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All material for 'The Leicestershire Historian' should be sent to the Editors, Misses V Lacey and A J Wait, c/o County Record Office, 57 New Walk, Leicester. Contributions for consideration for the Spring 1970 issue must be in the Editors' hands by 31st December 1969.
Anyone who walks round Kegworth can see how the village has grown. Nearly all the older houses lie within 100 yards of the church, though Derby Road has no old buildings since it was only made in the last century. Even within the length of High Street, one notices that the oldest house in the village, Mr Shepherd's butcher's shop, is near the east end; beyond there as far as Packington Hill the Street is lined with houses built between about 1750 and 1850. The Market Place seems at a glance to be surrounded by Victorian and modern buildings, but as soon as one looks behind the Victorian frontages, one finds, for instance, that the rear part of 'The Limes' has a date stone 1683 with the initials J S, possibly of John Sutton. The houses are as much a part of the history of Kegworth as the story of the church, or of local industries. What can we say about them?

The oldest house is certainly Mr Shepherd's, because, although it is heavily disguised by stucco, one can still see that it began as a timber-framed house of cruck construction. Such houses are not uncommon in north Leicestershire, and they probably belong mainly to the 15th and 16th centuries. The frame consists of large pairs of timbers, their feet resting on stones or a low wall, inclined together so that they meet at the top to support the ridge beam; the outline of the end pair of crucks is visible in the east gable of the shop. This method of building was never the only one, and Kegworth possessed until recently one example of the other method, the box-framed timber house; this was the front part,
now demolished, of Mr Badger's, the blacksmith's in Dragwell. It consisted of two rooms on the ground floor, one of which, the hall or living room, had a fireplace; the stone chimney stack at the rear had the date 1646 in lead letters sunk in the stone, which Mr Badger saved when the stack collapsed in 1949.

It is no surprise that the two earliest dated houses should belong to the 17th century for all over England men were busy rebuilding or enlarging their houses at that time. Gradually brick replaced timber and Kegworth has good examples of brick houses of this period in both the cultivated and traditional styles. In the cultivated style there is the very handsome house in London Road bearing the initials R M S and dated 1698. This has been little altered except for the enlargement of the windows. This house is of the kind that figures in books on the history of architecture, with its hipped roof, stone quoins and string course, and the symmetrical facade with doorway under a segmental pediment. It is a very good example of the cultivated style typical of the Queen Anne period, though it has lost the one feature which such houses had adopted from the traditional styles - the windows divided by stone mullions and a horizontal transom. The original design of window can be inferred from the basement and existing surrounds at the side. On the other side of the road there were several houses of about the same date but in the traditional style; one of them being marked 1701. These were pulled down in 1963; but farther along, number 40, now known as Friends' Cottage, is similar in date and style. These houses, unlike the one dated 1698, are the work of builders brought up in the local tradition; without books or any self-conscious ideas of a style. They have gabled roofs and very little ornament.

Immediately opposite the 1698 house (and next to the garage) is another building of this same period (c1700) but its proportions are unusual and it is difficult to be certain of its original purpose. Other houses we would wish to
know more about are the two manor houses, the Rectory and the Hermitage. We have not been able to discover anything about the Manor House, or about the house in Borough Street also known as the manor house. The Hermitage is certainly on an ancient site, but modern rebuilding has made it impossible to be sure of its structural history. The Old Rectory, as it stands, seems to be an 18th century house, but again changes in later times have obscured the story. In 1674 and again in 1745 it was described by the then rectors in terriers made out for an archdeacon's visitation. They tell us that former rectors had already enlarged the older part which was timber-framed with mud walls plastered over; the 'New Building', already there in 1674, was of brick. That new building probably still survives, while the older part was pulled down and rebuilt after 1745. The floors were all of plaster, as one expects in old houses in these parts; the gypsum from south Nottinghamshire made a very strong floor, cheaper and more fire-resistant than boards. In 1745 only the parlour had a boarded floor.

We can learn something of farmhouses and cottages in the village from documents, for the executors of a will were responsible for producing an inventory, when the time came to submit the will for probate. Among the wills and inventories in the County Record Office at Leicester a number for Kegworth can be seen, dating from the last years of Elizabeth onwards. Unfortunately it is seldom possible to find the inventory from a particular house, such as Mr Shepherd's, so that we do not know which houses these lists are describing.

Here are some examples of the inventories for Kegworth. Francis Meare of Kegworth, who died in 1596, was a husbandman; that is, a small farmer. His house consisted of two main rooms, and a chamber over one of them. The hall or living room had a table and one chair, brass pots on the pot-racks, pewter for the table, and various wooden
tubs. There was a small storeroom, called as usual the buttery, for keeping food and drink. The second room, the parlour, had a bed and chests with linen; Francis, like everyone else, still slept downstairs, and the chamber was used only for storing corn and bacon. Outside, there was no barn but only a hovel containing peas; he ploughed with horses, not oxen, and had 'iron bound carts', ploughs, harrows and a few cattle, sheep and pigs. The 'corn in the field' was valued at £5 10s which cannot have been a large acreage. For comparison Margerie Sutton, widow, possessed 2½ acres of corn valued at £3 10s when she died in 1607.

Thomas Packington, alias Smythe, who died in 1598, had goods worth £26 14s, of which his household goods accounted for £7 10s and farm stock the rest. He too had a house of three rooms - hall, parlour and chamber - that is, of a size very common among small farmers and village craftsmen. The only furniture in his hall was a table with forms and settles and a cupboard. The parlour had two beds, and four chests with five pairs of harden sheets, one flaxen sheet, three coverlets, one board or table cloth and three table napkins. The chamber contained some wood and flax, and five quarters of barley and five of pease. His farm stock consisted of a cart, a harrow, parts of a plough, two mares, one cow and a hovel with some wood in it. Francis Presse who died in 1612, was another small farmer with 31 sheep, some barley and peas, and cash and debts amounting to about £35, but very little furniture.

By the end of the 17th century there had been a distinct improvement in living standards. There were still many houses of two or three rooms: Thomas Smith, yeoman (d.1695) was living in one with only hall, parlour and kitchen. Francis Handley, fellmonger, had a house of seven rooms: hall, parlour-bedroom, buttery and workhouse, with chambers over the hall and parlour and a wool chamber over the workhouse. No doubt Mr Shepherd's house in High Street
had its upstairs rooms inserted in the 17th century, and people were beginning to use these chambers as bedrooms as well as storerooms.

Richard Sutton, who called himself a yeoman and died in 1692 with goods worth £309, is a good example of how a substantial farmer lived. His hall contained a long table and two forms, but it also had five chairs. Cooking had been relegated to the kitchen. The parlour was still a bedroom, and had not been turned into a sitting room. The chamber over the parlour was furnished as a bedroom, but that over the hall was the corn store, and the kitchen chamber was also a store. There was a cellar for beer, and a coalhouse for Derbyshire coal. He had two barns, one of them new, and a cowhouse. His arable land consisted of ten acres of 'white corn in the clodd field' and 33 acres of peas and wheat in 'the pease field'; a further 5\(\frac{1}{2}\) acres was to be sown with barley.

Lydia Bodell, widow, who died in 1728, had a house with four rooms, a cellar and a brewhouse outside. The living room was used for cooking and had as well a dresser, six chairs and one large chair, tables, a warming pan and a 'little looking glass'. The chamber over it had some furniture, but was not a bedroom. The parlour contained a bedstead with a feather bed and curtains, two old chairs, a trunk and a hanging press; it was used only as a bedroom and not as a sitting room at all. The chamber over it was furnished as a bedroom. The brewhouse had a brewing copper, four tubs and various pots and pans, and there were four barrels of ale in the cellar. She kept a pig, but if her husband had been a farmer, she had disposed of all traces of his occupation.

The inventory of Thomas Cullin who died in 1736, shows us the home of a substantial yeoman farmer in George I's time. His house consisted of a living-room - formerly called
the hall but known by him as the kitchen - a pantry (the new name for the buttery), dairy, brewhouse and cellar; two parlours and six rooms upstairs. Cooking was still done in the living room, where the family sat round a long table on six chairs; the only other furniture mentioned was a clock. The pewter off which they ate was kept in the pantry; the dairy contained a cheese press, for every farmer made a hard cheese. One of the parlours had become a sitting room for it had 12 chairs and two tables; the little parlour was a bedroom, with a bed, a chest of drawers, a table, three boxes and three chairs. Upstairs, four of the chambers were simply furnished, as bedrooms, but the chamber over the parlour was used for storing wheat, rye and 'blend corn' and three spinning wheels; the chamber over the kitchen contained only wool and a cheese press. The inventory goes on to list his farmstock - five horses, one mare and a pony, ten cows and eight other cattle, two sows with eight pigs, 84 sheep. His equipment consisted of two waggons, two carts and four ploughs and there was barley, wheat, rye, peas and blend corn in the barn or in the stack, and wheat, barley and peas ground valued at £73 10s.

The picture of the home of Thomas Astey who died in 1730, is very similar; he had three parlours, for as well as the little parlour there were the old and new parlours, and the new one was a sitting room. Only three chambers are mentioned, one of them the store chamber with malt, beef, bacon and blend corn in it; his house also had a garret in the roof, used only for lumber. Thomas Goffe who died in 1737, called himself an innholder; his house had a living room, a room called a kitchen but used only for pots, pans, tubs and the like, a cellar well stocked with seven barrels of ale; a parlour-bedroom and two chambers furnished as bedrooms. He was a small farmer as well, for he possessed two horses and a mare, cart, plough and harrow, and his 'corn growing' on April 21st was valued at £6, out of his total of goods worth £34 15 4d.
These few examples must suffice to show the way of life in Kegworth around 1700; in some ways it seems old-fashioned, particularly in the persisting use of the parlour as a bedroom, as it had been for centuries, but in other respects it seems little different from what we of this century have known. The smart houses which by the 1750's were beginning to be built along the High Street, though some of them must have been farmhouses, have an urban look which shows that Kegworth was, or would have liked to be, a market town, on a busy main road. As such it must have attracted professional people and others of independent means; they gave this part of Kegworth a fashionable air which is in distinct contrast with the main street of Button Bonington.

There is one inventory to remind us that Kegworth was more than a small village, especially after the market was re-established in 1699. Thomas Morrison, who died in 1692, kept a shop, whose contents make a very long list in his inventory. He sold crockery - large jugs, small jugs, porringer, 'white pots'. He could supply the home cobbler with small hobnails (11,000 of them!) or large, sprigs, and 'sparables'. He could also supply the housewife with buttons, ribbons and cloths of various sorts - serge, crepe, ticking, fustian or black printed calico. He had branched out into book-selling for the pupils at the Free School - Testaments, Grammar Books and other Latin books called 'Accidents' and 'Construing Books'. There was ironmongery (fireshovels and tongs), spices of many kinds (aloes, wormwood, cloves, pepper, blue saffron), tobacco for the pipe smoker and 'dust' for the snuff taker; castle (Castille) soap, washballs and tallow for the housewife; a 'horse spice and jollop' for the farmer; everything in fact for the everyday needs of the community. This sort of shop could not have been found anywhere prior to about 1660, and shows how Kegworth in these times was already a thriving place.
Hugh Latimer, a Leicestershire yeoman's son, of Thurcaston, was made Bishop of Worcester in 1535, an office he held for only four years, resigning in 1539 rather than subscribe to the Act of the Six Articles. In Lent 1534 he preached a series of sermons before Henry VIII at Windsor, and it is of interest to recall the advice Latimer was given by his friend Cranmer on this occasion. 'Comprehend your matters, that in any condition you stand no longer in the pulpit than an hour, or an hour and half at the most; for by long expense of time the King and the Queen shall peraventure wax so weary at the beginning, that they shall have small delight to continue through to the end'. In denouncing abuses he was fearless, his thought was bold, his language homely and racy, and he abounded in humour. Latimer was one of the outstanding preachers of his day.

After resigning his Bishopric, he was kept for nearly a year under guard in the house of the Bishop of Chichester, then he was released, and for six years his life is untraced. In 1546 he was arrested and sent to the Tower where he remained until the death of Henry and the accession of the young King Edward VI.

Once more he was licensed to preach, and Latimer became the recognised exponent of the views of the majority of the English Reformers, preaching at Court and drawing crowds wherever we went. Soon his health failed, and he lived as guest chaplain at the houses of his hospitable country friends, in particular, at Grimsthorpe Castle, near Bourne, the home of the Duchess of Suffolk, and with the Glovers of Baxterly Hall, Atherstone.
In the East Midlands it is known that he preached at Stamford, Leicester and Melton Mowbray. Several of his sermons preached at Stamford have survived, but only two brief notes inform us of his visits to Leicester and Melton. An entry in the accounts of the Chamberlains of the Borough of Leicester, for the year 1552-53 states:—
'Item pd, for a gallon of wyne and peres gyven to Mr Latymer and Mr Lever iiis.'

At Melton, the Churchwardens record in their accounts for 1553:—
'Payed to John Hynmane and to Robert Bagworth for rynginge of ye great bell for master latimore sarmon iid.'
'Payed for master latymers charges iis iiid.'
(The Royal Injunction of 1547 ordered a bell in a convenient time to be rung or knolled before the sermon)

Although no records exist of any other visits by Latimer to Melton, there are grounds for believing that he did come to the town on at least one and possibly on two other occasions. The reason for such beliefs are based on certain passages in Latimer's sermons preached before Edward VI. In his sixth sermon to the king, he said, 'I came once myself to a place, riding in a journey homeward to London, and I sent word overnight into the town that I would preach there in the morning, because it was a holiday, and me thought it was an holidays work; the church stood in my way, and I took my horse and my company and went thither (I thought I should have found a great company in the church) and when I came there the church-door was fast locked. I tarried there half an hour and more; at last the key was found, and one of the parish came to me, and said, 'Sir, this is an holy day with us, we cannot hear you, it is Robin Hood's day. The parish are gone abroad to gather for Robin Hood, I pray you, let them not.' I was feign there to give place to Robin Hood, I thought my rochet should have been regarded, though I were not, but it would not serve,
it was fain to give place to Robin Hood's men'.

John Nichols, the Leicestershire historian, writing in 1795 says, 'the place by long tradition has been ascribed to Melton Mowbray'. The reference to the rochet, the bishop's vestment, suggests that the visit, wherever it was, took place between 1535 and 1539, whilst he was still a bishop. The incident may well have occurred at Melton, for several accounts relating to Robin Hood's day and the Lord of Misrule are preserved among the Town Papers. These festivities were popular forms of entertainment in sixteenth century England, though they were of much earlier origin, and the 'Lord' was probably a direct successor of the old King of Saturnalia. As the legend of Robin Hood spread and grew in popularity, he, accompanied by Maid Marian, and the Merry Men of Sherwood, became an indispensable part of the revelry.

The Puritan, Philip Stubbs in his 'The Anatomie of Abuses' (1585) described them in some detail, and soundly denounced the whole business. 'First of all the wilde heads of the parish conventyng together chose them a Capitaine of mischief who they ennoble with the title of Lord of Misrule, hym they crown. This king annointed chooseth for the twenty, forty, sixty or a hundred lustie guttes like to himself. Then everyone of those his men he investeth with his liveries of green, yellow or some other light wanton colour. And as though they were not baudie enough I should say they bedeck themselves with scarffes, ribbons, and laces hanged all over with gold rings, precious stones , and other jewels, and about the legs, twenty or forty bells. After church, about the church they goe again and again and so forth into the churchyard, where they have commonly their Somer Haules, their Bowers, Arbours and Banqueting Houses set up, wherein they feaste, banquet and dance all daie
and peraventure all that night too. And thus these terrestrial furies spend their Sabbath daie. They have papers whereon is painted some balderie or other and those they call, Lord of Misrule badges. Who will not show himself buxome to them, and give money for these, they shall be mocked'.

The celebrations at Melton, which extended for a week, were held at Whitsuntide and on occasion at Easter too, and would appear to have proceeded on much the same lines as described by Stubbs, though rather more orderly, if only because at Melton the money collected, after expenses had been deducted, was used for the benefit of the whole community.

First of all on Haw Thursday (probably white Thursday, as Hoar Frost) the Thursday before Whitsuntide, the 'Lord' and his 'Lady' were chosen. The man chosen was usually one of the younger generation, and more often than not, he was the son of a prominent townsman. In 1562 and 1563, Thomas Trafford and Robert Odhams, both sons of Town Wardens, filled the office. The newly elected 'Lord' was then conducted to his Hall, a temporary wooden construction, and after his installation the fun and games began; music, dancing and plays all formed part of the week's programme.

Although no complete description of these annual pageants exists, an examination of the Churchwardens' and Town Wardens' accounts enables us to build up a fairly accurate picture of what took place at Melton in the reign of Elizabeth I.

'This is the Reckoning and Accompt of me Robert Odame (Odham), Junior, being chosen and nomynated the Lorde of Melton at Whitsondaye Anno 1563 to gather the devocyon of the Towne and Cuntrye which is to be
bestowed for the Repayring and mending of the highe wayes.

Charges.

Received on hawe Thursdaye at the choosing of the Lorde and Lady xviiiis xd
At the gathering of the malt and whete (for ale) xviiiid
At Whitson mondays xx s iiid
at Tewsdaye xxis vd
of Wedenesdaye xliiis
of Thorsdaye xid

Discharge.

To the piper of hawe Thorsdaye xiid
A pottell of wyne to Kettellby to Mr pattes viiid
For spyce to the cakes xxid
to the iii foote men viiid
to the ii butlers xxd
for neyles to the Lordes hall iid
To Thomas kemme for bylding the Lordes hall and mending a borde and vi tresselles viiid
To bartillmewe allan for playing of thorsdaye in Whitson weeke vid
A pottell of wyne for my Lady dottredde viiid
In cakes for her iiiid
To Reyne browne for bringing the Lordes gowne from the Launde vid
To denys shepard for pottes id
To william madder for playing iii dayes vs iiiid
to nycolys swache for dressing my Lordes horse and for breyd and for his paynes xiiid
to John downes for iii hundred Lyveryes and the paynting of ii staves iis
for vii chikins to my Lady xviiid'
The four hundred liveries for which John Downes was paid, were probably the badges, made of paper or some
cheap material such as Stubbs described, and the horse dressed by Swache may have been only a hobby horse. The accounts for 1559 include a mention of a May-Pole; 'Rec off John Hyndman for ye meye poll vid' And in the years 1555 - 6, Robin Hood plays were performed by Stephen Shaw and his company; what the plays were or whether they were professionals or a group of local amateurs is not stated. The records of 1561 reveal Swache the horse dresser playing another role, inseparable from such revels. 'Pd to Swache of the lordes money when he played the foole xd' How far back these festivities go, is not known, but certainly long before 1546, when the earliest reference to them is to be found in the Churchwarden's accounts. Later the Town Estate took over the control and received the profits. Indeed some of the revenue from the 'lords' money was used to assist the town to acquire the Spinneys and so considerably enlarge their properties.

Some years the profits were specifically donated towards the repair of the church, streets, bridges and highways of Melton Mowbray. In 1559 most of the money appears to have gone on the repair of the streets and bridges. Even a cursory glance through these disbursements is rewarding for the information they yield on wages and the cost of materials in Elizabethan England. '1559. The Reckonyng and Accompt of one Cristofer whythed for mony receaved the xxiith day of May Anno 1559, the lordes mony at easter and whytsonday as herewith more playnly apperythe.

Discharge
Paid to iiii workmen at thorpe bridge for iiii dayes at viii the daye viiis
Paid iii men one daye for the mending of a bancke at burton brigge that the streame myght rune streyght on the arch xxiid
the iii daye of August pd to Rycharde glover paver of leic' for mending the towne cawsey he and his brother meat and wages xxs
Pd to john parker for the carridge of iii lode of stone xd
Pd for gathering them iiiid
To William moring for going to Waltham and Sysonby for there cartes vid
To William fostard for bringing ii pyckaxes fromme burton id
To Robert halley for ii scuttilles viid
The x day of August pd to Rychard glover for paving kettilby cawsey he and his brother xxiis
The x day of August pd to good man smethley for the carridge of xx lode of sande to the cawsey before my dore and to kettillbye brigge iis viiid'

These are but a few of the items listed, but enough to show how the people of a small Leicestershire town made merry at their annual festival in the sixteenth century, and how wisely the profits accruing from these celebrations were expended.

The last reference to the 'Lord of Melton' is found in the Town Warden's accounts for 1570-72. Whether the festival continued after this is not known, but considered unlikely. Why was such a popular and apparently profitable event allowed to lapse? Had the celebrations got out of hand and become an occasion for dissipation and debauchery, as Stubbe suggests, or was there a strong puritan element in Melton as there was in many places at this time who disapproved of festivals of any kind? We may never know.
Sir Charles Jackson, in 'English Goldsmiths and their Marks', attributes seven different cinquefoil marks to Leicester as the Town mark. These have not seriously been questioned, but there appears to be little or no basis for this attribution. Admittedly the cinquefoil is the badge of Leicester, but it was a fairly common symbol in the middle ages and could easily have been used elsewhere. In most cases where towns not listed as assay offices in 1425 have developed their own mark, this mark has been found on articles, particularly Church Plate, which tend to remain in the area. The only pieces relevant to Leicester which could come into this category are 17 Leicestershire Church Communion Cups. None of the spoons with a similar mark has any continuous history in the area. Trollope in 'Church Plate of Leicestershire', also states that these Cups were probably the work of a Leicester goldsmith. From about 1560 to 1590 a great deal of Church plate was made, due to the change from chalices to communion cups brought about by the Reformation. A great deal of this, although of the proper 'touch', was not fully assayed and marked.

S.A. Jeavons, in 'Midland Goldsmiths of the Elizabethan Period', has identified the Communion Cups as almost certainly made at Coventry. He found many other similar cups, both in style and mark, at other Midland Churches. If their locations are plotted on a map they appear in a large circle with Coventry in the centre. Unfortunately all the Coventry records have
Marks referred to in the text
from 'English Goldsmiths and their Marks'
by Sir Charles Jackson

1. 🌷 c.1540.

2. 🌸 c.1590. On spoon in Victoria and Albert Museum

3. 🌼 c.1600. On two spoons in Leicester Museum.

4. 🌹 c.1600.

5. 🌹 c.1575-1600. On numerous Communion Cups in the Midlands.

6. 🌹 c.1630. On three spoons in Leicester Museum.

7. 🌹 c.1630.

The above illustration is reproduced by kind permission of the trustees of the estate of Sir Charles Jackson.
been lost so that there is no method of checking this. One remote possibility is to check the church wardens' accounts, if any, for all these churches for the period 1575-1600 to see if there is any record of the purchase of the cups. Many of these cups are of identical styles and good quality and I am certain that, had they been made in Leicester, the goldsmith would have been a man of substance and well recorded. Coventry was, of course, one of the official assay offices appointed in 1425 and this would have encouraged a flourishing Guild of Goldsmiths.

I suggest that, because of Jackson's mistaken attribution of mark number 5 which appears on the Communion Cup to Leicester, there is little or no basis for the other six marks to be so attributed. There are also other reasons for this. Marks number 3 and 6 appear on the so-called Leicester spoons in the Museum.

Number 3 appears on two spoons, both chased with the date 1611 and letters on the top of the seal, presumably indicating baptism or marriage. On one of these spoons there are on the back of the handle, the letters R B R , the second R being on its side. These correspond with the position in which one would expect to find the maker's mark, although this would be a most unusual form of mark for the period. There is no record of any goldsmith with these marks at the time in Leicester.

Mark number 6 appears on three spoons. These are dated 1621, 1625 and 1655 on the seal. One of these has definite maker's marks on the back of the stem. This mark, DS with mullet above and dot below in shaped shield, does not appear in Jackson's list of makers nor does it correspond with the initials of any Leicester goldsmith of the period.
There is in the Victoria and Albert Museum another seal top spoon with a peculiar little cinquefoil in the bowl, corresponding to Jackson number 2, which is attributed to Leicester. The word DRAKELOWE is stamped on the back of the stem but any connexion with Leicester would appear, at the very least, to be tenuous.

The other two marks I have not seen. They also were on spoons and there is no reason for thinking that their credentials are any better than those of the others.

All this evidence is more or less negative. I believe that if there had been a mark for Leicester it would have been referred to somewhere in the Corporation Records. It would be most interesting if there is any piece of plate, however small, in the possession of a Leicester family which could be fully authenticated as having been made locally.

A final extract from the Merchant Guild Pleas is of interest, although not necessarily adding to the standing of the Leicester Goldsmiths:-

1356 'John Sabyn, Goldsmith, and his son James were charged with flogging the Town Crier because he took their pigs which were wandering in the street'.

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In any discussion of nineteenth century agricultural trade unionism the name of Warwickshire immediately springs to mind, for it was from agitation among the farm workers in that county that the first national union was formed at the end of May 1872. However, whilst the Warwickshire men attracted the greatest attention, they were not alone in their efforts. A Herefordshire Union had been established in 1871, for example, and in Leicestershire, too, ideas of combination were being put forward during the winter of 1871-72 - and, indeed, earlier.

The first mention of an agricultural trade union in the county occurred, in fact, during the year 1866, when reports of a strike among the agricultural labourers of Great Glen appeared in the local press. Great Glen is only about six miles from Leicester and it is possible that the labourers were influenced by the general agitation over the passage of the Reform Bill which arose around this time. Farm workers in this and in several nearby villages formed a union, and demanded an increase of 2 shillings per week in their basic wages, which were at the time about ten shillings to twelve shillings per week. The employers responded by evicting any strikers living in tied cottages, and some of the labourers were forced to move to Leicester. This firm opposition by the employers seems to have had the desired result, from their point of view, of destroying the new organisation.

But if the union disappeared, the causes of labour discontent remained, and they received a frequent airing in the local press, and, in particular, in the Midland Free Press, a Radical newspaper published
in Leicester. In its columns during the late 1860s and the early 1870s numerous letters were published, written by farm labourers complaining of their conditions, while its editorial comment frequently encouraged them to take positive action to remedy their grievances. Then, in the issue of 23rd December 1871, a militant letter appeared, written by Emily Geary, the wife of a farm worker from Thurnby. In the following months she was to play a considerable part in the formation of an agricultural trade union in the county, and the tenor of her letter unmistakably reveals her attitude: 'Men of agricultural labour, has it fallen to the lot of a woman to endeavour to arouse you to a sense of your mean condition. . . lowered to a state of slavery by your consent to work all the hours of daylight, for a paltry 12s, 13s, or 14s per week? . . . Agricultural labourers, unite!...'

To add point to Mrs Geary's letter there was the undeniable fact that food prices were rising rapidly, and that the wages of farm labourers remained well below those of the urban workers. This latter factor was particularly influential in Leicester itself, and was coupled with fears concerning the establishment of a school board and of compulsory education in the town in 1871. As one labourer expressed it: 'We shall have to sacrifice our children's money by letting them go to school, or else we shall be pulled up before the magistrates. Well, if we don't get more money from our employers, we can't afford for our children to go to school until they are thirteen years of age...'

It was, therefore, against this background that meetings began to be held to consider combination. By the end of January, the labourers of Wigston had joined together to demand improved conditions of employment, as had those at Willey, just over the border in Warwickshire. And Emily Geary, again writing to the Midland Free Press, called for the
establishment of a union on a county basis. The centre of the proposed union was to be in Leicester, and to this end an advertisement appeared in the Midland Free Press of 3rd February, announcing that a meeting would be held at the School Room, Vauxhall Street, for the purpose of forming an 'Agricultural Labourers' Society'. At the meeting, which was attended both by agricultural labourers and those sympathetic to their cause (like a Mr Webster, who was described as a 'trimmer'), it was decided to form a Leicestershire county organisation, as Mrs Geary had suggested. One of the farm workers who spoke at the meeting pointed out that in 'Leicester they had mere boys who were getting more than agricultural labourers', and there is little doubt that sentiments of a similar nature were strongly to the fore in the minds of all.

The decision to establish the Leicester and Leicestershire Agricultural Labourers' Society did not, of course, lead immediately to the creation of a single union for the whole county. At Barkby, where a Labourers' League had been formed with the help of Emily Geary, by Charles Houghton, a soldier turned agricultural labourer, separate recruitment campaigns continued. The terms of membership here were 2s 6d entrance fee and 4s 6d paid before July 20th, according to the Midland Free Press of 10th February. For his connection with the union, Houghton was dismissed by his employer. Similarly, at Gretton, where the labourers hoped also to have a co-operative society, and at Great Easton and Great Glen independent unions continued to be set up. The Great Glen union, indeed, claimed a membership of 67 by the beginning of June.

Nevertheless, the division within the movement, as it affected Leicestershire, caused Mrs Geary to write again to the Midland Free Press. On this occasion she declared her personal preference for Houghton, as opposed to Charles Tailby, a Leicester labourer of
3 Mitchell's Yard, Friar's Road, who had been elected secretary of the county society, but said that whether others agreed with her or not, the lack of unity must at once be ended: 'The farmers will chuckle if you are not united; for without unity you cannot possibly succeed'. Soon after this a meeting was held at which both Tailby and Houghton spoke, and the latter was evidently the loser, for his name disappears from the ranks of union leadership.

There is little doubt that agricultural trade unionism in Leicestershire derived a great deal of help and encouragement from the county town, even though spontaneous attempts at combination did take place in the villages - as the experience of Houghton at Barkby illustrates. Some agricultural labourers, of course, lived in Leicester, and these undoubtedly took an active role in the new union, but the leadership was not solely in their hands. For example, one of the strongest supporters was W Cooper, a greengrocer of Southgate Street, Leicester. Cooper agreed to collect any donations which those sympathetic to the movement might care to contribute. Another urban supporter (this time from outside the county) was James Toseland of Kettering, who had earlier been a vigorous advocate of the Temperance cause.

During the spring and summer of 1872 the Leicestershire society steadily extended the scope of its operations, with meetings held regularly at the Pied Bull Public House, Leicester. By May it was recorded that membership had reached the level of about 1,200, 'with a capital of £80'. There is little doubt that the lowness of financial resources must have remained a serious weakness of the society and yet the scanty wages of the labourers made it impossible to demand any heavy weekly contributions. In this case, the
contribution was 2d per week, with an entrance fee of 1d. Although the main area of the union's activity remained in Leicestershire, there was some recruitment in Northamptonshire, a branch being formed in Cottingham, for instance.

The union's general aims, as expressed at a meeting on 4th May, were for a 2s per week increase in wages and for recognition by employers that 58 hours should constitute a week's work. Any members 'thrown out of work through demanding the wages agreed upon by the society' were to receive 10s per week unemployment benefit. Funeral benefits of £2 were also payable to the families of members.

Nevertheless, after its initial success, the progress of agricultural trade unionism in Leicestershire soon began to slow down. The proximity of alternative employment in Leicester undoubtedly robbed villages in its vicinity of many of their most able men, while in the north of the county the smaller, pastoral farms, with their limited labour force, tended to prove infertile soil for union propaganda; trade unionism among agricultural workers is usually considered more successful in arable than in pastoral areas. The membership figure of 1,200 in May 1872, must be compared with a figure of 14,912 male agricultural labourers, shepherds and farm servants employed in the county at the time of the 1871 Census of Population. Clearly the impact of the union had not been very great, and to add to its problems it began to face competition from the expanding National Agricultural Labourers' Union (N.A.L.U.), centred at Leamington. In October 1872, it was announced, for example, that Joseph Arch, the president of the N.A.L.U., was to address a meeting at Cottingham, and as a counter move, the Leicestershire union began its own series of meetings. It sent out a farm worker named Charles Holland from Stoney Stanton as a delegate, and meetings were held at Gilmorton,
Cosby, Mowsley, Husbands Bosworth and a number of other villages. In most of them new members were secured. For example, a new branch was formed at Husbands Bosworth, with a membership of 27, while at Mowsley there was an additional enrolment of 25. Not all of the meetings proceeded smoothly, of course. At Market Bosworth, Holland was not only prevented from holding a meeting in the Red Lion Public House, as had been intended, but he was also heckled by local farmers and tradesmen. When he offered to give up the platform to them however, they declined to accept, to the great satisfaction of the labourers, who triumphantly cried: 'They're beat and dursen't', and 'We'll support the union'.

Despite further encroachments by the National Union therefore, the Leicestershire society continued its recruitment campaigns and by January 1873, a membership of 4,500 was optimistically claimed. This was almost certainly an exaggeration, but in an effort to consolidate the union's position, or to resist the 'poaching' of the N.A.L.U., meetings were organised in North Warwickshire, 'at two of which upwards of 700 persons were present'. In fact, of course, the N.A.L.U. had little to fear from this type of competition. It continued to grow in size while its Leicestershire rival contracted and weakened. The last direct mention of the Leicester union as an independent body appears in the Midland Free Press of 13th September 1873, when it was reported that: 'During the harvest the branches of this Society have had their books audited by Mr Holland, union delegate'. Members were exhorted to continue to support the union, and to pay their contributions regularly. Apparently few took this advice, and the whole organisation quietly disintegrated.

One of the reasons for the disappearance of this independent union was undoubtedly its failure to co-operate with the N.A.L.U., for its resources were
far too inadequate to enable it to 'go it alone' successfully. This was particularly the case when the N.A.L.U. began recruiting in Leicestershire and when a district of that union was established around Market Harborough in the south of the county.

The rivalry was not only harmful to the Leicestershire union and, indeed, to the future of the whole union movement - it also created bitterness among members at local level. Thus, the Market Harborough district delegate of the N.A.L.U. complained that at the villages of Glenfield and Ratby ex-members of the Leicestershire union looked 'upon our Union with a jealous eye and with feelings of distrust. . . '  

Despite these difficulties, however, agricultural trade unionism in Leicestershire did survive for a number of years. Men joined the Market Harborough district of the N.A.L.U. and by May 1874, this district had a membership of 2,407, concentrated in South Leicestershire and North Northamptonshire. But as the N.A.L.U. itself grew weaker in the course of the decade, so membership in the Market Harborough district fell. In October 1877, the centre of the district was moved from Market Harborough to Northampton, and by 1879 district membership was down to a mere 500. Most of these supporters resided in Northamptonshire.

In spite of the hopes and enthusiasm with which the Leicestershire movement had begun, therefore, it seems that lack of finance, of effective leadership and of union solidarity caused its collapse. This was to remain the position for a long time to come. No other nineteenth century agricultural trade union ever succeeded in recruiting Leicestershire members.
Extensive reference has been made throughout this article to the Mark Lane Express and the Midland Free Press.

FRAMEWORK KNITTING IN LEICESTERSHIRE

Jean English

Stockings were certainly made in this county before the 16th century, but it is probable that these were of the cloth type. Later the handknitting of stockings appears to have been fairly widespread and was established on a putting out basis before the introduction of Lees' knitting frame.

This appears to date from the 1640's, when according to Nichols' 'History of Leicestershire' a William Iliffe settled in Hinckley. It appears to be generally accepted that framework knitting was established in the city of Leicester well before the end of the 17th century, and most probably introduced in the 1670's by a Nicholas Alsop. It is evident from Alsop's probate inventory, taken in 1707, that he hired out frames, collected finished hosiery and marketed it in London. Abstinence Pougher, a hosier who died in 1702, was also conducting a similar business.

Between 1677 and 1700, 17 different men and one woman in Leicester are described variously as mercers, hosiers, woolcombers and framework knitters. Later the terms 'stockinger' and 'framework knitter' became inter-changeable and Master Hosier seems to have been reserved for a Merchant employer.
Anxious to cut costs and avoid the restrictions imposed by the London Framework Knitting Company, many of the London framework knitters moved to the Midlands. This migration was probably accelerated after an outburst of rioting in about 1710 by journeymen in Spitalfields, who complained that London Hosiers were employing apprentices to their detriment.

The Corporation of Leicester were actively prepared to help Freeman framework knitters, as the October entry in their Hall book shows: at their charge, the Corporation were prepared to defend two framework knitters who were sued by the London Company for a breach in their apprentice regulations.

The expansion of the worsted and woollen market added to the attraction of moving to the Midlands, as there was an excellent supply of long stapled wool from the local sheep. Gravenor Henson, writing in the late 1820's, an early historian of the industry, estimated that by 1727 there were more frames in the Midlands than in London, and Leicestershire had more than Nottinghamshire. The industry continued to grow, and the three hosiery centres, Derby, Leicester and Nottingham, had already begun to specialise, though this was never a rigid specialisation.

By 1750, Leicester and the surrounding villages are believed to have had about 1,800 frames making woollen hose. William Gardiner, the Leicestershire stocking manufacturer, writing in the middle of the 19th century, paints a very pleasant picture of the stockinger's life in the middle of the 18th century.

However, there seems little doubt that in some branches of the industry the situation was not so rosy. The ominous expression 'as poor as a stockinger' was recorded as early as 1740. This was most probably due
to a disregard of the Company's apprentice regulations, which had led to a large influx of Parish apprentices earlier in the century. By the middle of the century the decline in the status of the framework knitter was, in some branches, becoming obvious.

The trade was ideal for the poor, as it required a minimum of equipment. The frame was hired from a Master Hosier at less than a shilling a week and the thread was also supplied. William Hutton, a framework knitter writing in 1749 said that he had seen such poverty amongst married framework knitters that the idea of marriage was abhorrent to him.

The system of hiring frames to the workers led to a number of practices which were to bedevil the industry for over a century. Roughly two types of relationship existed between the worker and the employer. Firstly there was the older and more direct system; the Hosier having hired out the frames, handed out thread on Mondays and received the completed work on Saturdays. It was then weighed to ensure that the worker had not stolen any thread. After frame rent had been deducted, and also any stoppages for faulty work, the worker was paid, and returned again to the Hosier on Monday to collect his thread and instructions for the next week's work.

However, as the industry spread to the outlying villages it became common in the 1760's to use a middleman or bagman to distribute the thread and collect the finished work. Some of these bagmen quickly became frame owners and so became contractors for the Hosiers. The bagman gave priority to putting work out to the men hiring his frames. This caused men owning their own frame to offer to pay rent in slack times for their own frames to ensure work, and was a grave disincentive to owning an 'independent' frame. Independence was also suspect among other framework knitters, as it often
led to an acceptance of work at below the recognised price.

Even when trade was good, cheap apprentice labour kept rates down. When work was short the men applied for Parish relief. In Wigston Magna, which had a large number of frames, one quarter of all households in 1766 received relief. Wages fluctuated widely, and in the middle of the 18th century it was generally recognised that they were lower than at the beginning of the century.

An attempt to regulate conditions in the industry led to the formation in the 1770's of the Amicable Association of Framework Knitters of the Midland Counties, who organised a petition to Parliament asking for similar regulations to those granted to the silk weavers of Spitalfields in 1773. This petition was opposed by the Master Hosiers, who lobbied successfully against any restrictive legislation. Comparative calm in the industry appears in the 1780's, after an agreement had been reached on wages and for a decade or so there was general stability of trade.

However, the industry which had begun to diversify, was very vulnerable to changes in fashion. Technical improvements after 1750 allowed a much wider range of fashion goods to be made; waistcoat pieces, knitted shirts, mittens, gloves and drawers were fashioned flat and then seamed by hand.

Technical change was not always accepted, and in 1773 a crowd of framework knitters destroyed a frame exhibited at the Leicester Exchange, which was reputed to make twelve stockings at once. Five years later, in 1778, the Leicester Journal recorded the use of the wide frame on which could be knitted much larger pieces of fabric.

This frame could be used to produce 'cut up' or
'Longdowns', that is stocking shapes cut from knitted fabric which were without a selvedge. Thirty years or so later these cut-ups were claimed to be the point at issue in outbreaks of Luddism, but they were certainly made well before the beginning of the 19th century, though their manufacture in this county may have been restricted to the city. One other innovation of note in this period was the adaptation of the frame for lace making.

The 1790's may have seen an expansion of the industry in some branches, but changes in fashion and the French wars with consequent loss of export markets created major problems. Henson says that the fancy hose market contracted and many skilled framework knitters turned to plain hose with a decrease in wages, and increasing unemployment resulted amongst the less skilled.

General discontent caused by low wages, sporadic employment and high food prices helped to produce violence. In Nottinghamshire the men smashed frames, generally those making cut-ups, and the period 1811-1814 is marked by deep industrial discontent in the East Midlands and elsewhere.

The violence in this county at this time was not comparable with Nottinghamshire. Only a few frames were put out of action by the removal of the Jackwires. This was an essential but easily replaced part. However this more peaceful form of Luddism did not last.

After a lull between 1814 and the summer of 1816 there came the most violent attack of all. Heathcoat, Lacy and Boden's lace factory in Loughborough was attacked and machinery worth between eight and ten thousand pounds was wrecked. Heathcoat had decided to leave the Midlands before this attack and in 1815 had bought a factory at Tiverton in Devon. He believed this was one reason for
the singling out of his factory.

Felkin, writing in the 1860s, quotes a paper of Gravenor Henson; this suggests that a combination of Nottingham lace operatives, feeling the competition of Heathcoat's new machines, joined with some of Heathcoat's own men who had recently been on strike after their wages had been cut by a third. Felkin further suggests that this was one of several ventures paid for by trade rivals. Apparently £120 was promised for the Heathcoat breaking. Seven of the men involved in this affair were hanged at Leicester in 1817.

From this time the division between lace making and hosiery became wider. Lace manufacture was no longer a domestic framework industry; more complicated machinery led to a factory system. The Hosiery industry became more acutely depressed and in 1819 sixteen Leicester Hosiery firms became bankrupt. Wages dropped to as little as six shillings a week.

The industry, presented with a never failing supply of cheap labour, and a system of frame rents which were charged in full even when the worker was on very short time, delayed the introduction of new techniques and steampower until the 1850s. The hosiery industry in this period has been called stagnant. The result for the framework knitters was great poverty. Conditions began to improve slowly in the 1840s and the middle decades of the 19th century saw the introduction of new industries in the county.
We have received two accounts of the legend of Robin-a-Tiptoe:

'This story was given to me 40 years ago, by an old man who at that time lived at Tilton Station Cottages:—
During its heyday Launde Abbey had vast sheep pastures, including the hill now known as Robin-a-Tiptoe. Hanging was at that time the penalty for sheep stealing. A man named Robin was caught stealing the Prior's sheep, tried, found guilty and sentenced to be hanged from a gibbet set up on the top of the hill in question. The Prior was a humane individual and gave his men the following instructions:— As Robin was a tall man with extra large feet the rope to hang him was to be exactly the right length which would allow Robin to stand on tip toe after the noose had been placed round his neck. Robin was told to swing to and fro suspended from the rope but with his toes taking the strain and feign death. When it was dark the Prior's men came and cut him down and Robin found sanctuary in the Priory.'

'Robin-a-Tiptoe, the hill near Tilton, is so called the story goes, because a notorious 'bad man' of the district named Robin, was ordered to be hanged on one of the two Sycamore trees that grew on the summit. These trees were cut down some years ago and replaced by a couple of police radar huts - not nearly as picturesque. Robin was very tall and even when strung up could still reach the ground with the tips of his toes and was not hanged (on that occasion anyway), hence the name, and the hill is a landmark in that part of the county.'
E Ruddock

Just over two years ago the Leicestershire and Rutland Federation of Women's Institutes launched their Field Name Survey, hoping it would make a successful landing. Immediate interest was shown by members, and in June this year the completion of the 65th survey was celebrated by a party for those who had put so much work into the project and for those who were still working on it. Husbands and friends who had helped were included, and all were warmly congratulated by the County Archivist, Dr L A Parker.

Researching for the older names, to include with those of the present day, has proved an enthralling occupation. Many field names still used or remembered have been traced back to 17th century records. Isolated instances of even older origins have been discovered. Mr John Field, M.A., showed Hoby W I member Mrs J Stearn the photostat of a page from the Hastings papers of 1321, now in America. On that page appear some Hoby field names:– Prest Wonge which can be related to to-day's Upper Wong, formerly Priest's Wong (1761): similarly Le Mor (1321), and Moor's Beck (1761 & 1968), Oustrenges (1321) the origin of field name Austrian (1761 & 1968).

When one studies these field name surveys, a pattern can be discerned of an older, homelier way of life. Fields in those days were never just units of acreage.
MEMBERS' ACTIVITIES

We hope to publish in future issues of 'The Leicestershire Historian' a list of local history and archaeology projects in which members are currently engaged. In this way it is hoped that members who have similar interests will be able to get in touch with one another, and to co-ordinate their work if they so wish. We should also like to print a list of reports on members' projects which have not been published, with details of where they are available (e.g. from the author, or the County Library). Would those who have such information please send details to the Editors by 31st December 1969?

It should of course be remembered that the East Midlands Bulletin for Local History provides a similar service for a wider area, and members who are interested may like to contact the Editor, Dr Alan Rogers, Department of Adult Education, University of Nottingham. (A copy of 'The Leicestershire Historian's list will be sent to him.)

REMINISCENCES - ESSAY COMPETITION

The younger generations of today often have little impression of the way of life in the early part of this century, which was so different from that of today. In order to preserve some recollections of this time, the Leicestershire Local History Council is holding a competition for essays of reminiscence. Suggested titles are 'My schooldays', 'My first job (or apprenticeship)', and 'How the Great War affected our village (or town)', but competitors may choose another subject if they so wish. The Ulverscroft Press, who produce large-print books for the partially sighted, are generously giving a first prize of £5, and three consolation prizes of copies of their large print books.
The judges will be the Editors of the 'Leicestershire Historian', a member of the Leicestershire Local History Council Executive Committee, representatives of bodies concerned with old people's welfare and of the Ulverscroft Press.

The Editors reserve the right, but do not bind themselves, to print any essay or part of any essay, in 'The Leicestershire Historian'.

Entries should be clearly labelled with the competitor's name and address, and should be sent to the Editors, The Leicestershire Historian, County Record Office, 57 New Walk, Leicester, by 31st December, 1969. Competitors who wish to have their entries returned should enclose a stamped addressed envelope.

TREASURE SALE

The Local History Council would like to thank all its members who supported the recent Treasure Sale at Woodhouse Eaves, especially those who donated treasures. The event raised approximately £135 for the Council.
REVIEWS

Mrs G K Long

The Editors welcome new publications for review. All publications reviewed are readily available through your local public library.

A HISTORY OF SHEPSHED (Regis) by A Lacey, S Smith, D Jowett and C Smith 2nd edition 1969 5s

The aim of this short history of Shepshed from early times to the present day is to provide a guide for Shepshed residents new and old, to the background of the community in which they live. It includes chapters on local industries, churches, Garendon Hall, now demolished, life in the eighteenth, nineteenth and twentieth centuries, and a forward look into the future of the community. It is well illustrated and very nicely produced by the Freeman Press, Shepshed.

The first edition, published in 1965, was written whilst the authors were still at school, and this second edition, with additional material, is an attractive pamphlet for the general reader.

CASTLES IN ENGLAND AND WALES by W Douglas Simpson
Batsford 1969 42s

This modern study of the evolution of the castle in England discusses its architecture in relation to the changing pattern of mediaeval life, and the balance of power in an evolving Europe.
The author's account opens with a discussion of Scott's description, based more on legend than on fact, of the tournament described in Ivanhoe, at Ashby de la Zouch. In chapter ten there is a full description of the building of Ashby de la Zouch Castle, when William Hastings, with his license to crenellate in 1474, transformed the ancient twelfth and fourteenth century manor house by building a curtain wall and constructing the fine tower house, which, when it stood intact, was 90 feet high. As well as building Ashby de la Zouch, William Hastings also built in brick, using the master mason John Cooper from Tattershall Castle (a new fortified manor house) in Lincolnshire, and here for the first time in England systematic provision was made for defence by hand guns. Well written and illustrated this is a most useful book for the general reader on the English castle.

THE MONASTIC GRANGE IN MEDIAEVAL ENGLAND:
a reassessment, by C Pratt
Macmillan 1969 80s

This is a most interesting study of the monastic grange from the expansion of monastic colonisation of marginal land in the twelfth century to the dissolution of the monasteries in the sixteenth century. Archaeological and documentary evidence is used in this account and there is a detailed study of excavations of the Cistercian grange at Cowton in the North Riding. This is not only an interesting aspect of monastic history, but the gazetteer contains accounts of four Leicestershire granges, Burton Lazars, which belonged to the Cistercian Abbey of Vaudey in Lincolnshire; Burton on the Wolds, which belonged to Garendon; Knossington, one of the most important possessions of the little Augustinian house at Owston, and Ingarsby, which became the most valuable possession of Leicester Abbey.
THE HANDLOOM WEAVERS OF CORBY BY
A W Alexander and M P York
Corby Historical Society Research bulletin No.1 1969

This publication is the first of a series which aims to interest the general reader in the history of the town to which he belongs and to provide material for local schools. It is divided into two parts, the first a description of the general background of the pre-factory textile industry and the second part a careful analysis by M P York of the handloom weavers of Corby and their products: serge, tammies (a loosely woven cloth used for strainers and for flags), and shalloons. Tammies and shalloons were also woven in Market Harborough, and this account describes the declining days of the industry in Market Harborough. The paper includes a full bibliography and a most useful glossary of textile terms.

ORBIS
Hub Publications, Sheffield Monthly 3s

The first number of this new magazine centred on the East Midlands appeared in July. It will deal with life, leisure and the arts in the region, it is not a 'glossy' and is written for an intelligent clientele.

The first issue focuses attention on Lincolnshire and includes articles on art, architecture, music and the theatre. It contains an interesting article on domestic building in Horncastle with notes on methods to ensure conservation and preservation of interesting buildings of all types.

The magazine includes a diary of forthcoming events.
Few developments in the recent history of music in Leicestershire can have given more pleasure to performers and audience than the remarkable evolution and continued success of the County School of Music, with its senior and junior orchestras, the County Schools Music Festivals, successful tours abroad, and its remarkable succession of guest conductors, which celebrated its 21st year with Sir Michael Tippett conducting the orchestra, and writing for it the Prologue and Epilogue to the Festival.

Its beginnings were modest, the vital ingredient being the boundless enthusiasm of the author, help from teachers in the county, and the enjoyment of the children themselves in the experience of making music together. Now former players are members of the nation's orchestras, others are making music overseas, teaching in the County and elsewhere, and many are now producing a second generation of players for the orchestra. The book is well illustrated and contains a list of former members of the County School of Music who have become professional musicians.

FAMILY HISTORY FROM LOCAL SOURCES
J E O Wilshere

This pamphlet is a reprint of an article published in The Leicestershire Historian Vol 1 No 2. It forms a guide to sources for the genealogist with the emphasis on Leicester and Leicestershire, and contains a concentrate of useful information and a warning of some of the pitfalls which await those who trace their family tree. It is obtainable from The Society of Genealogists.
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Printed by Leicestershire County Council