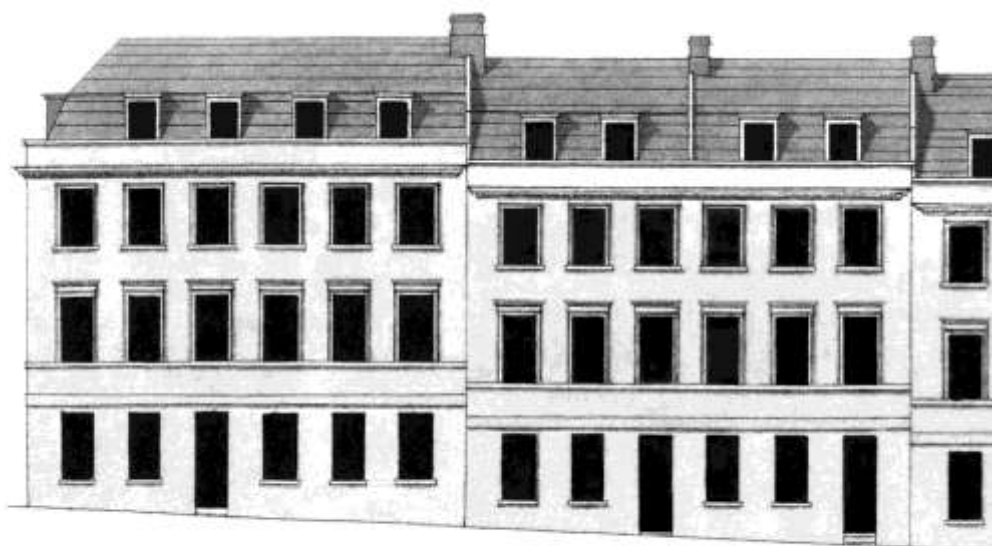


# The Survey

of Bath and District

The Journal of the Survey of Old Bath and Its Associates

No.25, October 2010



## **THE SURVEY OF BATH AND DISTRICT**

### **The Journal of the Survey of Old Bath and its Associates**

**Number 25**

**October 2010**

#### **CONTENTS**

City News

District News

Archaeology

Peter Davenport

Reports from Local Societies

Notes and Queries

Correspondence

Evacuation to Bath - September 1939. Personal memories of the evacuation of Government staffs from London on the outbreak of war

John Ennor

The Church of St.Mary Northgate, Bath

Peter Davenport

The Churchwardens' Accounts of the Church of St.James the Great, South Stoke

J.A. Parfitt, R.T. Parfitt & D. Satow

Friends of the Survey: List of Members

#### **Editors:**

Mike Chapman

51 Newton Road, Bath BA2 1RW tel: 01225 426948, email: mike@chapman76.fsnet.co.uk

Elizabeth Holland

16 Prior Park Buildings, Bath BA2 4NP tel: 01225 313581

Typesetting and Graphics: Mike Chapman

Printed by A2B Print Solutions, Pensford

**Front Cover Illustration:** The Devonshire Place 'Temple'.

**Back Cover Illustration:** Elevation of Nos.1, 2 and 3 Bridge Street, from the development deed of 1773. Published by Courtesy of Bath Record Office.

## **CITY NEWS**

### **News from Bath Record Office 2010**

Very visible improvements to the Record Office this year have been the re-painting of the search-room from its previous dull grey, and refurbishment of the old woodblock floor, with carpet in the microfiche room.

An addition to our services has been free public access to the newly released 1911 census of Britain on [www.findmypast.co.uk](http://www.findmypast.co.uk), a subscription-only website.

Behind the scenes the staff have put much effort into achieving the government's nationally-recognised service-standard Chartermark, now re-named 'Customer Service Excellence', received by the Record Office in 2009.

Many hours of preparation have also gone into assisting an independent consultant's report on future options for developing the archive service, particularly in conjunction with the Local Studies Library at Bath Central Library. Whilst there is at present no scheme for bringing our services closer, we are optimistic that all possibilities have been evaluated ready for any change.

New additions to the Record Office's collections are varied and significant: from local solicitors' offices, early title deeds, notably four boxes for the Rivers Estate in Walcot covering the 16th to the 19th centuries. Architectural drawings and photographs, 1970s-1990s of major restoration work in Bath were received from the David Brain Partnership. The Office for Government Commerce (OGC) donated files on the wartime requisition of the Empire Hotel, containing inventories of the hotel's contents at the time. Business papers and drawings of Frank Keevil & Son, cabinet-makers of Bath, were given by the family. We were successful in buying at auction in London a music manuscript book of 18th century 'catches' belonging to James Cantelo of Bath dated 1789.

Our volunteers continue to give many hours of help each week, sorting, listing, transcribing and filing a wide assortment of archive papers. One example of the value of this work is demonstrated by the business and family papers of the Langton family of Bath and Cadiz, 1800-1820, purchased by the Record Office in 2008 and transcribed by a volunteer, which formed the basis of a conference paper delivered by teaching staff at Cadiz University in 2010.

In all, a busy and interesting year for the Record Office.

**Colin Johnston, Principal Archivist**

### **Bath Preservation Trust**

On 1 July 2010 the Chronicle carried a report on No.1 the Royal Crescent, as Bath Preservation Trust were celebrating the 40th anniversary of its opening as a museum. Major Bernard Cayzer bought the house for £11,000 in 1968 and donated it to the Trust, who spent two years restoring and furnishing it. It opened to the public in June 1970. Major Cayzer's niece Elizabeth Cayzer attended the anniversary celebration this year.

By the 1950s the Royal Crescent presented the appearance of a rundown terrace. It seems to have housed a number of small flats, apparently let at cheap rents. The 'Sack of Bath' arose from the unkempt air of the city: it seemed to be easier to demolish - rather than to restore.

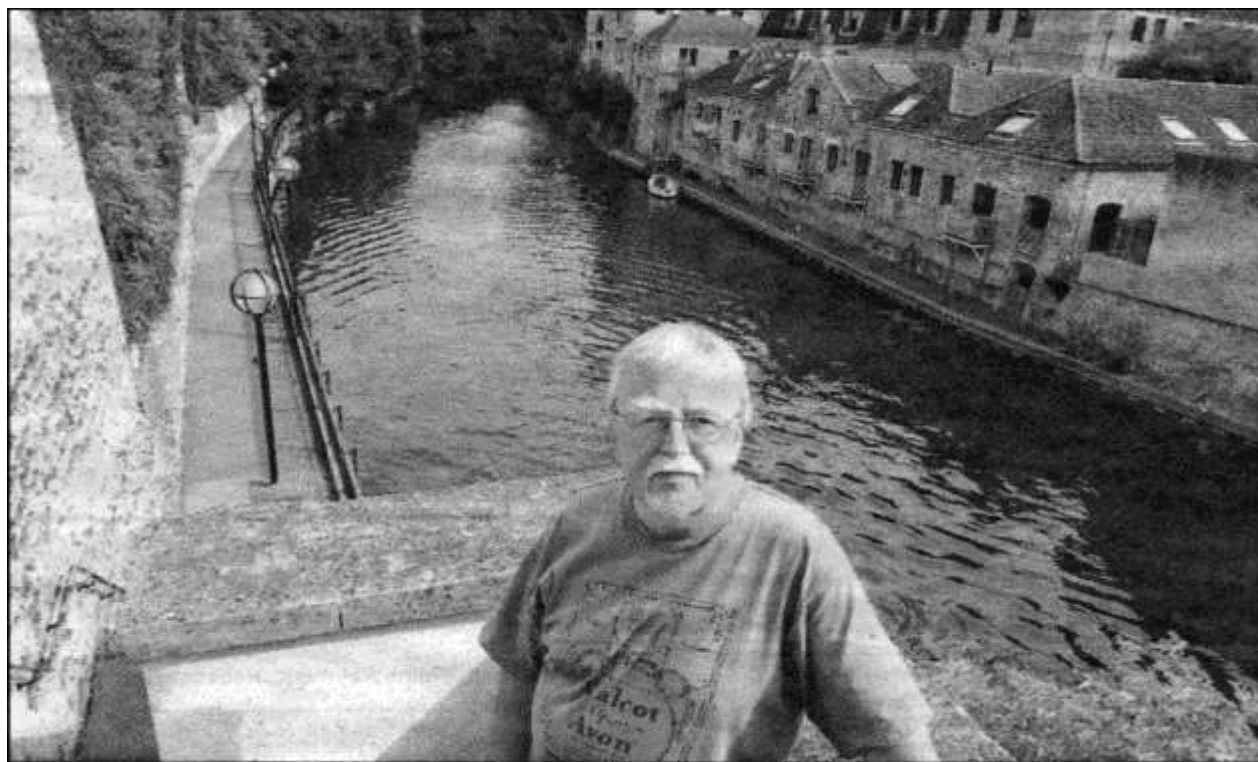
### **Holloway**

The horse trough opposite St.Mary Magdalene's in Holloway has been restored through efforts by the Widcombe Association and others. The poem which once hung by it has been replaced. A celebratory launch was held, with coffee in the Paradise Hotel and a walk around the area. Arches of Brunel's railway

viaduct by Holloway have also been improved, visually and practically. IronArt have placed iron grids at both ends of each arch, which should keep them secure and allow more fresh air to penetrate the interior.

### **Riverside**

Discussions have been held on the regeneration of Bath's riverside, debated at a BetterBath forum. This project has been in existence for some time. A few years ago B&NES commissioned Mike Chapman to make a study of the history of the riverside, which may be read at the Planning Office. Friends member Rae Harris was pictured on p.18 of the Chronicle, 5 August, with reference to the promotion of a riverside walk from Pulteney Bridge to Cleveland Bridge. Rae is Chairman of the Walcot Street Design Group.



*Courtesy The Bath Chronicle.*

### **Pulteney Bridge**

Discussions have been held on banning Pulteney Bridge to traffic. Reactions have been described as 'mixed'. Lorries would have to stop in Argyle Street for loading and unloading. As we know, discussions about the Bridge are usually protracted, so nothing may happen for some time.

### **St.John's Hospital**

St.John's Hospital in Bath have launched an iPhone visitor guide, suitable for iPhone, ipod touch and iPad, which highlights distinctive areas of the city. It emphasises the St.John's buildings by the Cross Bath. As we have remarked elsewhere, in Victorian and Edwardian novels children of ten can be discovered reading the novels of Sir Walter Scott, and would have made short work of Pevsner. Nowadays everyone expects to press a button.

People can make donations through the app which was developed by Bristol-based creative agency 375. You can download the app by visiting <http://bit.ly/stjohnsbathapp>, while information is also available on the St.John's website at [www.stjohnsbath.org.uk/iphone-app](http://www.stjohnsbath.org.uk/iphone-app).

## **DISTRICT NEWS**

### **B&NES Parishes**

The Chronicle reports that Councillor Sarah Bevan, described as the chair of B&NES, is promoting a permanent display at Bath Guildhall on the 49 parish and town Councils of B&NES. Each is requested to supply pictorial material marking their own district. This will resemble the exhibition 'Bath in Particular', at the Museum of Bath at Work, to which local history societies contributed images representing their own areas.

### **South Stoke exhibition**

Alistair Durie, with a friend, attended the South Stoke exhibition held in July, and was very impressed by it. The exhibits covered four walls of the hall where they were displayed, telling the story of South Stoke from early times until the present day. As the author of articles on the Widcombe Poor Houses, Alistair was particularly interested in the material on the operation of the Poor Laws. He had the pleasure of meeting Professor Parfitt and of discussing with him the Churchwardens' accounts of South Stoke and of St. Thomas à Becket at Widcombe. An article on the South Stoke accounts appears in this issue.

### **Englishcombe**

In July, B&NES hosted an event at Englishcombe entitled 'Englishcombe Explorers', as part of the Festival of British Archaeology. Featured were the medieval church, tithe barn, and Wansdyke earthworks, as well as Culverhay Castle.



*Courtesy The Bath Chronicle.*

## ARCHAEOLOGY

### Cotswold Archaeology

During 2009 and 2010, Cotswold Archaeology monitored the redisplay work in the Roman Baths Museum. This involved considerable changes to the circulation and layout of the spaces, especially those under the Concert Room. Here, Roman remains were first uncovered during construction work in 1892-4, prior to the opening in 1897. Paradoxically, although the lower ground floor spaces were designated as a Museum and any ancient remains found were supposed to be preserved, the foundation works were the most destructive of any that took place under the City Architect, Major Davis. The only records were those by Richard Mann who had fallen out with Davis and was banned from the site in the later stages of work. The Society of Antiquaries of London commissioned a set of finished record drawings from him which is now in their library in London. They show much useful detail as well as a fine overview of now vanished structures, but are not stratigraphically detailed.

Barry Cunliffe made some sense of Mann's records and carried out limited investigations in 1965-7 of portions of archaeological remains that had survived Davis's attentions. The eastern wall of the Temple Precinct was known to the west of the Concert Room basement, with a columnar portico added in front at some point. A range of buildings on the south side, just north of the Great Drain, linked the portico to a mysterious but very grand 'Monumental Structure' on the east side, extending as far as the Abbey. The drain ran eastwards from the King's Bath in a kind of backwater between the southern range and the Baths. The recent work, however, has allowed a revisiting of all this work, the opportunity to make some more considered observations of known remains and the chance to carry out some limited but very informative excavations.

Combining Mann's records with the new observations, it has become clear that the Great Drain was originally built as an open water course, and that the steps still visible leading down to it from the north by the outfall from the King's Bath belong to this early phase (later 1st century). A late 19th century written report from Major Davis suggest the steps may well still be resting on oak piles. The area north of it was laid out as an unpaved open space in front of the main entrance to the Temple precinct. Sometime later, a columned portico was laid out along the western side of the space, framing the entrance to the Precinct, and a building was erected south of the portico against the north side of the drain, covering in or replacing the steps. The next phase of work involved turning the drain into a closed, stone-vaulted culvert and burying it by about a metre under a raised ground level south of the southern range. This is clearly indicated by Mann's records and various indications of changes in Roman ground levels are still visible in the monument today. The southern range was confirmed as a multi-phase structure, most of which belonged to this period of work. It was constructed along the south side of the open space separating it from the area over the now-buried drain. The open space can now be referred to as a courtyard as its level was raised by about 0.50 metres and the area given a well-laid and -founded gravel surface. This changed a dusty or muddy strip of ground, sloping down to the open drain from north to south in front of the Precinct, into a gravelled courtyard surrounded on three sides by monumental buildings. It is thought that the northern side opened on to the main east-west street of *Aquae Sulis*.

Much of the actual monumental structure was known from Mann's records, but what has been added to is the detail of the different periods of building and, importantly, the dating. The sequence of construction is now quite clear, but it all seems to be somewhat earlier than had been thought. Previous dating was largely based on 'dead reckoning', little more than guesswork based on the known beginning and end of the sequence generally. The entrance portico was thought to be of 3rd or even early 4th century date, and other changes therefore quite late. Two small sections of Roman archaeological deposit were revealed during removal both of Victorian retaining walls and more recent non-structural walls in the recent project. It was recognised that the upper component of these layers was the gravel courtyard recorded by Mann. Excavation of one of them gave a sequence of deposits going back to the before the construction of the portico. This showed that the portico was built some time before the courtyard was raised, perhaps as early as the mid to late 2nd century (we remember that the Temple Precinct wall to which the portico was



added was thought to be late in the sequence of construction so all that gets pushed back in time). The courtyard was seen to be of late 2nd to perhaps early 3rd century date, and meant that the southern range must be of a very similar age (as it was built to the same ground level). This also gave a date by which the 'Monumental Structure' on the east of the courtyard must have been constructed, as Mann makes it clear that the gravel courtyard butted up to it.

The work has given us a much clearer picture of a complex building sequence, and consequently a better chance of working out what it all meant, and, very gratifyingly, given us some much needed dating evidence. The conjunction of the expansive but not detailed work in the late 19th century, and the detailed but limited work of the last year has resulted in a considerable augmentation in the value of each.

One other outstanding issue in the Museum was also addressed, one that has been studiously avoided since 1892. By the section of Great Drain visible in the Museum just before it disappears into the still-vaulted section, is a large section of Roman masonry, rusticated and with two large and obvious mason's marks. Not only is its function unknown, but even whether or not it was in situ. Excavations along one side of it showed that all archaeological deposits associated with it had been removed in the 1890s, but that it was in situ on deep Roman-period foundations of mortared rubble. Careful study of the finishes of its faces showed that it was complete to north and east but not to the west. It seemed to be complete or nearly so on the south. In short, it represented a substantially-built block of masonry (with individual blocks well over a metre long). Its position close to the exterior of one of the large apses of the Great Bath (and aligned on its centre line), together with its close similarity to the large buttresses in the Temple Precinct, suggests that it was a secondary buttress added to the baths, perhaps when they received their vaults, and probably when the drain was buried under the raised ground level.

**Peter Davenport**

### **The Devonshire Place 'Temple'**

Concern has recently been aroused about the late 18th century structure at the rear of Devonshire Place, originally built as a pleasure garden pavilion, but later put to such diverse uses as a Jewish synagogue and an aviary. Known locally as 'The Roundhouse' or 'Devonshire Place Temple', this attractive little building, skilfully constructed of Bath stone ashlar in oval plan, with concave conical roof (interior shown here), seems to be quite unique, although somewhat marred by later alterations. The architect of Devonshire Buildings/Place has not yet been identified, although C.Harcourt Masters would seem to be a likely candidate. An historical study of the whole site was recently compiled for the Widcombe Association by John Toplis, drawing on research by Friends member Brian Coward (whose family once owned the property) and Judith Samuel during her study of the Jews in Bath.

The building presently forms part of the premises of the Greenway Court development in Chaucer Road, and although still serving as a garden feature, is unfortunately not listed, and the fabric is now in need of urgent attention, with a danger of a major collapse.



**Photographs: Brian Coward.**

## REPORTS FROM LOCAL SOCIETIES

### The Survey of Old Bath

*The Survey of Old Bath is a research venture which first adopted its title in 1979. Its aims are to study the topography of old Bath, and the lives of its actual citizens. The Chapman family has been chosen as its sample group, although it welcomes information on other Bath families. The Survey has published a number of historically reconstructed maps, brought out with funding from B&NES, and also other booklets and articles. It works on commission as well as on a voluntary basis.*

The Survey have been continuing with their study of the High Street at Bath. Mike Chapman has been visiting vaults along the riverside, with Friends members Michael Rowe and Marek Lewcun. Mike has also made a special study of the slaughterhouses which once stood outside the east wall. Peter Davenport has provided a study of St.Mary's Within for the journal, published in this issue. Philip Bendall has been assisting in listing deeds.

In July Mike Chapman was filmed for the TV programme *Heir Hunters*, who wished for information on the Bath Blitz, and in particular Victoria Road, Brougham Hayes, home of the families they were investigating, which was demolished in the Blitz. The street has since been rebuilt.

The Survey and the Friends joined in a display at the Historyfest at the Museum of Bath at Work in September. Philip Bendall provided a poster on the Survey and the Friends, and Mike ran a bookstall.

### The Friends of the Survey

The Lunchtime Lecture of the Friends was held on Wednesday 21 October 2009, at St.Mary's Church Hall, Bathwick. Philip Bendall ran the bookstall and lunch was served by Mrs.Doreen Collyer and her assistants. The Friends regret to hear of Mrs.Collyer's recent illness.

About 40 people attended the lecture by Mike Chapman on the Corporation's property in Swallow Street, on which the Roman Baths Museum have recently carried out a study. Mike's lecture has been summarised in the February newssheet, followed by a more detailed article in the *Journal of the Bristol Industrial Archaeological Society*, No.42.

The AGM was held on Wednesday 23 April 2010, when Stephen Marks stepped down as Chairman of the Friends, and Mike Chapman thanked him for all he had done, with a presentation. John Macdonald was elected as Chairman, and Philip Bendall as Secretary of the Friends, a post which has been empty for some time.

Stephen Marks then spoke on his ancestress Caroline Powys. Details of the talk are recorded in the June newssheet.

**Right: Silhouettes by Jacob Spornberg of Philip Lybbe Powys and Caroline Powys, taken in Bath in 1807.**



Friends have been assisting with the study of the High Street, as mentioned above in the entry for the Survey. They also, as mentioned, joined in the exhibit at the Historyfest in September.

On 12 April Malcolm Hitchcock gave a lecture on Bath's Medical Officers of Health to the Bathwick Local History Society, with special reference to Bathwick. On 30 November, St.Andrew's Day, 2010, he will be speaking at the Guildhall on 'Public Health in Bath'. The lecture will commence at about 1 pm



and will be one of a series of three lectures on social life in the Victorian age. The others will comprise a talk on the workhouse and one by Graham Davis. Malcolm has collected much extra material since his article, which was published in the last issue of our journal.

We have had a response to the appeal for volunteers to type some of Mrs.Inskip's notes on the old deeds of Bath. More assistance will be welcome. If anyone is interested, please contact Elizabeth, address on the front page of the journal.

## IN MEMORIAM

ALAN KEEVIL  
1922-2010

Following his death last month, many Bath citizens will have fond memories of Friends member Alan Keevil, who throughout most of his working life served as a teacher of English in the City Schools. To us, of course, he was better known as a diligent history researcher, and it is worth recording here the notable contribution he made to our understanding of the history of Bath. Being born and raised in city, he already had an intimate knowledge of its environs, and after retirement his first and most best-known study, 'The Fosseway at Bath', was published in the *Proceedings of the Somerset Archaeological & Natural History Society*, Vol.133, in 1989, followed by an enlargement on the subject, 'Tracing the Fosseway at Bath', in *The Survey*, No.2, 1994.

His next big project was 'The Barton of Bath', published in *Bath History* VI in 1996, which detailed the influence on the city of the Bath Forum Hundred from the Middle Ages onward. Alan was perfectly at home with the intricacies of medieval land tenure, and soon after produced 'Barrack(s) Farm, Wellsway, Bath: The Estate and its Holders' (where he worked as a lad), also published in *Bath History* (VIII, 2000).

From hereon, he became involved in a wide variety of subjects, all of which were duly published in *The Survey*. Of particular interest to the Survey of Old Bath was 'Cornwell, Walcot Street' (Issue 13, 2000), being the first detailed topographical study of that particular area. He later carried out a similar analysis of the southern end of the High Street in 'An Island Site', (Issue 20, 2005).



It is worth noting that Alan was a keen walker, and his research was always accompanied by a close inspection of sites on the ground, good examples being 'IngleBrook in Englishcombe', (Issue 16, 2001) and, his last work, 'The Saxon Boundary of "Clifton" ' (Issue 23, 2008) which traced the early outlines of the later parish of Lyncombe & Widcombe.

Architecture was also an interest of his, as in 'North Parade Buildings, its Builders, and the Palmer Connection', (Issue 17, 2002, and 'Francis Greenway (1777-1837) "the father of Australian architecture" ', (Issue 21, 2006).

Nor were his ancestors forgotten, as in 'The Line of Wealthy Batheaston Clothiers, All Named John Fisher', (Issue 19, 2004), and 'Nathaniel Fisher, Rough Mason (1691/2-1749)' (Issue 24, 2009).

Principally however, he will be missed as a considerate and respected colleague, in every respect a 'Scholar and a Gentleman'.

## **The Bathwick Local History Society**

The year has been another busy and enjoyable one, despite for the first time in our ten year history having to postpone our January meeting, 'The Bowlers & Bathwick' by Stuart Burroughs, due to the icy conditions that prevailed at the time. However Stuart has kindly agreed to talk on the subject in September.

In March Tim Wheeldon gave an excellent lecture on the Kennet & Avon Canal and in April Malcolm Hitchcock treated us to a well-researched illustrated talk on Bath's first three Medical Officers of Health. A real eye-opener of the state of some of the sanitary conditions present in Victorian and Edwardian Bath, and how these three professional men did their best to tackle many quite dire situations. This subject was suitably followed in May by Kirsten Elliott who spoke on 'The Frail Sisterhood; Bath and the Oldest Profession'.

We are continuing with our ongoing project of recording all the surviving memorial inscriptions in the Bathwick churches and churchyards and hope eventually to publish our findings. We are very fortunate to have the knowledge and expertise of Dr.Philip Bendall who recently has done great work on publishing the monumental inscriptions in Abbey Cemetery, St.Mark's Churchyard and also Lansdown Cemetery. Philip has taken over the incomplete Smallcombe Cemeteries recordings that were first started by Anthony Smith and then the late David Mitchell in 2005. This huge task is made doubly difficult by the sloping terrain, overgrown trees and vegetation under which Philip often has to scramble to find tombs that have lain hidden for years.



It is also a sorry sight to see the number of monuments that have been laid flat in these graveyards during the safety testing programme that is currently carried out by BANES cemetery maintenance team. This ongoing work is compulsory of course but nonetheless it is sad to see the destruction of the unique period effect of styles of monuments that were in use at a specific time in history. At present crosses and obelisks are the main casualties. Thankfully the old St.Mary's Churchyards in Henrietta Road have not been too badly affected, possibly because most of the monuments there are of the older chest tomb style and more likely to disintegrate than topple!

Our autumn programme begins on Monday 13 September, 7.30pm, in St.Mary's Church hall and visitors are welcome. Enquiries 01225 463902.  
Sheila Edwards

**Standing tall in 2003. A section of St.Mary the Virgin Churchyard, Smallcombe Vale, 2010 – most of these monuments are now laid flat.**

## **The Combe Down Heritage Society**

While we continued to organise meetings with interesting speakers, outings and guided walks, four highlights mark this busy year:

The publication of *Remembering Village Shops: a study of Combe Down from the collected memories of residents* edited by Richard Read and with a foreword by Stuart Burroughs (ISBN 978-0-9550655-3-8, £15) was published in November. It proved an unexpected success and has been reprinted twice. The format takes a street and locates each shop noting its name, trade and ownership which frequently changed over the years. Then residents recalled their memories of the shop and finally any photographs and advertisements were inserted.

One outcome from this mix of oral and documented history is the resolve to set up a genealogical database of Combe Down residents. So many of the family names which start out as quarrymen turn up later as shopkeepers or trades people supplying the post-quarrying genteel village. The database will be added to as volunteer time permits.

The second important event is the resolution of the ownership of the Jewish Burial Ground on the corner of Greendown Place and Bradford Road. The Heritage Society is an equal partner with members of the Jewish community in Bath forming The Friends of Bath Jewish Burial Ground. After some ten years of lobbying and cajoling, the Board of Deputies of British Jews has taken legal ownership of the site. This now opens the way for the conservation of this secret and peaceful corner of Bath with its 50 or so graves. The Friends will now apply to the Heritage Lottery Fund for a grant towards the necessary work of conservation and interpretation. An Open Day will be held on Sunday 31 October as part of Bath's Open Weeks.



**The Bath Jewish Burial Ground in the snow.**



**The chapel at the entrance.**

The third event was more of a string of events all marking the completion of the stabilisation of Combe Down village. After some ten years of disruption and worry the Welsh miners went home and the vast array of equipment and Portacabins was taken away. We now await the re-seeding of the grass where Tarmac once stood and all is quiet again. The legacy is not just a safe village but several important public works of art.

The CDHS was active in the selection of the artists, poets, musicians and photographers, each of whom has translated their interpretation of Combe Down's history into their own medium. Most spectacular is Chris Tipping's 1479 dinner plates, which when hung together, make up a map of the underground workings. Householders have been given a replica plate showing their own patch beneath their house.

The Society was invited by the Museum of Bath at Work to mount the second exhibition in a series focussing on individual areas of Bath. Last year's exhibition about Holloway was very successful so we were set a challenge. The Combe Down at Work exhibition runs from April to September.

**Rosemary Simmons**  
Chair

### **The History of Bath Research Group**

The group continues to meet regularly to exchange ideas and information, to hear presentations by members and others and to enjoy highly instructive walks in and around Bath. In September Bill Hanna, a member, spoke on his work on 'Memorials and History' with special reference to those dedicated to service personnel. He alluded to the importance of such memorials in the interpretation of local history.

The October meeting was a visit to Kingswood School where Zoe Parsons the archivist spoke of the history, archival holdings and buildings and conducted a tour. The evening was enhanced by the additional information from Michael Bishop, a member and former master at the school.

The weather forced a reschedule of the paper on 'The Great West Road' by Dr Brenda Buchanan, also a member. The identification of landmarks, paths, changed routes, former wayside inns, staging posts and tolls between Bath and London was rich in detail and illustration.

In February, Dr Elizabeth Devon captivated the members with 'Rocks and Landscape in the Bath area'. The way huge forces drew the shape of the Bath we know was illustrated with sponge foam layered models and pieces of stone and bottles of oolites. What at first glance might have seemed a daunting subject was transformed into an understanding of what remains as evidence for us to see today.

Chris Noble, a member, raised many questions about the history of 'The Somerset Certified Industrial School for Boys at Bath'. Pictures that most of us had never seen of the early buildings and details of the boys and of their transportation, mainly from London, were revealed. The speaker's use of his great expertise in education and the probation service added greatly to the interpretation.

The AGM was preceded by an engaging description of 'The Warehouse of the Fop', by Matthew Winterbottom the curator of decorative arts at the Holburne Museum. The luxury goods trade in the so called 'toyshops' in and around Orange Grove and Wade's Passage revealed much about the taste of the wealthy visitors to Bath in the 18th century.

The year rounded off with two walks. That in Claverton village was led by Mrs. Thomas Shepperd. Detailed descriptions of the site of the early manor house and a visit to the church went on into interpretation of some of the pretty houses and the lovely and historic views across the valley from her own walled garden. The final walk was of the Newton Park site. Professor Graham Davis showed the inside of the house and recounted the family history of the site and Mike Chapman walked us around the castle and associated buildings.

A very varied programme is already in place for next year. Visitors are always welcome at meetings. In addition to the meetings the group is working on a project to digitise its run of 54 editions of the Bath Directories. The other available copies are suffering from heavy use and our collection is in near perfect condition. A new search facility is being developed to allow more flexible interrogation.

**Michael Rowe**  
Chair

### **South Stoke Local History Group Report**

The Group hosted two well-attended lectures in South Stoke Parish Hall during the year:

6 November 2009, Robert Whitaker, 'Roman Roads in South and South West Britain'.

18 March 2010, Neil MacMillen, 'Fuller's Earth'.

The Bishop's Transcripts for the period 1589-1667 of the Church of St. James the Great, South Stoke have been published and deposited with the Bath Record Office. Although the record is incomplete, some pages having been lost or badly damaged, the transcribed record adds to the parish registers that start in 1704. Earlier registers were probably lost during the 'great storm' of November 1703. The publication includes additional baptism & burial records inscribed in the parish churchwardens' accounts.

Investigations into a possible Iron Age fortification in the parish are continuing.

An exhibition 'South Stoke Church & Parish through 800 Years' was mounted by the Local History Group in the Parish Hall on 24 & 25 July 2010. The exhibition commemorated the anniversary of the appointment of the first recorded vicar of South Stoke, John de Tussebury, in 1210. The exhibition took the form of a 'Time-Line' that illustrated church, local, national and international events over the period.

**Robert T.Parfitt**

South Stoke, 16 June 2010

### **Weston Local History Society**

The Society was founded in 1993 and remains a very active part of life in the village with some 80 members attending the monthly meetings at Weston Parish Hall normally on the third Monday monthly.

There is always a full programme of monthly meetings, normally in an historical context covering a wide range of subjects, and this year is no different with talks on 'Railways (Bath, Mangotsfield & Bristol Line)', 'The Sultan of Lansdown - William Beckford', 'Bath Diaries & Memoirs', 'Pubs of Weston', and 'The History of the Royal Victoria Park & Botanic Garden' amongst others, all with good speakers and normally well illustrated by slides or other graphics and supported by actual artefacts where possible.

The summer months normally feature trips out, and this year we have visited the extremely fascinating Kingswood Heritage Museum at Warmley where, although outside the village, its original buildings and interests in mining, boot and shoe manufacture and pin making, etc, border the village and influenced life in the village until relatively modern times.

Very shortly we are visiting Dunster on another well supported day trip which will end with a steam rail journey up to Minehead before rejoining our transport back to Bath.

The Society is always on the lookout for new members, interesting local history-based speakers or projects for developing interest on the history of the village. Contact:

**John Wetherill**, Treasurer, 54 Purlawent Drive, Weston Park, BA1 4A2 12 July 2010

### **Widcombe and Lyncombe Local History Society**

Our programme began in April when Margaret Burrows gave an illustrated talk on 'The History of Beechen Cliff and Lyncombe Hill Farm'. This area is of particular interest at the moment, as the National Trust are surveying it, with the possibility of taking it over as another part of their skyline walk. More news later.

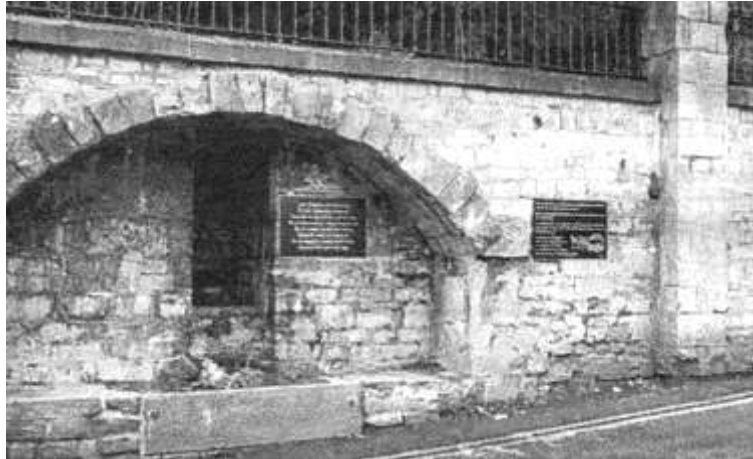
The Bath council gradually acquired all the land. In 1869 the wood owned by Collibee was bought by public subscription and in the same year, Magdalen Gardens was purchased from Bruton Hospital. In 1900 they bought the land for Alexandra Park for £3,960, to provide an open space for the public and prevent it being developed for housing. The rest of Lyncombe Hill Farm was gradually acquired in the 20th century up to 1939. The lower part of Beechen Cliff, now covered in trees or undergrowth but once the site of many houses, was by the 1950s planned for compulsory purchase to provide an open area.

On 20 May Dan Brown of Bath in Time showed us fascinating pictures, photos and maps of Lyncombe and Widcombe. Of particular interest were pre-war photographs taken by George Dafnis, including views of the crowded areas of old Holloway and Claverton Street.

5 June was Local History Day, when we joined with Widcombe Association for the unveiling in Holloway of the restored horse trough, with the Victorian poem against cruelty to animals. 'Lady Margaret', of the Natural Theatre Company, officiated, joined by other actors. Magdalen Chapel was specially opened and various walks took place around the area.

**Right: The restored trough in Holloway, with reinstated poem.**

*Courtesy The Bath Chronicle.*



On 13 June was the lively Widcombe Rising, the theme of which was the 200th anniversary of the opening of the Kennet and Avon Canal. Doreen Collyer contributed to the exhibition, put together by John Brushfield and held in St.Matthew's Church. We took a stall in Widcombe Parade to sell publications and advertise our group. A pleasing number of people were interested in our activities.

In July, on a beautiful day, our annual walk took us from the Abbey cemetery gates, up Blind Lane, through Prior Park and Rainbow Wood to the home of Mr. and Mrs.Lewis. They kindly provided us with an enjoyable ploughman's lunch.

On 16 September at 7.30 pm. Philip Bendall will give an illustrated talk entitled 'Widcombe Connections - where local and family history meet'. His family have been in the area since the 18th century, once owning Holloway Brewery and the mill in Claverton Street, amongst other places.

On 14 October at 7.30 Margaret Burrows will report on her research on a rather forgotten area, between the Wells Road (before the realignment) and the Lower Bristol Road. All that remains is 13 Angel Place and some of Oak Street. This was once crammed with houses and home to hundreds. It was pulled down in the post-war clearance by which time many of the houses were very neglected and considered unfit for habitation.

On 11 November at 7.30 pm. Bill Hanna will talk about 'Military Connections in Widcombe'. This will be about service personnel who were born lived and died here, or in wars. Much evidence is from war memorials, gravestones or local papers.

Our Christmas meeting will be on 9 December at 7.30 pm. Wine, coffee and other refreshments will be served. Members are asked to bring along any object, picture, letter, photo, etc. with a special meaning and share its story with us.

Our meetings are held in the lower hall of Widcombe Baptist Church, approached from the path behind the church and sloping down by the canal. We welcome visitors and of course new members. For information ring:

480749 Margaret Burrows

334067 Philip Bendall

310127 Fay Briddon

**Margaret Burrows**

August 2010

## NOTES AND QUERIES

### Stone Lions

In response to the recent celebration by *The Bath Chronicle* of historic lions decorating the buildings in Bath, the one shown here, over the entrance to Bladud Villa in Entry Hill, was sent in with a request for information. Although we know nothing about the origin of this lion, it does have a connection with our article on Bath Fountains in *The Survey* 22, 2007. In the 1870s the house belonged to James Williams, the engineer and promoter of the Hot Mineral Water fountain in Bath Street and its statue of Bladud. When the statue was removed in 1874, Williams asked that '*he would be glad, having a lingering affection for such antique relics [such as the lion, shown here], if the Council would allow him to transport it to his residence at Entry Hill*'. This was agreed, and after Williams left Bladud Villa in about 1900, the statue was acquired by his neighbour George Spear, of the firm of pork butchers, for erection in his garden next door at 'Springfield'.



*Courtesy The Bath Chronicle.*

It later returned to Council ownership when this house became a B&NES nursing home, and it is a curious coincidence that the Bladud statue, recently re-erected in the Parade Gardens (with modern pig), now stands only a few yards away from its original fountain, moved there (to Terrace Walk) in 1989.

### The Manners file, Bath Record Office

Widcombe Lodge, Church Street, opposite St.Thomas à Becket Church, has lately been reconverted from separate apartments back to a family home. It was once known as Yew Cottage and was part of the Bennet estate attached to their house, now called Widcombe Manor. Although Sarah Fielding has been associated with it in local legend, there is no actual evidence that she ever lived there. She is reputed to have been lent a dwelling by Ralph Allen, but Ralph Allen did not own this house.

Widcombe Lodge is a detached villa-type house of Tuscan style. It possesses external window shutters of a type seen elsewhere in the neighbourhood, for instance in Prior Park Road. I have lately been carrying on a search for its possible designer. It is built flush with the street, the result of a 19th century extension of Yew Cottage. In this it resembles Bagatelle House in Lyncombe Vale and the porch of the neighbouring Welton Lodge, also Ashley Villa, both of these in Prior Park Road.

It seems likely that neither Goodrich nor G.P.Manners designed Widcombe Lodge, but some unnamed architect who was also responsible for Bagatelle House. In my search, I studied Douglas Bernhardt's file on the Manners enterprise, lodged at Bath Record Office. This file can be strongly recommended for researchers on the Manners firm. It covers every aspect of G.P.Manners' life and work. In the process Bernhardt attributes several new buildings to Manners, including Bath Spa Station and the Union Workhouse front facade to name but two. The reference number of the file is: PP1211, PhD Thesis 2005, 'A 19th Century Architectural Practice in Bath'.

**Alistair Durie**  
July 2010

### Slippery Lane

Slippery Lane lies south of the Podium, on the way to the High Street. It was once called Alford Lane, apparently named for the Ford itself - as in 'the lane which goes to Alforde' in Somerset Medieval Deeds, S.R.S. Vol.73. It was also sometimes called Boatstall Lane, though that name properly belonged to the lane to the East Gate. Between the lane and the city wall lay the sites of narrow tenements. Apparently a smithy once stood by the North Gate - the land was of course on a lower level then. When Bridge Street was created, Slippery Lane was cut off at its eastern end, and a new route created behind the new buildings. North of the lane once lay the tanhouses, listed in item 20:1 of the Survey of 1641. Part of this site, 12 Northgate Street, was once owned by Milsom's, 'The Home of Music'.





**Left: The entrance to Slippy Lane at the top of the High Street. The old North Gate stood a few feet to the right of the photographer.**

**Below: A closer view of the Lane. Remains of the old city wall can still be seen in the basement of one of the properties on the right.**

**Photographs: Anthony Brannan, 2010.**



## **Nature Notes**

It is interesting that in the article on the Churchwardens' Accounts of South Stoke it is mentioned that members of the crow family are counted as vermin. We think of crows as scavengers, as in 'carrion crow', and they are reputed to eat a great many insects. However they also feed on grain. The crows at Prior Park Buildings steal the food put out for the ducks. If there are no ducks in sight, well-wishers lay bread by the stream, and the crows come and remove it. If the catering is insufficient, they sit in the trees and complain.

The ducks are having a happy summer, as a new water feature has been created alongside the stream. The Residents' Association has received a grant to 'rejuvenate' the stream, and committee member Camilla Diacono organised the installation of water plants along the edge. Bundles of osiers have been laid along the stream, near the bank, and the space filled in with silt from the stream, with plants such as arum lilies, kingcups, etc. The ducks believe this was done for them, and sit there happily, occasionally taking a snack off appropriate plants.

[Although we have no **Publications** in this issue, Leslie received the following letter from Bill Chislett]:

Dear Leslie

I know it is not usual to include in the Journal the review of novels. However, there has been a recently published book entitled *The Kings Circus* by Kelston Ross (Anthony Rowe Publishing. ISBN 9781995200825). It is a cleverly written, painstakingly researched, action packed period novel, set in Georgian Bath of an affair involving a Marine Captain, a young girl, a Portuguese woman and an army payroll robbery which was intended for Ireland. The author gives the reader an accurate and vivid picture of the social life, living conditions and property values that existed in Bath in those days. Many of our members will be able to recognise many of the places referred to in the book.

Regards

**Bill Chislett June 2010**

## CORRESPONDENCE

**Letters Page Editor: Leslie Holt**

Dear Leslie

### **Memories of the War Years**

The seventieth Anniversary of the Second World War reminded me of how dramatic it was for my family.

My Father was in the Admiralty and at that time we had a lot of Naval Bases. As a child of 10 I had already spent three years in Bermuda and was now, in 1939 in Hong Kong on the 2nd September seeing my Father off on the Canton with streamers galore. My Mother and I heard not another word until July 1940. We immediately moved to a Hotel and for months Mother was occupied in getting a new passport. In those days the wife and child were on the Father's passport and Dad had sailed into the blue! It was not a pleasant position to be in since the Japanese were reputed to be near the border. She finally got one, and also water on the knee which almost prevented her from walking.



Above: The P.&O.Liner S.S.*Canton* (15,784 gross tonnage), taken some time after the war. Mr.Harnden, Gill's father, left Hong Kong on 2 September 1939 on this ship. In 1939 she was converted to an armed merchant cruiser (8x6in guns + others).

Left: Gill Harnden in 1939, on a Ginger Factory trip.

Below: People may find this interesting. It is a 1939 photograph taken from Stonecutter's Island (the location then of the Naval Armaments Depot) looking towards Hong Kong. A rather different skyline from that of today!



Then in late May 1940 we boarded the Viceroy of India with Mother having to be pushed up the gangway. We found out later it was the last regular running passenger ship to leave Hong Kong. To me it was a magnificent ship with an indoor swimming pool to my delight. Leaving Hong Kong meant that for the next year I had no schooling at all. We had several stops, but the one I remember most was Bombay. Mother and I went sightseeing and ended up outside the Towers of Silence, the Parsi graveyard. Here the bodies were laid out for the vultures to pick clean. Mother didn't stay long after a large bone came hurtling from the air, just missing me. We were due to go home via the Suez Canal but just before we got there Churchill gave his 'fight them on the beaches' speech and France fell, forcing us to go round the Cape.

**The P.&O.Liner *Viceroy of India*, right, was the ship on which Mrs.Harnden and Gill sailed to Freetown in 1940, thinking they were going back to England.**

**She was later sunk by German U-boat U-407, in November 1942.**



We anchored off Sierra Leone, presumably to pick up fresh supplies when all passengers were alerted to a small boat going round and round the Viceroy. A very small boat with a large golfing umbrella in the middle with, presumably, someone underneath it. It was the entertainment of the moment - who - what - why? We soon found out when Mother was summoned to the Captain who told her to pack her bags as she and I were disembarking - it was my Father under the umbrella! We spent two months there, long enough for me to get Malaria. I remember a battalion of Australian troops marching past the house and then, once again we were on the move back to England via the Abosso. Both the Viceroy and Abosso were sunk during the war.



**Above left: The house in Freetown where Gill's father lived and where Gill and her Mother stayed for a couple of months (long enough for Gill to get Malaria!).**

**Left: Mr.Harnden (arrowed) and two colleagues, with three of their local staff, one of whom was the Storehouseman.**



The *Anshun*, a ship taken up from trade at the outbreak of war and fitted out in Singapore under the supervision of Gill's father. Later removed and set up in a building ashore in Freetown as a Stores Issuing Ship, this photograph was taken by Gill's father when returning from a trip ashore in Freetown early in 1940.



The *Abosso* on which Gill and her parents returned to UK in 1940.

She was later torpedoed en route from Capetown to Liverpool on 29 October 1942 with considerable loss of life.

About October we were back at my Grandparents' place in Newcastle where I soon began to feel very unwell. It came in waves every other day and, of course, they thought I was playing up. It wasn't until I had a fever of 105° that they woke up to the fact that something was wrong, and off to the Royal Victoria Infirmary I went. I was a curiosity, the only person in the country with Malaria, and they tried a remedy on me to see if it would help the troops in Africa. I hope it did for I have never had a recurrence, thankfully. I got out just in time to say goodbye to my Father who was off to the States for 'a couple of weeks'! Christmas came and went and it was nearly Easter when Mother received a telegram telling her to travel to the States as the 'couple of weeks' had lengthened considerably. He had gone to the Brooklyn Navy Yard to oversee the takeover of 50 old destroyers. These were exchanged for 99-year leases on a host of Naval Bases, including Bermuda. Only one of those 50 destroyers was fully operational, the others had to be cannibalised.

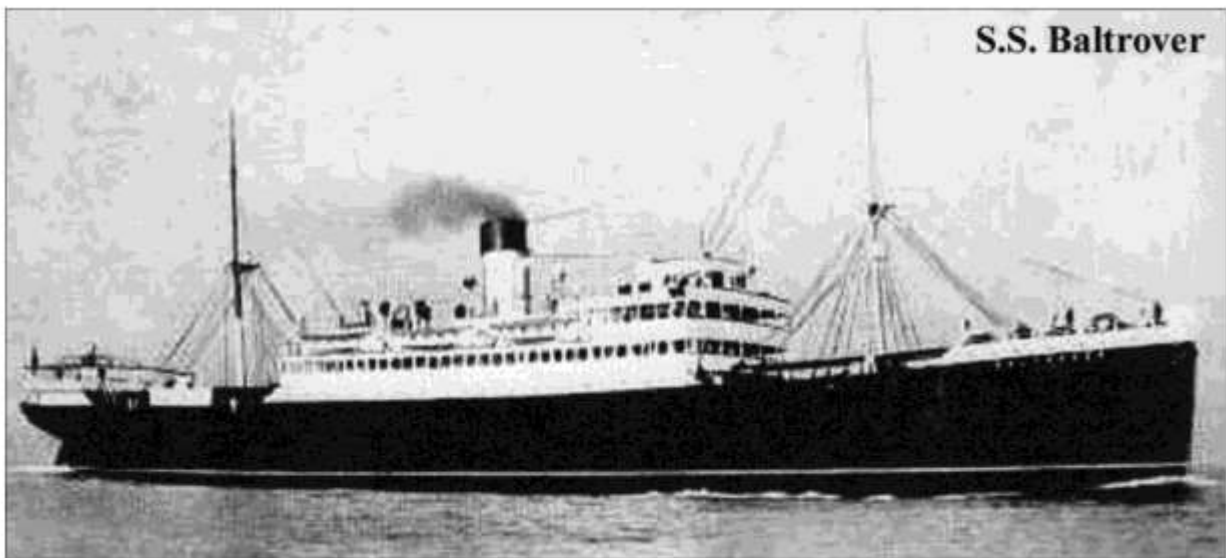


A group of Admiralty/Navy men on an Anti-Gas Course in 1940, before going to the USA.



Some of the passes that Gill's Father had to carry to gain access to various New York and Washington facilities during his stay there between 1940 and December 1944.

So now we were off again. It is only now that I can admire the courage of my Mother. You have to remember this was the time of the Graf Spey, the Gnesenau and the Bismarck prowling the Atlantic, never mind the U Boats. We journeyed to Liverpool where we endured three nights of severe bombing. Birkenhead, which we could see from the hotel window, was aflame. Nothing, at that time, landed near the hotel which was adjacent to the Railway Station! Then we boarded the ship, a very small ex-Norwegian coastal boat with one heck of a list to the port side, the Baltrover. Mother had the best cabin as she had broken down in tears at the booking office and pulled heartstrings. There was a deep mist and as we boarded a crew member said he hoped the fog didn't lift as if it did we were in trouble. He was so right. It did lift and there was the bomber letting loose his bombs on the ships below. He scored a hit on the ship behind us and you couldn't stop to pick up survivors. That was enough for our Captain and he struck off across the Atlantic alone. We had, by the way, an interesting cargo of Alsation dogs (in cages), a group of about eight models going to show off dresses in the U.S. and another group of young pilots going to Canada, presumably to collect planes, amongst whom was Jimmy Mollison whose wife, Amy Johnson, had gone missing, presumed dead, in January. You can guess what went on during that voyage. I did, and I was only eleven and not as worldly wise as the present young-uns.



The S.S. *Baltrover*, the ship that Gill and her Mum sailed in from Liverpool in mid-March 1941 for Halifax, Nova Scotia, before going on to New York. The ship had a severe list to one side the whole way across the Atlantic and was unable to keep up with the convoy. She was built in 1913 and had a gross tonnage of 3,960.



**Left:** Part of a group photograph of the First Year Academic pupils at Packer Collegiate, New York, in 1944 when Gill (arrowed) was aged 15. Until the age of 13 she was at P.S.139 which, by comparison, was a pretty 'rough' school.

**Below:** The Harnden family on an outing in New York, caught by a street photographer - included for its wartime fashion statement.



We arrived safe and sound in Nova Scotia where we were met by Dad. I spent nearly four years in the States, in Brooklyn, New York, travelling back Christmas 1944, having clocked up four voyages during the war. Just to finish the tale the Baltrover survived the war, and coming back on the Manchester Shipper, we were tailed the whole way by a submarine which didn't know we had radar and as we came to British Shores a corvette came and sank her. There were only two survivors. I count Mum, Dad and myself as survivors of the war.



**Top left:** The *Manchester Shipper*, an armed merchantman completed by Blythswood in Scotstoun in October 1943 as a 7,881-ton cargo/passenger ship. She was defensively armed (D.E.M.S.), and is pictured here in 1944 with foc'sl gun and single Bofors or similar mounted astern. She also has her anti-torpedo nets deployed. She lasted the war out, and continued until broken up in Trieste in July 1969.

**Bottom left:** The same *Manchester Shipper*, but in her peace-time colours.

As a child during these episodes I was fascinated, excited and completely unworried by these experiences. Now, a grandparent, I look back and wonder just how much of a worry all this was to my parents who, on the face of it, took it in their stride!

Best wishes

**Gill Cope** November 2009



Dear Leslie

I send three photocopies of photographs taken by my father about 1920, with his 'Panoramic' camera. This cardboard-box camera took a 120 – 'eight-on' film but to obtain the wide format, three frames were wound on at once and it would appear that only half the 'height' of the film was exposed. Whether you could make some sort of adjustment to pass the film through again and expose the other top or bottom half, I don't know. This old camera was pre-First World War vintage and had a swinging lens set in a velvet bag. My father developed and printed his own photographs - in the garden, using purpose-made frames and sunlight. When the image was satisfactory the print was taken out and dipped in the 'fixer'. The prints are faded now and a little brown.



The subject is of course tennis where we children were told our parents first met, but where is it? I know my parents used to play on courts that were behind the houses in Bloomfield Avenue and Gardens, but the scene is too big and the surroundings do not look right. There used to be tennis courts on Wellsway, but I am sure they are not the ones in the photographs. Perhaps, therefore, readers can 'throw some light' on the subject. My 'mother-to-be' is the one 'lounging' on the grass to the right of the group. Some children on the left in one scene, a group around the flag-pole, and a flag flying. The housing sloping up and away in the background certainly looks 'Bath' and could be a Close.

Yours sincerely

**Brian Coward March 2010**

\*\*\*\*\*

Sincere thanks to our above contributors for taking the time to write these interesting letters. All readers are of course encouraged to write in at any time, on any relevant subject. Please send to: Leslie Holt,



‘Westwinds’, Hayesfield Park, Bath BA2 4QE.

## EVACUATION TO BATH - SEPTEMBER 1939

Personal memories of the evacuation of Government staffs from London on the outbreak of war

John Ennor

My Mother and Father were married in April 1938 in Eccles near Manchester where Mother had been living at home with her parents. Father was working in Whitehall in London having recently transferred from working in an Admiralty drawing office in Sheffield. He had been looking for a house in London which they could purchase and which would be convenient for his travel to work in Whitehall, and shops etc. for Mother.

In due course they purchased a house in Wimbledon, and had become settled there when war broke out in September 1939. Father and his colleagues working in Whitehall were told to stay at home and wait for orders. They had to enquire at their local railway booking office each day and in due course instructions came to be on Paddington station at a stated time complete with one suitcase of essential clothes, a blanket and food for 24 hours.

During the period of separation Father wrote to Mother regularly telling her of his experiences on evacuation and she kept his letters and the following are extracts from some of them.

Letter written on arrival in Bath in September 1939

This letter was written in the Empire Hotel whilst the transferred Admiralty staff were waiting for their office space to be allocated, on headed notepaper which had been left behind in the evacuation of the hotel. The hotel had been requisitioned by the government for offices on the declaration of war and the residents and guests had been given two or three days notice to vacate the building. Father had arrived in Bath during the previous day and had spent his first night sharing a double bed with a colleague in his allocated billet in Stirlingale Avenue.

This is Monday morning. We have arrived down at our ‘workshop’ and everyone is stood around with all our goods and chattels round us while the bosses measure up the rooms and decide who goes where. We have three big rooms on the ground floor just inside the main hall. We look out on the street and some gardens. I am in the waiting room - hence this paper. It is quite old fashioned and furnished in a very elaborate old style. Against one wall is a big china cupboard containing old china and coins dug up when the site for the hotel was being dug up. Outside the door are all sorts of lorries with strings of men unloading all the records etc.

Letter written on embossed Empire Hotel notepaper

The weather is dry but overcast and rather misty and cold. My colleague and I both wrote letters last night, then our host came out with us to show us the post box outside the sorting office where the pillar box is cleared late at night. It took us about 11/2 hours to walk there and back, 2 miles each way. We are only just inside the boundary of Bath and it is up-hill all the way out. There are buses run to the bottom of our street (Along Englishcombe Lane they go) 10 minute intervals during the day, 20 minutes at night, but what the service will be when petrol is rationed we can only wait and see. Everybody is stood around asking everybody else how they have fared. Most are sharing beds,



and those with single beds seem to be in a room with others in a double bed.

Running into Bath there were groups of people in the streets and pathfields and none of them carried gas masks. We didn't carry ours when we posted your letters last night but did so coming to work today. It is a pretty safe bet when seeing a person carrying their mask to say that they are evacuees. The local people don't bother. Arrived at Bath station I had to wait for that van to be shunted around and then unloaded. As we left the station we were given a pamphlet of instructions. Buses were waiting and when about half full the remainder of the seats were piled up with our luggage and off we moved, it was less than five minutes to the Empire Hotel. There the local population were all turned out watching the sights! We all went in the hotel directed to some tables for C.I.N.O staff saw the person in charge who gave us a card with our name on and the address of our billet, then out in the street again where a crowd of local people sorted us out and sent us off in private cars to our billets. Our train arrived in Bath at 6.10 and we were in the house before 7 o'clock. Another 4 of our chaps are in the same road and some girls in other houses too. One young wife of 23, who was only married this spring has two girls thrust on her. She wouldn't have men as her husband works in Bristol and is away all day.

We guessed our host to be bordering on 60 but he told us he is 70. They have a son 45. The house is laid out similar to ours - it has only been built 15 months. It is smaller than ours only the lavatory is in the bathroom. We have the front bedroom. The black-out arrangements are a lash-up. The lady said she had hurried off to Bath when the evacuees were to come on Saturday morning and had bought cur

**Postcard of the Empire Hotel showing where Father was working within the Hotel**

he billeting officer had told them it was voluntary but warned them that if they didn't have us they might have children or soldiers forced on them later on. The old chap had pleaded his wife and he were too old to have people thrust on them but that was all the sympathy they got. There are apartment houses and hotels with vacancies but no idea of furnished flats. The people met us with tea, so we wanted neither blankets nor extra food. I have brought a pasty to eat for lunch today. They are being paid 21/- weekly by the government for sleeping, breakfast and a hot meal either midday or in the evening. The old chap said we must have a chat after tea and asked us what we intended doing about the rest of meals baths etc. so we said we would see what was doing in the office today as we were completely in the dark. All the information we had was on the pamphlet given us at the Station. We said washing we should send home, and we will pay extra for the rent to prevent them being out of pocket. We are using our own towels so please send the bath towel in the case also a coat hanger and trousers clip - several if you can get them in. I am sending the luggage label to put on the case.

Write out luggage labels and stick on as well but if there is anything to pay get the receipts stuck on the official label please. I will find out more what you will be doing in a day or two, must find my way about first. We have been told all the hotels were full of people when the Government commandeered them and everybody had to be out and the places empty in 24 hours. They seem to be fitting up a canteen here in one of the public rooms. If the worst comes to the worst, I reckon when you are ready you could come down, get a place bed and breakfast for yourself and then look around yourself. There is plenty of time in the next week before that is necessary though. I just mean by that, that I am quite confident that you will be down here just so soon as you are ready to come.

The houses here are built of a whitish yellow stone called Bath stone, not bricks at all. Even the 1st class draughtsmen are sleeping 2 in a bed. When the first rush has died down I must see whether my guinea would be paid if I moved into a double bedded room with you, then pay your share and extras ourselves. It looks as if that is the likeliest thing. We had three blankets and a quilt on the bed and another blanket left out in case we needed it. Actually we took one blanket off. The bed is a 4'6" one but the mattress is the old type and a bit hard.

A subsequent letter tells of lunch in the Pump Room Hotel:

Had a cold supper on Saturday so we went in the Pump Room Hotel for lunch. It was marvellous service reminded me of that at the White Hart, Windsor. There was no menu or choice available, we just had what was put in front of us. Tomato soup came first, then roast beef, a big potato baked in its skin and a big onion boiled, plenty of bread if we wanted it and then tapioca with a baked apple for sweet. As we finished each thing the plates were whisked away and the next one put in its place. All this cost 1/3 quite good value. Today we each bought some rolls (2d) some cheese (31/2d) some butter (21/2d) and two buns (2d). Out of that I have enough cheese and butter for tomorrow or any other day, so lunch cost me 7d.

### **A Description of Bath**

Writing on 21 September 1939 Father told Mother that he liked what he had seen of Bath:

Bath is very hilly like Sheffield. It is about the size of Exeter and with shops like they have there. The currant buns in the shops are more yellow like those in Plymouth. Our landlady told us of a very nice tripe shop and I have seen a shop with very yellow cream like the Devonshire variety. There are some nice cake shops.

I feel sure you will like Bath. David Greig, Pearks, Lipton, Home & Colonial are all here. Timothy Whites and several Boots. I have seen a drapers much like Ely's and there is another called McIlroy's who have several shops along the south coast. Cinemas and theatres aren't much but there are some. At the theatre highest prices are 2/- or 2/6.

I have seen a little shop here selling fruit from their own orchard and got a pound of beautifully ripe pears for 4d. They have apples too but I haven't tried them yet. They have home made jam for sale. One lot is raspberry and redcurrant (the redcurrants strained to get all the pips out the man said) at 9d per lb pot. On the whole I am quite pleased with the place and think you will like living here too.

He goes on to comment on the war:

That is a bad business of the Courageous, with such a big loss of men. The loss of the ship is not so very serious, we are well supplied with that type of ship. Of course we can ill-afford to lose any ship but it is not so bad as losing a cruiser or a battleship. The Russia affair is difficult to estimate as no-one seems sure whose side they are on. I expect it is on their own side only. If so we can hope to see them fighting the Germans on their own account at some time. This revolt in Slovakia may have big results or may be crushed which would be bad luck.

Don't tell anybody but I have heard we may yet move to Cheltenham eventually.

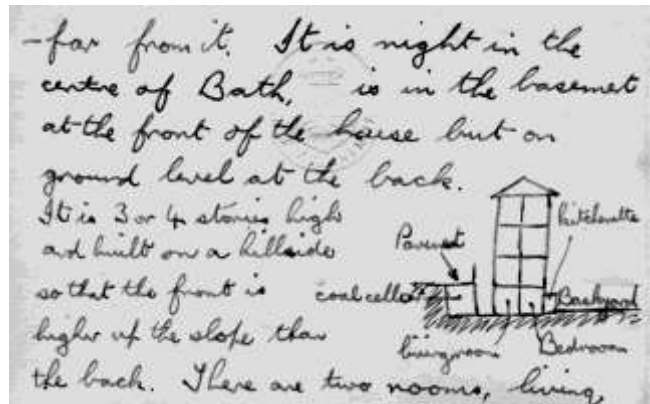
**"I have found a place for us"**

24 September 1939

This is Saturday evening. You will be very pleased to know that I have just about fixed up a place for us, and if all goes on all right, we take it next week-end.

It is the home of a young couple, only married two months ago. I told you how I had met the wife's mother and was due to meet her at night to see the place, well met her, looked at it and asked what she thought the rent should be. Well her husband is away and she didn't know what to say so I suggested we weren't in such a hurry so if she liked to write and ask him I would call on Wednesday and she would have a reply from him by then. I explained that we were being billeted for 21/- per week and that if she liked to let her name be used then she could have this for rent and of course we would not bother her about the meals supposed to be included in the 21/- but just consider that as her rent, so that is how it stands. I have thought since that we may as well use our own linen so I will write a note saying that it seems a shame to wear out their new linen for them and that we will bring our own. Now to tell you what the place is like, it is not posh far from it.

It is right in the centre of Bath, is in the basement at the front of the house but on ground level at the back. It is 3 or 4 stories high and built so that the front is higher up on a slope than the back. There are two rooms, living room at the front and down low, the bedroom at the back and on ground level, built in a little piece added on by the bedroom is just room to turn round between a table and a gas stove. In the front and under the pavement of the road is a big coal cellar and a wash house with a copper like your mother had taken out and a great big zinc bath on the wall as there is no bathroom, to cap it all the lighting is gas! Well you know all the worst features now. As you may guess, I liked the look of it for all its disadvantages, the lights are all good. It is all very clean and freshly decorated.



As they have been married such a short time all the furniture and lino is shiny new still. There is a battery wireless set, she switched it on, it got the English programme quite well. The place is not more than two minutes from the Empire Hotel so I will be able to get home to lunch. That I think is a big point and makes it worth while. We would only take the place on a weekly basis, the lady wanted this as well 'cos if her husband should come home then she would want her flat again. We, on the other hand, may be able to find a better place when you have had a chance to look around. By the way I asked the lady about our cat and it would be alright to have him here.

The following weekend Mother came to Bath and they moved into the flat which was in Manvers Street. They were very fortunate to be able to be together again within a couple of weeks of Father being evacuated to Bath. As this flat was only intended to be a short term let they again looked around and managed to find a flat in Henrietta Villas, but they had to leave this one when I was born in September 1940 as the landlord would not have young children in the property.

Like many others of the Admiralty staff they hoped that the war would not last long and they would be able to return to London, so they had decided not to sell their house in London but to let it. When it became apparent that the war was going to last some time they could no longer sell as the tenant by then had a secure tenancy and could not be moved. It also became apparent that the Admiralty was to be based in Bath permanently. It was not to be until 1958 that the tenant died and they were finally able to sell the

house in London and buy their own house in Bath.

### **The Local Defence Volunteers**

In due course Father took his part in local Civil Defence by joining the Local Defence Volunteers, formed in May 1940 and later known as the Home Guard, and more recently wrote of his experiences.

On announcement of the formation of the Local Defence Volunteers (LDV) in 1940, I with many others duly volunteered. We expected to be in a Bath group but found that the Admiralty would have its own group. I do not know the army name of the group - platoon or whatever. We were issued with denim type uniforms and did various drills, including firing Lee Enfield rifles on the firing range. The rifles remained at the firing range and, presumably, were used by different groups each day. We did get rifles in due course but these were used by the group doing night duty. When Germany invaded the Low Countries and France in May 1940, a Naval Guard was mounted on all the Admiralty offices. They were billeted in Oldfield School, Brougham Hayes. At night their numbers were augmented by an equal number of LDVs doing their stint of night duty. After some months the Admiralty LDV was circulated to ask for volunteers to train as firemen located in the Admiralty offices. After the basic training I became a fireman.

One piece of training I remember is being on the roof of the Holbourne of Menstrie museum at the end of Pulteney Street, making up a kind of cat's cradle of rope around each thigh, up under the armpits and, secured around some strong point, then lowering oneself to the ground. Applying a fireman's lift to someone else, getting them onto the parapet safely, then lowering them to the ground was easy by comparison. The person you practised on then practised on you!

We formed into crews of six, in charge of a portable pump on a tubular steel frame. Four men could carry it like a stretcher to where it might be needed. The pump had a short length of large diameter pipe with a willow basket filter on the end. This would be lowered into water to draw water into the pump. Then there were standard reels of hose to deliver the pumped water. Priming the pump could be tricky. If the supply were one of the emergency tanks scattered through the area, water could readily be drawn into the pump, but if drawing from a stream or other source on a lower level (up to 10 feet lower) it could be difficult to get the pump drawing. I seemed to have the knack so I became the pump man. We practised on our duty nights and on Sunday mornings. The water we pumped out of the emergency tanks was squirted straight back into the tank! Except on one occasion. One of the crew was not an enthusiastic member of the team and was always lagging behind. One Sunday morning he turned up in immaculate sports coat and well creased trousers and, somehow or other, the jet of water got out of hand and he got wet!



**Father in LDV uniform June 1940**

## **THE CHURCH OF ST.MARY NORTHGATE, BATH**

**Peter Davenport**

Work on the documentary sources for the site of St Mary Northgate has been carried out over the last many years by Marta Inskip and Elizabeth Holland, and some of the topographical conclusions drawn up by Mike Chapman. I have been asked to draw together the information resulting from their researches, and add a little architectural or historical input. What follows are my ideas based on their hard work (and guidance).

From medieval times there had been five parish churches serving Bath, four within the walls and one just without (Fig.1). In 1569, however, Edmund Colthurst presented the city with the empty and ruined church of the dissolved Bath Priory (which his father had bought 26 years earlier). This gesture prompted the corporation to petition Queen Elizabeth in 1572 for permission to amalgamate the city parishes into one large parish based on a newly-restored priory church. In fact, the unification was not finally achieved until 1583, when two of the churches – St.James and St.Michael Without – actually escaped closure (Wroughton, 2006, 79-85). St.James's was a large and flourishing parish and did not disappear until the Second World War, but the others were not. In 1554, the churchwardens of St.Mary Northgate could not even afford a curate (Symons 1934, 142). However, sitting incumbents and other delays meant the work of amalgamation could not be properly started until 1583: the Abbey was not fully functioning until the 1590s and the repairs not completed until 1611.

The redundant churches met various fates. St.Michael's Within vanished quickly, some time after 1610, when it was marked on Speed's map, and St Mary de Stall finally collapsed in 1659, after long use as shops and workshops. St.Mary Northgate did not disappear from the scene until 1773, cleared to make way for the new street to Pulteney Bridge. It survived so long because, from 1583, the church was in the hands of the City Corporation, the tower functioning as a prison, and, until 1754, the chancel as the school room for the Free or King Edward's School.

The first work to convert the church to school use was in 1583, when a desk was built (for the master) and many boards sawn, presumably for benches for the boys and, perhaps floors and shutters. A door was also built. Major work was carried out in 1589 when a new window was built in the poyne (gable) end. This was the east end of the chancel. It was not just re-glazed, as a mason was involved and lime mortar paid for. It seems likely that small early medieval windows were being replaced by larger ones to get more light into the school. However, other works on the walls and foundations imply major refurbishment and the roof was also substantially repaired, if not completely renewed (SRS 38 sub anno). However, as this marks the end of the church's ecclesiastical history and this article is intended to explore elements of the medieval church, little more will be said about this later period. Nonetheless, the documents from the later period do cast light on the site and character of the church, so will necessarily be referred to.

### **Origins and history of the church**

The case made by Katherine Symons (Symons 1934) for the manorial origin of St.Mary's is persuasive. Throughout the Middle Ages the church and its advowson were owned by the Manor of Wilmington, south of Bath. Wilmington had no parish church, being part of the parish of Priston, but possessed a piece of Bath property, on which the church was built. Such urban manorial possessions were, in effect, a detached portion of the manor in the town. The ownership of a church by the lord of the manor was a commonplace, and in rural sites the juxtaposition of the present parish church to the manor house and the possession of the advowson is *prima facie* evidence of an ancient, proprietorial origin for the church. A similar, origin is likely, therefore, for St.Mary's. The church would have provided an income and, no doubt, a certain spiritual solace to the founder, unavailable on the manor itself. The other properties in the town owned by the parish in the Middle Ages may in origin have been part of such an urban manor. In 1548 the church was possessed of 'certayne landes, tene[men]ts burgages and cottages ther... [worth] iiijli ijs (£4.2s or £4.10)'. These were not more closely specified ('whereof as yit is no p[ar]ticuler rental

delyvered' - Survey and Rental 1548). Other sources indicate properties were owned in West[gate] Street and High Street.

While such arrangements are almost invariably traceable to the pre-conquest period, this throws no direct light on the date of the church. This could be clarified a little by Symons's claim that the church was rebuilt by Bishop Reginald (while holding the manor) in 1180 x 1190 (*ibid.*, 136), but no support for this claim can now be found. The earliest certain reference to St.Mary Northgate is in 1280, in a probable marriage settlement, where it is mentioned that the advowson of the church is the hands of the Manor of Wilmington (Symons 1934, 140).

A date in the late 11th or 12th century is likely on general historical grounds for the creation of the parishes in Bath, but the church could be older or more recent than its parish. That it is no older than the early 10th century is suggested by its relationship to the city walls and the north gate. The city walls are almost certainly Roman in origin, but in their medieval form are based on the circuit set up by Alfred or Edward the Elder between c.890 and 915. The positioning of a church, especially one with a tower, just inside the north gate is found in several of the burhs founded by Alfred and his successors, for example: St.Mary's, Cricklade, Wilts; St.John's, Gloucester; and actually on the wall, as at St.John the Baptist at Bristol. The relationship of the tower of St.Mary's to the wall is especially closely paralleled by St.Michael's at Oxford. There the late Saxon tower, probably dating from around 1020, still survives, and careful study has shown that it was as much a part of the defences as it was a church tower, built just inside the earlier medieval line of the city wall at the north gate (Dodd 2003, 163-4). Its walls are somewhat thicker than usual for a Saxon church tower, but nonetheless it seems it was built primarily as a church tower which also functioned defensively.

We are unlikely ever to know how thick were the walls of St.Mary's tower, unless any remains still survive under the present buildings, but its position (to anticipate), perhaps as little as 18 feet inside the North Gate, shows it could easily have functioned as part of the defences. On its similarity in position with these other churches, and from its manorial status, it is a strong probability that the church was founded in the late Saxon period, perhaps in the 10th century, and that its tower was built before the Norman conquest. Recent studies of Saxon church towers suggest that none predate the early 11th century (Blair 2003, 162-163), suggesting that the St.Mary's tower is likely to have been a later addition to strengthen the defences rather than dating from the earlier period. It is probable that the tower that survived until 1773 was Saxon, as this is often the oldest part of a church to survive; however, the details of the church shown on the 17th century maps are certainly unreliable (Gilmore, for example, shows a nave and an aisle for which there was simply no room), so we cannot use them to obtain any details about the actual structure. One last intriguing comment is hardly scientific dating evidence, but we can note that Leland described the tower as 'a tourrid steple... [which] semith to be auncient'. Writing in about 1540, he at least probably thought it was more than a few hundred years old and not a late medieval replacement.

Not much more is known of the history of the church either institutionally or structurally, although its independence from the priory is confirmed by the rector taking the part of the citizens in what now seems an almost comical dispute over who had the right to ring the curfew, that lasted from 1408 until 1421 (Davenport 2002, 120). The church was a rectory and was by the mid-16th century run by a curate (we saw above that the church could not afford his stipend in 1554), and had a chantry (Survey and Rental for the [suppression of] Chantries Act of 1548). We do also have some scattered references to a few of the incumbents.

1379 Rector John and a chaplain, Walter (Symons 1934, 126). Rectors could appoint a vicar to deputise (*vicarius*, in place of). Chaplains were sometimes vicars or sang the services.

From wills we can find references to Sir William Asshley, chaplain in 1432; Sir John Wood, parson and curate, 1496; Sir John Woode, rector 1502, seemingly a monk at the abbey, he was buried in the chancel; William Clement, Vicar of Stalls, 1549, he must have held in plurality (and thus the need for a curate in 1554). 'Sir' was a courtesy title for clerics in holy orders (Somerset Wills). Other references come from property deeds: Thomas de Coventre, rector 1310; Sir John of Southstoke, chaplain 1351; John Ganard,



chaplain 1352 and as rector 1368/9. This last is the first mention of St.Mary's direct, the others are presumed as they involve St.Mary properties. John of Southstoke may have been long-lived, as his name as a witness is on a deed Shickle (1921) dates to 'around 1300' and on another where he is explicitly described as a freeman (or 'of the liberty') of 1342. The last mention is in 1351. The deed of 'around 1300' could have been as late as 1320, however, given the mix of names on it, and as Sir John disappears after 1351, a thirty-year adult career is not too improbable.

### **The site of the church**

We can be much more precise about the site of the church (Fig.2). In general terms, the site of St.Mary's has been never been lost, but its exact form and position has been slightly less clear. Study of the various leases and deeds from the 17th and 18th century make it quite clear where the 'prison garden' was, and another garden to the east of the church (leases F365 1664; F654, 1682 and F2093, 1755 - Furman ref.). The descriptions and dimensions of these plots make it possible to place the north and east sides of the church (identified in these post-medieval descriptions as the school and the prison) and the western end of the church plot can be identified from the western end of the prison garden and the Northgate Street frontage. The southern side is given by the property plans showing the layout before 1773 accompanying the legal documents for the creation of Bridge Street.



**Fig.1 The medieval parish churches of Bath, as shown in 1610 (Speed's map).**

This gives a rectangular plot 26ft 4in north/south by 71ft 4in east/west (8.03m x 21.75m). How this was divided up in terms of a ground plan is unclear. It seems that a strip 3ft (0.93m) wide along the south side was always a passage or alley giving access to the plot at the rear of the church, meaning that the overall external width of the church was only 23ft 4in (7.11m). This strip is called a procession way in a lease of 1346. It seems to have been the way in to the School in the later centuries, with the door from the street at its west end. The east end of the church itself must have coincided with the east end of the plot, as the

eastern boundary of the prison garden to the north ‘ranged with the poyne end’ of the church, meaning it extended north from the gable end, and that these two plots shared a boundary. Assuming that the west end also sat on the west boundary, this means that the length of the church was very close to three times its width, and the access route from this passage to the prison garden at the east end, that is mentioned in post-medieval leases, must have been in the plot to its east.

We know that the tower was at the west end, the conventional but not invariable position. It was almost certainly square, but it is not clear if it was the same width as the body of the church. That it probably was is indicated by a lease of 1664 for the prison garden, the property immediately north of the church. This mentions a shop, which must have projected into the street, as it is described as west of the main tenement and south of the north gate (Fig.2 - Wood mentions that the side passages in the gate were blocked, probably by the shop encroaching on the street, a process called *purpresture*, which could be regularised by a fine). This shop is north of, or possibly over, an entry passage to the prison. By this date the tower of the church is the prison and the entry must have given access to the north side of the tower. As this entry ran within the southern edge of the property north of the tower, this implies that the tower occupied the whole width of the church plot to which it gave access. The tower then would have occupied one third of the plan, and the body of the church two thirds. It does seem that the tower had a crypt or cellar, as several deeds of the 17th century refer to a dungeon under the prison, incidentally showing that the dungeon was not the prison itself.

This relatively large proportion and size of the tower might also explain why the nave of the church is never mentioned, but only the chancel: the tower might well have served as the nave. This sounds odd to our ears but several Saxon churches are known to have been designed thus, acquiring a proper nave only much later. St.Michael’s at Oxford and All Saints’ at Earl’s Barton (Northants) are thought to be examples (Dodd 2003, 163; Pevsner 1973). Perhaps the tiny congregation never required a larger space; on the other hand, the sources are so sparse that any mention of specific parts of the church is unusual. The church other than the tower had never grown from its original size, even if it was rebuilt in the 12th century and always remained essentially single cell.

Wroughton (2006, 62) implies there was a nave and a chancel by saying that the school expanded from the nave into the chancel in 1589, deduced from the Chamberlain’s Accounts which includes payments ‘for byldinge up the chauncell in the schoolehouse’ when the school was repaired and partly rebuilt in that year. The early references mention neither nave nor chancel, merely ‘the skole or schole’. It is likely that if the congregation had taken over part of the main body of the church, only a screen would have separated it from the chancel in the rest of the room. At any rate the tower and church were completely separate by the time they were in use as prison and school in the late 16th century: the connecting arch we would expect must have been blocked up, although curiously, there is no mention of this work in the accounts.

The church certainly had burial rights (pace Davenport 2002). Tombstones have been reported, but there is no archaeological study to confirm this. Burials in the church were requested in wills: John Woode, for example, in 1502. Such burial was a rare privilege, and Woode was the Rector. The lay cemetery must have been either in the plots to the north or the east, both accessible via the processional way and a right of access from it along the east end of the church, long after the burials had been forgotten. These rights of way however, survived into the 18th century.

## **The Setting**

From the High Street or Northgate Street, the church would have appeared to be tightly crammed into the urban landscape. It fronted on to the street just like any other building and while having an open space to its north, this was probably walled off from the street and largely masked by the North Gate, which was built inside the line of the city wall. The shop north of the tower, occupying such a prime position, is likely to have been there since the Middle Ages.

A deed of 1346 (SRS 73, 8/252) includes the obligation to build a timber-framed house in oak with stone roof tiles on the plot immediately to the south, alongside the access alley. This would have been of at least two and probably three storeys, with a shop on the frontage and a chamber over and possibly a storage loft above that. The rear would have contained any workshops or parlours and a kitchen. There might well have been a hall at the rear as well and further bedrooms on the upper floors. The rest of the High Street frontage was completely built up. The church, while very distinctive with its stone tower, would have been just one more building in the row. However, once past the frontage buildings, it appears that the church had a much more open aspect. We have seen that the gardens north and east of the church remained open until a later stage. The city wall would have provided a strong sense of enclosure, but beyond it the holdings down to the river were gardens and courtyards (SRS73, 14/258). In this it was typical of the smaller medieval urban churches, both in Bath and elsewhere (Fig.1).

### **The City Wall** (see Fig.2)

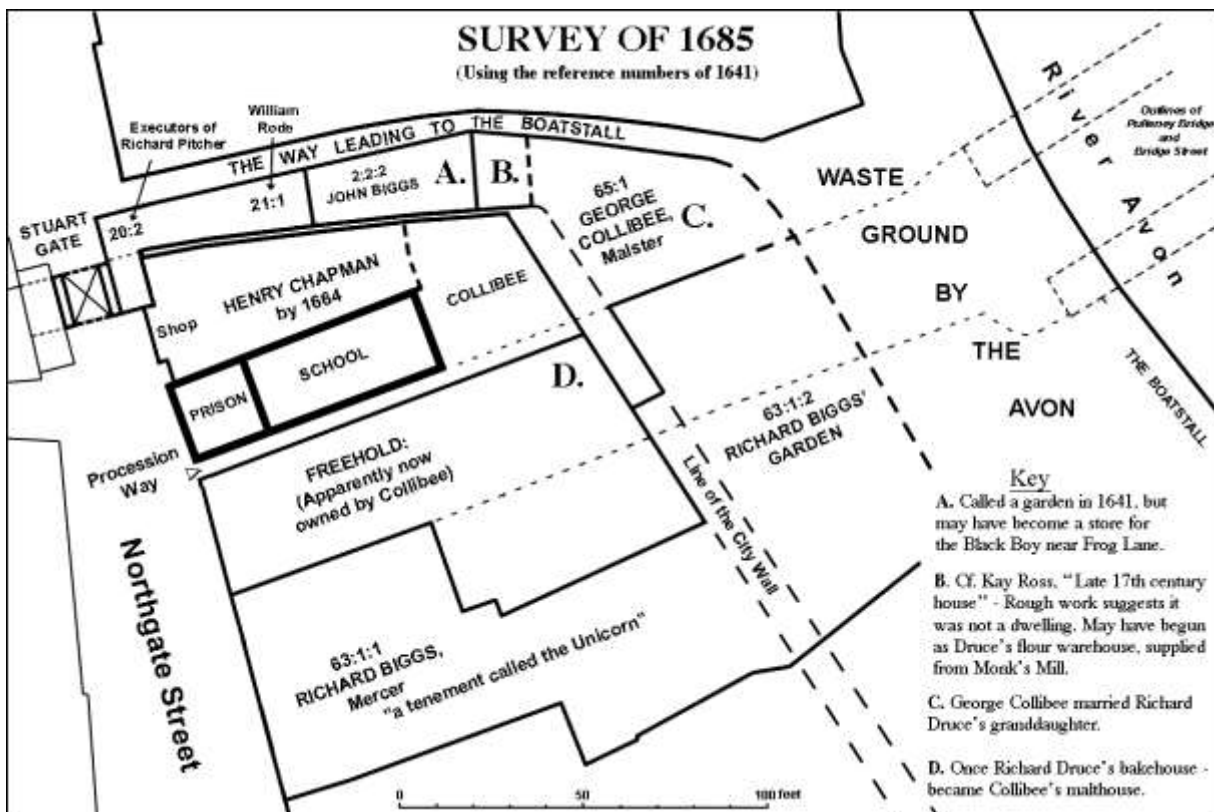
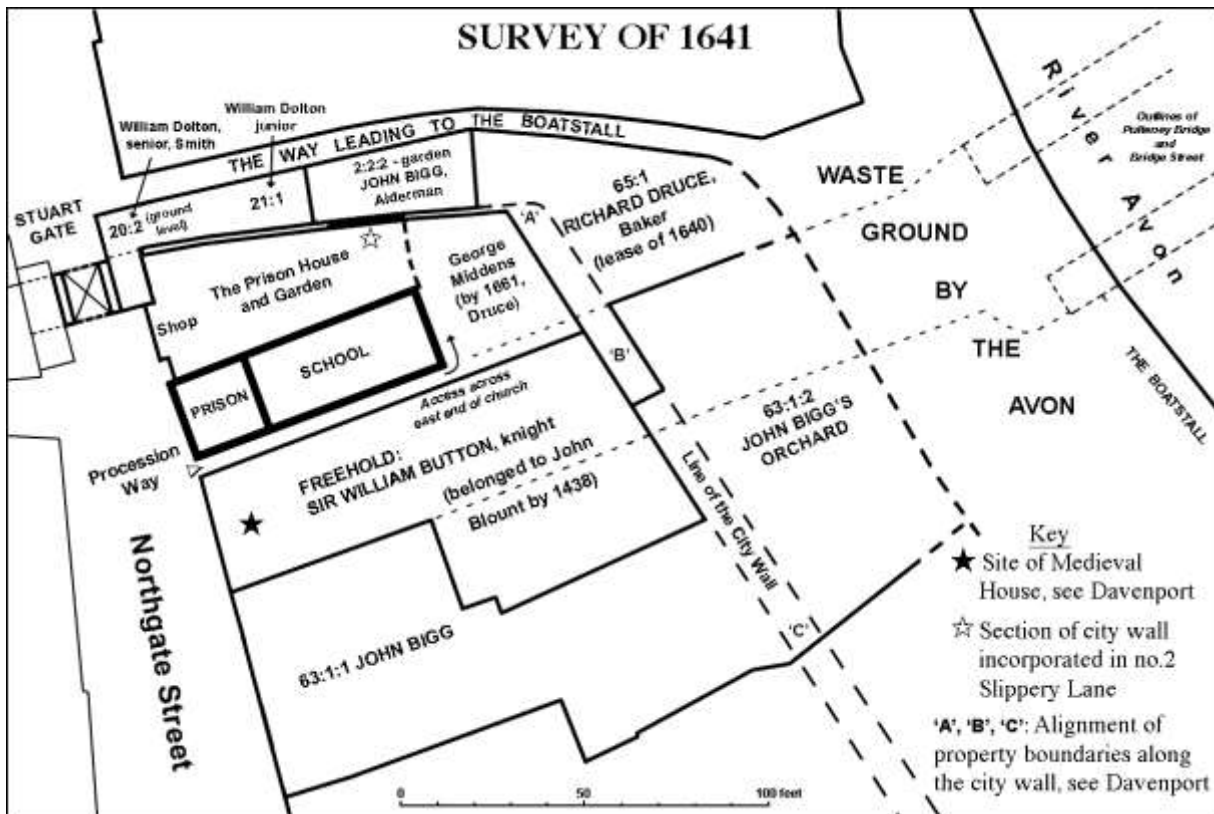
These plots were enclosed by the city wall on the north and east sides, its position quite clearly stated and confirmed by measurements in late 17th century deeds. On the north this fits in well with the traditional position of the wall as shown by the parish boundary of St.Mary's with St.Michael's Without, the present property boundary between 14 and 15, Northgate Street, and the actual survival of the city wall along part of it, at cellar level. On the east, however, these measurements play havoc with any of the lines for the wall assumed by previous scholars, myself included, a point made to me in a somewhat veiled fashion by Mrs.Inskip many years ago. The measurements place the north-east corner of the city wall some way west of the traditional position, usually arrived at by projecting the alignment at the East Gate northwards towards Slippery Lane. However, Wood's version of the wall in his map first published in 1730 does show this alignment. This ties in with the alignments of various elements of the property boundaries mapped here in 1773 which clearly reflect the existence of the wall. Especially interesting are the areas marked A, B and C, which are the effect of the thickness of the wall or its alignment on property boundaries. Archaeological investigations under the Empire Hotel in 1994 showed that the city wall there was around 10ft thick at the base. Others indicated that it narrowed somewhat as it rose and these property lines indicate a wall of similar width (the much narrower north wall remains are the results of later thinning to provide more accommodation (see Riley 2000 and Davenport 2000)). It is thought that the vaults under the market retain elements of the city wall and these need a closer study to see what light they may throw on the exact relationship of this alignment with the East Gate. It is noticeable that the line shown here is more nearly parallel with the river than previous interpretations, which perhaps makes sense.

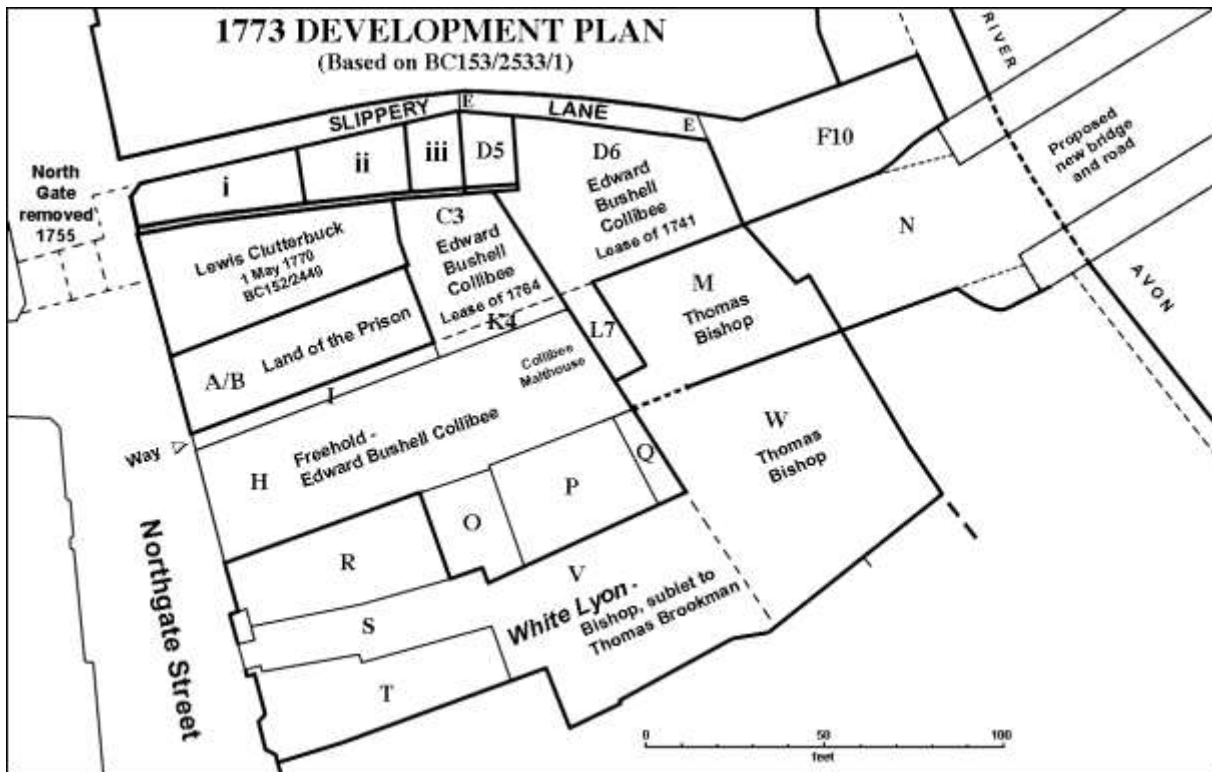
### **References**

- |                        |   |
|------------------------|---|
| Blair, J., 2003        | Date and Context in Dodd, 2003 (ed.), pp.162-163.   |
| Davenport P., 2000     | Desk Based Assessment at 15 Northgate Street, Bath.   |
| Davenport, P., 2002    | <i>Medieval Bath Uncovered</i> , (Stroud).  |
| Dodd, A., 2003         | Discussion in Dodd, A., 2003 (ed.), pp.163-164.   |
| Dodd, A., 2003 (ed.)   | <i>Oxford Before the University</i> , (Oxford).   |
| Furman                 | Repertory of Deeds, Bath Record Office.   |
| Pevsner, N., 1973      | <i>Northamptonshire</i> (Buildings of England series).  |
| Riley G., 2000         | A report on a Watching Brief and an Archaeological Excavation at 15 Northgate Street, Bath.   |
| Shickle, C. W., 1921   | <i>Ancient Deeds of Bath</i> , (Bath Records Society, Bath).  |
| SRS 38                 | <i>Bath City Corporation Chamberlains Accounts</i> , (Somerset Record Society, vol.38).   |
| SRS 73                 | <i>Medieval Deeds of Bath and District</i> , (Somerset Record Society, vol.73).   |
| Survey and Rental 1548 | <i>Survey and rental of the Chantries, Colleges, and Free Churches, Guilds, Fraternities, Lamps, Lights and Obits in the County of Somerset</i> , (Somerset Record Society 1888). |
| Symons, K. E., 1934    | <i>The Grammar School of King Edward VI</i> , (Bath). See also Wroughton, J., 1982  |
| Wroughton, J., 2004    | <i>King Edward's School at Bath, 1552-1982</i> , (King Edward's School).  |
| Wroughton, J., 2006    | <i>Stuart Bath, Life in the Forgotten City, 1603-1714</i> , (Lansdown Press).   |
|                        | <i>Tudor Bath, Life and Strife in the Little City, 1485-1603</i> , (Lansdown Press).  |

Further Reading: For details of the agreement with Pulteney for the removal of the Prison, see:

**Fig.2** Sequence of property changes in the north-east sector of the walled city during the 17th and 18th centuries. (Names on plots indicate owners and leaseholders, who did not necessarily use the plot themselves).



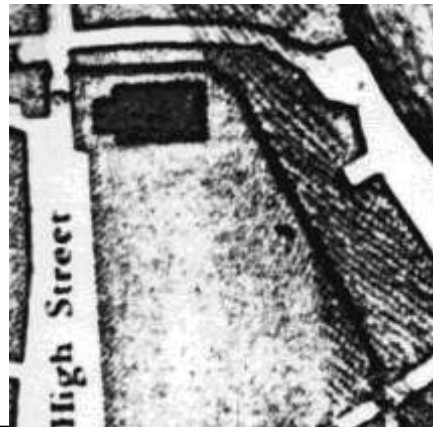


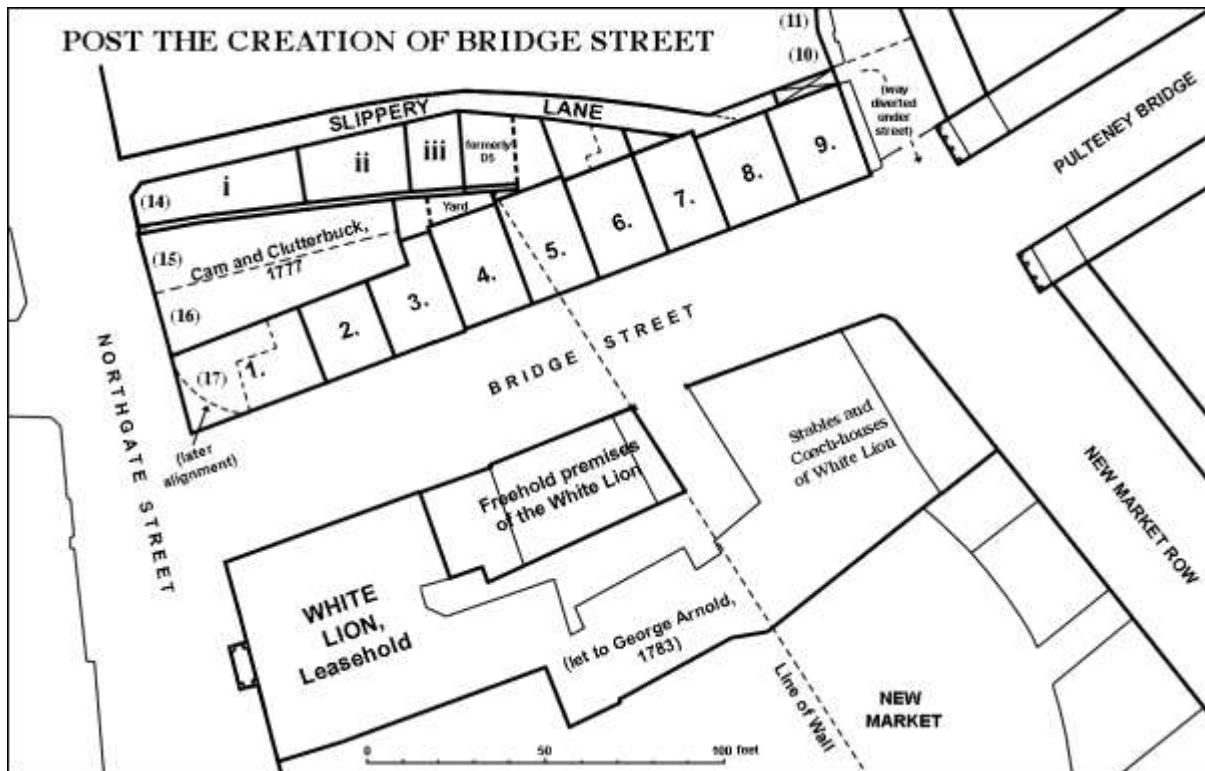
ADDITIONAL KEY TO DEVELOPMENT PLAN OF 1773 (Also see BC 0036/8/1)

All the lettered material was conveyed to William Pulteney at different times:

- C3 Edward Bushell Collibee, lease of 1764 (BC152/2297).
- D6, L7 Edward Bushell Collibee, lease of 1741 (BC152/1803).
- D5 17th century houses and premises, Collibee, part of the land of 1741.
- E E Land of Slippery Lane (the remainder of Slippery Lane lay in F10).
- F10 Corporation's freehold (not leased out).
- N Ditto.
- I Way, prison land.
- K4 Strip taken off land of C3.
- M, R, S, T, V, W White Lyon premises let to Ambrose and Thomas Bishop (cf. Ambrose, 1746, BC152/1907). Sublet to Brookman.
- O Freehold used by John Caunt, baker.
- P, Q Freehold used by Brookman.
- Others:
  - i. John Ward, 1771 (BC152/2481).
  - ii. "The Two Upper Tenements" (on 2:2:2), John Morley, 1765 (BC152/2335), became Denie's.
  - iii. "The Lower Tenement" (on 2:2:2), Eleanor Hawkins, 1766 (BC152/2371), became Richard Merrett, saddler.

Right: Detail from Wood's map of 1735, showing the site of St.Mary's church surrounded by the city wall leading towards the East Gate.





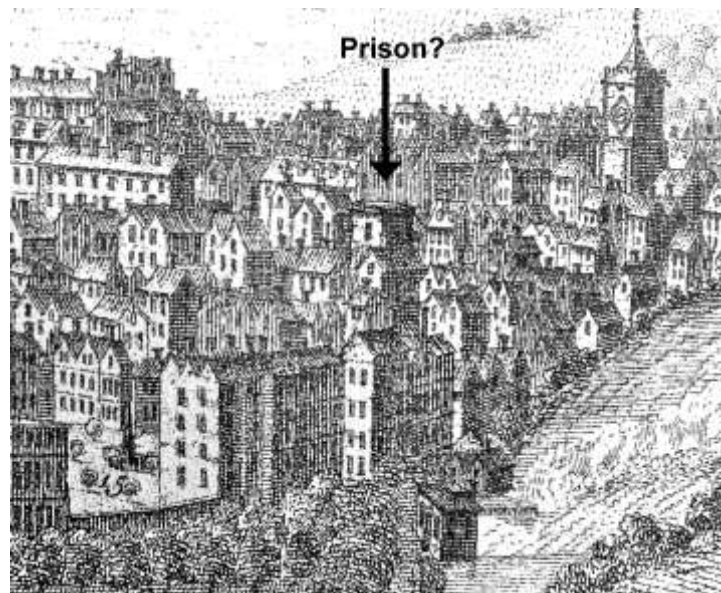
**Key:**

- i. Thomas Cottle, 1782
- ii. Denie, 1797
- iii. Merrett, 1801, BC153/2632/1
- Former D5 "Representatives of Samuel Elkington"
- 1-9 Bridge Street Freehold. Builders of Nos.1 & 2 (George Wheeler) and Nos.3, 8 & 9 (Thomas Warr Atwood) are named in 1774. Several others were acquired by Alderman William Street, apothecary, whose widow died in Bridge Street in 1793.

Diagrams compiled by the Survey of Old Bath and drawn by Mike Chapman. With thanks to Bath Record Office and Kay Ross for the use of sources. It is hoped that Dr. Michael Rowe will be dealing further with William Pulteney's development of the Bridge Street area.

Below left: St. Mary's church as it appears on Gilmour's 1694 map.

Below right: The prison tower on Samuel & Nathaniel Buck's 1734 panorama of Bath.



**THE CHURCHWARDENS' ACCOUNTS OF THE CHURCH  
OF ST. JAMES THE GREAT, SOUTH STOKE**

**J.A. Parfitt, R.T. Parfitt & D. Satow  
South Stoke Local History Group**

**The Parish of South Stoke**

South Stoke is a small Somerset parish, little more than a square mile in area with a population in 2008 of around 400. The parish adjoins the southern boundary of the city of Bath and has within it the village of South Stoke and most of the hamlet of Midford. South Stoke Parish first appeared in the record in AD 961 with the re-grant of a charter by King Edgar<sup>1</sup>; its boundaries have changed little since then. Because the charter was re-granted, the 'parish' probably existed in some form before that time, indeed it could be argued that the 'estate' encompassed largely by topographical boundary markers could have been a distinct entity long before the Saxon period. It is likely that King Ethelred of Wessex granted the earlier charter to the monks at Bath sometime between AD 865 and 871<sup>2</sup>. The northern boundary between South Stoke and the Clifton estates<sup>3</sup> was the Saxon Wansdyke, referred to in King Edgar's charter as Woden's Dyke<sup>4</sup>, a structure that was probably layered over a Roman road. Taylor<sup>5</sup> has suggested that some estates 'which existed in Roman times were actually already in being in the late prehistoric period'.



**South Stoke Parish Church of St. James the Great, circa 1900.**

**Samler Collection.**

The Parish Church of St. James the Great<sup>6</sup> was built around AD 1160, however a fine Norman portal and perhaps a simple font are all that remain from that early period. By the 12th century church-going had become strictly territorial and the parish boundary defined the congregation catchment. As a Benedictine foundation, the priest of the Norman church in South Stoke was appointed by the Prior who also leased the manor to provide the tithe levied on agricultural produce for the maintenance of the church and its priest and for the care of the sick and the poor. In South Stoke, as with many other parishes, the church





**Romanesque Arch to North Door.**

**Photograph: Paul Langham.**

and the manor were proximate and it is likely that the parish boundary and the manorial limits would have been the same. The first recorded vicar of the parish, John de Tussebury, was appointed in 1210 by Robert, the Norman Prior of Bath Priory. The early church in a small parish like South Stoke would have been a simple rectangular structure similar to those found in, for example, St. Catherine's Chapel, Milton Abbas and St. Oran's Chapel on Iona.

### **The Office of Churchwarden**

The office of Churchwarden appeared very early in the history of the English Church and was certainly well established by the beginning of the medieval period. One of the earliest records of such appointments, according to Tate<sup>7</sup>, was in 1127 in the City of London. It was and is the duty of the churchwardens to be 'the proper guardians or keepers of the parish church'. There were usually two churchwardens in South Stoke parish, and in the period 1662 – 1840 they were nominated and appointed by the parishioners at the Easter vestry meeting. Later, it was the custom in the parish to have a 'people's or parish churchwarden', elected by the parishioners, and a 'vicar's churchwarden' selected by the vicar.

Election to the office of churchwarden was both an honour and a duty. All parishioners were eligible for election but a prerequisite appears to have been the possession of assets sufficient to support the office for a year before their expenditure was reimbursed. In some parishes the office tended to circulate amongst eligible property owners. No record exists in South Stoke parish of anyone declining to take on this onerous and potentially expensive responsibility, for to do so was contrary to Common Law and would have incurred a fine.

Although the great majority of holders of the office in South Stoke were men, there appears to have been no impediment to a woman becoming a churchwarden. From the very first page of our extant accounts it can be seen that Mary Charmbury held the office from 1662 at the latest until 1663, and a member of the same family, Hannah Charmbury was a churchwarden between 1725 & 1727. Hannah paid a rate of 1s 5¼d, probably on land she owned in Horsecombe Vale. In 1704 Elnor Kelson, widow of longstanding churchwarden Thomas Kelson, undertook the office having inherited her husband's property.

### **Other Parish Officers**

Other than churchwardens and overseers few other parish officers are mentioned in the South Stoke accounts. For many years the parish had stocks that were kept in good repair but, unless the churchwarden undertook the additional rôle of constable, there appeared to be no law enforcer. The account made up in 1664 refers to 'our constable' collecting 'hospital money' and in 1681 collecting 'bridge money'; in 1731 he is collecting both moneys. The constable is named as James Cooper in 1731, although he is not a churchwarden; that year a John Cooper filled that position. Twenty years or so earlier, in 1709, the constable was 'carrying away cripples'. The final reference to the constable is well over 100 years later when he was 'summonsing a jury.' There may have been an appointed constable in South Stoke, but his work rarely troubled the rate.

Following the Highways Act of 1555 the responsibility for the important job of supervising the maintenance of roads in parishes fell to the unpaid Surveyors of Highways, known also as waywardens or

waymen. From 1691 waywardens were appointed and sworn in by magistrates, they were in fact servants of the justices, and although the accounts have several references to waymen being sworn none of them are named.

The ecclesiastical administrative officer of the parish was the clerk who received a stipend and was answerable to and appointed by the vicar often in way of patronage. In addition to his administrative work he would have assisted the priest in his ecclesiastical duties. The clerk considered himself next in importance to the vicar and traditionally received fees, perquisites in fact, for many additional church functions including those for each marriage, burial and churching<sup>8</sup> within the parish, and also for tolling the bell etc. In the accounts the stipend paid to the clerk each year is recorded, and his name, if not given in the accounts, may be deduced from his extra 'duties'.

There is only a single reference to a schoolmaster in the accounts when, in 1729, he used his skills to leather bind the Bible. However, an interesting vestry minute of 25 April 1793 is the first reference to a 'school' in the parish:

*We whose names are Hereunto subscribed do agree and Consent that the North Half of the Gallery shall be parted of [off] for the accommodation of the Miss Aldrits and their scoalars at their Expence*

It is doubtful whether the gallery in the church was ever partitioned, as a notice advertising the Miss Aldritts<sup>9</sup> new school at 'Mitford Farm'<sup>10</sup> appeared in the *Bath Chronicle* just three months later<sup>11</sup>. The first record of a parish school in South Stoke is in a vestry minute of 15 April 1879 when '*it was resolved that a rate of 3d in the pound be granted for the maintenance & support of the Parish School*'.

### **Churchwardens' Accounts**

Whereas elsewhere in England<sup>12</sup> there are many parishes without churchwardens' accounts, we are fortunate in Somerset in having an extensive collection. According to Hutton<sup>13</sup> the earliest extant account in England are those of the parishes of Bridgewater (1318) and St. Michael's Without, Bath (1349). So far, few sets of accounts' books have been transcribed and indexed in order to make them more accessible to historians, local historians and genealogists.

South Stoke Parish accounts exist in three volumes, 1662-1776; 1777-1893<sup>14</sup>; and from 1893 onwards<sup>15</sup>. In 2002 the South Stoke History Group commissioned the Somerset Archive and Record Service to prepare digital images of every page of the two early account books and to publish them to CD-ROM<sup>16</sup>. In South Stoke the churchwardens' accounts and the vestry minutes are within the same volume, whereas some other parishes had a separate set of Vestry Books. There were certainly earlier accounts books for South Stoke parish but it is probable that these were destroyed or lost in the great storm of 1703, a tempest that also severely damaged the Church. It is more than a coincidence that extant South Stoke parish registers start in 1704<sup>17, 18</sup>.

Despite its ecclesiastical nature, the office of churchwarden acquired over the centuries increasing civil functions and it may be regarded as '*the very foundation of local government in England*'. Paramount among those functions was the administration of the poor laws, and the churchwardens of South Stoke, as in many small parishes, were often also 'overseers of the poor'. Some vestry minutes suggest that a parishioner would serve an 'apprenticeship' for a year as an overseer before being appointed to the office of churchwarden. Other than the maintenance of the church, its property and its ceremonies & festivals, the churchwardens' functions included the upkeep of highways within the parish, collecting contributions for 'disasters' in other places (briefs) and paying for the extermination of creatures that were considered to be vermin.

There were numerous ecclesiastical and civic expenses that could be properly charged against the Church Rate, and it was a churchwarden in South Stoke who was obliged to keep a proper account of these. As a vestry meeting could only agree the level of the rate to be collected after expenditure for the year had been finalised, it appears that churchwardens needed to have sufficient personal wealth to cover outgoings

during the year. At the year-end the books were assessed or audited by external assessors, usually local justices. A description of the various uses that parishes may make of their accounts is given by Duffy<sup>19</sup>.



South Stoke Parish Churchwardens' Accounts 1662/3, pp.1 & 2.

Courtesy South Stoke Parochial Church Council.

### The Transcription<sup>20</sup> of the South Stoke Accounts

The transcription of the South Stoke churchwardens' accounts was undertaken essentially by three members of the South Stoke History Group, none of whom had previous experience of reading and transcribing old handwriting. Transcribing the accounts was often rendered difficult by almost illegible and/or faded handwriting and the variation in letter formation in the cursive script. Spellings, including those of the names of people, were variable, erratic, often phonetic and sometimes quaint. It was useful to 'think Somerset dialect' when transcribing. A practice that caused particular difficulties was the common use of abbreviations often with a tilde to indicate a missing letter or letters. This paper is not intended to be an analysis of the South Stoke Churchwardens' Accounts but rather to give a glimpse of their contents and what they may reveal.

### The Rates

In the South Stoke account books there are records of the two major rates, the Poor Rate and the Church Rate, collected by the church's senior officers, the churchwardens. A series of Poor Laws in the Elizabethan period culminated in the comprehensive act of 1601 that required churchwardens and designated 'overseers of the poor' to care for the poor of their parish and to require the able to work in return for alms. The care of the poor was supported by a tax or rate levied from those within the parish with property and/or income.

The accounts are unlikely to reflect all the income received and spent on the church as bequests and other gifts might be made by parishioners directly to the vicar and he would use the income for projects he favoured<sup>19</sup>. This may be the reason for some of the imbalances in the books. Within each South Stoke account book the assessed Poor Rate and Church Rate are recorded separately for each year, whereas expenditure is sometimes listed in a single undifferentiated account. There is no mention of pew rents in the accounts as this was an extra-legal matter, a perquisite, between the clerk and individual parishioners or families.

Although the levy of a Poor Rate had statutory force, the basis for the collection of a Church Rate was not required by any statute and was more a custom. By the middle of the 19th century empty properties began appearing in the accounts as 'void', usually after the death of the owner/occupier, with no rate being collected. However by the 1850s dissent became apparent with some parishioners refusing to pay the Church Rate. In the very full account of 1869 those refusing to pay are listed alongside a separate list of voids. By that time it had become clear that an alternative income for the Church was needed. At a vestry meeting held on 18 April 1870 the following resolution was approved:

*It was agreed that a collection be made once a month after the two services to defray the necessary expences connected with the Church.*

### **Church Expenditure**

The church officer responsible for ensuring the maintenance of the fabric of the church was and is the churchwarden, but settlement of the financial responsibility was more complex. In the medieval period the custom was established that parishioners should share the costs of repair and maintenance according to the property or other wealth they owned.

Although the devastation of the storm of 26 & 27 November 1703 is not mentioned in the accounts, it is reflected by them. From the accounts it may be deduced that the roof, tower and porch of the Church were badly damaged by the tempest. The account of William Clement and Elnor Kelson made on 17 April 1704 was unexceptional. However, the 1705 account of James Charmbury and John Smith illustrated the extent of emergency repair work. The roof was patched over a three-day period by a plumber and his 'boy' with sheet lead at a cost of £2.15s.10d. A carpenter spent two days fitting oak(en) boards, planks and rafters as well as repairing the bell; the porch cost 5s.6d. to repair. More extensive work had to wait a further seven years when, according to the 1712 account, masons were paid the huge sum of £18.5s for their work, consuming 28 loads of stone, £2.16s worth of lime, and two loads of sand hauled at a cost of 12s from Midford. In addition John Bigg was enlisted to dig a saw-pit (2s) to shape the £9.17.6d worth of timber; coping stones were also replaced and windows repaired. The Church expenditure for the year 1712 was £48.11s.9d, a huge amount for a tiny parish. Such an amount would not have been paid out immediately by the churchwardens, and the subsequent pages of the accounts show that the churchwarden, John Smith, operated a system of promissory notes with local artisans and tradesmen.



**South Stoke Church Tower.**

**Drawing: Ann Parsons.**

By 1753 the Church roof needed serious attention following the repairs of some forty years earlier. The plumber's bill of £15.10s.4½d and that of the carpenter for £4.2s.8d and the purchase of over 300 nails during September of that year suggests that the roof had been extensively repaired and re-covered with lead.

Items of expenditure on stone, timber and their carriage, glazing, plumbing etc are common throughout the accounts; however there is no mention of the major renovation and extension of the church in the Gothic style, partly at his own expense, by the Reverend Henry Calverley in 1845.

The church bells were an on-going item of expense, forever requiring new ropes and occasionally needing (1734) a new busk and repair to the 'satts' (probably louvre slats for the bell tower) and 'cliper' (clapper). On two occasions a bell had to be recast. In 1719 the casting was carried out by Thomas Bilbie of Chew Stoke and the expenses incurred were recorded:

1718	<i>Spent a takeing down down ye bell</i>	2s 6d
1719	<i>for carring the Bell and Briging him Backe</i>	15s
	<i>for 2 Jorneyes to Chustoke for to see about the casting</i>	3s
	<i>Pd for a peace of Lether for the bell cleper</i>	6d
	<i>Spent at the croskayes on the Belfounder</i>	1s 6d

Here we have the first reference to *The Cross Keys Inn* built in 1712 and where Thomas Bilbie no doubt spent the night. Over 100 years later the bell re-casting in 1845 by C.& G.Mears Founders of London cost the parish £21.8s.2d.

We learn from the churchwardens' accounts that in the 17th century and early part of the 18th century, unusually, the cone on the church tower was thatched. The thatch was probably replaced by stone tiles during the extensive renovations and alterations to the Church during the incumbency of the Reverend John Deere Thomas in 1775. As well as extensive work on the tower and porch, what may have been the main entrance to the Church was moved from the south to the north wall<sup>21</sup>; the south door was blocked leaving the north door & porch as the only entrance. The following instructions were given to the churchwardens at a vestry of 30 April 1776:

*We whose names are here underwritten make this order for the repair of the Church in the Manner following & at the discretion of the Church Warden: viz - new Plaister & white Wash the church Porch with a new Bench on each side, & new laying the Floor - a New North Door to the Church, & the Door Place on the South <sup>side</sup> fill'd up with ashler - and New Pews all over - the Pulpit cut down a foot or raised inside a foot ----*

Pewing the Church alone cost £65.15s and other building work executed by mason Mr.Lidiard and carpenter Mr.Lansdown came to a further £33.11s. The final vestry instruction is curious and may suggest that the incumbent John Deere Thomas was a man of short stature.

In 1773, shortly after the Reverend Thomas was appointed, a gallery was constructed at the west end of the church at a cost of £14.14s. The money was raised by subscription as directed at the final vestry of the Reverend Edward Spencer's incumbency. The gallery would have been accessed by a stairway beneath the tower and was probably taken down at the time of the Calverley renovations in 1845.

A watercolour by W.W.Wheatley of about 1850 shows no wall on the north boundary of the churchyard, yet we find that from 1693 to 1813 there are several items in the accounts referring to a 'churchyard wall' being repaired. An 1821 sketch of the Church by Edward Kilvert, however, has a wall to the north of the Church in its present position suggesting that Wheatley has engaged in a little artistic licence. There are many references to repair of the 'church hatch', a rather obscure term that was clarified by a vestry minute dated 15 February 1775:

*At a Vestry legally held in the said Church We whose names are hereunto set Order the Church Warden to repair the fence roand the Churchyard in such a manner as to put a Lock on the Hatch on the North Side thereof and a Stone Style close by it.*

The minute is clear that the ‘hatch’ is the gate through the churchyard fence or wall to the north where the present lychgate is situated. A churchyard fence or wall has protected church monuments and barred the entrance of farm animals to the church for at least 320 years, probably much longer.

1685    *Item paid for the Church hatch & postes & lachth & chaine*                      7s 10d

The village of South Stoke would have had a ‘Pound’, probably located just to the north of the village Green. The pound was used to hold livestock that had strayed or was waiting to be sold. Regular repairs were needed to both the pound wall and its gate, including the replacement of its lock. Nearby, the parish instrument of correction, the stocks (last mentioned in the accounts in 1766), would have stood.

1820    *Paid for a stay nail for Pound post*    6d

As well as major building works and regular church maintenance there were many other day to day matters to be attended to by the churchwardens, including church and churchyard cleaning and mowing, ensuring surplices and church linen were washed and, of course, the purchase of communion consumables, bread and wine, the latter probably from the *Packhorse Inn*<sup>22</sup> on the Old Midford Road in the early period, but later, the record shows, from the *Cross Keys Inn*. Occasionally new surplices had to be made, often by a parishioner, and new butts (hassocks) purchased.

For most of its history St.James’ Church did not have the benefit of heating. Parishioners would have felt the bitter cold during winter services and in summer the atmosphere would have been cool, dank and dark, having only a small chancel window on the north side and ventilation from the open door on the south side. Coal was purchased on a regular basis and required haulage from Radstock. James Charmbury’s account of 1696 tells us that in that year a load of coal was purchased for 7s but that the haulage for that single load cost 9s. In the 17th and early 18th centuries the coal was mainly to provide winter warmth for the poor, however occasionally it was used to fuel the plumber’s brazier when he was engaged in church repairs.

Included in the changes introduced into South Stoke Church by the Reverend Calverley’s 1845 rebuilding was the installation of ducted heating fed from a coke stove. From 1846 to 1893 the purchase of coke, the cost of haulage and faggots for kindling become regular items in the accounts. Throughout most of the Church’s history lighting would have been by candles and perhaps oil lamps, but in 1877 a gas bill of £2.13s.9d was paid, the first of many for gas lighting.

## **Diocesan Expenses**

The principal ecclesiastical burden on the church rate was incurred in association with the annual ‘Visitation’ of the bishop or archdeacon, usually the Archdeacon of Bath, to the Church to examine the temporal and spiritual state of the parish. The vicar and the churchwardens would have made the arrangements for the visitation that normally took place around Easter time. During the programme the churchwardens would have taken their oath of office and delivered a presentment, a report on the state of the parish. Sometime before the visitation officers of the church would be ‘warned’ when the visit was to take place by the apparitor<sup>23</sup> to whom a fee was payable. The 1667 account of Edward Harris and John Smyth of Mill included the following items:

1667	<i>Laid out at Visitatio<sup>n</sup></i>	5s
	<i>To Mr Gilbert<sup>24</sup> Warning it</i>	4d

During the visitation other costs had to be met including that of the incumbent’s dinner for his guests e.g:

1735	<i>for Mr Crouchs<sup>25</sup> Dinner</i>	2s 6d
------	---	-------

There was also the mandatory purchase of various books, often in association with a visitation. One of the first entries in the South Stoke accounts illustrated this:

1662	<i>for the common prayer bookes 9ss the homily<sup>26</sup> booke 12d }</i>	
	<i>booke of Articles 6d booke of Cannons<sup>27</sup> 12d: &amp; bindeng }</i>	11s 6d

In 1727 a new Bible<sup>28</sup> was purchased from a Mr. Cooper for the substantial sum of £4.1s.6d, perhaps as a requirement of the previous visitation; that constituted almost two thirds of the church rate. The Bible would have been sold either unbound or with a modest binding and so the book was 'leathered' by the village schoolmaster just a few years later at the cost of 2s paid on 13 August 1729. The schoolmaster's work lasted only until 1731 when the 'church book' was rebound. The 'Chourch Bible' was rebound again in 1769 at a cost of 10s.6d, and again in 1802 for £1.3s. A new Bible was purchased in 1845 at the time of the Reverend Calverley's rebuilding of the Church.

Although South Stoke is only three miles from Bath, during much of the period covered by the extant churchwardens' accounts, many of the parishioners would have been illiterate and would have had little cause to visit the city. Communications were poor and news of major national and international events or declarations and instructions from the monarch, parliament or the archbishop required a mechanism for dissemination. Church attendance was mandatory, or was supposed to be, so important information was delivered by the vicar from the pulpit in the form of 'Proclamations'. Delivery of the printed proclamation by the apparitor to the church was another call on the church rate. Tate<sup>7</sup> has outlined the nature of proclamations and the purposes to which they were put. The earliest extant record of a proclamation read to the South Stoke congregation occurs on the first page of the accounts in 1662, and other examples include:

1662	<i>pd. For the Kings declaran touching Church government</i>	1s
1664	<i>pd. The Apparretter bringing 2 proclamations</i>	1s
1685	<i>and for 5 bookes and to prockly macones [two proclamations]</i>	5s
1692	<i>Imper for a Proclamation for the Wensdayes Fast<sup>29</sup> &amp; Book</i>	
	<i>of Prayers</i>	1s
	<i>pd for a Proclamation and Book of Thanksgiving</i>	
	<i>for ye Reduction of Ireland &amp; the Kings<sup>30</sup> safe Returne</i>	1s
1746	<i>Paid for three Acts of Parliament for the Horn'd Cattle</i>	4s 6d

The 1746 item refers to a serious disease raging in cattle, described as a 'distemper' but probably 'foot & mouth disease'. Later entries show that the disease occurred over several years for in the 1748 accounts the following items appeared:

1748	<i>Pd for prayer Book concerning ye cattle</i>	1s 6d
	<i>A journey to from [Frome] concerning ye cattle</i>	2s 6d

The final proclamation to appear in the books was in 1837 referring to the accession to the throne of Queen Victoria following the death of William IV.

1837	<i>Paid Richard Powell for Tolling the Bell (King's Funeral)</i>	5s
	<i>Beer for ditto</i>	6d
	<i>Paid for Proclamation of the Queen</i>	5s

The diocese and the church centrally would have harvested considerable income from the fees levied not only for proclamations and alterations to prayer books, but also from the many mandatory 'forms of prayer' and prayers for special occasions or at times of National crisis delivered to each parish. In 1703 the following entry appeared:

1703	<i>Directions for praying for ye Princess Sophia<sup>31</sup></i>	1s
------	---	----

From 1766 to 1775 there are almost annual items requiring payment for 'A Prayer for the Queen'. The Queen was Charlotte of Mecklenburg-Strelitz, wife of George III and the prayers were for her safety during her regular confinements. The Queen's death on 17 November 1818 prompted the following entries in the accounts:

1818	<i>Paid for instructions for altering the Prayers on the death of her Majesty</i>	2s 6d
	<i>Paid the Clarke for Ringing the Bell the day her Majesty was Interred.</i>	2s 6d

In the 1812 account of churchwarden William James the victory at Salamanca was celebrated with a prayer together with prayers for a fast, and for the King and for the Prince Regent at a total cost to the parish of six shillings.

Parishioners were summoned to church for services or special local church events throughout the ages by the pealing of the three bells of St. James' Church; bell ringing would have been the duty of the clerk without a call on the church rate. However, there were many additional occasions prescribed by church, parliament or the monarch when the bells would ring out and for which the ringer(s) would expect payment in cash and/or beer. The failure of the Catholic plot to blow up King James I and the House of Lords, on 5 November 1605, resulted in a Thanksgiving Act being passed by parliament in January 1606. From that time until 1859 it was mandatory for churches throughout the land to ring its bells on the fifth of November. Not until 1745 in South Stoke do we see regular payments being made to the ringers for that service and we are led to assume that before that year the ringing of the bells was a duty expected of the ringers.

As some of the entries above indicate the accession to the throne and death of a monarch, the birth of an heir apparent, every coronation and, major victories of the army and navy were events marked by the ringing of church bells. The ringers were usually rewarded for their efforts.

1761	<i>Paid the Ringers Crownation Day</i> <sup>32</sup>	3s
------	--	----

Bound parish registers of baptisms, marriages and burials date from 1598 when Elizabeth I ordered parishes to purchase bound parchment registers and required that the older loose-sheet records should be copied into the bound books. A year earlier it also became a requirement for parishes to supply copies of their registers, each year, to the diocesan registry. These copies became known as the ‘Bishop’s Transcripts’. The South Stoke churchwardens’ accounts include numerous records for the cost of transcribing and then, transporting the ‘register’ to Wells.

1673	paid to the Apparitor for to carry the register to Wells	1s 6d
1846	Postage of the Register to Wells	6d

From 1538 when every parson was required to keep parish registers, the parish also had to provide a 'parish chest' with two locks to secure the registers. Thomas Cowderoy recorded on 14 May 1814 the purchase, for £5.10s, of a 'cast iron chest for registers' from Mr. Stothert<sup>33</sup>. The chest survives in the vestry and the receipt for the chest is fixed to the corresponding page of the account.

## Secular Matters

The suppression of the monasteries reduced greatly a major source of succour for the poor and new means of provision had to be devised. A series of 'Poor Laws' culminated in the Poor Law act of 1601 that formed a platform for local provision for the poor over most of the period covered by the South Stoke accounts. Paupers were entitled to relief in their parish, but in order to claim relief they had to have a right to 'settlement'.

In 1680 Jane Attwood was living in South Stoke<sup>34</sup> and wished to claim poor relief as a pauper. However, her last parish of settlement was nearby Freshford. The overseer of South Stoke parish would have tried to persuade Jane to return to Freshford and there to claim relief legally. Not wishing to have Jane as a burden on Freshford parish, the overseers there refused to take her back and she had no desire to return there. The only course of action open to the South Stoke overseer was to invoke the law. Bath Justices of the Peace, Joseph Langton and John Harrington, made the following order<sup>35</sup>:

*... This Court doeth order That the aforesaid order soe made by the aforesaid Justices bee confirmed and that the aforesaid Jane Attwood bee forthwith removed from the aforesaid parish of South Stoake unto the aforesaid parish of Freshford there to be absolutely settled and provided for according to the Lawe, and forasmuch as it now appeareth to this Court That the Overseers of the aforesaid parish of Freshford refuses to yeild obedience to the said order soe made by the aforesaid Justices in receiving the said Jane Attwood as by the said order it was directed. This Court doeth farther order and desire the said Justices of the Peace or one of them would be*



*pleased to convene the Overseers of the poore of the aforesaid parish of Freshford before them or one of them and hereupon to binde them over to the next Generall Sessions of the peace to bee holden for the County aforesaid then and there to be proceeded against according to Lawe for the said contempt.*

The South Stoke account for 1680 made by John Charmbury on 4 April 1681 illustrated the considerable expense to the parish of this removal order, constituting more than one third of the total poor rate:

<i>Item paid for severall warantes and to orders for Jane Attwood</i>	
<i>and for our charges at the sesiones at Bath and Welles and</i>	
<i>for counsellors fees</i>	£2 10s 2d

But that was not the end of the story, it seems that Jane moved to Freshford only temporarily and then not only returned to live in South Stoke but gave birth to a child when she was there. So, the following year the South Stoke parish officers had to return to the Quarter Sessions for another order<sup>36</sup>. The new order threatened Jane with imprisonment:

*... This Court doeth order the said Jane Attwood forthwith on notice of this order to repaire to Freshford aforesaid and there to remayne as the Lawe directes, On refusal thereof any Justice of the peace of the aforesaid County is by the Court ordered and desired to send her to the howse of Correccion by Mittimus<sup>37</sup> as a disorderly person unless shee can satisfie such Justice of peace with any lawfull excuse for her selfe in that behalf, And forasmuch as it appears unto this Court That shee was delivered of a certain Child att South Stoake aforesaid whilest the difference between the aforesaid parishes concerning her settlement was depending in Controversy. This Court doeth thereby order That the said Child bee sent to Freshford aforesaid the place of its mother's settlement and there bee received and provided for according to Lawe.*

The South Stoke poor account of 1681 made by William Mearcer [Mercer] in April 1682 shows the additional expenses:

<i>Item paid for 6 warantes for Jane Attwood</i>	6s
<i>Item paid at Bath Sesiones for Counselaes Fees</i>	10s
<i>Item paid for an Order theire</i>	4s
<i>Item paid for expences theire</i>	3s 6d

Unfortunately the Freshford Churchwardens' Accounts for this period appear to have been lost so we cannot discover what consequences this tussle for settlement was having in that parish. What is clear is that South Stoke went to considerable lengths and expense to rid itself of a pauper who was not one of its own. Registers for South Stoke prior to 1704 have been lost, as have the Bishop's Transcript pages for 1680 and 1681, so we have no record of the baptism of Jane Attwood's child.

Where settlement of a pauper was long established the parish showed considerable compassion and generosity to parishioners who had fallen on hard times. Edith Minn (Myn), for example, was the daughter of Francis Minn who was Vicar from 1662 until his death in 1664. After his death Edith was left 'on the parish', boarding with the Warren family.

<i>1665 pd warren for Edeth Myn for nere six monthes</i>	
<i>to Lady day 1666</i>	£1 0s 0d
<i>pd spent at placing her wth warrin</i>	6d

Further payments were paid to Edeth Minn of £3.0.3d. in 1666 and £3 in 1667.

Widows of the parish were particularly well treated. The first item in the account for 1662 is a payment to the parish clerk Thomas Bigg of the substantial sum of £7.16s. for '*the widow Hood for 13 months to the 12th April 1663*'. Extra payments that year amounting to 11s.2d. were made for two smocks and a blanket for the lady. The total paid in support of Widow Hood came to 93% of the total expenditure on the poor for the year. Widow Hood, who boarded with the Bigg family, was 'on the parish' and there appeared to be no stigma attached to that. The annual payments would have fed, clothed and kept the widow in reasonable comfort until her death in 1664/5 when the poor rate paid for her proper funeral:

<i>pd. Tho: Bigg for 6 weekes for Goody Hood</i>	18s
<i>pd. for a shroude for her 3s 5d and fetching it 5d</i>	3s 10d
<i>pd. for her Coffin 6s 8d ringing &amp; making grave 2s</i>	8s 8d

In contrast the ad hoc payments made in 1662 to ‘severall poore people’, paupers who moved from parish to parish seeking alms, came to a total of 3s.10d. Paupers<sup>38</sup> could beg for alms legally only if they had applied for and received a licence or pass from a magistrate; strict limits were set for the territory in which they could operate. Within the accounts are numerous items for small sums of money given to paupers and others with passes.

<i>Marche ye 7: 1721 gave two Seamen with a pas</i>	6d
---	----

When John Whippy, a pauper of the parish, died in February 1733 an unusual item appeared in the accounts:

<i>For five candels that the Clark had when John Whippy was buried</i>	2s 4d
--	-------

Before burial, the body of John Whippy would have been kept in his coffin overnight in the Church and candles would have been bought by the clerk to afford light for those sitting up to keep watch over the corpse. In the 18th century this would have been done partly for religious reasons but also as a guard against body-snatching which was common practice at that time<sup>39</sup>.

Paupers with settlement who were unable to work or contribute in other ways to the parish received unencumbered support, whereas others able to work, men, women and children were expected to contribute to the community. Because the parish was responsible for the upkeep of the roads passing through it, the poor were commonly put to work on road maintenance and threshold clearing. Numerous accounts illustrate that they were paid for their work in cash or kind:

1692	<i>pd Walter Wyat for one dayes work at the highway</i>	10d
	<i>Pd to John Mercer &amp; Robt Masters for Fower dayes</i>	
	<i>each mending the way from Daggers to Wyats</i>	6s 8d
1710	<i>Paid to the Poor - Thomas Hopkins</i>	£1 10s 6d
	<i>to Shillings for beare for the Hiway men</i>	2s
	<i>for throing out the mire in Midford Hill<sup>40</sup></i>	1s
1731	<i>Pd Jno Bigg for keeping ye thresholds<sup>41</sup></i>	4s

In 1735 it appears that the parish was indicted for failing to keep its highways in a good state of repair as in the account for that year a payment of £1.3s.9d for ‘inditement for ye highways’ is made.

To afford them an income the poor could also be drafted into undertaking other forms of community service including taking care of the very old or the very young. Examples of care of the elderly in South Stoke have been given above but there are also examples in the accounts and elsewhere of children being abandoned in the parish and then taken care of. In 1672 a child was abandoned at the *Packhorse Inn*, then on the Old Midford Road. The child would have been a charge on the parish at least temporarily while parents or a parent, usually the mother, was sought:

1672	<i>paid for a child that was left at the Inn</i>	17s 5d
------	--	--------

Then sometime during 1722 or early in 1723 a young child was found abandoned within the parish boundaries and parishioner John Shepard was given the responsibility of caring for the infant. The following entries appear in the account made up in April 1723:

1723	<i>pd two Edward Weekes for ye parrish Child's Cloths</i>	13s 6d
	<i>pd for a cap &amp; a pear of stockings for ye child</i>	9d
	<i>Spent in seeking ye child's mother</i>	6s
	<i>pd to John Shepard for keeping ye child</i>	£5 3s 6d
	<i>for ye child's Schoous</i>	1s

John Shepard continued to look after the child (we never learn the child's name) for just under a further two years at the rate of 2s per week before he and the child disappear from the accounts.

## Vermin

To augment their incomes all parishioners could take advantage of 16th century laws that required parishes to pay for the destruction of 'Noyfull Fowles & Vermyn'. Initially the payment was intended to encourage the control of animals (mainly birds) that were perceived to eat seed and damage crops thereby reducing the harvest. Crows, rooks and choughs were looked upon by farmers and landowners as causing the most damage. Over the years, however, it became customary that almost any wild creature could be caught and taken whole or, more usually just the head, to the churchwarden for a bounty. A penny each was the reward for birds' heads and one shilling for a fox or fox head; fox cubs attracted half that amount. Over the years the parish of South Stoke yielded badger (brocks or grays), fox, hedgehog, mole (wants), otter, pine marten, polecat, stoat and countless birds. All birds were written in the accounts generically as 'sparrows'. The animals caught illustrate the diversity of mammalian life in the region prior to wholesale urban development; polecats and pine marten have long since abandoned Somerset.

1719	<i>Paid for killing 3 grays</i>	<i>1s</i>
	<i>Pd Richd Blachley for 4 foxes</i>	<i>4s</i>
1725	<i>paid for to otters</i>	<i>1s</i>
1730	<i>pd Daniel Woodards man for a polcat</i>	<i>4d</i>
June 13 1832	<i>Paid for 15 Hedgehogs</i>	<i>5s</i>

To an extent the poor benefited from the bounty, but so did other parishioners who had little need for additional income. Someone with access to the accounts books was so incensed by the amount of money that churchwarden William Taplin had paid out for 188 foxes over a five-year period that he or she inscribed a mild rebuke in the account book. The comment was crossed out, presumably by William Taplin!

*Paid in five years by William Taplin  
for Foxes 9 pounds seven shillings  
and sixpence      £9 7 6*

## Vagrancy

Vagrancy was a persistent problem during the early period of the South Stoke accounts and indeed had been since people were settled in villages and parishes. An Act of Parliament of 1744 described vagrants under three categories: 1) idle & disorderly persons; 2) rogues & vagabonds; 3) incorrigible rogues. Jane Attwood, who returned to a parish from which she had been removed, would have fallen into the least serious category as a disorderly person. The first category also included 'idle people' who resorted to begging within their own parish. Rogues and vagabonds included rough sleepers, confidence tricksters and a plethora of unlicensed peddlers, travellers and beggars. All such people could be apprehended and punished. The account books illustrate that at that time the nation took little or no care of soldiers and sailors returning from wars having lost limbs or their sight. To help them survive they were often given licences permitting them to beg from parish to parish. There are many entries, particularly after major wars, of such unfortunates receiving alms from the overseer.

1663	<i>Pd. To severall poore souldie<sup>rs</sup> travayle<sup>rs</sup> &amp; Seamen</i>	<i>6d</i>
1725	<i>gave 2 disbanded Soldiers 6<sup>d</sup> &amp; two other Soldiers 4<sup>d</sup></i>	<i>10d</i>
1749	<i>gave a maimed souldear</i>	<i>6d</i>

In 1698/9 the death of a travelling woman within South Stoke parish boundaries resulted in charges against the poor rate totalling £1.2s, including the cost of a shroud, laying her out and digging her grave. When vagabonds and others became a nuisance within the parish, the cost of paying the constable for moving them on fell upon the parish poor rate:

1695	<i>for Carrying suspicious persons to Gaole</i>	<i>6s 4d</i>
1704	<i>for Carrying away vagabonds</i>	<i>2s 3d</i>

Incorrigible rogues were repeat offenders or those who had escaped from a 'House of Correction' or who lied when questioned. Although we have no records of punishment meted out to vagrants in South Stoke,

such retribution could include whipping until bloodied for the first offence, branding, ear clipping and, for a third offence, a persistent vagrant could be hanged.

### **Parish Subscriptions**

Causes or activities of benefit to a wider community, transcending individual parish boundaries, were also subscribed to from the rates and appeared on many pages of the accounts. Support for local hospital(s), militia, bridges etc are recorded. The considerable annual subscription to local hospitals is found on the first page of the extant accounts:

1662    *pd. Hospitall money for a yeare*                      18s 2d

A Militia Certificate of musters relating to South Stoke for 1569<sup>42</sup> exists giving the names of those able to serve and in what capacity. Two pieces of parish armour were also named. Under the terms of the 1662 Militia Act the wealthier property owners in a parish were required to furnish men, horses and arms for the militia. However the record shows that parishes also contributed money for the maintenance of the militia. In 1757 the responsibility for the militia was removed from the individual and placed upon the parish, but as early as 1682 South Stoke is recorded as subscribing 11s.11d 'for the Malicha'. Payments were also made to the Muster Master in 1698, 1699 and 1709. In addition every householder or landowner in the parish was obliged to contribute 4d annually towards the drums and colours of the County Militia; this was known as 'Trophy Money'.

1693    *pd for drums and cullours*                                      14s  
1700    *Trophy Money*    11s 11d

The responsibility of parishes to pay for the maintenance of bridges within the County harks back to the early medieval period when the upkeep of a bridge was considered a pious act<sup>43</sup>. Payment of 'Bridge money' for the repair and general maintenance of Bishams Bridge (also written as Bishops Bridge and Bissum Bridge) between South Stoke and Wellow occurs several times in volume one of the accounts.

Parish officers were called to a meeting at the *George Inn* in Walcot Street, Bath in 1725 to discuss the proposed new gaol or bridewell to be built at Bedminster, Bristol. It seems the project failed because the County official in charge of the project misappropriated the funds! The expenses of the South Stoke parish officers attending the meeting were recorded:

1725    *paid at the Gorge Inn att Bath about Erecting a bridewell at bemester*    10s 2d

As well as helping to ensure that wrong-doers were appropriately incarcerated, the parish also contributed to their 'welfare' by donating County Stock money and Marshall money. The former was a charge on parishes originally raised in the reign of Elizabeth I to pay for the maintenance of poor prisoners within the County, the building and upkeep of houses of correction and for special assistance to needy individuals. Marshall money or Marshalsea money was a mandatory charge on parishes for the relief of poor prisoners confined in the King's Bench and Marshalsea Prisons.

### **Church Briefs**

In the centre pages of volume one of the South Stoke accounts there is a collection of 'Church Briefs' from 1663 to 1692 entered during the incumbencies of Francis Minn, Benjamin Lewes and Andrew Talbot. A brief was a charitable collection of money to be made for a 'deserving' cause that had been authorised by the Crown<sup>44</sup>. The brief would have been read from the pulpit and a collection for the cause was usually taken at the door by a churchwarden as the congregation left the church. Alternatively, a churchwarden or another parish officer collected the money from door to door. The money was then given to a diocesan official from Wells, usually the apparitor, or a High Constable.

Many of the briefs read in South Stoke during the late 17th century were for damage done by fires in various parts of the Country or for the repair of churches, for example:

*Gathered in our Parrish in the month of Septembr 1663  
on a brief two shillings and threepence being for  
a fyer hapned in Hexham in the County of Northumberland*

*Gathered towards ye Repairs of ye church of St Bridget  
In ye County of Chester ye sum of nine pence 1684*

In the 17th century it was not unusual for briefs to be issued to raise ransom money for people who had been captured by pirates sailing out of North Africa often called 'Turks'. The South Stoke accounts included one such brief:

*August the 28th 1669 then gathered in our parrish to a Briefe  
three shillings and two pence being towards the Ransoming of poore Captives  
taken by the Turekes*

South Stoke parishioners were generous in their contribution towards the relief of the Huguenots who had arrived in England after Louis XIV revoked the 'Edict of Nantes' thus ending his toleration of Protestants.

*1686 Collected in ye parish of South Stoke  
towards ye reliefe of ye French protestants  
ye sum of five shillings two pence halfpenny*

The amount collected for briefs reduced noticeably towards the end of the century as it became clear that funds were being diverted to other purposes, including supplementing the Royal coffers. In 1704 there was a Parliamentary enquiry into the increasingly corrupted and distrusted system.

### **Parish People**

Because attendance at church services was mandatory for much of the period covered by South Stoke accounts and because the Church was the centre, not only of the spiritual life of parishioners but also their social lives, the majority of the congregation would have been named in the churchwardens' books. Many residents would have been rate-payers and some were recipients of poor assistance in money or kind. Vicars were omnipresent as were, of course, the churchwardens. Others, like the clerk, were rarely referred to by name but only by the role they fulfilled. From the entries one might gain an idea of the wealth or otherwise of a person, but you may occasionally glimpse or gain a hint of a personal characteristic or attitude. From the changes he had made to the height of the pulpit, for example, it would appear that John Deere Thomas (vicar 1771–1780) was a man of short stature. It was the Reverend Thomas who made many important improvements to the Church of St. James towards the end of the 18th century and, who also brought an end to the Church Dedication Revels in 1776<sup>45</sup>; it seems that the revels were getting a little out of hand.

Longstanding vicar Robert Crowch (vicar, 1691- 1739) was held in contempt by some of his parishioners on account of his parsimony. Crowch had the habit of scratching out some of the costs in the accounts that applied to him, prompting an unknown hand to pen the following pun alongside the signatures of the assessors in the 1697 account:

*The first place that honest Mr Crowch began to cratch out his rate 3<sup>D</sup> 2<sup>ger</sup><sup>46</sup>*

On his restoration to the throne in 1660, Charles II gave the Manor of South Stoke and its income to the 1st Earl of Sandwich who, in turn, leased the manor<sup>47</sup> to the Gay family. One of the very early entries in our account for the poor for 1662 was regarding a fine of five shillings levied by the Bishop on Richard Gay for knocking through a door from his property into the churchyard. The door, that still exists, served as a convenient and private shortcut from the garden of Manor Farm House directly to the South door<sup>48</sup> of the church for Gay and his family. The five shilling fine was added to the poor account.

*1662 Als of Richard Gay by order of my Lord Bish<sup>p</sup> for a fine (once for all)  
for his doore through his garden wall in to the Churchyard it being  
south of the Tower 5s*



The churchwardens and Vicar Francis Minn (1662-1664) objected to this high-handed act and petitioned the Bishop and the matter was reviewed and was the subject of a report dated 8 January 1662/49. The report, in the form of a letter to the Bishop, was not only signed by the vicar Francis Minn and South Stoke churchwardens George Charmbury and John Smith (who made his mark), but also by the Reverend J. Norton, Rector of Bathampton, the Reverend Thomas Willis, Rector of Claverton, and the Reverend Melchisedech Waltham, Rector of Combe Hay. The number of signatures shows just how seriously the matter was taken. From the letter it seems that Richard Gay offered one shilling in recompense for his unlawful act, but the Bishop had other ideas about its worth.

**Richard Gay's Door.**

**Photograph: Robert Parfitt.**

There are two other items in the account for 1662 that refer to the expenses of George Charmbury for attending the Consistory Court at Wells to deal with the Richard Gay case on behalf of the parish:

<i>1662 pd. Dismission of 3 cortes at Wells</i>	<i>3s 6d</i>
<i>pd. Geore Charmby. 5. Daies &amp; 2 nights him self &amp;</i>	
<i>horse to Wells 12ss and 5 daies hors hyer 5s</i>	<i>17s</i>

Although Richard Gay (probably on behalf of his father Thomas Gay) considered himself quasi 'Lord of the Manor', being tenant of Manor Farm House, he was not beyond the reach and wrath of the churchwardens.

The simple entry above for the fine of five shillings imposed by the Bishop told something about the arrogance of Gay and, his Hearth Tax return of 1664/5 added to the picture<sup>50</sup>. The manor was by far the largest house in South Stoke at that time; it had 11 chimneys and, in order to reduce his tax liability, Richard Gay made a false declaration failing to record one hearth.

The clerk was not only the parish's administrative officer but he also was the vicar's assistant helping him with his many ecclesiastical duties. Somehow, early in 1775, the clerk Richard Lansdown committed some misdemeanour and, in an unusual act, was dismissed from office on 12 February 1775. It is likely that he had offended the vicar, the previously mentioned John Deere Thomas, and that their relationship had broken down. Parish clerks had a bad reputation for trying to extract as many fees or perks as possible from the church and its parishioners. Whatever happened led to acrimony and was undoubtedly a parish scandal. On 7 February 1775 the following vestry minute appeared:

*Feb.<sup>ry</sup> 7<sup>th</sup> 1775 We whose Names are here subscribed  
at a vestry legally assembled in the Parish Church of Southstoke  
unanimously agree that in the case Richd Lansdown should dispute  
by law his dismission from the office of Parish Clerk that the said  
dismission of him shall be supported at the Parish Expence*

A week later Lansdown was formally dismissed:

*Feb. 15. 1775 At a Vestry legally held in the Parish of Southstoke  
we whose names are here set Order the Churchwarden to tender and pay  
Rich<sup>d</sup> Lansdown late Parish Clerk so much money as may be due for his services  
from the day of his appointment April 10<sup>th</sup> 1774 to the day of his  
dismission from office Febry 12<sup>th</sup> 1775 at the rate of twenty shillings p.ann.*

A receipt from Richard Lansdown follows:

*Recd Feby 22 1775 of Stephen Niblett Churchwardin the sum of  
Sixteen Shillings & Tenpence for serving the offis of Clarek for  
forteyfour Weekes pr mee Richd Lansdown      £0 = 16 = 10*

Richard Lansdown remained in the parish working as a carpenter and continued to do jobs for the Church. In 1784 he even signed the accounts at a vestry. He died in South Stoke in 1800.

After only a superficial examination of our parish accounts we are beginning to learn just a little about the lives of people who lived on this small patch over a period of three centuries. The 'haves' and 'have nots', the tradesmen and the clergy stand out from the pages of the churchwardens' books and with a little research may be tied to other sources in the archive. With the aid of parish accounts and other archives, Andrew Sangster<sup>51</sup>, has brought to life, over several centuries, the village of Rollesby in Suffolk and, John Wroughton<sup>52</sup> has mined the churchwardens' accounts of St. Michael's Without (1349-1575), Bath and many other archival sources to unfold an otherwise hidden history of Bath and its inhabitants between 1485 and 1605. Thorough analysis of our churchwardens' accounts and many other documentary sources could do the same for the small Somerset parish of South Stoke.

#### Notes

1. *Registrum Cartarum Abbatiae S. Petri De Bathoniensis*, Corpus Christi College, Cambridge.
2. Hunt, W., *Two Chartularies of Bath Priory*, Somerset Record Society Vol.7, 1893, ii, No. 808, pp.152-153.
3. Keevil, Allan, 'The Saxon Boundary of Clifton and the civil parish of Lyncombe & Widcombe', *The Survey of Bath & District* No. 23, 2008, pp.23-37.
4. Parfitt, Robert, Ed., *The Book of South Stoke with Midford*, Halsgrove, Tiverton 2001, pp.16-18.
5. Taylor, C. C., *Village and Farmstead: a History of Rural Settlement in England*, George Philip 1983.
6. Parsons, Christopher, *St. James' Church, South Stoke, A Guide & History*, South Stoke 2008.
7. Tate, W.E., *The Parish Chest*, Cambridge University Press, Cambridge 1946, p.83.
8. The act of returning thanks in church by a woman after a confinement.
9. Miss Elizabeth & Miss Anne Aldritt were daughters of William Aldritt, one-time secretary to the novelist Henry Fielding.
10. Mitford Farm was probably the building that became *The Boatman Inn* and later Hiver Kennels.
11. *Bath Chronicle*, 16 July 1793.
12. Blain, J.A., *A List of Churchwardens' Accounts*, Ann Arbor, Michigan 1933.
13. Hutton, Ronald, *The Rise & Fall of Merry England: the Ritual Year (1400-1700)*, Oxford University Press 1994, pp.263-293.
14. The accounts books for 1662-1776 & 1777-1893 were transferred by the South Stoke Parochial Church Council to the Somerset Archive & Record Office in 1984.
15. The 1893 termination of Volume 2 coincided with the establishment of civil parish administration by the Local Government Act, 1894.
16. We thank Mr. Tom Mayberry, Somerset County Archivist, for arranging the digital publishing of volumes 1 & 2 of the South Stoke Churchwardens' Accounts. CD-ROM reference: D/P/sto.s 4/1/1, 4/1/2.
17. If there were separate Vestry Books in South Stoke before 1704, they were also likely to have been lost in the 1703 storm.
18. There are some earlier Bishop's Transcripts that have recently been transcribed and published. See Parfitt J.A., Parfitt, R.T., & Satow, D., *The Church of St. James the Great, South Stoke: Bishop's Transcripts 1589-1667*. Available at the B&NES and Somerset Record Offices.
19. Duffy, E., *The Voices of Morebath*, Yale University Press, New Haven & London 2001.
20. See Barrett, J., & Iredale, D., *Discovering Old Handwriting*, Shire, Princes Risborough 2001. The literal meaning of *transcription* is to make a copy i.e. to copy text exactly, but with usage the word has become to mean the same as transliteration which is the conversion of a text to a readable, usually typescript, form. We have engaged in a process of transliteration but will use throughout the contemporary term transcription



21. Moving the door would also have entailed repositioning the splendid Norman portal to its present location. There is evidence from the 1843 drawing of the arch by W.W.Wheatley that it may have been at the time of the Deere Thomas changes that one of the columns of the Norman portal was damaged and had to be replaced.
22. Later Pack Horse Farm and now Pack Horse House.
23. A diocesan official. Called the 'summoner' in the accounts of some parishes.
24. The Apparitor
25. Robert Crowch, Vicar 1691-1739.
26. A book of sermons.
27. A book of church rules, laws & decrees.
28. Was this because the previous Bible, possibly bought as early as 1611 (the first authorised version), had been badly damaged during the 1703 storm?
29. A monthly fast was ordered because of the war against France.
30. William III.
31. The princess was the granddaughter of King James I. Parliament settled the British Crown on her as neither William III nor Anne had surviving heirs, but she died shortly before Queen Anne.
32. Crowning day or Crown Nation day was the anniversary of the accession to the throne of Queen Elizabeth I.
33. Stothert's Ironmongery was the forerunner of Stothert & Pitt. The chest may well have been cast at their own foundry, officially opened the following year at the back of their workshop in Southgate Street, Bath.
34. 'Settlement' could be established by a person residing 40 undisturbed days in a parish, within that period he or she could be removed to the parish where they had a right of legal settlement by virtue of birth, residence or apprenticeship.
35. Bath Quarter Sessions Order Book, 5 October 1680 (Somerset Record Office).
36. Bath Quarter Sessions Order Book, 4 October 1681 (Somerset Record Office).
37. A warrant for imprisonment.
38. An Act of Parliament of 1530 made a clear distinction between beggars able to work and those deemed incapable of work.
39. Personal communication made to the late John Canvin from the Department of English Local History at the University of Leicester.
40. Midford Hill at that time was the hill on the Old Midford Road between South Stoke & Midford.
41. The parish and owners of property had a responsibility to keep the 'thresholds' to properties along the highway in good order. Threshold was also written in the accounts as thrasherl, dreshalls, dresheles, dreshalles, drishels, etc.
42. Somerset Record Society, Volume 20.
43. Mortimer, Ian, *The Time Traveller's Guide to Medieval England*, Vintage, London 2009, p.128.
44. Before the reformation the brief, a papal brief, would have been issued by Rome. See Tate, note 7.
45. *Bath Chronicle*, 18 July 1776. 'John Deere Thomas, Vicar, Stephen Willset, Churchwarden and William James, Overseer of the Parish of Southstoke forbid the Annual Revels in the parish'. The revels were held on St. James' Day, 25th July.
46. 3 pence & 2 quarters - 3½d.
47. Now the vestigial 'Manor Farm'.
48. The south door was later blocked up with ashlar by vicar John Deere Thomas, leaving the present north door as the only entrance.
49. Somerset Record Office DD\GS/4/43a.
50. Dwelly, National Records Vol.1.
51. Sangster, Andrew, *The Diary of a Parish Priest*, John Hunt, Alresford 2002.
52. Wroughton, John, *Tudor Bath: Life and Strife in the Little City, 1485-1603*, The Lansdown Press, Bath 2006.

# FRIENDS OF THE SURVEY OF OLD BATH

	Donald Insall Associates	Mrs.H.Symons
President:	Mr.A.Durie	Dr.N.Tiffany, Oxford
Dr.John Wroughton	Mrs.S.Edwards	Mr.M & Mrs.D.Walker
Chairman:	Mr.S.George, B&NES	Mr.A.J.Williams
Mr.John Macdonald	Miss K.Gerrett	
Vice-chairman:	Mrs.P.G.R.Graham	
Vacant	Mr.A.J.Green	
Treasurer:	Mr.I.R.C.Harris	
Mr.John Ennor	Mrs.F.M.Harrison	
Secretary:	Mrs.R.Haskins	
Dr.P.J.Bendall	Mrs.M.Hawkes	
Committee:	Miss B.Holt	
Mrs.Margaret Burrows	Mr.& Mrs.P.A.H.Jackson, Saltford	
Mr.Malcolm Hitchcock (P.R.)	Mr.C. Johnston, B&NES Archivist	
Mr.Stephen Marks		
Members:	Mr.K.Jordan	
Mrs.J.P.B.Adams	Mrs.C.Kay, Bath Preservation Trust	
Professor R.Alexander, U.S.A.	Dr.G.A.Kellaway, Lyme Regis	
Mr.I.Barclay	Mrs.B.E.M.Kondrat	
Herr L.Becker, Germany	Mr.W.H.Leigh	
Mr.P.Blackmore	Mr.M.Lewcun	
Mr.A.G.Brannan	Mrs.B. Lowe, Keynsham	
Mr.D.Brown	Mr.D.McLaughlin	
Mr.J.M.& Dr.J.Brushfield	Mr.R.Mimmack	
Mr.T.Cairns, New Zealand	Mrs.P.Olver	
Mr.R.V.Chapman, Australia	Dr.R.Rolls	
Dr.S.Chapman	Mrs.J.Rowe	
Mr.and Mrs.W.H.Chislett	Dr.M.Rowe	
Mr.S.Clews, Roman Baths Museum	Mr.& Mrs.R.Russell, Batheaston	
Mrs.D.Colyer	Distr.Judge & Mrs.M.Rutherford	
Mr.K.Cookes	Mr.L.J.Scott	
Mr.& Mrs.M.Cope	Mrs.J.L.Semple	
Mr.B.G.Coward	Dr.S.Sloman	
Mrs.A.Cridland	Mrs.M.Stacey	
Mr.P.Davenport	Dr.D.W.Straughan	
Mr.M.Davis		