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NOTES & QUERIES

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From *The Editor*

Difficult decisions were involved in deciding the contents of this issue. Two items are longer than usual and perhaps could have been divided into two parts. Yet the inherent interest of both suggested that they should each be included complete. It is hoped that readers will agree.

Once again the question of a link between Campden and Camden is raised and this time the answer is surprisingly yes! I am grateful to the wide-awake Robin Woolven for this information.

The two longer items already referred to result from research into areas not previously covered in these pages. Allan Warmington has delved deeply into certain local dissenters. Gordon Croot has followed up his work on the water-supply by finding out about the swimming facilities provided by the energetic organisation of Ashbee and the Guild of Handicraft.

Eyewitness accounts of the latter years of Victoria's reign are rare and we are delighted to include information from Lilly Grove about her school, right down to details of her required uniform clothing, and the week ending in Scuttlebrook Wake in the years when Dover's Games were no longer a feature.

Now that the Old Police Station has been reopened for quite different business, the Court Room provides exhibition space for a number of historic artifacts and pictures. High up is the original pointing fingers of the signpost. A note suggests the distances given may not be so curious after all.

Editor: JillWilson; CADHAS Archive Room, Old Police Station, High St, Chipping Campden Glos GL55 6HB

Lady Campden's Charity

Robin Woolven

Further to the mention in the last issue, of Lord Camden and the London Borough of Camden and the apparent lack of a direct connection between that borough and Chipping Campden, I recently happened to notice an inscription above the Flask Walk Baths in Hampstead NW3 which read 'WELLS AND CAMPDEN BATHS AND WASHHOUSES – 1888'. There, carved in large letters was Campden i.e. Camden with the 'p' inserted.

Reading about these Baths and Washhouses, and their Victorian building, in Christopher Wade's informative 1998 book¹ I found the Chipping Campden link as follows:

Henry VIII found much pleasure on Hampstead Heath.But after Henry's dissolution of the monasteries, the monks were evicted from Hampstead, and in 1550 Edward VI gave the manor to his favourite, Sir Thomas Wroth. Henceforward, Hampstead was to be bought and sold like any real estate and none of the Lords of the Manor ever lived in the parish. In fact, most of them were more interested in the income than in the inhabitants.

A happy exception to all this was the family of Sir Baptist Hickee, who bought the Manor from the Wroths in 1620. A prosperous City mercer. Sir Baptist was rich enough to be James I's moneylender and to build the imposing Hickee Hall, the magistrates' court in Clerkenwell. In 1628 he was created Viscount Campden. In the following year he died and was buried with great pomp on his country estate at Chipping Campden. The splendid tomb there includes effigies of himself and his wife, and it is Lady Campden, in fact, in whom we are more interested.

In her will of 1643, Elizabeth, Dowager Viscountess Campden, left £200 for the benefit of the underprivileged of Hampstead. The sum was to be invested in land which would produce at least £100 per annum, and the proceeds were to go - half to 'the most poor and needy people that be of good name and conversation' and half to put 'one poor boy or more' to apprenticeship.... the Trust has continued to operate until the present day...

In the late 1870s the people of Hampstead requested washing facilities for their poor but this was not possible until the Campden Charity was amalgamated with the Hampstead Wells Charity. After negotiations with the Hampstead Vestry in the late 1870s, it was decided to build the baths and washhouses in Flask Road NW3. Administered by the local Council since 1908, the facility lost £22,000 in 1977 and was closed down a year later. The building facade, complete with the inscription, still stands and the site now has six local authority town houses.

For the record, the cover of Wade's book states that 'the Campden Trust is now able to hand over half a million pounds a year to the poor of Hampstead.'

¹ Christopher Wade *For the poor of Hampstead, for ever – Three hundred years of the Hampstead Wells Trust* Camden History Society (1998)

The Methodists in Campden

Allan Warmington

The Methodist cause has never been strong in Campden. Historically Protestant Dissent in the town was numerically rather weak, and, except perhaps in the 1820's and 1830's, the Methodist Church never established such a secure base in the town as, for instance, the Baptist Church. Historically these two denominations had a relationship not wholly free from difficulty, and it would appear that the Methodists were particularly weak at those times when the Baptist church was strongest, and vice versa.

John Wesley knew this area, even in his younger years. He frequently visited Stanton as a very recent graduate of Oxford University, he knew Broadway and Buckland well at that time and very probably visited Campden. The daughter of the vicar of Stanton became his 'religious friend', and gave him much support as a young man. Much later in life, during his evangelistic journeying about the country he got to know Evesham well, and visited it many times. One of the earliest Methodists and an acquaintance of John Wesley, was the Vicar of Quinton, with whom Wesley stayed from time to time; he knew Broad Marston and Pebworth well, and often stayed and preached in those places. Indeed the Methodists at that time had, in Wesley's words, 'our own chapel' in Broad Marston, presented to them by the Vicar of Pebworth. However, there is no evidence that he ever preached in Campden, having apparently only visited it once. The entry in his journal for 23rd March 1776 reads :

I had been informed that Mr Weston, the minister of Campden was willing I should preach in his church; but before I came, he had changed his mind. However, the vicar of Pebworth was no weathercock, so I preached in his church, Sunday the 24th, morning and evening, and, I believe, not in vain.¹

Mr Weston was known thereafter as 'the weathercock parson'.

Although it already had its own dissenting meeting house, Campden seems to have been little influenced by the teachings of the Wesleys for some long time and the next Campden reference to the Methodists I have discovered appears in Revd. Elisha Smith's Baptist Church book in November 1797, where he notes the admission to membership in his church of Mrs Sarah Harris, the wife of William Harris. Of her he said :

"She has long known the Lord, having attended here from the beginning. Has a quiet peaceable spirit She has a brother who has been in Mr Wesley's Society - a worthy man, many years preaching in America. Name Richard Whatcott."²

Richard Whatcott (or. more usually, Whatcoat) was born in nearby Quinton and as a boy probably heard John Wesley preach on one of his visits there. His name is familiar to students of early Methodism, as a close companion of John Wesley, and one of the six Messengers he sent out to America to consolidate the Society there. Richard Whatcoat was one of those in America who, after the growth and success of their evangelism, remained loyal to Wesley's principles, and refused to accept the title of Bishop until after Wesley's death, and then under considerable pressure.

¹ John Wesley : *Journal* 23rd March 1776.

² Gloucester Record Office Ref D3969 *Chipping Campden Baptist Church Books*, 19th November 1797

It is not until 1808 that the first reference can be found to a Methodist Society in Campden. In that year a group of six people applied to the Bishop of Gloucester for, and were granted, a licence for 'the house of William Robins, the property of George Manton, in the town and parish of Chipping Campden ... to be used as a place of religious worship by Protestant Dissenters of the Methodist Persuasion.'³ The six were: William Robins himself, John Dyer, Mary Allcock, Susanna Manton, Joseph Stanley and Susanna Dyer. The certificate is copied into the Hockaday Abstracts, and the subsequent licence still exists and is in the archives of the Stratford and Evesham Methodist Circuit.

A curious thing about this application is that in the same year George Manton was appointed a Trustee of the Baptist Church under Elisha Smith, and that at least four of the six applicants were Baptists : Mary Allcock and the wife of William Robins had both been baptised and admitted into Baptist membership in 1806, Joseph Stanley in 1807, and Susanna Dyer was to be baptised in May 1813.⁴ There is no hint in the Baptist Church book of any dissension about this time that might affect these members, and knowing the warmth of Elisha's theology it seems possible that Elisha Smith's church was lending support to a group of fellow Christians in establishing a meeting among themselves. One cannot tell.

In the Evesham Circuit records for 1822 24 members are recorded as members of the Campden Wesleyan society. The society was then divided into two classes, led respectively by Joseph Wheatley and James Stanley. By 1824 the number of members had risen to 31, but it then fell, to 17 by 1829, 27 by 1835 and 21 by 1840.⁵

There is no mention of a chapel in the town until 1841, and it may be assumed that this Society met in private houses until then. In that year, however, they acquired the building that was to be their Chapel for the next 130 years. The Chapel, situated near West End terrace, just off Watery Lane, is said by Rushen to have been a private house, bought in 1830 by one Robert Miles and rebuilt then for his own occupation, but resold by him in 1841 to the Methodist Connexion, for conversion into the chapel.⁶ There is no reason to doubt this. All official documents confirm the date of 1841, and one schedule dated 1873 states that there were 100 sittings, of which 30 were let, 35 free and 35 reserved for children. One reference in the deeds to the former Chapel says that from 1841 until 1867 it was held on lease, and the freehold only purchased in the latter year.

There is a legend about this Robert Miles, the owner of the house, that he was a very rich but eccentric man - so rich that he is said to have propped open the front door of the house on occasions with a bag of sovereigns. Whatever the basis of this story, its telling and survival through to the beginning of this century may at least say something of the honesty of early nineteenth century Campden!⁷

3 Stratford & Evesham Methodist Circuit archives, 30th November 1808; reproduced in *Hockaday Abstracts* (Gloucs Local Studies Library GDR 334b pp410-11)

4 *Baptist Church Book* op cit. entries 1806 to 1813

5 Stratford & Evesham Methodist Circuit archives.

6 P.C.Rushen *The History and Antiquities of Chipping Campden* p 151

7 "Methodism in Orchardland" *The Methodist Recorder* 1st October 1903

Campden Methodist Church was always in the Evesham, or for a time the Evesham and Stratford Circuit (now the Stratford and Evesham Circuit) of the Methodist Church — a circuit with a proud history. Evesham was the head of one of the first seven circuits established by John Wesley, the circuit extending then to an area almost as big as the Midland Association of Baptist Churches, to include Herefordshire and Shropshire. Although it later disappeared it had been reformed on a more modest scale by the time the Campden society is first mentioned.

In Campden, however, the Methodist cause does not seem to have prospered too well. As we have said, there is some indication that the Church may have acquired the freehold of the Chapel in 1867. However, in 1874 the chapel was leased to the Vicar of Campden for some unspecified use, optionally for either 7 or 14 years.⁸ At this period the Methodists who remained seem to have met either in a house behind the High Street, or, in many cases, to have joined in worship with the Baptists. Significantly this was during the Baptist pastorate of Rev W.R.Irvine when the Baptist cause was at its strongest and most vigorous. In fact in 1881, after 7 years — and three years after Mr Irvine's death — the Trustees claimed their chapel back from the vicar and the Methodists began using it again for services. The Baptist Church book of the time makes a number of references between Mr Irvine's death in 1878 and 1882, to 'those who once worshipped with us' who had left when he had died, and it indicates some concern by their then Pastor about the possible effects of the re-opening of the Methodist Chapel.⁹

An article in the Methodist Recorder of October 1903 notes that Mr Joseph Webb was instrumental in regaining possession of the building in 1881.¹⁰ Mr Webb was then a baker in Campden and though never a Trustee of the Chapel, was a great benefactor to the Society, both in Campden and particularly in Mickleton, to which place he later moved and took up market gardening. The Methodist Church Hall at Mickleton is now named the Joseph Webb Hall in his memory and that of his son.

So far we have been concerned with the Wesleyan Methodists. From time to time the Primitive Methodists, who had a very strong society at Blockley, also had a presence in Campden. They were certainly holding services there in 1852, and during the winter of 1852/53 they rented a preaching room for a few months. Most services, as well as 'camp meetings' and 'protracted meetings' held at Campden seem to have been held in the open air over the next decade, but in the 1860's the Primitive Methodists acquired the old Quaker Meeting room at Broad Campden, which they rented for some years, until the mid 1870's. While occupying that chapel the Broad Campden society also had a sabbath school which in 1868 had thirty scholars. However in 1870 the following report was made in the Circuit Report to District:

At Broad Campden we have lost all our scholars, the parents of them all having been persuaded to send them to a newly commissioned Church of England Sabbath School in this village in consequence of the prospect of their children thereby becoming eligible for admission into a Free Day School at Chipping Campden in the immediate neighbourhood.¹¹

⁸ Stratford & Evesham Circuit Archives

⁹ For instance *Baptist Church Book op cit* - letter to Oxford Assn 27th May 1879; & Report to Oxford Assn 17 May 1880.

¹⁰ "Methodism in Orchardland" op cit.

¹¹ Shakespeare `Memorial Trust Record Office; Ref DR147/2-9.

This seems to have been a common happening in the neighbourhood. The Baptist Minister at Campden made the same complaint about this time, and in fact wrote to the Board of Education complaining of undue influence by the Church of England day school authorities on the Baptist Sunday School. In 1874 the Primitive Methodist Circuit report under Blockley (which was then in Worcestershire) makes the same point:

An obligation is imposed upon Scholars going to the National School to go also to the Church Sunday Schools. This makes our school very fluctuating, especially when only a National School is provided.¹²

In fact Blockley had had a (non-Conformist) British School for some years, financed largely by the non-conformist mill owners under grants made by the Government. With the new legislation in 1870 disallowing these grants, however, this had been closed. The Primitive Methodists in fact were using one of the old British school buildings as their chapel in Blockley.

Very few other details are available about the nineteenth century history of the Wesleyan Methodist Church in Campden. Towards the end of the 19th Century the Church sent a travelling 'Joyful News' evangelist by the name of R. Kedward to Campden in an attempt to revive the cause there, but his presence and his insistence on preaching in the open air, in the middle of the town, under the Elm Tree, caused considerable controversy in the town. The case was quite notorious about 1899/1900, and correspondence and leading articles appeared in the Evesham Journal over his activities. As reported in the *Methodist Recorder* in an article in 1903,

"Concertinas, bells, and other noisy instruments" failing to silence him, his persecutors adopted other means, and, in default of paying the fine imposed, the preacher was imprisoned.

Probably he would have served his time but for an accident to his mother ...¹³ when Mr Champness, a leading Methodist minister and founder of the 'Joyful News' movement, paid the fine and secured his release.

During the last century, despite some periods of revival, membership gradually declined, and, although there were prolonged efforts to keep the church open, it was finally decided, reluctantly, in 1976 to close the society and transfer the membership of the few remaining members to Mickleton.¹⁴ The chapel was sold to a builder, and converted back to its original use, as a house — or rather to two houses — which use it still retains. The lettering in the panel over the front door, which used to read 'Wesleyan Chapel, 1841' has since been excised and relatively few newcomers or visitors to Campden realise that this was ever a place of worship.

¹² Ibid.

¹³ "Methodism in Orchardland" op cit.

¹⁴ Details of these discussions are in the Stratford & Evesham Circuit archives.

The Ashbee Bathing Place

Gordon Croot

Although the initial proposal for a bathing pool in Campden came in 1896 from Mr. F. B. Osborne, the headmaster of the Grammar School, the absence of swimming facilities had been recognised much earlier. Mr J. C. Kingzett, who lived in Campden until 1875, told the Evesham Journal that “there was no public swimming pool.” Later, and following the failure of all Mr Osbornes’s efforts to find a suitable site, he submitted a proposal to the Parish Council in 1898, but they were no more successful. The Coneygree was considered, but was vetoed by the the Earl of Gainsborough, mainly because of access difficulties and being too exposed. In any case the Council decided that they were unable to meet the construction costs and nothing was done until the arrival of the Guild in 1902. Eventually C. R. Ashbee and Robert Martin Holland loaned the money for the go-ahead.¹ Money raising events were arranged, as Alan Crawford, in *C. R. Ashbee*, reports that the Guild performed a play, ‘The New Inn,’ in the Town Hall, and in 1904 there were three performances of ‘School for Scandal’ to help finance Ashbee’s scheme.

The Pool, marked as the Campden Bathing Lake on the 1924 O.S. map, was constructed, by the Guild, (under the direction of Mr Gabriel Stevenson) in the down-stream end of an existing pond, up-stream from Westington Mill (named New Pond on the 1924 O.S. map, but referred to by Whitfield as Westington Upper Mill Pond). It was dug out by hand, but not lined, (which was to cause problems later as the puddling cracked during the very dry June and added considerably to the eventual cost). It was planned to be 153 feet long and 105 feet wide, and to give 3ft. 6 in. at the shallow end and 7 ft. 6 in., or perhaps as much as 10 ft., at the deep end. Sluice gates were used to hold back water from the Combe Brook/River Cam. It was opened in August 1903. Access to the lake was through the Mill grounds and along a footpath alongside the river. Westington was still a working mill at that time. Miller Keen’s sister, Bessie, collected the ½ d. admission charge at the house door. The boys were said to offer 1 d. and while Bessie went inside for change they ran through.

Ashbee clearly saw the diplomatic possibilities of using the Pool as a way of integrating the Town and Guild. It was also part of Ashbee’s belief in the New Education – “to render the body strong, clear and lovely is a religious duty.” He thought that “the boys and girls of Campden had no right to look so unhealthy.” Ashbee intended the pool to be used for mixed bathing, a controversial proposal at this time. Girls and ladies did use the pool, but, not surprisingly, were allowed only to compete in separate competitions. Ashbee and his patron, Lt. R. Montague Glossop hoped that the old Dover’s Games would be revived and the swimming sports were looked on as a way to help achieve this aim.

The first Aquatic Sports were held in September 1903, one month after the opening. According to the local paper, Guild members won every race, except for the beginners races won by non-Guild locals. Lord Gainsborough’s son is said to have taken a second prize.

¹ The sum involved is not known. On 23rd February 1903 an agreement was made between the Earl of Gainsborough and Ashbee for a lease of land in field No 362 (OS map) for use as a bathing lake at an annual rent of £3.

At these sports Ashbee won a first in diving. Three judges had been appointed; Col. Lynch-Staunton of the Court House, a recent addition to the local gentry, also believed to have had the first motor-car in Campden in about 1909, and whose daughter married Paul Woodroffe, G. F. Loosely, an artist associated with the Guild, and Ulric Stanley, a farmer, politician and Chairman of the Council in 1903.

A silver Challenge Cup, nearly 17 inches high, was made for Lt. R. Montague Glossop of Hull, a friend and patron of Ashbee.² He is known to have lectured to the Guild on his experiences of fighting in the China Seas, “followed by a demonstration of Japanese wrestling.”³ The cup was designed by W. A. White and made by Jack Baily, assisted by T. Hewson and H. Osborn. It was presented as a gift to the Chipping Campden Sports Club (or the Essex House Sports Club which was the Guild’s Sports Club) to be competed for annually by Campden residents, with a medal to be kept.⁴ The cup had been on view in Mr J. R. Neve’s shop window⁵ the previous week.

In 1906 a Challenge Mace was designed by Ashbee and W. A. White and made for Montague Glossop by John Kirsten, George Hart, Jack Baily and George Horwood. The last two were described by Ashbee in 1902 as “examples of the worthwhile but untalented human stuff of the Guild.” The Mace was to be a trophy for girls, who also competed at the annual sports for a silken smock. This had to be a separate competition and the only males allowed to be present were the judges. Made of silver, the design in Ashbee’s *English Silver Works*, drawn for him by Philippe Mairat, shows the head crowned with a Dover’s Castle, and emblem of the Dover’s Games.⁶

In 1907 a Glossop Shield was made for the Guild, “For Girls under Eighteen: to be Competed for Annually, with a medal.” This shield is still in use at Campden School. Also in 1907 a smaller silver Glossop Sports Challenge cup was presented by Captain Glossop for boys under eighteen. This cup is also still in use at Campden School. Guild members taught local boys⁷ to swim and one shilling, ‘Ashbee’s shilling,’ was given to those able to complete proficiency tests, which included swimming across the deep end. The Grammar School pupils made extensive use of the pool throughout its life.

From time to time there were gala days, with a variety of competitions, races, diving water polo games etc and even comedy. H. T. Osborn writes,⁸

² He was promoted to Captain in 1907. Little more is known about him, including whether he lived in Campden at any time, and if so, where.

³ Campden School of Arts & Crafts Report for 1905-6; V & A Library.

⁴ A medal, won by Mr T. H. Heritage in 1904, is in the CADHAS archives.

⁵ Believed to be the present London House. The present location of the cup has yet to be discovered.

⁶ The Mace can be seen in the Arts and Crafts Room at the Cheltenham Museum. The original design was much richer in appearance than the actual article. The top has been replaced with a very plain domed section, the pricked inscription on the band and the ebony handle have been removed. The present handle was added for display purposes by the Museum. Nothing is known of the history of the Mace, other than it was exhibited at the Arts and Crafts exhibition in 1910, between the time of the Guild and when it was given to the Museum in 1983 by Professor and Mrs Grundy.

⁷ Girls are not mentioned.

⁸ *A Child in Arcadia*, CADHAS (1986 ed.), p. 42. A description of an entertainment.

CADHAS Notes & Queries

I remember one (incident) involving an innocent swimmer, who left his clothes on the ground while he went for a swim. Along came a convict in prison garb, who proceeded to change clothes. This, of course, led to a struggle with much falling into the water fully clothed, producing shrieks of delight for the audience. The end was predictable. The convict ran away in the other's clothes. The innocent man put on the prison garb, a policeman came along and arrested him as the escaped convict, and they all ended up in the water once more, to the delight of the crowd over the policeman's ducking

An old photograph of an event at the Bathing Lake.

After the Guild had ceased to be a limited company, the years 1908 and 1909 were difficult for the sports. Poor weather, together with Ashbee's absence in the U.S.A. from the end of 1908 to early 1909, and drainage and seepage problems resulted in the Pool falling into a dilapidated state by 1911. Extensive repairs were needed but the Parish Council were unable or unwilling to produce the money. The Pool was still just useable, but in 1914, with the outbreak of war, it fell into general and official disuse. Apparently Ashbee and Holland were still owed £67 at this time. The whole bathing lake enterprise had been an example of the community building/educational package that was characteristic of the Guild.

The emptying of the pool came in dramatic fashion. On the 24th September, 1930, at about 4.30 pm, a fire started in the thatch at Bill Haine's Top Farm, Westington. This was the largest fire ever seen in Campden. Burning embers were seen at Quinton. There being no water available, large quantities of cider were used to damp down interior woodwork and fittings. However water was essential and so Lionel Ellis and Bill Jeffreys took action. Lionel went down Blind Lane with his spade and blocked up the stream by the bridge. Bill went to the lake and raised the sluice to release the water so that it built up behind Lionel's dam. The fire-engine, which had to come from Blockley, eventually arrived and filled its tanks and went up Blind Lane to the fire – but not until 8.30 pm. Was this too late, or was the fire out?

My Memories

Lilly Grove

Lilly Grove was born in 1877, one of the 10 children of John George and Sarah Ann Sharpe. They lived in a thatched cottage surrounded by a holly hedge adjacent to St James Church near the Court Barn. The cottage was demolished after the Second World War and the place it occupied is now covered in grass and enclosed by bollards and chain link. We are indebted to Robert Grove for permission to publish these extracts from notes she left, written 75 years after the times she describes.

The Old Blue School in about 1887

I was fortunate to be selected, my older sister had been selected two years previous to me as being of good character. We had the uniform for three years; 10 to 13 years old. When we finished School at 13 years age school limit, I had reached the sixth standard.

Our uniform consisted of two pairs calico knickers; two calico chemises; one flannel petticoat; one quilted stays; made of flannel to button in front; one blue serge dress; one blue cape, $\frac{3}{4}$ length, hook and eye to fasten at neck; two white tippets, 6 inches deep, to wear over cape; one white straw hat with lighter blue ribbon band; two pairs black wool stockings; one pair home-made boots. Everything was hand-made at home. We girls thought we looked smart going to church every Sunday. My mother had the same uniform when a school-girl.

PS would the girls of today like this dress? I don't think so!

In my previous note about the Blue School, I forgot to say every girl had to pay 2d on Monday morning, that was the school fee. But the girls that had the Blue School uniform did not pay. They had their education from 10 to 13. We had quite good education and very strict teachers.

The Whitsun Week as I remember it

Monday: 1.30 Floral procession round Campden of decorated prams, trucks etc headed by the Campden Brass Band that used to be a good show. Then up to the old Court House Orchards and the lovely Flower Show. The girls of Blue School used to show their needlework, the Best work had a prize. I had made a nightdress which took 1st prize - 3/- and it was highly commended for the good work. After show things were marked for sale, I well remember my mother bought the nightdress I made and gave it to me, which I have to this day. There were plenty of amusements, such as Punch & Judy, all sorts of games, then Tea was served in a huge tent; after the band played for dancing.

Tuesday: Not much doing on this day, only the fair people erecting their swing-boats, stalls and Ginney Horses, which were pulled round by a pony. Cart shafts fitted either side of its body; I used to feel sorry for the pony. Music was a Barrel Organ but everyone enjoyed the fair.

Wednesday: was a big day. Early morning huge big branches off oak trees were tied up against the doors of each public house. At 12 o'clock the Odd Fellows' club men used to parade the street with the Campden Band, with their Flag and Banner all dressed up in queer odd clothes, to the parish Church for a short service. Then after to the Noel Arms long room for hot dinner with plenty of good food and drinks; afterwards plenty of fun and amusement for everyone.

Thursday: was another big day. The members of Old Britannia Club used to parade the High Street led by the Band to the Parish Church for a short service, then to the Noel arms long room for another big hot dinner with plenty of drinks, which my father loved carving for. He enjoyed the week very much. His name was George Sharp. The usual fun followed. The only thing that worried the people was old Slap-Bang the horse-breaker, he would come with his shying young horses up and down the street and scatter the people and children. His name was Charlie Blakeman.

Friday: was a quiet day, getting ready for Scuttlebrook Wake.

Saturday: Scuttlebrook Wake started about 2 o'clock in Leysbourne. There was donkey racing and a wheel-barrow race for Ladies and Gents for 4 ½ barrels of beer. It was always great fun and sport for young and old to end the Whitsuntide holiday.

Query

If you can contribute an answer please reply (preferably in writing) to the editor.

Tenant of Montrose: Arthur Weigall. In the will of Thomas Haines who died at Charlecote House on 8th October, 1892, the tenant of the house now known as 'Montrose,' is given as Arthur Weigall. Information on him would be appreciated since it is thought possible that he was Major A. A. D. Weigall, father of Arthur E. P. B. Weigall, the Egyptologist and author (1880-1934), who went to Hillside School, Malvern. [050]

Izod's Post

Jill Wilson

By the crossroads at the top of Westington Hill, where the road from Campden joins the high road between Moreton-in-Marsh and Broadway, stands a tall white post with four fingers pointing the way to four county towns. The present wooden post is a replacement, one in a long line, and nowadays so is the iron head.

The signpost was there in 1675 when it was depicted by Ogilby in his route maps as a little shorter and sturdier than the present post. The iron pointing fingers still exist, displayed secure from weather, in the rafters of the Court Room in the Old Police Station in Chipping Campden High Street. This sign is made from sheet iron, beaten into the form of four arms and hands.

It is known as Izod's Post and the initials 'N I' appear on it with the date 1669. There is however a problem as to which member of the Izod family of Campden should receive the credit. At that time there were two Nathan (or Nathaniel) Izods and two Nicholas Izods. A Nathan Izod was churchwarden in 1683/4, a Nicholas in 1646/8 and another was signatory to the accounts in 1686.¹

The places and distances given on the fingers have occasioned some comment.

Woster	16 Miles
Warwick	15 Miles
Oxford	24 Miles
Gloster	18 Miles

Even allowing for the fact that routes may have changed considerably since the seventeenth century these distances are very much shorter than might be expected. Ogilby's distances are 24½, 22½, 34½ and 25½ miles respectively. Is there an answer to this discrepancy? Peter Drinkwater has suggested that there is.² He remarks that "The Mileages given on Izod's Post do not deserve the Condescension and Scorn which they have often received in the Past," pointing out that the mile differed in length from place to place in those days. It appears for example that in Evesham the chain was 1½ times the present day standard right up to the nineteenth century. The local mile in the seventeenth century was 1½ times as long as the present Statute Mile. Thus Izod's figures would only be two thirds of those given by Ogilby. Peter Drinkwater has recalculated Ogilby's figures to take account of this – as follows:

To	Izod	Ogilby	Ogilby recalculated
Woster	16	24½	16 (16.33)
Warwick	15	22½	15 (14.75)
Oxford	24	34½	23 (23)
Gloster	18	25½	17 (16.833)

Thus N. Izod was a remarkably good judge of distance after all!

¹ *The General Accounts of the Churchwardens of Chipping Campden 1626 to 1907*, transcribed by Leighton Bishop, Campden Record Series (1992).

² *Ways and Waymarks in the Four Shires*, P. Drinkwater (1980).