the Leicestershire Historian

1975

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ERRATA

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The Leicestershire Historian, which is published annually is the magazine of the Leicestershire Local History Council, and is distributed free to members. The Council exists to bring local history to the doorstep of all interested people in Leicester and Leicestershire, to provide for them opportunities of meeting together, to act as a co-ordinating body between the various Societies in the County and to promote the advancement of local history studies.

A series of local history meetings is arranged throughout the year and the programme is varied to include talks, film meetings, outdoor excursions and an annual Members' Evening held near Christmas. The Council also encourages and supports local history exhibitions; a leaflet giving advice on the promotion of such an exhibition is available from the Secretary.

The different categories of membership and the subscriptions are set out below. If you wish to become a member, please contact the Secretary, who will also be pleased to supply further information about membership and the Annual Programme.

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EDITORIAL

The departure of Richard Potts from the area is a double loss to local historians. At the County Record Office his detailed knowledge and readiness to help encouraged many of them in their studies. In addition he devoted many hours of his time to the creation, improvement and continuation of the Leicestershire Historian, being responsible for the editing of the first three and the four most recent issues. He would be too modest to admit that the Historian has so far been largely 'his' magazine. The best way to acknowledge our debt to him will be to try to equal in future issues the high standard he has set.

The appearance of this issue of the Historian once again is evidence of the determination of the Leicestershire Local Council to retain its magazine. The last issue was, in fact, published at a loss and this time the necessity of saving and of protecting members from the rise in printing costs has led to a slight reduction in the standard of presentation. There is no doubt, however, that in order to continue the Historian, let alone restoring it to two issues each year, the sum allotted to its production will have to be increased.

Bernard Elliott's article enlarges on one event already mentioned in his previous article, 'The Early History of the Loughborough School Board', which appeared in the 1973 issue of the Historian. Dr Welch and J D Bennett have both contributed before to the Historian. P A Smith is a new contributor. His article on Chartists supplements the coverage of the subject in the Victoria County History of Leicestershire, Volume II, with details local to Loughborough, most of them found by reading contemporary copies of the Leicester and Midland Counties General Advertiser and Home Office papers at the Public Record Office.

Members will recall the Leicestershire Historian reminiscences competition held in 1970. The prize-winning entry, 'I Remember — Earl Shilton', by G H Foster, was printed in the Autumn 1970 issue of the Historian. Judging the competition proved an almost impossible task and a large number of the ninety or so entries are equally worthy of publication. The originals may be seen at the County Record Office. So that they may be better known, however, it is intended to include one or two in each issue of the Historian. About his vivid account of the killing of the family pig C S Dean has written, 'These events were commonplace at that time, when nearly all the cottagers kept pigs in this area. I based the story on memories of my childhood in Hugglescote where I was born, though it is now looked upon as a part of Coalville'. The description of Belvoir Street in 1865, by H Hackett, did not, in fact, qualify as an entry in the competition, as it was written about 1915 and was submitted by the writer's daughter, Miss G M Hackett.
The editor would welcome more contributions for publication of any sort, in particular news of the various societies, groups and classes studying local history throughout the country. If you are a member of one of these and would like its existence recorded in the Historian, please contribute an article on the results of your study or an interim account of your activities.

The illustrations in this issue are based on material in the Leicester Museum collection.
Directories of English provincial towns first began to make their appearance just after the middle of the 18th century. The great increase in volume of trade, together with improving communications, the growth of industry, a larger population and expanding towns all helped to make them a desirable innovation. The first one to appear was James Sketchley’s Birmingham directory of 1763. This was followed by ones for other commercial centres like Liverpool (1766) and Manchester (1772), and county towns like Chester (1781) and Norwich (1783). By 1790 trade directories for at least eleven provincial towns had been published, some in several editions, and they had become an accepted part of the commercial scene.

In 1794 Leicester became the fifteenth English town to have its own directory, five years before Nottingham and twenty-nine years before Derby. Its publication was heralded by an announcement in the Leicester Journal at the beginning of June (1):

THE LEICESTER DIRECTORY
In the Press, and will be published this Month, price One Shiling (sic), embellished with an engraved Frontispiece.

THE LEICESTER DIRECTORY
describing the Names and Places of Residence of the Bankers, Hosiers, principal Tradesmen and Corporation of the Town of Leicester. Also the Professors of Law, Physic and Divinity, arranged in Alphabetical Order, according to their Profession and Trades.

By RICHARD WESTON
Secretary to the Agriculture Society

In the event, however, the advertisement seems to have been somewhat premature, as the dedication is dated September 1794, and the appendix ‘describing the Alterations and Additions whilst printing’. December 1794.
It was a small volume of sixty-six pages in marbled wrappers, measuring 6½" x 3½", and clearly intended for the pocket. The cost was one shilling or '10s6d the dozen'. The printer, described on the elaborately engraved title page as ' - - Adams, Junr., Loughborough', was almost certainly William Adams (d.1814), a bookseller and printer, and proprietor of a circulating library, whose premises were then in Loughborough Market Place, next to the George Inn. Why the directory should have been printed at Loughborough, when there were at least five printers in Leicester at that time, is not apparent.

In the introduction the author points out that 'The Manufactures, Trade and Commerce of the town of LEICESTER, having greatly increased of late years... make a Directory of Bankers, Manufacturers and principal Tradesmen of the Town....very desirable and useful, not only to the Inhabitants, but particularly to those Tradesmen who come either to give or take orders'. He goes on to say that 'Several of the inferior trades are omitted, without meaning any disrespect to them, because this is not intended as a general list of the Inhabitants, but as a COMMERCIAL DIRECTORY'.

The directory is dedicated to John Mansfield, the banker, who was Mayor of Leicester in 1793-4. The introduction is followed by an alphabetical table of contents, and then by the classified trades section. The predominance of the hosiery trade is already very marked—ninety-two hosiers are listed, together with three hosiers' agents, nine sellers of hosiery and worsted by commission, fifteen dyers and stocking-trimmers, fifteen woolstaplers, sixty-seven worsted makers and fourteen framesmiths. The basic service trades are the ones you would expect to find in what was still a small town (the population was less than 17,000), plus such unfamiliar sounding ones as a cork-cutter, fellmongers, a heelmaker, a parchment maker and wharfingers. This is followed by a section devoted to the professions—the law, the church and medicine—together with lists of private schools, and the aldermen and common councilmen of the Corporation. An index of surnames comes next, and then the military section—the Leicester Troop of the Loyal Leicestershire Volunteer Cavalry, the officers of the Leicestershire Militia and the Loyal Leicester Infantry. Finally there are two appendices describing last minute alterations. (2)

From remarks in the introduction, it is clear that further editions of the Leicester Directory were contemplated, but they were never published. There is evidence, however, that supplements to the 1794 edition were issued, as was not uncommon in the 18th century, and probably supplied free to purchasers, though none appear to have survived (3). The author also had plans for a county directory 'of the Market Towns and principal Villages ... particularly those through which the Turnpike Roads pass', to include not only tradesmen and the professions,
THE LEICESTER DIRECTORY

DESCRING
The Bankers, Manufacturers, and
Principal Tradesmen
With their Places of Residence.

Also
The Professors of Law, Physick & Divinity,
The Corporation, Clergy, Militia &c.
Arranged in Alphabetical Order,
According to their Times & Professions.

BY
RICHARD WESTON
Secretary to the Agriculture Society.

Printed for the Author, by ADAMS, Jun.,
LOUGHBOROUGH,
And sold by all the Booksellers in the Town & County of

Price 1s. 6d., or 10s. the dozen.

1794.
Entered at Stationers Hall.
but 'Gentry and Clergy of every denomination', and people were invited to send in their names for inclusion. This too never materialized and Leicestershire had to wait another twenty-eight years, until James Pigot's National Commercial Directory was published in 1822.

Richard Weston, the compiler of the Leicester Directory, is described on the title page as 'Secretary to the Agriculture Society'. Born in the town in 1733 he was actually a thread hosier by occupation, but his real interests indeed lay elsewhere. Between 1769 and 1791 he published no fewer than nine books on the subjects of the horticulture and botany; some of these ran into as many as four editions, and 21,000 copies of one title are known to have been printed (4). He was also a frequent contributor on the same subjects to the Gentleman's Magazine. In addition to this he acted as secretary to the Leicester Agriculture Society, a group of gentry and farmers, both landowning and tenant, who were dedicated to the improvement of farming methods. The Earl of Moira was its president, and it met annually in October at the Three Crowns Inn, Leicester. One of its activities was the establishment of an experimental farm at Queniborough. Its subsequent history is not known, but it was an early example of many similar bodies which existed in the 19th century.

About 1800, presumably then retired from business, Richard Weston devoted himself to the study of local history, and planned a whole new series of works, none of which was ever published (5). These included Leicestriana; or a Collection of Fugitive Pieces in Verse and Prose, The Literary History of Leicestershire, intended to be a chronological account of local authors, with detailed bibliographies and many extracts from fugitive pieces, and Account of the Foundation of the Town Library of Leicester. This last, announced in 1802, but not published, as he sadly wrote, 'from the want of sufficient encouragement', included a catalogue of the books and manuscripts in the library, and comments on the neglected and appalling state it was then in. One wonders what happened to the author's manuscript. As if these were not enough, he also planned three more horticultural and botanical works, including a book on the natural history of strawberries.

Death, however, overtook him before any of these ambitious works could see the light of day. He died on Monday 20 October, 1806 in his 74th year, and was buried in St Martin's churchyard. His Leicester Directory, which has preserved his name from oblivion, was not even mentioned in the brief obituary notice in the Leicester Journal (6), and when in 1815 J Fowler published his directory of Leicester, he claimed it as the first, 'except a very incorrect one, published in London a short time ago' (7).
References:

1. Leicester Journal 6 June, 1794

2. In the copy in the Leicestershire Collection in Leicester Reference Library; the only other copy I have seen, in the Archives Department at Leicester Museum, lacks the second appendix.

3. J Nichols, *History and Antiquities of the County of Leicester, Vol 1*, part ii pp 509-10. The detailed list of his works was supplied by Weston himself.


6. *Leicester Journal* 24 October, 1806. The obituary notice in the *Gentleman's Magazine* (1806, p 1080), however, did include it among a list of his other works.

7. Possibly a reference to Holden's *Annual Directory* of 1814, another of the trade directories which flourished at that time.
Wednesday 31 March 1875 was one of the liveliest and most exciting of all days in Loughborough’s long history, for on that day the townsfolk were going to elect their first school board. This was an event which the people considered vital and so, as the Loughborough Advertiser reported, it caused considerable stir in the town:

‘The streets were literally lined with conveyances of every description, plying in the interests of the various candidates. Round each of the polling stations (1) knots of persons were assembled more or less during the whole of the polling hours (9 am - 4 pm). At 4 o’clock the ballot boxes were closed and removed to Mr Jarratt’s (2) office for counting’ (3).

Before we see how the candidates fared, it might be well at this point to trace the events leading to this colourful day. Forster’s Education Act of 1870 set up school boards in those districts where there was a deficiency of elementary school accommodation (4). Loughborough, however, had to wait for another four and a half years before it had a school board. Thus, though it was the second town in importance in Leicestershire, many smaller places in the county had a school board before Loughborough.

At this time Loughborough was a town of some 11,000 people, (5). It was still essentially a small market town, most of whose inhabitants earned a living by working at home on some form of knitwear. But Cotton’s invention in 1864, whereby he successfully applied steam power to the stocking frame (6) led to the development of factories in the town and so by 1870 Loughborough was preparing to move into its modern role of a busy manufacturing centre.

The reason for the delay in setting up a school board was the determination of the Anglicans to stop one from being established. Both they and the Catholics strongly disliked section fourteen of the Act, which laid down that no religious catechism or religious formulary which was distinctive of any particular denomination should be taught in the board schools (7). Hence, they could not agree to the religious instruction to be given in the new board schools and so strenuously strove to oppose the formation of school boards.

In 1870, Loughborough was fairly well provided with elementary schools since for generations past its leading inhabitants had offered some sort of schooling to the town’s poorer children. Despite this, however, a few children at that time were unable to find a place in any of the existing schools. Hence, unless
the Church of England took some action, a school board would have to be set up sooner or later in Loughborough. It was not surprising, therefore, that in 1870 the Church of England did take action; and the man responsible for the move was E H Warner, a wealthy hosiery manufacturer in the town. Up to this time the Government had given building grants to those voluntary bodies wishing to erect their own schools, but under the terms of the 1870 Act these building grants were to be phased out at the end of the year (8). So, before its expiry, Warner applied to the Education Department for a grant. On 10 July 1871 the Department replied to his request, asking for the proportion of Nonconformists to Anglicans in Loughborough (9). Warner replied on 27 July that, as far as he could judge, two-thirds of the town were Nonconformists. This preponderance of Nonconformists evidently weighed against Warner's request and his application was turned down. But the decision of the Department made no difference to Warner's plans, for he was a very rich man and so had a school built at his own expense in Pinfold Gate in 1872 (10).

It looked, then, as if Warner's generosity might have saved Loughborough from having to provide a school board, but unfortunately for the denominationalists its population was in the early 1870s beginning to increase fairly rapidly after a period of stagnation (11), and so the demand for school places outran supply. Thus it was that, on 5 June 1873, the Department informed the vestry clerk, John Jarratt, that the town had to set up a school board since 270 children had nowhere to go to school (12). In an effort to stave off such a misfortune, the vestry asked the trustees of existing schools to enlarge their premises so as to provide the necessary extra accommodation (13); but the request fell on deaf ears and the town had to accept the compulsory establishment of a school board.

The date fixed for its first election was Wednesday 31 March 1875; and two features were to dominate it. First of all, there was on the part of many Loughborough people an ardent desire to save the town from undue expense in connection with the election. Though the Education Department had insisted on the formation of a school board, it did not necessarily mean that its election had to be contested. If the parties concerned could agree on membership of the board, no poll would be necessary, and the board consisting of seven members, as laid down by the Education Department, would be formed simply by nomination. Such a procedure had been followed in various towns in England and Wales, for example, in Liverpool, Caernarvon (14) and Bradford (15) to the benefit of the ratepayers' pockets. At first, an attempt was made to pursue this policy in Loughborough: representatives of the three leading religious bodies
in the town—Anglicans, Nonconformists and Catholics—met on 7 March at the Rectory and reached an agreement over the membership of the board: there were to be three Anglicans, three Nonconformists and one Catholic. But many Nonconformists in Loughborough strongly objected to this proposed allocation of seats on the ground that it did not represent the true state of the religious parties in the town. They argued that there were far more Nonconformists in Loughborough than Anglicans and therefore they should have a greater share of membership of the board. Hence these Nonconformists repudiated the Rectory agreement and their action meant that there had to be a contested election which would involve a certain amount of expense.

The second feature of the election was the tremendous interest taken in it by the townsfolk. Following the announcement made on Sunday 7 March by means of placards affixed to the entrances of the various places of worship and elsewhere that polling would take place on 31 March, the Nonconformists held three meetings in that week, on Tuesday, Friday and Saturday. The Anglicans held only one, but they turned up in force to the Nonconformist meeting on the Saturday, held in the Corn Exchange. The presence of Anglicans at a mainly Nonconformist meeting led to some lively exchanges and in the end the Rev O Glover, the Rector of Emmanuel Church, was ordered out because he was asking too many awkward questions about 'undenominational education' (16).

Several reasons account for this great interest in the election. First of all, all ratepayers were entitled to vote, including single women and widows, but excluding married women (17). The system of voting, too, attracted people's interest: each voter had as many votes as there were seats on the board. Thus, each Loughborough voter had seven votes and he could use them as he pleased. He could 'plump' all his votes for one candidate or share them among the various candidates.

The second reason for the intense interest aroused by the election was that it concerned religious education. The two main parties in the election—the Anglicans and Nonconformists—were at variance with each other not over the contents of the syllabus or the question of compulsory attendance, but over 'undenominational education'. As we have seen, the Act itself stated that the religious teaching to be given in the new board schools was to be of no distinctive denomination or formulary. One might have thought that this definition left little room for argument; but a bitter dispute arose throughout the country, including Loughborough, as to the role of the teacher in the religious lesson. Both parties agreed that the Bible should be read in school, but the Nonconformists wanted the teacher to refrain from making any comments upon the passage
being read. That is what is meant by undenominational education, its advocates arguing that if teachers commented upon the Bible, they would introduce their own particular bias in the lesson. The Anglicans, however, favoured comment—hence they supported denominational education.

At their meetings, the two parties chose their candidates for the forthcoming election as well as making known their policies. A candidate could be of either sex, married or unmarried and had to be nominated by two ratepayers. Eventually, the Anglicans chose four candidates, as did the Nonconformists and these eight were joined by the Catholic candidate, the Rev A Bowen and the workingman's candidate, J Gee.

Having selected their candidates, the parties began to canvass for votes. For this purpose, they inserted an election manifesto in the local newspaper (18), and the Anglicans made the following points: (1) All parents should have the right to send their children wherever they pleased to receive instruction; (2) There should be scriptural teaching in board schools — that is, teachers should be allowed to make comments upon passages in the Bible; (3) If elected, they would use the existing schools, so as to save the town from undue expense.

In their manifesto, the Nonconformists made these points:

1. They supported undenominational education, because they thought it would be very difficult for teachers in board schools, holding honest and earnest religious views, to give notes and comments on the Bible without giving the children a bias towards their own denominational belief;

2. They had no wish to interfere with denominational education which was entirely voluntarily supported;

3. If elected, they would practise the strictest economy, which could be done only by providing that no teaching peculiar to any denomination should be paid for out of public funds.

As we have seen, there was tremendous election fever in the town on polling day. Then, when the results became known, it was found that, as in many other places in the country, the Catholic candidate headed the poll. There was not a sufficient number of Catholics in Loughborough at that time to run two candidates, and since all Catholics 'plumped' for their one candidate, he was fairly certain of success. The other successful candidates were four Nonconformists — H Godkin, A Paget, J Hunt and G Tucker — and two Anglicans — the Rev L L Cooper and M Barrowcliffe (19).
Thus, the main result of the first school board election in Loughborough was that the Nonconformists gained a majority on it. So, those Nonconformists who had insisted on an election were thoroughly justified; and the cost of the election was £70-6-9d, a modest sum when compared with the election expenses of, say, Sheffield, which came to £732-10-3d (20).

References:
1. There were four polling stations: Church Gate School, the Hickling School, Emmanuel Girls' School and Rectory Place School.
2. Mr Jabez Jarratt, a local accountant, was the returning officer for the election.
3. *Loughborough Advertiser* 1/4/75
4. 33 & 34 Vict. c 75 section 6
5. *Victoria County History, Leicestershire* Vol III p 192
8. *Ibid* p 111
9. P R O Ed 16/192
10. The Warner School still occupies its original building in Pinfold Gate
11. From 11,588 in 1871, it increased to 14,803 by 1881: V C H Vol III p 192
12. P R O Ed 16/192
13. *Ibid*
16. *Loughborough Advertiser* 18/3/75
17. G Sutherland *Policy Making in Elementary Education 1870-95*, 1973 p 83
18. *Loughborough Advertiser* 18/3/75 and 25/3/75
19. Apart from the two clergymen and J Hunt, who was a working man, the other members of the board were well-to-do manufacturers. The most enterprising of all seven, however, was Arthur Paget, whose great inventive skill is well recorded in W A Deakin's recent book *19th Century Loughborough*, p 34
One day in the summer of 1865, I was walking with my father in Belvoir Street, from the direction of Rutland Street, when a lithe, active gentleman, somewhat above average height, soberly attired, earnest of demeanour, and no longer young, came briskly down the thoroughfare.

"That is the Mayor', I was told, and Mr Alfred Burgess passed promptly into his warehouse. If any part of that building remains today, it is hidden behind structures much more imposing. Belvoir Street is in fact greatly changed in appearance since that period, through the improvements, as I suppose we must call them, which have been carried out. The alterations now here, now there, were effected almost without intending it, and one change is still regretted, at least, from our point of view. The building at the angle of Belvoir Street and Granby Street opposite the Grand Hotel is handsome in appearance, but it took the place of the old General News Room and Permanent Library, with its stately portico in Granby Street, its graceful lines and chaste adornment. It was perhaps the only, and certainly the best example of Italian architecture in our midst, and its dismantlement was generally regarded as unfortunate; but necessity knew no law, and the building had to go, because the space occupied by the pillars and the stone steps leading to the News Room was required to widen Granby Street for the accommodation of the ever increasing traffic, through the changes of half a century.

Mr Burgess’s warehouse joined up to the News Room and close by, further up the street on the same side were the offices of Mr W B Graham, a yarn agent, and next the residence of Dr Irwin standing back from the road with a garden in front. Dr Fullyar resided practically next door, with ‘Eye Infirmary’ painted on the gateway of his house. Then in order, recalling the most prominent places were the hosiery warehouse of Messrs E & R Chambers (sons of a former Head Constable of the Borough) and the residences of Dr J Wyatt Crane, one of the prominent physicians of the time and some time Medical Officer of Health. Who occupied the next house I do not recollect at the moment, but Messrs Clark Nettleship & Bailey carried on business then as now, though the members of the old firm have passed away. A Fishmonger’s shop stood opposite Albion Street, then the office of the ‘Free Press’, and the shop at the corner of Bowling Green Street was either then, or soon afterwards, occupied by Mr W A Fielding, a tradesman who was the first to introduce wall advertisements into Leicester. The hosiery warehouse of the late Mr H Wale, was at the opposite corner, and the grocery establishment of Mr S Baines, subsequently ‘Baines & Whitmore’ at the junction of Market Street.
The Belvoir Street area of Leicester: based on J & T Spencer's New Map of Leicester, from a special survey, corrected to 1866.

Over the other side of the street, there was the 'Dog and Gun Inn', called by the irreverent the 'Pup and Pistol', and after the warehouse of Messrs Pool & Lorrimer, the residence of Dr Cooper. At the corner of Pocklingtons Walk, the house of the late Mr Sarson, standing in its own grounds occupying the site of the present Leicestershire Club.
Crossing over, was the house of Dr Sidley, and returning down Belvoir Street, on the other side was the hosiery warehouses of the late Mr J G Crofts, Messrs Rowlett & Russell, the office of the Town Clerk, Mr Stone (head of the firm of Messrs Stone, Paget & Billson). There was another well known grocery store at the corner of King Street, and across the way, the Mechanics Institute, now no more, part of the New Hall or 'Green Room' buildings, later a Dining Hall, and then the Free Library and now an auctioneer's establishment. Below the chapel was the hosiery warehouse of Mr Richard Angrave, pulled down to make way for the existing building, and next were the shoe factory of Mr Wm Stanyon and the wool warehouse of Mr Thomas Viccars. A house at the corner of Stamford Street was the residence of the late Mr G A Löhrl, organist of St Margaret's, and now of Mr George Checkland. The warehouse of Mr J Baines was at the other side of Stamford Street.

Such was the street in which the Mayor of Leicester in 1864-65 had his place of business.

Notes:

The following notes have been taken from William White's 1863 Directory of Leicester:-

Belvoir Street:

| No 1 | Burgess Brothers, woolstaplers (Alfred Burgess, house in Knighton). |
| No 3 | William Crossley Irwin, M D. |
| No 7 | Frank Fullager, surgeon. |
| No 13 | Joseph Wyatt Crane, M.D. |
| No 15 | Clarke, Nettleship and Bailey, wholesale druggists and manufacturing chemists |
| No 25 | Henry Wale, hosiery manufacturer (house 56 New Walk). |

Market Street:

| No 34 | Samuel Baines, grocer. |

Welford Place:

Pool & Lorrimer, hosiers, embroiderers, and shoe manufacturers
Alfred Cooper, surgeon.
John Sarson (grocer, and wine and spirit merchant, 11 Hotel Street)
house Welford Place.

| No 1 | Charles Morton Sidley, surgeon. |
| Thomas Crofts and Sons (John Crofts), hosiery manufacturers. |
| Stone, Paget and Billson, solicitors (Samuel Stone, solicitor and town clerk, etc , house Elmfield House, Stoneygate). |
BAUTHUMLEY THE RANTER
Edwin Welch

The memory of Jacob Bauthumley (1) of Leicester (1613-92) has been preserved in the pages of George Fox’s journal for 1654:- ‘And then came to Swanington in Leistersheere where there was a generall meetinge: and many rancers came and other professors. . . And the next day Jacob Bottomly came from Leister a good rancer but the Lords power stoppt him and came over them all.’(2) This was the culmination of his career. At the age of fourteen his nonconformity had briefly been the concern of the Privy Council. At the age of thirty seven he had published a book which, if not exactly a best seller, had caused a stir locally. At the age of forty one he crossed swords with George Fox. All that remained in his life was a succession of minor offices under Leicester corporation and the publication of an abridgement of John Foxe’s Acts and Monuments.

Jacob Bauthumley the son of William Bauthumley, shoemaker, was baptized at All Saints church in Leicester on 23 May 1613. He was born into a puritan family—Dr Lazarus Seaman was his kinsman and Hugh Dawes, another local nonconformist, was his father’s apprentice (3). He was also born into a puritan parish. The minister of All Saints in 1626, Mr Cave, was a notorious nonconformist. Jacob’s father was excommunicated by 1619 probably for his puritanism. At the visitation in Easter 1620 the church-wardens presented ten nonconformists in the parish. At the two subsequent visitations they made no presentment, but the church-wardens of the neighbouring parishes of St Nicholas and St Mary presented some of the All Saints puritans, including William Bauthumley, and about the same time four other parishioners were accused of establishing a separatist church. Of these Edward Seaman was probably a relation of Lazarus Seaman (and therefore of Jacob Bauthumley) and Thomas Dawes was a relation of William Bauthumley’s apprentice (4).

It is not surprising that on 21 March 1626-7 the church wardens presented their minister for various puritan offences and ‘Edward Seaman, Robert May, Henry Kempe and his wife, widow Henshawe, Humphrey Dawes, Thomas Dawes, Hugh Dawes, Moses Dawes, Jacob Bottomley, Thomas Hitchcocke, Thomas Clarkson and his wife for not kneeling at the receiving of the Comunion on Sonday last.’ Jacob Bauthumley’s name is underlined in the original because (as another document explains) he ‘(as himselfe confessed) was not above 14 years of age’ (5). It was the failure of Bishop William of Lincoln to allow any of them to be proceeded against which was made one of the early charges against the bishop. This particular allegation, however, was soon lost in the mass of accusations brought against the bishop (6) and apparently none of them were ever brought to trial. Difficulties in the ecclesiastical courts at Leicester continued
this immunity until 1633 when Sir John Lambe, the commissary and official of the archdeaconry began a campaign against the local puritans. In that year Robert Barrow of All Saints and his wife were accused of keeping company with excommunicated persons — Henry Kempe and his wife, Thomas Clarkson and William Bauthumley — and of attending a conventicle in the latter’s house. In court Robert Barrow confessed ‘that he was present at the repetition of a sermon in the house of William Bottomley, about Easter last (21 April 1633), which sermon was repeated by Jacob Bottomley son of the said William Bottomley’. Mrs. Barrow at first refused to admit to this offence, but eventually agreed with her husband’s confession. Both were assigned penance in St Martin’s church (7). This was unusual because penance was almost always performed in the penitent’s parish church. It suggests that Sir John Lambe did not trust the minister and churchwardens of All Saints to enforce his orders.

Next the court proceeded against Jacob Bauthumley. He too was assigned a penance in St Martin’s church where the curate and principal surrogate of Sir John Lambe, curate Reginald Burdin, was able to oversee it. On 22 June 1634 at the time of evening service Jacob Bauthumley stood ‘under the Ministers Seate. Mr Burdin . . .bad him goe into the middle Alley (aisle). . .but the said Bottomley in a most contemptuous and insolent manner did expressly refuse to make the acknowledgement, standing upp and with a loude voice sayeing that he would never performe that order’ (8). Later in the year, however, he submitted and when Archbishop Laud’s judges visited the archdeaconry the vicar of All Saints could say that the puritans in his parish ‘are most absolved and conformable’ (9).

William Bauthumley died at the beginning of the next year and was buried in All Saints churchyard. He left goods worth about thirty pounds, but no will, so on the following day Jacob applied to Sir John Lambe’s court for letters of administration. His two sureties for this purpose were his father’s former apprentice, Hugh Dawes, and Francis Coltman (10). Two days later (the intervening day being a Sunday) Jacob applied for and received the freedom of the borough as the eldest son of his father (11).

No further reference to Jacob Bauthumley can be found for five years. This is not surprising under the circumstances. With his father’s death he became responsible for his brothers and sisters, the youngest of whom was only three. At the same time Sir John Lambe had gained absolute power in the archdeaconry at last and suppressed all puritanism firmly (12). Jacob therefore passes out of the records until 5 November 1640 when he married Susanna Parker of All Saints in their parish church. A year later his daughter Rebecca was baptised there and two years after that his son John. The youngest of his brothers, Thomas, ceased to be
a charge to him in February 1641-2 when the corporation granted five pounds to apprentice him in London (13).

On 30 August 1645 his son John was buried at All Saints church and there are no further entries in the register for eight years although he apparently had other children during this period (14). However, this is probably because the parish registers are defective during this unsettled period rather than because Bauthumley had left Leicester. From other sources we learn that in November 1646 he was appointed a trier of suspected wares by the corporation and that the next month he benefited from a corporation charity. In March 1649 he was assessed to the tax for the Irish Wars at sixpence (15). So far his career has been that of a minor nonconformist who apparently had few opportunities to share in the religious ferment brought about by the removal of episcopal control. The sudden appearance of Jacob Bauthumley as a writer of advanced heretical views is therefore surprising.

In February 1649-50, when the Leicester justices were searching for a book denounced as heretical by Parliament, they found several copies of a book by Jacob Bauthumley ‘which Booke upon perusall in our apprehensions wee finde to be of a very dangerous consequence and lets open a very wide dore to Atheisme and profanenes’. The Presbyterian magistrates were so alarmed that they despatched a copy by special messenger to one of their members of Parliament that he might get the opinion of the council of state on it (16). Since no further action is recorded in the corporation records it is probable that the council of state was not as alarmed at another pamphlet full of unusual theological opinions as the Leicester magistrates were.

Bauthumley had probably published his pamphlet about four months previously in London (17), but copies may have taken some time to reach Leicester if Bauthumley was not living there (18). Its full title is: The Light and Dark sides of God Or a plain and brief Discourse of the light side (God, Heaven and Earth) The dark side (Devill, Sin and Hell) As also of the Resurrection and Scripture. All which are set forth in their Severall Natures and Beings according to the spirituality of the Scripture. Written by Jacob Bauthumley. . .London. Printed for William Learner, at the Black-more in Bishopsgate-streete. It contains 92 pages: eight of an epistle to the reader and 84 of text. The epistle gives Bauthumley’s reasons for not dedicating his work to any man, ‘because I desire not any mans approbation of it, as knowing I am not subject to mans judgement: neither would I have any man subject himself to mine’ (p ii). He has written because of the burden laid on his spirit and because ‘I knowe by experience, that there are some with whom my spirit sweetly closed . . . and for their sakes have I held this Glasse before them’(p v). This is all comparatively harmless, but it must have irritated the Presbyterian magistrates of Leicester to find their denomination lumped with those of ‘the
inferior sort' along with 'Papists and Episcopalians' (p iii). The epistle ends with an equally unusual dismissal (p viii):- 'And so I leave the Discourse, and thee together; and if you happily agree, it is all the fruIte of my labour that I expect to Reape; If not, I shall willingly wait an opportunity, to make you both Friends, As I am to every man. J.B.'

The work itself is quite well written by seventeenth century standards. It is clearly divided into eight sections - God, Heaven, the Angels, the Devil, Sin, Hell, the Resurrection, and the Scripture. Bauthumley deliberately omitted references to the Scriptures believing that it was the spirit rather than the letter which mattered and this helps to simplify his arguments. As might be expected from a known puritan he attacks all set and formal worship. It is also typical that he refers to 'those that have been under spiritual desertions as they are called, and have cryed out as if their bones had been broken, and would have chosen death rather than life' (p 48). But his arguments in support of these positions and his other doctrine were not acceptable to the Presbyterian magistrates and closely resemble the Quaker doctrine of inner light.

God was within everybody and everything although he is unknowable. The resurrection was simply the separation of the soul from the body - 'though the shadow dies, yet the soule or substance which is God lives to all eternity' (p 9). This led him to both Universalism and Unitarianism. Since the body perished and the soul was God eternal punishment was impossible and all men must be saved. About the Trinity he wrote:- 'I wonder how that Divinity came into the world, and which is still maintained and used by those that call themselves Divines; who do still hould and teach others, that there are three persons in the Godhead, and yet but one God. Surely it is a mystery to mee; But I rather think it is a mystery of Iniquity, for I suppose a person cannot be without an essence, so that it plainly appeares there must be three essences in God, and yet these three must be but one; But I suppose the most of them have received so much new Light that they are ashamed of such a Tenent, there being nothing in Scripture or reason to countenance such a grosse and carnall conceit of God' (p 10). Angels were 'every glorious manifestation of the power and wisdom of God', while devils were sins - a lack of grace and a mere negation of good. Bauthumley defines closely the nature of sin:- 'the sin lies not in these outward acts, for a man may do the self-same acts and yet not sin: that is that a man drinks to excess, there is the sin' (p 37). He qualifies this with the caution that he does not wish his doctrine to encourage 'any unseemly act or evill'. He maintains that the Bible is not all scripture and should not be judged by the letter but by the spirit. The book ends with a plea:- 'I would have men settle it upon a sure foundation, which is God and that Divine Law within us, which is pure and Divine Scripture' (p 84).
It is an unusual performance for a provincial shoemaker whose education probably ended at thirteen or fourteen when he became an apprentice. Before this time we hear of him doing nothing more than repeating a sermon, and for the next twenty-five years he apparently published nothing more. If he had not encountered George Fox at Swannington in 1654 we would not even have known that he went about preaching. His statement in the epistle to his readers was probably correct. He had a need to declare his opinion, just as the Quakers did, and having done so he ceased to write. Unfortunately his book leaves some questions unanswered. Were his doctrines personal, or had he a group of followers from the former separatist church? Was he more closely acquainted with George Fox (another Leicestershire man) than the latter's *Journal* implies? It is doubtful whether they will ever be answered.

In March 1653 a son William and in February 1654 a daughter Mary were born, and in October 1656 he buried two daughters, Hannah and Sarah (19). The All Saints' registers, however, are not complete because in the following year he still had three small children. In September 1657 he petitioned the mayor and aldermen for the post of keeper of the Bridewell or House of Correction. His qualifications were:- 'not only borne and bredd in this Corporation but being also a Freeman of the same and att present haveinge noe employment for a livelyhood haveinge a Wife and three small Children . . .' (20). He was not successful on this occasion, but the corporation was not unsympathetic. Hugh Dawes was already a sergeant at mace and in September 1658 Bauthumley petitioned again: ‘Your petitioner having lately had some communicacion with Mr William Major, Bayliffe of this Burrough, and thereby understandinge that there is att present a very great want of a Sergeant to execute processe and to bee an Attourney in your Court of Record, there havinge beene formerly four sergeants and beinge now but three and one of those beinge att present very sicke . . .' (21). He was appointed by the mayor and aldermen on September 14th. For the next eight years he was a faithful servant of the corporation, making proclamations and delivering letters, and not getting into trouble with his nonconformity.

Then on 8 February 1666-7 he transferred to what must have been for him the more congenial post of keeper of the town library. The library had been greatly expanded when it was moved from the chancel of St Martin’s Church to the Guildhall in 1632 (22). Bauthumley was appointed at ‘the usall stipend’ of twenty shillings a quarter. The appointment includes some regulations:—‘(He) shall keepe the liberary doors open from the Feast day of the Anunciacion of the blessed virgin Mary untill the Feast day of St Michaell the Archangell from Eight of the Clock in the forenoone untill Eleaven of the Clock in the forenoone
of the same day, and from one of the Clock in the afternoone untill foure of the Clock in the afternoone of the same day and soe to continue that halfe yeare; And from Michaellmas untill Ladiday from nine of the Clock in the forenoone untill Eleaven of the Clock, and from one in the afternoone untill three of the Clock and soe to continue dayly and every day except saboth day . . . (He) shall not at any time or times at the request or desire of any person or persons nor by any otherwise lend or take out or cauze to be lent or taken out any booke or bookes . . . ‘(23). Bauthumley remained in this post for nine years and made good use of his time by compiling an abstract of part of Foxe’s *Book of Martyrs*. This was published in 1676 as: ‘A brief Historical Relation of the most Material Passages and Persecutions of the Church of Christ from the Death of our Saviour to the Time of William the Conqueror Collected out of the Acts and Monuments of the Church, Written by Mr Fox . . . Collected by Jacob Bauthumley. . .’ He dedicated it to the mayor and aldermen of Leicester for their ‘present care in maintaining a publick library . . . into which all Persons have liberty to resort’.

While keeper of the library Bauthumley also persuaded his kinsman Lazarus Seaman, the ejected master of Peterhouse, to give six books to the library and received a gratuity of ten pounds for doing so (24). Unfortunately the six volumes cannot now be identified and there is no copy of Bauthumley’s own book in the Town Library. Even the copy of the *Book of Martyrs* which he probably used has since been badly mutilated. The salary of four pounds a year was not sufficient for the keeper. In 1672 Bauthumley’s petition for an increase was rejected and in 1675 it was reduced to three pounds a year (25). Jacob Bauthumley had transferred to the better paid post of master of the house of correction before his second book appeared. He held this office for nine years until he retired at the age of seventy two (26). He died in 1692 and was buried in the churchyard of the parish of All Saints where he had lived for most of his life.

In his later years at least he lived in a house on the south side of All Saints church (27). After the Restoration he appears to have attended the church with some regularity. He was presented once (in 1667) for not receiving the communion but his name does not appear in the lists of those attending local conventicles (28). Some tolerance was shown to dissenters in Leicester after 1662 and Jacob Bauthumley was probably handled gently, but he can no longer have openly expressed the views which he held when he met George Fox in 1654.
References:

1. In local records the name is usually spelt ‘Bottomley’ or ‘Bothomley’, but ‘Bauthumley’ is the spelling used on his two printed works and is therefore probably the version he favoured.


3. Leicester Museum Archives, 14D57/104 (transcript of All Saints register) and Hall Papers 1670-75, 127. H Hartopp, Register of the Freemen of Leicester 1196-1770, 1927, p 118.


7. P R O, SP 16, 534, 64.


10. L M A 14 D57/104 Leics Record Office, admon bonds, 1635.

11. H Hartopp, op cit, p 121.


14. L M A 14 D 57/104. Two daughters for whom there is no baptismal entry were buried at All Saints in 1656.


17. Thomason’s copy in the British Museum has ‘Novemb. 20’ written on the title page.

18. The magistrates’ letter refers to ‘one Jacob Bathomley some tymes a shoemaker in our Borough’, but this may only be an echo of the usual practice of indictments where all the accused were described as ‘late of..............’


28. L M A, 1 D 41/14/IV, 135.
The church clock struck five in the morning. Though still dark it was time to get up, for the great day had arrived. The old hanging lamp was lit and the wick carefully adjusted, together with the tallow candle in the storm lantern. A hurried breakfast of bread and margarine, for there were many chores to be done. With the old leather bellows a flame was kindled and soon the fire was burning with the help of the sticks dried overnight in the oven. The big cast iron kettle hung on a hook over the fire.

Some ten months earlier father had come home with a little squealing pig in a sack. Now he had grown to be an eighteen score pound pig which would feed the family for many days to come. For ten long months we had fed him twice a day. Gathered sacks of pig potatoes, acorns and swill. In an endeavour to satisfy his appetite we had gleaned no less than four sacks of corn and given him the wheat which should have gone to the making of ‘frummetry’ for the family, that lovely porridge made from the wheat we gleaned. The previous evening the boys had been ‘sticking’ so as to be free to watch and help, if required, the day’s proceedings. I should explain ‘sticking’ was the gathering of dead wood from hedgerows and trees and was a necessity for the kindling of fires. The girls had done extra seaming and chevroning of stockings. One penny was earned for a score of stockings (this helped the family budget). These were taken each day to the ‘Fish and Quart’ in Churchgate where they were collected by the various factories.

However, five-o-clock it was and much to be done. Fires to light in the kitchen, water to be fetched from the spring. Some twenty bucketsful take a lot of carrying though we had a yoke on our shoulders.

Every sound on the road was familiar to us. Each footstep was associated with certain people, or the hoofs of horses and cartwheels told us who was passing and their trade or business. The crunch of a single wheel on the rough road could only mean one thing—the arrival of the ‘pigsticker’. The wheel was soon detached from his bench. His spotless white apron was put on and the tools and knives of his trade laid out in an orderly manner. Instructions were issued and a small procession formed. At the head, the pigsticker with a strong rope, following, two hefty neighbours and in the rear was mother supervising everything. Into the pigsty he went and roped the pig, and after much pulling and tugging was led down to the bench. A deft move by the pigsticker and the pig was hoisted on to the bench, the knife severed the pig’s throat and soon the squeals died down.
Now the hot water was required. Scraping the hairs off the skin, the cutting up of the carcass, and the likes. The sides of bacon were laid on the thrawl ready for salting. Hams hung on hooks in the ceiling, but above all the cutting up of the meat according to the neighbours' orders. Brawn, pigs puddings, chitterlings, etc, all was used except the squeal. We children then had to distribute the meat, and hoped to get a little tip. The boys were rewarded with the bladder. After much kneading it was blown up and provided the school football. The only other ball we ever had was made of sacking and tied up with string.

After all the day's work came the bath. The dolly-tub was brought in front of the fire, more water fetched from the spring, and the bathing commenced. The bigger children first down to the smallest. This saved fetching more water as the level in the tub got lower. When all had bathed we gathered round the fire to enjoy real home-made faggots. Real home-made faggots—the memory of a meal like this still lingers. The smell of the fresh herb flavouring, the fresh meat and the satisfaction of a real meal and warmth soon sent us to bed to sleep and dream. So our day closed with contentment and happy thoughts of the morrow when hot toast and dripping would fortify us at breakfast, and an assured dinner for many days to come.
The initiative for Chartism in Leicestershire was taken in Loughborough in August 1838. Late in that month a meeting of Loughborough Radicals was held at which it was decided to form 'The Loughborough District Branch of the National Union, centred on Birmingham'. In the chair at this meeting was John Skevington and speeches were made by the well known local radicals Thomas Smart, George Turner and J Culley. The aims of the association were simply the 'five radical principles'.

This quickly caught the imagination of the 'lower orders' and by November a Chartist meeting in Loughborough could attract crowds estimated at being between three and seven thousand. Newspapers still referred to it as the 'Loughborough Radical Association'; for they sang the Corn Law hymn and waved an assortment of banners proclaiming different aims. On November 19th, however, the adoption of the national Charter was officially made, following a motion put before another meeting by Thomas Smart.

The local press, especially the _Leicester Journal and Midland Counties General Advertiser_ with its Tory bias, was intent on attacking the Chartists in any way possible. For instance reports about the Chartists linked them with the hated Roman Catholics.

The Chartist activity did, however, cause considerable alarm among the 'respectable inhabitants' of Loughborough. The Chartists were arming in February 1839, and one magistrate reported that 'Pikes are being fabricated in Shepshed and Loughborough. In this latter place pikes were seen this morning in Chartist houses. Two blacksmiths are employed, I have their names . . .' As a result the magistrates made a request for some Metropolitan police and special constables. Again in March the 'Chartists . . . use the most violent and threatening language against the peace, and . . . are collecting FIREarms and other deadly weapons'. Forty special constables were appointed for six months and one of the Metropolitan police reported to his Superintendent: 'The Chartists who are well armed with pikes, many of them with muskets and swords, have a club into which every member pays 1d per week, and when the subscription is sufficient they send to Birmingham for firearms, and then they draw who shall first be supplied with them. Being over in the village the other day, I bought a pike, and thinking you and the Commissioners would like to see I have taken the liberty of sending one which cost 2/3d. There are some which cost only 1/9d, some much less. They are fixed on a shaft about six feet long, which is made of young ash trees.'
In the face of this the young constables were supplied with arms, the request being for 'sufficient arms to effectively arm one hundred men — One Hundred Muskets and Bayonets, One Hundred Brace of Pistols and Fifty Cutlasses'. A request was also made for a troop of the Leicestershire Regiment to keep order for the day on May 23rd.

Although the magistrates were scared and well equipped, there were no actual riots, as there were in Birmingham, for instance. But tension was mounting and in late July they and the 'respectable inhabitants' applied to the Home Secretary to send troops. The grounds for their fear of 'the turbulent spirit of the lower orders' were: 'The peculiar situation of the town, the focus and rendezvous of the disaffected from the large villages in the neighbourhood, altogether furnishing a population of about thirty thousand, chiefly employed in the manufacture of stockings, a class of workmen now suffering considerably from depression of wages, and at all times extremely open to revolutionary principles. There are also within ten miles of the town several hundred colliers employed constantly, and a large body of railway labourers is now at work on the Midland Railway — both these are classes of men whose aid the rioters rely on. . .'

At the same time they arrested the two Chartist leaders, George Turner and Charles Jarratt, both frame-work knitters, on a charge of using seditious language at a public meeting. The main evidence for the prosecution was that of James Harris, a police officer: 'Charles Jarratt . . . spoke for more than half an hour. He asked whether they would cease work agreeably to the orders of the Convention. Yes was the general cry. Asked 'Are you all ready when called upon? . . . Yes Yes . . . Have you any arms, if not pawn yourself and your clothes and buy them . . . applause . . . We will, We will . . . We are ready now . . . We will have what we want . . . We will never cease till we get it. 'I do not mean to be content with a sheep's head, I will have leg of mutton, and a ham, and a pig too. I have worked hard for twenty years and I should be better off by ceasing to work.' Some persons in the crowd cried: 'Let us begin now!'; some rebuked them saying, 'Not yet'. The evidence was not, however, thought sufficient for a prosecution, 'owing to the refusal of witnesses to come forward through intimidation and fear'.

There was dissatisfaction with the steps taken by the Home Secretary to protect the town: 'It is true that you placed arms in the hands of about forty pensioners, mostly aged and infirm men, as well as in the hands of about fifty Special Constables, persons wholly unaccustomed to the use of arms and discipline.' The troops that were asked for arrived and the large sum of one thousand pounds was spent in converting a workhouse into a barracks for them.
Chartist activity continued in Loughborough and the surrounding villages. A haystack belonging to Mr Poynder was set on fire after Mrs Poynder had refused to contribute to Chartist funds. In August, according to the evidence of the same police officer, James Harris, one Isaac Simpkin of Shepshed, a framework knitter, had been found at work on a Sunday by Robert Kirkby of Loughborough, who had told him to stop work and join the Chartists. Simpkin told Harris that, on his refusing: 'Immediately the door was forced open, and Kirkby entered and struck him a violent blow in the mouth which cut his gums severely and loosened several of his teeth. . . he also said that because he would not join the Chartists he had had his windows broken and was obliged every night to place boxes at his bedroom windows to prevent his being injured by stones being thrown in. He was in continual fear and alarm.'

With the onset of winter, however, it appears that Chartist activity was on the decline: 'The complete extinction of this body at Loughborough, where for some time past they have ceased to hold meetings, has induced the magistrates to release Garratt and Turner from their sureties . . . The body has dwindled into nothingness and there is no doubt that before long the Chartists will be quite extinct.' Certainly there were no more mass meetings in the Market Place, but the hardliners kept meeting 'in secret'. In November James Harris reported that 'They do assemble in small bodies of about ten or a dozen, holding private meetings at each other's houses, which they denominate Class Meetings'. There were eight regular class meetings in Loughborough, which seems to indicate about eighty or ninety devoted Chartists, ten at Shepshed and six at Hathern.

By late February 1840 the winter was over and the large public meetings recommended. On the 17th James Harris attended one of the meetings, which were generally held in a large room in Baxter Gate, which they denominated the Chartist Room. Harris thought the language more violent and inflammatory than he had heard before. One Baker, a nailer from Hathern, was in the chair and said he was ready to die for the cause. Another speaker was John Skevington. He spoke for about half an hour and was well cheered by the meeting, several persons exclaiming 'Let's go at it now.'

The magistrates once more became alarmed and complained that 'unless effectual measures be taken without delay to punish language seditious as that above, and such meetings are either wholly suppressed or duly restrained, we cannot answer for the continuance of the peace in Loughborough'. The 'respectable inhabitants' later petitioned the government to station troops in Loughborough permanently, but, with an eye to their purses, asked also for a grant of thirty five pounds for the maintenance of the barracks.
1841, on the other hand, was a peaceful year; but 1842 was not. Meetings were held on all the Sundays in June and early July at Hathern, Cotes and Mountsorrel. Numbers attending varied from two to seven thousand. Throughout June the Chartists held nightly meetings in the Market Place at Loughborough. At one meeting there in August ‘the rumours of a strike in Yorkshire and Lancashire produced great excitement, which kept the crowds in the streets until after midnight’. Following this meeting, special constables were again sworn in and a few days later a meeting there, at which about one thousand five hundred were present, was addressed by John Skevington. He was later arrested and bound over for fifty pounds for six months. The Chartists ‘Having gone all over the town to call people out on strike . . . decided to go to Shepshed and Hathern for the same purpose’ A Police Sergeant gave evidence that at one point, they began to brandish their sticks over their heads, in the air’. This seems to have been an insignificant affair when it is remembered that in 1839 the Chartists possessed firearms.

During the mid 1840s the Chartist public meetings and demonstrations died out. Once again, however, it seems that the Chartist organisation still remained intact, and many local working men remained faithful to their belief in Chartism. Their activities were largely unknown, but the strength of the movement in 1848 is hardly explicable in terms of an organisation that had been dead for five years.

The stimulus to the 1848 revival was the news of revolutions in Europe. From April 3rd daily meetings once more took place in Loughborough market place. Alarm at the first of these led to a troop of dragoons being sent to be stationed in the town. On Sunday the 9th a Chartist camp meeting was held. The magistrates were in attendance and the County Police and five hundred special constables; and two troops of Yeomanry were ready at hand in Mountsorrel. About six thousand people attended the meeting. John Skevington took the chair and made a moderate speech, as ‘He wished to show the middle classes that their object was not to injure them, but to better themselves’.

Women also had a part in Loughborough Chartism; ‘Some women Chartists collected their half-pence and sent out a Bell Man to announce a women’s Charter meeting. The novelty of this caused many people to assemble, whom Skevington addressed’.

Meetings continued throughout April. On the 11th, shops and banks were closed for three hours for fear of the Chartists. In May there was talk of enlisting a National Guard from among the Chartists in Loughborough. With the failure of the Monster Petition on April 10th, however, the main impetus of
Chartism was gone and it gradually died out in Leicestershire, as it did in the rest of the country. Meanwhile the local press, true to form, reported with great glee that John Skevington had been found dead drunk in a gutter in High Street, lying face down.
In the second volume of this study of Leicester the author tackles the most difficult task of all, a history of our own times. In little more than a hundred years the hard working hosiery, market and county town has been transformed by circumstances and the efforts of its citizens and their employees into a modern and increasingly cosmopolitan city.

The insanitary town of the 1860s where poor public hygiene was a menace to the lives of all its citizens has slowly been transformed into a clean and pleasant place in which to live. In the 1960s and 1970s the needs of the motor car, the demand for new offices and factories have all helped to speed the process in which the early rows of red brick houses in the inner city area are rapidly being replaced by new houses and buildings in the modern idiom. The family firm whose enterprise brought new industries into the city has now almost vanished, but the wide variety of light industries and substantial commercial and distributive activities have developed and maintained the prosperity of the city. The need to provide enough space for the motor car has completely transformed the street pattern of the mediaeval heart of the city and the popular shopping centre of the market place now attracts a cosmopolitan crowd which would have amazed the citizens of the 1860s.

Despite the changing face and the changing population of the city the author shows how many of its old features and its old traditions still remain. Today as in the past many dissenting views help the citizens to find a middle way so that the city is still a peaceful place offering a pleasant home and a modest competence to the average hard working citizen.

This two volume study of Leicester will long provide a wide ranging and sympathetic study of the town and its people for the student and the general reader.
The pictures are well reproduced and much can be gained by the reader from his own comparison of the pairs of views. The author's captions help by identifying most of the buildings. Beyond this, as a guide through the streets of Leicester and its history, his contribution is erratic and not free from carelessness. For example right and left are reversed on page 62 and page 80 and on page 8 we are told that 'Historians attribute Leicester's rise to eminence as the leading hosiery town to the ending of the Wars of the Roses. . .'.

The author does not do justice to the ingenuity of the photographers, John Plant and Neville Chadwick, in matching the old views. In some cases the success is so obvious as to need no comment. In others the changes are such that an entirely different angle had to be adopted to give an impression of the area, and these difficulties are noted. Where the reader receives no guidance, however, is where the camera point has been carefully matched, but the scene is no longer immediately recognisable.

Those who need little guiding through the streets illustrated will find the views very useful; and should they be discouraged by the price for a card bound book, it is worth noting that it contains a hundred pictures.

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**OAKHAM IN RUTLAND**
Compiled by A R Traylen Rutland Local History Society 1975 50p

This also is a booklet of early illustrations, nearly sixty in all, mostly photographs going back to the 1860s. They are arranged in the form of a walk around the town, followed by a section showing shop fronts that have disappeared. The quality of reproduction varies, but the notes to the pictures concisely identify the buildings and, where necessary, the exact site by referring to the present buildings on it. The compiler has drawn on the memories of local people for his information and has also included some of their recollections about the town, which helps to bring this illustrated walk to life.

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**LEICESTER'S ARCHITECTURAL HERITAGE**
Leicester City Council, 1975 85p

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**THE LOCAL TRADITION**
Leicestershire County Council, 1975 30p

These two publications mark 1975 as European Architectural Heritage Year. The City Planning Department's book contains a useful series of well over a hundred illustrations of many of the city's more notable old buildings, most of them
sixteenth century, when, as one of the earliest English public libraries, the foundations were laid for its importance in the town’s intellectual life in the following century, through to the nineteenth, when it contained nothing ‘which one hundredth part of the population would care to peruse’. The author’s biographical notes on ‘The Rev Mr John Angell’ as librarian in the seventeenth century show that he was unaware of the article by Joan Simon on ‘The Two John Angels’ in the Transactions of the Leicestershire Archaeological and Historical Society, Vol XXXI. He emphasises 1650 as ‘the turning point in the fortunes of the Town Library, as with the departure of the Rev Mr Angell from Leicester the library fell into a steady decline’. Her clarification, however, of the confusion between the two men of the same name robs this date of the significance he ascribes to it; for it was the other John Angel, the Town Lecturer, who left then.

HISTORY IN DESFORD
Elizabeth M Dickson 1974 90p

Desford people who enjoyed these articles as they appeared in the Church Magazine in the 1960s will be delighted that they have been reprinted in this attractive booklet with the addition of sketches by Charles Dickson. The Churches have played a vital role in Desford History and any profits from the sale of this booklet, obtainable from local newsagents, are being donated to their funds.

These essays are concerned with the visual pattern of Desford through the ages and with the village life of its people—for even in the nineteenth century Desford was still very much a self-contained community. Written in a plain or even conversational style, these essays contain much detail based on research into original sources. This is the most complete account of Desford yet published, and perhaps it could be reprinted at some time in the future with notes on the author’s sources and their location as a guide to future students of history in Desford.

LEICESTER OLD AND NEW
William Kidd EP Publishing Ltd 1975 £2.15

During the last ten years the publication of books of early photographs has made readily available to the local historian much useful source material. This book is one of a series which exploits the face to face comparison of an old and a new picture of the same scene. Those who are interested only in early photographs will find that half of the Victorian ones reproduced here are already in print; this book’s main contribution is in its early twentieth century ones and the excellent series taken for the book in 1974.
ascribed to their architects. This should well serve one of the aims of the Year, to encourage the protection of buildings of architectural and historical interest. It does not, on the other hand, add up to an appreciation of the overall character of the city. This must result from the emphasis on non-domestic buildings. Of course most housing falls outside the scope of the book, but what brief treatment it does receive betrays a certain callousness. After having our dream of living in a thatched, timber-framed cottage dispelled—'they were generally damp, cold, cramped and uncomfortable'—we are told that a small mid-nineteenth century house in Knighton is a 'delightful village house'. Yet how much does the function, scale and appearance of such a dwelling differ from the hundreds of red brick 'bye-law' houses that are dismissed as an unfortunate nineteenth century phenomenon? The latter may be no candidates for preservation for any architectural merits, but it is surely they, rather than the individual buildings noted here, that have, at least until recently, determined the character of the city for most people. In a city dedicated to replacing much of this housing, it is still relevant to consider how new housing can be devised to preserve the character of the city within the context of the old.

It is this aim of the Year, the conservation of the character of old towns and villages, that the Environmental Services Section of the County Planning Department have concentrated on. Rather than promote the cases for individual buildings — there is no mention of architects — their booklet identifies the different building materials and traditions throughout the county. The conservation legislation outlined and two village trails are given to illustrate the variety that can be seen within a small area. This approach helps establish a background against which individual buildings can be judged, not only the old buildings as a candidate for protection, but also the new, to see how it fits in with the existing character of the town or village.

This comparison emphasises how the task of conservation differs between city and country. There is general agreement about the preservation of the character of village housing. In the city anxiety to replace older housing is not always matched by certainty as to how this is to be achieved. Yet the city contains many buildings that are more 'important' but which are nevertheless at risk in the face of commercial and traffic pressures.

J G

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