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# East Midlands History and Heritage

NORTHAMPTONSHIRE • NOTTINGHAMSHIRE • RUTLAND

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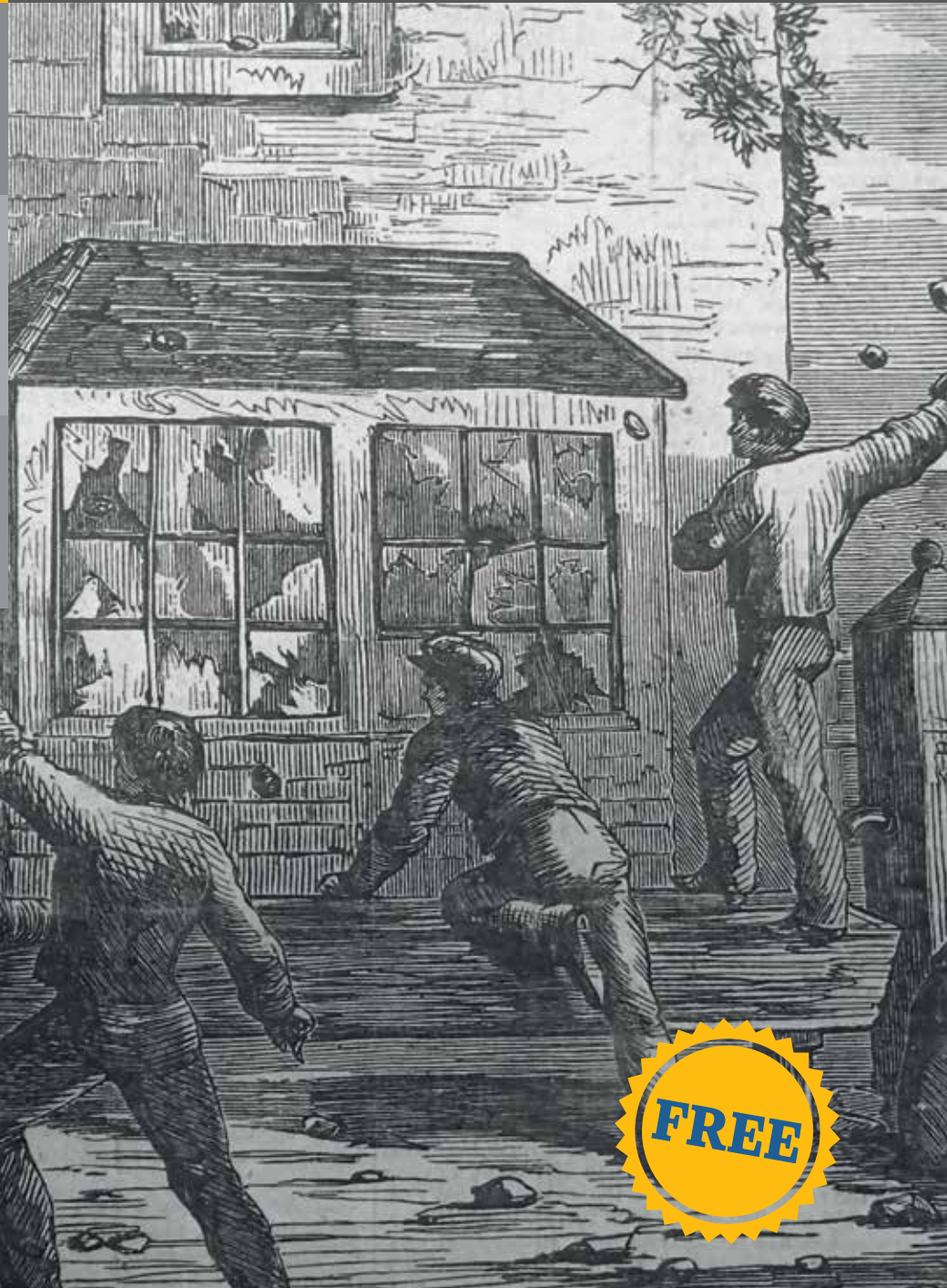
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# Welcome

Welcome back to **East Midlands History and Heritage**, the magazine that uniquely caters for local history societies, schools and colleges, heritage practitioners and history professionals across the region, putting them in contact with you and you with them.

The first issue on the English Civil War seems to have touched a chord. We would like to thank all those who have contacted us offering help and congratulations. We plan to publish two issues per year, available as a pdf download from our website, [www.eastmidlandshistory.org.uk](http://www.eastmidlandshistory.org.uk), or in hardcopy from local libraries, archives and museums. Each year one issue will be themed, the other open. This issue, for example, contains stories on a variety of topics across a thousand years of East Midlands history.

Issue three, next June, will be themed around **HIDDEN VOICES** and we would very much like you to consider contributing an article for publication in the magazine. Hidden voices might include stories about those who are marginalised or newly arrived, as strangers or minorities, then or now. Or it might mean those who chose to keep their identities hidden or disguised for reasons of safety or mischief, or whose comments or activities are censored. Sometimes voices are not really hidden, it's just that nobody outside is listening. We'd like to change that, if only in a small way.

Remember, too, if you have a forthcoming event or you're running a school or community research project that you'd like us to help publicise, do please let us know. If you need advice on archival research or display we'd be happy to help. The EMHH is supported by universities, academic historians, archivists and museums specialists across the region.

**Nick Hayes (Editor)**

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## So write for us

Let us have details of your news and events.

We'll take your stories about your community's history to a larger regional audience. We'd also welcome articles about our region's broader past.

Contact us via our website at [www.eastmidlandshistory.org.uk](http://www.eastmidlandshistory.org.uk) or email [enquiries@eastmidlandshistory.org.uk](mailto:enquiries@eastmidlandshistory.org.uk)



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**NOTTINGHAM  
TRENT UNIVERSITY**



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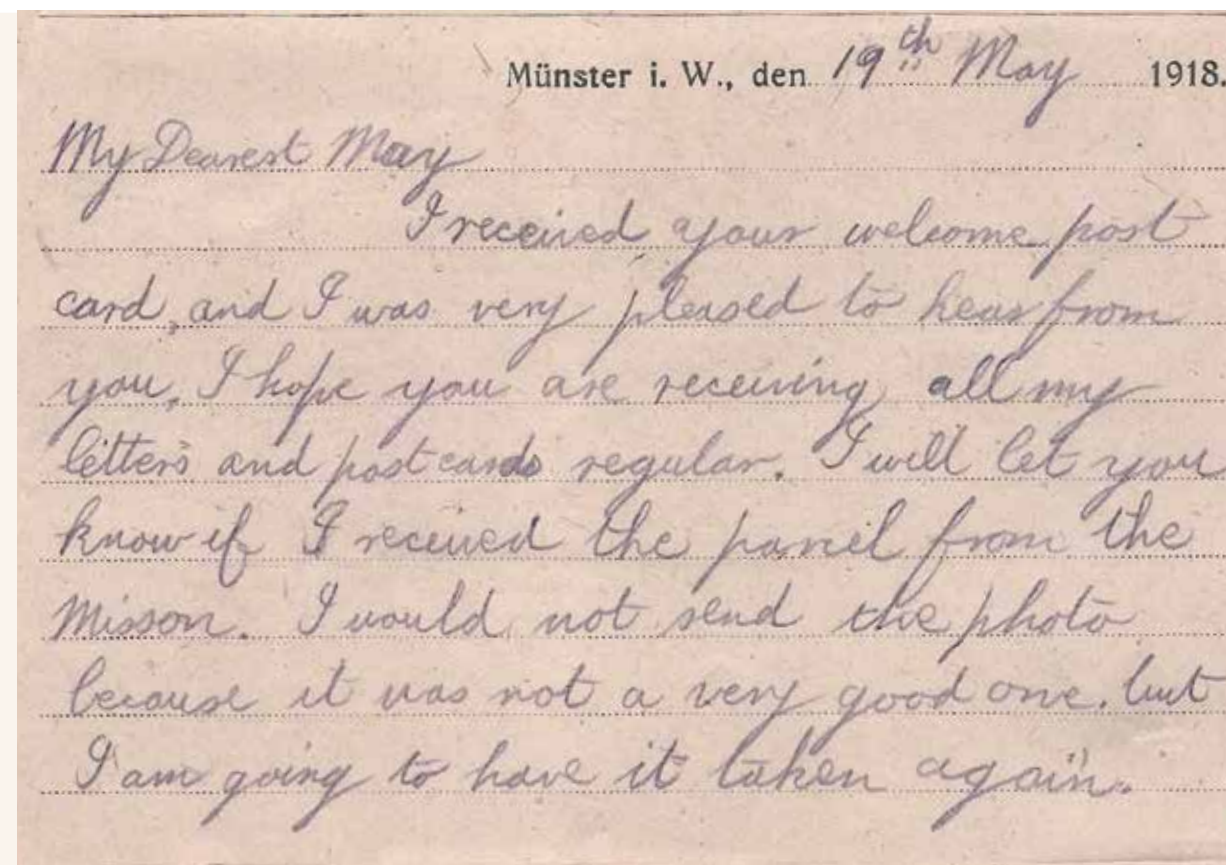


# Memories of a soldier and prisoner of the Great War

BY GEMMA CLARKE



Charles William Clarke was born on 29th September, 1895 at his grandparents' house in Gainsborough. Charlie, as he was known, lived with his family at 2 Gladstone Cottages, Morton. He attended Morton School, which he left in 1909 at the age of 14. In 1912, Charlie started work at Marshall Sons & Co. Ltd, Gainsborough as a foundry apprentice. His apprenticeship, however, was put on hold when he enlisted into the 8th Battalion, Lincolnshire Regiment on the 1st September, 1914, a month after war had been declared. He became part of Kitchener's New Army, one of nearly 1.2m new recruits who had volunteered by the end of the year. Only in January 1916 was conscription finally introduced.



Charlie sent letters and postcards to his future wife, May Evelyn Wright, which sheds light on his daily experiences.

Paid one shilling a day as a drummer, Charlie was sent to France with his Battalion in August 1915 and fought in the Battle of Loos and the famous Hill 60 engagement. Only a month later, on the 26th September, 1915, he was wounded and taken prisoner. After being released from hospital in Germany he was sent to work down a coal mine but due to health problems was later transferred to a farm. Charlie sent letters and postcards to his future wife, May Evelyn Wright, which sheds light on his daily experiences.

Young men volunteered for many reasons: out of a sense of patriotism and duty, pressure, for the adventure, because they were stuck in monotonous jobs or unemployed. Few predicted or could have imagined what was to follow. Initially the training provision was poor; weapons were in short supply. Many volunteers also thought the war itself was going to be short. Charlie was one of those young men. He wrote later from his training camp:

*Dear May*

*... We have started firing with ball cartilage now and it gives you a nice black shoulder with the force that comes back from it... [It will] not be long before we are in France. We have finished all drills now we are firing we start at half past 4 in the morning while seven at night and it make you nearly deaf. We are having some very nice weather down here now I ... wish I was at home on Sunday so we could have a nice walk and enjoyin ourselve like we use to do but never mind the time will come when the war is over. I think it will not be long now before it is all finished. I will close now with love*

*From your loving Sweetheart  
Charles Clarke xxxxxxx*

*You are a long while sending me a photo ▶*





Letters, of course, were meant to reassure loved ones back at home. Private soldiers, too, were aware that their letters were censored, and of what they could and could not say. Arriving in France, he wrote:

*Dear May*

*We arrive safe and sound and are quite happy and lively. We are billeted in a barn. I cannot write very much as they read all the letters before they come over the sea. We had a lovely boat ride it went nice and smooth we went over in the dead of night. We camped out the first night and then went further in the country. There are a lot of fine blackberries round this part. I cannot write anymore now.*

*From your Loving S H  
Xxxx Charles Clarke*

Some grumbles, however, did creep through: "I have been on guard 2 times since Sunday and I am getting tired of them for you have to stop up all night ... all the Companys are doing night work they go out at 4 oclock and come in about 1 in the morning and they think they are working them over much", finishing "Have you had your photo taken yet if you have would you mind sending me one. Give my love to all at home." x

His postcards when a PoW were generally even more brief, formulaic and perfunctory, governed by circumstance, immediate priorities and space. Only occasionally did raw emotion show through. Away from his family and future wife, he was young to be living the life that so many others lived also for this period of time.

Shortly after his release from hospital, he wrote, "I thank you very much for the parcel it was in a good condition and the cake's was lovely. I thank you for the razor blades they just fill my razor and the cigarette I enjoyed them too." A few months later, he penned:

*Dear May,*

*I received your letter and was pleased to here from you. I am sorry I have not written to you for a week or two. I have a letter from the American Express to say that you are sending me a parcel which I thank you very much for. I will let you know when I receive it. It will be my twenty first birthday this month. Will you tell mother that I am in the best of health and remember me to all at home. Well Dear I think this is all I can write this time.*

*From Your Loving Sweetheart Charles.*

## Away from his family and future wife, he was young to be living the life that so many others lived also for this period of time.

There was comment aplenty on the state of the weather: "very bad weather again now"; "some good weather now after plenty of rain"; "having some grand weather just now", and "we are having very funny weather just now"; and a quick comment that "my hand is just about better." "Remember me to all", "I am quite longing to be home again and to be with you", and then finally, in November 1918, "I have arrived in Holland today and I am quite well. Look out for me in a few days times. Keep Smiling."

But prolonged separation also brought problems, anxieties and tensions. Just before his release the news from home was less good, less comforting:

*My dear May,*

*I received your welcome letter on the 28th June and was very pleased to hear from you. I wrote to you for this last six weeks and you say you were three months without a letter. I have always wrote to you and more than to anyone. I sent three photos home one is for you. I hope you will like it. I will close now.*

*Your's Truly Charles Clarke xx*

And...

*Dear May*

*I am writing these few lines hoping you are in the best of health. I received your letter dated the eleven of July and one of the 6th of august. The one for the eleven it quite upset me I can tell you. Yes, I write to Miss Hartley, and why not. She is a very good Lady, who is paying for my parcels and bread, her home is at Jersey, I have also got her photo, and when I come home I will let you see it, and you can see for yourself - which of you two I want. Well Dear you think I have forgotten you, but that I can never. I have sent you letters and cards regular, and I am very sorry if you have not received them. Well Dear you can sent me your photo, I shall be very pleased to received it I can tell you. We are having some very changeable weather just at the present but I hope it will clear up a bit. Well Dearest cheer up and keep smiling, the sun will shine someday, when I come home, and to be with you I think I have told you all this time.*

*From Yours Ever Loving Charles.*

Charlie returned to marry May, and to complete his apprenticeship at Marshalls on the 10th March, 1919. He worked in the foundry as a core maker until he was made a foreman at the age of 60. About two years later he was promoted to Apprentice Supervisor, a job he really loved and enjoyed. Unfortunately, he was taken ill in the August of 1960 just before his 65th birthday and died on New Year's Eve of that year. Just before he died he received a letter from the Queen awarding him the British Empire Medal. His son, Harold Clarke remembered that "he very seldom talked to the family about his experiences as a Prisoner of War but I do recall him saying that the farmer's wife was very good to him and fed him well." 📖

**Gemma Clarke**  
Gainsborough & District Heritage Association  
Writing about the war experiences of her Great Grandfather,  
Charlie Clarke.

*Dear May*

*I am writing these few lines hoping you are in the best of health. I received your letter dated the eleven of July and one of the 6th of august. The one for the eleven it quite upset me I can tell you. Yes, I write to Miss Hartley, and why not. She is a very good Lady, who is paying for my parcels and bread, her home is at Jersey, I have also got her photo, and when I come home I will let you see it, and you can see for yourself - which of you two I want. Well Dear you think I have forgotten you, but that I can never. I have sent you letters and cards regular, and I am very sorry if you have not received them. Well Dear you can sent me your photo, I shall be very pleased to received it I can tell you. We are having some very changeable weather just at the present but I hope it will clear up a bit. Well Dearest cheer up and keep smiling, the sun will shine someday, when I come home, and to be with you I think I have told you all this time.*

*From Yours Ever Loving Charles.*





# Horrid crimes... unnatural offences

BY HARRY COCKS

On Friday 21 March 1823, three men – a half-pay army lieutenant named William Arden, John Doughty, a joiner, of Grantham, and Benjamin Candler, valet to the 4th Duke of Newcastle at Clumber Park – were hanged at Lincoln for sodomy or, as the handbill produced to commemorate the event said, “for committing Horrid Crimes.”

That document declared that, because of their physical and mental infirmity in the face of their imminent deaths, “*The miserable wretches were absolutely carried across the yard, and supported up to the place of execution.*” On the gallows, “*their limbs were trembling with agony.*” Such a death was amply suited to their crimes, the anonymous author concluded, for “*as they had lived in a manner unworthy to be called men, they died as they had lived.*” As the bolt was drawn which threw them into eternity, Lincoln cathedral’s clock sounded their death knell, and “*The meridian sound of Great Tom was heard far and wide.*”

TOP IMAGE: HANDBILL DESCRIBING THE EXECUTION (COURTESY OF NOTTINGHAMSHIRE RECORDS OFFICE)

**Further Reading:** Harry Cocks, *Nameless Offences: Homosexual Desire in Nineteenth Century England* (London, I B Tauris, 2009), Harry Cocks, ‘Safeguarding Civility: Sodomy, Class and Moral Reform in Early Nineteenth-Century England’, *Past and Present* 190 (February 2006), pp. 121-146 Matt Cook, H. G. Cocks and Robert Mills, *A Gay History of Britain* (Greenwood, 2005).

The trial of the three men on 14 March 1823 was unusual in taking up almost twelve hours – most cases even for serious offences like these lasted no longer than a few minutes.

The prosecution of homosexual offences like these was reasonably common in London – in the mid-1820s there were perhaps 50 or more men a year presented to the capital’s magistrates for various ‘unnatural offences’. Between 1806 (when reliable figures begin) and 1861, when the death penalty was abolished, 404 men were sentenced to death for sodomy, of whom 56 were executed (the rest were mainly transported). In county towns like Lincoln or Nottingham, such cases were rare but not entirely without precedent. In 1771, a farmer named John Eddison, of Gateford near Worksop, petitioned the Treasury in London for payment of expenses he had incurred in “prosecuting a notorious set of sodomites, who had carried on their unlawful practices and meeting for many years past at Worksop in the said county.” At the instigation “of several of his Majesty’s Justices of the Peace for the said County”, Eddison had arrested and prosecuted several of the offenders, one of whom was convicted at the Nottingham Lent Assizes of 1771 before Mr Justice Aston and sentenced to two years imprisonment. Eddison complained that many others charged had absconded, and “particularly one William Champion of Worksop aforesaid Farmer, who was supposed to be one of the principal persons concerned, and in very good circumstances, and against whom your petitioner preferred a bill of indictment which was found”. Eddison said that the case had cost him upwards of £100, as well as a quantity of time and trouble.

**The links between them were discovered in September, when Hackett wrote a letter to Candler at Clumber.**

The events that led to Candler’s downfall began in the late summer of 1822. William Arden had been living in Grantham for the hunting season, and had become acquainted in some unknown way with his two fellow defendants and a third man, Henry Hackett, an apprentice draper in that town. The links between them were discovered in September, when Hackett wrote a letter to Candler at Clumber. At that time, peers and MPs were allowed to receive letters without paying postage, and Hackett had aimed to avoid that expense by sending the letter under the Duke of Newcastle’s frank. However, he had neglected to address the envelope specifically to Candler, with the result that the Duke or one of his secretaries had opened it.

After the men had been arrested, this carelessness was seen as a kind of providence, a slip that showed how “*the smallest inadvertency could undo in a moment all the precautions of practised villainy.*”

After Hackett’s letter to Candler was discovered, the servants at Clumber were interviewed and Candler admitted to knowing the apprentice. Candler’s answers “*being suspicious and unsatisfactory*”, a gentleman was sent to Grantham to make further inquiries. Hackett, “*whose guilty mind instantly became conscious of his danger*”, agreed to confess all he knew in order to try and save his own life. One report claimed that “*these wretches are part of a gang; and that the number of individuals already implicated in the affair amounted to thirty-six.*” Following Hackett’s testimony, Arden was arrested at his home in Golden Square in London and conveyed back to Lincoln in a mail coach. The lieutenant was said to be “*the Lucifer of the gang*” and “*by rank...entitled to be called a gentleman.*” In prison awaiting trial, Arden appears to have gone on hunger strike, in order, as the handbill which recounted his execution said, “*to anticipate the fate that awaited him by an attempt at starving himself to death!*” The result was “*that he became exceedingly weak and emaciated so as to be unable to walk without help.*”

The trial of the three men on 14 March 1823 was unusual in taking up almost twelve hours – most cases even for serious offences like these lasted no longer than a few minutes. During it, Arden had to be supported by two men and, while the evidence was given, “*he rested his face on his hands, and never raised his eyes once.*” As for Candler, “*the muscles of his face [were] drawn up with the utmost rigidity, his countenance exceedingly pale*”, as he listened to the damning testimony. Doughty, however, remained “*cool and collected, and appeared but little affected at the situation he stood in.*”

Mr Justice Park told the men that even though the principal witness against them had been of his own admission participates criminis, which meant that his evidence usually required corroboration, “*he could not perceive how the Jury, consistently with their oaths, could have come to any other conclusion.*” Hackett’s evidence “*had been so confirmed in many essential points of his evidence, that the jury could not but give credit to his testimony.*” Moreover, the crime of which the prisoners had been found guilty, “*was too dreadful to reflect upon; it was of so horrible a nature, that in every page of the law it had been designated as an ‘offence not to be named among Christians.’*” The Almighty had destroyed Sodom and Gomorrah for it, “*and to persons convicted of such a crime, against whom God had denounced the punishment*



PUBLIC EXECUTION (GNU FREE DOCUMENTATION LICENSE)

of death, a British Judge could not, dared not, hold out hopes of mercy in this world”.

At the execution, a handbill was circulated with a ballad that was presumably recited as the men met their grisly fate. These songs may have been sung to the tune of the folk song ‘Fortune my Foe,’ the ‘hanging tune’ that accompanied many unfortunates to their deaths. The ‘Doleful Dirge on the Wicked Men’ warned its audience against sin, which, in the established rhetoric of the scaffold speech, was the first inlet to crimes that ended on the gallows. In the conventional way of such last dying speeches, the ‘Doleful Dirge’ called on Jesus’ help, hoping that his “*bleeding sacrifice*” would “*Redeem us from hell’s flame*”. Arden, the song went on, was the head of the gang “*In London he did dwell/A fair and proper house he kept/In Pulteney street as well*”. His gentility made him anomalous among most of those condemned to death, the majority of whom would have been working men and women. His status marked him out as worse than the others:

*A captain in the army too  
O dear what horrid shame  
That he should condescend to do  
such crimes we dare not name*

The song presented the insouciant Doughty as someone turned away from a useful occupation, and worldly success, by the attractions of debauchery:

*A man named Doughty was as bad  
Who liv’d in Grantham town,  
Who might have been had he been wise,  
A tradesman of renown.*

In a final warning, the ‘Doleful Dirge’ advised “*all you good and humble folks/That read these warning lines*”, to “*Guard well your thoughts and actions too/lest vice your heart inclines.*” Although the song promised further revelations and more ▶




A captain in the army too  
O dear what horrid shame  
That he should condescend to do  
such crimes we dare not name

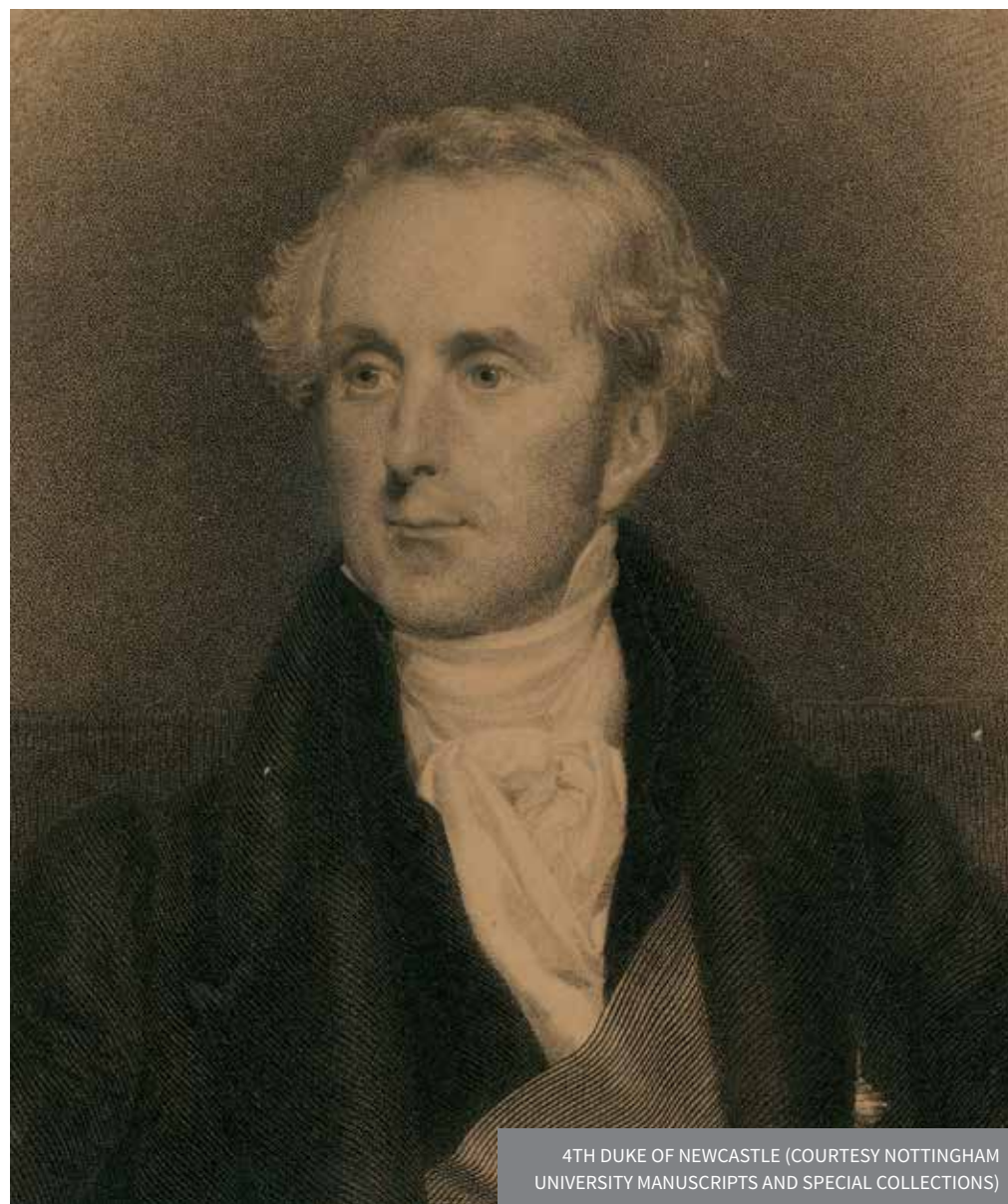
prosecutions, there were no others, and Candler, Arden and Doughty remained alone in Nottinghamshire's Georgian history as monuments of infamy.

However, Candler's employer, the Duke of Newcastle, appeared to take an interest in the prosecution of 'sodomites' that extended beyond the county. In 1826 he initiated a series of inquiries in London into "certain persons guilty of unnatural practices". He went so far as to employ the Bow Street officer Samuel Taunton in this enterprise, but was less successful on that occasion. This was partly owing to the difficulties of evidence, which bedevilled most attempts to prosecute homosexuality in the nineteenth century.

Most cases turned on evidence such as that provided by Henry Hackett and, in its absence, it was often difficult to prove any sexual acts had taken place. In a letter to the Home Secretary, Robert Peel, to whose attention he drew the case, the Duke expressed his disappointment that "the endeavour to obtain information amounting to proof has hitherto failed". That did not mean that there was not "still too much cause for strong suspicion", but the difficulties of gaining information on the subject proved too great.

Two years later, Peel was instrumental in redrawing England's criminal code and particularly reshaping its capital offences. Part of that was reducing the burden of proof in sodomy cases to penetration only, instead of penetration plus emission. That made it easier to prosecute sodomy. However, whether that was the ultimate result of Henry Hackett's misaddressed letter is impossible to know. 

**Harry Cocks**  
University of Nottingham



4TH DUKE OF NEWCASTLE (COURTESY NOTTINGHAM UNIVERSITY MANUSCRIPTS AND SPECIAL COLLECTIONS)

# Destroying Reputations: Defamation in Nottinghamshire 1580-1640

BY HELEN DREW

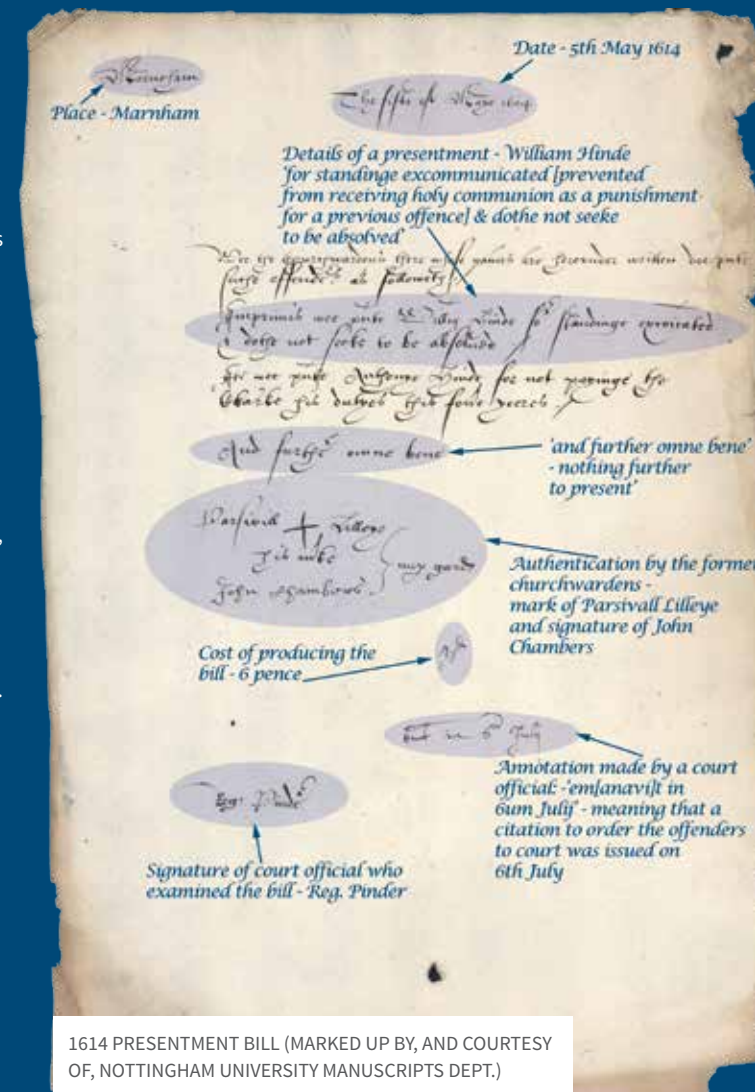
The possession of 'fame', that is to be held in good repute by the community, was an important commodity in early modern society. Maintaining this reputation, however, was a challenge in the sixteenth and seventeenth centuries, given the partiality of many to trading insults and accusations of impropriety.

Defamatory allegations could severely damage one's standing in society, triggering a range of punitive responses: from informal social penalties, the loss of custom or employment, to legal sanction. Indeed, a person's reputation was seen to be so valued that, if challenged or slighted, the wronged party would invariably seek recourse to justice and recompense from the authorities in an attempt to secure the reinstatement of their good name.

One of the most frequent courses of action in these instances was to seek redress through the court of the Archdeacon, which was the lowest level of ecclesiastical courts. These Archdeaconry courts had a limited yet varied jurisdiction, dealing with all manner of moral and behavioural offences that fell outside the remit of secular justice (that is, that did not break the law). These included religious non-observance, non-conformity, social misbehaviour, and the court's most common business – sexual deviancy.

The Archdeaconry of Nottingham oversaw an area roughly equivalent to the county of Nottinghamshire. It was divided into five Deaneries: Bingham, Nottingham, Retford, Newark, and Southwell, though the latter, as a Peculiar, fell under an external jurisdiction. Each Deanery was sub-divided into parishes. Nottingham's Archdeacon, however, was based many miles away at the Episcopal chamber in York. As such he relied heavily on the apparatus within the localities to manage the 295 parishes under his authority.

Key to this process were the churchwardens, members of the local parish who served a term of office within the church court. They were charged with monitoring the community and presenting regular reports (bills) to the Archdeacon detailing incidences of problems and transgressions occurring in the locality. As members of the community in which they served the churchwardens were ideally placed to observe and report, but this also meant they held ties to family and friends which could impact on the way in which they made the required presentments. ▶



1614 PRESENTMENT BILL (MARKED UP BY, AND COURTESY OF, NOTTINGHAM UNIVERSITY MANUSCRIPTS DEPT.)



These Presentment Bills offer a fascinating insight into the social and moral standards that were expected in the parish, and provide a revealing commentary into those offences deemed damaging enough to the community to warrant investigation by the church authorities. Defamation was one of the social offences regularly reported to the Archdeacon. It commonly arose in two forms: accusations of immorality and dishonesty, or allegations relating to sexual deviancy. That the church courts were frequently occupied with business relating to illicit sexual activity explains why they have been nicknamed ‘*Bawdy Courts*’.

Accusations of sexual proclivity tended to originate as defamatory slurs, to be reviewed by the court once reputation began to suffer. In this period, the appropriateness of a person’s sexual behaviour was linked closely to notions of honesty,

ecclesiastical courts, R.B. Outhwaite described defamation as “*overwhelmingly sexual in nature*”, and in Nottinghamshire just over a third of the presentments concerning defamation had explicit references to sexual deviancy or activity. Sixty per cent of the victims here were female, with the term ‘*whore*’ commonly used, potentially as one of the easiest ways of destroying a woman’s reputation. Some defamers went further in an attempt to ensure that their claims were believed. In 1613, Thomas Clarke of the parish of Sutton-in-Ashfield claimed that Marie Clarke “*woulde have had naughte with her him to be*”, and included explicit descriptions of her body, especially her genital area.

The accusations against Marie identify her as the supposed instigator of sexual deviancy, and the use of such a vivid account of her body was presumably included to add authenticity, but also

## Sexual slurs were not the only form of defamatory attack used in Nottinghamshire


engaged in illicit fornication with Robert Owsell, a move certain to damage her reputation profoundly. Perhaps she was trying to initiate gossip sufficient to compel Robert to ask for her hand in marriage? Using social pressure to snare a husband was a risky gambit, and her presentment for defamation suggests that the local officials, and the community, were not fooled by her actions.

have been, hindered in her preferment in marriage” as a consequence of being targeted by malicious gossip, a taint that may have remained with her the rest of her life.

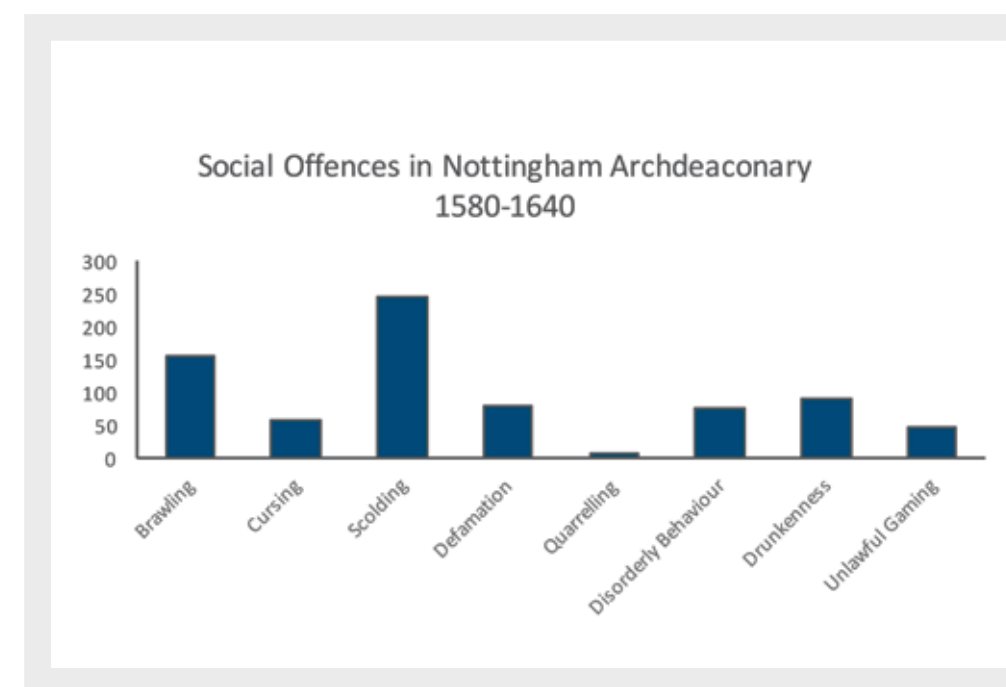
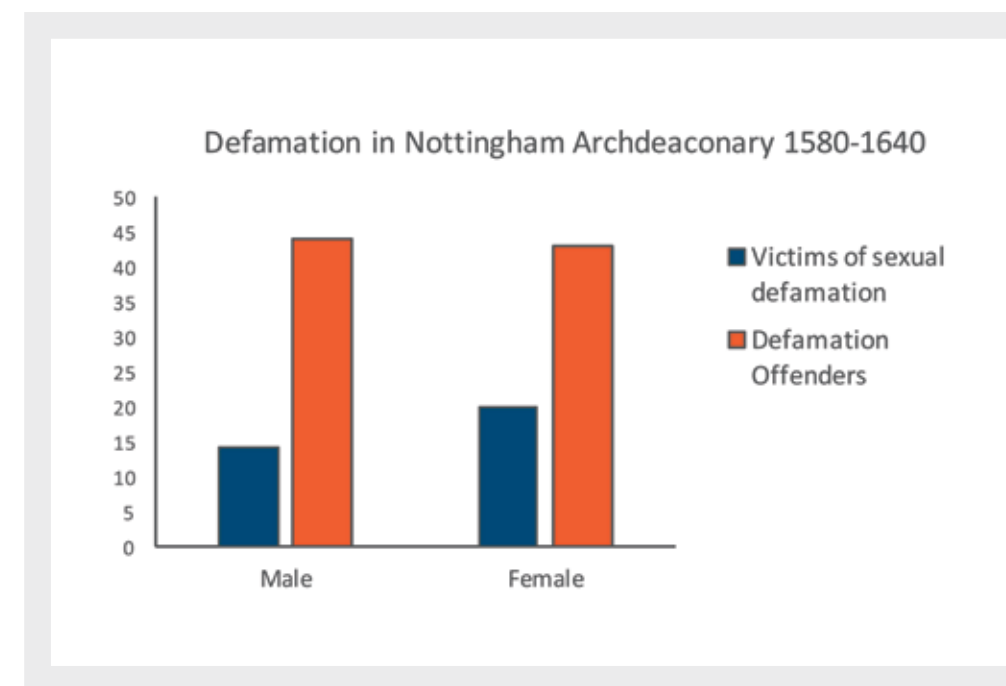
While defamation may have been one of the less frequent social offences dealt with by the church court, the presentment process reveals that it was both a problematic and emotive issue for the community. Parishes were disrupted by such behaviour, and unsettled by the results of feuds and defamation. Victims often turned to the Archdeaconry court for support, but the parish could also be a source of assistance. The victim’s community had the power to save or condemn reputations, and could assist in the informal condemnation and punishment of the people who caused offence. For example, in 1624 the parish community of Kelham came to the defence of a man and woman who had been falsely accused of fornication by the curate. The churchwardens asserted that they and others were sufficiently able to testify in court if necessary to the good character and honesty of those concerned.

Sexual slurs were not the only form of defamatory attack used in Nottinghamshire. Many defamers used accusations of immorality and moral laxity. Churchwardens and ministers alike were easy targets for this type of attack, particularly serious as false accusations threatened their position within the church, and thus their very livelihood. In 1601, Anthony Yates attempted to discredit William Walhed, a churchwarden, by claiming that he was both immoral and corrupt in the office he held. Yates claimed that Walhed was a drunkard, a perjurer, and a forger of writing in the church book. Both behaviours were punishable under the Archdeacon’s court, and so put Walhed at risk of official sanctions and loss of reputation. The other churchwardens, however, identified the accusations as untrue and so were able to present Yates as a defamer, rather than Walhed as a drunk and problematic churchwarden.

The details provided in presentments varied on the commitment of the churchwardens involved. Often, the details relating to the time, place and those present were included, and it was the particulars relating to the audience that revealed the scale of the defamation. Simon Jacks, minister of Staunton, described how he was defamed in the alehouse in 1612. Jacks emphasised that many people, including gentlemen, heard the defamation and that “*in the meane a scar remayneth upon my integrity and my good name is tossed and wounded in the Alehous by such a one who in manifold respectes oweth me his minister the performance of better duetie*”. Details such as this allowed the Archdeacon and his officials to gauge how damaging the defamation was or could have been if it had been believed, which in turn assisted them in judging the individual case.

In Nottinghamshire defamation was not the most common offence dealt with by the Archdeaconry Court, but it could have a profound effect on the victims and the parish-based community alike. Loss of reputation took longer to mend than cuts and bruises did to heal. The surviving evidence illustrates the complexities of the offence within the region, and demonstrates the varying formats defamation could take. Comparative research into other English churchwardens’ accounts, however, reveals that this was an aspect of social conflict repeated across all parishes in the country during the early modern period. 

**Further Reading:** Martin Ingram, *Church Courts, Sex and Marriage in England, 1570-1640*, (Cambridge, 1987) Laura Gowing, *Domestic Dangers. Women, Words and Sex in Early Modern London*, (Oxford, 1998) R.B Outhwaite, *The Rise and Fall of the English Ecclesiastical Courts, 1500-1860*, (Cambridge, 2006).



Jacks emphasised that many people, including gentlemen, heard the defamation and that “*in the meane a scar remayneth upon my integrity and my good name is tossed and wounded in the Alehous by such a one who in manifold respectes oweth me his minister the performance of better duetie*”.

and it was commonplace for a defendant’s sexual conduct to be taken into account when judgement was being passed on their financial situation. Differing notions of sexual honour existed for men and women, too, with centuries-old attitudes on the weakness of female sexuality ensuring that early modern women were just as vulnerable to assaults on their sexual honesty as their medieval forebears.

A great deal of historical information can be gathered from the more detailed Presentment Bills. Between the years of 1580 and 1640, 87 people were presented for defamation in Nottinghamshire. In his assessment of the

to make the gossip and rumour more scandalous and so likely to spread. The churchwardens and vicars of Nottinghamshire’s parishes were not wholly innocent when it came to presentments for defamation, and on occasion found themselves named and shamed, with communities caught up in the maelstrom that usually followed.

While the motivation behind defamatory comments is rarely captured in the historical evidence, it can be surmised that the intent was to damage the repute of the victim. On occasion, though, the picture is less clear. In 1633, for example, Catherine Kinder appears to have incriminated herself by revealing she had been

With sexual defamation immensely damaging – which is why it was a popular form of attack – the victim was often required to prove the rumours incorrect, demonstrating their innocence whilst contesting the claims made against them. This is evident in the case of Alexander Smith, the minister of Elkesley, in 1618, for whom an accusation of being a “*horemaster*” required months of negotiations with his parishioners in the attempt to clear his name. Victims could suffer in a variety of ways following defamatory comments made against them. In 1626 in the parish of Balderton, for example, the churchwardens concluded that the Margaret Grub “*was, or might*



# The Battle of Waterloo and Nottinghamshire's 'chosen men'

BY RICHARD A GAUNT

Over the course of the last twenty-five years, the television adaptation of Bernard Cornwell's Sharpe novels has familiarised viewers with the heroic exploits of British soldiers during the Peninsular Wars and at Waterloo. The recent bicentenary commemorations of the Battle of Waterloo (18 June 1815) provides a fitting opportunity to re-visit Nottinghamshire's real-life "chosen men".

The Battle was fought by a multi-national army of Netherlanders, Germans and British, under the command of the Duke of Wellington, to rid Europe of the menace of Napoleon Bonaparte once and for all. It was the only occasion upon which Napoleon and Wellington faced one another on the battlefield. The outcome determined the course of European history for the rest of the nineteenth century.

Some Nottinghamshire veterans of Waterloo, like George Madin (1790-1874), a sergeant in the 33rd Regiment of foot, lie all-but-forgotten except for the bare facts recorded on their gravestones. Madin served in the same regiment that Sir Arthur Wellesley (afterwards the Duke of Wellington) had joined in 1793. Madin's comrade in the 33rd, Thomas Auckland (b.1788), who came from Washingborough in Lincolnshire, was severely wounded at Waterloo. He survived the battle and established himself as a tailor in Nottingham before achieving notoriety during the Reform Bill Riots of October 1831. Auckland was the unintended recipient of a bullet, having been shot by the military forces who were defending the town. Fortunately, he recovered from his injuries.

Other veterans, such as Matthew Clay (1795-1873) from Blidworth, wrote memoirs of their experiences at Waterloo. Clay, a private in the Scots Fusilier or Coldstream Guards, had formed part of the defence of the strategically-important chateau and farmstead of Hougoumont, which lay at the heart of the battlefield. The French had kept up pressure on Hougoumont throughout the day, knowing that its capture would expose Wellington's defences. Clay's narrative of events makes it clear just how close the French came to taking it.

By contrast, Corporal John Shaw (1789-1815) of the 2nd Life Guards, was already established in the public mind as a renowned pugilist and strong man. Famed for his physical size and prowess as a boxer, Shaw came to epitomise a "True Nottinghamshire hero". During the battle, he single-handedly killed at least half-a-dozen heavily armoured French cuirassiers (mounted soldiers with breastplates and helmets). Some reports suggest that he clubbed soldiers to death with his helmet after his sword snapped. Shaw perished close to the farmhouse of La Haye Sainte, which was at the centre of Wellington's lines on the battlefield. His body was buried there but the writer Sir Walter Scott later claimed to have recovered his skull, which was put on public display before being interred at Wollaton.



COSSALL WATERLOO MEMORIAL (© MARK BENTLEY)

There was no memorial to Shaw, nor his fellow 'Cossall Giant' Richard Waplington (1787-1815), until 1877. Waplington enlisted in the Lifeguards in 1809. One story relates that, on being reviewed by King George III, Waplington was asked what county he came from. When told, the King is supposed to have remarked to Wellington "He is a very fine soldier, but he comes from a riotous county". Waplington died on the battlefield, having reportedly captured one of the



*Shaw the Life Guardsman's heroic attack on the French Cuirassiers.*


London, Publ. by Thomas K. The Pall Mall Review, 2<sup>o</sup> 1816.

prized French standards (or "eagles") before perishing at the hands of French cuirassiers.

The initiative to memorialise Shaw and Waplington was only taken up after the death of Cossall's third Waterloo veteran, Thomas Wheatley (b.1795). Wheatley survived Waterloo, going on to work as a blacksmith at Babbington Colliery. As a resident of one of Lord Middleton's estate villages, Wheatley formed part of the militia that helped to defend Wollaton Hall from assault during the Reform Bill Riots of 1831. Today, all three Cossall men are memorialised by a splendid obelisk at St Catherine's Church in the village.

Aside from Shaw, the most famous Nottinghamshire man to serve at Waterloo was undoubtedly Captain Thomas Wildman (1787-1859) of the 7th Hussars. Wildman acted as the aide-de-camp to Lord Uxbridge, who famously had his right knee shot out in the closing stages of the battle. In the famous anecdote, Uxbridge (who was next to Wellington) exclaimed, "By God, sir, I've lost my leg!", to which Wellington replied "By God, sir, so you have!"

In a letter to his mother afterwards, Wildman observed, "Lord Uxbridge told me immediately that he must lose his leg and then began conversing about the action and seemed to forget his wound in the exultation for the victory." Uxbridge was removed from the battlefield to Wellington's headquarters in the village of Waterloo. Here, his leg was amputated and subsequently buried in the garden of the inn where the operation took place. Today, it is one of the more eccentric stops on the Waterloo tourist trail.

After Waterloo, Napoleon was intercepted at Rochefort and, after considerable dispute over his future destination, was transported to the remote island of St Helena, deep in the South Atlantic. Here, the former Emperor may well have encountered a Keyworth man, Thomas Church (b.1773), of the 53rd Regiment of Foot, who was posted on the island from 1815-1817. Napoleon died on St Helena in 1821. Meanwhile, Wellington went on to hold almost every office, title and honour of distinction that it was in the power of the victorious European powers to bestow and lived out his life (until 1852) as a distinguished elder statesman and as the victor of Waterloo. 

A CONTEMPORARY ENGRAVING OF SHAW'S EXPLOITS AT WATERLOO (COURTESY NOTTINGHAM UNIVERSITY MANUSCRIPTS AND SPECIAL COLLECTIONS)

**Richard A Gaunt**  
Associate Professor of History at the University of Nottingham.

Richard curated the exhibition 'Charging Against Napoleon. Wellington's Campaigns in the Peninsular Wars and at Waterloo', which ran at Nottingham Lakeside from May-September 2015.

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BY STACEY GRIFFITHS

# Rustic and Riotous?

## The Reformatory at Mount St. Bernard

Through the nineteenth century the virtues of the English countryside were held in high esteem. The polar opposite of the artificial, man-made town and city, rural society was portrayed as wholesome, healthy, and natural, a place where the poor accepted their lot and engaged in honest toil on the land. In contrast towns and cities, with their “teeming, anonymous populations”, were regarded as “dangerous and dirty” breeding grounds for the crime wave said to be afflicting English society, fomenting the moral degradation of young delinquents particularly.

Many reformers felt that the answer to combating juvenile crime lay within the restorative environment of the countryside. It is perhaps not surprising, therefore, that rurally-based reformatory institutions were advanced as a solution to the burgeoning problem of urban juvenile delinquency. The years after 1850 saw the widespread establishment of such institutions across the United Kingdom. One such was Mount St. Bernard Reformatory School at Whitwick, Leicestershire.

The Victorian period also witnessed a shift in the nature of the criminal justice system. Rather than the very public capital punishments of the previous century, which had come to be regarded by contemporary reformers such as Samuel Romilly as “a disgusting spectacle...shocking to humanity”, the Victorian era moved to making criminal justice a more private, institutional, and reformatory affair. This was a new focus upon penal servitude within a structured environment in order to bring about a reorientation of the mind and, consequently, of the character. Industrial and reformatory schools for young offenders became a key part of the newly reformed system, particularly after the passing of the 1854 Youthful Offenders Act when they became state supported and inspected. These institutions provided inmates with a basic education, moral and religious training and the skills necessary to enter into a trade upon their release. Within an emphasis on the importance of the physical environment, rurally-based institutions became a popular option. By 1875 of the 37 reformatory schools for boys in England and Wales, 31 were in the countryside.

The most common type was the farm school, modelled on the idea of a village community with a working farm at its centre. The farm school embedded its inmates into simulated families, each with a house mother and father, as “a means of supplying some substitute, however imperfect, for the parental relation” which those boys were believed to have lacked. It was hoped that this system would instil the familial values of loyalty, discipline, obedience and upright morality, where each member of the family would become “personally

interested in the moral well-being of the others”, where “control of the unruly member is enjoined by example as well as precept”. Honest toil on the land and in the elements, it was thought, would both punish and reclaim the young delinquents. Contemporary commentators, including Mary Carpenter, one of the most prominent advocates of reformatory institutions, argued that: “Of all kinds of labour, agricultural employment has been practically found to produce the most beneficial effect, both in engaging the willing exertions of the boys, and in producing a good moral influence”, suggesting that a “farm school, removed from the allurements of the city, is essential for them”. Sydney Turner, who ran the most famous of England’s reformatory farm schools, the Philanthropic Society Farm School at Redhill, Surrey, argued that: “Handling the spade spoils the fingers for the delicate operations of the pickpocket, [and] the sights and sounds of nature – the associations of the field, the garden, and farm-yard – take away the inclination” to thievery and crime. Obliging the delinquent young “to face the severity of the seasons and to brave the fatigues of long and wearisome toil”, engaging them in “agricultural employment, joined to a powerful religious and moral education”, was regarded as the “only thing that could snatch from a disorderly or criminal life, our youthful population once involved in a career of vice”. Redhill quickly gained a reputation as being a pioneer of the reformatory system in England and became regarded as “an exemplar in its particular field”.

One rurally-based reformatory undoubtedly influenced by the example of Redhill was the Mount St. Bernard Reformatory School at Whitwick. Established by Abbot Burder and the Catholic monks at Mount St. Bernard Abbey in 1856 in a remote location in the Leicestershire countryside, it took in Catholic boys from major cities including Manchester, Birmingham and Liverpool. Here the boys were separated into simulated ‘families’, each in a separate ‘house’, to allow the house master or ‘father’ to have a close and positive >

Redhill quickly gained a reputation as being a pioneer of the reformatory system in England and became regarded as “an exemplar in its particular field”.

#### Further Reading:

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ABBOT GEORGE BURDER (COURTESY MOUNT ST. BERNARD ABBEY)





influence over their charges and promote the familial values regarded by reformers as “the great moralising agent of the human race”. The reformatory regime at Mount St. Bernard’s was also structured around hard agricultural labour, putting boys to work (mainly) on the reformatory farm, which, at its peak covered some 500 acres and gained a reputation “second to none in the district” for the quality of its produce. Inmates were able to learn a variety of skills: from livestock care, blacksmith work and field labouring, to carpentry, shoe-making and tailoring. The shoes and tailored items were sold commercially across the Midlands. The boys also received a basic education, which for many was their first opportunity of gaining any kind of formal schooling. The inmates were given moral and religious instruction to encourage them “back into the fold of worshippers that their souls might escape eternal damnation because of their neglect of their faith and unlawful practices”. The reformatory thus aimed to provide an all-encompassing regime of punishment and reclamation.

Yet the school was besieged for much of its existence by disorganisation, chaotic management and ultimately by the insubordination and dissent of its inmates. It, therefore, never fully realised its objectives of providing a carefully controlled rural environment through which to reform young criminals. Sydney Turner, in his capacity as government inspector of reformatory and industrial schools, encapsulated the early failings at Mount St. Bernard in his 1862 report, which firmly placed the blame on financial difficulties and “the want of concentration of authority in the hands of one efficient

and responsible manager”. The period 1856-1864, for example, saw the coming and going of five different managers, all of whom wielded little control over the inmates. This led to increasing levels of insubordination and eventually to several riots.

The most dramatic examples of this were two major disturbances in 1863 and 1864. The first saw many of the inmates attacking reformatory staff, brutally knocking out the teeth of one supervisor, before pouring urine over and seriously assaulting the police officers who attended the incident. A year later a second riot saw 36 boys again assaulting reformatory staff. Whilst out working in the fields the boys refused to continue with their labour and ran off into the adjacent woodland. Three of the reformatory staff attempted to retrieve them but as the Report of the Inspector of Reformatories (1864) records: “upon these men attempting to enforce their return to their work, [the boys] armed themselves with stones and pelted them”. The next day “the same misconduct occurred”, this time involving 30 inmates, who broke the windows of a local inn, in order to take revenge upon one of the men who had helped to recapture their companions the previous day, and who was drinking in the public house at the time, such that, according to the local press; “a state of siege resulted”. Although Sydney Turner attempted to play down the severity of the incident in his report, he was forced to admit that these repeated breakouts and the violent conduct of the inmates, along with “the apparent absence of all control” on the part of the officers caused “great alarm” amongst the wider community of Whitwick.

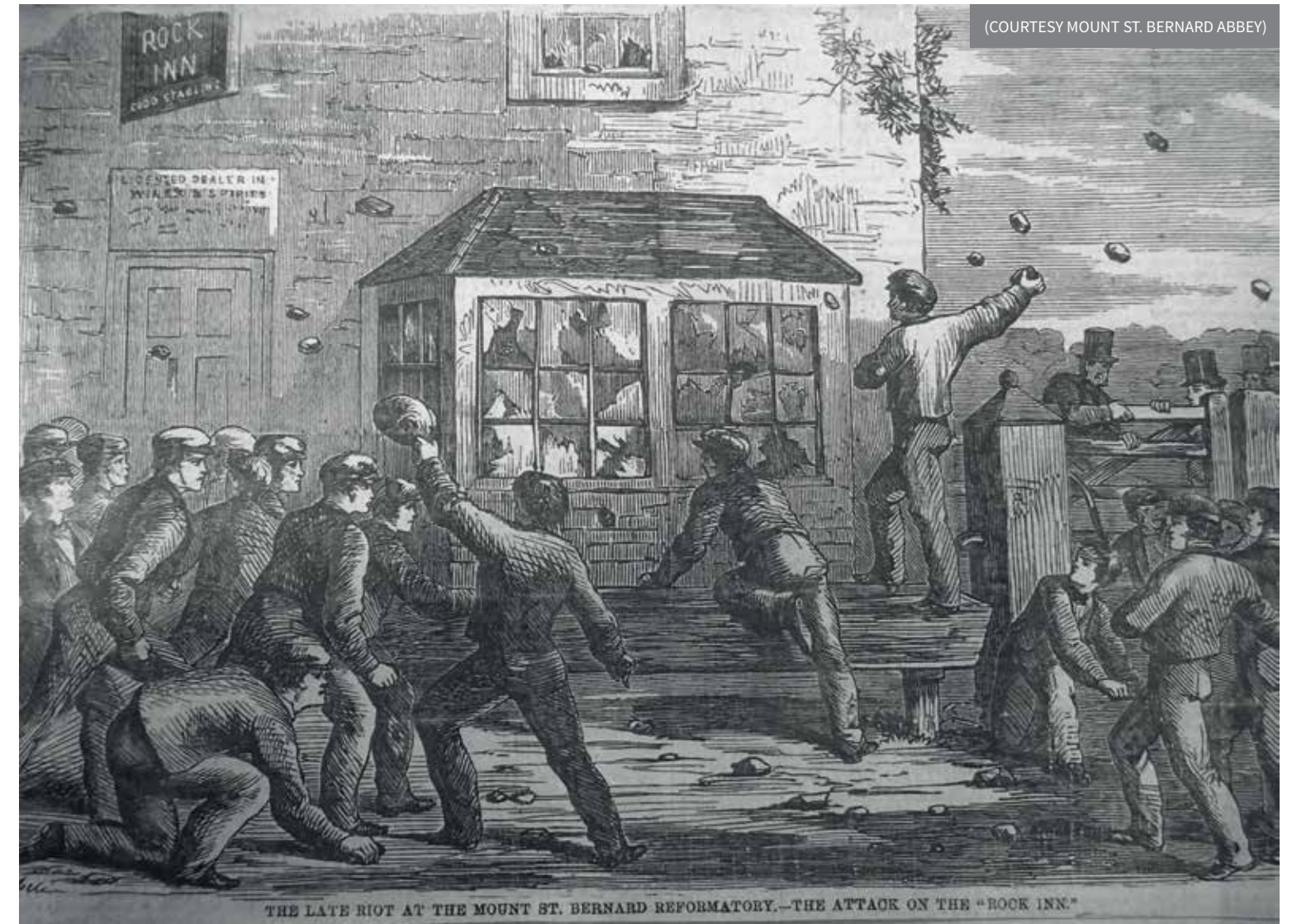
**Yet the school was besieged for much of its existence by disorganisation, chaotic management and ultimately by the insubordination and dissent of its inmates.**

Although under the leadership of Thomas Carroll - a new and more experienced manager - the institution experienced a period of relative calm in the nine years following these incidents, upon his resignation the reformatory experienced more chaos and two further serious incidences. The first in 1875 saw some of the older boys pelting “terror stricken” staff with lumps of coal, before gathering over 100 of their brethren to join them in making their escape into neighbouring villages. The second incident in 1878 saw 60 boys who had been gathered on the playground attacking the master in charge. They then escaped towards



THE REFORMATORY  
(COURTESY MOUNT ST.  
BERNARD ABBEY)

Mount St. Bernard's Abbey, The Colony.



(COURTESY MOUNT ST. BERNARD ABBEY)

## The Mount St. Bernard Reformatory eventually had its certificate relinquished in 1881.

Loughborough. The Mount St. Bernard Reformatory eventually had its certificate relinquished in 1881.

The general chaos that ensued at this institution for much of its existence may seem surprising given the relative success of other farm schools such as the highly regarded Mettray and Redhill. Both seemed to demonstrate the curative powers of rurally-based reformatory regimes and the idyllic notions that inspired them. Yet Clive Emsley has suggested that such notions were mythical; that the vision of “a contented rustic England” in which the “stability and tranquillity of rural society” prevailed tended to ignore the dissolute and disorderly aspects of rural life. Nevertheless there was a genuine belief amongst contemporaries such as Sydney Turner and Mary Carpenter that rural society was more wholesome and closer to God than its urban counterpart; that it could be a source for moral transformation. The reported success of Mettray and Redhill seems to demonstrate that reformatories inspired by such ideals were at least capable of being functional. Redhill, for example, was “regarded by the official reformatory inspectorate as one of the best organised and most successful British reformatories” of the Victorian period. Furthermore, the limited comparable statistical evidence in the Report of the Inspector of Reformatories and Industrial Schools for the period 1854-1860 for example, suggests that the rurally-based Catholic reformatories

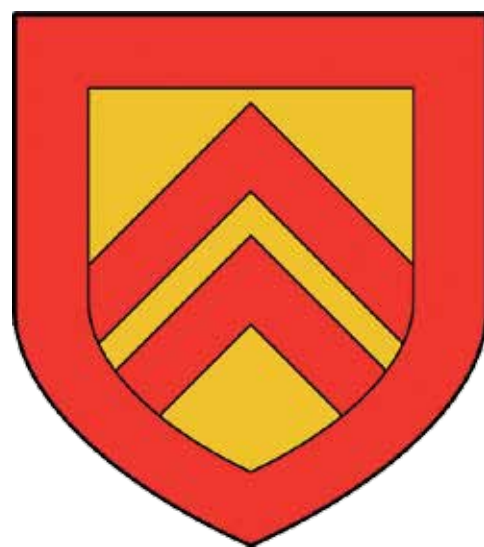
at Whitwick, Leicestershire and Market Weighton, Yorkshire, realised lower rates of recidivism, 12.4 and 10.5 per cent respectively, than some of their urban counterparts. Although the institution at Mount St. Bernard appears to disprove the notion of the remedial value of rural life and labour, the failures at this institution were much more to do with the financial constraints (due to lack of funding and overstretched budgets) and ineffective management. Thus, when under the effective superintendence of Thomas Carroll the institution enjoyed a period when according government inspectors: “the necessary discipline and order [were] maintained without interruption”. At others, as historians such as John Hurt have argued “financial constraints, and the inadequacies of local voluntary management” which many institutions faced, frequently put juveniles “at the mercy of low calibre staff”. Deficiencies of this kind are apparent in the troubled history of Mount St. Bernard Abbey, Leicestershire.

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# Magna Carta and the Uffington Connection

WILLIAM (III) D'ALBINI OF BELVOIR,  
AFT.1146-1236



Leicestershire, Rutland, Buckinghamshire and Bedfordshire, and had served intermittently as an itinerant justice. He was a great-grandson of Robert de Todei (d.1088), a Norman nobleman who fought with William the Conqueror in 1066. As well as his principal estate on the border of Lincolnshire and Leicestershire, the site of his chief seat Belvoir Castle, his lands included a manor in the parish of Uffington in the south-west tip of Lincolnshire, two miles to the east of Stamford.

In setting his seal on Magna Carta, King John undertook to enact reforms which would curb his powers and commit him to govern the country by the old English laws that had prevailed before the invasion of the Normans. A security clause in the charter empowered the insurgents to elect any twenty-five barons of the realm to enforce its principles and obtain redress in cases of abuse by the monarch. These guarantors, or sureties, of the charter were drawn almost exclusively from the rebel faction (Fig.1) and included William de Albinus III. Many were interrelated through blood or marriage.


Although it had taken place only a short distance from his Uffington home, de Albinus had not attended the gathering of the barons in Stamford during Easter week. His subsequent decision to join the rebellion may have been partly influenced by ties of kinship as he was related to several of the other sureties of the charter. His closest relatives were Robert FitzWalter (c.1175-1235), who was his 1st cousin, and Robert de Ros (c.1170-1227), who was his nephew. Roger Bigod (d.1221) was his 1st cousin once removed and Hugh Bigod (c.1182-1225) his 2nd cousin, while Henry de Bohun (1176-1220) was his 3rd cousin once removed. He was also distantly related to a number of the other sureties through marriage.

The unity of purpose shared by the overlapping networks of kinsmen within the rebel group would have made them confident of ultimate success in their quest. However, despite the security clause in Magna Carta, the barons remained distrustful of the king and they reneged on their agreement to surrender London after the signing. Fearful of leaving the capital inadequately

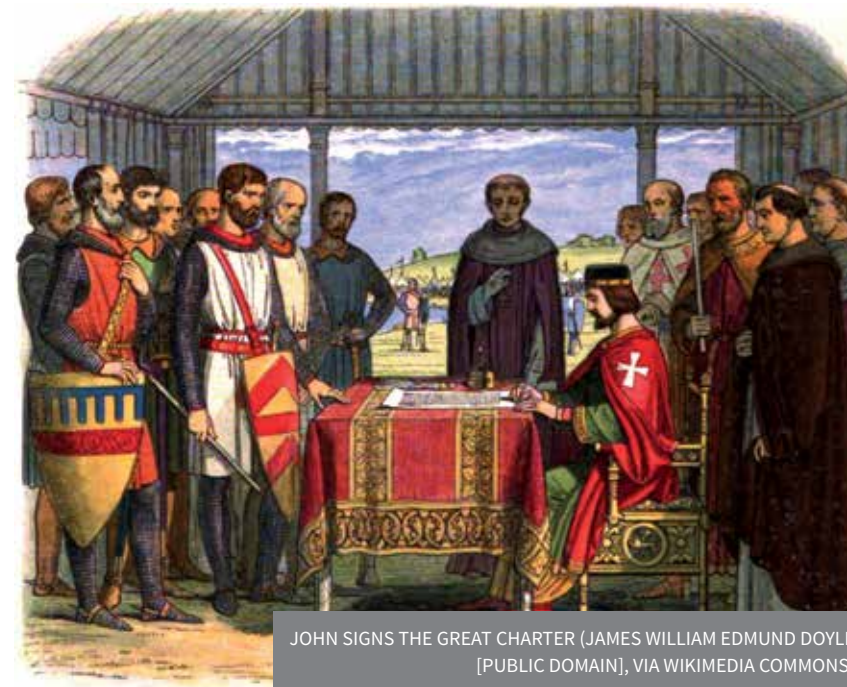
defended, FitzWalter postponed a grand tournament scheduled to be held at Stamford at the end of June to celebrate the victory and, in July, the venue was switched to Hounslow Heath, near Staines. The barons' anxieties were vindicated the following month when, at the king's behest, the great charter was annulled by Pope Innocent III, who would later also excommunicate de Albinus and his fellow insurgents. Civil war erupted in October 1215.

Some doubts had arisen regarding de Albinus's commitment to the baronial uprising when he failed to attend the tournament in Staines Wood but they were quickly dispelled after he joined the rebels in London. Installed as constable of Rochester Castle to secure it and block the passage of the king's foreign mercenaries from Dover to the capital, William held it under siege for more than two months before being compelled to surrender when food supplies ran out. He was spared execution but imprisoned in Corfe Castle and heavily fined. His manor at Uffington was confiscated and his son Nicholas was forced to forfeit Belvoir Castle under threat that, if its garrison failed to yield, his father would be starved to death. William was freed and the Uffington manor was restored to him the following year on payment of a ransom of 6,000 marks by his second wife, Agatha.

De Albinus renewed his allegiance to the Crown on the accession of Henry III in 1216 and was one of the principal commanders of the king's army at the Second Battle of Lincoln in 1217. Three revisions of Magna Carta were issued over the next decade and William de Albinus III was one of the counsellors who witnessed the final and definitive version in February 1225, which was ultimately confirmed by Edward I in 1297.

During his retirement in Uffington, de Albinus founded a hospital at Newstead, which later became a priory. Following his death at Uffington Manor on 1 May 1236, his body was buried at Newstead Priory while his heart was interred under the wall opposite the high altar at Belvoir Castle. 

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Stamford and District Local History Society



JOHN SIGNS THE GREAT CHARTER (JAMES WILLIAM EDMUND DOYLE  
[PUBLIC DOMAIN], VIA WIKIMEDIA COMMONS)

FIG.1 THE TWENTY FIVE SURETIES OF MAGNA CARTA.

Name	Title
William de Albinus	Lord of Belvoir
Roger Bigod	2 <sup>nd</sup> Earl of Norfolk
Hugh Bigod	3 <sup>rd</sup> Earl of Norfolk
Henry de Bohun	1 <sup>st</sup> Earl of Hereford
Richard de Clare	3 <sup>rd</sup> Earl of Hertford
Gilbert de Clare	4 <sup>th</sup> Earl of Hertford
John FitzRobert	Lord of Warkworth
Robert FitzWalter	Lord of Dunmow
William de Forz (Fortibus)	Count of Aumale
William Hardell	Mayor of London
William de Huntingfield	Sheriff of Norfolk and Suffolk
John de Lacy	1 <sup>st</sup> Earl of Lincoln
William de Lanvallei	Lord of Walkern
William Malet	Lord of Curry Malet
Geoffrey de Mandeville	4 <sup>th</sup> Earl of Essex
William Marshal, the younger	2 <sup>nd</sup> Earl of Pembroke
Roger de Montbegon	Baron of Hornby
Richard de Montfichet	Sheriff of Essex
William de Mowbray	Baron of Thirsk
Richard de Percy	5 <sup>th</sup> Baron Percy
Saer de Quincy	1 <sup>st</sup> Earl of Winchester
Robert de Ros	Lord of Helmsley (Hamlake)
Geoffrey de Saye	2 <sup>nd</sup> Lord of W Greenwich
Robert de Vere	3 <sup>rd</sup> Earl of Oxford
Eustace de Vesci	Lord of Alnwick

**Further reading:** Henry Summerson. *Stamford and Magna Carta: the start of the road to Runnymede*. (Published by Stamford and District Local History Society in association with Stamford Town Council, Bury St Edmunds: Abramis Academic Publishing, 2015)  
N J Sheehan. 'de Albinus, de Ros and Manners', in *Uffington in the County of Lincolnshire* (Stamford: Spiegel Press, 2014), pp.38-41

Information concerning the relationships between William de Albinus and his fellow sureties was collated from multiple sources.

The signing of Magna Carta by King John on 15 June 1215 at Runnymede was a landmark event in British history.

Two months earlier, on 19 April 1215, a group of powerful nobles, revolting against the king's abuses of feudal customs and extortionate military and financial demands, had mustered with a large well-equipped army at Stamford, under the leadership of Robert FitzWalter. By mid-May they had captured London and, just four weeks later, the king was forced to accede to their demands as set out in the 'Articles of the Barons'.

One of the barons who joined the rebel group shortly after the fall of London was William de Albinus (d'Aubigny) III (aft.1146-1236). De Albinus had served under Richard the Lionheart in Normandy in 1194 and been a surety in the peace between King John and the French king in 1211. He had held the office of sheriff in the counties of Warwickshire,

JOHN OF ENGLAND HISTORIA ANGLORUM  
1250-59 BRITISH LIBRARY ROYAL MS 14 C.VII,





IMAGE ONE: THE REMAINS OF RUFFORD ABBEY AND THE COUNTRY HOUSE. SOME CISTERCIAN ELEMENTS HAVE BEEN RETAINED BUT THE MAJORITY OF THE FABRIC IS JACOBEOAN.



# Discovering the Archaeology of Rufford Abbey Country Park 2013-2015

BY LORRAINE HORSLEY AND EMILY GILLOTT

Evidence for some thousand years of human occupation lies beneath Rufford Abbey Country Park, from a 12th century monastery to its replacement mid sixteenth-century grand country house. The land was initially granted to the Cistercian order by Gilbert de Ghent, Earl of Lincoln, in 1146, and the building of the monastery started soon after. Initially prosperous, by the late 14th century its fortunes began to decline. The Abbey was an early victim of the Dissolution, although the buildings were systematically dismantled rather than violently destroyed in 1536. The land was granted to George Talbot in 1537.

It was George's grandson who built the first country house on the estate, work commencing in 1560. This incorporated some of the remaining medieval fabric into the new building. The estate then passed by marriage to the wealthy Savile family, which held it until the 1930s when rising costs led to its sale. The estate, house contents and many of the garden sculptures, were auctioned off in 1938. The house and grounds then came into the possession of the eccentric Henry de Vere Clifton, and subsequently fell into disrepair after years of neglect.

During the war the estate was used as a training camp and later to house Italian Prisoners of War. Nottinghamshire County Council bought the estate in 1952, but lacked the funds to renovate and the house was then partially demolished in 1956, leaving standing what can be seen today (see *image one*).

Although there is a wealth of information available from written documents and old photographs, archaeological work on the site has thus far been limited. Geophysical surveys have been carried out around the remaining medieval buildings and in the abbey meadow near the car park, showing the remains of early subsurface garden features. One excavation was undertaken by Gilyard-Beer in the 1950s, which although inadequately recorded, uncovered some in situ medieval masonry. This has been used to develop a conjectural layout of the

central monastic complex, with the gaps filled in using the standard Cistercian layout seen elsewhere.

The remains of two medieval mills have also been discovered and it is thought there are several others. There are also leats, channels and dams. Many of these we also think are medieval in origin, mainly because the prospect of long-term land holding encouraged monastic orders to embark on large scale landscape projects, particularly involving water management.

This still leaves many questions as to the wider layout of medieval Rufford. The monastic layout remains speculative and the location of many other buildings such as the Abbot's lodging, guest house and infirmary remains unknown. As the country house and grounds have been subject to significant alteration and landscaping from the 16th century onwards, it is likely that medieval remains have been disturbed and consequently covered.

With this in mind, the Nottinghamshire County Council Community Archaeologists have undertaken three seasons of small scale excavation at various locations around the park in close consultation with Historic England, the Nottinghamshire County Archaeologist and the park management. The purpose of the investigations was to assess the condition of any buried remains, whether medieval or connected to the house, to feed in to a new Conservation Management Plan and to guide any future investigative strategy for Rufford.

Previously unknown medieval remains were found at two locations. The first was in October 2014 in the Abbey meadow near a likely medieval well, consisting of large quantities of roof tile. Below a rough wall foundation was constructed with re-used medieval stone packed together with clay, adjacent to a clay floor surface. The floor produced medieval pottery, coal and fragments of an object made from woven copper alloy wire

of total length of 20cm. It could be an item of fixing for clothing, or more intriguingly it may be one of the few known examples of a scourge. Parallels have been found at Rievaulx Abbey, Yorkshire, and La Grava, Bedfordshire. There is evidence, too, of medieval and later buildings in the immediate vicinity, although little indication as to their function. The wall was not a substantial footing, measuring only 25cm wide, so could be an outbuilding or garden structure (see *image two*).

The second medieval building was found in 2015 in the main trench near an ornamental ruin at the end of the Orangery garden. The walls have been altered and rebuilt through numerous different phases of work relating to the gardens. There is one area in particular that stood out as being of genuine medieval origin, the likely remains of a mill. There is a water channel running through the structure which is now infilled and overgrown. A few metres from the standing ruin a course of substantial wall was uncovered. The wall was approximately 1m wide with a rough stone infill. A large medieval roof tile lay discarded nearby amongst the rubble of a later building. A smaller green glazed tile was also found in a test pit at the top of the standing remains giving further evidence of a medieval building. A trench across the water channel uncovered stone lining down each side. The upper courses were a later addition, but the lowest courses were of substantial size and from a much earlier period (see *image three*).

The area of excavation on the Abbey lawn which took place in July 2014 was designed to locate precisely the west and south walls of the church. Out of all the trenches, this one seemed the most likely to produce in situ medieval walls. Unfortunately, this was not the case. Two intersecting wall foundations were uncovered at a shallow depth beneath the turf, in places only 20cm deep. One ran north-south and the other east-west. The walls were 1.4m wide constructed of faced stone with rubble infill and several courses still existed. Yet the alignment of the walls and the quantity of 16th century and later pottery suggest that these were not the church walls.

The two walls could even be of differing dates. It is very likely that monastic material was re-used so the walls probably represent part of the house built by George Talbot in the 1560s, possibly the lower ground floor levels beneath the long gallery described in the auction catalogue of 1838. Unfortunately no floor plan was provided for these rooms. This still leaves the question as to the location of the church.


Further evidence of post-medieval remains was discovered during the 2013 excavation at the end of the Broad Ride towards the current Rufford Mill. As part of the garden landscaping by the Savile family, a wilderness and rides were laid out in about 1725-30. An elaborate set of wrought iron gates was commissioned in 1734 from James Foulgham, a Nottingham ironsmith. These gates probably stood at the main entranceway from the road but were at some point moved to Broad Ride, where they remained until the 1960s. They were dismantled and are currently in storage on the Rufford estate in a dilapidated condition. The excavation uncovered brick walls which once held railings and ran either side of the gates. The walls were surprisingly deep, up to 23 courses in places. Beneath the surface the walls were in very good condition and they may be used to re-instate an elaborate entranceway in this location (see *image four*).

A driveway leading towards the house was investigated in 2014. An earthwork can be seen curving towards the house and a trench across showed that it was constructed of compacted sand. This old driveway is shown on a map of 1835, but unfortunately no finds were recovered to show its date of construction. Interestingly, a layer of dark ploughsoil was found under the northern half

of the drive which clearly pre-dates the construction. It is possible that this represents medieval ploughing ending at an old field boundary.

Over the centuries that the estate was owned by the Savile family, many more changes were made to the house and the layout of the gardens. Stone garden features were uncovered around the ornamental ruin in 2015 only a few centimetres beneath the turf and these will be left uncovered for public viewing. A large amount of brick and rubble shows that a modern building once stood here too. This area has clearly been remodelled, which has obscured a lot of the finer details of the full sequence of events.

The three seasons of excavation have shown that archaeological remains are well preserved, some at a very shallow depth. This means that there is a high potential for discovering a significant quantity of further information on the medieval estate and the development of the later house and grounds. As there have been so many phases of change in the same areas, the results from techniques such as geophysics will be difficult to interpret. Archaeological layers have been inevitably disturbed mixing medieval and later material together. However, excavation does seem to successfully provide some much-needed dating of features and offer a way of untangling the sequence of events that happened over the centuries across Rufford Abbey Country Park.

These excavations were carried out by volunteers and students under the supervision and guidance of Nottinghamshire County Council Community Archaeologists who would also like to acknowledge the assistance of the Rufford Country Park rangers and management team. 

**Lorraine Horsley and Emily Gilloft**  
Community Archaeologists, Nottinghamshire County Council.



IMAGE TWO: THE MEDIEVAL WALL AND CLAY SURFACE FOUND ADJACENT TO THE WELL IN THE ABBEY MEADOW, 2014.



IMAGE THREE: THE ORNAMENTAL RUIN AT THE END OF THE GARDEN, WITH MEDIEVAL COURSES OF STONWORK.



IMAGE FOUR: THE BRICK WALL ADJACENT TO THE GATE HAD BEEN PUSHED OVER AND LEVELLED, BUT BENEATH THE SURFACE WAS IN GOOD CONDITION.



# Telling our story: the Mayflower Pilgrims in the East Midlands

BY ANNA SCOTT

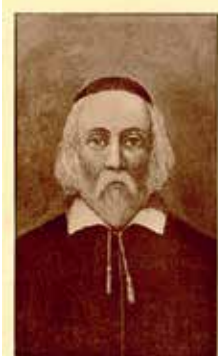
November 2015 sees the start of a five year countdown to 2020, and the 400th anniversary of the sailing of the Mayflower to America. And what has this to do with the East Midlands, you might ask?

Some of those who made that momentous voyage 400 years ago originally came from Nottinghamshire, Lincolnshire and nearby South Yorkshire. These people are known today as the Mayflower Pilgrims.

To mark the event, Bassetlaw Christian Heritage (BCH), in association with Bassetlaw District Council, hosted a special exhibition telling the Mayflower story in its local context. The Pilgrims' story will feature as one among many about people and their faith over the next five years. BCH plan also to gather, assemble and analyse histories from the churches within and around the Bassetlaw region, and to collect, store and present oral histories from local residents from the Bassetlaw region.

Sixteenth Century Europe was riven by the religious tensions of the Reformation. The English Church was now Protestant, not Catholic, and in 1603, James VI of Scotland also became King James I of England. James rejected demands

from a Puritan clergy to further reform church management and practices. He was later to remark: *"If this be all that they have to say, I shall make them conform themselves, or I will harry them out of the land, or else do worse"*. Other Puritans held more extreme views, wanting to leave the Church altogether. Some significant Separatists had links with Bassetlaw. Richard Clifton was a preacher at Babworth who inspired many to eventually reject the established



WILLIAM BREWSTER  
(BY ALFRED STEVENS  
A.S. BURBANK  
[PUBLIC DOMAIN], VIA  
WIKIMEDIA COMMONS)

Church. His assistant, John Robinson, was originally from Sturton-le-Steeple. A young man called William Bradford from Austerfield also joined the Separatists at Scrooby. Bradford later described the Pilgrims' early history in and around Bassetlaw as: *"So many ... whose hearts the Lord had touched with heavenly zeal for His truth ... as the Lord's free people joined themselves ... into a church ... whatsoever it should cost them."*

Leading Separatists in other parts of the country, especially London, had been killed by the authorities. In 1607, the group of Separatists that were meeting in Scrooby in the house of William Brewster began seriously to plan their escape. Thomas Helwys, a local landowner with a business in London and later a Baptist pioneer, helped fund their plans to leave.

***"If this be all that they have to say, I shall make them conform themselves, or I will harry them out of the land, or else do worse"***

The Separatists – later known as the Pilgrims – decided to flee in an attempt to follow their own religious consciences elsewhere – attempting to escape first from Boston, only to be arrested. They eventually fled to Amsterdam from Immingham in 1608. After a year there they moved to Leiden, where they lived until 1620. They then sailed for Southampton in the Speedwell to rendezvous with other sponsored passengers on the Mayflower. The ships departed only to have to pull in to Dartmouth to fix the leaking Speedwell. They left once more but were forced to return to Plymouth and abandon the Speedwell – and so the Mayflower made the voyage alone. Heading for Virginia, they instead drifted off course, ending up further north and finally landed late in winter 1620. Of 102 people on the Mayflower, the Separatists made up 41 passengers.

It has been said that Bassetlaw is the birthplace of the USA because many of the most well-known

EXHIBITION, RETFORD TOWN HALL, & TALK 'WHY DID IT HAPPEN HERE' BY ADRIAN GRAY



Mayflower Pilgrims came from places in and around here, and they were responsible for devising a signing an important legal document called the Mayflower Compact. Because they had landed in the wrong place, their permission to start a colony was no longer valid. They were thus forced to make a new legal agreement to ensure the whole group's survival, declaring their allegiance to the crown and to *"solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation"*. The Compact, it was later claimed, was the forerunner of ideas expressed in the Constitution of the United States of America.

This, however, is a story not just of the Pilgrim Fathers but also of the Pilgrim Families. The group consisted of men, women, children, servants, and the ship's crew – who all shared the risks and fought to establish the colony in Plymouth. And, it's a story full of young people – William Bradford, who became the second Governor of the colony – was only 18 when he fled Bassetlaw, then England, and 30 when he travelled on the Mayflower.

William Brewster was a leading figure in the group in the Retford area, and later at Plymouth in Massachusetts, where they established their colony. Bradford was strongly influenced by Brewster.



THE MAYFLOWER COMPACT 1620 CPH.3G07155 (JEAN LEON GEROME FERRIS [PUBLIC DOMAIN OR PUBLIC DOMAIN], VIA WIKIMEDIA COMMONS)

These men and their families were led by such religious men as Richard Clifton, John Robinson, and John Smyth.

Brewster was a *'Master of the Post'* in the village of Scrooby, which is eight miles north of Retford. Scrooby was located on the Great North Road, which crossed the country from north to south, Edinburgh to London. As such it was a key route for travellers and for the inland post. Brewster was an important official who worked as bailiff for the Archbishop of York, taking over his father's job in the mid-1590s. He was in charge of monitoring the financial interests of the diocese (a religious administrative area) in 17 villages. Farmers and millers had to pay the Church rent and other fees.

One of the most significant churches in the Pilgrims' story was perhaps All Saints' at Babworth, a small village two miles from the town of Retford. Here is where Richard Clifton preached. He was rector there from 1586 until he lost his job on 15 March, 1605, after being taken to the Church courts for failing to follow the Church's rules. Clifton appeared before the courts in 1591 and 1593, for not wearing the right robes, not announcing holy days, and refusing to use the cross in baptism.

Sturton-le-Steeple, a village seven miles on the other side of Retford, was the original home

of John Robinson and is linked to Bridget White (who married Robinson) and her sister Katherine Carver (who was married to Plymouth colony's first governor, John Carver), and the preacher John Smyth. Smyth, who had been a city preacher in Lincoln, led a congregation of Separatists from Gainsborough to Holland.

Various villages across Bassetlaw, North Nottinghamshire, all within fourteen miles of Retford, can also claim an association with the Separatists. Richard Clifton was vicar at Marnham in 1586, and preached at Sutton-cum-Lound. William Brewster's brother James was the vicar at Sutton-cum-Lound and possibly Gringley-on-the-Hill. John Robinson preached at West Burton, near Sturton-le-Steeple, as well as South Leverton and Treswell. John Clifton, Richard's brother, was a churchwarden at Everton.

Much of what we know of the Mayflower story can be attributed to the writings associated with the leading Pilgrim men. Bradford in particular has been considered Plymouth's own historian, as he catalogued the lives of his separatist group from their original homes in Bassetlaw to the shores of Cape Cod in Massachusetts, and their efforts at establishing a successful colony there. He called his history 'Of Plimoth Plantation'.

Bassetlaw's first Illuminate 400 events to launch their five year countdown to 2020 were held on the 26 November – America's Thanksgiving holiday associated with the Pilgrims' first harvest in America. A successful pop-up exhibition in the Town Hall, a newly scripted theatre performance of the story by Talegate Theatre for an audience of school children, and a talk by local historian Adrian Gray, were well received. A civic service and evening reception included an address by the Bishop of Southwell and Nottingham, with students from Retford's Post-16 Centre performing a new drama based on the story and music from Ryton Chorale. Students and volunteers from five locations with a connection to the story walked to Retford carrying lanterns to mark the Illuminate theme, which is based on a quote from Bradford's diary: *"as one small candle may light a thousand so the light here kindled hath shone unto many"*.

Soon, plans will begin for next year's Illuminate 400 and sharing other Bassetlaw stories.

Find out more at [bassetlawchristianheritage.com](http://bassetlawchristianheritage.com), follow @BCHeritage1 on Twitter, and find our page on facebook.

Anna Scott  
Bassetlaw Christian Heritage



# Nottingham's Home for Heroes?

## Ellerslie House for Paralysed Sailors and Soldiers

BY NICK HAYES



ELLERSLIE HOUSE, GREGORY BOULEVARD, 1923 (COURTESY NOTTINGHAM CITY COUNCIL)

Historians used to think that in the years following the First World War local elites – industrialists, the local gentry, the professions – all of whom had traditionally formed the backbone of charitable organisation and giving, now distanced themselves from such activity. Instead, it was argued, their places were taken by “lower-middle-class worthies and the representatives of organised labour”, who battled for the “scraps of what once was a vibrant urban culture.”

Fewer now take this view, suggesting instead that local giving and engagement, particularly in areas like voluntary hospital provision, remained vibrant and connected, actively supported by all sectors and by all classes of the urban population. Nottingham's and Leicester's major hospitals, for example, significantly increased their charitable incomes during the inter-war years. It's worth noting, too, that major new charitable organisations grew at this time. Some, like the British Legion, sought specifically to address the legacies of the war; others, like Toc H, although founded during the war, subsequently sought other audiences. As William Beveridge was later to remind us, in inter-war Britain voluntary action remained a powerful and innovative force.

Not all the charities founded as a consequence of the war were of the scale of the British Legion. We know very little about these smaller endeavours. One such was Ellerslie House, an eighteen-bed home located on Gregory Boulevard, overlooking the Forest recreation ground. The Home catered for local Nottinghamshire men who suffered from spinal injuries; those who required long-term treatment, several of whom could do little, even the basics, without help from others. The idea was to move men back from hospitals elsewhere in the country so that they could be nearer their families.

It started with money raised via private subscription by the Nottingham Sports Club. Its chief benefactor, however, was the Duke of Portland, who, persuaded by his wife, bought a large Victorian villa which he then gifted in 1917 to become the Home. It was a gift made, it was later revealed, on the understanding that the county and city should equip, maintain and manage the Home until it was no longer required. In practice, however, suppliers billed the Portlands directly, causing “quite a little trouble” and consternation. Nonetheless, both were to remain closely associated with the institution,

**Further Reading:** William Beveridge, *Voluntary Action: A Report on Methods of Social Advance* (George Allen and Unwin, 1948). Geoffrey Finlayson, *Citizen, State, and Social Welfare in Britain 1830-1990* (Clarendon, 1994). Nick Hayes, “Our hospitals? Voluntary provision, community and civic consciousness in Nottingham before the NHS”, *Midland History*, 37 (2012), pp. 84-105. Nick Hayes, “Eggs, rags and whist drives: popular munificence and the development of provincial medical voluntarism between the wars”, *Historical Research*, 86 (2013), pp. 712-40. Elizabeth MacAdam, *The New Philanthropy* (George Allen and Unwin, 1934). Rick Trainor, “The middle class”, in Martin Daunt (ed.), *The Cambridge Urban History of Britain Vol. 3* (CUP, 2000), pp. 673-713.

“These men should come down and visit Ellerslie House, and if they pay a visit, and don't put their hands in their pockets to help the good work, then their hearts must be as hard as flints.”



STRETCHER BEARERS PASSCHENDAELE JOHN WARWICK BROOKE (PUBLIC DOMAIN), VIA WIKIMEDIA COMMONS

acting as patrons, providing extra funding, a weekly hamper, plus game, meat and fish from their estate. The Duchess also chaired the Home's Executive committee. Other leading industrialists were also actively involved: the tobacco barons, John and William Player, the mine and landowner Lt. Col Percy Clifton and the engineering manufacturer William Blackburn.

Money also came in from other community groups. “The beds in the home were occupied by worthy men who deserved the best treatment”. Not surprisingly, therefore, key support came from war-related organisations: the Mansfield Patriotic Fair Committee gifted £1,250, the Nottinghamshire Territorial Association gave £2,000, The Red Cross a further £2,000, and other irregular donations came from ex-servicemen's associations, and churches. The Home held annual flag days – known as “Leaf Days” – and the city's sporting clubs held fundraisers that yielded a further £2,000.

What the Home always lacked, however, was a regular income from annual subscriptions: the traditional source of funding for such endeavours.

Complaining about the lack of public interest of this “most deserving of charities”, Sir Frank Bowden, the founder of Raleigh Cycles and another of the city's prominent industrialists, lamented: “I heard it said the other day in Nottingham that there are a great number of rich and well to do men who, as far as I can learn, never give a halfpenny to anything.” “These men”, he continued, should “come down and visit Ellerslie House, and if they pay a visit, and don't put their hands in their pockets to help the good work, then their hearts must be as hard as flints.” His exhortation largely failed, as did several successive initiatives, to significantly expand the subscriber base.

Instead, roughly half its everyday income came from the Ministry of Pensions. In many ways, the Home provided a model for shared state and voluntary co-operation – what Elizabeth Macadam was later to label *The New Philanthropy*. The Ministry praised the provision offered by the Home; inspection reports were always full of praise. Yet these were severely injured patients. Treatment costs were high, particularly in terms of having to maintain a high staff/patient ratio. As a consequence costs consistently ran ahead of revenue.

Doctors gave their time for free – their income came from private patients – but other staff had to be paid. When one “Friend of the Home” demanded to know “Why the wages were so high when there was so much voluntary work done in connection with the Home?”, she was told that “nurses' wages had been advanced nearly three times, also we must consider the night nurses, which is an absolute necessity, and that wages of the charwomen were very much higher than the trained nurses.”

“The question of income and expenditure must be taken up very severely”, the Home's Honorary Secretary reported in 1920, “as the Home today is

‘eating its head off’ and we are gradually getting deeper into debt.” Writing to the Ministry a year later, he lamented:

“We have a heavy struggle to finance the Home and to make our expenses tie with our income. We would not get anywhere near this if we had to pay administrative expenses. All such work in connection with the Home is voluntary and as Honorary Secretary this continual struggle for finance is wearing one somewhat. We have to find something like £50 to £60 per month over and above the Government maintenance, and we wondered if you would be good enough to advise us how to get into touch, and with whom, respecting an increased allowance.”

The Ministry's response was not particularly helpful: “while realising that the state of maintenance in the type of case treated at the above institution must be high”, it wondered if there was “any way by which the expenses of the Home might be somewhat reduced, without lessening the efficiency of the treatment provided.” These were hard times generally for voluntary hospitals and homes across the country. Although in general terms income remained steady, rapidly rising costs, caused by high inflation, meant that in most cases deficits greatly exceeded surpluses across the sector. Fortunately for the hospital movement for most this proved only to be a temporary crisis as inflation fell and the institutions found innovative ways of securing extra income.

Not all the news was bad. For example, friends of the hospital established a “unique cricket club”: a “team of amateurs” who played on a “pitch opposite the house, on the Forest” so that those patients “who were unable to get out would be able to witness matches from the veranda of the home.” They also gave patients an annual supper and the occasional “sing-song”. Others brought in gifts: flowers, vegetables, fruit, eggs, cakes, pastries and tobacco. As the 1926 Annual Report recorded:

“There is a general atmosphere of peace, harmony, comfort and brightness, and the Home is admirably fulfilling the purpose for which it was established.”

Concerts, too, were organised for the men. This led on occasion to internal chaos, and even bad feeling amongst senior staff who felt slighted by the way visitors strode in and out of the Home. The matron complained that “at one time she always waited to receive the Concert parties, and found even on putting out her hand, it was ignored and that person would say “I am looking for Mr ...” whoever the organiser may be”. ▶

More serious were cases of rampant drunkenness amongst the patients.



More serious were cases of rampant drunkenness amongst the patients. Nursing staff complained that they "had to put up with everything, their rudeness and swearing, and having to put them to bed when they come home drunk and sick." "One day M... was brought home quite drunk in the care of a small boy, and collapsed on the veranda." Even the local pubs were beginning to complain. "Matron said the honorary orderlies have told her that they leave the patients in the bar to drink for hours and hours." Friends of the Home had to exert influence to stop such reports getting into the newspapers.

Another patient, it was reported, "goes out practically all the day long, whether it is raining, or otherwise." One weekend he asked permission to go to the football match. The Matron refused because of the weather.

"The next morning on Matron going through the ward, I... called out 'Myself and Orderly' meaning he required the usual tea money allowance. He had been to the match ignoring Matron's 'No.'"

There were other occasions, too, when the nursing staff complained bitterly about the way they were treated by the patients. One remembered a patient arrived late from a matinee performance, after tea had been cleared away, who simply called out: "Tea for myself and Mr.... Orderly" in a very rude way. Nurse would have got him a cup of tea if he had asked in a polite way."

The reality was that many of the patients had not only suffered severe physical injury, but mental trauma also. The medical staff agreed that these men were mentally unstable: seldom certifiable but to a lesser or greater degree seriously distressed. One, for example, attempted to drown himself in the bathroom, barricading the door and filling the bath with hot water. He was subsequently transferred to the local asylum.

One key question was whether Ellerslie House was primarily a home or a hospital. Initially, at least, informality was the guiding principle. Replying to one potential donor representing ex-servicemen, the Secretary stressed its home-like credentials.

"If they wish to invite anyone to tea, they do so, on any day, at any time. We do not control them on the clock or by the calendar, with this exception. They must be in by 5.30 in the evening. Of course there are very few capable of getting out unless attended by an orderly so that we seldom have regulations broken."

The medical staff, however, wanted a significantly stricter regime, arguing that it should not be a "home to go as you please and do what you like. It is from a medical point of view you must run it. It is a hospital, you cannot cure people if you are going to allow men to come home at night 'blotto'. It is not going to do any good to the men". In the end it was the medical view that prevailed. Visiting was restricted, meals were served at set times, male orderlies were employed, and a curfew imposed. Persistent "troublemakers" were expelled.

From the beginning the home also served a broader patient audience. If space allowed, those suffering from spinal injury, particularly the local mining community, were admitted on the understanding that if a serviceman required a bed then they in turn would have to leave. This was partly altruistic, but it also helped as an addition to the Home's income. As the numbers of servicemen needing treatment and attention fell, the number of non-servicemen increased. By 1938 only five of the original war patients were still in the Home, but generally its function had changed. This was reflected in its income streams, so that it received some £800 in respect of maintenance of civilians and a further £116 for the care of miners. It now saw itself as the "poor man's nursing home", for paralytics and the chronic sick. Nursing home care was expensive and Ellerslie House only charged £2.10s per week. Now known as Ellerslie House Home, with the coming of the NHS it was placed in Nottingham No. 2 Hospital Group of the Regional Health Board, and continued its work into the 1960s. The records of the Home can be found at Nottingham University's Manuscripts and Special Collections. The University has a particular fine collection of medical records, noticeably for the city's voluntary hospitals. 📄

**Nick Hayes**  
Nottingham Trent University



OTIS HISTORICAL ARCHIVES NATIONAL MUSEUM OF HEALTH & MEDICINE, VIA WIKIMEDIA COMMONS



PRINCE OF WALES' VISIT, 1923 (COURTESY NOTTINGHAM CITY COUNCIL)



PRINCE OF WALES' VISIT (2), 1923 (COURTESY NOTTINGHAM CITY COUNCIL)

# EAST MIDLANDS HERITAGE AWARDS 2015

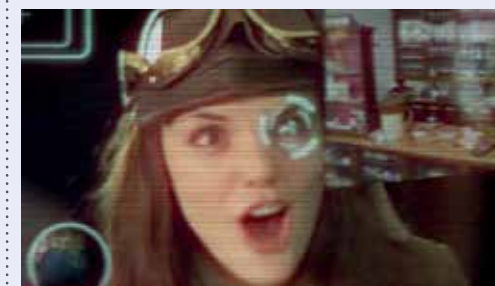
Organised by Nottingham Trent University, East Midlands Museums Service and Museum Development East Midlands, the 2015 East Midlands Heritage Awards recognised excellence and innovation in museums, historic houses and heritage organisations across the region. A diverse range of entries demonstrated the outstanding achievements and the excellent work that takes place across the East Midlands, leaving the judges with some very difficult decisions to make.

## The Award for Customer Care



The Award was won by the Woodhall Spa Cottage Museum in Lincolnshire, because of the depth of knowledge the staff employed in the Tourist Information Office and the volunteer "Meeters and Greeters" had about the Museum, what it offers, and how to get the best from the range of interactive exhibits.

## Award for Innovation



The winner was Lincolnshire County Council for 'Bringing the Barracks to Life' at the Museum of Lincolnshire Life. This project delivered multi-layered digital interpretation to the Museum's traditional style of displays, using augmented reality, interactive projections and a hand-held multimedia guide. The Museum worked with a group of children and young people to ensure that the final product would appeal to the younger generations of visitors.

## The Award for Engaging Children & Young People



The Award was won by the Framework Knitters Museum in Ruddington, Nottinghamshire, for their partnership project with Rushcliffe Academy. As part of the Museum's redevelopment, 19 children helped to create two new galleries, educational resources, marketing materials and three films, including an interactive drama.

## The new Wendy Golland Award for Quality Research



The award honours the former Chair of East Midlands Museums Service and was won by the Galleries of Justice in Nottingham for 'WW1: Heroes and Villains'. Using archive material from the museum's collections, family history resources, material held at the Nottinghamshire Law Society and the Society of Friends, this special exhibition explored the local and national impact of the Great War on crime, policing and the imprisonment of conscientious objectors, enemy aliens and prisoners of war.

## The 'Heart of the Community' Award



The award was won jointly by Alford & District Civic Trust in Lincolnshire and the Swannington Heritage Trust from Leicestershire. The 'Alford Remembers 1914-1918' project connects the community (and particularly the school children) of Alford and its surrounding area with the events and sacrifice of the First World War in a five-year programme that reflects the changes and impact brought about by the conflict.

Meanwhile the 'Swannington - Surrounded by Heritage' project engaged community groups to research the village's history and to develop innovative interpretation - including paintings, models, costumes and books for children - that helped to make heritage interesting for museum visitors.

## The Judges' Special Award



The Award was shared by Swannington Heritage Trust (for their overall achievements) and the Leicester Arts and Museums Service. 'German Expressionism Leicester: The Total Artwork' established the true significance of a collection that began with a ground-breaking 1944 exhibition held in conjunction with German Jewish and political refugees; the project then helped transform the way that way multiple audiences could understand and be inspired by the paintings.



# News and notices

## Opportunity to get involved: the Follow Northampton project

BY DR DREW GRAY

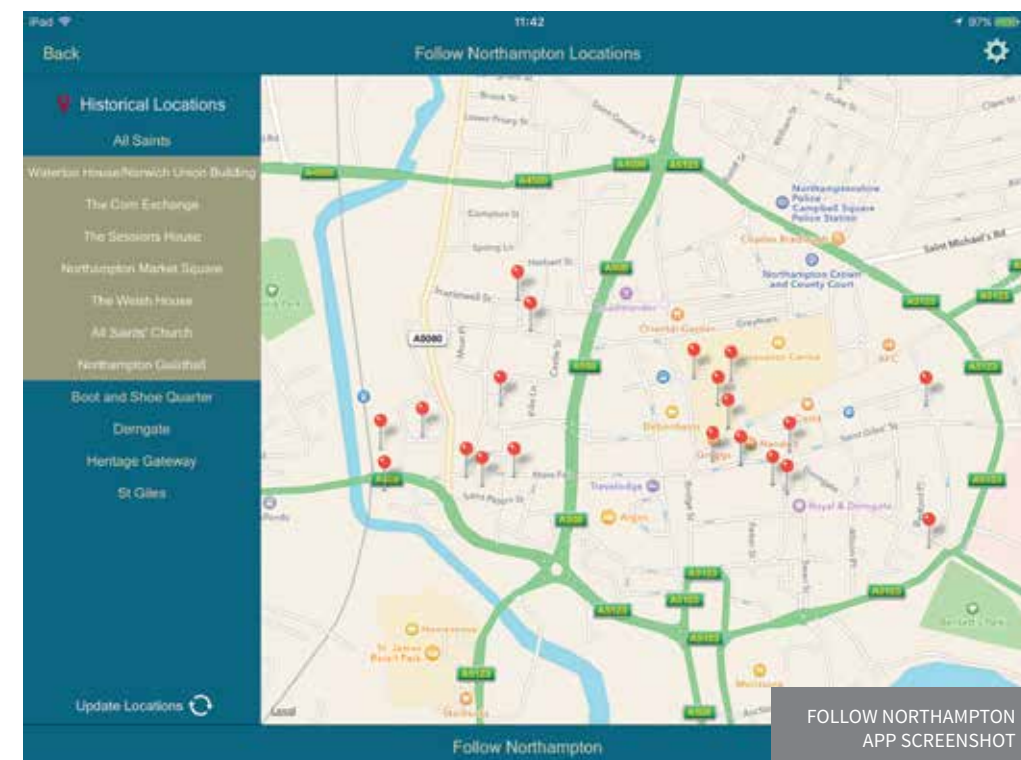


### The University of Northampton is running an exciting project celebrating the history of Northampton and the wider county, and we would like you get involved!

Follow Northampton is a collaborative project run by staff and students of the University. Now in its third year, Follow Northampton is dedicated to exploring the architectural heritage of the town through pictures, oral histories, videos and a free dedicated history trail app.

The free app allows users to get a fresh perspective on the history of Northampton town centre. Users can open dedicated windows telling the story of individual buildings such as All Saints' Church, the Drapery and the Old Black Lion pub. The app can be used with Apple iOS devices (iPhone and iPad) and is available via the AppStore. Just search 'FollowNorthampton'. The app was designed by iMedia in Milton Keynes and Rob Farmer from our learning technology team here at the university.

Following on from the success of the app, the Follow Northampton team are now looking for people willing to share their stories of Northampton's disused or lost buildings. This is part of the 'Hidden Voices: Students, Place and Community' project. It will run until June 2016.



IF YOU WOULD LIKE TO SUGGEST A BUILDING, SHARE YOUR MEMORIES OR SIMPLY WOULD LIKE MORE INFORMATION, PLEASE:

Email Dr Drew Gray  
drew.gray@northampton.ac.uk

Email Sabine Coady Shaebitz  
sabine.coadyshaebitz@northampton.ac.uk

Visit the website [www.follownorthampton.co.uk](http://www.follownorthampton.co.uk) or download the app!

**Caroline Nielsen**  
University of Northampton

## De Montfort University Heritage Centre

BY ELIZABETH WHEELBAND

Built around the only remaining ruins of the medieval Church of Annunciation, De Montfort University's Heritage Centre immerses visitors into the story of The Newarke. Originally developed as a Roman settlement, the site grew into a significant religious precinct during the 1300s and was also where King Richard III's body was presented following his death at the Battle of Bosworth as proof of his defeat.

The Heritage Centre is designed to offer public access to the previously isolated arches, develop links with the community and provide an insight into the developments and achievements of the institution, including works by students and staff.

Two temporary gallery spaces, which will change every six months, highlight a variety of these works as well as our wide-ranging Special Collections – consisting of archives, artworks and objects dating back to our foundation in 1870.

Our current temporary exhibitions are on display until April 1, 2016.

### The Road to Reform

This year the country is celebrating two major anniversaries in the evolution of Parliamentary democracy – 750 years since the first Parliament and 800 years since the sealing of the Magna Carta.

Timed to complement these anniversaries, The Road to Reform highlights some of the most radical events in British political history, exploring the growth of democracy and the struggle many have endured in pursuit of representation and the right to vote. These moments have ignited passion and change, shaping the contemporary rights we have today.

Road to Reform also explores how Leicester has always been something of a radical city, its citizens eager to campaign for reform. The exhibition considers the careers of some local figures prominent in reform, abolition, temperance and suffrage.

### Contemporary Protest

Organised in partnership with De Montfort University's Media Discourse Group, this exhibition examines the resurgence of social movements in Europe and beyond, with special reference to events in the UK and protest on the Spanish mainland.

Contemporary Protest explores the themes of austerity, national identity and political discontent to understand the experiences of those who have decided to resist.

Recent initiatives include work on the Spanish Civil War and memory, studies of the media and disability, local newspaper coverage of the First World War, journalism and democracy in Iraq, ethnographic studies of club and music cultures, feminist history, contemporary protest, film and pedagogy in Nigeria, and social media use in the Brazilian favelas.

To learn about more about the Heritage Centre including opening hours please visit [www.dmu.ac.uk/heritagecentre](http://www.dmu.ac.uk/heritagecentre) or contact us on 0116 207 8729

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De Montfort University Heritage Centre



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In the next issue – Hidden Voices: write about those who were marginalised or excluded, newcomers whose voice is/was seldom heard; those who wanted to remain below the radar (for whatever reason) or whose voice has been overlooked or forgotten.





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# East Midlands History and Heritage

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