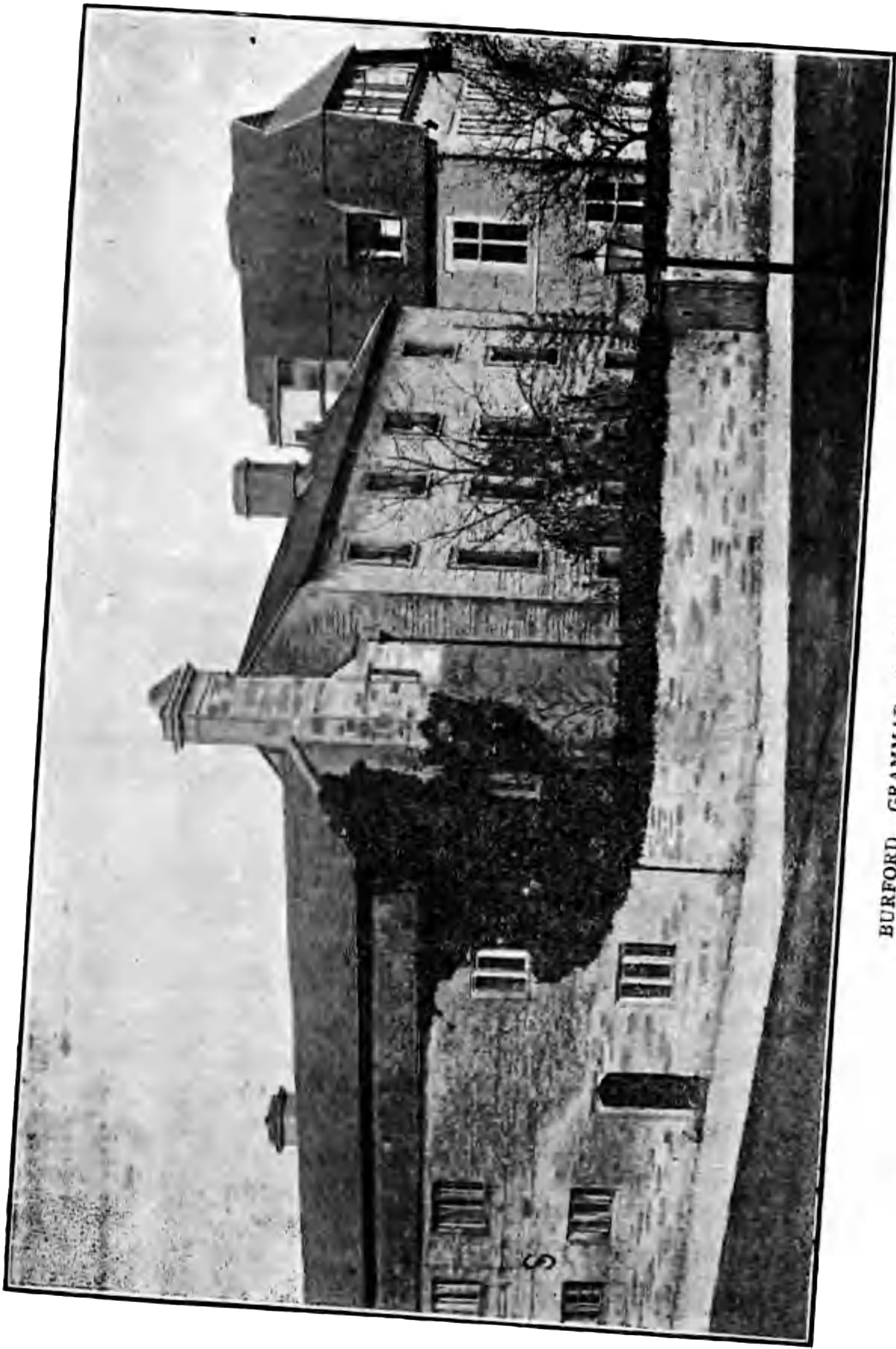
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chief merit seems to have been accuracy of likeness, but his composition was faulty, and his work stiff and ineffective. He was more successful in female portraits than he was with those of the opposite sex, and he completely failed to overcome the difficulties presented by the ungainly uniforms of the day. Outside the region of portraiture his most important picture was "The Infant Hercules." He afterwards copied the same picture, and, with happy versatility, made it do duty as John the Baptist. In 1793 Beechey was elected an Associate of the Royal Academy, and became a Royal Academician in 1797. He died at Hampstead, January 28th, 1839, aged 86 years.





BURFORD GRAMMAR SCHOOL IN 1891.

## SCHOOL.

1571. Simon Wisdom left the School House (as stated in the chapter devoted to the Grammar School); also three tenements adjoining the Bridge: two tenements in Guildenford; one tenement on the Hill.

1608. Symon Symons left two acres of meadow land; a messuage on the north side of Witney Street; a messuage on the west side of High Street; Bury Orchard; half an acre of land; an acre of land at Bury Barns; an acre of land in the fields at Upton.

1629. A small slip of ground in Guildenford.

1636. Simon Reynolds gave £260 to the School.

1702. John Roffe gave 6s. 8d.

Richard and William Hunt gave a third of the rent of certain houses in Witney Street.

## CLEAVELY'S CHARITY.

1623. William Cleavelly gave £24 to be lent to four men upon good security; they paying for a sermon and other small matters.

## HOPTON'S CHARITY.

Walwyn Hopton gave £50 to be lent to five poor tradesmen; they paying it back in ten years.

## LENTHALL'S CHARITY.

1662. William Lenthall gave £50 to Burford to be lent to tradesmen. (Part of this money was used for purchasing land at Standlake.)

1663. William Lenthall also gave £150, which he had paid to John Hughes, and which he wished should be given to the town.

1666. Richard Hayter left a house to his daughters in the High Street on condition that they paid 4s. yearly to four



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1795. Certain land was granted to the poor of Burford and Signett, in lieu of the right to cut furze on Sturt Down.

1885. Harriett Ansell left £100 invested in Public Stocks to be applied to the repair of her family tomb in the Churchyard and of a tablet in the Church ; the residue to be applied in the purchase of flannel petticoats and waistcoats, to be distributed by the Churchwardens among the deserving poor on the 21st of December.

Anne Price left money to the value of £5 a year to be expended in coal.

The following shows the income from the various Charities administered by the Trustees in 1889 :—

The Fifteenth's Estate	...	...	£8	5	0
The Church Estate	..	...	45	10	10
The Great and Castle Almshouse	...	...	97	16	2
The Bridge Estate	...	...	1	1	6
Mullender Lane Cottages	...	...	13	19	8
Apprentice Fund	...	...	35	17	8
Poor Fund	...	...	17	12	6
Fretherne's Charity	...	...	2	10	0

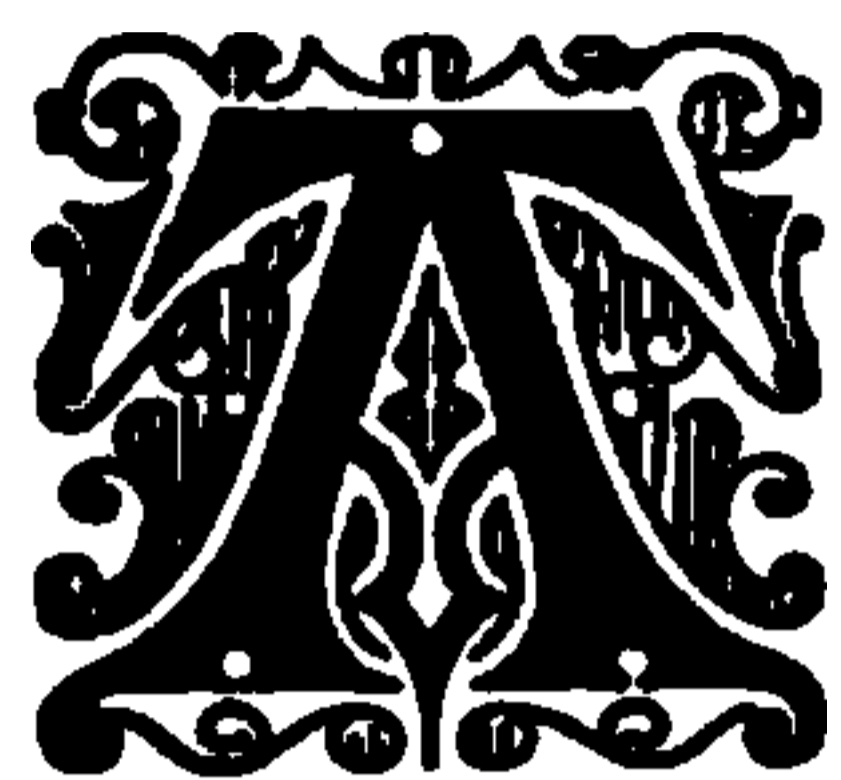
The following shows the income from the various Charities administered by the Churchwardens in 1889 :—

Harriett Ansell's Charity	...	...	£2	0	3
Collier's Charity	...	...	2	10	8
Fettiplace Charity	...	...	12	9	2
Hart's Charity	...	...	5	15	6
Holloway's Charity	...	...	0	8	0
Legge's Charity	...	...	2	15	0
Anne Price's Charity	..	...	5	0	0
Talbot's Charity	...	...	1	19	0
Wilmot's Charity	..	...	4	0	0

## CHAPTER X.

# Ancient Houses of Burford.

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WRITER in the *Gentleman's Magazine* at the beginning of the present century makes the following remarks on Burford :—

“ I do not know a town in this kingdom that has so well escaped the general sweep of alteration, and where so many stone buildings (mansions) are to be found as at this place. Some of them have their fronts highly enriched, which upon mature deliberation, well convince me, and I presume most others, that all splendour was not confined to castellated and religious structures [as many Tourists, whether Antiquarian or otherwise, maintain was the case, and that the habitation of the merchant, trader, &c., were mere holes and cabins] ; but that the same desire to render inferior order of buildings bear a tendency towards the splendid, manifested itself over every part of the land, from the Cathedral to the small planned Parish Church, from the palace to the narrowed confine of an artizan in some city or hamlet.”

The above remarks might, with equal truth, be applied to Burford at the present time. The Burford of to-day differs very little from the Burford of a hundred years ago. It seems as if the ruthless hand of reform had paused at the confines of this quiet old town, and left it free to show to the present generation what buildings were like and what the general appearance of towns was in the England of many years ago.



## THE TOLSEY

stands in the centre of the town, and is probably a 15th century building. It stood on stone piers originally, but the spaces between these have been filled in with stone walls. Tolls due to the Lord of the Manor, and those incurred by strangers at the fairs, used to be paid in this building, and from this circumstance no doubt it acquired its name. There is an aperture in one of the compartments, which it is to be supposed was used in connection with this custom. Part of the building was used as a lock-up till the establishment of the County Police. The Stocks, which were situated on the north side, were removed about twenty years ago. The lower story is used now for storing the fire engine, and the upper story as a reading room. Here are the chairs, table, and chest of drawers (the latter having the Town Arms engraved upon them) belonging to the Corporation. These were for many years in the priests' room over the porch of the Church, but they were removed to their present position about thirty years ago. There are also an iron chest with several locks, and a wooden chest with three locks. It is possible the latter was the chest made by direction of Simon Wisdom to contain the deeds, &c., of the Grammar School. Both these chests are now in a great measure filled with documents relating to the case of *Lenthall v. The Corporation of Burford*.

## ANCIENT HOUSES.

The houses opposite the Tolsey were built probably in the 15th century, and it says much for the honesty of the builders of that period that they should be standing now. Wood was very plentiful at the time these houses were erected, and it is not surprising that this material should have entered largely into the



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construction of all buildings of that epoch. By a law made in the reign of Richard I. the lower story of all houses was of stone, but the upper story was principally of wood held together by oak pegs and by being morticed and tenoned. When comfort began to be studied, these wooden walls were covered with plaster; and this plaster was sometimes ornamental, as in one of the houses in Guildenford. Where gables occurred, they were frequently (as in the case of these houses) ornamented with verge- or barge-boards. The house next to these, in the occupation of Mr. Chandler, has a fine ornamental cellar. The date of its erection would be probably the early part of the 15th century.

### “THE GEORGE.”

The building with the debased arch facing Witney Street was “The George Inn.” Here it was that Charles I. stayed when he visited Burford the second time, and here Marchmont Needham was born, his grandfather being the host at that time. It was an inn for many centuries, and it was not till the beginning of the present century that it ceased to be used for this purpose. Then the proprietor of “The Bull Hotel,” a rival establishment nearly opposite, became the possessor, and in order to advance the interests of his other property, closed the old inn. The front has been converted into shops, and the stables have been made into cottages. On a pane of glass in one of the windows facing the High Street, the following has been cut, probably with a diamond :—

“Teach me to hate the Author of my wrongs,  
For as yet I know not what it is to hate ;  
My soul engrossed by softer passions  
Has not room to entertain so rough a thought.

1666. SAMUEL PEPYS.”

This is very curious. It is perfectly certain that Pepys was not at Burford in 1666; the writing, so far from being in the cramped

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style of Pepys, is more like the clear caligraphy we are accustomed to look for from writers at the beginning of this century; and anything more unlike the sentiments of the simple author of Pepy's Diary, it would be almost impossible to imagine. Why the writer should have been foolish enough to put the name of the only literary man of that period of whom it is possible to say with certainty that he was not the author of the above, it is impossible to say. An enigma it always has been, and an enigma it will probably always remain.

The doorways of several houses in the High Street deserve a passing notice, the most important being the one at the entrance to the "Three Pigeons," and another (only a portion of which can be seen) in Mr. George Hambidge's house.

### THE COLLEGE.

There is a building called by the above name in Burford. Two theories may be advanced to explain how it acquired this appellation, either of which appears to possess equal claims to be considered correct:—(1) In early times, on account of the plague and other causes, it was necessary to locate some of the students at the various colleges in Oxford in towns and villages in the vicinity of the University, and it is natural to suppose that the particular buildings in which they were placed soon acquired the name of "College." It may have been that Burford was one of the towns selected by the University authorities in which to place some of the students, and that the name College has clung to the building through the centuries which have since passed. (2) The building where many priests lived was in mediæval times called a College. Such a College is still standing at Higham Ferrers in Northamptonshire. It may have been that Burford was the centre of a neighbourhood in which there were many Ecclesiastics, and that they resided in the College at Burford. In support of

this theory it may be mentioned that the doorway leading to the College is an Early Perpendicular one, and quite in harmony with the idea that the building was, at one time, an ecclesiastical residence.

In Priory Lane (or as it used to be called S. John's Street) is the Boys' Board School, built on the site of the Town Cock-Pit; and near is a fine stone mansion called "The Rectory."

### "THE OLD BEAR INN"

stands at the entrance to this street. This inn was of considerable antiquity, notices of it appearing in the Burgesses' Book as early as the middle of the 17th century. Some idea of its importance may be gathered from the fact that the landlord of this inn issued tokens. A description of the token issued appears in Chapter I. Here is a beautiful Oriel window; part of the building is now used as the Salvation Army barracks.

### THE VICARAGE

faces the west of the Church, and is a large and commodious house. It bears the date 1672, but this refers in all probability to the time when a new front was raised.

### COB HALL

used to stand next to the Vicarage. It was originally a gentleman's mansion, and was occupied by George Symons, the father of Lady Tanfield. In the Church there used to be a tomb to the memory of this George Symons, as the following extract from a Harleian MS. shows:—

"In ye South pte. of ye chancel a playne altar tomb erected, and at ye west end is ye picture of an antient man in a gowne kneeling, inlayed in brasse with this incryptio under him :

"Here lyeth ye body of George Symons, gentilman, sometime dwelling in ye house neare ye bridge foot, beinge a good benefactor to ye poore people of this Towne. And departed his life 27th of Jan., 1590. *God be praised for him.*"



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By will dated January 19th, 1590, this George Symons left “my nowe dwelling-house in Burford called Cob Hall to the poore of ye parish.” In the 18th century it became an inn called “The Swan.” Later it was used as the National School for Boys, and having been acquired by the Ecclesiastical Commissioners, it was pulled down a few years ago on account of its ruinous state. The entrance gate may still be seen, several carved heads and finials being at this demolition removed to the Vicarage.

The house at the foot of the Bridge, facing the High Street, has the following inscription on it :—

SYMON · WYSDOM · ALDERMAN  
 THE · FYRST · FOVNDER · OF · THE · SCHOLE  
 IN · BVRFORD · GAVE · THES · TENEMENES  
 WYTHE · OTHER · TO · THE · SAME · SCHOLE  
 IN · AN · 1577 · AND · NEWLY · REEDYFYED  
 AND · BVYLDDED · THE · SAME · IN · AN. 1576  
 ALL · LAWDE · AND · PRAYSE · BE · GEVEN  
 TO · GOD · THER · FORE · AMEN.

### THE COTTAGE HOSPITAL

stands in Church Lane. The number of patients in this excellent and useful Institution has averaged fifty for several years.

### THE WISDOM ALMSHOUSE

was immediately opposite the Hospital. It was demolished in 1863, and its endowment was applied to

### THE GREAT ALMSHOUSES

on Church Green. These are built in the Perpendicular style. The following inscription is on these Almshouses :—

THESE ALMSHOUSES  
 WERE FOUNDED BY  
 RICHARD EARL OF WARWICK  
 IN THE YEAR 1457  
 AND WERE REBUILT  
 IN THE YEAR  
 1828.

Full particulars of the endowment, &c., of these Almshouses appear in Chapter IX. Next these Almshouses, and on the site now occupied by Mr. William Clark's house, the old Workhouse used to stand.

Portions of houses in Witney Street adjoining the "Bull" back gates are valuable as affording examples of domestic architecture in the 14th century. At the east end there is an excellent doorway in the Perpendicular style, and throughout the interior of the houses there are remains which are worthy of notice. Till twenty years ago a chimney of an extremely graceful character crowned the gable of one of these houses: Below is given an illustration of this ancient relic as it appeared previous to its removal.



OLD CHIMNEY FORMERLY ON THE SOUTH SIDE OF WITNEY STREET.

(The Pedestal still remains, 1891.)

*From "Paintin's Rambles Round Burford," by permission of the Editor of  
"Jackson's Oxford Journal."*



# PREFACE TO CHAPTERS ON THE TOWN REGALIA AND NONCONFORMITY IN BURFORD.

---

THE writer of these Chapters has much pleasure in publicly acknowledging his obligations to T. H. CHEATLE, ESQ., for permission—so courteously granted—to inspect the Town Regalia, and for much valuable advice and assistance ; also to MESSRS. BANBURY and EAST, who not only unreservedly placed at his disposal the whole of the records of the Churches with which they have been so long and honourably associated, but also extended their kindness by revising the articles dealing with the eminent bodies they respectively represent. His thanks are none the less due to many friends who communicated much interesting information, which is necessarily excluded for want of space.

HARRY PAINTIN.

*Oxford,*

*15th July, 1891.*



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year 1831, when William IV. (crowned by the Archbishop of Canterbury, Dr. Howlett, on September 8th, 1831) was duly proclaimed at Burford. The ceremony took place in front of the Tolsey—the scene of so many brave sights in years long past and gone. Most of the principal inhabitants of Burford were present, and people from the surrounding villages mustered in great numbers. Punctually as the Tolsey chimed Eleven, the old bell—cast by Neale in the 17th century—rang out, warning the good people of Burford that something of unusual importance was about to happen. Suddenly the clanging ceased, and Samuel Patrick, mounted on a milk-white charger, bearing the large Mace on his shoulder, and clad in an azure mantle edged with fur, with a cap of the same, rode into the centre of the group, and in a stentorian voice enjoined silence, while the Alderman in clear and distinct tones proclaimed, “Our most gracious King, His Majesty William the Fourth by the grace of God of the United Kingdom of Great Britain and Ireland King, Defender of the Faith, and on earth of the Church of England and Ireland the supreme head.” “God Save the King,” shouted the Alderman in conclusion, and the cry, taken up by the multitude in one mighty unison, made the rafters of the old Tolsey ring again. The Maces probably appeared again when Her present Majesty was proclaimed, but when the Corporation was dissolved they were consigned to a green baize bag, where they at present remain.

### THE ALDERMANIC MACE.

The Aldermanic Mace is about 13 inches long, and is formed of white metal, the ornamental parts being silver-gilt. The shaft or handle is made of half-inch tubing, and on the lower end is a ferrule, on which is engraved the Town Seal, *a lion rampant to the right*. This Seal was evidently used when

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members were admitted to the "rights and privileges and freedom" of the ancient and loyal town of Burford, as on the burgess roll the Seal occurs opposite almost every name recorded. About four inches from the lower extremity of the Mace are five ornamental brackets in relief, which form a stay for the hand. Above the brackets the tubing is quite plain, being merely ringed by a small band. At the extremity of the tubing is a solid mass of metal, resembling an inverted bell slightly flattened. The junction of the latter with the tubing is concealed by a series of plain flutings in relief, but the bell itself is devoid of ornament, with the exception of the upper rim, which is encircled by an ornamental band, and above this is a gallery of Fleur-de-lis and Maltese crosses arranged alternately. These were originally in relief, but are now flattened. Within a quatrefoil at the top of the bell are the Tudor Arms, England and France quarterly. The date of this interesting example of mediæval metal work is late 15th or early 16th century.

### SERGEANT'S MACE.

This Mace is considerably more ornate than the one just described, though the artist who designed the former apparently endeavoured to incorporate some of the features of the latter. Like the Aldermanic, the Sergeant's Mace is formed of white metal, and is evidently the production of no mean craftsman. The extreme length of the Mace is 34 inches, and the stem is wrought from 1½-inch tubing. At the lower end of the shaft the latter considerably swells and is ornamented with a shallow tracery of a somewhat geometrical design. The space for the hand is quite free from any decoration whatever, and above this is a stay or hand-piece which projects considerably from the main

stem. Immediately above the stay-piece the shaft is elaborately decorated with an arabesque of leafage, spiral in form and subdivided in the centre by a small, plain band. The scroll of leafage is stopped by another projection, larger, but similar in character to the stay-piece already alluded to, and, like the latter, richly chased. Springing from the upper band are four singularly elegant, scroll-like brackets in relief, the upper portions of which are terminated with human heads. Above the brackets, and supported by them, is the Mace-head, which, like that of the Aldermanic "bauble," is in the form of an inverted bell. The surface is divided into four panels or frames, which contain the following:—1st, The Rose (England); 2nd, Harp (Ireland); 3rd, Thistle (Scotland); 4th, Fleurs-de-lis (France). Each subject is surmounted by a regal crown, and these together with the ornamental work dividing each panel, are formed of *repoussé* work of bold design and finished execution. Above the panels the bell is ringed by an ornamental band which supports a gallery of Maltese crosses and Fleurs-de-lis, evidently an imitation of the older Mace. From the gallery spring four—what in architecture would be described as—flying buttresses. These drop and converge in the centre, and support an orb surmounted by a cross which is foliated on three of the arms. On the top of the Mace itself, and beneath the orb, are the arms of William III. :—1st and 4th, England and France quarterly; 2nd, Scotland; 3rd, Ireland. On an inescutcheon are the arms of Holland; over the fourth quartering is what appears to be the figure of an animal running. It is possible that this may be the Lenthall crest, *a greyhound courant*, as one of that great family—most likely Sir John, who married a daughter of Sir William Hill—in all probability contributed liberally to the cost of the Mace now under consideration. The Royal Arms are properly supported, *and beneath* them is a shield charged with the Town Arms. The



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somewhat crowded every letter stands out distinctly. Within the border is the Town Shield, *a lion rampant to the right*. The animal is drawn with much freedom and spirit, the details of the head, mane and muscles being very clearly defined. It is evident, however, that this Seal is a copy of that belonging to the Priory, but though the former is well executed, it is greatly inferior in detail and finish to the latter.

### THE PRIORY SEAL.

This exquisite specimen of the skill and patience of the workmen who flourished in “the dark ages” is a most perfect and finished example of the engraver’s art. It is formed of latten metal, and is about one half of the size of the Town Seal. Like the latter, it is in the form of a vesica piscis, and the arrangement of the details of the two Seals would almost warrant the assertion that the artist who engraved the Town Seal must have been familiar with that belonging to the Priory, which is inscribed—

✠ AVE MARIA GRA PLENA DNS TECVM.

This inscription is worthy of the closest examination; all the letters are exquisite in shape, the “E’s” and “M’s” being simply perfect. The latter letter very strongly resembles the Morse (cope-holder) bequeathed by William Waynflete to Magdalen College. In the contracted words, “Gra” and “Dns,” the stroke indicating the shortened form of the word is introduced into the ornamental border that surrounds the inscription. In the centre of the Seal is a half-length figure of the Virgin, crowned; on her left arm reposes the Holy Child; at the base, and under a trefoil, is the figure of a monk in a

kneeling posture to the right. In the figure work the artist appears to have touched the very top-stone of his art; the draping of the Virgin is graceful and natural, and every fold stands out clear and defined, without being at all angular. The figure of the Holy Child—whose head is encircled by a nimbus of glory—has also received careful treatment. Great attention has also been paid to the figure at the base of the Seal; the habit is very distinct, and the cowl is removed disclosing the shaven head of the monk. The hands of the latter, however, are somewhat out of proportion to the other parts of the figure, being a trifle too large. It is almost impossible to determine the exact date of the Priory Seal; there is every reason to believe, however, that it was engraved during the 13th century, as the beauty of the design and the excellence of the execution indicate that it was wrought by one who rejoiced in his work and “saw that it was good,” and the same spirit that animated the men who reared the glorious piles of Ely, Westminster, Peterborough and Salisbury can be clearly traced in the diminutive Seal that now solely represents the once famous “Priory of St. John the Evangelist in Burford.”

HARRY PAINTIN.





## CHAPTER XII.

# Nonconformity in Burford.

---

“Minds are for sects of various kinds decreed,  
As different soils are formed for different seed.”

**I**N dealing with this important phase of English religious life, the writer is not unconscious of the difficulties surrounding the question. His aim, however, is to give in the few pages placed at his disposal a brief and impartial account of the rise, progress, and present position of Nonconformity in Burford, and while not suppressing any matter of vital importance, he will endeavour to studiously avoid alluding to any subject likely to provoke controversy, or to create feelings of discord or strife.

### THE BAPTISTS.

The Baptists can without doubt fairly claim to be the most ancient of the great Nonconformist bodies in England. Many years previous to the Conquest a building known as Baptist Hall existed in the parish of St. Aldate's, Oxford, not far from the site now occupied by Christ Church. In 1160 a body of thirty Baptists, with their pastor Gerard, were cited to appear before a Council of



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very inconsiderable, and for many years the Church at Burford was connected with those of Bibury and Arlington in the county of Gloucester. Unfortunately the minute book relating to the affairs of the Church at this time has disappeared, consequently it is quite impossible to ascertain any exact particulars respecting the number or names of the members. It is very probable, however, that the great majority of the congregation were mostly in very poor circumstances, and about the year 1786 the cause would have inevitably collapsed had not a Mr. Atkins provided the means of securing a permanent income to the Church. Previous to the date last mentioned the pulpit had been supplied by Mr. Wilkins of Bourton-on-the-Water, Mr. Dunscombe of Bampton, and Mr. Purdy of Chipping Norton, "names that will be ever held dear to many among us, who without any adequate pecuniary satisfaction regularly supply'd the congregation." In the month of October, 1801, a Mr. John Smith was invited to take charge of the Church, which, under his able administration, "grew and multiplied." The names on the roll at this date were as follows, from which it will be seen that the Church at Burford—like that in the apostolic days—numbered among its members "devout women not a few" :—

JOYCE SMITH.  
 MARTHA MOBEY.  
 SIMON MOBEY.  
 STEPHEN DRUET.  
 MARY BRINDLE, JUNR.  
 RACH<sup>E</sup> FLETCHER.  
 JANE PILL.  
 ANN UPSTONE.  
 SARAH JONES X  
 WILLM. OSMAN X  
 WM. TAYLOR.  
 THOMAS YOUNG.

MARGT. COLLETT.  
 SARAH YOUNG.  
 MARY BRINDLE, SENR.  
 ABIAH DANIEL.  
 PHILLIS TOWNSEND.  
 JOSEPH BRINDLE.  
 MARY MILES.  
 WILLIAM PILL.  
 ROBERT MUSTO.  
 WILLIAM EDEN.  
 JAMES ELDRIGE.

In 1803 it is apparent that the old cottage had become unsafe, for at a Church meeting held on March 6th in that year “it was agreed by the members then present to petition the friends of religion in general, and our neighbours in particular, to give their assistance in re-building our meeting-house, which in its present state we conceive unsafe to meet in.” This appeal must have met with a prompt and liberal response, for in the next year the following entry occurs :—

“The kind hand of God having been with us, enabling us to compleat the building of our Meeting-House, the same was open'd on the 12th day of September, 1804. Mr. Coles, M.A., of Bourton-on-the-Water, and Mr. Hinton, M.A., of Oxford, preached on the occassion, and here our hearts constrain us to set up our stone of grateful remembrance, first to the Great Doner, and then to our kind frds who so chearfully were influenced to assist in this work, so that, contrary to our expectations . . . . every expence is defray'd, and a comfortable house given us to worship our God in.”

In 1807 Mr. Smith died. His death was a severe loss to the Church, as he appears to have been a man greatly beloved, as the following extract from a letter sent to the Association—meeting that year at Bampton—will abundantly prove. “We have lost”—so runs the letter—“a Friend, a Father, a Pattern, a Guide, and an affectionate Pastor.” The Church did not, however, confine itself to mere words, which—however beautiful and touching—cost nothing. All the expenses connected with the funeral, &c., were voted from the funds of the Society, and a handsome marble tablet was placed in the Chapel to perpetuate the memory of the deceased gentleman.

From 1807 to 1814 the Church appears to have been in a very unsettled state, and from August 7th, 1811, till April 28th, 1814, no entry whatever appears in the minutes. In the latter year the Rev. Benjamin Howlett accepted a call to the pastorate, but in the following year (1815) this gentleman addressed a letter to the Church, stating that “the inadequacy of the pecuniary

means for a minister's support, rendered his resignation imperative." It should be remembered that at this time Europe was convulsed in that mighty conflict which ultimately resulted in the overthrow of Napoleon at Waterloo ; consequently provisions were at famine prices, work was scarce, and wages low ; so that the major part of the congregation were unable to contribute. It is evident, however, that all felt that an effort should be made to retain the services of their pastor, to whom a straightforward and honourable reply was forwarded, which, after expressing unabated confidence in Mr. Howlett, reads :—

“ Dear Brother,—You must know from the strong affection the people have for you, they would from the fear of your leaving them be tempted to offer what will be impossible for them to pay, and that would disappoint you and distress us ; if provisions continue to sink in price your people would be better able to subscribe, we say not less than £90 in the year ; we do not say that this is to be the outside of your income, we only say it shall not be less.”

Mr. Howlett subsequently consented to withdraw his resignation, and he continued his office as pastor for fifteen and a half years, to the great advantage of the Church under his charge. At this period the Church discipline was very severe ; members were frequently expelled for “ deserting their places in the House of God on the Lord's Day,” for “ revealing the affairs of the Church to those without,” and on May 30th, 1816, it was resolved “ that our brother — should be reprov'd and admonish'd for disputing with and striking the Overseer.” On February 28th in the following year the same brother, who—like St. Paul—appears to have had a “ thorn in the flesh,” was “ charged with playing at cards and offering wagers at a public-house in the town, which charge he could not deny was just. He was suspended from all the privileges and ordinances of this Church till his future conduct should evince a change of mind satisfactory to the members as to his sense of his error.” Happily



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Mr. Jones—with Messrs. William Knibb and Thomas Burchell, also Baptist missionaries—contributed in no small measure to the abolition of slavery in Jamaica, and having served his generation and spent a life of splendid industry, “fell on sleep.” Mr. Jones was succeeded in the pastorate by the Rev. William Cherry, who also supplied the Church at Milton. In 1859, in consequence of ill-health, Mr. Cherry resigned, and retired to Milton, where he was Deacon till his death, which occurred on December 9th, 1861. Since this date the following have been pastors of the Church :—

1860 to 1864.	Rev. A. T. Eden.
1866 to 1874.	Rev. Thomas Field.
1875.	Rev. H. Hawksworth.
1876 to 1878.	Rev. Flory.
1878 to 1880.	Rev. Pigott.
1887 to 1890.	Rev. R. Blackaby.

The Chapel—situated on the south side of Witney Street—is a plain commodious structure, having no claim to architectural pretensions. As already indicated, the present building was erected in 1804. Since that date several restorations have been made, the most recent being in 1886, when the building was new roofed, the windows enriched with cathedral glass, a small rose window inserted in each gable, a new rostrum erected, and the entire edifice thoroughly renovated. On the south wall is a marble monument to the Rev. John Smith, whose connection with the Church has already been referred to. The tablet bears the following inscription :—

“Sacred to the memory of the Rev. John Smith, who was Pastor of this Church nearly six years, during which period he laboured in Burford and its vicinity with great affection, diligence and success. He was called to receive the reward of ‘a good and faithful servant,’ April 12th, 1807, aged 55 years.”

---

Opposite this monument is another—perpetuating the memory of John Waymouth—which reads as follows :—

“Near this place lie the remains of John Waymouth of Exeter, who being on a journey to Bristol for the recovery of his health, was by the providence of God detained at this town. ‘Hither shalt thou go, and no farther.’ With due submission to the Divine call, and in firm belief of a joyful Resurrection, he departed this life May 18th, 1768, aged 46.”

In 1865 Mrs. Mary Townsend of Philadelphia bequeathed to the Chapel a sum of money, which amount was expended in purchasing a cottage at Shilton. The rent accruing from this source is devoted towards the maintenance of the cause.

Adjoining the Chapel is a small graveyard, where many of the pioneers of the Baptist movement in Burford “sleep their last sleep.”

The seating capacity of the Chapel is about 250. Amount annually raised from all sources, £70 to £80.

## THE WESLEYANS.

John Benjamin Wesley, the revered founder of this important body of Christians, was born at Epworth Rectory on June 17th, 1703. After studying at Westminster School, he proceeded to Christ Church, which he entered in the month of October, 1720. On April 27th, 1724, he graduated, and was elected a Fellow of Lincoln March 17th, 1726. Ordained a Deacon of the Church of England August 19th, 1725, by the Bishop of Oxford (Dr. Potter), he preached his earliest sermon—the first of 40,000 delivered during his life—in Southleigh Church, and the pulpit he occupied on that occasion still remains. Wesley's parish was the world, but amid the hurry and bustle of



his busy, restless life, he found time to visit the town of Burford, and this interesting event is thus recorded in Wesley's diary:—

“October 3rd, 1739.—About 6 in the evening I came to Burford, and at 7 preached to, it was judged, twelve to fifteen hundred people: ‘Christ made unto us wisdom, righteousness, sanctification and redemption.’ Finding many approved of what they now heard, that they might not rest in that approbation, I explained an hour or two after, ‘The holiness of a Christian;’ and in the morning I showed the way to this holiness by giving both the ‘False and the true answer to that important question, What must I do to be saved?’”

It would be gratifying to identify the spot from which the great apostle of the eighteenth century addressed the exhortation referred to in this extract. On this point, however, nothing definite can be stated, but it may be fairly assumed that the sermon was preached on Church Green—which in 1739 covered a much larger area than at present—or in Priory Lane, which at this date widened considerably at the west end, the site now occupied by the Board School being then the Town Cockpit. On November 15th in the same year (1739) the diary reads:—

“My brother (Charles) and I set out for Tiverton. About 11 I preached at Burford.”

On January 7th, 1740, and February 18th, 1741, Wesley again visited Burford, but reference to preaching is not made in either entry. Wesley, having “fought the good fight,” died March 2nd, 1791, aged 88.

From 1740 to 1800 no trace whatever can be found of any record relating to the Wesleyan body in Burford. It is difficult to believe that the seed sown by Wesley was destined to be fruitless, but if he secured any adherents their names have not survived. Early in the present century, however, through the efforts of Thomas Boswell and Henry Radburn, a small Chapel capable of seating 150 persons was erected in Priory Lane, on the site



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fact that the architect was a member of the Masonic body, whose well known mark—a crennelated turret—appears on what is probably the foundation stone.

In the principal front six flat shafts—cabled on the lower, and fluted on the upper part—form an important feature in the elevation. These shafts—which taper toward the capitals—project but slightly from the main walls of the building, and are supported on plinths. The shaft capitals consist of three tiers of leafage, the highest of which supports four open volutes that spring out of small twisted husks or canticoles. The columns are all identical in form, and support a plain flat frieze, on which appears the following :—

“WESLEYAN CHAPEL, 1849.”

Above the frieze, supported by a series of profusely ornamented cantilevers, is a wide projecting cornice, above which is an open parapet formed of balusters which swell considerably towards the centre. The parapet is divided into sections by plain square pedestals, which originally supported handsome vases, but these were removed and disposed of to Lord Churchill in 1849, as it was thought that they would be inconsistent with the sacred character of the building. The basement of the Chapel is used as a Sunday School, for which it is well adapted. The walls are covered with wooden panelling, partly removed from the old mansion, and a small portion obtained from an older building. The latter is composed of solid oak, and is evidently 17th century work, as the moulding of the stiles and rails die away at the angles of each panel. The basement also contains a good stone fire-place, which has a bold ogee moulding. In the rear is a vaulted compartment, once occupied as a wine cellar. This is lighted by means of an area window, which is either the relic of an earlier building or some Perpendicular moulding “worked in.”

---

An ascent of six steps leads to the Chapel itself, to which access is gained by a handsome doorway, which has a pulvinated frieze, broken by projecting key-stones, a plain pediment being immediately above. The lobby screen is formed of portions of the old hall, solid oak being the material principally employed in the construction. The two doorways leading into the Chapel deserve attention. The latter measures 40 x 40, and is unusually lofty, having what in a Church would be designated a series of clerestory lights. Panelling covers every part of the walls, and also the sides and sills of the windows, all of which are widely splayed, in order to increase the volume of light in the interior of the building. The pulpit or rostrum is also formed of materials taken from the mansion, and, like the screen, oak enters largely into its composition. The design of the pulpit harmonises with the style of the Chapel, and consists of five panels—that in the centre considerably projecting—divided by flat fluted shafts. The five steps leading to the pulpit—also part of the old work—are worthy of attention, the ornamental string being well executed, and are not dissimilar to that in a similar position at the Priory. Balusters alternate spiral and fluted support a handsome hand-rail. Immediately above the pulpit is a screen in low relief, supported at each flank by a wide slightly projecting pilaster, which has a leafage capital gilded. In front of the pulpit is the communion rail, which is supported by four tapering fluted circular shafts, without capitals or bases, the intervening spaces being occupied by small balusters similar to those on the pulpit stairs. The ceiling and roof was restored in 1879 at a cost of about £260. The former is constructed of matchwood, and is divided into an octagon and panels by projecting ribs.

The east front of the Chapel is less imposing than that facing the High Street, but, like the latter, is formed entirely of ashlar work, and in the centre is a well-proportioned doorway. The

ornamental wrought iron gates and railings in front of the Chapel are of extreme beauty, and are well worthy of close attention, but they would be seen to much greater advantage if the many coats of paint which at present mar their appearance were removed. Residents in Burford may have noticed that these gates strongly resemble those at Barrington Park, and as the latter were evidently wrought about the same date as those at Burford, it is not impossible that they are both the production of the same artist.

The Wesleyan Chapel is capable of seating 350 persons. Average amount annually raised, £70 to £80.

---

It was intended to have included in this Chapter a few remarks respecting the Society of Friends and the Primitive Methodists; but in consequence of a somewhat protracted illness, the writer found it was impossible to complete his researches in time for the publication of the work: he will, however, have much pleasure in rectifying the omission in future editions.

HARRY PAINTIN.





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1625. Gave to a poore man that had susteyned losse by fire and was  
travellinge with his wyfe and children to his friends ... xii<sup>d</sup>.
1625. Paid for a booke sett fourthe by the King's Ma<sup>ty</sup> for the planta-  
sion of Newe England ... .. xx<sup>d</sup>.
1625. Paid to an Irish gentleman who had the King's passe to travell  
in this country ... .. xii<sup>d</sup>.
- P<sup>d</sup>. to the poore out of the crownes on good s<sup>r</sup>riday ... xvi<sup>s</sup>. viii<sup>d</sup>.
1626. Laid out in Chardges to defend our ancyeut Custom w<sup>ch</sup>  
belongeth to the Church ... .. v<sup>li</sup>.
1626. Recd: mone that was due to the Whitsun Ale dealers ... v<sup>li</sup>.
1626. P<sup>d</sup>. by Robert Jordan to the ordinary at Oxford for ye Church-  
wardens excommunication for not settinge upp the Church  
porche dore upon notice given ... .. iv<sup>s</sup>. vi<sup>d</sup>.
1626. P<sup>d</sup>. John Muncke for the Ringers who did ringe on the King's  
hollydays ... .. xiiii<sup>d</sup>.
1626. P<sup>d</sup>. for a service booke for the Clark ... .. ii<sup>s</sup>. iii<sup>d</sup>.
1626. Gave to a poore man who had been in bondage under ye Turk xviii<sup>d</sup>.
1627. Recd: of Mr. William Lenthall for his seate ... vs. vi<sup>d</sup>.

This is additional evidence that Lenthall lived at Burford before he bought the Priory.

For 1628 the Inventory is the same with this addition :—

*Itm.* A linen clothe for the Communion Table.

1628. The late Churchwardens named in the yere of our Lorde 1628 do notifie to the parishe that whereas in their yere there was a monument erected by the Lady Tanfield in the Ile adjoining the Communion Chancell on the North without consent of the same Churchwardens, notwithstandinge they have been at 3<sup>li</sup>. 5<sup>s</sup>. chardge in repaying the same Ile, the said Lady Tanfield hath taken it for her own use and doth soe keepe it.

EDMUND SYLVESTER	}	Church- wardens.
EDWARD SEWELL		
WILLIAM SYMONDS		

It will be remembered that Lord Tanfield had been mainly instrumental in taking away the privileges of Burford. No doubt the Churchwardens felt Tanfield was not exactly the man to be honoured by having a whole aisle in Burford Church reserved for the use of his tomb, and with a courage which does them credit they made this public protest.

---

1629. Recd: for ye Lord Tanfield's grave in the Church ... vi<sup>s</sup>. viii<sup>d</sup>.

1629. Pd. to the Ringers for the 9<sup>th</sup> of March for ringinge for the good newes from the Parliament ... .. xii<sup>d</sup>.

The good news was the passing of the Three Articles in opposition to religious innovations and illegal taxes.

1630. Pd. Symon Smyth for 2 barrs for the West Window vi<sup>d</sup>.

1630. Given by the Lady Tanfield to the Churchwardens :—

One table bord and frame.

One redd velvett Communyon cloth.

One redd velvett pulpitt Cloth.

One redd velvett cushen.

1631. Pd. Huggins for takinge down stone work over Sir Lucius seate xiiii<sup>d</sup>.

Sir Lucius Cary afterwards became Lord Falkland. Reference is made to him in Chapter VII.

1632. Ffor mendinge the West Window ... .. iiii. ix<sup>s</sup>. vi<sup>d</sup>.

There are several entries with regard to the West Window. Was this in consequence of the substitution of plain glass for painted?

1632. Ffor a Bible and the carriage ... .. iiii. xv<sup>s</sup>. viii<sup>d</sup>.

1633. P<sup>d</sup>. John Appleton for mending the table in the Ladie Chapel... v<sup>d</sup>.

1633. Pd. to Daniel Munke for carryinge out rubbish to mend the Churchyard and bringing in earth to level Lady Chapell ... iiii<sup>s</sup>.



## 1634. Sexton's fees:—

For tolling the bell one hour	...	...	...	...	...	iii <sup>d</sup> .
For making a grave in the Church	...	...	...	...	...	ii <sup>s</sup> .
For making a grave in the Churchyard, the Corps being coffined	...	...	...	...	...	i <sup>s</sup> .
For making a grave in the Churchyard, the Corps being uncoffined	...	...	...	...	...	vi <sup>d</sup> .

## 1635. Payed for smoake farthing

Smoke farthing or smoke money was anciently paid as a composition for offerings made in Whitsun week by every man who occupied a house with a Chimney to the Cathedral of the diocese in which he lived. Sir Roger Twisden says that Peter's pence were abolished by King Henry VIII., but on the grant of those monasteries to whom they had by custom become payable they continued payable as appendant to the manors, &c., of the persons to whom granted by the name of smoke money. In an extract from the Churchwardens' accounts of the parish of Minchinhampton, Gloucestershire, there is the following:—

1575. Expendyd at the Byshoppes vysytacion to the Sumner for  
Peter's pence or smoke farthing some tyme due to the  
Ante criste of roome

...	...	...	...	...	x <sup>d</sup> .
-----	-----	-----	-----	-----	------------------

1635. Pd. to the Ringers when the Lo: Cheife Baron lay in the Town

iii <sup>s</sup> .
--------------------

1636. Pd. to two ministers who came out of the Pallatinate

...	ii <sup>s</sup> .
-----	-------------------

1636. Chardges layed out for the new castinge of four bells as  
followeth

Ffor three hundred weight of Bell Mettell at	iiii <sup>li</sup> .	v <sup>s</sup> .	xii <sup>li</sup> .	xv <sup>s</sup> .
Ffor carriage	...	...	vi <sup>s</sup> .	viii <sup>d</sup> .
Ffor 44 <sup>li</sup> . and a halfe at vii <sup>d</sup> . of the pound	...	...	xxv <sup>s</sup> .	id.
xxiii <sup>li</sup> . more of mettle at vii <sup>d</sup> . the pound	...	...	...	xv <sup>s</sup> .
Payed to the Bellfounder for the takinge downe, castinge, and hanging up of the four bells	...	...	xv <sup>li</sup> .	xvi <sup>s</sup> .
Bringing the bells from the Church, and carriage back again...	...	...	...	iii <sup>s</sup> .



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It was a very common custom for the soldiers of the Commonwealth to use the Churches as stables, and there seems every reason to believe, from the above entry, that Burford Church was thus dishonoured.

For 1647 the Inventory is the same with this addition :—

A great Chest at the Tolsey.

1648. Pd. for a basin, 4<sup>s</sup> ; an iron ringe for the basin, 2<sup>s</sup> ... 0 6 0

Puritan influences appear from the above entry to have become stronger in Burford, for the Puritans objected to the use of the font, and the basin referred to was used for baptisms.

In the Inventory of Church Goods for 1648 there is no Surplice or Book of Common Prayer mentioned, showing more clearly that the Puritan party had become strong in Burford. In this Inventory there is the following addition :—

An hower glasse.

1650.	Pd. to Daniell Muncke and others for cleansinge the Church when the Levellers were taken	...	...	...	0	3	6
1652.	Pd. for pitch and rozen to sweeten the Church	...	...	...	0	2	6
1654.	Pd. the Ringers for ringinge for the Lord Protector	...	...	...	0	3	0
1658.	Pd. ffor a booke observing the Lorde's day	...	...	...	0	0	2
1659.	Payed to ye Ringers when ye Lord Protector was proclaymed	...	...	...	0	5	0

This refers to the proclamation of Richard Cromwell, Oliver's son.

1659.	Paid to Zachary Jolliman halfe a year's wages for whippinge doggs out of the Church	...	...	...	...	0	2	0
-------	--	-----	-----	-----	-----	---	---	---

This curious entry occurs for many years.

1660.	Pd. the Ringers for joy of a Parliament	...	...	...	0	5	0
-------	---	-----	-----	-----	---	---	---

This entry refers to the Parliament sending to Charles II. to *ask him to return to the throne of his fathers.*

1660.	To ye Ringers for joy of the King's happie coming to London ... ..	u	2	6
1661.	Payed Mr. Knights for a booke of Comon Prayer ...	o	9	6
1661.	Payed to the Ringers on Coronation daye ... ..	o	10	10
1661.	Payed for a newe dore lock and key for the dore goinge up to the leads in the La: Chappell ... ..	o	5	2

In 1663 the Churchwardens again make a presentment to the Archdeacon at Woodstock. This had been discontinued since 1641.

1663.	Pd. John Scriven for mendinge and soldering the ffont ...	oo	03	04
-------	---	----	----	----

This entry indicates that the font had come into use again.

1663.	Pd. for washinge the Surplice ... ..	oo	01	oo
1664.	Pd. to John Ward for makinge of two pinnacles and mendinge of the Battlements ... ..	6	18	6
1666.	Paid the Ringers 10th of June for a victory at sea obtained against the Dutch ... ..	oo	06	oo

This, no doubt, refers to the victory gained by the Duke of York over the Dutch Admiral Opdam off Lowestoff.

1667.	For ringinge for a victory at sea commanded to be done by Sir Compton Reade ... ..	oo	02	oo
-------	---	----	----	----

This Sir Compton Reade was doubtless one of the family who then resided at Shipton Court.

1669.	Pd: Richard Vincent for settinge up a house over the Clocke	2	11	11
1670.	Pd: Mr. Yonge of Oxford for the Chime and materialls belonginge to it ... ..	16	oo	oo
1670.	Pd: Christopher Kempster for a diall sett over the Church porch ... ..	01	oo	oo
1673.	Pd: George Hart for a large hanginge Candlestick with sockets and a stand for the pulpitt ... ..	14	13	10

1673.	Pd: Christopher Kempster for taking down and new settinge upp the pinnacles over the Church porch	...	z	8	6
1674.	Pd: Mr. Wildegoose the painter for drawing the Kinge's armes in the Church	... ..	5	5	0
1674.	Pd: William Sessions for poyntinge of steeple	... ..	15	10	0
1675.	Memorandum yt Robert Foster ye Clerke is to receive for his general wages and for warning ye children morning and evening upon ye Sunday	... ..	1	6	8
1678.	Pd: Richard Norgrove for two iron rods and staples to hang up ye Canopie of ye pulpitt	... ..	0	z	7
1678.	Paid Thomas Myles for ye Canopie	... ..	z	0	0
1681.	Bought for the Parish Church of Burford one large silver fflagon contayning about 3 quarts weighing 67 ozs.	... ..	19	0	z
1681.	P <sup>d</sup> . for gravng the Towne Armes on the fflagon and the plate being a lyon rampant	... ..	0	5	0

In the Inventory for 1681 there is this addition :—

A new napkin to cover the consecrated elements after the Communicants have received.

1682.	Recd: for the Countess of Rochester's corps being offered buriall	... ..	0	6	8
-------	---	--------	---	---	---

In 1682 a new gallery was erected at a cost of £39.

1688.	Pd: the Ringers on Litchfield's letter of birth of Prince of Wales	... ..	00	05	00
-------	--	--------	----	----	----

This entry refers to the birth of James, son of James II., who afterwards became known as the Old Pretender.

1688.	Paid the ringers thanksgiving for deliverance from Popery	...	00	09	00
-------	---	-----	----	----	----

This refers, no doubt, to the flight of James II.

1690.	P <sup>d</sup> . the Ringers ye 11th of April being coronation day	...	0	9	0
-------	--	-----	---	---	---

*The Coronation Day of William III. and Mary II.*



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1729. Pd. for ringing two midnight peals ... .. 00 05 00

This entry occurs for many years.

1731. The expenses in chipping and altering the old Bells and drawing ye articles between the Bellfounder and ye Churchwardens and the charge of going to London to buy the Bell mettle ... .. 7 1 6

The following is the Inventory for 1733 :—

- A large silver flagon.
- One silver chalice guilt.
- Two silver plates.
- One Holland Table Cloth.
- One Holland Napkin.
- A fine greene fringe carpet cloth.
- A crimson velvett pulpitt cloth and cushion.
- A linen Bagg.
- A Large Bible.
- Two Common Prayer books.
- A Desk with four books.
- Two Biers.
- Two surplices.
- A Book of Homilies.
- Four Collection Boxes.
- Two pewter flagons.
- Seven pasty pans.
- A great [grate] in the Vestry.
- A Communion Table.
- Three lanthorns.
- A pair of Iron Racks.
- A parchment book for the registering of Christenings, Weddings, Burialls.
- A Pewter Bason.
- A Black Cloth.
- A Booke for registering of Briefs.
- A Brush.
- One Iron Bar.

	One Mattock.							
	One Spade.							
	One Shovel.							
	One weelbarrow.							
	Thirty-four Leathern Buckets.							
	Two Ladders.							
	One Engine.							
	Two Brass Candlesticks.							
	A Booke to enter the officers' names in.							
1733.	Pd. Will <sup>m</sup> . Acock for paintinge and writinge ye gifts in the three tables in Church	...	...	...	...	10	18	0
1734.	Pd. Mr. Collier for making the Board for the Sacrament plates to be set upon in ye Vestry	...	...	...	...	0	2	0
1735.	Pd: for killing four Pole-catts and a Fox	...	...	...	...	0	2	4
1736.	Pd. for four Pasty Pans	...	...	...	...	01	02	03
1736.	Pd. Counsel to know if Churchwardens had a wright to keep the feast in ye Tolsey	...	..	..	...	1	3	6
1737.	Pd. Councillor Taylor for his opinion whether the Corpora- tion had a right to nominate a Churchwarden	...	...	...	...	1	1	0
1745.	Pd. ye Ringers when ye Rebbels was defeated	...	...	...	...	0	6	0

This refers to the victory over the Young Pretender and his followers at Culloden.

1754.	Paid to W <sup>m</sup> . Holloway for 9 Hedghogs	...	...	...	...	0	5	0
-------	--	-----	-----	-----	-----	---	---	---

In 1781 Sylvester's Aisle is mentioned for the first time ; before, this part of the structure is always called the Lady Chapel.

1785.	Cleaning the Church after the flood	...	...	..	...	1	4	4
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