Ceramic sugar beet sign formerly on Sharpe's Warehouse, Sleaford

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The deadline for contributions to the next Bulletin and the Winter issue of Lincolnshire Present is Saturday 31 October 1994 (brought forward because of Christmas break). Material should be sent to the Joint Editors at Jews' Court, Lincoln LN2 1LS (0522 521337) help the Editors greatly if articles are sent typed, double spaced and with a good margin. A the number of words is of great value. More detailed 'notes for contributors' are available Jews' Court (please enclose s.a.e.).

Cover: Folkingham: rare postcard of 1905. View from church tower showing prison buildings still standing (see p24).
EDITORIAL

This number marks the start of the fifth season of Lincolnshire Past & Present. There are major features on the uses of Tithe maps and on Horncastle Baptists. On a rare excursion into folk studies there is a brief account of the archive assembled at Pilgrim College, Boston, some years ago but currently deposited at Nottingham University. Notes and Queries seem to be flourishing, although there are rarely as many responses as there are questions. The Book Notes have returned in this issue and it is hoped to bring back the Lincolnshire Source material listings in the next number.

Contributions arrive regularly, and we are grateful to all those who send them in. Very occasionally we have received pieces which have no clear Lincolnshire connection, and unfortunately these have to be turned down. Of those we would like to publish we still receive a number without illustrations, which is disappointing. Obviously some topics are not easy to illustrate, but it should be possible, for example, to find a picture for an article about a town or village. Finding something suitable is likely to be easier for the writer to locate than the editors. And the County Council Illustrations Index is there to be used.

Attempts to focus on anniversaries within the county have not aroused much interest, and few contributions relating to twentieth century events, such as the 1953 floods and the World Wars, have been offered. Archaeological items appear less than might have been expected, although there will be more summaries of county work in the next copy of the Society’s Journal.

The death has occurred of one of our regular contributors, C.L. Anderson, who will be much missed (Obituary p.XX). It is particularly disappointing for the magazine that we were unsuccessful in finding out for him the truth about Lincolnshire’s ‘first traffic accident’, photographs of which he obtained for our Spring number (No. 15) this year.

Hilary Healey, Joint Editor

SOCIETY FOR LINCOLNSHIRE HISTORY AND ARCHEOLOGY

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All communications should be addressed to the Office at Jews' Court (address and telephone number on back cover)

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If you are writing with queries that do not seem to be covered by the three existing committees please address your enquiry direct to the Chairman.
Tithe Awards exist for a small minority of Lincolnshire parishes because parliamentary enclosure of many parishes resulted in the award of land, or of corn rents, in lieu of future tithes. The Tithe Commissioners' Act of 1836 dealt with those parishes in which tithes still existed.

The agreements resulting in the commutation of tithes into an annual money rent were reached locally and confirmed by the Tithe Commissioners between 1836 and c.1848. These agreements constitute the Tithe Awards. Six valuable areas of information can normally be obtained from each Tithe Award.

1. A detailed map of the parish (occasionally a map of only the titheable areas of the parish).

2. The names of every field in the parish. These can be most revealing - Chapel Field, Moor Bottoms, West Furze, Brick-kiln Close, Coneygarth, Low Park, Moor New Piece, Cottagers' Moor, etc.

3. The names of landowners and the acreage they possess: the location of their land can be mapped.

4. The names of occupiers and their acreage: the locations of their holdings can be mapped.

5. The Land Use in the parish at the date of survey - arable, meadow, pasture, woodland. This can be mapped. Field names may indicate previous/earlier land use. Ings and Walk on the Tithe Map may well have become arable: Line Hills may no longer be sown with flax: Sainfoin close may have become meadow.

6. The details of the Tithe Rent payable annually. (The fact that these Awards record rents in lieu of tithes may be their least importance for the local historian).

The Tithe Award maps may show the boundaries of deserted medieval villages (DMVs) which have been absorbed into the parish. For example, Caistor tithe map shows boundaries of three medieval villages - Hundon, Fonaby and Audleby. Bigby tithe map likewise gives boundaries of two Kettleby and Kettleby Thorpe. From the Thornton Curtis map one may work out the likely bounds of Burnham DMV and from that of Immingham the probable boundary of Roxton DMV. Tithe maps can show (as does that of Liazwood [near Market Rasen]) a different pattern of roads from that on the first edition and subsequent editions of Ordnance Survey maps. A close examination of the following maps will make clear the great value of these maps.

The most valuable short books on Tithe are these two:
<table>
<thead>
<tr>
<th>LANDOWNERS</th>
<th>OCCUPIERS</th>
<th>Number</th>
<th>Area</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>Yorkeborough, the Right Honorable the Earl of... (continued)</td>
<td>Skipworth, John Henry (continued)</td>
<td>12</td>
<td>Middle Wold</td>
<td>Brought forward</td>
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<td>13</td>
<td>Far Middle Wold</td>
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<td>14</td>
<td>Part of Far Middle Wold</td>
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<td>Part of Near North Wold</td>
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<td>16</td>
<td>Ditto</td>
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<td>17</td>
<td>House and Garden</td>
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<td>18</td>
<td>Part of Near Middle Wold</td>
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<td>19</td>
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<td>21</td>
<td>[Farm House, Buildings, Garden, Foldyard, and Stock Yard]</td>
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<td>22</td>
<td>Park</td>
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<td>House Close</td>
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<td>Well Walk Spring</td>
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<td>Green Wood Close</td>
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<td>27</td>
<td>Wood Stearn</td>
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<td>28</td>
<td>Ditto</td>
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<td>Toyne, William</td>
<td>30</td>
<td>House</td>
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<td>31</td>
<td>Garden</td>
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<td>Tindale, Thomas</td>
<td>72</td>
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<td>&quot;</td>
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<td>Young, John Joseph</td>
<td>63</td>
<td>South Cliffs</td>
<td>Grass</td>
<td></td>
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<tr>
<td></td>
<td>64</td>
<td>House, Buildings, and Garden</td>
<td>Grass</td>
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<tr>
<td></td>
<td>65</td>
<td>Foldyard</td>
<td>Grass</td>
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</tbody>
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A PAGE FROM A TITHE AWARD (They are not normally printed)
The source material for local historians is obvious
THE PILGRIM COLLEGE ARCHIVE

Patrick O'Shaughnessy

Between 1961 and 1992 an archive of folksongs, folk-plays, folklore and dialect, all relating to Lincolnshire, was assembled at Pilgrim College, Boston. The College is an adult education centre, an outpost of Nottingham University.

The first acquisitions were copies of songs collected by the Australian composer and pianist Percy Grainger in Lincolnshire in 1905/6 and published by him in the Journal of the Folk Song Society and in various vocal and instrumental arrangements. From Cecil Sharp House, headquarters of the Society, came photocopies of notations of songs made by Grainger and others from those taking part in the competition for traditional singers that was part of the North Lincolnshire Music Festival at Brigg in 1905. The BBC Record Library supplied a dubbing on tape from seven gramophone discs made by the Lincolnshire folksinger Joseph Taylor, records issued by the Gramophone Company (HMV) in 1908 at Grainger's instigation. Then followed a gift from the Grainger estate: the hectographed collection of two hundred and forty songs harvested by Grainger in Lincolnshire are elsewhere (the hectograph was a primitive duplicating machine).

The most valuable acquisition was a set of tapes produced for Pilgrim College by the Library of Congress, Washington, and consisting of dubbings from all the phonograph cylinders (coated with soft wax) on which Grainger recorded folksingers in Lincolnshire in 1906 and 1908. The majority of the songs thus collected appeared in the hectographs. Grainger took the cylinders to the USA when he settled there.

In the archive were tape recordings made by later collectors, notably of the traditional singers assembled at her home near Gainsborough on New Year's Day, 1957, by the late Mrs. E.H. Rudkin and recorded there by Stanley Ellis of the School of English, Leeds University. Other, shorter tapes were of songs gathered more recently by Ruaridh Greig, Mike Herrings, Bob Thomson, Brian Dawson, John Pape and the writer of this article. These songs included those associated with the Haxey Hood Game. There were also photocopies of Folksongs notated from Lincolnshire singers early this century by Cecil Sharp and Reginald Gatty. Folk Music in Lincolnshire was the title of a 1980 dissertation by Robert Pacey, who collected songs in the county in the nineteen-seventies. There is a copy in the archives.

Amongst printed matter in the archive were copies or photocopies of every Lincolnshire song known to have been published. And there was a specimen of almost every gramophone record of a Lincolnshire song known to have been issued.

Quite early on it was apparent that many of the songs at Pilgrim College ought to be published (or, in the case of those printed long ago, reprinted). It was not so apparent, however, to publishing houses. After years of disappointment and frustration Oxford University Press accepted in 1966 seven of Grainger's folksongs to be arranged by the composer Phyllis Tate for two-part choir, piano and percussion. Two years later the same house accepted twenty-one songs (including the previous seven) for solo voice with optional guitar chords added - accepted with a proviso: a subsidy was required. The regional arts organisation, the Lincolnshire Association was by this time well established and agreed to put up the money, and so Twenty-One Lincolnshire Folk Songs came before the public. The availability of subsidies encouraged further publication; hence More Folk Songs from Lincolnshire (fifteen songs) in 1971, and this included items from sources other than the Grainger collection. These two volumes (1968 and 1971) were both reprinted several times.

By 1975 the Lincolnshire Association covered a larger area and became known as Lincolnshire and Humberside Arts. It developed its policy of making the folksongs of the region available in print to the extent that it was willing not just to subsidise publication by the OUP, but rather to undertake publication itself, and so there appeared the largest selection from the Pilgrim College archive, Yellowbelly Ballads, Parts 1 and 2, containing a total of fifty-nine songs, the majority from Grainger. The Grainger songs included some he phonographed in 1908 but never wrote down. The task of transcribing them from the soundtracks of those ancient wax cylinders was not easy.
The final publication from the archive was *Late Leaves from Lincolnshire*, eight songs from collectors active much more recently than Grainger. It came out in 1980, but during the eighties money for arts promotions and publications became steadily scarcer. Ultimately, Lincolnshire and Humberside Arts itself was squeezed out of existence.

The archive contained an extensive collection of Lincolnshire plough plays, some in manuscript, others photocopies from magazines and newspapers. There was a good deal of printed information about them, including a copy of Sir Edmund Chambers' *The English Folk-Play*. The latest important accession was the plough plays and a few songs collected here by the American folklorist James A. Carpenter in the twenties and thirties. He wrote down the plays but recorded the songs by Dictaphone. Photocopies of the plays and a cassette of the songs were acquired by courtesy of the Library of Congress, Washington, and the Vaughan Williams Library at Cecil Sharp House.

Amongst printed matter in the archive were several items on Lincolnshire folklore, — including Mrs. Rudkin's book. There were also books and articles concerning the dialects of Lincolnshire and the argot of market-traders in Boston.

The archive is no longer at Pilgrim College. In the autumn of 1992 it was transferred to the library of Nottingham University, where it can be catalogued and better preserved. It is also likely to be used more often, for, despite the fact that its accessibility was advertised locally and nationally whenever and wherever the opportunity arose, it was very seldom looked at. The archive is not lost to Lincolnshire irrevocably, however, for it was ceded to Nottingham on the understanding that, should a university start up in Lincoln, the whole collection would be handed over to the new establishment.

[Most of the Folksong books mentioned above can be bought at the Jews Court bookshop. Ed.]

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**Obituary: C.L. Anderson**

Charles L. Anderson was a Lincolnshire lad although he spent most of his working life in the south. He returned just before retiring and eventually took up writing about his favourite county.

Known as Andy to his friends he was educated in Lincolnshire and gained a place at Queen Elizabeth's Grammar School, Horncastle. Before the war he joined the Metropolitan Police and served the force for 25 years. This was broken by a spell in the RAF during the war.

His third career was as a social worker. Andy was always thorough - if a job is worth doing it is worth doing well - whilst working as a child care officer for Kent County Council he gained his Diploma in Social work as an extra mural student in London. On returning to Lincolnshire with his wife he was employed by Lincolnshire County Council as a social worker. Sadly his wife died before they had settled into their new home at Kirkby on Bain. Whilst engaged in further study to progress his work, Andy met and married Eileen, also a social worker. Together they embarked on a fourth career after retirement in 1974.

They both enrolled on Open University Courses. Andy gained a B.A. Hons. degree but it was whilst researching for the project work he got hooked on aspects of Lincolnshire history which led him to become a writer. From local beginnings, the Horncastle Parish Chest, Andy developed a keen interest in the poor of the County which eventually led to his publishing *Lincolnshire Links with Australia, 1788 - 1840*. Meanwhile, however, he had joined forces with another of the Society's members, Mr. J. Norman Clarke to write *Methodism in the Countryside*. The unfinished work concerns Lincolnshire links with North America.

A trip across the Atlantic was not planned but the Australia study did involve Eileen and Andy visiting the antipodes on a number of occasions. There was another reason, however. His elder son is Professor of Botany at Sydney University.

Andy was a keen supporter of many local organisations like the British Legion, Horncastle Local History Society and Civic Society as well as a number of county bodies. Very dear to his heart was S.I.H.A. He served on the executive and helped in the shop. Most members will, however, remember him for his contributions to Past and Present as well as articles for other county publications.

The Society is grateful for his help and loyal support over 20 years and we send our sympathy to Eileen, Derek and David, a teacher in the County.
Local tradition has it that during the nineteenth century in Horncastle there was always a chapel or church just being finished building or one being started. An old inhabitant told the writer that his father said when the churches and chapels disgorged their congregations on Sunday evenings the streets of the town were like an anthill, black with people dressed in their 'Sunday best' making their various ways home.

The Census of Religious Worship taken on a national basis in 1851 shows that the number of people attending nonconformist places of worship in Horncastle on Sunday 31 March 1851 exceeded those attending the two Anglican churches by fifty per cent, taking into account both morning and evening services, but excluding Sunday Schools which registered 450 children. From a town with an enumerated population that year of 4,921, more than half were attending one or other of the six churches or chapels (The Census of Religious Worship 1851 - Lincolnshire Returns, ed. R. W. Ambler, L.R.S., 72, pp.129-31).

The earliest established nonconformist community in Horncastle were the Baptists, who erected their first chapel in 1767, and must have been active before that date. Although never large in numbers compared with the later established Congregationalists and Methodists, the Baptists continued as a part of religious activity and influence in the town until 1920.

The oldest and still held theory in some quarters of the origins of Baptists is that they have been in continuous existence as a religious sect since the ministry of John the Baptist along the Jordan river. The more recent position has been that the origins of the Baptist Church should be dated from 1641, when baptism of believers by total immersion of the body was renewed in England, although small Baptist communities existed as early as 1611 (R. G. Torbet, A History of Baptists, 1966, pp.20, 21).

Like other religious communities the Baptists split up into different branches over the years, and so far as Horncastle is concerned evidence points to Calvinistic, Particular, General, and Anabaptist branches being present in the town at various times.

A full discussion of the differences between the various branches is included in the work already referenced, but it can briefly be stated that the main difference between the General Baptists and Anabaptists was that the latter were pacifists, refused to participate in local or central government, refused to baptise infants, and held that an apostolic succession was necessary in the administration of baptism.

In his 1851 return, the Reverend T. H. Matthews, Pastor of the New Connexion General Baptist Chapel, Boston, added the following note as a postscript:

The General Baptists differ from the Baptists by believing in a general redemption for all mankind; the other Baptists are often distinguished as Particular in believing that Christ only died for a particular portion of mankind. There is, however, among the General Baptists themselves a division into the Old Connexion who are generally Arians or Unitarians, and the New Connexion who believe in the divinity of Christ. (Census of Religious Worship, p.49.)

Horncastle seems to have attracted most of the divisions, particularly in the early years of the Church. From 1822 to 1842 the Horncastle Baptist Chapel is listed in various Directories as 'Calvinistic Baptist', but in 1842 White's Lincolnshire refers to 'calvinistic Baptists or Presbyterians'. It correctly lists the Reverend David Jones as Baptist Minister, but also includes the Reverend G. Roberts as Presbyterian Minister living in Far Street (West Street). The same directory states 'there were only four chapels in the town, belonging to the Wesleyans, Primitive Methodists, the Independents, and the Calvinistic Baptists or Presbyterians'. Thus it would seem
there was a Presbyterian Society in the town at that time, and the Baptists allowed them to use their chapel for services. No records relating to Horncastle Presbyterians have been discovered by the writer.

When the Religious Census 1851 was taken the Reverend David Jones, Baptist Minister at Horncastle, described the chapel as a 'Particular Baptist Chapel'. In 1872 it was described in White's Lincolnshire as a 'Calvinistic Baptist Chapel'.

The exact date of the formation of the Baptist community in Horncastle is not known. There is a strong local tradition that in or about 1655 John Bunyan sent a Mr Brown to Horncastle 'to advise a few persons seeking help to guide them in forming a society', but there is no documentary evidence to back up that tradition (James Conway Walter, History of Horncastle, 1908).

A Baptist community was certainly active in nearby Coningsby as early as 1657 with John Lupton as Leader. He was later appointed Messenger to the Baptist Churches in Lincolnshire. Thus there would certainly have been contact between the two communities if the Horncastle one had existed at that time, because in his duties as Messenger, John Lupton had to visit all the Baptist meeting places in the county of Lincolnshire.

A later Pastor at Coningsby from 1738 to 1800 was the Reverend Gilbert Boyce who was also appointed Messenger for Lincolnshire Baptist Churches in 1733. Boyce was widely known and respected throughout the county, and John Wesley refers to him in his Journal, recounting how, when they met during Wesley's visit to Coningsby in 1748, they discussed the subject of Baptism at great length, but in the end agreed to differ. Boyce had a family of eighteen children (History of General Baptist Church - Coningsby, 1951).

A few years later when visiting Horncastle, John Wesley wrote in his Journal with some bitterness 'twenty six more have been dipped'. He was obviously referring to many baptisms taking place by total immersion resulting from a mass defection of Methodists to the Baptists in the town. The baptisms took place in the River Bain down Watermill Road near the watermill, the Baptist Pastor being the Reverend J. Hill.

Early meetings would take place in private houses or outbuildings such as barns or workshops. The Conventicle Act was passed by Parliament in 1664, which forbade all assemblies for worship other than those of the established Church, and in 1665 the Five Mile Act forbade all ministers unless they subscribed to the Act of Uniformity, to preach or live within five miles of any corporate town. Religious toleration had not yet arrived.

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However, towards the end of the seventeenth century the Toleration Act was passed giving freedom of worship to nonconformists, and the certificates of nonconformist chapels in the Lincolnshire Archives Office give us firm dates relating to the establishment of the first Baptist chapel in Horncastle, and of other Baptist assemblies in private houses. An application for a certificate, dated 17 April 1767 (L.A.O. Diss.I/1767/1), is as follows:

To the Worshipfull Pulter Forester Doctor in Divinity Vicar General & Official Principal of the Right Revernd Father in God John by Divine permission Lord Bishop of Lincoln.

These are to certify that a New Erected Building standing near to the dwelling house or Tenement in the Occupation of John Hill in Horncastle in the County & Diocese of Lincoln is sett apart and appropriated for the Religious Worship for the Use of Protestant Dissenters dissenting from the Church of England commonly called Baptists according to an Act of Parliament made in the first year of our late Sovereigns King William & Queen Mary entitled an Act for Exempting their Majesties Protestants Subjects Dissenting from the Church of England from the Penalties of certain Laws.

The actual site was in Cagthorpe, and the building, originally of one storey, still stands (Figs 2a & b). The foundation deed was witnessed by the following: William Bromley; Vicars Keal; Hamlet Dauney; William Taylor; William Storr; William Dawson [chairmaker]; Thomas Hollingshead [peruke (wig) maker]; Charles Bonner [butcher]; George Gunnis [draper, mercer and grocer]; James Coates [clock and watchmaker]; John Blow [plumber]; William Tennant.

Later applications for certificates confirm various differing communities of the Baptists existed in the town:

(1) In March 1788, Joseph (?) Prace, William Parkes, John Bromhead [blacksmith], George Hogg, William Bourton and Joseph Tipper [heelmaker], applied to use 'the house of Hugh Sanderson situate in the town of Horncastle’ (L.A.O. Diss.II/1788/2).

(2) In October 1811, the General Baptists applied to use a 'room, the property of Mrs Trolly, and occupied as a schoolroom by W. Thomas. Situated in St Lawrence Lane formerly called Pudding Lane.' The application was signed by the Minister, William Thomas, William Crowder [nurseryman and seedsmen], Thomas Rose, Thomas Johnson [butcher], Joseph Curtis [bricklayer], and Felix Simpson [glazier]. (L.A.O. Diss.III/11/64).

(3) In December 1815, the Protestant Dissenters commonly called Anabaptists' applied to use 'a certain dwelling house occupied by Thomas Willey'. This was signed by Thomas Willey, Levi Pannell [cooper], John Thompson, Francis Perrin, and Thomas Jarvis (L.A.O. Diss.III/1815/4).

Identification of those who signed these various documents (given above in square brackets) show that in its early years the Horncastle Baptist Church was supported by members drawn from a wide range of tradesmen and craftsmen, with one or two members of the professions. It was by no means a 'poor man's' religion.

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The Cagthorpe Chapel was a simple building, with a doorway in the centre of the north wall (Fig. 1). Until the end of the nineteenth century there was no baptistery within the chapel, immersions still taking place in the water near the watermill. Considerable structural alterations which may still be traced by the different bricks used in the walls were made in 1839. The walls were raised and an upper tier of windows inserted. A gallery was erected at the east end, the north door bricked up, and the present entrance under the gallery opened out. The pulpit was moved to the west end, and the seating increased to 250 places. A baptistery within the chapel was probably constructed when restorations took place in 1883, because a report in the Horncastle News of 10 August 1889 states a special service was held on the 7th, when the Lay Pastor, Mr W. P. Milns, performed the ceremony of baptism by immersion in the chapel. (This, and succeeding paragraphs, draws on information printed by William Pacey in the Horncastle News, June 1889 - December 1899.)

On the north side of the chapel was a tiny graveyard, traces of which may still be seen (Fig. 1b). The last burial took place there in April 1855, the graveyard being officially closed on the 31 July 1856. Three early burials were of Mary Markwell who died in March 1776 aged 29 years; Thomas Lamb who died 7 June 1811 aged 82 years; and Eliza Parker who died 1 April 1835 aged 20 years. Thomas Lamb was a watchmaker, and Eliza Parker's father was William Parker, solicitor, who lived in High Street House, the town house of Sir Joseph Banks (he would rent it from the Revesby Estate, because Sir Joseph had died in 1820). The Mary Markwell who was buried in 1776 was the wife of John Markwell, a smith and farrier and 'practical mathematician' who lived in Pudding Lane (St Lawrence Street). The last burial in 1855 was that of Martha Briggs, mother of the wife of Reverend David Jones. James Coates, clockmaker, one of the founders, was also buried there.

In 1876 the Horncastle Baptist Church joined the Nottingham, Derby and Lincoln Baptist Union. It was not until as late as 1892 that the chapel was registered for marriages, the first marriage being that of Mr Henry Burrell of Horncastle to Miss Bosnell of Scamblesby. It was in the following year that the final restoration took place at a cost of £80. The interior was decorated, the old high pews removed and replaced by new ones. The old square-box shaped pulpit was also removed and replaced by a rostrum and platform, and a new organ fitted together with new seats for the choir.
Some of the earlier pastors of the chapel did not stay in the town for very long, but a few gave many years of service:

The first pastor was the Reverend John Hill - 1766-1799.
He was followed by the Reverend - Coates and Mr Levi Pannell, cooper, as Lay Pastor.
The chapel was closed from 1823 to 1829.
The Reverend David Jones became Pastor in 1829 and remained in office until 1879. He died in the town in 1884 and was buried in Holy Trinity Churchyard off Spilsby Road. During the latter years of his pastorate he was assisted by the Reverend John Wright and Reverend J. W. Nichol.
Reverend S. Samuels was Pastor from 1880-1885.
From 1887 until his retirement in 1893 Mr W. P. Milns, a cabinet maker and grocer, served as Lay Pastor.
Reverend J. K. Chappelle, a retired Minister living at Roughton, acted as Pastor from 1893 to 1897.
Reverend W. E. Pearson was appointed Pastor in 1905 and served until 1914.
Reverend W. S. B. Meikleham was appointed in 1907 under the auspices of the Baptist Pioneer Mission and served until 1914.
Reverend H. J. Starling, Pastor at Coningsby Baptist Church, served the Horncastle Baptists from 1914 to 1917.
Reverend P. H. Chase was made joint Pastor of Coningsby and Horncastle Baptist Chapels 1918-19.
He preached once each month during his Pastorate at Horncastle, and shortly after he left, the chapel at Horncastle closed.

The Reverend David Jones, who was pastor for 50 years, also assisted at services in the Congregational Chapel in the village of Horsington on two alternate Sundays each month, sharing duties with the Congregational Minister from Horncastle, the Reverend Samuel Gladstone. In addition, for the whole of his Pastorate, he conducted services at Mareham-le-Fen on other Sundays, walking back to Horncastle in time to take the evening service. He also helped the Congregationalist Church in Horncastle during vacancies and illness of their ministers. There can be little doubt that the dedicated ministry of David Jones did much to keep alive the nonconformist spirit in the Horncastle area through the greater part of the nineteenth century.

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As already shown there was a close association between the Horncastle and Coningsby Baptists, the Pastor at Coningsby serving both communities over some periods. The movement at Coningsby was always stronger, for instance the 1851 Census of Religious Worship shows Coningsby Baptist Chapel with an average attendance at services of 130 plus 60 Sunday School scholars, and Horncastle with 90 plus 10 Sunday School scholars.

After the 1914-18 War however, membership of the Horncastle Baptist Church fell off rapidly as is shown by entries in the Coningsby Baptist Chapel Minute Books (I am grateful to the late Reverend W. Lazenby for access to these):
At a joint meeting at Coningsby held on 24 September 1917, representatives from Coningsby and Horncastle Baptist chapels considered the appointment of a Pastor to serve both, because Horncastle membership was falling:

Resolved
(1) that the Coningsby Pastor be engaged on the 3 years time limit.
(2) That he takes charge of the Coningsby Baptist Church and all its Societies.
(3) That he takes the oversight of the Horncastle Baptist Church, taking services there himself one Sunday per month, and arranges supplies for both churches himself as necessary.
(4) That his stipend be made up as follows:
   - Coningsby Church including endowment £65
   - Horncastle Church £25
   - Sustentation Fund grant £30
   - Rental value of house £10
   Total: £130
(5) That he resides in Coningsby Baptist Manse.
(6) That Horncastle Church pays the expenses incurred, if any, by the Pastor in his oversight of their church.

2/11/1919. The future of Horncastle Baptist Church is uncertain, and appointment of a joint Pastor to be delayed accordingly.

19/2/1920. The meeting was informed that the closing down of the Horncastle Baptist Church was imminent, and thus a joint Pastorate could not be arranged.

17/5/1920. Reported the organ has been taken out of Horncastle Baptist Church (now closed) and that it was being installed in Coningsby Baptist Church.

The Communion chairs were also transferred from Horncastle to Coningsby.

After the Horncastle Chapel was closed for Baptist worship in 1920 it was leased to the Salvation Army, and a few years later on 31 October 1929 the East Midlands Baptist Association sold the chapel to the Salvation Army, who still use the building (Fig. 2a).

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Although Horncastle and Coningsby were two of the larger centres of the early Baptist connection in east Lindsey, small such communities existed in many parishes.

A few gravestones standing forlornly and lonely, partly concealed by long grass in a field in the village of Asterby are a reminder that the Baptist movement centred on Horncastle and Coningsby spread out into the surrounding countryside. A Baptist Meeting House in Asterby was recorded as early as 1802 when application for its registration was made to the Bishop of Lincoln. A significant sentence in the application - 'the Meeting House is set apart and appropriated as a place of religious worship' - is proof that meetings were not held in part of a house, but whether the chapel was purpose built in the first place it is not possible to state.

The Reverend Brian Williams, who first published this material (A History of the Villages of Asterby & Goulceby, Louth, 1993), has shown that a Baptist community existed in Asterby much earlier, probably in the mid-seventeenth century. By 1701 the Asterby connection had 106 members who came from 16 parishes to attend services, of whom 25 were from Asterby and Goulceby, and 30 from nearby Donington-on-Bain. It is astonishing that some came from Tattershall when there was a strong Baptist connection at that time in the adjacent village of Coningsby where they had their own meeting place. Some of the worshippers were from surrounding villages such as Barkwith, Wragby, Market Stainton, Benniworth, Hemingby, West Ashby and Binbrook, and although farmers may have travelled by horseback or pony and trap, the majority would have to walk. It would be misleading, however, to think of present day distances, because the open fields in the various parishes had not then been enclosed, and the people would travel direct along the shortest distance, no doubt initiating many of the present day public footpaths.

As further seriously researched parish histories are forthcoming in the future we may learn more of the Baptist movement in our county.

It is a great shame that the Asterby Baptist Chapel was allowed to disintegrate without any attempt by the local authorities to preserve it, or at least see that a plaque is placed on the site. Perhaps English Heritage may be interested in such a project, or the Society for Lincolnshire History and Archaeology? The cost would be small.
Fig. 2 a & b. Baptist Chapel (now used by Salvation Army). The small iron handgate shown in b. was the entrance to the cemetery.

ADDENDA

Lincs Past & Present 16 (Summer 1994). In ‘The Wheels of Chance’ article, Figs 2 and 3 became accidentally transposed though the captions were in the correct place. P.27 item 16.2 for ‘Ken’ read ‘John’. Apologies for typing error.
17.1 re HMS COMUS (LP&P 16, pl5) Edward Miller writes to say that Jim Murray’s account of the mishap which befell H.M.S. Comus on the River Plate in 1847 struck a chord in his memory. Another more stirring exploit involving the same vessel is recorded in the church at Newland, Glos, where there is a memorial window to Lt. Charles Brickdale R.N. who died in action aboard the ship in November 1845. The window includes a spirited portrayal of the action, which took place off Point Obligado in the River Parana, and shows the sloop Comus heeling in the breeze as she exchanges fire with a fort on shore. This skirmish seems to have occurred during Edwin Tennyson d’Eyncourt’s term in command of Comus.

17.2 HELP NEEDED PLEASE! (A plea from Christine Smith. Please send replies first to the Editors and they will be forwarded.) Amateur historian based Tamworth researching legends of St.Editha and St. Modwen and in particular endowments of the Barons MARMION of Tamworth and Scrivelsby, Lincs. The Marmions’ Warwickshire, Shropshire and Cheshire and some Lincs endowments were all churches dedicated to St.Editha, in legend a pupil (impossible, but probably a follower of the cult of) St.Modwen, of Burton on Trent, Ireland and Scotland. Glad to help anyone in return, on all aspects of Mercian history. (P.S. The Marmions were involved in and benefactors of the Knights Templars).

17.3 BRYAN BROWNING, architect (LP&P 15, N&Q 15) Some useful information on the Browning family of Thurlby near Bourne can be found in Marjorie Noble’s book, Thurlby: an ordinary village (Bourne 1987) especially pl52.

17.4 PLANT FOLKLORE WANTED The Natural History Museum is working on a dictionary of plant folklore. This will include such things as wild plants gathered for food by children [and presumably also by adults!], flowers which are considered to be ‘unlucky’ when taken indoors, local plant names, herbal remedies etc. If you can help, write to Roy Vickery, Dept. of Botany, the Natural History Museum London SW7 5BD. [But please send us a copy as well. A previous request for just this sort of information for Richard Mabey’s Flora Britannica, brought no response at all, but we hope readers will respond this time. Is there no-one out there who ate ‘bread and cheese’ off Hawthorn bushes, made poppyheads into skirted figures, or was told off for bringing may blossom into the house?]

17.5 LINCOLNSHIRE HOLY WELLS In Notes and Queries 13.4 (LP&P 13) Gladys Hailett enquired about information, perhaps it would be more appropriate to say, sources, on holy wells, with particular reference to Lud’s Well alleged to be at South Farm, Stainton-le-Vale.

Our delay in replying is due to the considerable amount of material on Lincolnshire wells which is actually available. There are a number mentioned in Mabel Peacock’s County Folklore... There is a good deal in Lincolnshire Notes and Queries, Vols 19 and 20. The first reference, however, occurs in Vol.2 p209. The main notes are in Vol. 19, on pages 41-6, 82-4, and Vol. 20 p47. In Vol. 19 there is also reference to previous publications, namely the Archaeological Journal Vol.48 p 354 (article by Edward Peacock) and the Antiquary for June 1890. Lincs P & P reader Ruairidh Greig, of Gainsborough, writes to suggest that one of the books mentioned in LNJ above was the book that the Stainton visitor was probably consulting. It is Legendary Lore of the Holy Wells of England by R.C. Hope. The book is mentioned in the bibliography, pl52, in Saints in Folklore by Christina Hole (1965).

17.6 TO PIKE THE BELLS I wonder if anyone has come across the above phrase in relation to church bells. In the Barrow on Humber town book, which was written in the early eighteenth century but may well have been copied from a much earlier one, there is a mention in the section dealing with the duties of the parish clerk that he is ‘to pike, grease or oil and keep the bells in good order.

There is also in Barrow a piece of ground known as Piking Green which just happens to be the site of James Harrison’s bell foundry in the 18th century. Trying to find the meaning of the phrase ‘to pike’ with respect to bells proved rather difficult but it apparently refers to the process of ringing all the bells simultaneously for one pull, also known as ‘firing the bells’. This was often carried out at weddings. I am curious to know whether this phrase is confined solely to Barrow on Humber or if it is more widespread. Any comments on this would be most appreciated. (Neil R. Wilkyn)
SHEEP BONE FLOOR IN SUMMER HOUSE AT AVENUE FARM, SUTTON BRIDGE

Beryl Jackson and Pat Jakes

In the garden of a farmhouse at Avenue Farm, Long Sutton, now hidden by shrubs, is the floor of a former summer house. The floor, eight feet in diameter and octagonal in shape, is made from the leg bones of sheep. The bones are embedded vertically, most of which are laid with the knuckle end showing on the surface, giving a cobbled effect; the bones are reversed to use the flatter end of the bone, to depict the letters and numbering (Fig.).

The farmhouse and land was once part of Guy’s Hospital estate, who owned a large area of the reclaimed marsh until 1919, when the Smallholdings Act was passed, and the entire estate was acquired by the Ministry of Agriculture. The whole of the Guy’s Hospital estate consisted of silt marshlands which were enclosed by the sea banks of 1640, 1720, 1747 and 1865. The land at Avenue Farm was enclosed by the sea bank of 1640.

On Bryant’s map of 1828, Avenue Farm is shown as Anderson’s Farm; this name could possibly be the explanation for the lettering in the bone floor which reads, as far as we are able to decipher, R A AD 1823. In the 1841 census, there is a reference to a Richard Anderson, farmer and grazier in Sutton Wash, Sutton Wash being the ‘wash of Sutton’, (now known as Long Sutton). Thousands of sheep grazed the marshes after they were enclosed from the sea, as well as the outmarsh.

The imposing family tomb in Long Sutton churchyard shows that Richard Anderson died in 1842, aged 42. Also named on the tomb is his wife Martha, ‘daughter of the late ... George Clarke’ - the Clarakes were also known to be farmers and graziers in Sutton Wash. The date of her death is not known, the lettering being badly decayed. The tomb also records their only son, Frederick Clarke Anderson, who died 13 May 1903, aged 65, and his daughter, Elizabeth Ellen, who died 10 December 1911, aged 41 years, apparently unmarried.

The wooden structure which covered the knuckle bone floor fell down several years ago. It too was octagonal in shape, the entrance being on the south; the seating was simply a shelving arrangement attached to the walls. The floor has been examined by a butcher, who was of the opinion that only the fore legs of the sheep were used, in which case, it would have taken the bones from approximately 5,000 sheep in the making of the floor. Large numbers of sheep were drowned on the marshes, one theory is that their bones were used to make the floor, which is quite elegantly done, with script and varied ‘pen strokes’, possibly the work of a professional, or at least, that of a gifted amateur. Does any reader have comments on the matter?

Avenue Farm, Sutton Bridge: diagram of arrangement of bones. The site is not easy to photograph. Does anyone know of anything similar in the county?
THE WHITE HART HOTEL, SPALDING:
Absentee owners and property developers of the past

Marion Brassington

This ancient inn, mentioned in a Spalding Acre Book as early as 1619, and visited by Jean Jacques Rousseau in 1767, was once owned by royalty, as it was part of the property and land which had belonged to the Manor of Spalding.

Having been a crown possession since the reign of Henry IV, the Manor of Spalding, apart from belonging to Charles Brandon, Duke of Suffolk, immediately after the Dissolution, was leased to various persons by the crown, until the reign of James I when it came into the possession of the King's consort Queen Anne. After belonging to other illustrious persons such as George Villiers, Duke of Buckingham, Henrietta Maria and Catharine of Braganza, wives of Charles I and Charles II respectively, it was owned by Ann, Countess of Buccleuch, even though her husband, James, Duke of Monmouth, had been executed for treason and all his lands had been forfeited.

After Anne’s death in 1732, the Manor was granted to her grandson, Francis, Duke of Buccleuch, but he mortgaged it together with the manor of Holbeach for the sum of £31,000 and on his death an Act of Parliament was passed in order that both could be sold to discharge his debts.

So in 1751 the Manor of Spalding with its houses, including the White Hart, mills, dove houses, gardens, orchards, meadows and pasture was sold to Sampson Gideon, one of the most prominent English Jews of his day and a leading financier on the London Exchange. He was a friend of the king, and had been an acquaintance of the former Prime Minister, Robert Walpole. He had loaned money to the government along with other Jewish citizens for the crisis which had occurred when Charles, the Young Pretender, was about to invade England. A private Act of Parliament was passed to enable him, as a Jew, to own land.

Sampson, probably wishing to raise capital, sold the White Hart in 1751 to its landlord, John Richards, gentleman, for £500, whose son John in the 1760s built Holland House, Spalding, which is now partially derelict.

The White Hart passed from father to son and eventually to his son’s widow, Judith Richards, and later to her nephew, Thomas Pulvertot, who became a Deputy Lieutenant of Lincolnshire. The Richards family had extended the property by converting and adding an adjacent house to the Inn and had built a Playhouse at the rear of the property.

In 1808, the Inn was sold again to Eusibius Dandy for £2,500. He had to mortgage it, but unfortunately went bankrupt in 1815 when it was sold to William Phillips, Esq., a farmer’s son from Thurby, near Bourne, for £2,100.

Before the contract could be signed, however, the solicitors acting for William Phillips, who incidentally owned the Albion Granary - now White House Chambers in Albion Street - objected to the abstract of title to the property and even went to great lengths to try to prove that a John Richards, gentleman, had not existed in Spalding between 1765 and 1769. They were indeed correct up to a point because John Richard’s father had been a butcher who had owned the house attached to the White Hart! John had obviously elevated himself to his title! The dispute was finally settled and William Phillips put it back on the market in 1821 for £3,000.

The landlord at the time, Robert Everitt, agreed to purchase the Inn but as he could not find the money by the agreed date, it was bought by the Rt. Hon. Sampson Lord Eardley and Hon. Sampson Eardley Eardley, son and grandson of Sampson Gideon. The former had been created Baron Spalding in 1789 and lived in a fashionable stately home at Erith in Kent.

The White Hart was then inherited by the Rt. Hon. Gregory William, Baron Saye and Sele, who had married Lord Eardley’s eldest daughter, Maria. But as their son, the fifteenth Baron, William Thomas, indulged in a life of frivolity and extravagance as one of the set surrounding the Prince Regent, once again land and property had to be sold to pay debts. Thus the White Hart was sold but
It was owned by George North in 1874 and at that time had a large dining room for up to 100 people, two large billiard rooms, sixteen bedrooms, private sitting rooms, four servants' bedrooms, extensive cellarage, brewhouse, stabling for 160 horses, coach houses, granaries, piggeries, crew yard and two large open yards.

The White Hart closed in 1987 and was sold to property developers who have since gone bankrupt. The present owners are as yet undecided what to do with it.

NOTE
The following sources have been useful in compiling this account: Lincolnshire Archives Office, Saye 4/1-17; E. H. Gooch, A History of Spalding (1940); N. Leveritt and M. Elden, Aspects of Spalding, People and Places (1989); Lincoln, Rutland and Stamford Mercury, 15 December 1874.

WILLIAM LOGSDAIL EXHIBITION

WILLIAM LOGSDAIL 1859 - 1944
"A Distinguished Painter"
3 September - 6 November 1994

A major exhibition at the Lincolnshire County Council's Usher Gallery, Lincoln opens on 3 September 1994 to commemorate the 50th Anniversary of the death of Lincoln born artist, William Logsdail.

The exhibition is the most comprehensive collection of work of this distinguished painter since the memorial exhibition held at the Usher Gallery in 1952.

Over 70 paintings and drawings have been assembled from private and national public collections to show the range and quality of a remarkable lifetime's work.

Born in Lincoln at 19 Minster Yard, William was the son of George Logsdail, Head Verger at Lincoln Cathedral from 1858 - 1902. William was an exceptionally gifted student at Lincoln School of Art and completed his training with success in London and Antwerp.

He lived in Venice for many years and travelled extensively before finally settling in England with his family in 1902.

Logsdail's paintings are a reflection of his fascinating and contented life. Subjects span finely observed views of Lincoln Cathedral, intimate family portraits, and staggering large-scale panoramas of contemporary life in Venice and London.

The exhibition also features a "gallery of little people" as Logsdail affectionately described his series of children's portraits, commencing in 1907 with the Usher Gallery's well-known portrait of his daughter, Mary, as 'An Early Victorian'.

His style combines meticulous draughtsmanship and realism with an appreciation of the Impressionism movement in France.

The exhibition is accompanied by a 72 page fully illustrated catalogue with informative essays about the artists life and work.
Sixty people attended a local history event in the historic village of Folkingham, organised by the Sleaford Group of the Society for Lincolnshire History and Archaeology.

Sandra Sardeson spoke about Folkingham House of Correction and gave details of past and present sites of Folkingham prison and houses of correction. She spoke about the sizes of cells, the number of inmates, their meals and rations and the use of the treadmill and other punishments for prisoners.

Dr Dennis Mills gave a talk on Folkingham People of the 1840s. From his own researches he was able to give an idea of how the villagers lived and worked. Some people had up to four trades and others small areas of land they used in connection with their businesses. Folkingham declined in status as the centre of the area when the Quarter Sessions were removed and the market closed, and it became the large village it is today.

David Bramford gave a talk entitled 'The last days of a Folkingham Apprentice'. The apprentice was John Garlick Bull. He married at Thorney in 1885 and went with his wife to Australia. He was apprenticed to Thomas Watson of Folkingham, a grocer and draper - and a Methodist. John Bull's last year at school was in 1872-3, at the Commercial and Agricultural School at Gosberton Hall. There he played a number of games including cricket and 'burnball'. Whilst he was there the school's new hall was opened by MP William Welby, of Newton (near Folkingham) Hall, Sleaford.

John Garlick Bull lived at Osbournby where he attended church, sang in the choir and was a bellringer. He wrote in his diary of many fires at Osbournby on Guy Fawkes Day, 5 November, 1871, with tar balls being lit and pistols fired. On 1 April, 1872, he wrote about the launch at Newcastle upon Tyne of a 'large ship' which would lay the Trans-Atlantic cable, and on 11 June, about the fire which destroyed Alexandra Palace in London. He left school that summer an educated young man and began his apprenticeship in September.

Mary Kerr led a walk around the Market Place and the church. She spoke about the different periods of the buildings and the materials used to build them and the architectural features. Of particular interest are the Manor House and the Greyhound Inn in the market place, and St. Andrew's church.

Hilary Healey gave a talk about local brickmaking, including Folkingham and Swaton brickworks, and houses in the area built of bricks from local pits. She went on to talk about local field names in the area, their meanings and use in local history.

A number of maps provided by members were on display, with special exhibits from Sempringham and Pointon (Mr. Iredale), Dembleby and other places. The chairman for the day, historian Dr. Simon Pawley, thanked everyone for making the day a success, including Mr. and Mrs. Beever who did the catering. This was the first such event organised by the group. The Rev. R. Loxley, on behalf of the Society, thanked the Sleaford Group for organising the day.

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**HISTORY IN A BOTTLE**

The contents of a glass bottle that was buried in the foundations of Grantham's Wharf Road Wesleyan School, has been donated to Grantham Museum. Clifford Dack, who is an authority on many aspects of Grantham area and Grantham Methodist history, knew of the existence of the bottle but was unable to locate it when the school and chapel site was demolished earlier this year. It was eventually located by the firm who were slicing up the reclaimed stone from the buildings. The bottle had been well sealed in a stone which had been cut in half, hollowed and then fitted together with an almost invisible join. Inside was a list of all the ministers and service times of the 32 chapels in the Grantham circuit in 1859, the date of the school building.
BOOK NOTES

Christopher Sturan


An Historical Atlas of Lincolnshire first appeared in local bookshops late last year and has sold exceptionally well. At the time of writing this short notice (early September 1994) it has already been reprinted - the University of Hull Press taking the opportunity to remove some unfortunate typographical errors in the preliminary pages (and only a number of very minor slips in the, by and large, exemplarily edited text of the atlas proper). Like Lincolnshire From the Air published at the same time, An Historical Atlas of Lincolnshire was evidently inspired by a publication from East Anglia, in this instance the pioneering atlas of Suffolk first published in the late 1980s (its authors are acknowledged in the Preface). There are over sixty maps, and each is accompanied by a general essay (printed opposite) and more detailed notes. It is an absorbing and fascinating book: one can spend many hours pondering the patterns which emerge. Yet in a compilation of this size it is inevitable that some maps are successful, whilst others are less so; that one questions why some maps have been included and others apparently omitted (I will be examining these issues further in Lincolnshire History and Archaeology for 1994). Let us hope that the publishers, encouraged by the success of this present volume, will seriously begin to consider issuing a second, revised and expanded, edition (possibly incorporating facsimiles of historical county maps), and one, moreover, which is not 'perfect bound' - most library copies will, I am certain begin to fall apart, as they are likely to be constantly pressed onto the glass of a photocopyer!


ANTHONY GOODMAN, Katherine Swynford, Honeywood Press, 1994. ISBN 1 870561 07 4. £3.50 + £0.75 p&p from The Cathedral Library, Lincoln LN2 1PZ.


A History of Lincoln Minster was noticed briefly in the last issue of LP&P and will be reviewed by Nicholas Bennett in Lincolnshire History and Archaeology, 29 (1994). Two introductory chapters, one by Dorothy Owen, which places Remigius' foundation in its eleventh century context and the other, a (relatively brief) survey by Peter Kidson of the minster's architectural history, are then followed by five substantial chapters which chart developments from the late eleventh century to 1499, the year Bishop Dunlop was installed as Dean. Dorothy Owen, Margaret Bowker and David Thompson provide a thorough historical survey, but perhaps the most interesting and rewarding chapters are those by Roger Bowers and Nicholas Thistlethwaite, respectively surveying music to and after 1660. A History of Lincoln Minster is, fittingly, dedicated to Katharine Major, whose association with Lincoln dates to 1935, when she was appointed archivist to the Bishop of Lincoln.

Miss Major was the first general editor of the Lincoln Minster Pamphlets, a series begun in the late 1940s and which made much important historical work accessible to the general public. Although the original title has been discontinued, the original format has been maintained by the Honeywood Press. The new studies of William Byrd (particularly informative on the performance of Byrd's choral music in the minster from the seventeenth century) and Katharine Swynford, the third wife of John of Gaunt, who is buried in the minster (her chantry was the subject of an earlier minster pamphlet by John H. Harvey), are to be welcomed.


These two monographs will also be reviewed respectively by Dorothy Owen and John Beckett in Lincolnshire History and Archaeology, 29 (1994), but deserve brief mention here. William Waynflete (d.1486), one of the foremost fifteenth-century educationalists and patrons of learning was a Lincolnshire man. Although William moved away from Lincolnshire in the 1420s, he never completely severed the connections with his native region and these, as well as his origins (problematic territory for the historian), are explored fully by Virginia Davis's biography. There is therefore a full examination of William's building projects in the county - his own grammar school at Wainfleet, and as executor to Ralph, Lord Cromwell, his involvement at Tattershall and Coningsby.
B. J. Davey's survey of rural crime in north Lincolnshire is based on a thorough examination of the Lindsey Quarter Sessions records for the period 1740 to 1780. Those who have used the files at the Lincolnshire Archives Office will recognise the quality of the vagrants' examinations, bastardy bonds, &c, and it is welcome that they, and the system of justice, have been analysed in so rigorous a fashion. Full references to all the files are given, though it is a pity - given the likely interest in this book by local and family historians - that names of defendants are not given as part of the reference (individuals are not always identified in the text), and that the book has been issued without an index. (The accompanying publicity leaflet prepared by the Press erroneously informs one that 'The full index allows ready access to the hundreds of individuals and the many villages appearing in the narrative'.)

PETER BAUMBER and DENNIS MILLS, eds, *Kirkby Green and Scopwick: Historical Sketches of Two Lincolnshire Parishes*. Scopwick and Kirkby Green Local History Group, 1993. £3.00 + £0.50 p&p from Mr H. Cardy, 54 Main Street, Scopwick, Lincoln, LN4 3NW (Cheques payable to H. Cardy).


‘Village histories’, are always popular and these four books are, by and large, to be welcomed; they do, however, highlight some of the problems in researching and writing up material. Kirkby Green and Scopwick presents the results of research carried out by an adult education class in an imaginative manner: there are twelve relatively short sections, surveying various aspects of the two communities principally in the nineteenth and early twentieth centuries (e.g. ‘Trades and occupations from directories, 1842-1937’), each written by different class members. Sources for each section are noted - though perhaps more could have been made of George Oliver’s engaging *Scopwickiana* (1838). Maps and plans are well (professionally) drawn, there are good illustrations, the book is elegantly designed and printed, and the price is low (financial support was forthcoming from North Kesteven District Council). Could one ask for more?!

*Fire, Flood and Fenland Folk* is another work which owes its genesis to a N.K.D.C. initiative. It certainly is an informative and attractively printed survey of Billinghay with useful material (for example on the author Bernard Gilbert). It will be read and enjoyed by many but, when compared to *Scopwick and Kirkby Green* (and I admit this is perhaps not the fairest of comparisons), it lacks rigour - sources, for example, are given, but in a random and, at times, unhelpful fashion (some editorial advice might have been helpful when the book was first drafted). *The Gosberton Area* is an entertaining mixture of photographs, assembled information and anecdote - but not a work with serious historical pretensions (Pam Paling describes it as ‘a light-hearted look back at the area as it was in the 19th and early 20th centuries and ... not a definitive history’). This is a pity, for much interesting material receives relatively cursory treatment: *The Gosberton Hall Magazine*, illustrated on p.49, strikes me as unusual and certainly worth quarrying. *In Around the Isle of Axholme*, Colin Ella provides an introduction to the history of the region and then a mixture of potted histories cum guidebook information on each village. A useful synthesis, certainly but it doesn’t contribute much that is new to the history of this neglected area of the county (and the bibliography isn’t completely accurate).

All the books surveyed are adjacent to so-called ‘wetland’ areas. Readers are reminded that last year The Humber Wetlands Project (which included Axholme, the Anholme Valley and the Lincolnshire coast in its geographical area) published *Wetland Heritage. An Archaeological Assessment of the Humber Wetlands* (£8.00 + £1.50 p&p from School of Geography & Earth Resources, University of Hull, Hull HU6 7RX). This will be reviewed by Naomi Field in the next issue of *Lincolnshire History and Archaeology*. 

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*Sir Joseph Banks: A Global Perspective* prints twenty papers - some substantial, others (frustratingly) brief - delivered at a conference organized by the Royal Society in 1993 to commemorate the 250th anniversary of Banks's birth. The essays, as one would expect, illuminate many facets of Banks's wide ranging interests (the Royal Society, botany, horticulture, Iceland, Sweden, Australia, &c, &c). Readers will naturally turn to David Robinson's 'Sir Joseph Banks and the Lincolnshire influence' with interest (though they may find E. Raymond Andrew's 'Sir Joseph Banks and Boston' both misleading in its title and so thin in content that one wonders why the editors decided to print it). Papers, such as Rüdiger Jopp's 'Sir Joseph Banks and the world of art in Great Britain' - which, perhaps because of space (and time), neglects Banks's patronage of the watercolourist J. C. Nattes - and Hugh Torrens's 'Patronage and problems: Banks and the earth sciences', should act as the catalyst for further Lincolnshire research.


*Lincoln: History and Guide*, for Lincolnshire at least, is something of a pioneering publication. Lincoln's varied fortunes - economic, political and demographic - from Roman times to the present day are charted in eight succinct chapters. These are followed by three 'walking tours' ('The upper city and the Close', 'Castle Hill to the river' and an exploration of the Roman/medieval suburb of Wigford) - there is even mention of Jews' Court and the Lincolnshire Heritage Bookshop! Mick Jones, Director of the City of Lincoln Archaeology Unit is an excellent choice as 'guide': he provides a useful introduction which places much of the important recent archaeological work in context, as well as reading list and a brief account of the Lincolnshire Archives Office and the city's libraries, museums and galleries.

*Around Skegness in Old Photographs* is the second survey Winston Kime has compiled for Alan Sutton - his *Skegness in Old Photographs*, (1992 - ISBN 0 7509 0121 7; £7.99) was noted in LP&P 10/11 with another volume in the series, JANET TIERNEY, *Around Grimsby in Old Photographs* (1992 - ISBN 0 7509 0220 5; £7.99). About half the photographs in this new book are of Skegness, whilst the remainder relate to the surrounding region (including Alford and Spilsby). The photographs are excellently reproduced and the captions - an essential requirement - both inform and evoke something of the lost 'spirit of the place'. The four photographs of cockling on Friskney Flats in the 1890s - and the village postman a of decade or so later - are quite special.

*Labour in Scunthorpe and District. I - The Parliamentary Experience 1929-1979*. Labour History Group of the Scunthorpe & District Workers' Educational Association [1993]. £2.00 + £1.75 p&p from 26 Brumby Wood Lane, Scunthorpe, South Humberside DN17 1AB.

This is the first part of a planned larger survey (parts II and III are in preparation) written by members of a W.E.A. class investigating the history of the labour movement in Scunthorpe. The dates indicated in the title are perhaps slightly misleading, for almost half the book is devoted to the period prior to the 1929 election for the Brigg division, when David Quibbel, the Labour Party Candidate, defeated Sir Berkley Sheffield. The great strength of this publication arises from the research methods adopted: rather than writing solely from secondary sources, the Labour History Group, interviewed and recorded the experiences of those associated with 'the parliamentary experience'. Publication has been supported by a number of grants; at £2.00 for over 150 pages of text it is excellent value.
GEOFFREY F. BRYANT, The Early History of Barton-upon-Humber (2nd edn). Barton-on-Humber Branch Workers' Educational Association, 1994. ISBN 0 900959 09 6. £7.50 + £2.50 p&p from 8 Queen Street, Barton-on-Humber DN18 5QF.


The Barton branch of the W.E.A. has a fine publishing record and these two volumes are splendid additions to the series. The Early History of Barton-upon-Humber is a substantially revised, and exceptionally well-illustrated, version of a survey of the prehistoric, Romano-British and Anglo-Saxon periods, first published in 1981. In recent years, excavations (e.g. in the Castledyke area by Humberseaside Archaeology Unit, and at St Peter's church under the direction of Warwick Rodwell) as well as topographical research (e.g. on the 971 Barrow charter by Paul Everson and Chris Knowles and on urban origins by Keith Miller) have greatly added to our knowledge of early Barton. Geoff Bryant is therefore to be congratulated on his clear analysis and interpretation of this important work. It certainly should act as a model for similar work elsewhere in the county.

Three Lincolnshire Labourers' Movements presents some material familiar from Rex Russell's earlier publications ('Foresters, Oddfellows, Rechabites, Druids, &c. Friendly societies in 19th century Lincolnshire' and 'The 'Revolt of the Field' in Lincolnshire: 1872-1901'), but, as far as I can ascertain, the first, and most substantial, section of the booklet, 'Protest and Incendiariism: 1830-1860' is printed for the first time. Readers of Hobsbawm and Rude's Captain Swing (1969) will be aware of Rex Russell's interest in the phenomenon of incendiariism; the publication of this account, drawing principally on reports printed in the Stamford Mercury, and covering three decades (!), has been worth the wait!


This important survey, which makes use of the published writings of a number of Lincolnshire antiquaries and historians, was reviewed by Dorothy Owen in Lincolnshire History and Archaeology 28, (1993), p.79. Many local historians will welcome the recent publication of an attractively priced paperback edition (the hardback is £29.95), though I regret to note that this this issue is 'perfect bound' (and somewhat tightly so as well!).

Paul Watkins has recently issued The Thurgarton Cartulary edited by Trevor Foulds (ISBN 1 871615 31 3; £75.00). I doubt if many county record societies would have hazarded such an undertaking (the volume contains well over a thousand pages!) and the Stamford firm must be congratulated on such an enterprising venture. The Augustinian priory at Thurgarton in Nottinghamshire was founded by Ralph Deyncourt in the 1230s and the cartulary contains 177 charters, recording the gifts of land (principally in the two counties of Lincolnshire and Nottinghamshire) made by the founder and others. Many years ago, Canon C.W. Foster, no doubt through his friendship with Sir Frank Stenton, had copies made of the Lincolnshire Carters, but in general the Thurgarton Cartulary has remained a relatively neglected source. Few medievalists would have anticipated that sixty years after Canon Foster's death a complete edition, with an extensive introduction by Dr Foulds (as well as a Foreword by Kathleen Major) and minutely indexed, would be available - and at a relatively modest price!

Other publications noted:


DAVID POWELL, The Life & Times of John Clare. Northamptonshire Libraries and Information Service, 1993. ISBN 0 905391 16 0. £2.95 + 0.50 p&p from Publications Department, Northamptonshire Libraries and Information Service, 27 Guildhall Road, Northampton NN1 1EF.

RICHARD POULKES, John Clare. A Bicentenary Celebration. University of Leicester Department of Adult Education, 1994. ISBN 0 901507 46 6. £4.00 including postage (cheques payable to University of Leicester) from Univ. Leicester Dept. Adult Education, University Centre, Barrack Road, Northampton NN2 6AF.

Copies of most of these titles can be obtained through the Lincolnshire Heritage Bookshop at Jews' Court (postage extra).