

AVON LOCAL HISTORY & ARCHAEOLOGY

Registered charity 270930

Newsletter 163 30 June 2020

Website: www.alha.org.uk

Events: <http://www.alha.org.uk/events.html>

facebook <https://www.facebook.com/AvonLocalHistoryandArchaeology>

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Material for Newsletter 164 by 20 September 2020
please

Magazines and books to reviews editor, Hardings Cottage,
Swan Lane, Winterbourne BS36 1RJ

jonathan.harlow@uwe.ac.uk

Details of events to website manager,
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roblawr1944@googlemail.com

Other news, comments, and changes of contact details to
newsletter editor and membership secretary,

5 Parrys Grove, Bristol BS9 1TT

wm.evans@btopenworld.com

ALHA NEWS

ALHA SUBSCRIPTIONS DUE

ALHA's year started 1 April. The government has not postponed it. We hope you will renew your membership. Subscription rates are as before; £3 for individuals by e-mail; £5 for individuals by post and for groups by e-mail; £7 for groups by post. **Application forms accompany this newsletter.** If you can pay online to bank, that saves you postage; saves the treasurer some work, as well as depriving him of the pleasure of queueing in (or outside) a bank; and may also help reduce virus contact. If you can pay by standing order – saves time, saves memory, saves work – that is even better: the treasurer can supply a form.

ALHA WALKS, TALKS & VISITS LIST

The 2020 edition of ALHA's *Walks, Talks and Visits* list, edited by Sandy Tebbutt (to whom the ALHA committee offers grateful thanks), has been sent free to those ALHA member groups and societies that have paid their subscription. If your group has not paid its sub yet, do nudge your group's treasurer. If it has paid its sub but has not received a copy, please tell ALHA's treasurer, contact details page 1 top right.

MEETINGS OVER THE INTERNET

As it is not known how long the prohibitions or restrictions against gatherings will last, some groups and societies have been using computer applications for face-to-face communications. **Bristol City Museum**, for example, and **Stoke Lodge Adult Education Centre** have been delivering talks via *Zoom*, and the Bristol section of ALHA member **Bristol & Gloucestershire Archaeological Society** has been holding committee meetings using *Zoom*. Similar applications include *ez Talks*, *ez Meetings*, *Skype*, *GoToMeeting*, *Adobe Connect*, *BT Meetings*, *Join.me*, *Google Hangouts*, *Microsoft Teams* and *Ekiga*. Some of these applications are free; others charge, or charge above certain thresholds, eg depending on time taken or number of participants; some are intended for use in business; others cater for or can be adapted to small voluntary organisations.

If your group or society has experience of using any of these applications, and in particular if you wish to recommend or warn against any of them, do let any member of the ALHA committee know.

ANNUAL GENERAL MEETINGS

If your group or society is obliged by its constitution to hold an annual general meeting, it may have been or may be prevented from doing so by the prohibitions and restrictions against gatherings. This can cause problems eg if appointments to roles in the organisation can be made only at a general meeting, or where a decision of a general meeting is essential for certain decisions such as altering the subscription rates or changing the name or objects of the society. Most people will make do with common sense rather than insist on strict adherence to legalities. In the case of charities the Charity Commission has issued guidance on several virus-related issues likely to affect charities, and it includes a short if non-committal paragraph on holding meetings:

<https://www.gov.uk/guidance/coronavirus-covid-19-guidance-for-the-charity-sector#holding-meetings-online-or-by-telephone>.

SCAM WARNING

ALHA chairman Bob Lawrence writes: Some BAFHS committee members have recently received a scam e-mail involving the purchase of i-tunes cards. This purported to come from the chairman of B&AFHS and appeared to be personally directed to the recipient. It is possible that the names and e-mail addresses had come from the society's journal, website, or other documents.

Details of how the scam operates can be found at <https://www.cashfloat.co.uk/blog/money-borrowing/apple-itunes-scams/>. This scam could be used against other similar groups, and you are advised to be on your lookout.

EVENTS AND SOURCES

COLSTON STATUE TOPPLED

On 7 June 2020 anti-racism demonstrators pulled down the statue of Edward Colston in **Bristol** centre, rolled it to the waterside, and pushed it into St Augustine's Reach near Pero's bridge. More at <https://www.bbc.co.uk/news/uk-52954305> and links, and under COMMENTARY below.

ANGUS AND BARBARA BUCHANAN

The ALHA committee has heard with great sadness of the deaths, within two months of each other, of Angus and Brenda Buchanan of **Bath**. RAB helped found the Association for Industrial Archaeology and with Neil Cossons was a founding member of ALHA member **Bristol Industrial Archaeological Society**. They dedicated their *The industrial archaeology of the Bristol region*

(David & Charles, 1969) to the members of BIAS, of which RAB was president from 1974 to 2015. RAB contributed many articles on a variety of subjects to *Bath History*, which BJB edited for many years. BJB, an individual member of ALHA of long standing, was best known for her *Gunpowder* (Bath University Press, 1996) and *Gunpowder, explosives and the state* (Routledge, 2006), both of which drew on local research.

BRIAN AUSTIN

Congratulations to Brian Austin, a member of ALHA member **Weston super Mare Family History Society**, and for many years an individual member of ALHA, whose contribution to local history has been recognised by the British Association for Local History with one of its awards for personal achievement in local history. These awards are intended to publicly honour local historians who have made a significant voluntary contribution to the subject in their own areas and beyond, to identify and publicise good practice. More on the WsM FHS website at <http://wsmfhs.org.uk/>

VIRUS CLOSURES

Most public services to do with local history and archaeology are now closed, but there are exceptions, and exceptions within some services. Some are closed until further notice; others until a set date; some continue to offer remote services; of those, some will be subject to staff being at work and available, which may change at short notice or without notice. What follows is believed to be correct at 20 June 2020.

The following national institutions are **closed until further notice**: **The National Archives** at Kew: <https://www.nationalarchives.gov.uk/about/news/coronavirus-update/>; the **British Library**: <https://www.bl.uk/news/2020/march/coronavirus>, but online services will continue.

Bristol City Council libraries and museums are **closed until further notice**:

<https://www.bristol.gov.uk/crime-emergencies/coronavirus-covid-19-what-you-need-to-know>.

Online resources are accessible. Similarly with museums, **Blaise Castle House**, the **Georgian House**, **Red Lodge**, and so on. A survey about reopening is on the BMAG website.

Also closed is **Bristol Archives** <https://www.bristolmuseums.org.uk/bristol-archives/> but it will continue to answer enquiries, presumably so long as staff are there. **Bristol & Avon Family History Society's** research room at B Bond is also closed.

So is **Bath Archives**: <https://www.batharchives.co.uk/covid-19-advice-visitors-bath-record-office-archives-and-local-studies>. 'We will continue to answer remote enquiries by email, telephone and post to the best of our abilities.'

Somerset Heritage Centre at Norton Fitzwarren is closed until further notice:

<https://swheritage.org.uk/coronavirus-information/>. Please see below for (1) courses planned, and (2) revised opening hours that will apply once opening resumes.

Gloucestershire Archives is closed: <https://www.gloucestershire.gov.uk/archives/> as is the Gloucestershire Family History Society room. 'Look out for updates from us on social media and online,' it says. 'If you have a few minutes you might like to #ExploreYourArchiveAtHome. You can search our collections online at <https://ww3.gloucestershire.gov.uk/CalmView/> or browse or contribute to our online mapping resource *KnowYourPlace* at <http://www.kypwest.org.uk/>'

National Trust houses, cafes and shops are closed. **Dyrham** park is open, but visitors have to book by 3pm the day before the visit. Numbers are limited and bookings open the Friday of the week before: <https://www.nationaltrust.org.uk/dyrham-park>

Many local museums are closed. They include **Kingswood Heritage Museum:** <http://www.kingswoodmuseum.org.uk/>, **Aerospace Bristol,** <https://aerospacebristol.org/covid-19> **Winterbourne Medieval Barn,** and so on... **Thornbury & District Museum** is closed until further notice: more detail at http://www.thornburymuseum.org.uk/wp-content/uploads/Museum_Closure_notice.pdf, and please see below for an exhibition that will resume after re-opening.

The following events were planned, are now suspended, but may continue once the venue reopens. Please direct any enquiries to the venue or the organiser.

THORNBURY IN 1980

Exhibition at **Thornbury & District Museum**, 4 Chapel Street, Thornbury, Tuesdays 1pm to 4pm and Fridays and Saturdays 10am to 4pm, *Thornbury in 1980:* http://www.thornburymuseum.org.uk/am_event/thornbury-in-the-1980s/, free. Current exhibitions will reopen.

WESTON-SUPER-MARE BUILT HERITAGE EXHIBITION

Weston Museum is closed until further notice, <https://www.westonmuseum.org/> when *From Village to Town: Weston-super-Mare's Built Heritage* will resume. 'This exhibition brings together objects, images and film to tell the story of **Weston-super-Mare's** architectural development over the past 250 years. It expands on Historic England's new publication *Weston-super-Mare: The Town and its Seaside Heritage* (noticed below). The exhibition celebrates a complex and remarkable heritage which reflects Weston's transformation from a small village to a busy seaside resort. *From Village to Town* has been created by the South West Heritage Trust in partnership with North Somerset Council and Historic England.' **Weston Museum, Burlington Street, Weston-super-Mare, BS23 1PR** 01934 621028, free, **until 9 May 2020, 10.00 to 4.30.**

SOMERSET HERITAGE CENTRE COURSES

How to Read Old Handwriting

Tue 22 Sep - 20 Oct, 10.00 am - 12.30 pm This 5 week course will look at handwriting from the 16th Century to the 20th Century using a range of documents held at the Somerset Heritage Centre. £48.

Booking is essential for all courses. To book please call 01823 278805, or e-mail somersetarchives@swheritage.org.uk.

SOMERSET HERITAGE CENTRE OPENING HOURS

SHC's opening arrangements have changed. When it reopens the opening hours will be:

- Tuesday to Friday 10.00 am – 5.00 pm (document productions 10.00 am – 4.00 pm)
- The 2nd Saturday of each month 9.00 am – 1.00 pm (please see below for dates and details)

'The public searchroom is closed on Mondays, and on public and bank holidays.

Saturday Opening Hours: the second Saturday of each month 9.00 am – 1.00 pm (last document orders at 12 noon on the preceding Friday), but the actual dates are:

- Saturday 11 July
- Saturday 8 August
- Saturday 12 September
- Saturday 10 October
- Saturday 14 November
- Saturday 12 December

When booking appointments for Saturday opening:

- Please order documents in advance, by 12.00 pm on the preceding Friday

- Up to 12 documents per visitor may be pre-ordered for a Saturday visit
- It may not be possible to order further documents during Saturday opening.’

BLACK LIVES MATTER RESOURCES

Black Lives Matter resources include:

- Joint statement of intent for the heritage sector at <https://www.museumsassociation.org/news/03062020-joint-statement-for-the-heritage-sector>
- A 'White Privilege Test', recommended by the Royal Historical Society, is at: <http://monitoracism.eu/check-yourself-the-white-privilege-test/>
- The *Black Lives Matter* website has some general resources on combatting racial injustice <https://blacklivesmatter.com/resources/>

REVIEWS by Dr Jonathan Harlow unless otherwise said

A House Through Time 4-parter on BBC2 television, linked with the book *A House, a Street, a Neighbourhood* as reviewed, and predicted, in Newsletter 161. The first two parts are *reviewed here* by John Stevens.

The new series of David Olusoga’s *A House Through Time* began its much-heralded run on BBC2 on Tuesday 26 May. An entertaining enough hour to those who, for example, were curious to know how people broke their sugar into cubes before Tate & Lyle did it for them, it left your reviewer with a number of unanswered questions.

The house in question is 10 Guinea Street in the parish of **St Mary Redcliffe in Bristol**. As the street name implies, it was built on the proceeds of the slave trade, about which much has been said and written in recent years. Prof Olusoga took a road less travelled, eschewing details of life on board the ships of the middle passage in favour of the stories of the occupiers of the house and those connected with them.

In Part 1, a pirate called Brigstock Weaver came into the story, having captured the first occupant of the house, Captain Joseph Smith, and his crew and set them adrift in an open boat. Smith survived (surprisingly, as Prof Olusoga conceded) and later encountered Weaver in Bristol. Smith tried to bargain with his former captor - and would-be murderer - for five hogsheads (about 2,000 pints) of cider which first suggested to your reviewer that he (Smith) was some kind of alcoholic, but which further research shows may have been the cargo of the ship concerned. Weaver could not supply such, and Smith turned him over to the authorities. Weaver pleaded that he had been forced into piracy, an assertion for which Prof Olusoga provided no evidence and in Miss Rice-Davies’ immortal words, “he would say that, wouldn’t he?” It is however clear that by the time of his arrival in Bristol, Weaver had done well enough for himself; he was, no doubt, also forced into accepting his share of the loot. Weaver was presented in a sympathetic light, which by no means all viewers will have found congenial.

The story was also told of a black house servant called Thomas who escaped from the property and was not found. He may, as Prof Olusoga implied, have been treated (or mistreated) as a mere “fashion accessory” but again no evidence of this was provided. In the balance, it might have been pointed out that running away has been a popular amusement of spirited young men, black and white, well or ill-treated, through the ages. Reference might also have been made to the bonds which developed between many such servants and their owners; we think of famous examples like Samuel Johnson and Francis Barber, and more locally of Scipio Africanus, buried at **Henbury**.

Not all occupiers of the house were involved in the colonial trade. Another was Dr John Shebbeare, the noted satirist whose attacks on the Hanoverian dynasty led to his pillorying in London. He was of course a “Tory”, which will have excited the juices of some viewers who may not have had the historical subtlety to distinguish the Toryism of the 1750s from the positions (if “Tory” they are) of the modern Conservative Party. In fact, Shebbeare was part of the shifting and

complex political pattern of the era, having its roots in the waning of the Jacobite option after 1746 and exacerbated, among other things, by the ambitions and ambivalences of the elder William Pitt. In fairness, Prof Olusoga could not have been expected to explain all this in an hour-long popular history programme, but perhaps he could therefore have left it alone. A little learning is, of course, a dangerous thing.

Returning to the slave trade, a tectonic change in popular attitudes began to take place at the end of the eighteenth century, the Methodist contribution to which was sensibly addressed by Dr Madge Dresser, interviewed in **John Wesley's New Room**. Maybe future programmes will point out that Great Britain was the first country to abolish the trade and later slavery itself, and perhaps reference will also be made to the duplicitous policies of Whig/Liberal governments which, having abolished slavery throughout the Empire in 1833, proceeded in the name of free trade to equalise the duties on colonial and foreign sugar in 1846, thus at a stroke dealing a death blow to the British colonial sugar industry and ensuring the dominance of cheaper, slave-grown sugar in the home market. But perhaps such revisionism would be a bridge too far for Prof Olusoga and BBC2.

In Part 2, amid copious helpings of sexual scandal and graphic domestic violence, there was something for the serious historian too.

Attention was paid to a part of the career of John (later Sir John) Kerle Haberfield, six times Mayor of Bristol. During Haberfield's first mayoral term, in 1838, serious Chartist disorders were threatened by mass meetings centred on **Brandon Hill**. As chief magistrate of the City, Haberfield was responsible for ensuring order and must have had in mind the criticisms of his predecessor Charles Pinney following the reform riots of 1831.

Haberfield played a cautious game, writing to the Home Secretary, described as "Lord Russell" (in fact Lord *John* Russell; he was a younger son of the Duke of Bedford and was not given an earldom in his own right until 1861) seeking guidance as to which of the rioters might be criminally charged and with what. Eventually no major charges were brought and the Chartists moved to centre their west country activities on Newport.

Prof Olusoga treated Haberfield fairly, pointing out the hazards which might have arisen from arresting the Chartist rabble-rouser Henry Vincent and suggesting, rightly, that indecisiveness is not necessarily a political weakness. But might not Bristol's (and the nation's) avoidance of revolution in the 1830s and 1840s be testament also to a British political tradition of which Haberfield was a small part?

As a seasoned and successful lawyer, John Haberfield must be taken to have known what charges could have been brought. His communication with the Home Secretary shows him to have been aware of not only the legal but also the potential social and political implications. It is not unreasonable to suggest that in several European countries at the time, the authorities would not have thought of such things but would have shot first and asked questions afterwards.

Ten years later, in 1848, Europe was convulsed by revolutionary violence, whilst a mass demonstration by the reborn Chartist movement (on Kennington Common in London) passed off peacefully. The upheavals led, in the ensuing years, to the rise of *inter alia* Louis Napoleon and Bismarck. Britain meanwhile continued a slow but relatively sure path to greater democracy.

The Whig interpretation of history, with its emphasis on the balance of order and liberty and on constitutional progress, is now unfashionable. It was perhaps too complacent about continuing injustices and too inclined to view the path to the present as an inevitable progress.

The path to parliamentary democracy was, however, followed; too slowly perhaps for some (and too quickly for others; witness the brilliant philippics of Lord Cranborne (later Lord Salisbury) against Disraeli's Reform Bill of 1867). But it was followed and, unfashionable as it may be, Bristol's (and the nation's) record in the 1830s and 1840s gives us much of which we can be justly proud.

[*William Evans adds*: In Part 3, the proprietor of the milk café on Perry Road was presented as having been arrested for adulterating milk, held in custody in cells in the 'old magistrates' court',

and brought up from the cells to the court for trial. He was fined 10 shillings. If that was under s.20 of the Sale of Food and Drugs Act 1875, which was triable summarily with a right of appeal to quarter sessions, there would have been no power of arrest, and the proceedings would have been on summons, so he would not have spent time in the cells.]

Annual Journal of the Regional History Centre, UWE Bristol New series 2. 2019 £12

It has been a long time coming and is even now only available on-line as a pdf, but in my opinion it is a very rich collection, very fully and finely illustrated and well worth the wait and the money. I am hardly qualified to review work over this range but I can give an idea of the topics covered, to give an idea of the variety and the value.

‘William Canynges, Late Merchant of Bristol: constructing an After-life before Death.’ Clive Burgess, the distinguished historian of All Saints in the Middle Ages, discusses the 15th century merchant and mayor who became a priest and endowed the **Westbury-on-Trym** College. As canny in his spiritual as in his worldly investments.

‘Material evidence and slavery in Bristol: The Deverell Leg Iron’ by Jonathan Harlow surveys the information put together from our Bristol historians about the possible provenance of an 18th century leg iron on display at the Center for British Art at Yale University.

‘William Gilbert in Bristol: from Asylum to Hurricane.’ Paul Cheshire looks at a lesser-known Romantic (to the point of mystic) figure from the end of the 18th century, very much part of the Coleridge-Southey-Wordsworth group in this part of the world, with a tribute to Richard Henderson, the ‘mad doctor’ who helped him out of insanity.

‘From Carolina to Kingswood: Boston King’s Story of Slavery, Salvation and Sedition in Eighteenth-Century Bristol.’ Ryan Hanley tells the surprising story of a man born into slavery in South Carolina (still British) who became a missionary in Sierra Leone and a well-respected Methodist minister and preacher in **Kingswood**. Candidate for the Colston plinth?

‘Harking Forwards: Henry Hunt, Glastonbury and the English Constitution’ by Adam Stout. Henry Hunt, the radical orator whom the crowds at Peterloo had gone to hear, became Lord of the Manor of Glastonbury and used his position to assert old English freedoms in the teeth of the hostile Glastonbury Corporation. For all the authorities tried to smear them with revolutionary affinities, Hunt and his like made a good bid to root their radicalism in old England.

‘Performing capital punishment in an age of reform: the contentious death of Charles Bartlett’ Steve Poole. This is the story of Taylor, the hangman at the execution of Bartlett at Gloucester in 1837. He was accused of drunken and very improper buffoonery at the time. It does not appear that he had done anything but observe some customary superstitions; but the whole episode serves to demonstrate that public hanging was likely to provide more ammunition to opponents than to supporters of death penalty.

‘Elections before the secret ballot: the Bristol Poll Book of 1852’ John Stevens. This must serve as a taster for the **Bristol Record Society** volume 72 which has been printed but is still locked down. The secret ballot may have been a gain for democracy but it has been a loss to local history.

‘The Boiling Wells and the Quay Pipe: an Episode in Bristol’s Watery History’ Adrian Kerton with comment by Steve Poole. This surveys the history of a well, a key water supply in **Bristol**, along with its medical powers and its convivial associations.

‘Animals and their People at Bristol’s Historic Zoo.’ Andy Flack gives potted biographies of well-loved members of the Bristol zoo over the last two centuries, under the names which they were known by. But, as he reveals, popular affection and keeper care do not necessarily make for good conditions for wild animals, and any form of caged custody may be at the expense of their well-being.

‘Navvies at the Gloucestershire end of the Severn Tunnel’ Adam Mead. The work took place in the last quarter of the 19th century under the direction of Thomas Walker. On the west end he took exemplary care of the workers: “*in addition to meeting all their sanitary requirements, he has*

provided a place of worship, school, and other arrangements which cannot but tend to their improvement both mentally and morally.” But on the Gloucestershire side he the company did not have enough land for all this. Nevertheless the workers behaved well enough – as well as similar labourers in their own place by the look of it.

‘Abbotswood House, a study of male inebriety at the turn of the Twentieth Century.’ Chelsie Hutton studies a residential (fee-paying) home for drunks at Cinderford. Despite a regime which featured more religion and middle-class morality rather than informed understanding of addiction only about 50% relapsed after their stay of some months – which seems pretty good.

‘“We Didn’t Think it was Monotonous in Those Days, but...”: Memories of Growing up in Rural South West England in the Early Twentieth Century.’ Laura Harrison. This is an interesting and agreeable survey and the author is properly aware of the point that nearly all the sources are adults, whose memories are affected by their later experience not least what they see as the different lives of young people a generation or so later.

‘Bristol and the 1918-19 Spanish Flu Pandemic.’ Eugene Byrne. A pleasure to see EB at fuller length than usual on this very timely topic. The official toll in **Bristol**, almost certainly understated, was just under 1500, which Byrne compares just under 1300 killed by German bombing in WWII. Byrne reckons they should have a similar memorial. Well, there happens to be a vacant plinth . . .

‘“Homes for Heroes”? **Bristol** and the Housing and Town Planning Act, 1919.’* Peter Malpass is very much on home ground here. A nuanced view: yes a landmark in housing for the lower classes; but still rather selective in favour of trades and skills. But ‘*it did nevertheless allow local councils like Bristol to build some very good houses on attractive estates. These remain places that the city can be proud of.*’

‘**Filton** Community History: Twenty Years of Local Research.’ Jane Tozer. This, sadly, is a memorial as the group has ceased after doing so much good work in the area which has housed our high-tech industries as well as a buoyant community. An ALHA medal for anyone who can make oral history as easily searchable and usable as written sources.

Then there are reviews, and I am not only responsible for these but you will have seen most of them in the ALHA *Newsletter*. But a reminder that Bill Evans, not I, wrote the very positive review of Dr Knighton’s **Bristol Record Society** volume 71 on the foundation of Bristol University – which I entirely endorse.

Stories from the store: ancient warriors. Kurt Adams; illustrated talk, Bristol City Museum via Zoom, 12 June 2020. *Reviewed by William Evans*

The coronavirus restrictions have made individuals and organisations find other means of social communication when face-to-face contacts and gatherings are prohibited or are considered risky. **Bristol City Museum** is using Zoom, a computer application that facilitates online meetings, as a vehicle for its talks on its collections. This talk, which had over 50 listeners/watchers/participants, was by Kurt Adams, a Bristol City Museum archaeologist who works with the British Museum’s Portable Antiquities Scheme. That scheme is intended to mitigate the damage done by irresponsible metal detecting. Finds reported under the scheme can lead to proper investigation, as at an unidentified site in Gloucestershire, where some roman coins, grots and pottery shards were found in 2014, with evidence of a shallow saxon burial. Excavation in 2016 unearthed silver and copper finds, and some frankish glass, the first found in the county, and bones of a child aged about 10. Ground radar suggested possible roman buildings or even a settlement. In 2019 excavation by Operation Nightingale, a Ministry of Defence venture to help former soldiers, was supported by grants from, among others, ALHA member **Bristol & Gloucestershire Archaeological Society**. The team unearthed further finds, including saxon female bones, and artefacts some of which were of mainland continental origin. The nature of the site is not yet clear, but it looks likely to contribute

* Note also *Homes for Heroes 100 – Book of Walks* by Melanie Kelly as noticed in the *BAFHS Journal* March 2020: 80 pages and FREE from Bristol Cultural Development Partnership – download from bit.ly/BAFHS238.

to knowledge about the continuity or otherwise of roman sites into the saxon period. Further work is planned for 2021, by which time the Heritage Lottery Fund may be considering grant applications again.

An earlier talk in this series was impaired by technical glitches, some of which the City Museum had overcome for KA's talk. (It really does help to switch the sound on). Excellent explanatory use of diagrams, plans and photographs of the site and of the finds, and of objects elsewhere showing what the finds here may have originally looked like, made for an interesting and accessible talk. Thanks to the City Museum for a worthwhile initiative.

***Transactions of the BGAS* 137 (2019)**

This is a very full volume and I shall notice only those items about the ALHA area, and then rather briefly.

'A Middle Bronze Age Settlement at Todenham Road, Moreton-in-Marsh: Excavations in 2015' by Jonathan Hart describes the work done there by Cotswold Archaeology. No burials, jewellery or axes, but an interesting possibility that pits were dug to commemorate former trees, as may have been done elsewhere in Gloucestershire.

'Post-medieval Pottery Kiln Waste from Glass Wharf, **Bristol**' by Reg Jackson & Richard Gregory. Work by Oxford Archaeology North provided a good cross-section sample of the 18th century red-earth pottery (think 'Red land') which was widely sold in the region and exported to the colonies.

'The Archaeology of Dove Lane, **St Paul's, Bristol**: Excavations in 2017' by C Leonard, S Clough & J Cook of Cotswold Archaeology. Never a highly desirable residential area, this did nevertheless benefit from improved housing and living standards in the 19th century; and there is good information here about housing plans and developments.

'The 'Norman Hall' at **Horton Court**: A reinterpretation'. Mark Gardiner & Nick Hill argue, with the aid of several good photographs, that this was originally a 12th century chapel, very likely the manorial chapel, later converted into a residential chamber. Take this one with you when you visit (it's National Trust.)

'Coal and the King's Deer: the **Kingswood Map** of 1610' by Kathleen Hapgood. A very full and careful examination of this attractive document that 'preserves the community's memories of an area devoted to hunting, but with the intention of determining ownership of the mining and extractive rights that were becoming increasingly important'.

'St Arild of **Oldbury**' and 'The Place-name *Thornbury*'. Richard Coates, now retired but still very active, identifies St Arild[a] as 'a woman of status who lived among the Hwicce in the unlettered early period of their Christianity, say between the mid 6th century and the end of the 8th'. And the 'bury' of **Thornbury**? A good survey of candidates settles for an ancient hill fort.

There are as always copious notes and queries, including a survey by William Evans of the provenance of Frances Reynolds' portrait of Hannah More. Reviews include Dr Joseph Bettey commending Clive Burgess' '*Right Ordering of Souls: the parish of All Saints' Bristol on the eve of the Reformation* – if Burgess wrote it and Bettey commended it, it needs no review from me.

A hefty handful, fully illustrated often with colour: become a subscriber if not already. But we are all going to miss the compulsory pre-development archaeological surveys on which the greater part of this and many previous issues has been based.

The **B&AFHS Journal** 179 (March 2020) has all the usual good things for family historians. Perhaps the article of widest interest follows the career of one of **Bristol**'s earliest Hollywood stars, Robert House Peters, who starred into the 1920a, but continued to play in film and TV until 1966 – age 85!

I urge the editors to consider adding a note to contributors: proper references will best enable your work to be cited by other local historians.

BOOKS etc NOTICED

Peter and Sue Cullimore, *Saints, crooks and slaves*, Bristol Books 2020, £12. House history of 60 Fairfield Road, **Montpelier**, Bristol, and guide to house history sources.

<https://www.bristolbooks.org/>

Nicholas Rogers, *Murder on the middle passage: the trial of captain Kimber*, Boydell & Brewer 2020, £16.99. <https://boydellandbrewer.com/murder-on-the-middle-passage.html>. 'On 2 April 1792, John Kimber, captain of the **Bristol** slave ship *Recovery*, was denounced in the House of Commons by William Wilberforce for flogging a fifteen-year-old African girl to death. The story, caricatured in a contemporary Isaac Cruikshank print, raced across newspapers in Britain and Ireland and was even reported in America. Soon after, Kimber was indicted for murder - but in a trial lasting just under five hours, he was found not guilty.'

Steve Grudgings, ed., *Rogers & Co boilermakers, Bristol, order book 1830-1836*, Folly Books, July 2020. Limited print run facsimile of the order book of the **Redfield** boilermakers and steam engine component manufacturers. HB, £25 post free from <http://www.bradford-on-avon.org.uk/RogersOrderBook.html>, which also has the editor's introduction.

Andrew Adonis, *Ernest Bevin: Labour's Churchill*, Biteback, Hardback, 368 pages, ISBN: 9781785905988, 2 July 2020, £20, e-book £14.99.

<https://www.bitebackpublishing.com/books/ernest-bevin>. Biography of the Bristol dockers' trade union leader who became a member of Churchill's wartime cross-party government and foreign secretary under prime minister Attlee.

NEW WORK

THE LIFE AND WORK OF DR ARNOLD WHITAKER OXFORD 1854-1948

Sue Hardiman writes: Arnold Whitaker Oxford was born 24 August 1854 in **Keynsham** to Thomas Oxford and Ann Edwards. They had married in 1852 in **Bath**; Ann's father Roger was by profession both a surgeon and general medical practitioner. At the time of their marriage, Thomas was a widower and was employed as a clerk of the **Keynsham Union Workhouse**.

Oxford was educated at **Bristol Grammar School** from Jan 1864 to June 1873. His younger brother Cecil Hamilton also attended from 1865-1869. Oxford never forgot his early schooling and went on to endow the sum of £5 per annum towards a 'Prize for Pure Scholarship.'¹

This continued until his death. He went on to attend Christ Church college in Oxford where he studied theology. He was ordained in 1878. His first parish was that of St. Luke's, Berwick Street, Westminster.² This street is in Soho, between Leicester Square and Oxford Street. The later Victorian period saw this as one of the poorest districts of London. In fact, it was part of the area from which John Snow famously deduced that contaminated water was the true source of the 1854 cholera epidemic.³

During this period (1881) Arnold married Caroline Mary Chester. She had been born about 1851 in Hampstead. Six years later they had their only child; a daughter baptised Dulcibella Mary Chester Oxford. However, Caroline passed away at the relatively young age of 40 in 1891.

In the dying days of the nineteenth century, Oxford became the vicar of St. Phillip on Regent Street. This was formerly the Hanover Chapel (founded 1823, rededicated to St. Philip in 1861.) He also compiled *The Berwick Hymnal* (1896). However, latterly he decided to have a complete change of profession and forsake his calling as a cleric and embark on a career as a medic.

The medical career of Oxford was neatly summed up by the *British Medical Journal* in the following obituary: - '[Dr Oxford] interesting himself in social problems, after some years he became a medical student at Charing Cross and the London Hospital. He qualified L.S.A. in 1897,

going on to take the M.B. of his own university in 1898 and proceeding M.D. a year later. At the same time, he worked untiringly in the service of the Samaritan Free Hospital for Women, where he was for many years chairman of the board. During the First World War he went back to Charing Cross Hospital as an honorary resident medical officer, acting in that capacity from 1917 to 1924.⁴

In addition to this, Oxford had a chance meeting with the chiropodist Ernest V. Runting whilst receiving treatment for a verruca in the early 1900s. He was most impressed with Runting's vision for the future of the profession.⁵ Consequently, the two worked together to found the National Society of Chiropodists and ultimately establish the London Foot Hospital. Oxford had a pro-active role in the formation and development of the Society of Chiropodists (now the College of Podiatry) and the profession as a whole.

Oxford was also a prominent freemason and a member of The Royal Somerset House & Inverness Chapter No 4. He wrote a history of the Lodge and documented his hope to create a Royal Arch Chapter in the early 1870s. Although this came to nothing at the time, twenty years later the Arch Chapter was consecrated in November 1892. Somewhat surprisingly, Oxford declared in 1928 that although he had voted in favour of this Arch Chapter at the time, he latterly considered his decision to have been a mistake.⁶ He also had an interest in the Rosicrucians.

Oxford was also a prolific author with well over 40 publications to his credit.⁷ His subjects of interest largely mirrored his career, with works covering religion, freemasonry, and medicine. In addition, he was interested in antiquities and wrote a *Guide to the Ruins of Fountains Abbey* (1910) which ran to 15 editions. However, he was most prolific as a collector and bibliographer of cookery books, authoring *Notes from a Collector's Catalogue with a Bibliography of English Cookery Books* (1909) and *English Cookery Books to the Year 1850* (1913.)

In 1941 his daughter Dulcibella died in Camberwell aged 54. Oxford himself passed away 30 May 1948 in Marylebone. He was 93.

Notes: - The College of Podiatry archive [<https://cop.org.uk/> Ed.] holds a number of documents written by or relating to Dr Oxford. I would like also to extend my thanks to the **Keynsham & Saltford Local History Society** and Anne Bradley from **Bristol Grammar School** for all their assistance.

NOTES: ¹ Information kindly provided by Ann Bradley, School Archivist, Bristol Grammar School.

² <http://www.british-history.ac.uk/survey-london/vols31-2/pt2/plate-11>)

³ <http://johnsnow.matrix.msu.edu/work.php?id=15-78-7C>

⁴ British Medical Journal, 12 June

1948. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2090777/pdf/brmedj03733-0044.pdf>

⁵ <http://ezitis.myzen.co.uk/londonfoot.html>

⁶ <https://rshi4.weebly.com/history.html> ⁷ <http://worldcat.org/identities/lccn-n86815352/>

COMMENTARY AND RESPONSES

Thoughts on the causes of the present discontents

John Stevens writes: The forcible removal of the statue of Edward Colston (1636-1721) from **Bristol** city centre was compared by one BBC reporter, evidently possessed of an (even for these times) unusually open mouth and equally empty head, to similar events in Rumania and Russia following the fall of communism. The implication we were meant to draw was, presumably, that contemporary Britain is a similarly totalitarian society. This is nonsense and, insofar as it appears to condone lawlessness as the only means to redress grievances, mischievous nonsense. (Similarly mischievous are those who appear to view the USA through the prism of the 1950s Deep South, disregarding the fact that the policeman responsible for the death of George Floyd is currently in prison awaiting trial.)

As to the man himself, to say that spurious arguments have been advanced on both sides is not to say that it has been six of one and half a dozen of the other, but Colston's warmer advocates are making a distinction without a difference in denying that his undoubted involvement with the Royal Africa Company (1680-92) constituted slave trading. Better to concede that he made a certain amount, although by no means all, of his money through something which at the time few would have questioned morally; which a hundred years later many would have challenged; and which today, most would abhor.

How Colston made his money is, however, only half of the story. The other half is what he did with it and it is salutary to reflect that had he dissipated it, as an aging bachelor well might, in a life of hedonistic pleasure, no one would have heard of him in recent weeks. His very open-handedness towards the city of his birth has caused the trouble.

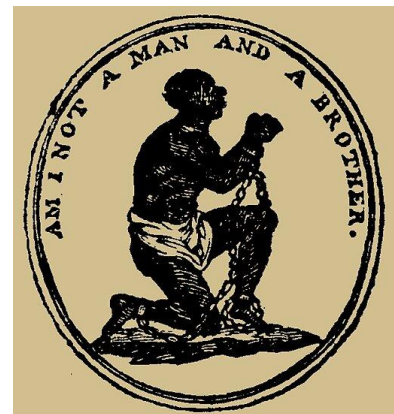
The men of the mid-nineteenth century would have viewed matters differently from the current protestors. A number of societies were set up in Colston's memory and during the 1830s and 1840s, Whigs and Liberals assembled in the Dolphin Society were as enthusiastic in their commemoration of his day on 13 November as their Tory/Conservative counterparts of the Grateful Society. It was of course a Whig government which had abolished slavery in 1833 but their supporters in **Bristol** were evidently capable of realising that good can come out of ill and that the past should not necessarily be judged by the standards of the present.

A wider question is whether any one man, or one generation, is to be regarded as wholly good or wholly evil. Your correspondent for one finds it difficult to recall anyone irredeemably wicked he has encountered in his sixty plus years and perhaps still harder to recall any saints "free from sin's alloy". Others may think similarly. For present purposes, is not the point equally applicable to history and to those who made it?

View an individual, or his time, as an incarnation of iniquity and you are on the slope towards viewing yourself, and your friends, as indefeasibly virtuous. This too is mischievous and potentially dangerously so.

Colston's statue toppled

1 The toppling of **Bristol's** statue of Edward Colston is noted above under EVENTS. Readers' opinions will range across the moral spectrum. Some will applaud the removal as long overdue and will excuse the manner of its removal; others (the majority?) whilst deploring the illegality of the action will be relieved that an icon honouring one whose wealth derived from slave trading and slavery is gone; a not insignificant minority will contend that that derivation should not detract from honouring Colston's philanthropy; and some outliers will continue to argue that Colston did nothing wrong. Whatever the legalities, the event has changed one thing: the question is no longer whether the statue should be removed, a decision which, as the leader of the parliamentary opposition has claimed, could and should have been made long ago, but whether the statue should be made to reappear, and if so, where and in what context: a museum, Bristol's mayor has suggested. Whether that is the only thing the event will change, or how significant the event will prove, only future local history people will be able to tell. The underlying causes have not gone away. The debate – if that is not too intellectual a word for some of the exchanges – will continue. All that has happened is that a peripheral motion has been amended.



2 The toppling of the statue is an example of a far-off event influencing what happens locally, on which more below. In the present case the trigger was the use of prolonged, excessive and fatal force by a white policeman on an arrested black suspect in a city in a mid-western state in the USA, several thousand miles away. The connection is not hard to trace. It is encapsulated in a

strapline adopted by abolition campaigners in late 18th and early 19th century **Bristol** words engraved on medallions and repeated in prints and on ceramic publicity material.

Far off events, local consequences

Of thousands of thoughts prompted by reflection on WW1, one was that local events can have massive, far-reaching consequences. That is not surprising if you acknowledge that any change, whether big or small, whether technological, economic, religious, political or social, must have started with the words or actions of one or more individuals in a particular place.

Far-off events can have not just global effects but local ones too. The assassination of an Austrian royal at Serajevo had consequences for every community in England, including **Abbots Leigh**, as Murray Stewart showed in his 2015 Joe Bettey lecture and his ALHA booklet no.20, and as countless other WW1 commemorations, many of them by ALHA member groups and societies, remind us.

Another example of a long-distance effect, of a different sort, was Avon County Council's abandonment of the **Outer Circuit Road** project in **Bristol**. The pre-reorganisation city council had planned dual two-lane carriageways circling the inner suburbs, with two-level interchanges, one of them with the Wells Road at **Totterdown**. A stretch between the M32 and **Lawrence Hill**, later **Easton Way**, was actually built. The city council compulsorily purchased land, demolished hundreds of buildings, and displaced and disrupted families and businesses. The heart of **Totterdown**, a community with a distinct identity and character, was obliterated. Opponents of the scheme pointed to the loss of housing, environmental pollution, and the severing and destruction of communities and noise nuisance; questioned its traffic benefits and costs; and deplored the opportunity costs. The story, or part of it, is told by Kate Pollard's *Totterdown rising* (2006). But what killed the scheme off was not what happened in **Bristol**, but Egypt's invasion of Israel in October 1973 and Israel's defeat of Egypt in what was later called the Yom Kippur war. Arab nations retaliated through their oil-exporting cartel, which quadrupled the price of crude oil. The global economic consequences of that included, in the UK, a sharp fall in the value of sterling, inflation (at one time 24%), and interest rates to match. The huge capital cost of the Outer Circuit Road and its revenue consequences became impossible for the local authority to bear. Central government was in no position to help out, with Britain into yet another financial crisis, the three-day week, runs on the UK gold and dollar reserves, short-selling on the financial markets, devaluation, public expenditure cuts, unemployment and industrial unrest, including the winter of discontent of 1978-1979.

The effect of the Yom Kippur war on **Bristol's** Outer Circuit Road is but one example of a far-off event having local consequences thousands of miles away. Terrorist atrocities in the UK can be traced at least in part to actions of the UK government abroad including, but not confined to, Iraq. The decline of a trade or industry in a particular locality, such as the collapse of tin and copper mining in Cornwall and of steel-making at Corby, Shotton and Redcar, may be traced to events abroad. In 2019 something happened in Wuhan; our area, with others, was locked down, the social and economic impact has been and will be substantial, and people have died. We now have, and are living through, another example.

Changing names

Local history people are used to the idea that we can learn about aspects of the past from geographical labels: names of places, landforms, landmarks, natural physical features, streets, buildings. Once people give a name to something, it tends to stick. Some local names go back so far that it is difficult to work out their derivation. Some names persist in spite of efforts to change them. In **Bristol**, for example, what FirstBus calls Westbury Road is still **White Tree**; and the Clifton Down shopping centre, named after the not very accurately named railway station, is still **Whiteladies Gate**. **Three Lamps** continued to be so called even when its signpost and lights were exiled to the Dovercourt Road depot in **Horfield**.

Changes of name, and failed attempts to change a name, also tell us something about the past. They may mark regime change, or a shift of attitude, or a change in what people thought important, or a new fad. Petrograd became Leningrad, now Saint Petersburg; Tsaritsyn became Stalingrad, now Volgograd. Königsberg became Kaliningrad. Over the last five years Ukraine has renamed nearly a thousand places, and removed over two thousand statues of Lenin and other communist era worthies. Our area has been spared renaming of streets every time control of the local council changes political hands, but now we are in the middle of moves to erase Edward Colston and other slavery associations from the names of buildings and streets. Any more candidates? Local history people could give a list, and it would not be a short one.

One example of change by popular demand is what is now Princess Victoria Street in **Clifton**. When first built it was called Nelson's Buildings after the adulterous xenophobic psychopath whose naval victories inspired hero-worship. In the 1830s a petite pretty princess visited **Clifton** and so wowed the locals that the street was renamed after her.

Another example is in **Stoke Gifford**. When Bristol Polytechnic's Frenchay campus (which is not in Frenchay) was opened, the student union, then dominated by the hard left, named its alcohol outlet the *Karl Marx Bar*. By 1990 the temper of student politics had changed: communism, at any rate the soviet version, was out, but struggle and protest were still in, so the union renamed it the *Nelson Mandela Bar*. Greta Thunberg next, one presumes, David Attenborough being male.

Some name changes, or attempts at change, result from property developers' marketing. Samples locally range from the pretentious through the aspirationally fatuous to the criminally misleading. 'The Broadmead extension in the direction of St Paul's' was never going to attract tenants or shoppers, so it was marketed as the Merchants' Quarter, until local sensitivities persuaded the developers otherwise. The outcome was **Cabot Circus**, which is not a circus (unless you take a particular view of modern retailing and the antics of its performers) and has no connection with either male Cabot. '**Charlton Hayes**' is only partly marketing hype: at least it acknowledges the village obliterated and its inhabitants ousted to make way for the runway. One suspects that, like **White Tree, Whiteladies Gate, Lulsgate and Newton Park, Patchway** will survive and prevail.

Some changes result from attempts at social engineering. In 1969 Plymouth city council renamed Swilly, its earliest (1919) housing estate, as North Prospect, partly to suppress an unwanted verbal association but also to help the area rid itself of its image, which was of unemployment, poverty, ill health, crime, drug dependence and a Labour majority. It now has unemployment, poverty, ill health, crime, drug dependence and a conservative MP. Is there a touch of that in **Bristol** city council's efforts to make us call the city docks **Harbourside**, not for political but for local economy reasons? The rebranding of the Corn Street area as **Old City** smacks of a wish to attract tourists. There must be other local examples.

'Whig interpretations' of local history

'The whig interpretation of history,' mentioned by John Stevens in a review above, is a phrase put into circulation by Herbert Butterfield. In his collection of essays under that title (1931) HB criticised narratives that presume that the present constitutional arrangements are the best possible, and treat the whole of British history as a succession of events – King Arthur, King Alfred, the unification of England, the reformation, the civil war, the revolution of 1689, the unification of Britain, the addition of Ireland, the 1832 Reform Act – progressing to the admirable present. Historians he accused of this approach included Macaulay and Carlyle.

HB was biased in favour of the tory cause, and his essays were part of an attack on liberalism, but his criticism of histories which view the past only through modern eyes and judge it accordingly is fair enough. HB might have had qualms about ALHA's local history day 2015, *From king John to mayor George*, in which some speakers presented electoral and constitutional changes as the long march (itself a historically loaded phrase) of local democracy.

Whilst HB's criticism as a general observation was justified, most narratives, including HB's, are slanted and tendentious, because they select facts to fit the story the writer wants to tell,

and to lead to the conclusion the author wants the reader to reach. But self-satisfied, self-congratulating histories are particularly obnoxious. Commissioned business histories that chart the rise from barrow boy to international tycoon and trumpet the excellence of the present-day firm and its products mostly fall into this category: more hype than history. And to presume that the present state of affairs is one of unimprovable perfection must be absurd in any age. A modern example was Francis Fukuyama's *The end of history and the last man* (Hamish Hamilton and Penguin, 1992). Writing after the fall of the Berlin wall, FF contended that United States of America's style of liberal democracy had triumphed, and that was the end of history. He has since modified his views.

Local histories can be open to HB's criticism. The typical history of a place tells how it started, grew, and changed from the earliest times to the present day, or to a cut-off date distant enough to reduce the risk of recriminations, bloodshed or the withdrawal of promised sponsorship. Perhaps written by people who were born, were brought up, lived and worked in the locality, or have adopted it as where to while away the time between retirement and death, these accounts are often affectionate and uncritical, and sometimes laudatory, representing the past as a grand progress towards the present. Most local historians try, however, to be fair and objective without necessarily judging the past by the standards of the present. They try to explain how and why the place got to where it did, or where it is now, and that must be a worthwhile exercise. Anything that increases knowledge about how a locality's present situation came to be as it is must surely help us understand it and our place in it, which must be a pre-requisite for the survival and proper functioning, let alone success, of both the community and the individuals in it, especially where diversity is one of its characteristics. A whiggish view of local history can do that, and we are all the better off for it.

A statue they won't remove

John Stevens writes: The question of public commemorations, beginning with Edward Colston's in **Bristol**, has now expanded to lap at the bronze feet of Sir Winston Churchill. The question currently centres on racial attitudes but may not end there.

This prompts a question: what figure, worthy of a public statue, was not in some degree controversial in his/her own time? Still more, how many historic Greats would pass the tests imposed by modern ways of thinking? Perhaps the question can be answered as soon as asked. It is suggested we have one in **Bristol**. Step forward (or onto the plinth) Cary Grant (1904-86).

Why as a City we have decided to honour Grant in this way, rather than Field Marshal Lord Slim of **Bishopston** who led our troops in possibly the bloodiest campaign of the Second World War, is a question which may reasonably be asked. For present purposes, let us consider the man on his own merits.

Grant ticks a number of present-day boxes. The rags-to-riches story of the Bristol boy who made it in Hollywood, but kept his links with his home town; during the 1960s he visited family in the City with his then wife Dyan Cannon and their baby, staying at the Avon Gorge Hotel. An example of international celebrity culture, in Grant's time in its infancy but which has now seemingly infantilised the world. Again, he probably had homosexual inclinations, sharing a home in the 1930s with his fellow actor Randolph Scott. Film fan magazines regaled their readers with features on the two at home, at a time when such a union of an unmarried man and woman would have been definitely out. Homosexuality was not so much looked down on; officially, it did not exist. Other times, other ways. He was married five times and may thus have batted on both sides of the wicket. Again, he appears to have been a pioneer in the 'recreational' use of LSD.

But these are ephemera. The man's claim to fame is as a cinematic great and by this he must stand or fall. Now, greatness on stage or screen surely depends on range, and we may cite in this regard Grant's near contemporary James Stewart. Stewart's gangly frame was instantly recognisable to filmgoers for over forty years but he ranged wonderfully from the Father Christmassy George Bailey in Capra's *It's a Wonderful Life* (1946) to the perplexed doctor whose

son is kidnapped in Hitchcock's *The Man who Knew Too Much* (1956) to the psychotic loners who figure in Anthony Mann's westerns, notably *The Far Country* (1955).

Cary Grant by contrast always seems to be playing Cary Grant, occasionally wise-cracking but basically super-smooth. In George Stevens's *The Talk of the Town* (1942) he was a tough trade union militant wrongly accused of burning down a factory. Holed up at the home of (of course) a pretty girl (Jean Arthur), he encounters an academic lawyer (Ronald Colman) and the two debate questions of ultimate justice. It is difficult to know which is the more emollient of the two. Much later he carried his emollient into the role of a grizzled Royal Naval officer in the Napoleonic War drama *The Pride and the Passion* (1957).

Another famous role was in *Mr Blandings Builds his Dream House* (1948); had the second syllable of the name been omitted, no filmgoer could have asked for a refund. On one occasion, his director may have sent him up, for he played Roger O. Thornhill in Hitchcock's *North by Northwest*. Asked by his leading lady (Eva-Marie Saint) what the "O" stands for, he replies: "Nothing". Mr Hitchcock, like many great directors, had a world view, in his case that of a Roman Catholic who deplored the moral emptiness of the modern world and "Mr Nothing" may have symbolised this. Whether or not Grant got the joke is not known. Perhaps he would not have minded anyway. In this film as in others he was, it has to be said, great box-office.

His personal career appears to have been as uncontroversial as his on-screen persona. There is no indication, for example that he was involved on either side in the Hollywood blacklisting disputes of the early 1950s.

In the unlikely event that this particular statue is ever removed, whether by consent or public demonstration, it is best that an empty space remains. This would perhaps be monument enough to Roger O. Thornhill and to the vapidness of twentieth century culture.

OFFER

LOCAL HISTORY BOOKS AND MAPS

A local collector and historian is selling off his collection of books and maps. For a list (239 items) please email draj.webb@btinternet.com

CAN YOU HELP?

MEETINGS OVER THE INTERNET

Please see under **ALHA NEWS** above, page 1.

QUOTE

Statues are revelations – not about the historical figures they represent, but about the mindset of those who commissioned them.

Simon Schama (2020).

EVENTS DIARY

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