

# THE RECORDER



THE ANNUAL NEWSLETTER OF THE WILTSHIRE RECORD SOCIETY

## EDITORIAL

Our AGM for 2014 took place on the 14 June at the Salisbury Quaker Meeting House. This was a delightful venue and much admired by all. It was originally a suburban villa of the 1830s and was eventually incorporated into the adjacent Old Manor psychiatric hospital, formerly known as Fisherton House Asylum. It was acquired by the Quakers (Society of Friends) and after a very long fundraising effort, was opened in 2010.



*The Salisbury Quaker Meeting House*

The caretaker, who joined us, gave us a brief update on what had been done to the building and garden in recent years and, after the short meeting, John Chandler spoke on 'Fisherton: a Medieval village transformed into a city suburb'. This interesting talk introduced us to what had been a small settlement on the outskirts of Salisbury and how it had developed through its position on trade routes and the coming of the new Cathedral. Fisherton Street was a probably a very old track which led straight to the later burgeoning town of Salisbury and was an excellent fishing area, being at the confluence of five rivers. As it grew in prosperity, it became lined with shops and artisans' houses and gradually developed into a suburb of Salisbury.

After refreshments, John Chandler and Tim Tatton-Brown took us on a most interesting walk around the Fisherton area, where we saw, among other things, the site of the Fisherton Gallows at the Devizes Road roundabout, the original Brunel railway station used by Queen Victoria, and most exciting of all, we were able to enter the old churchyard of St Clements

church, now locked away behind an iron gate in Mill Road. The church has long gone, but old trees and ancient gravestones abound and the churchyard area stretches back from the road a considerable distance. We were also able to visit the grounds of Fisherton Mill, courtesy of Tim Tatton-Brown, and were able to stand close to the spot from which Constable painted his great canvas of *Salisbury Cathedral from the Watermeadows*.



*Site of St Clements Church through the gate*

Your committee has had much discussion about the future of record publishing and the use of the internet for keeping up to date with developments. Dr. Alex Craven has been very diligent in this field and has built a website for the Society, which is now functioning, and on which the full texts of our volumes 1–50 have been mounted and may be searched ([www.wiltshirerecordsociety.org.uk](http://www.wiltshirerecordsociety.org.uk)). We would encourage as many of you as possible to let us have your email addresses, solely for the purpose of emailing the *Recorder* to those who wish to receive an electronic copy, for details about the AGM and for contacting members to encourage submission of articles, queries and news to *Recorder*. Your email addresses will not be passed to any third party.

*Sally Thomson, Editor.*

In No.13 of *The Recorder*, John Chandler tried, and failed, to find a Wiltshire connection for the Titanic disaster *via* the hymn tune Aughton. It would be fascinating to know how some such old tunes did get their Wiltshire names. How, for instance, did Trowbridge become the name of a tune for the hymn *Jesus, Full of all Compassion*, recorded as early as 1787, and attributed in some tune books to Handel himself?

I can't answer that, but I can provide a few Wiltshire connections to the Titanic. On 14 April 1912 the *Wiltshire Times* reported that 'A telegram from Bradford-on-Avon states that news has been received there that Mrs Leather, a stewardess aboard the *Titanic*, and a sister of Mrs Hickley of the Trowbridge Road, has been saved.' Also, 'At Warminster on Monday afternoon news of the *Titanic* disaster was received from Mr Claude Wilcox, of the Motor Works, who had intercepted messages by means of his wireless apparatus at the Works.'

A week later the same paper reported, 'The man who sent the fateful S.O.S wireless appeal for assistance – the wireless operator aboard the *Titanic* – is Mr John George Phillips, son of Mr G.A. Phillips of Farncombe near Godalming, a native of Trowbridge. Mr Phillips [senior] has two sisters living in the town – the Misses Phillips of 31 Roundstone Street. . . . Mr J.G.Phillips was stated by an official of the Marconi Company to be one of their most trusted and efficient servants. "He has been six years in our service," the official said, "and he is 26 years of age. He has operated wireless all over the world on many vessels. His installation on the *Titanic* possessed a range of about 500 miles under all conditions. Usually, however, it would convey messages a much greater distance."

'His father was born in Trowbridge, and served his apprenticeship to the drapery trade with Mr Kemp of Roundstone Street. He has been residing away from Trowbridge for a number of years. Mr J.G. Phillips is his only son, and joined the Marconi Company after having been a Post Office telegraphist.'

In spite of the present tense wording of the report, Phillips was not saved. There were still relatives living locally in the 1970s.

Ken Rogers

## RECORD BREAKERS

For a county with a professional archive service a few years short of celebrating seventy years, which is itself built on almost a century of work of the Wiltshire Archaeological and Natural History Society, in particular several of its distinguished members, one might have imagined, with good reason, that the whereabouts of all its manorial records from the Middle Ages would have been known. So it was something of a revelation in 2014 that a collection of records emerged which is a

significant addition to the documentary sources for medieval studies on Wiltshire (4258/1/1–14). As well as including a long run of informative court rolls for the manors of Ebbesbourne, 1359–1376, and of West Harnham (View of Frankpledge, 1411–1436, and Court Leet 1416–1435), the collection includes the earliest examples of three types of manorial records in the Wiltshire and Swindon History Centre at Chippenham: court rolls from 1262 (Urchfont), account rolls (compoti), 1265 (Urchfont) and 1294–1295 (Stanton St Bernard, North Newnton and Overton), and hundred court rolls, from 1336 (Chalke). Furthermore there are records for manors outside Wiltshire which have been transferred to the appropriate record offices.

This action is justified because the collection has no connecting thread of a single manorial overlord, lay or monastic; but is an artificial accumulation brought together by a collector as one might have collected rare books, coins or stamps. That individual was almost certainly Henry James Fowle Swayne, the recorder of Wilton until 1885, who carried out research into the history of Wilton and Salisbury. His son in law, C.R. Straton, medical officer of health for Wilton RDC, shared these antiquarian interests, and edited the Pembroke Survey of 1565. The widow of Swayne's grandson placed a similar, but less significant, collection in the record office in 1959; and records of Straton's post were found with the recent discovery, and have been added to the archives of that former local authority.

The rolls provide fascinating insights into life in the 13th century. The unfree villein tenants of Urchfont were fined for neglecting their obligation to perform dayworks, and were required to pay the lord of the manor (the abbess of St Mary's abbey, Winchester) 6d. if they wished to sell a horse or an ox. One of them, Albretha Corp, gave the abbess 15d. 'in order that she may be allowed to marry on the pledges of Edward Corp and Nicholas Denwud'. A sense of the minutiae of ordinary life is revealed in an agreement enrolled in the court between William Burriman and William Segyn about access for placing of ladders to mend their roofs; clearly a dispute between neighbours requiring resolution. The account roll for 1264–1265 includes the sales of produce, livestock and crops, and also expenditure of grease for the mill, key for a door latch, payments for straw to cover ricks of grain and for repairs to the grange, cattle shed and stable. A court roll for Urchfont for 1259–1260 is held in the British Library, and is the earliest such record for a Wiltshire manor. A copy, together with a translation, is available at the History Centre (WSA 130/80/1).

The back of the court roll for 1263–1264 contains something of more substantial interest; an estimate, on the oaths of twelve named men, of the amount of grain produced that year; 285 quarters of wheat; 10

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quarters of 'bere', a variety of barley; 80 quarters of barley; 200 quarters of oats.

The account for Stanton St Bernard, 1294–1295, offers a glimpse of the layout of the demesne farm and early evidence of a thatched cob wall. A roofer was paid 6s. for 30 days' work on the hall, the bailiff's room, the oxhouse, the cowshed, the south grange, the long stable, the wall adjoining the churchyard and the wall between the east grange and the bailiff's room. Two sums of 3s. 6d. were spent: on thatching spars, spikes bought for the same work, and on a new gate leading from the premises into the barton. And a carpenter was paid 6d. for 3 days' work repairing the postern gate between the churchyard and the fodder rack (*rastell*) on the stable (4258/1/14).

The main interest in the court rolls for the hundred of Chalke lies in the large number of individuals named together with their tithings; whether parties and their pledges in cases of debt, trespass, verbal or physical assault, or those infringing the assize of ale. (4258/1/6–8)

The arrival of these documents is particularly fortuitous, coming as it does during the project to update Wiltshire's Manorial Documents Register which Virginia Bainbridge reports on in this newsletter.

*Steve Hobbs*

#### WHEN LACOCK WAS A VILLAGE

The transition to the present state may be said to be rapid, about fifty years, in common with similar villages countrywide. There are around half a dozen old Lacock families still resident in or around the village. One lady resides in the same house that she lived in when Matilda Talbot ceded the village to the National Trust in 1944. Rental charges are now too high for many local families and they have moved elsewhere. Movement has also come about due to people finding jobs elsewhere, unlike the days when jobs were found in the village and surrounding environs. Those who moved in to take their place were visitors, both local and from afar, who liked what they found and had the money to settle. The few large private houses were quickly snapped up by the wealthy.

Today, meals are always obtainable in pubs, but there is just one shop for essential groceries. A bakery serves quality bread and cakes and snack meals and the King John Hunting Lodge has limited opening for meals and teas.

The village as it was, not too long ago:

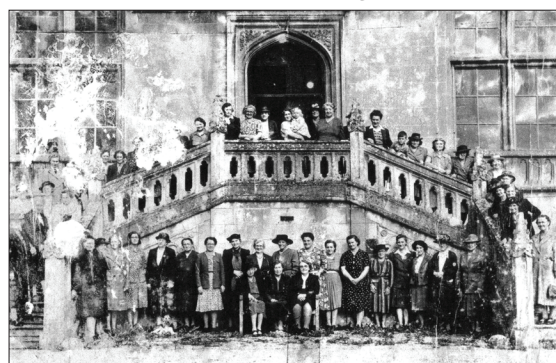
Lacock Abbey was occupied by Anthony and Janet Burnett-Brown (Janet died in December 2011, having been a member of the WRS since 1969). They were relatives of William Henry Fox Talbot by marriage; Janet took the name Talbot to preserve it at the Abbey.

There were a number of pubs: The George, the Red Lion and the Carpenter's Arms were all 'locals' of the saloon bar and 'spit and sawdust' variety. They

were not crowded by the villagers, simply because money was in short supply. A few customers were travellers, but these were few and far between, since not everyone owned a car in those days. Unlike today, meals were not available in 'locals', though the odd snack might be obtained. The Rising Sun at Bowden Hill was considered a bit primitive, with beer taken from a barrel under a small counter and a turned-up sandwich under a glass jar!

The old village boasted a number of tradesmen: a shoemaker, grocer and draper, carpenter, woodman, blacksmith, farmer, market gardener, corn dealer, haulier, chair maker, breeches maker and stonemasons. A mantua maker (for women's clothing) also plied his trade here.

There were a number of places of worship: St Cyriac's was the parish church of Lacock and had a large vicarage; St Ann's was at Bowden Hill and St Stephen's Congregational Church was on Cantax Hill; this is now a private house. The Methodist Church was at the foot of Bowden Hill, but was sold for private occupation in 1981. All these churches were well attended, with the largest congregation being at St Stephen's; they were very active in the village. In one year in particular, 1934, they gave a concert at the Oddfellows Hall on 2 November, with a piano solo, recitation, songs, violin solo and a short play. The Oddfellows Hall is now the Village Hall.



*Lacock WI, with villagers, before an outing, c. 1936*

Other activities in the village included outings, for those who could afford it, to places such as London. This was in the days of the charabancs. The accompanying photo, taken in about 1936, shows a gathering of villagers and W.I. members, the latter about to depart on one of their outings.

*Brian Howells Banks*

#### MAUD DAVIES AND THE VICTORIA COUNTY HISTORY OF WILTSHIRE

In the February 2014 issue of *The Recorder* Virginia Bainbridge wrote of the ending of public funding for VCH Wiltshire. This has sad echoes of the correspondence issued by the VCH central office at the end of 1908 when local contributors received notice that the project was in financial difficulty. The original

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business model of an initial grant followed by sales income meeting continuing expenses assumed a rate of production, and of sales, that proved impossible to achieve, and funding had been withdrawn.<sup>1</sup> Two years later the project was revived, but only in ten counties, and that list did not include Wiltshire. Thus it was not until 1953 that the first Big Red Book on Wiltshire was published. However in the years before the First World War substantial quantities of words had been written and chapters structured, but none of this work ever saw the light of day.

The Victoria History of the Counties of England was begun in 1899 under the editorship of Arthur Doubleday of the publishers Constable & Co. William Page joined him in 1902, and continued as general editor until his death in 1934. Page oversaw the transfer of the VCH to the Institute of Historical Research, University of London, in 1933 where it remains to this day.

The VCH was established with the aim of publishing a common pattern of volumes for each county. Two general volumes would contain essays on topics from natural history, through pre- and post-Roman history, to ecclesiastical, social and economic, and political history. '[T]opographical accounts of parishes and manors' would make up another two volumes.<sup>2</sup>

Wiltshire was amongst the counties where plans began to be made at an early stage. Clergymen, antiquarians, historians, archaeologists, and members of landed families with ancient libraries were considered potential contributors, some in their professional capacity but many more from vast stores of knowledge acquired through years of enthusiastic pursuit of varied interests. In August 1899 Doubleday received a letter containing a list of topics and possible authors. This came from Elsbeth Philipps. Miss Philipps (1871 – 1949) was the daughter of Revd. Canon Sir James Erasmus Philipps, vicar of Warminster. She read history at Somerville College, Oxford and later held a Research Fellowship at Newnham College, Cambridge. Amongst her suggestions were General Pitt-Rivers, Revd. Goddard and W. Blackmore on prehistoric and Roman Wiltshire; E. Doran Webb on the Saxon period, W. Ponting on architecture; the Dean of Salisbury (George Boyle) on 'worthies', Rev A. Morres on ornithology, and Revd. Preston and Mr. Tatum on botany.<sup>3</sup>

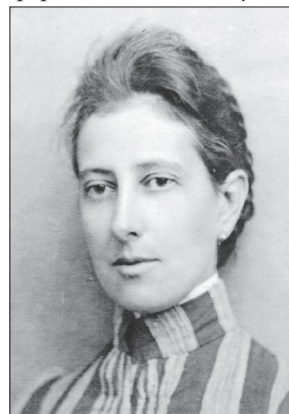
In the following years other names were mentioned; some accepted and others declined. Christopher Wordsworth became involved with the work on Ecclesiastical History and Religious Houses. Prof. John Wrightson of the Agricultural College at Downton wrote on modern Wiltshire agriculture. Major Fisher of Bemerton was doubtful when first approached to write on sport, to include 'hunting, harriers, coursing, shooting, wildfowling, angling and racing', though he subsequently accepted the

invitation. Revd. F.W. MacDonald at Wishford Rectory was described as 'the father of Wiltshire golf . . .' in his invitation to contribute.

In 1905 William Page wrote to Miss Philipps to ask her if she would do the Social and Economic section for Wiltshire. Now married, Mrs Marcus Dimsdale replied that she was unable to let him know for some months. Later in the year, Page wrote to ask her

would it be of any assistance to you to collaborate with another lady? A Miss Maud F. Davies of Elmley Castle, Pershore, who is living at Warminster and is anxious to do some work on the later part of the social and economic history of Wiltshire? She was recommended to me by Mr. Hubert Hall of the Record Office [TNA] who writes that she is one of his promising postgraduate students at the school of economics. I do not think she would be quite up to undertake the earlier part of the work as I understand her Latin is not good.

Elsbeth Dimsdale replied promptly that she herself would not do the work 'but I know Miss Maud Davies very well, and I know that she is a careful, conscientious and thorough worker. I believe if she undertook it, she would be quite capable of doing the whole article very well indeed'. She continued, and this throws interesting light on local historical research in days before the establishment of county record offices, '. . . [MFD] knows so many people in the county well that she would have no difficulty in getting access to any of the libraries or assistance from any of the county antiquarians – and I am sure the Longleat papers would be easily at her disposal'.<sup>4</sup>

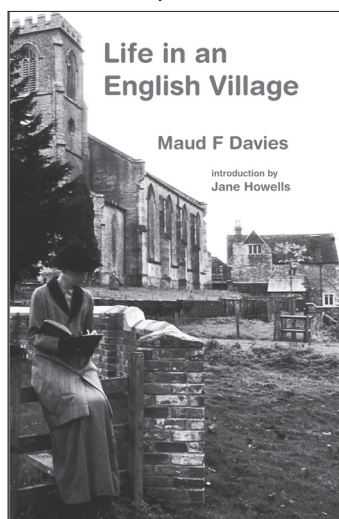


*Maud Frances Davies*

During the years preceding its financial difficulties from 1908, the VCH employed numerous educated women as researchers and authors; they listed records from Public Record Office catalogues, drafted manorial histories, and wrote some of the general essays.<sup>5</sup> Recruitment to this work seems to have used existing networks between suitable women at the time. Contacts at Oxford, and to a lesser extent Cambridge, identified candidates amongst the history students and staff, and 'the recruits themselves happily

recommended their own friends and colleagues'.<sup>6</sup> And, as Page is quoted above, Hubert Hall at the London School of Economics suggested potential authors from among the students there. Links between people working on the same or related material are likely. So Maud Davies's research for her personal study of Corsley would have brought her into contact with Miss Moffat and Miss Simkins working on Wiltshire, and also with Miss M.M.C. Calthrop, one of the women on the VCH staff from 1904.<sup>7</sup>

Maud Davies was born in London in 1876. Her family moved to Corsley House near Warminster in the mid 1890s. She is remembered today as the author of a pioneering sociological study *Life in an English Village* published in 1909, as a result of research undertaken on the advice of Sidney and Beatrice Webb, who inspired many students such as Maud at the London School of Economics. The publication of her book caused considerable controversy as, despite her intention to be scientifically objective, the parish council identified the people described, and demanded the book's withdrawal. In addition to Maud's work on Corsley, and her contribution to Wiltshire VCH, she was an active member of the Fabian Society, was involved with School Care Committees in London, and was planning a study of the white slave trade. She died at the age of 37 on the railway line in a tunnel near High Street Kensington station. Maud Davies's background, education, interests, and her circle of intellectual and literary friends, are not untypical characteristics of the other women working for the VCH around the country.<sup>8</sup>



Cover of *Life in an English Village* by Maud Davies, (2013 edition)

Page sent Maud a copy of the Guide that had been prepared for contributors, and she constructed a plan for the article. Despite Mrs Dimsdale's reassurance, and Maud's acknowledgment that she did not have the requisite Latin though would be willing to work from secondary sources and published transcriptions, Page continued to worry about the earlier history.

He again consulted Hall who suggested Miss Moffat 'who works under him at the school of economics' to collaborate. They settled to this arrangement, working through 1906, using the social and economic chapter for Essex as an exemplar, asking for extensions of deadlines, reading and commenting on each other's text, having pages posted around the country. Maud was concerned that they had exceeded the agreed word limit 'I paid for typing 32,000 [words]' but Page replied that they could have up to 40,000 as 'I am not so hampered with space in the Wiltshire volume . . .'.<sup>9</sup>

Maud was becoming an increasingly confident historian, no doubt benefiting from the experience she was gaining with the VCH, in parallel with her work on Corsley for *Life in an English Village*. In March 1907 she asked Page to return her manuscript 'to show to Dr. Cunningham, he is bringing out a new edition of his Economic History and will probably refer to my article in the Victoria County History and to some of the facts I have given in it'.<sup>10</sup>

Although Miss Davies and Miss Moffat had submitted their pages, there were no Wiltshire VCH proofs during the summer of 1907, and it would appear that decisions were already being made centrally about priorities of production. Writing continued, however, and Page offered Maud more work, which she declined on the grounds 'that kind of research work is rather too trying for my eyesight at present'.

The VCH standard rate of remuneration was one guinea per thousand words, and the normal practice was not to pay until the volume containing the relevant article was printed. As publication of volumes became increasingly delayed this caused some problems for authors. At the end of 1907 Maud wrote to Page asking for some payment: 'I counted on this money to meet certain expenses which I find have to be settled now, and I was of course a good deal out of pocket when I did the work'. £20 was agreed and paid.

In June 1910 the Secretary of the County History Syndicate Ltd wrote to say that Wiltshire was not one of the counties being completed, and sent £8 to Maud to close her account. She returned the final manuscript with corrected notes to Page in October 1910. The result of the combined efforts of Miss Davies and Miss Moffat is no doubt the typescript that now resides at Wiltshire and Swindon Archives.<sup>11</sup>

Jane Howells

- 1 Beckett J, 2013. 'Women Writers and the Victoria County History', forthcoming p 19
- 2 Beckett J, 2011. 'Topography and landscape history; the role of the Victoria County History', *Landscape History*, Vol 32, 2 p 59.
- 3 VCH Archive Box A19 package 1506 'Wilts early correspondence' contains letters exchanged between the central office and Wiltshire contributors
- 4 All the large houses in the county would have had private libraries, and that of the Wiltshire Archaeological and Natural History Society in Devizes held a considerable collection. Access to non-members was permitted at the discretion of the Librarian in January 1906. Thomas J H (ed), 2003, *Wiltshire Archaeological*

- & *Natural History Society: the first 150 years*, WANHS, ch 6
- 5 Beckett J, 2013. Joan Thirsk recognises this contribution in her essay 'women local and family historians' in Hey D, (ed), 1996, *The Oxford Companion to Local and Family History*
  - 6 Beckett J, 2013, p 14
  - 7 Beckett J, 2013, p 7. Corsley and Longleat sources used in *LEV* re-appear in the VCH manuscript. Miss M Calthrop was thanked for 'information, advice or loan of documents' in the Preface to *LEV*. The reviewer of *LEV* for *Fabian News* was 'MMCC', March 1910 p 29
  - 8 Davies, M F, 1909, *Life in an English Village*, reprinted with new introduction by Jane Howells 2013, Hobnob Press.
  - 9 The typing was done at The Women's Institute Typing Bureau, 92 Victoria St, London SW. WSA 1946A/1/1
  - 10 Cunningham, W, 1907, *The Growth of English Industry and Commerce in Modern Times*, CUP. Preface to the Fourth Edition concludes 'I am indebted for suggestions and assistance to ... Miss M F Davies'.
  - 11 WSA 1946A.

### THE CANTERBURY AND YORK SOCIETY

The years either side of 1900 witnessed a remarkable burgeoning of interest in the publication of the documents of English history. Along with local record societies like those of Wiltshire, Lincolnshire, and Devon and Cornwall there was founded, in 1904, a society to publish 'Bishops' Registers and other Ecclesiastical Records': the Canterbury and York Society. The registers contain a record of a bishop's acts. The essential record was of the institutions of clergy to benefices – rectories and vicarages, for example; the lists of incumbents often seen in parish churches are derived from these. But registers also contain 'file copies' of official letters and orders issued by the bishop, and some letters they had received, like crown commands. Sometimes the lists of candidates at ordinations have survived, as well. We should probably think of these registers as being the medieval equivalent of the filing cabinet in a bishop's office.

The Canterbury and York Society has a national brief, and has published registers of many of the medieval sees. These include, of course, the registers of bishops of Salisbury. Roger Martival was bishop from 1315 to 1330 and his register is perhaps the best of any prelate in medieval England: very full, extremely well-organised, and meticulously kept, and containing a surprising amount of information about the turbulent national politics of the 1320s. It needed a team of scholars to edit it [I, vol. 55, £15; II pt. i vol. 57, £15; II pt. ii, vol. 58, £15; III, vol. 59, £15; IV, vol. 68, £22 hardback, £14 paperback]. By the end of the fourteenth century the register of John Waltham (1388–1395) was small enough to be edited by one man, albeit in a large volume [vol. 80, £18]. Ironically, Waltham was a far more political figure than Martival, and was buried – not in Salisbury cathedral as he had wished – but in Westminster Abbey by royal command, yet his register bears little sign of the politics of Richard II's reign.

Robert Hallum's ten years, 1407–17, as bishop of Salisbury saw the church facing the challenge of

Lollard heresy in the diocese, as his register reveals. Hallum was a canon lawyer by background and a conscientious resident diocesan until late-autumn 1414 when he left to take part in the council convened at Constance (now in Germany) to heal the schism in the church. Hallum never returned, but died in Constance and was buried in the cathedral where his memorial brass may still be seen. It is reproduced as the frontispiece to the edition of his register [72, £22 hardback, £14 paperback].

Thomas Langton, bishop from 1485 to 1493, was, like Waltham, a political figure. Promoted by Richard III he was briefly imprisoned by Henry VII, but, like Waltham, he too later earned the trust and regard of his king, Henry VII. [vol. 74, £14]. Its editor, David Wright, is shortly to publish an edition of the register of Langton's successor, John Blythe (1493–9) with the Wiltshire Record Society.

Although bishops' registers are essentially about church administration they are far from dull; all human life lies within their pages which are a rich source of information about popular religion, disputes with the laity and among the clergy, and on all those matters over which bishops and archbishops had formal authority, from the ordination of priests to inquiring into accusations of heresy, witchcraft, marital irregularity, or for witnessing and proving wills. Even the records of institutions, the most routine of their subjects, are full of interest for, as has been rightly said, the medieval church was 'the greatest employment bureau the world has ever seen'.

Recently the Canterbury and York society has paid more attention to the 'other Ecclesiastical Records', than in its earlier years. These volumes have been notable for the wide range of archives which the editors have identified to make valuable and interesting volumes. *The Medieval Court of Arches* [vol. 95, £22] illustrates this to an exceptional degree. Many of these volumes are national in scope and so have some parts which are of interest to members of the Wiltshire Record Society. *Twelfth-Century English Archidiaconal and Vice-Archidiaconal Acta* [vol. 92, £22], for example, contains sections on all four archdeaconries of Salisbury diocese. *Testamentary Records of the English and Welsh Episcopate, 1200-1413: Wills, Executors' Accounts and Inventories, and the Probate Process* [vol. 102, currently o/p] lists all the bishops of the period, indicating the whereabouts of each will, if extant, with references to places where its execution and administration can be found. What are we to make of the fact that although Salisbury's Bishop Wyvil (died 1375) made a will and named executors, they refused to act, so he was pronounced intestate? An extensive collection of texts features documents relating to Richard Mitford (bishop 1395–1407) as well as Martival and Waltham. In selecting the entries for *Petitions to the Crown from English Religious Houses c. 1272–c. 1485* (vol. 100, currently o/p) the editors were concerned to

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illustrate the wide variety of subjects which appear in this class of documents in The National Archives, but Wiltshire houses, like Upavon and Avebury, certainly take their place here, as well as some in other parts of Salisbury diocese.

We have not abandoned the publication of bishops' registers; that of Edward Storey of Chichester (1478–1503) will be the volume for 2016, while Simon Sudbury's as archbishop of Canterbury (1375–1381) is in preparation. Meanwhile, the Society has gone international with three volumes from the Vatican archives of petitions to the papacy from England and Wales, 1410 to 1503. Two volumes have been published [vols. 103 and 104, £26 each]. The third volume will be distributed to members early this year. These supplications cover such matters as marriage, illegitimacy, irregularities of every sort, from homicide downwards, and requests for dispensations – essentially, permission to break the rules. Last year's volume contained the petition for Richard duke of Gloucester to marry Anne Neville in 1472, the couple being too closely related. Since Duke Richard later became 'the king in the car park' whose reburial is imminent, this project is very topical.

Mindful of the changing interests of our readers the Canterbury and York Society has moved to a policy of providing English summaries for routine administrative documents, and giving translations of those printed in the original languages, because modern readers do not always have the classical training which the founding fathers took for granted in 1904.

Prices quoted are 'special offers' for WRS members. Orders for back volumes including enquiries about those currently o/p, should be addressed to the hon. treasurer: Dr. Rosemary Hayes, 18 Murrayfield Drive, Edinburgh EH1 6EG. [hayesmilligan@btinternet.com](mailto:hayesmilligan@btinternet.com)

Postage is £5.70 for one volume, £6.75 for 2-6 books, more than 6 by negotiation. Membership of the Canterbury and York Society is £20 a year for individuals. Please contact Dr. Hayes or see our website: [www.canterburyandyork.org](http://www.canterburyandyork.org)

*Alison McHardy*

#### OLD HANDS AT THE ARCHIVES

For our AGM this year, Mr Kenneth Rogers and Mr John d'Arcy have agreed to speak to us on their time as County Archivists. Ken joined the Record Office in 1965, taking over from Mr Richard Pugh, (who had served the County for many years), and became County Archivist in 1979. He retired in 1990 and was succeeded by Mr Steven Hobbs. John was appointed Modern Records Archivist in 1974. In 1996, the role of County Archivist was revamped and renamed Heritage Manager and in the following year, Steve Hobbs stood down from this role and was succeeded by John d'Arcy, who retired in 2010.



*Ken Rogers and John d'Arcy, at the WSHC, Chippenham, December 2014. (Courtesy of Ian Hicks)*

Between them, Ken and John have served their County Archives for over sixty years. Their contributions to the AGM talk promise to be fascinating.

*Steve Hobbs & Sally Thomson*

#### TALBOYS, KEEVIL: WHAT'S IN A NAME?

Talboys is a medieval timber-framed hall house on a stone base standing in the main street of Keevil. A full architectural account of it with illustrations was published by Alan Thomsett in volume four of *A Book of Keevil*, published in 2002. The right-hand cross wing and the hall range probably date from the late 14th or early 15th century; in 1876 the hall range was slightly extended and a cross wing added to the left.

The name Talboys has puzzled people over the years. In 1913 the vicar of Keevil, the Revd. A.T. Richardson, suggested that the house took its name from the Revd. Thomas Talbot of Margam, Glamorgan, who married Jane Beach of the family who were lords of the manor of Keevil, and had a son born at Keevil in 1747. Alan Thomsett repeated this in 2002, although he expressed doubt about it.

In fact, the connection with the Talboys family outlined below had already been stated. In the brief account of the house in *VCH Wilts*, vol. viii, a tentative history is suggested tracing it from William Jones, who owned at his death in 1620 a house called Brent Place *alias* Barksdale's, names which can be connected with William Brent who died c.1494 and Thomas Barksdale, a prosperous clothier who lived in the first quarter of the 16th century. A sketchy history of the house is then traced from the late 17th century owner, Edward Berry, to Thomas Talboys of Doughton in Tetbury, 1765–1795, James Watts, and finally to the Chamberlaine family.

Since the *VCH* account was written new sources have become available; a run of deeds is among Chamberlaine family archives, reference 644/6, and there are papers in the Calley records, reference 1178/197-209. These enable us to be more exact.



*The house as Thomas Tallboys would have known it*

In 1677 Thomas Lambert of Boyton, lord of the manor of Keevil, sold to Edward Blagden of Hinton the house called Jones otherwise Brentisplace otherwise Barsdalls and 13 acres of land. A year later Edward Berry of Edington, gentleman, bought from Lambert a group of lands amounting to a small farm, but without a house. In 1680 Berry bought the house called Jones from Blagden for £110.

Berry died in 1706 leaving his Keevil property to his older son Edward, charged with payments of sums of money to a younger son Henry and two daughters, Sarah and Rebecca. In 1725 the younger Edward mortgaged the property to Isabella Calley of Burderop near Swindon for £500. He died in 1727, leaving the property to his wife Sarah in trust to 'well and handsomely maintain, provide for, and educate' two daughters Mary and Sarah. His wife was pregnant at the time he made his will, but clearly no child lived.

However, the mortgage was unpaid, and Isabella Calley evidently exercised her right to become mortgagee in possession. She transferred this to William Calley in 1730. By 1735 he had two tenants at Keevil; a man named Lyne occupied the land, and one named Shepherd the house. Meanwhile, Sarah the widow remarried a man named Ambrose Turner, a tailor; he was possibly a relative, since Edward had named a brother in law William Turner of Market Lavington as one of his trustees. They were living elsewhere in the village.

We now get one of those cameos that make local history so fascinating. Thomas Miles of Wootton Bassett, evidently Calley's man of business, had been to Keevil, and on 3 January 1735/6 wrote as follows:

I spoke with Shepherd and he desired me to acquaint you that Ambrose Turner has turned him out of his seat in the church which belongs to the house, and locked the same up, and having no other place to sit in the church, he begs you'll take such measures as will oblige Turner to let him sit in it again. It seems the occasion of the seat's being lock't up, was that Turner kept the 4th instead of the 5th of November last for the powder plot in the manner following.

On the fourth of November at night or in the evening a boy came to Turner's shop for 3 half penny worth of gunpowder, and it being candle light, Turner's wife told the boy he should have none. But Turner, being drunk, bid the boy stay and he'd serve him, which he accordingly did, and the boy

was going away with it when Turner called him back, saying Stay, boy, and thee sha't hear a bounce straight. So, putting the candle to a few corns of powder that lay on the barrel after he had corked the same, the candle not only lighted the scattered corns on the outside, but also three pounds and upwards of powder in the inside, which burnt his face [so] that he could not see out, melted several dozen of candles that hung over the compter, burnt and spoiled several pieces of fustian, broke every window in his house save one, tore up the loft boards, split the house at the quines [quoins] that a man might thrust his hand in, and shook every house in Keevil. The damage Turner sustained is moderately computed at £20.

And before this accident happened, Turner was clerk of the parish, but the parson on account of his drunkenness having a long time a mind to turn him out of his clerkship, waited only for an opportunity, and he being by this accident incapable for the present to execute his office, the parson made use of this opportunity and has turned him out and put Shepherd into the place of clerk in his room, at which Turner is so enraged that he lock't up the seat as before mentioned, and Shepherd would have broke it open, but Mr Beach [the lord of the manor] advised him to apply to you first, and take such measures as you shall advise.'

This was followed by a note from Matthew Shepherd dated 15 March 1735/6; Turner had locked the seat again on the previous Sunday and threatened him almost daily that he would be turned out of the house. Shepherd was evidently afraid that Turner would get someone to pay off the mortgage and regain possession.

The next we know is that in 1737 William Calley assigned the mortgage to Silvester Halliday of Bradford, widow of Robert Halliday who had died the previous year. This lady had been born Silvester Talboys, of a genteel family which lived at Doughton in the parish of Tetbury. Their fine Jacobean house still stands there, opposite Prince Charles's Highgrove; it was featured in a recent issue of *Country Life* (2 May 2012), from which I learnt that it is pronounced 'Dufton'. Silvester got her unusual Christian name from her maternal grandfather, Silvester Garrard of Broad Hinton; she was baptised in 1673. Assigning the mortgage to her meant that she paid William Calley what he was owed, and so obtained possession of the Keevil property.

In spite of her age, however, Silvester was not a spent force. In June 1746 she embarked on matrimony for a second time, and here we have another cameo. On 10 February 1745/6 the wealthy former clothier John Cooper of Trowbridge (he lived in what is now Lloyds Bank) wrote to his daughter in Shropshire, 'The only news here is that the widow Holiday of Bradford aged 75 is to be married this week to Mr Usher, a clothier at Trowbridge, about 43 . . .' She would actually have been 72 or 73, and Usher may



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have been a little older than 43. His first marriage, to Mary Greenhill, took place at North Bradley in 1719, which suggests that he was born before the end of the 17th century. Mary died in 1740.

Almost exactly a year later, on 6 February 1746/7 Cooper wrote, 'Mr Usher of Trowbridge and his wife are parted. She went from Bradford in her chariot, and came last Saturday to Bradford in a wagon, for Usher locked up the chariot; they say they differed about Meum and Tuum [mine and thine].'

Normally such unequal marriages suggest that the younger husband had designs on the wealth of an older widow, and that might certainly have been a motive in this case. However, we can tell from what happened to the Keevil property that at least some of Silvester's assets were kept at her own disposal by the marriage settlement made in June 1746. This provided that the mortgage was to be for her sole benefit, and gave her power of disposal of certain goods and credits which were mentioned in a schedule (we do not have the original settlement, which is only known from a recital in the Keevil deeds). It also gave her the power to make a will separately from her husband, and she did this on 6 March 1746/7. She must have died almost immediately, as the will was proved in London only two weeks later.

Silvester left substantial sums or annuities to a number of Talboys relatives, and also to relatives of her first husband in Bradford. The will ended with a cautious and interesting proviso: if any document purporting to be a will but dated later than her own should be produced after her death, it was to be regarded as a fraud or forgery unless it was signed twice, once in her married and once in her maiden name, and this was how she signed her genuine will.

The executor and residuary legatee was Silvester's nephew Thomas Talboys, who had succeeded to Doughton on the death of an uncle, Richard Talboys, about 1729. Thomas married Sarah Woodcock at Trowbridge in 1835; we do not know why they were married here, since she came from Charlton near Malmesbury, where she was baptised in 1711. Talboys was able to take over possession of the Keevil property by virtue of the mortgage and his aunt's will, though he evidently met with some opposition from Usher – there are records of a lawsuit between them in the probate court in London. Incidentally, Usher married for a third time, according to a marriage licence issued in Bath and Wells diocese in 1748, to a spinster lady, Mary Bennett of Wincanton; her age is not stated.

The family of Edward Berry still had the 'equity of redemption', that is, the right to redeem the mortgage, and in 1754 Talboys paid them the large sum of over £1,200 to make his title to the freehold secure. Ambrose Turner and his wife, and the two daughters – Mary, wife of Thomas Taylor, yeoman of Tinhead, and Sarah, still unmarried and living at Coulston – were the conveying parties.

Thomas Talboys died without surviving issue in 1765. His heir was another man of the same name, whose relationship to him is not made clear in the printed pedigree in Crisp's *Visitation of England and Wales* (vol. xiv, 99–102). This Thomas died in 1802, and his son and heir, another Thomas, sold the house, malthouse, and land to James Watts of Keevil in 1805. The lawyers found it necessary to find the Berry representative still living. He was Edward Berry Taylor, a labourer living in Bath, only son of Mary, and also heir at law to his aunt Sarah, who had married a man called Bailey but left no issue.

Ken Rogers

[This article was first published in 'Trowbridge History', vol. 7, 2013]

### THE SECRETS OF A POCKET BOOK

In the autumn of 2008 I was given some papers by an elderly lady in our village in Wiltshire, as she was moving away and thought these might be of local history interest. Among some of the papers and artefacts she passed on to me was a small, fragile, red leather pocket book. I glanced at it briefly when I was going through the items prior to cataloguing and storing them and did not look at it again for some time, when I had occasion to examine some of the accompanying papers.



*The 1833 pocket book*

What I found was a neat little leather-bound book measuring some 9cm x 12cm, (3½" x 4¾") with a flap to tuck in and hold the pages closed. The pages are of very thin, gilt-edged paper. The end papers are somewhat wormed and have been written on, mainly in pencil, and some of the main pages have been eaten at the edges. The binding is just about holding the pages together. On its title page, the book is called a 'Gentleman's Remembrancer' and is something of an almanack, containing, among other things, lists of hackney carriage fares, the names of peers and the current privy council for 1833.

The pocket book was acquired by our friend when the occupants of a large house in the village moved away, some thirty odd years ago. It was found in their attic and somehow came to our friend's hands. There is nothing to link the original owner of the diary, or his life, to this village, except the County of Wiltshire; it would

appear that it was left behind in this county when the compiler moved away, as will be seen in the following account. With a little preliminary research, the book turned out to have been the property of the Reverend Ebenezer Temple, a young Nonconformist minister from London, who spent some time in Wiltshire. It is a brief journal of 1833 and the Revd. Temple has recorded something for every day of that year. The new book was given to him by a close friend, Thomas Lorkin, who must have known him in London.

Temple's entries are written in ink, in a small hand, sometimes difficult to discern and often highly abbreviated, though he is fairly consistent in his abbreviations. Mysteriously, there are also a number of entries in code. This code has not yet been broken, as was no doubt intended!

Over the last few years, I have been working on Ebenezer's story, following his journeys about the country and researching his family. The following is a much abridged version of what I have uncovered.

Ebenezer Temple was the seventh child and fourth son of George and Catherine Temple. He was born on 19 March 1807 and baptised with his siblings in 1811 at the Surrey Chapel (Countess of Huntingdon's Connexion), which stood on the eastern corner of Union Street and Blackfriars Road in London, just south of the River Thames. His father was the Hall Keeper of the Guildhall in the City of London<sup>1</sup> and the family was accommodated in Guildhall Yard, a fair trek for small feet to the Chapel every week. George must have had Nonconformist leanings, for all his children were baptised into the Dissenting Church and were instructed in the Christian faith at the Surrey Chapel,<sup>2</sup> where they came under the influence of the Revd. Rowland Hill, who had baptised them all, and the Revd. Alexander Fletcher, the latter having a very strong interest in the spiritual lives of children.<sup>3</sup> Ebenezer certainly came under his influence early in his life and he remained a close friend. Ebenezer also had an uncle, his mother's brother, the Revd. Richard Herne Shepherd, Minister of the Ranelagh Chapel, Chelsea, who no doubt had much influence on the young Temple.

It is not known where Ebenezer trained, but in 1829, when he was twenty two, he was appointed to Hindon in Wiltshire. This appointment was made on the authority of the Home Missionary Society and on the recommendation of the Revd. J.E. Good of Salisbury.<sup>4</sup> Here Ebenezer learned about parish life and honed his skills in dealing with his flock. There was no permanent chapel in Hindon at this time; a dwelling house had been certified in the village in 1787 as an Independent meeting house<sup>5</sup> and in 1810, a Congregational Chapel was built nearby at Fonthill Gifford.<sup>6</sup> It would seem that Ebenezer held his services there and lived somewhere in Hindon. But he was only in Hindon for two years. In 1831, he was transferred to Birdbush.



*Birdbush Chapel and Manse, just before demolition of the former in the 1970s*

This strangely-named and rather remote little community lies on the edge of the parish of Donhead St Mary, about five miles east of Shaftesbury. Here, on 12 October 1831, Ebenezer was ordained as a minister, an event which was much celebrated, since there had been no ordinations in Birdbush for over thirty years.<sup>7</sup>

The original Chapel at Birdbush was built by the generosity of benefactors in about 1723 and a commodious Manse was built alongside at the turn of the century and a School followed.<sup>8</sup> The Chapel was substantially enlarged in the first half of the 19<sup>th</sup> century and demolished in the 1970s and the old School is now used for storage. The Manse is privately owned and its garden drifts into the graveyard opposite with scarcely a break.



*The School and graveyard at Birdbush. The Chapel stood behind the fence on the right*

Ebenezer Temple remained here until 1836 and it was during this time, throughout 1833, that he kept his journal. No doubt he kept one each year, but this is the only one which has so far come to light. The entries in it include the names of many families which are still extant in the surrounding area – Lush, Scammell, Gould and Evans, being but a few. The Lushes, in fact, were among the first families to form a Nonconformist congregation in the area and the name goes back to the Conqueror's time. Ebenezer tells us who he visited, with whom he dined or supped, the places he walked to and his means of transport – usually on two feet, but sometimes on horseback, at others in the local carrier's cart. And when he went further afield, to London or Bristol, he took the Traveller, a form of Mail Coach. For each day he preached, he gave the

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chapter and verse from the Bible. Usually this would be on a Sunday, at least morning and evening, though sometimes in the afternoon as well; but occasionally he would preach on a Thursday and there are one or two entries for a Wednesday and a Friday, though these were mostly when he visited London.



*Photo: Birdbush Manse, built in the early 19th century*

He travelled to London on at least two occasions in 1833, in May and then again in September, visiting his brothers and sisters there and attending meetings at Finsbury Chapel, Islington, the Ebenezer Chapel in Albany Road, and Surrey Chapel, Blackfriars. Here he would meet with highly-respected elders, preach and attend meetings of such gatherings as the Evangelical Society, the Congregational Union and the Home Missionary Society.

The rest of the year was punctuated by visits mainly from his friend Thomas Lorkin, or from his brother, Josiah Temple. It seems there was a close bond between the family members.

On 16 January 1834, Ebenezer married Harriet Crosley in St George's, Camberwell. Harriet must have spent some time at the Manse in Birdbush, though there are no further journals to give us such details. Two daughters were born to the couple, Harriet in 1836 and Selina in 1838, both born in Rochford. A third daughter, Catherine, was born posthumously in 1841. In September 1835, Ebenezer travelled to Rochford, near Rayleigh, in Essex to consider taking up the care of the congregation there and for some time was under considerable uncertainty, trying to decide if this would be the right move for him. He eventually decided that he had been called by the Spirit and in 1836 took up his new post in Rochford, where he remained for the next five years, endearing himself to his congregation as much as he had in Birdbush.

We know little of Ebenezer's activities in Rochford, for no journal has come to light for those years, though in her memoir of her late husband, his wife mentions his writing in his pocket book in the last week of his life; so he kept one regularly. He evidently threw himself into his work with great zeal, forming a lending library and trying to supply the poor with free hymn books. This latter venture was beyond his means, but he was able to sell them below cost price.

During his ministry, the building became too small for its growing congregation and it was doubled in size by the addition of extensions.<sup>9</sup> Ebenezer's wife also described a visit he made back to Donhead, close to Birdbush, where so many people flocked to hear him preach, that the service had to be held in the adjoining field, with benches being brought out from the chapel and local houses.<sup>10</sup> Never a physically strong man, and probably overwhelmed by the intensity of his work and the poor climate in Rochford, Ebenezer's health began to deteriorate by the autumn of 1840 and he went into a steady decline, struggling to fulfil his ministerial duties as best he could. He suffered from some internal problem, (believed to have been a gastric ulcer), was able to take little food and became weaker by the day. Early in the new year he went to his brother's lodgings in the Guildhall and on 28 January 1841, he passed peacefully away, in the same room in which he had been born, just short of his 34th birthday.<sup>11</sup>

His passing was mourned by many and the eulogies given at and after his funeral were numerous and lengthy; in true Victorian fashion, they were published, together with an appreciation by his uncle, in one of the Nonconformist volumes of the time.<sup>12</sup> Such was his popularity, that when it was known that he was to be buried at Bunhill Fields, along with members of his family and in keeping with most prominent Nonconformists, a deputation came from Rochford to beg that his body be buried in their own little graveyard, so that his people might feel he was still close to them. Their wish was granted. Ebenezer Temple, young as he was, was certainly loved by all, appreciated and much-mourned.

When first researching the journal, I made contact with the present Senior Minister of Rochford Chapel and he spoke of Ebenezer as though he had died recently! The minister had found Ebenezer's Bible under the floor boards when the church was being renovated in recent years; so, together with the journal, perhaps there was a message to us to ensure that his name was not forgotten. In his short biography of Ebenezer, the Minister describes him as '...the man for the hour: preacher and fiery evangelist, a giant in faith and Christian zeal',<sup>13</sup> which says it all.

*Sally Thomson*

1. Will of George Temple, 1821; ref: TNA PROB11/1648/36.
2. Shepherd, Rev.R.H. 1841 *Brief Memoir of the Rev. Ebenezer Temple of Rochford, Essex*, being part of the Funeral Sermon and addresses delivered on the death and burial of Rev. Ebenezer Temple and printed in a Church Missionary Magazine of the time, p54.
3. *ibid.*
4. *ibid.*, p55.
5. Chandler, J. ed., 1985 *Wiltshire Dissenters' Meeting House Certificates and Registrations 1689-1852*. Devizes: Wiltshire Record Society, vol. 40. p36, no.395.
6. Crowley, D., ed. VCH vol 11.
7. Shepherd, p55.
8. Harrison, Rev.C. 1853 *The Church at Birdbush*. Privately Published. p64.
9. Saunders, Rev.David *Living Stones, Our Heritage, Our Future*.

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([rochfordcongregational.wordpress.com/church-history](http://rochfordcongregational.wordpress.com/church-history): 12 November 2014)

10. *ibid.*

11. *ibid.*

12. JRL Northern Baptist College Printed Collection R.193599/12.

13. Saunders.

### A REVISED MANORIAL DOCUMENT REGISTER FOR WILTSHIRE AND SWINDON

Some of you may remember when the Manorial Document Register was held by the National Register of Archives in their office at Quality Court. This was just off Chancery Lane in London, where the Master of the Rolls had stored the public records of the kingdom since the Middle Ages. The MDR was then a card-index system in a series of binders.

In the popular imagination, manor courts are associated with the Middle Ages. They are presumed to have withered away under the Tudors, once the parish became the basic unit of local government. The Wiltshire Record Society has published two series of 13th-century manorial records for Highworth and Sevenhampton (WRS 14, 21, 22, 24), and has recently drawn attention to the continuing activity of manor courts in *The Court Records of Brinkworth and Charlton: 1544–1648* (WRS 61, 2009), edited by Dr Douglas Crowley.

In the 18th and 19th centuries, many manor courts continued to appoint constables, enforce bye-laws concerning livestock grazing, and maintained roads and ditches. Immense changes in agriculture and society in the 19th century eroded their jurisdiction: the enclosure of common fields and pastures removed the need to manage wandering livestock, and county councils took over the business of appointing constables and maintaining roads.

However, surviving manor courts still exercised important legal jurisdiction, recording the transfer of copyhold property from one tenant to another right up to 1922. In that year the Law of Property Act abolished copyhold tenure. The Act also provided a statutory right of access to manor court records, enabling landlords and tenants to prove their title to property. The Master of the Rolls was given the statutory duty of recording the location of all manorial records, and in 1925 set up the Manorial Document Register.

In the 1920s most manorial records were still in the hands of lords of the manor, or their solicitors. Many have since been deposited in public archives and the NRA recorded these changes piecemeal in the MDR. In 1995 The National Archives began a thorough overhaul of the MDR county by county, as

funds became available. The new electronic database is being mounted on the TNA website.

Revision of the MDR for Wiltshire and Swindon is taking place over 15 months from July 2014 to September 2015. Claire Skinner, Principal Archivist, is the MDR project manager and Dr. Virginia Bainbridge is the MDR project officer. An army of volunteers is helping to verify catalogue entries for documents held by the Wiltshire and Swindon Archives. Some volunteers have been recruited from Wiltshire Family History Society transcription group, some have worked on recent grant-funded projects to catalogue the Lacock and Radnor archives, and others bring skills from their professional lives and their own family and local history research. We are very grateful to all our volunteers for their help.

The nation's manorial records have been little used by local and family historians, despite containing biographical material on individuals, and details of every-day life in villages and towns. One of the aims of revising the MDR is to increase access to the nation's rich heritage of manorial records. Launch events will include a study day to publicise the use of manorial records for local and family history – watch this space!

*Dr Virginia Bainbridge*

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### ANNUAL GENERAL MEETING

The AGM for 2015 will be held on Saturday 13 June at The Wiltshire and Swindon History Centre, Chippenham, beginning with the business meeting at 2.30 p.m. This will be followed by a talk given by Mr Ken Rogers and Mr John d'Arcy, both past Archivists at the Wiltshire Record Office, who between them have a wealth of knowledge, anecdotes and expertise to share with us. Examples of interesting documents will be on show and the usual tea and refreshments will follow. Further details will follow in the programme papers, which will be sent out nearer the time. But please mark the date in your diaries.

### SUBSCRIPTIONS

Members are respectfully reminded that subscriptions to the Society are now due. Please send subscriptions to: Ivor Slocombe, 11 Belcombe Place, Bradford on Avon, Wilts. BA15 1NA, cheques made payable to Wiltshire Record Society. The subscription remains at £15 annually.