



NOTES & QUERIES

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From *The Editor*

This issue has the usual variety of themes from different centuries. We welcome two new contributors. Chris Day has kindly given permission for the inclusion of his checklist for researchers into 19th Century Market Towns. Members will remember his fascinating talk earlier this season, and it is hope that this will help anyone taking up the investigation of an aspect of Town history, perhaps not just in that century but in others too.

Robin Woolven rose to the challenge of the question of the possibility of a connection between Campden and Camden, again raising further opportunities for research.

A dispute between clerics in the 13th century, involving a bishop, an abbot, an archbishop and the Pope, told by Allan Warmington shows that parishes might be in turmoil as a result of squabbles between the dignitaries of the church.

Taken slightly out of sequence, but somewhat topical in content, another excerpt from the biographical notes of Michael Grove tells of a Campden man's adventures in Iraq after the suppression of the revolt of 1941.

The manor house built by Sir Baptist Hicks in Campden was destroyed by fire in 1645. His country house near London built in Kensington survived until 1862 before it, too, was burned. Quotations from a nineteenth century description of that building give some idea of the treasures we have lost. The ruins of Old Campden House indicate that it also was wood panelled since the red colouration shows where the wood burned fiercely next to the limestone. Sir Baptist hoped that King James I would one day visit him here and would most certainly have arranged for the most sumptuous and elegant of interiors in the highest fashion of his day.

Campden House, Kensington

Excerpts from *Abbeys, Castles and Ancient Halls of England and Wales, their Legendary Lore & Popular History, South Volume, by John Timbs & Alexander Gunn, (c. 1890?) Warne reprint, pp 178-180.*

‘Campden House was built on the high ground of Kensington, over two centuries and a half ago. It belonged to a more picturesque age of architecture than the present; and though yielding in extent and beauty to its more noble neighbour, Holland House, built within five years of the same date, and which in many respects it resembled, was still a very interesting structure.

The Campden House estate was purchased by Sir Baptist Hicks from Sir Walter Cope, or, according to a popular tradition, was won of him at some game of chance; and the house was built for Sir Baptist about the year 1612. His arms with that date, and those of his sons-in-law, Edward Lord Noel, and Sir Charles Morison, were emblazoned on a large bay window of the house.

Sir Baptist Hicks was the youngest son of a wealthy silk-mercantile Baptist, the third Lord Campden, who was a zealous royalist, lost a large amount of property during the Civil War; but was allowed to retain his estates on paying the sum of £900 as a composition, and settling £150 per annum on the Commonwealth Ministry.

At the Restoration, the king honoured Lord Campden with special notice; and it is recorded in one of the journals of the day, that, on the 8th of June, 1666, “His Majesty was pleased to sup with Lord Campden at Kensington.” In 1662, an act was passed for settling Campden House on this nobleman and his heirs for ever; and in 1667, his son-in-law, Montague Bertie, Earl of Lindsey, who so nobly distinguished himself by his filial piety at the battle of Edge Hill, and who was wounded at Naseby, died in this house.

In 1691, Anne, Princess of Denmark, hired Campden House from the Noel family, and resided there about five years with her son, William, Duke of Gloucester, then heir-presumptive to the throne. . . .

In 1704, Campden House was in the occupation of the Dowager Countess of Burlington In the latter part of Queen Anne’s reign, Campden House was sold The house was built of brick, with stone finishings; and Bowack, in his “Antiquities of Middlesex,” describes it as a “very noble pile, and finished with all the art the architects of that time were masters of.” The principal or southern front of three stories consisted of three bays, flanked by two square turrets surmounted with cupolas; the central bay having an enriched Jacobean entrance porch with the Campden arms sculptured above the first-floor bay windows; a pierced parapet above, and dormer windows in the roof. . . . Faulkner in his “History and Antiquities of Kensington,” describes the entrance hall as lined with oak panelling, and as having a great archway leading to the grand staircase. The great dining room in which Charles II supped with Lord Campden, was richly carved in oak, the ceiling being stuccoed, and ornamented with the arms of the Campden family. The chief attraction of this room, however, was the tabernacle oak mantel-piece, consisting of six Corinthian columns supporting a pediment, the intercolumniations being filled with grotesque devices, and the whole supported by two caryatid figures finely carved. . . .

This fine old mansion, and fitting ornament of the old court suburb, was destroyed by fire on the morning of Sunday, the 23rd of March, 1862.’

A Medieval Dispute

Allan Warmington

Our editor recently showed me some of the papers collected by Miss Josephine Griffiths in the thirties of the last century and now in the Church Muniment Room. We know that Miss Griffiths was a devoted antiquarian and historian and there are many gems hidden among the notes she transcribed, few of which have ever been published or even written up. This is one of the stories, taken mainly from the Hockaday Abstracts and the Register of Giffard of Worcester, that emerge from her Ecclesiastical Records.

The Bishop of Worcester in 1281 was Godfrey Giffard, a former Lord Chancellor who was then, as a member of the Giffard family, lord of the manor of Weston sub-Edge and nearby Norton. He was obviously a powerful man in the kingdom and in the neighbourhood. As bishop he also had an official palace in Blockley, and so Campden was somewhat squeezed between two seats of the bishop's influence. Campden at that time was an important local market town and agricultural manor, but did not have an influential lord of the manor, it being divided between three brothers-in-law, one holding half the manor and the other two a quarter each, while the advowson of the church (the right to present its rector) had for the last hundred years or more been in the hands of the Abbot of Chester.

In 1281 the Bishop initiated a controversy over the rectory of Campden that seems to have torn the church in Campden apart for some three years. He first of all 'collated the Church of Campden to himself on the authority of the Council of Lyon' and persuaded the Archbishop to ratify the collation. He then appointed his own chaplain, Adam of Avebury, as rector. The problem was that the Abbot of Chester had previously appointed one Edmund Mortimer, son of Sir Hugh Mortimer, as rector here, and Edmund did not accept that Adam should replace him. Adam of Avebury appointed a proctor in Rome to support him, but his accession to the rectory was clearly strongly disputed in Campden and the district.

A case ensued between Adam of Avebury and Edmund Mortimer, that lasted till November of the following year. The dean of the Campden deanery apparently placed an interdict upon Adam, which the Bishop of Worcester ordered him to release, and warned Edmund to retire "from the church and the houses belonging to it," while five people were excommunicated by him for their "manifest offence at the Parish Church of Campden". In January 1282 the rector of Longborough was suspended after confessing that he "had knowingly communicated with those excommunicated persons who disturbed Adam of Avebury in the possession of his church".

In February the Bishop appealed to the Archbishop of Canterbury, claiming that Edmund Mortimer had been deprived of the living 'by the constitution of Pope Gregory, passed in the Council of Lyon' and alleging that Edmund had not taken either priest's orders or the orders of acolyte and sub-deacon, and that therefore the Bishop and the Archbishop of Canterbury had deprived him of the living. Although Adam of Avebury had been appointed, he wrote, Edmund 'refused to give up corporal possession'.

The case went to the Dean of Arches, the principal judge of the ecclesiastical Court of Arches, but proceedings were stayed, and it was not until November that the judges ruled that Edmund was after all the rector of Campden and that the sentence of excommunication the Bishop had passed upon him and others was not binding. The

Bishop was made to pay 100 marks (£66.13s.4d) costs. Some time in 1283 Edmund Mortimer was also sentenced to pay £100, this time by judges appointed by the Pope who were favourable to the Bishop. In March 1284 these same judges ordered the rectors of Blockley and Longborough to induce Edmund to pay the £100 “under pain of greater excommunication”.

However, Edmund had resigned in November 1282, whereupon the Bishop had tried again to get the Dean of Campden to deliver up the church to Adam of Avebury. The Abbot of Chester had already appointed a new Rector from Salisbury diocese, one Henry of Uphaven, and although this appointment was temporarily inhibited by the Archbishop of Canterbury, a royal writ was issued to the Bishop on 4th February 1283 to the effect that the Abbot of Chester had had his right to present confirmed, and that the Bishop was to admit to the vacancy any fit person whom the abbot nominated. Despite opposition from the Bishop, Henry was to be instituted on 24th March 1283. The Bishop still refused to accept him and a further case took place under the Dean of Arches, who in March sentenced the bishop for his refusal to admit Henry to the church, and in July sequestered the fruits and profits of Campden church until the case had been resolved — an action that led the Archbishop of Canterbury to admonish the Dean, warning him to be careful not to molest any of the bishops, especially the Bishop of Worcester “who, for the Archbishop knows not what reason, holds the Dean as very suspect”.

Adam of Avebury and others apparently violated the sequestration order and the Archbishop of Canterbury ordered them to be cited for this offence. The same month the king granted simple protection for one year to Henry of Uphaven. The Bishop of Worcester however persisted, now mandating the Rector of Blockley “and all rectors, vicars and priests of the Deanery of Campden” to excommunicate “the intruders into the church of Campden and to place the church under ecclesiastical interdict while Adam of Avebury is kept from the same”.

The case dragged on. The Pope was appealed to by the Bishop and he appointed a succession of priests, apparently allies of the Bishop, to act as judges in the matter. In December 1283 the Bishop and others again petitioned the Apostolic See to the effect that although Adam of Avebury was in peaceable possession of the church, the Abbot of Chester had appointed Henry of Uphaven to it; that Henry had appealed against the Bishop’s refusal to admit him; that the Dean of Arches had sequestered the fruits of Campden church; and that the Archbishop of Canterbury had impeded the course of justice by excommunicating Adam of Avebury. He was supported in this by Adam and the others recently cited and over the next few months the Pope issued a number of mandates to the judges he had appointed to confirm their decision in favour of Adam of Avebury.

There is no clue in the papers as to what happened next, but the case was eventually resolved in March the next year — how and why does not appear, but it would seem that Adam had found a parish elsewhere. The bishop had given way and in March 1284, Adam of Avebury, now described as vicar of Hembury in the Salt Marsh, (possibly Hanbury near Droitwich) made a bond to pay £50 “for satisfaction for violence committed by him, about the sequestration. . . . upon the fruits of the church of Campden”. At the same time the Archbishop absolved Adam from the excommunication imposed on him for contumacy, and the Bishop of Worcester wrote to his proctor in Rome telling him of the peace now established between himself and the Archbishop of Canterbury.

At last in August 1284 Henry of Uphaven was “at the presentation of the Abbot and Convent of Chester . . . instituted into the church of Campden by the Bishop of Worcester” and at the same time Henry made a bond with the Bishop to make peace with him and Adam of Avebury. This was not quite the end of it, however, for the following year the Bishop wrote to the rectors of Longborough, Blockley and Aston under Egge (sic) “warning them that the said Henry of Upaven had not paid the money in which he was bound to the Bishop” and in February 1286 he wrote to the Court of Canterbury about the claims to the church of Campden. Nevertheless in May of that year Henry of Upaven is said to have been ordained priest and as late as 1290 he was again instituted to Campden church by the Bishop of Worcester. To all intents and purposes, the disputes were then at an end. Henry, however, incurred debts and though he remained rector until he died in 1295, he was still in debt by over £100 for which his executors were summoned by the Bishop over the next ten years. From then on, however, the Abbot of Chester seems to have retained the advowson without further dispute, right up to the time of the dissolution.

Book Review: *A Cotswold Miscellany*

Jill Wilson

A Cotswold Miscellany, by Allan Jones, Brewin Books, (2003), £12.95.

The description of this newly published book as given on its back cover firmly, and correctly, says “This is very far from being a run-of-the-mill book about the Cotswolds . . . it is a collection of essays . . . dealing with places or personalities connected in some way with the Cotswolds.” The essays are well researched, each giving a useful further reading list, and include many appropriate quotations. Each tells a fascinating story of some aspect of Cotswold life or history, is packed with information and is very readable.

There is much within to interest members of this Society. From the list of contents the chapters on Robert Dover and the ‘Cotswold Olimpicks’ and on Arts and Crafts in the Cotswolds (iii) C. R. Ashbee and the Guild of Handicraft spring immediately to the eye. Further browsing finds the complete text of Masefield’s poem that begins ‘On Campden Wold the skylark sings.’ Another chapter tells of Gordon Russell. It is not possible, for reasons of space, to continue listing the names of people mentioned – as diverse as Warren Hastings and John Wesley, Shelley and Vaughan Williams.

The illustrations are equally diverse, both colour and black and white, and include the Old Silk Mill, a page from the Essex House Songbook, a Cotswold sheep and a demonstration of backswords at the Cotswold Games.

The Camden Connection

Robin Woolven

At a recent meeting, a questioner asked if there was a connection between the name of Camden Town in north-west London with Chipping Campden. It was rapidly, and correctly, suggested that the name Camden Town originated with land owned by the first Lord Camden and that there was a Kentish connection. It was further asked if Kent, then why Camden (with or without a 'p') and did this have any connection with Kentish Town, an area neighbouring Camden Town and within the London Borough of Camden?

A few days later, I raised these questions at a meeting of the Council of the (London Borough of) Camden History Society. I was informed that Lord Chancellor Charles Pratt (1714-94), the first Earl Camden, owned the land on which Camden Town was built - hence Pratt Street NW1. They also explained that Charles Pratt had taken his title from his country seat at Camden Place in Kent where, apparently, the old house is now the Club House (or similar) of the Chislehurst Golf Club. The Kent estate itself took its name from a former resident, the antiquarian and historian William Camden (1551-1623) but it will be for the CADHAS genealogists to trace a Chipping Campden connection for William. This basic information appears in the Victorian topographer Edward Walford's *Old and New London* (Vol. V p. 309). Walford also explains (p. 130) that Campden House and Campden Hill in Kensington were named in connection with Baptist Hicks.

Turning to the origin of the name Kentish Town Gillian Tindall, in her *The Fields Beneath – The History of one London Village* (Temple Smith 1977), the standard work on that suburb states, in her *Note on Nomenclature* (pp.244-245) that:

‘Various theories have been put forward to explain the Kentish part of the name. The most memorable, as well as the least probable, is the one repeated by Gillian Bebbington in her otherwise admirable book *London Street Names*. She states “Probably the first owner came from Kent ... It is significant that the medieval manor of Kentish Town followed the ancient Kentish custom of gavelkind, whereby a dead man's land was divided equally between all his sons and daughters and lots were drawn to decide the ownership of each ... But the evidence for this in Kentish Town is sparse, and moreover had been rejected many times by other commentators. ... The truer, if duller derivation is probably from the common place-name particle 'ken' or 'cain', variously interpreted as a Celtic word for a green wood or a river. (I would also put up the suggestion of the Celtic *canto*, meaning border.) Following on this, a convincing theory is that Kentish is a corruption of 'Ken-ditch' — i.e. the ditch or water-course of the Fleet. Some authorities have derived Ken from Caen in Normandy, and indeed that spelling of the particle was current for centuries in Ken Wood, the estate a couple of miles up the hill. Others, noting the similarity between 'Kentish' and 'Ken Wood' have concluded that the names are linked, and both possibly traceable to the same landlord. Ralph de Kantewood, who was Dean of St Paul's after the Norman Conquest, seems to have owned both, and granted lands near St Pancras church to St Paul's, from which time dates a long line of ecclesiastical ground landlords. But did Ralph de Kantewood give his name to the district, or did he in fact take his name from it? Lysons (*Environs of London*, 1796) managed to slide out of the issue by suggesting both possibilities at the same time, which does not make sense’.

So there is scope for further research.

Market towns in the 19th century

Chris Day

What are the indicators of a successful market town? I have made a list of points that researchers might want to consider and follow up. The list is not exhaustive, but it should provide a starting point.

1 Good long- and short-distance transport links. The loss of through traffic could be disastrous. Country towns with railway stations, or those within easy carriage distance of a major city, could be revitalised by the arrival of middle-class families moving away from the noise, dirt and disease of cities. Moreover, you are likely also to find trades- and craftspeople moving from villages into towns.

Before the railway, look for coaching and carrying; inns; livery stables; ancillary trades. Note the existence of those places of passage, lodging houses. Attitudes to the railway are revealing. There was panic in some towns if no railway was planned. Burford is a classic case: it failed to get a railway line, and then the London-Gloucester road was diverted to the ridge above the town. As a result Burford became a backwater until its discovery as a tourist resort.

2. The presence of some manufacturing and the processing of agricultural produce. Any town of consequence will have a foundry, if only for agricultural machinery. Typically you will find corn mills, wool and other warehouses, and maltings. There will also be a significant number of artisans among the population. The successful market town will produce some goods for national (or at least regional) markets, not just for local distribution.

3. The successful market town needs a degree of freedom from competing market towns.

4. Closely linked with 3, the successful marketing town will have flourishing markets and fairs that bring in the carriers and the farmers' wagons as well as local people. Inns will also benefit from this trade. There was a tendency for wholesale dealings to move from the open market to private rooms nearby. Inns offered neutral ground for bargaining. That trend began in the 16th-17th century. Inns were popular especially with long-distance, non-local traders dealing in commodities that could be bought and sold by sample. In the 19th century that function was gradually taken over for grain by newly built corn exchanges. The building of a corn exchange was a proclamation that you were a big league player.

5. An active commercial life. For most market towns that is more important than industry, though there are exceptions (e.g. Northampton prospered and grew enormously because of the manufacture of boots and shoes).

The more shops the better! You are looking not only for a considerable number but for variety, catering for more than the resident population, i.e. look for jewellers, gunsmiths, bookshops, framers, gilders etc.

6. Professions. Their presence is one of the things that marks a town. This is closely related to point 5. Lawyers, doctors, bankers, accountants, surveyors, auctioneers, insurance agents, station masters. Using trade directories, you can compile 'league tables' of towns based on the numbers of key professionals such as

solicitors, surgeons, bankers and auctioneers. By doing this at intervals over a period of time (probably from c.1840 on, given the common availability of trade directories), you will be able to trace towns' fluctuating fortunes.

7. A further marker to look out for is the specialization of businesses. Thus, an iron-foundry working for farmers and builders might turn itself into a specialised engineering firm, producing agricultural implements and machinery. You will find evidence of this in trade directories and newspaper advertisements. You are likely to find a reduced number of bigger malting and brewing businesses as the 19th century progresses. You might also find specialist seedsmen, steam laundries, or carriage builders.

8. Social life. You will be looking to find the gentry coming into town to transact public and private business, visit their lawyers and bankers, tailors, dressmakers and milliners. Leisure activities to look out for are concerts, recitals, plays, lectures, exhibitions, flower shows, sports, dances, railway excursions. Are there any local scientific and artistic societies? A theatre? In the later 19th century or earlier 20th you might find a local archaeological society and a museum. Eventually there should be an electric cinema.

9. Residential attraction. This is closely linked with 8. Residents of independent means could be very important, particularly to the quality shops and to those in domestic service. Such residents will be distinguished in census returns as those of independent means, or as annuitants. From the late 19th century you might find retired people settling in the town.

10. A grammar school.

11. Newspaper(s), preferably with differing political viewpoints. You might, for instance have both a Conservative/Anglican paper and one that is Liberal/Nonconformist in its leanings.

12. Is the town the centre of a Poor Law Union?

13. Is there a hospital?

14. Is town government vigorous? Are elections contested? How widespread is interest in the governing and administration of the place? Does local power lie on the town council or elsewhere, e.g. public health committees, or charitable trusts? There may not be a town council at all, but that does not mean that there was a vacuum of influence. How influential were powerful (and possibly non-resident) families?

15. Active political life. This, obviously, is closely linked to 14.

16. Revitalised church life. Is the place affected by the Evangelical or Oxford Movement reforms of the mid 19th century and later? Is nonconformity vigorous?

17. A number of active self-help and welfare groups, e.g. district visiting. Friendly societies. Charities that are active rather than, as was often the case, moribund.

A Campden Man at War in Iraq – 1942-3

Michael Philip Grove

Further excerpts from the reminiscences of Michael Grove find him during the Second World War, in Iraq. Sections covering Dunkirk and service in Syria and Palestine and a bout of malaria have been omitted. The story is taken up when the order arrives “to cross the desert and go to Basra.”

We travelled by train Sunday midnight November fifteenth [1942]. Passing through Damascus, arriving at Mafrac, Monday the sixteenth. It was very stormy here. . . . We are allotted our buses and on Wednesday the 18th we load up early. I have retrieved our bedding off the wagons and my bucket. These we wedge into the bus doorway, after the men are in. Then off we go at six am in convoy across the desert. The distance that day was 127 miles, stopping for the day at 3.30pm. There are no roads here, just desert, so you can bet the journey is a rough affair. Of course the first thing I do when we stop is get our bedding out of the bus, open it and lay out our three beds near the bus door. [For himself and two other sergeants.] Then get water in my bucket and have a good wash. The drill being that anyone can use it after me, but the last one must clean the bucket and fill it ready for moving, this happens every stop. . . .

There are 800 vehicles in this convoy. Friday 20th we leave at 6.30 am and because of the terrible amount of dust caused the convoy spread out into a long line side by side. This looked tremendous. It kept us more or less free of dust as it fanned behind us but they had to get back into line after a while. . . .

Saturday we left at 9 am and went through Ramadi, across the Euphrates River at 12.30 and arrived at Habbaniya [Royal Airforce base] at 1.30 pm, 65 miles. There was a big lake here, so we had a good swim and clean up. There was a notice post here which read ‘London 3287 miles.’ [Also ‘Baghdad 55 miles.’]

Sunday we left at 7.30 am and arrived just outside Baghdad at 11.30 am. We were now 650 miles from Mafrac where the convoy began. We were given a meal here, a lump of bread and Bully and a mug of tea. I don’t remember when we had bread before. It was really laughable for there were lots of Kite Hawks overhead and they would swoop down and grab anything. One came down and took the whole piece of bread out of one chap’s hand, in his claws. Quite a shock for him. Lucky he was able to get some more. We then moved on and went to Baghdad Railway Station where we boarded a train and left at 2.30 pm arriving at Basra at 9.30 pm Monday. . . . We are moved from the Railway in wagons to an Island in the River Shatt just about the Docks area. We have to use a pontoon bridge to go over. There is nothing on the Island, so we have to put our beds down where we are. Later, tents are provided and in a couple of days we are organised. This is November and during the night while we are in the open we find our blankets are wet with dew in the morning, but hot and dry by day. We discover our job is to build a road and rail bridge from Basra onto the Island then to the other side. This was the “life-line to Persia.” This is a big job. The river is very deep and fast flowing. We were driving 12" x 12" teak piles up to 80 feet long with steam pile drivers, it looked like a forest of timber in the River. . . .

I discovered in the evenings that big fish came up the river to feed. I could see their shadows when I stood on the timber at the edge of the Bridge. This made me think. I had a forge in my work place, and I took a length of 3/8" Reinforcing Steel, heated one end and hammered it into a spear shape. . . . Tempered it and at about 7' 6" long made a ring. I fixed the end of my line to this and in the evening I quietly wandered off with it. I fixed the other end of the line to my left wrist and coiled the line and held it in the same hand. Then when I was in position I had the spear poised and managed

to spear three good fish. I took these to the Officers' Mess. They had a grand feed next day. The next night I fished for our Mess. This time I caught five and I must say they looked fine hanging up in our Mess Hut. . . .

A railway construction company came along and laid the track from Basra, over the bridge and up the Persian country, on the life-line to Russia. And before our work was completed train loads of stores were going through with Russian guards aboard. But of course this was a fair bit later, some time in June 1943.

In the meantime there was another hue and cry, a single handed job to work on a piece of black marble for the Iraqi State Railway. Once again our OC stuck his chest out and said, "I've got the very man." General Palmer at Baghdad said to send him up with some tools. . . . we put it all on the train and off I went, where I arrived at Baghdad next station. . . . There I met Major General Palmer chief of all engineers in that part of the world. He was a splendid man, we talked and . . . told me he knew my part of the Cotswolds very well and had holidays nearby. . . . I had to see him again in the morning, when he told me what the job was. It was a black marble slab . . . to be prepared and relettered as an Opening Ceremony stone, at the New Railway station at Mosul. . . .

I had this stone taken to the railway workshops . . . Now it was up to me. While I was there I was visited by the Prince Regent and King Faisal, he was only nine years old then. . . . They shook hands and we had a good chat. When they went about in their big car, there were about five outriders on motor cycles, all quite impressive. (Of course they were murdered a few years later in the state's uprising.) I completed my job and have a rubbing of it at home. I stayed there a fortnight, could have hung about, but thought I had better see about getting back to Basra. The next bit always intrigued me. Anyway I went to see the general. I told him I was finished and ready to go back. Then he asked me if I could be ready to leave on the 6.30 evening train. Of course I said yes. . . . But now to get back to my departure from Baghdad. . . . went to the station. I found the RTO, he was a major, and told him who I was. He then told me that General Palmer had rung him and asked him to reserve a place for me on the 6.30 train. He led me down the train which was standing there and finally put me into a reserved second class sleeper compartment and asked me if that was all right. I thanked him a lot. . .

The train had not been travelling very long before the General came along. "Ah!" he said, "are you comfortable there?" Naturally I thanked him for everything. He then said, "I will see you at dinner, come with the first call." So later . . . I went forward to the dining saloon. I felt a bit of a clot, going to sit with a General, but he made me go to his table so I was stuck with it. He was very decent to me, no officer humbug, and when the meal was over, as I left, he said, "See you at breakfast."

Well, well, I thought, this is something out of the book. In the morning at breakfast he asked me if I had made any arrangements for transport to take me to my unit. I said no . . . He then told me that a car would be there at Basra to take him to HQ and I was to . . . show myself to the driver. He would return in about a quarter of an hour and pick me up. Now once more I thought this was wonderful. . . . Well, sure enough the car comes back. I get in and with the General's flag flying on it off we went. There were police and others busy saluting, all along the streets etc. And when this car comes over the Pontoon bridge on to the Island where we are living, there was a general stampede. They thought the General himself was here on an unscheduled visit. You can bet a howl went up when they saw me.

The Chimes – a note on the Carillon

Some years ago at the December meeting of the Society a group of members presented a sequence of *Campden Curiosities* in alphabetical order. From time to time a note based on one of these, or an item from another Christmas meeting is included in these pages. Authorship of the various items was not recorded nor were all the sources of the information. The following is a slightly expanded version of ‘C is for Chimes.’

The carillon or the ‘Chimes,’ as it is usually referred to in the records, is a mechanism to play tunes on the church bells at set times triggered by the church clock without the need for bellringers or others to be present. When the bells are to be rung the chimes must be disconnected. Percy Rushen’s *History and Antiquities of Chipping Campden* (1911) records that the church chimes could be heard every three hours at 3, 6, 9 and noon. Today they are played at 9am, noon, 3pm and 6pm and one hopes that was the case in the first decade of the twentieth century for the sake of the peaceful sleep of the townsfolk.

Chimes existed in the seventeenth century. The earliest reference is the payment of 5s. to William Holtam for half a year’s work on the chimes according to the *Churchwardens’ Accounts* for 1683. He was the sexton and was paid £3 for those services for the year. Other entries relating to the chimes include 4s. to William Driver in 1739/40 and, in 1747, 2s. 6d. to John Garfeild (sic) for ‘Cleaning the Chimbs’ (sic).

In 1816 new chimes were made by Richard Hulls, grandson of the famous inventor, Jonathan Hulls. The churchwardens, of whom Richard Hulls was one, were it appears worried lest the mechanism might be accidentally or negligently damaged. The sexton, Richard Chamberlain, was required to sign a list of five rules set out in the *Churchwardens’ Accounts*.

A Complete set of Chimes having been put up at this Parish Church with much Labour and Expense; in Order to prevent Injury from Inattention the following Rules are required to be strictly attended to by the Sexton.

[5 rules follow]

I Richard Chamberlain Do hereby agree to the aforementioned Rules, As witness my Hand
Richd Chamberlain

Four witnesses signed below of whom the first was Richard Hulls himself, no doubt keen to preserve his handiwork from harm. In addition to instructions on winding and maintenance the rules covered the admission of visitors to view the chimes – always to be accompanied.

The ‘much . . . Expense’ was £56 for the Chimes, paid to Richard Hulls, £32 5s. 7d. for ironwork etc., paid to S. Drury and £8 6s. 6d. to Isaac Warner for castings and tunes. Isaac Warner was the local watch and clockmaker, whose shop was at Dial House in the High Street. It seems that at that date the tunes were ‘The Bluebells of Scotland,’ the ‘Belle Isle March’ which however was played backwards, ‘Hanover’ (a hymn tune) and ‘Taffy was a Welshman.’ This last was changed in 1880 to ‘Holy, Holy, Holy’ as part of the memorial to Canon Charles E. Kennaway, who had been Campden’s vicar for forty years. Richard Hulls carried out some work on the chimes in 1840, being paid £1 1s. 4d. By 1867 further work was needed and Mr James Hands received £9 11s. 4d. for new wire ropes.

A memory of the chimes during the 1939-45 war, told by a Society member, is as follows: ‘The church bells still played hymn tunes in the war. The mechanism of the Clock however was unreliable and would take an extra seven minutes or so to climb up to the hour and then slip down the other side to compensate. You might think this useful if you were late for afternoon school. I tried this once on Miss Terry, “Fiddle – de-dee to the church clock. You must go by School time, not the church clock.” ‘

A Nineteenth Century Advertisement

A note in *Gloucestershire Notes and Queries* of 1893 is of interest. (*Gloucestershire N. & Q.* ii p. 492 (DCLXXXIII)). The address concerned is not given but may have been in Sheep Street.

‘The following lines were to be seen over a door in Chipping Campden some years ago:

John Hunter, Camden doe live here
Sweeps chimbleys clean and not too deare;
And if your chimbley be on fire
He’ll put it out if you desire.

When in the town last summer (1892) I failed to discover Hunter’s board, but he has evidently had a successor in the business who has put out a revised edition.

William Clayton does live here
Sweeps chimneys clean and is not dear;
And if your chimney is on fire
He’ll put it out if you desire.

H. C. W.’