

Dear Member

Welcome to your October edition of the Market Bosworth Society Newsletter. I hope that you will enjoy reading it and find it interesting, informative and entertaining. Please send to the contact address any items you would like to see included in future editions.

Meeting Report Leicester Cathedral Revealed – The story so far.

Mathew Morris is always welcome at our lecture meetings as he never fails to bring interesting facts and information to our attention. The recent excavations at Leicester Cathedral have produced a wonderful bounty of information. We all sat in rapt attention as this captivating story was revealed. Mathew spoke for 90 minutes without once referring to any notes a true expert in his subject.



The digs were made possible by a two year programme costing over £13M to refurbish and enhance Leicester Cathedral. Some of the funds coming from the Lottery Heritage Fund. The Cathedral is planned to be fully reopened on the 26th November 2023.

The inside of the Cathedral has been altered to make it more practical with better use of the room available. Outside a new heritage centre is being built with classrooms, toilets and other facilities to make the Cathedral a more attractive visitor option and to provide facilities to visitors. This new facility is planned to open next Summer.

The new building provided an opportunity for the archaeologists to discover what was beneath the ground. St. Martins is a recently new Cathedral becoming such in 1927, where previously it had been a parish church. The building is not what it may seem. In the late 19th Century most of it was rebuilt, much in the same style as it had been built originally. The only parts which remain unchanged or rebuilt are the south aisle and the west end of the Cathedral. These areas are made of local sandstone and the rest of the rebuilt Cathedral was made of millstone from Derbyshire. Sadly there are no known photographs of the church before it was rebuilt only engravings and drawings. But compared to these drawings the building looks remarkably similar, except for the different building material.



In 1988 the area was landscaped and the gravestones were moved. Unfortunately no plan has yet been discovered which shows the original location of the gravestones. There may be one but it has yet to be found.

It is thought that there was a building used for worship in 1220 and St. Martin's is mentioned in the Domesday Book. It is impossible to say who first used the site. Possibly the Romans, Vikings or the Anglo Saxons. The earliest burial appears to be 11th or 12th Century so possibly pre or post the Norman Conquest of 1066.

The excavations commenced (shown left) and 1237 burials were excavated and reinterred. The area was quite small and

many had been buried close to or on top of previous burials. This was because there was not much land available and so it all had to be utilised and made best use of.

Mathew explained to us how he had been able to research some of those buried. In the later burials the coffins, long gone but the brass plates remained. As these were inscribed they remained legible. Similar tin

plates had rotted away and the inscriptions lost. By then looking at records he was able to identify the individuals. Mathew told us the story of some of these, one was a surgeon at the Leicester Infirmary (before it became Royal) before transferring to the newly built asylum to continue his work. The man was Edward Entwistle Wilkinson, he married a year before he died of Typhus aged 50 in 1846. His new wife never remarried and died in 1875. Mathew showed to us a press cutting about the Typhus epidemic with 132 of the 135 known to have contracted it died. The high death rate was a consequence of the poor conditions the people of Leicester endured. There had been a huge increase in the population during the industrial revolution and the city had not kept up with sewers, drains or even clean water. Both of the gravestones still survive, but obviously no longer in situ.

The histories turned up many interesting stories which Mathew shared with us.

Mathew explained that as burial methods changed, from a simple shroud to a coffin and then to a coffin with a name plate where it became easier to identify the person buried. But that was not the only method used. When coffins are made they are lined and in some cases the lining actually bears the initials and the date of birth and death of the deceased picked out in brass studs. Once nature has carried out her work and the coffin, contents and lining have long gone these buttons or markers of metal remained. They retained the original positions lying undisturbed in the earth and Mathew was able to trace the deceased from the dates and initials.

Finally, was the site a Roman temple? There had been numerous rumours that the church of St. Martin's was built on a Roman temple. There was no written evidence of this and as excavations proceeded it looked more and more unlikely. Mathew set out correcting documents which suggested that there was a Roman temple on site. The only finds had been some pottery, hairpins and coins of that era. All was going well until the very last part of the excavations, the last 4 square metres. There they found a sunken floor with painted



walls. Still not evidence of a temple. Until they found the Roman altar (pictured left). Or at least the base of one. The top part bearing the inscription was missing but it was undoubtedly Roman and undoubtedly an altar. Mathew set about correcting his corrections! It was probably not a temple as it was too small an area but almost certainly a private place of worship, possibly belonging to a wealthy Roman living in the area. Happily everyone was right, or almost so.

Finds dated from 15, 000 years ago, a flint nosed piercer, Anglo-Scandinavian silver penny (880 to 973) and many, many more. There were also two mass graves.

I have, as usual, left out more than I have put in here but I hope it gives a sense of the depth of work undertaken to identify the bodies and to reinter them. The stories which emerged of the people buried gave a wonderful insight into life over several centuries.

You can read all about the project here: <https://ulasnews.com/leicester-cathedral-revealed/> Here you will find all the missing pieces from my report plus a wealth of other information.

Thank you Mathew for a thoroughly absorbing lecture, and the additional images shown here.

November 16th, 2023 - A History & Development of Decorative Ceramic Tiles.

This lecture will take place on the 16th November in the Free Church, Barton Road, Market Bosworth. Doors open at 7:00 PM with the lecture starting at 7:30 PM. Jo Connell renowned local ceramic artist makes a welcome return. Jo will be demonstrating the art of tile making and explaining how tiles were used and the development of this use of clay. Many will recall Jo's last visit to our lecture programme where she explained how different effects could be achieved by using differing firing methods and chemical reactions. Jo brought some exquisite pottery with her to demonstrate the beautiful colours she could achieve in her works of art. Jo will now transfer this skill to that of ceramic tiles. This is the last lecture of 2023 and we will definitely be finishing on a high note. Please do not miss this one but come along and be amazed at the skill and knowledge on display.



Saturday 25 November 2023 from 10am – 5pm

RECONSTRUCTING THE PAST IN LEICESTERSHIRE AND RUTLAND

University of Leicester, University Road, Leicester LE1 7RH

A day of talks and displays revealing how archaeologists, artists and artisans collaborate to recreate the ancient past

Crafting with bark: experiments to remake the Enderby Shield *Matthew Beamish,
Project Manager at ULAS*

Taking stock of the pot: Creating and re-creating the Glenfield Iron Age cauldrons
John Thomas, Deputy Director at ULAS

Re-creating Britain's Finest Roman Cavalry Helmet from Hallaton, Leicestershire *Helen
Sharp, Archaeology Curator for Leicestershire CC Museums*

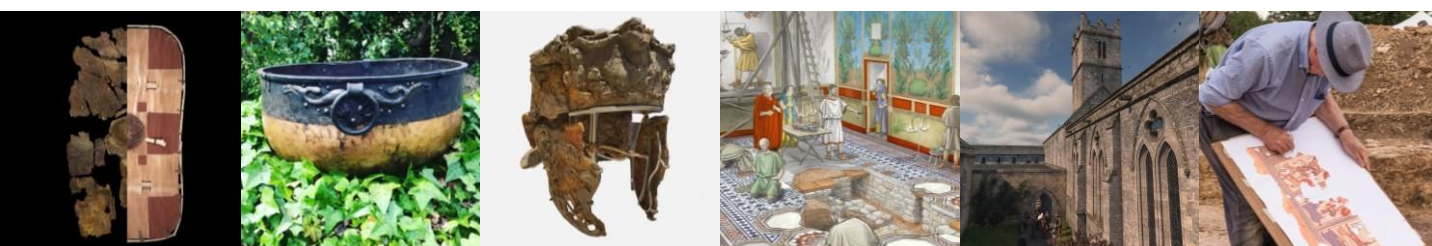
**New Visions of Roman Leicester: From holes in the ground to reimagined views of the
ancient townscape**
Dr Gavin Speed, Project Manager, ULAS

Recreating Grey Friars: Imagining the burial place of King Richard III *Mathew Morris,
Project Officer at ULAS*

Drawing the Rutland Trojan War Mosaic
Dr David Neal, Britain's foremost mosaic expert

Tickets £15, students £10
(tea and coffee included lunch not provided)

To find out more about the event and book a place, please visit
<https://ulasnews.com/reconstructing-the-past/>



Can You Help

Last month I included an email from Ed Miller where he was asking questions about the Workhouse which became Westhaven located on Station Road. Phil Tebbutt wrote to me in response:

Westhaven & Bosworth Park Infirmary.

My parents arrived in Market Bosworth in December 1953 I followed in June 1955 having completed my 2 year's National Service. At that time both of these buildings were operational.

WESTHAVEN This institution consisted of two buildings, the front one still exists (but has now been converted into 4 houses (1 part of Westhaven Court). This was the Administration Block. The rear building was known as the hospital (now demolished) and I believe was a form of care home, similar to Bosworth Court. The Matron was Mrs Mary Allen and her husband Alfred was the Secretary of the home. As reported Jean Johnson who worked at the home lived opposite, no 74 Station Road. I believe her son Brian still lives in Market Bosworth on Hillside. On the 1963 Register of Electors, there were 85 electors registered at Westhaven.

BOSWORTH PARK INFIRMARY I believe that Bosworth Hall originally owned by the Dixie family and then Tollemache Scott, and Delius families was converted into a hospital in the 1930's. It was a large hospital and was able to carry out minor operation, had a convalescent wing, a maternity wing, a geriatric wing (Swan House) and a nurses home (now Church Mews) and the Dower House in Main Street was the dormitory for nurses on night duty. The Secretary of the hospital was Ray Carter and the Matron Mrs Mole (who married the teacher Mr Long). On the 1963 Electoral Role it shows that there were 103 people from the infirmary, presumably medical staff as well as administrators. At that time there were 921 residents of Market Bosworth on the 1963 Register, the latest ones being on St. Catherine's Avenue, many of these homes not having a postal number. My grandmother, by the way, was a patient in the Convalescent Wing in 1953.

Nigel, I hope you find that the above will be of interest. You will I hope to provide more details of any dates. Should you wish to see the 1963 Register of Electors I will gladly let you have it.

I did find it interesting Phil. Thank you for sharing your memories with me and the readers of this Newsletter. I am always delighted when someone shares their memories with me, especially when I can then share them with you. Memories are precious things and should be cherished and respected by all. If you can add to Phil's memories please do. I would love to hear them. I would love to hear from anyone who was a patient in the Bosworth Park Infirmary, or a resident of Westhaven or who worked at Westhaven. I would be delighted to retain these memories in the Archive for future generations and would love to share them with permission of course.

I was a patient in the Bosworth Park Infirmary. Aged around 6 I developed a kidney disease which turned into Nephritis. In each of our kidneys is about a million filtering units called nephrons. Each nephron includes a filter, called the glomerulus, and a tubule. The nephrons work through a two-step process: the glomerulus filters your blood, and the tubule returns needed substances to your blood and removes wastes. Because mine were inflamed they stopped working correctly. I had been confined to our settee for a fortnight and one day casually mentioned to my mother that I could not see. As you can imagine the announcement greatly disturbed my mother who rushed next door to William Beck's builders yard in search of my father.

Dad was out on a job but a telephone call to the Leicester Royal Infirmary and I was on my way to that hospital, allegedly by the firms Workabus an early minibus used to transport workers and materials. My memory is a little vague but I do remember landing a good kick on a poor unfortunate doctor who was attempting a lumbar puncture. He still had the black eye a few days later when I exited my delirium and could appreciate my footwork. Happily the LRI took very good care of me and I was later released (a day late to enjoy firework night as an inpatient) to Bosworth Park Infirmary. Once there I began my recuperation by, as I was reminded constantly wanting to go home and play with my dog. One thing I do remember well is that to amuse myself I would play with one of several wheelchairs. The long corridors and smooth wooden floors were perfect for a good freewheel after a quick run up. It was during one of these occasions that having nearly run over Dr Kelly (I believe) that my mother received a note asking her to collect the 'perisher' at her earliest convenience (mum kept the note) as I was ready to go home. At least it appeared that the nurses and doctors were ready for me to go home. That would have been in around 1965. I would

love to hear from anyone who worked there or was a patent there at that time. Providing they do not harbour thoughts of litigation over personal injuries caused by a speeding wheelchair.

Emails from Walter Baynes.

I always enjoy and look forward to hearing from Walter. Lynne and I have become good friends of his and we spent a lovely afternoon looking at his portfolio of art. Mostly birds and flowers. Walter is an immensely talented artist and continues to execute high quality commissions amongst his many interests. Walter recently wrote the Bernard Newman story for last month's Newsletter. Here are some of his emails:

Hi Nigel,
I found this on the BBC's website....



Two gold coins (shown left) with possible links to the Battle of Bosworth have been sold at auction.

The 22-carat Ryals were found two years ago at Sutton Cheney in Leicestershire, close to the area where Richard III was killed in 1485.

The "exceptional" coins sold for £13,500 at auction, rising to £17,000 with fees. Money from the sale will be split between the finder and the landowner.

Essex Coin Auctions, which led the auction, said the coins - found by a metal detectorist and declared as



"treasure" by a coroner - had been carefully stacked one on top of the other when found - probably hidden immediately before the battle for safekeeping.

Leicestershire detectorist Rob Thompson, (shown left) 61, said that after finding the first coin in the bottom of a hole, he was "flabbergasted" when another was stacked underneath it.

Auctioneer Adam Staples said: "We are really happy with the sale. It's a high price but these are exceptional coins.

"It is one of those things it was just amazing to hold them in my hand.

"I was thrilled when I heard Rob had found them, and I'm even more thrilled now."

Pictures attached. Of any use to you?

Regards,
Walter.

Yes, I think our members will be interested to read this.

Hi Nigel,

Market Bosworth 1900 to 1918 The Text (to accompany the images)

In this section of the MBS website there is a statement :-



"At the top of Station Road (formerly Litchfield Street) stood the **ivy clad** grammar school with the New London City and Midland Bank next door."

I don't think the climber was Ivy. I seem to remember its leaves turning red in the autumn and falling. In which case it would have been Parthenocissus tricuspidata, Boston ivy.

Just to let you know that I do read the website!

Walter

I am sure Walter is correct as I too recall the colours changing can anyone confirm this with me so that I can update the website.



Historic England

Baseball and Bombers: USAAF Reconnaissance Photography During the Second World War

I had this email last month but no room in the September Newsletter. There are literally thousands of images taken by the USAAF and all set out for you to see. Remember to hold down the Ctrl key whilst hovering over the link. I will warn you that you may need to set aside an hour or two. Time simply vanishes when you start to explore these photographs.

The United States Army Air Forces (USAAF) reconnaissance aircraft flew hundreds of sorties over England during the Second World War. The Historic England Archive holds a USAAF collection of over 20,000 photographs that records airfields, military bases, towns, and countryside in England between 1943 and 1944.

What is the USAAF Collection?

The Historic England Archive's USAAF Collection comprises over 20,000 photographic prints taken by USAAF photographic reconnaissance (PR) aircraft during the Second World War. Nearly 19,000 frames have been catalogued.

Most of the photographs are vertical aerial photographs measuring 8 x 7 inches, 9 x 9 inches and 18 x 9 inches. Additionally, over 400 oblique 9 x 9-inch aerial photographs have been catalogued.

The photographs are a part of the Archive's M Series Collection, including thousands of aerial photographs taken by the Royal Air Force (RAF) between 1938 and 1945. The 'M' stands for M section at the Allied Central Interpretation Unit, which was based at RAF Medmenham in Buckinghamshire. The section was responsible for photographic coverage of the United Kingdom. A selection of RAF photographs can be viewed via <https://historicengland.org.uk/images-books/archive/collections/aerial-photos/>

Explore the USAAF Collection sites map

Our interactive map features over 3,600 photographs from the USAAF Collection. Click on the footprints to see a pop-up about it. You can click on the image to explore the photograph in more detail. Our USAAF layer can also be viewed on our **Aerial Photo Explorer** map (<https://historicengland.org.uk/images-books/archive/collections/aerial-photos/>). I do advise caution; I lost a good three hours looking at this site!

McCarthy Stone Foundation Offers Christmas Connections Grants

Funding to support activities in England, Scotland and Wales that connect older people in their local communities over the festive period.

The McCarthy Stone Foundation is offering 30 grants of up to £1,000 each to support local groups that are organising events and activities for people over the age of 65 years during the festive period (1 December 2023 and 2 January 2024).

The funding is intended to help older people who may be isolated or lonely, particularly during this time.

The grants can be used for a number of different things, including but not limited to:

Trip out to a Christmas market

A subsidised/free Christmas meal together

Delivery of Christmas meals/care packages

Small gifts as part of a befriending initiative

Costs of befriending visits/volunteer expenses

Registered charities, community groups with constitutions, and Community Interest Companies (CIC) limited by guarantee who are based in Great Britain can apply.

Groups must be independent, have a bank account in the organisation's name and an income of less than £250,000 per annum.

Priority will be given to groups where activities are free/low cost at point of use, to ensure inclusivity and equity.

No deadline has been specified but given the small amount of funding, groups should not wait to apply.

Follow the link for further details: <https://mccarthystonefoundation.org/christmas-connections-grants-applications-now-open-2/>

Some news from Neighbourhood link.



Get Safe Online
Free expert advice



Dear resident,

The internet's unequalled choice, 24/7 convenience and flexibility are benefits that suit people of all ages, wherever they live or work and whatever their circumstances. Others, however, prefer to carry on doing things the traditional, offline way for many reasons, a major one being trust. We've all either experienced at first hand or heard about negative experiences including online fraud or abuse which are, unfortunately, all too commonplace.

In order to go online with safety and confidence, it's important to get to know who and what you can trust ... and who and what you can't. And it's vital that everybody who uses the internet can do so with safety and confidence – regardless of gender, ability, appearance, background or beliefs – by being able to trust others' behaviour and behave responsibly themselves.

For more information about the internet and trust please read our latest advice here: <https://www.getsafeonline.org/trust/>

with best wishes,
the Get Safe Online team

Time for a quiz!

I think you are all experts on Richard III but how much do you know about Richard I, apart from him being known as Lionheart? Let's find out!

1. Richard was the son of Henry II and Eleanor of Aquitaine. Which child of this royal pair was he?

the eldest child
the fourth child
the eldest boy

the second born boy

2. Richard was known by the cognomen "the Lionheart". He also had another cognomen, also based upon a characteristic. What was it?

Richard Yea and Nay
Richard the Greedy
Richard the Cruel
Richard of Oxford

3. Richard was a leader in which of the crusades?

Answer: (Two Words)

4. When Richard went on crusade, whom did he nominate as his heir in case something happened to him while away?

Geoffrey of Brittany
Geoffrey of York
John, Count of Mortain
Arthur of Brittany

5. In order to raise money for his crusade, what action(s) did Richard take?

He sold charters to towns allowing them freedom from feudal obligations.
He sold crown lands.
All of these
He awarded court verdicts on the basis of bribes.

6. According to gossip, Richard had an affair with his feudal lord Philip II (Augustus) of France.

True
False

7. Richard had for twenty years been betrothed to Philip's half-sister. As a result of the betrothal, she had been raised at the court of Henry II. Who was that lady?

Margaret
Joan
Matilda (aka Maud)
Alais (aka Alice and Alys)

8. What was the most significant difference between the third crusade and the first and second crusades?

The crusaders took a number of women with them.
There was no significant difference.
The crusaders attacked Constantinople.
The crusaders undertook to travel by sea.

9. One of the leaders of the crusades placed his banner alongside that of Richard. This provoked a reaction on the part Richard's men, resulting in the tearing down of the offending banner. Whose banner caused offence?

none of these
Philip II (Augustus) of France
Duke Leopold of Austria
Tancred of Sicily

10. Who was the leader of the Muslim forces in the Third Crusade?

Answer: (One Word)

11. Before leaving on the crusade, Richard made his brother John and his half-brother Geoffrey swear that they would not return to England for a three year period. John was later released from this oath as the result of the pleading of which person?

Philip II (Augustus)
John
Isabella of Angloulême
Eleanor of Aquitaine

12. Richard left authority in England divided between two justiciars. Hugh du Puiset, Bishop of Durham was made justiciar of the north. Who was appointed justiciar of the south?

Richard of Clare, Earl of Pembroke
Geoffrey of York
William Longchamp, Bishop of Ely
William Marshall

13. One of the reasons that Richard chose Berengaria of Navarre as his bride was the hope that the Navarese would act to protect Richard's territories in the Aquitaine. This in fact was true and Berengaria's brother assisted in the reconquest after Richard returned from the crusade. Who was her brother?

Sancho V
Sancho VI
Sancho VII
Pedro the Cruel

14. Upon his return, Richard commanded that his designated heir, Arthur, come to his court to be educated there. Arthur's mother, a strong willed woman who detested the Angevins, refused to allow this believing it was an attempt on the part of Richard to gain control of her son with the idea of eliminating him. Who was this woman?

Eleanor of Castile
Joan of Sicily
Constance
Matilda of Saxony

15. Richard was captured by Leopold, Duke of Austria, on his return from the crusade. Leopold had been angered by Richard's treatment of him during the battle of Acre and imprisoned him, although this was in violation of the crusader's oath. Prior to his being surrendered to Leopold's overlord, Emperor Henry VI, where was Richard imprisoned?

Trifels
Kaiserburg Nuremberg
Durnstein Castle
Worms

16. Upon his return to England and the re-establishment of his authority, Richard had a second coronation ceremony. Where did this ceremony take place?

Winchester
London
Oxford
Woodstock

17. Although William Longchamp was restored as chancellor upon Richard's return, he was not given the same authority that he had enjoyed when Richard left for the crusade. It was while exercising this authority, that he had been expelled from England. Richard made his Archbishop of Canterbury the chief justiciar, a position superior to that of chancellor. Who was this cleric?

Hubert Walter
Geoffrey
Baldwin
none of these

18. In order to protect the 'gateway to Normandy', Richard had erected a strong castle. Nicknamed the 'saucy castle', what was the name of this castle of which Richard was very proud?

Chateau Chinon
Chateau Martel
Chateau Gaillard
Chateau Gisors

19. Berengaria was the only English queen never to reside in England.

True
False

20. Where was Richard buried?

Fontevrault
Oxford
Poitiers
Worcester

https://www.funtrivia.com/profile_quizzes.cfm?player=tripeuro

Continuing our series upon famous and influential old boys and girls of the Dixie Grammar School, I am delighted to bring you:

JOHN JAQUES, the Bosworth Mormon.

John Jaques (shown below on a penny farthing) was born in Market Bosworth on January 7th, 1827, one of a family of 5 brothers and 4 sisters, He was born in the same house that his father had been born in, a brick built cottage with a thatched roof located on Lichfield Street, now known as Station Road.

John's father was a framework knitter, so called because he made stockings in a large frame about 6 ft. high, 4 ft. wide and 3 ft. deep. John's father owned about a dozen frames and was considered

to be quite well off.



In his early years John (shown left riding a Penny Farthing bicycle) used to go to a school run by an old woman known locally as 'Grandmother Palmer', however at the age of seven he joined the Bosworth Free Grammar School. In order to do so he had to prove that he was able to read a chapter of the Bible. John writes that "the hours of attendance were in summer 7.00 to 8.00, 8.45 to 10.00, 11.00 to 12.30, 2.00 to 4.00; in winter we began the day at 8.45, Wednesday afternoons were holidays, also Saturdays after 10.30. There were six weeks' holiday or vacation in midsummer and the same at Christmas, and as it was a Church of England school, Saints' days were also holidays. Parents complained that we had too many holidays."

These holidays were not much of a 'holiday' for John. In his younger school days, during the summer and vacation, "I was sent to school to an old man named Skelton who was Clerk and Sexton at the Church." Besides going to school he had, to work on the 'gardens', of which his father had two and afterwards three. "Nearly everybody had gardens, either close to the house or at a distance of a quarter of a mile away, planted in the waste lands by the side of the lanes."

John remembered the festivities held in Bosworth to celebrate Queen Victoria's coronation and the games in the Marketplace; he remembered Queen Adelaide, widow of George IV, passing through the town on her way to be received by Lord Howe at Gopsall Hall, a few miles away. Most of all he remembers the fox-hunting days; they were the days when the boys played truant from school and when, by custom and unwritten law, all fields and all parts of the Park were open to the public, a privilege denied for the rest of the year.

"The Grammar School room had two double desks and two side desks, holding about a dozen boys each, making six classes in all: the boys were known as scholars, not pupils. The Latin master was Mr. Small and he and his scholars had another room. The High School was in the upper rooms, the scholars consisting almost entirely of boarders under the care of the headmaster, Rev. Arthur Benoni Evans, D.D. Spelling, reading, writing and arithmetic was the usual course, a few of the most promising were taught land surveying. Every midsummer there was an examination when precis were recited and prizes given." His great granddaughter writes in her book 'The Life, History and Writings of John Jaques' that "John had a prize for every year he was at the school and even though these books are over a century and a quarter old they are in the possession of my parents and still in perfect condition. Rare jewels indeed."

John left school at 14 and was apprenticed to a cabinet maker in Ashby de la Zou.ch, the premium of £30 being partly paid from a fund left with the Grammar School; later he moved to Burton on Trent whereas an apprentice he worked from six in the morning to seven in the evening in the summer, and seven in the morning to eight in the evening in winter. His master was a 'particular' Baptist and John started attending his master's chapel and through this he became interested in religion. He was greatly affected by a tract called *Anxious Inquirer after Salvation*, written by a notable preacher in Birmingham, John Angell James, in 1834. Seeking answers to his religious questions, he sought private visitations with a local preacher and his wife, both of whom he admired. He became heavily involved in these religious meetings. "But", he concluded, "I did not get the satisfaction I wanted".

He made the acquaintance of a journeyman from Burton named Thomas Brown Ward, who "gave a lecture on Faith, which caused considerable dissension". Thomas Ward was a Latter-day Saint elder. John investigated Mr. Ward's religion over an extended period with increasing interest and finally, in the autumn of 1845, made the decision to be baptised into that faith. The ceremony was performed by Thomas Ward at Gresley, in Derbyshire.

Mr. Rowland, the cabinet maker to whom John was apprenticed, was unhappy with the boy's

decision, and communicated as much to John's father. Thomas Jaques was furious with his son's choice to join this "wicked" sect - "a set of deluded people" - and sent scathing letters to him insisting that he give up the folly. Years after John's conversion, his sister, Emma, added the following statement to the end of a heart-breaking letter, undoubtedly summarising the feelings of the entire family: "P.S. - I am very, very greatly disappointed in you". Thomas and Mary Ann Jaques had made many sacrifices on John's behalf to enable him to prepare for life, and the family believed that this favoured son had rewarded them with publicly-humiliating stupidity. They felt betrayed.

Several years after his conversion, John was asked by the local leadership of his newly found church to devote himself full-time to travelling through the countryside, preaching and winning converts. He chose to accept this assignment. John briefly visited his parents near the beginning of his mission. The thought that he would give himself to full-time preaching in an unpopular religion was too much for them. John's indignant father refused to bid him farewell, telling him that he need not write to them or visit them again until he chose to return to the trade for which he had been trained. This was the last time John ever saw his father

Latter-day Saint missionaries relied for their keep upon opportunities to perform whatever labouring jobs they could secure or upon the hospitality of total strangers. This was true of John Jaques and consequently he was often hungry and without a roof over his head. Anecdotes written later about him describe him as "not being of a particularly outgoing or gregarious disposition", so that the nature of his work preaching to mostly indifferent or even hostile strangers would have been especially challenging for him. He did not completely lose his sense of humour about the situation though. Of his first "door approach", which took place in Warwickshire, he wrote in his diary: "Walked to Tysoe. There were no saints (Mormons) in that village. I had to go upon the strength of my mission. After a great deal of hesitation and reluctance I summoned resolution sufficient to go to a very neat house with a garden in front and tell them I was a servant of the Lord preaching his gospel without purse or scrip. I asked if I could be accommodated with some refreshment and a night's lodging. A young woman came to the door. She said the master of the house was not at home and she did not know when he would be. She also said she could not receive me nor relieve me. I could scarcely help smiling at the girl. When I told her my message she looked at me as though I had just dropped from the clouds".

Whilst serving as a missionary, Jaques was able to apply his skill with tools to build the benches and make the candle holders for the Latter-day Saint's meeting place in Oxford. It was during his first mission that John wrote a poem called "Truth", which has become the text of one of the best-known Latter-day Saint hymns. The poem appeared as a postscript to an 1851 anthology of revelations given to Mormon Church founder, Joseph Smith, who was later formally canonised as a book of Latter-day scripture known as The Pearl of Great Price.

On 19th January 1852, John was appointed to serve as assistant editor of the Millennial Star, a Liverpool-based periodical that served in that era as a unifying voice for Mormons scattered throughout the British Isles and also brought important communications to other Latter-day Saints throughout Europe and the British Empire. Under the direction of Latter-day Saint Apostle Franklin D. Richards, the Star had during the previous year published the first edition of The Pearl of Great Price, which, as mentioned, included some of Jaques' work. The Star had also printed other pieces by the young missionary. Elder Richards had therefore already become acquainted with Jaques' writing abilities and was in a position to offer him employment. Franklin Richards and John Jaques would forge a lifelong friendship as a result of their associations in Liverpool. In a short period of time, Latter-day Saints throughout Britain came to know the powerful, informative pen that had been trained at Market Bosworth. Jaques' letter of acceptance of the appointment offers some insight into his personality, containing many elements that find their way into his other writings and are reflected in the way he would choose to lead his life. "One of the fundamental principles of the Church of Christ is - that divine calling, legitimate ordination, and honest-heartedness, are equal to the emergency". Said Paul, "I can do all things through Christ

which strengthened me. This is the thought upon which I rely, on being called to fill the important station of assistant editor of the STAR.”

One of Jaques' most significant contributions published during his time at the Millennial Star was his Catechism for Children. Latter-day Saints had felt there was a void in resources available for formally instructing their children in the basic tenets of their religion. Jaques undertook to fill that void, and the resulting catechism was published in several instalments from November 1853 to February 1854.

On 31st October 1853, Jaques married Zilpah Loader, whose family he had befriended as a travelling missionary while serving in Oxfordshire. Having received an honourable release from his missionary labours in Great Britain he emigrated with his family to America, sailing from Liverpool May 22nd, 1856, on the packet ship 'Horizon', which arrived in Boston, Mass., June 31st, 1856.

On arriving in Boston, Elder Jaques made the necessary arrangements for crossing the plains in Captain Martin's handcart company. This was one of the companies that suffered so much in the snowstorms on the mountains, and in which many emigrants lost their lives. Among those who succumbed to the hardships of that memorable journey was Jaques' eldest child, a daughter, who died near Green river November 23rd, 1856.

The Mormon handcart pioneers were participants in the migration of members of The Church of Jesus Christ of Latter-day Saints to Salt Lake City, Utah, who used two-wheeled handcarts to transport their belongings. The movement began in 1856 and continued until 1860. In 1856, a series of poor harvests left the church with only a meagre fund to help immigrants buy wagons and oxen, and church leaders looked for less expensive ways to move poor immigrants. As a result, Brigham Young announced on October 29th, 1855, a handcart system by which the church would provide carts to be pulled by hand across the Mormon Trail. Young believed that with their carts and 90 days' rations the travellers could make the long journey to Utah Territory within 70 days, covering about 18 miles each day. This was less time than it took to travel in a covered wagon, which averaged about 73 days. Ten handcart companies would make the trek during the four years the plan was in operation. These migrations included some 3,000 Mormon converts from England, Wales, Scotland and Scandinavia in about 650 handcarts.

The carts were pulled from Iowa City, a distance of 1,300 miles, or from Florence (Omaha), Nebraska which was 1,030 miles. Each cart carried 400 to 500 pounds of foodstuffs, bedding, clothing, and cooking utensils, and needed two able-bodied people to pull it. Five people were assigned to each cart. Adults could take only 17 pounds of baggage, and children were allowed 10 pounds each. Families with small children travelled in covered or family carts which had stronger axles made of iron. Handcart company captains were men with leadership and trail experience. Each company included a few ox-drawn commissary and baggage wagons, at least one per twenty carts. Wagons or carts carried large public tents, one for every 20 people. Captains of 100 people had charge of five tent groups.

The trek was disastrous for two of the companies, which started their journey dangerously late and were caught by heavy snow and severe cold in central Wyoming. Despite a dramatic rescue effort, more than 210 of the 980 pioneers in these two companies would die along the way. One of these companies, led by James G. Willie, left Iowa City on July 15th and crossed Iowa to Florence, Nebraska. Prior to the Willie Company departing Nebraska, they met to debate the wisdom of such a late departure. But, because they were unfamiliar with the trail and the climate, they deferred to the church elders. One of the missionaries and sub-captain in the Willie Company, Levi Savage, urged them to spend the winter in Nebraska arguing that a late departure would lead to suffering, sickness and even death. However, all the other church elders argued that the trip should go forward, declaring that the company would be protected by divine intervention.

In the autumn, a group of fast-travelling missionaries returning to Utah from Europe, passed the Willie and Martin companies. On October 4th this party reached Salt Lake City where they conferred with President Brigham Young and other Church leaders, reporting that the two large handcart parties were still on the way.

The next morning, the elders called on Church members to provide wagons, mules, supplies, and teamsters to find the latecomers and bring them in. On the morning of October 7th the first rescue party left Salt Lake City with 16 wagon-loads of food and supplies, pulled by four-mule teams with 27 young men serving as teamsters and rescuers. Throughout October more wagon trains were assembled, and by the end of the month 250 relief wagons were on the road. In the meantime, the two companies of pioneers reached Fort Laramie, Wyoming, where they expected to be restocked with provisions. However there were no provisions for them. As a result, the companies cut back food rations, hoping that their supplies would last until help could be sent from Utah. Additionally, they lightened their loads, cutting individuals luggage allowance. Clothing and blankets, that later would be desperately needed, were discarded.

As the companies continued on, they began to run out of food and encounter bitterly cold temperatures. On October 19th a blizzard struck the region, halting the two companies and the relief party. The Willie Company was found along the Sweetwater River approaching the Continental Divide. A scouting party sent ahead by the main rescue party found the emigrants, gave them a small amount of flour, and encouraged them that rescue was nearby. The scouting party then rushed onward to try to locate the Martin Company. At that time, the Martin Company was about 110 miles further east, making its last crossing of the North Platte River near present-day Casper, Wyoming, where the trail left the river headed across country toward Independence Rock and Devil's Gate. Shortly after completing the crossing, the blizzard struck and many members of the company suffered from hypothermia or frostbite after wading through the freezing river. The company set up camp at Red Bluffs, unable to continue forward through the snow.

Meanwhile, the members of the Willie Company quickly reached the end of their flour supplies and began slaughtering some cattle that still remained. On October 20th, Captain Willie and Joseph Elder travelled ahead of the pioneers by mule to locate the supply train and inform them of the company's desperate situation. The pair arrived at the rescue party's campsite near South Pass, Wyoming that evening, and by the next evening the rescue party reached the Willie Company and provided them with food and assistance. Leaving half of the rescue party to assist the Willie Company, the other half pressed forward to assist the Martin Company. Beyond the pass, the Willie company, now amply fed and free to climb aboard empty supply wagons as they became available, moved on quickly.

But the difficulties of the Willie Company were not over yet. Just two days later, on October 23, the Willie Company faced the most difficult section of the trail, the ascent up Rocky Ridge. The climb took place during a howling snowstorm through knee-deep snow. That night 13 emigrants died. Meanwhile, the Martin Company remained in the camp at Red Bluffs for nine days until three scouts finally arrived on October 28. By that time, 56 members of the company had died. The scouts urged the emigrants to begin moving again. One of the first rescuers from Salt Lake City, Ephraim Hanks, soon arrived and provided buffalo meat to the starving party. As the company moved from day to day, Hanks continued to kill many buffalo. He also performed many blessings and helped in some amputations to stop the progression of the frostbite and gangrene that would have otherwise killed more members of the company. Three days later the main rescue party met the Martin Company and the Hodgett and Hunt wagon companies and helped them on to Devil's Gate, Wyoming.

At Devil's Gate the rescue party unloaded the baggage carried in the wagons of the Hodgett and Hunt wagon companies that had been following the Martin Company so the wagons could be used to transport the weakest emigrants. The Martin Company continued on but severe weather

forced them to halt at Martin's Cove, where they stayed for five days. After they continued, a backup relief party of 77 teams and wagons was making its way east to provide additional assistance. After passing Fort Bridger, the leaders of the backup party concluded that the Martin Company must have wintered east of the Rockies, so they turned back. When word of the returning backup relief party was communicated to Young, he ordered the courier to return and tell them to turn back east and continue until they found the handcart company, but several days had been lost. In the meantime, the Willie Company arrived in Salt Lake City on November 9th. Of the 404 still with the company, 68 died and many others suffered from severe frostbite and near starvation.

On November 18th the backup party met the Martin Company with the greatly needed supplies. The 104 wagons carrying the Martin Company arrived in Salt Lake City on November 30th. At least 145 members of the company had lost their lives. The emigrants would eventually go on to Latter-day Saint settlements throughout Utah and the West. Despite the tragedy, the Mormon church did not give up on the handcart plan. It sent a missionary company east with handcarts early in 1857 and sponsored five more westbound handcart companies by 1860. Once the church finances had recovered, Young's followers returned to using conventional wagons. Although fewer than 10 percent of the 1846 - 68 Latter-day Saint emigrants made the journey west using handcarts, the handcart pioneers have become an important symbol in Mormon culture, representing the faithfulness and sacrifice of the pioneer generation.

Elder Jaques, with his family, arrived in Salt Lake City November 31st, 1856; and he soon afterwards found employment on the public works. He was ordained a 'Seventy' on February 2nd 1857, by William Burgess, and became a member of the 9th quorum of Seventy.

In the latter part of 1859 he was called by Pres. Brigham Young to work as a clerk in the Historian's Office, where he was employed until September 1863. Next, by the consent of Pres. Young, he associated himself with Thos. B. H. Stenhouse and became assistant editor of the "Daily Telegraph," a newspaper published in Salt Lake City. Subsequently he located temporarily in Ogden, where the Telegraph was continued in 1869; and Elder Jaques remained with the paper until he was called on a mission to Great Britain. During this mission, which lasted from 1869 to 1871, he worked principally in the Liverpool office as assistant editor of the "Millennial Star".

On 1st January 1872, John Jaques married a second wife in Utah, thirty one year old Mary Ann Arnott, a native of Gunthorpe, Nottinghamshire. The social custom of plural marriage was during that era seen as a general, moral obligation for male leaders in the LDS Church. John would have been required to obtain consent for the second marriage from his first wife, Zilpah, before allowing this second wife to join the family. John and Zilpah were still dearly in love. For the sake of propriety, the responsibility for accepting a second wife also led John to establish a second household for her. John and Zilpah Jaques had ten children together, six of whom lived to adulthood.

In April 1876, Jaques was asked to serve in an ecclesiastical capacity that might be approximately compared to that of archbishop in the Roman Catholic or Anglican faiths, a president of the Eighth Quorum of Seventy. Later, in 1893, he would be asked to serve as senior president of that quorum. Then as now, ecclesiastical service in the Church of Jesus Christ of Latter-day Saints was strictly voluntary and not a source of income, so that he was still obliged to secure a living through non-ecclesiastical activities. In July 1877, less than two months before the death of Brigham Young, fifty-year-old John Jaques accepted a request to return to the Historian's Office, where he would remain active for the rest of his life.

Shortly after his assignment was accepted, he published his well-known narrative of the Martin Handcart Company. On October 4th, 1889, Jaques would become Assistant Church Historian and General Church Recorder.

John Jaques' died on 1st June 1900 of Bright's disease, after an illness of seven weeks. Prior to the onset of the disease John Jaques had been a very healthy and active man, and the rapidity with which the disease led to his death was remarkable.

His official obituary tells us that "John Jaques was a strong man, his abilities rising high above the average. He was useful wherever he was placed, and performed several missions abroad. He was the author of the Catechism, a most valuable work for the children of the Saints. He was not a demonstrative man, and not everyone gained access into the inner circles of his life; but those who did, enjoyed his confidence, and those who knew his heart, knew him to be genuine, a man of strong character and one who would lay his head on the block for his conviction".

Walter Baynes, Archivist of the Dixie Grammar School Association (<http://www.thedgsa.co.uk/>).

Thank you Walter for yet another fascinating and interesting article. It is quite exciting, to me at least, that the Dixie Grammar School has had such an influence on world events through the education of its pupils. Look out for even more of this series in the coming months.

Jeff Malter

Jeff is busily researching the life and works of Bernard Newman as he is writing a biography of Bernard and was most helpful with the article on Bernard in last month's Newsletter. Jeff followed up his information to Walter by sharing some further information about the touring bicycle and I thought you might be interested to read it,

Tracing the History of the Bicycle and Its Impact on Society (November 2016): Bicycle Travel and Touring By Duncan R. Jamieson

Though competitive cycling is limited, the ability to use the bicycle to travel is open to all. Many cyclists took the time to write of their experiences, creating a new genre of travel literature. From trips of sixty miles from London to Canterbury to journeys of three thousand miles across the United States to treks of thirty thousand miles around the world, these pedalling travellers offer unique, personal perspectives on the many varieties of human society. Duncan R. Jamieson's *The Self-Propelled Voyager: How the Cycle Revolutionized Travel* is a good beginning point to grasp the breadth and depth offered in these accounts. Karl Kron, bicycle columnist for the *New York World*, wrote *Ten Thousand Miles on a Bicycle*, which is an interesting primary source on the 1880s cycling world.

Both a primary and a secondary source is *A Canterbury Pilgrimage/An Italian Pilgrimage*, written by Elizabeth Robins Pennell and Joseph Pennell and edited by Dave Buchanan. American expatriates, they rode throughout England and the European continent during the 1880s and 1890s. Though they both wrote, she was the primary author while he illustrated the work with charming lithographs. On a tandem tricycle, they first followed the route of Geoffrey Chaucer's Canterbury pilgrims, and then the route from Calais, France, to Rome of the eighteenth-century Irish novelist Laurence Sterne. The Pennells never travelled far from civilization, enjoying the pleasure of reasonable (for the time) roads and appropriate accommodations, though they applauded the accomplishments of the English-born American Thomas Stevens, the first person to take a bicycle across the United States and then around the world.

Starting in San Francisco in April 1884, Stevens completed his journey in Yokohama, Japan, in December 1886. He chronicled his journey in two volumes, *Around the World on a Bicycle: From San Francisco to Teheran* and *Around the World on a Bicycle: From Teheran to Yokohama*. Stevens was the first but far from the only person to complete the journey in the nineteenth century. John Foster Fraser, accompanied by two fellow Englishmen, outdid Stevens's journey of some thirteen thousand miles fifteen years later. Written in a light-hearted style, *Round the World on a Wheel* describes Fraser's travel of nineteen thousand miles across seventeen countries on three continents. Beyond the adventure and excitement, both Stevens and Fraser offer today's ethnographers a firsthand look, not only at the peoples they encountered but their own "white man's burden" attitude. Stevens and Fraser repeatedly cited the problems they faced in alien

lands. Hounded by hostile mobs, stoned multiple times as they scurried along, they often feared for their lives.

David Herlihy, in *The Lost Cyclist*, narrates the 1890s journey of Pittsburgh, Pennsylvania, cyclist Frank Lenz, who set out to become the second around-the-world solo rider and the first to complete the journey on a safety bicycle. He made it across the United States without incident and successfully crossed China, India, and Persia. Ninety miles from Constantinople and a return to "civilization," he was murdered by Kurdish bandits in Asiatic Turkey. Herlihy masterfully chronicles Lenz's journey and the investigation into his death. Despite comments that the murder curtailed around-the-world rides, those rides continue to be completed and written about. One hundred years after Lenz, David Duncan and his brother circumcycled the globe to raise funds for Project Hope. *Peddalling the Ends of the Earth* describes the reality that conditioning the mind to the journey is much more difficult, and important, than conditioning the body. Within a few days the body accepts the rigors of the road, but the rider needs more time to accept the mental challenge.

Today cyclists who ride across the United States often dip their rear wheel in the ocean on one coast and their front wheel in the other ocean, a tradition perhaps dating back to the second documented transcontinental ride. In 1886, George B. Thayer set out from Hartford, Connecticut, on his high wheel for San Francisco. He carried with him a vial of water from the Atlantic, which he ceremoniously poured into the Pacific upon his arrival. Kevin Hayes says that story in *The Two-Wheeled World of George B. Thayer*. Beyond a biography of the man (and his equally important sister, the novelist Florine Thayer McCray), Hayes provides an interesting look at American society between the Civil War and the First World War. Earlier, Hayes wrote *An American Cycling Odyssey* about the experiences of George Nellis, who left his home in Herkimer, New York, to beat Thomas Stevens's time crossing the continent.

Jim Fitzpatrick discusses the military use of the bicycle in *The Bicycle in Wartime*. First used in the Boer War, bicycles continue to be used today in Afghanistan. This illustrated history examines how different forces have modified the bicycle to transport men, material, and messages.

The American love affair with two-wheeled adventure dropped off dramatically with the beginning of the twentieth century, but it never ended. Men and women continued riding and writing, though not in the earlier numbers until the resurgence of interest with the maturing of the baby boom generation in the 1960s. While the Pennells have published more books and articles about bicycling and their journeys than anyone else, if one counts only monographs Bernard Newman is the most prolific bicycle writer. An English civil servant born into an equestrian family, Newman continually fell off the horse, leading his father to give in and buy him a bicycle. In 1934, Newman's first bicycle travel book, *In the Trail of the Three Musketeers*, combines his love for Dumas's classic with his love of riding. In 1955, his last bicycle travel book, *Still Flows the Danube*, reprises a journey undertaken twenty years earlier. His publisher wanted him to revisit countries he had travelled through before the fall of the Iron Curtain. In his first foray to the region, *The Blue Danube: Black Forest to Black Sea*, Newman introduced his readers to his bicycle, George. To the solo bicycle traveller, the wheel becomes a constant companion with an identity and a unique personality, just like another human being. Actually, George was a series of bicycles Newman rode. He tended to limit his daily distance to forty to fifty miles, which he easily completed during a morning's pedal. This allowed him time to spend half the day and the evening in the company of locals, getting to know their culture. On two separate occasions, Newman met Adolph Hitler, whom he feared would ultimately draw Great Britain into war. Without avail, he repeatedly urged the British government to pay more attention to the situation on the continent.

The best bicycle travel books explore not only the people who inhabit the environment through which the rider passes; they also discuss the thoughts and feelings the rider experiences. David Lamb's *Over the Hill* recounts light-heartedly his attempt to deal with the stress of aging in modern American society. He tested himself through risk taking to determine how he would respond to the challenge. In *The Masked Rider: Cycling in West Africa*, Neil Peart, lyricist and drummer for Rush, took a month cycling through Cameroon while he reflected on the people and places he visited and his own personal philosophy of life. In the mid-1980s, college dropout Daryl Farmer left home with his bicycle to explore the Rocky Mountains and his own future; twenty

years later, overweight and with high blood pressure, he reprised the earlier journey, reliving his youth and hoping to make sense of his life. Bicycling beyond the Divide is a fascinating, introspective ride. In *Life Is a Wheel*, fifty-seven-year-old Bruce Weber recounts his leave of absence from writing obituaries for the New York Times to reflect on the challenges and rewards of self-reliance and strenuous physical activity as he pedalled from Portland, Oregon, to New York City.

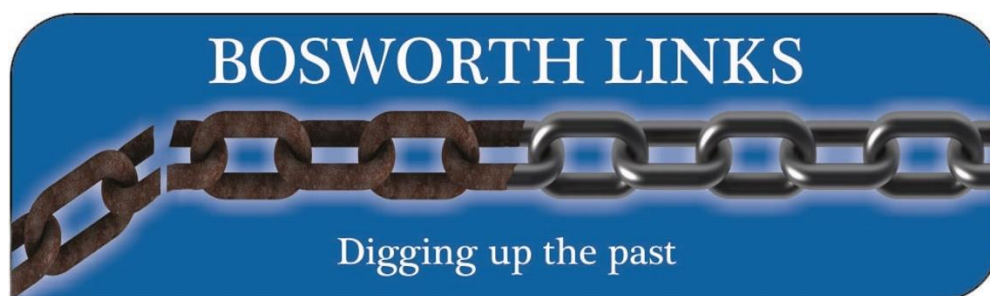
Citations – (please hold down the Ctrl key whilst hovering to enliven the links)

[\(Home - Tracing the History of the Bicycle and Its Impact on Society \(November 2016\) - LibGuides at ALA Choice\)](#)

[Contents - Tracing the History of the Bicycle and Its Impact on Society \(November 2016\) - LibGuides at ALA Choice](#)

[Conclusion - Tracing the History of the Bicycle and Its Impact on Society \(November 2016\) - LibGuides at ALA Choice](#)

[Works Cited - Tracing the History of the Bicycle and Its Impact on Society \(November 2016\) - LibGuides at ALA Choice](#)



After a hugely successful dig in Cadeby, many thanks to all who took part and made it a wonderful event we are now regrouping and looking at our next dig. We will be meeting as a sub-committee shortly to digest the feedback from the Cadeby dig. We did this following the Carlton dig and we saw an opportunity to help more people take part in Bosworth Links and archaeology in general. Not everyone could afford to spend the weekend with us. Unbelievably, some people had other priorities (sorry to raise such negativity but it is relevant). Following that we arranged for a 'Drop In Test Pit' which enabled people who could not commit to the weekend to try out test pitting for a morning or afternoon. It has proven to be hugely popular and we will definitely carry on with this. If you took part in any of the digs recently, Carlton, Coton and Cadeby we would like to hear from you.

If you filled out a feedback form and have thought of something else or did not fill out a form but have feedback please email me at the address below and I will be happy to take your comments, suggestions, ideas forward. I will do so anonymously if you would prefer that. What is important is that you let us know where we can improve and what other ways we can try to involve more people. Don't be shy and don't worry we will not be offended. Bosworth Links is a project of which members should be proud. The subcommittee work tirelessly to deliver the project and reveal more and even more knowledge about our home settlements and those of our neighbours.

We will be looking for people who can build websites so if you are that person or know of someone who is we would like to hear from you. We have a budget for a website which will carry much of the Bosworth Link material currently on the MBS website under Bosworth Links. The idea is to share our story and to enable all researchers at whatever level (from schoolchildren to qualified archaeologists) to research our files, finds and films. The idea is to try and make the site attractive to all levels with simple options to drill down to differing levels depending upon needs and applications. It will be a fun project.

For the time being, put your feet up and have a good rest because our next dig will be in April 2024 and you will be needed!

Just for Fun

Stan Crane has donated to the Archive the sale particulars when Bosworth Hall was sold by R St. M. Delius Esq. in 1932. Fortunately he recorded the hammer price of the items sold. So, your answers must be in LSD and not New Money! Fiendish I know but I don't want it to be too easy.

Question

What was the sale value of a pierced brass fender (3ft 3 in)?

What was the sale value of a white enamelled folding cot?

What was the sale value of an old iron dog stove?

What was the sale value of a painted wood toy boat (3 ft)?

What was the sale value of a child's rocking horse?

Did you enjoy that? There may be more next month!

Even More Fun

I once dated a guy who broke up with me because I only have 9 toes 🦶.

Yes, he was lack toes intolerant.

I've started investing in stocks: 🥩 beef, vegetable, chicken.

One day I hope to be a bouillianaire.

If you boil a funny bone 🦴 it becomes a laughingstock.

Now that's humerus.

I accidentally rubbed ketchup in my eyes 👁.

Now I have Heinzsight.

Did you know muffins spelled backwards is what you do when you take them out of the oven?

I was walking in the jungle and saw a lizard on his hind legs telling jokes.

I turned to a local tribal leader and said, "That lizard is really funny!"

The leader replied, "That's not a lizard. He's a stand-up chameleon."

I tried to come up with a carpentry 🪚 pun that woodwork.

I thought I nailed it but nobody saw it.

Just spoke with Bill Withers and told him, 'Ain't No Sunshine' is bad grammar.

He said, "I know, I know, I know, I know, I know, I know, I know, I know, I know, I know, I know, I know."

Singing in the shower is fine until you get soap 🧼 in your mouth.

Then it's a soap opera.

The Black-Eyed Peas can sing us a song, but the chickpeas can only hummus one.

Then there was the time Fruit of the Loom 🧦 took Hanes to court . . . it was a brief case.

How much does a chimney cost?

Nothing, it's on the house.

My friend said she wouldn't eat cow's tongue because it came out of a cow's 🐮 mouth.
I gave her an egg 0.

Once upon a time there was a King who was only 12 inches tall.
He was a terrible King, but he made a great ruler 🪓.

Ran out of toilet paper and now using lettuce leaves.
Today was just the tip of the iceberg, and tomorrow romaine's to be seen.

My friend Jack says he can communicate with vegetables.
That's right . . . Jack and the beans talk.

I want to tell you about a girl who only eats plants.
You probably have not heard of herbivore.

I was struggling to understand how lightning works, and then it struck me.

Six cows were smoking joints and playing poker ♠️.
That's right. The steaks were pretty high.

I went to the paint store to get thinner.
It didn't work.

Thank you Beth, keep 'em coming.

Contact Details Please see the website www.marketbosworthsociety.com for information or email on info@marketbosworthsociety.com or if you would like to call MBS then 07930149408. Correspondence can be sent to Market Bosworth Society, c/o 29 Warwick Lane, Market Bosworth, Leicestershire CV13 0JU. Membership subscriptions can be paid by BACS/Bank Transfer using the following Details. Market Bosworth Society, Virgin Money Sorting Code 82-11-07 account number 00452350. Please place your surname (and the last three characters from your postal code – if permitted) in the reference section. For example mine would be palmer0ju.

If you have any items you would like to preserve for future generations, please contact MBS, or any Committee member.

© Market Bosworth Society 2023

Nigel Palmer
Chairman

Answers to Richard I Quiz

- 1) b
- 2) a
- 3) Third
- 4) b
- 5) c
- 6) True
- 7) d
- 8) d
- 9) c
- 10) Saladin
- 11) d
- 12) c

- 13) c
- 14) c
- 15) c
- 16) a
- 17) a
- 18) c
- 19) True
- 20) a

Answer just for fun

- 1. 12/-
- 2. 5/-
- 3. 12/-
- 4. 1/6/-
- 5. £4/0/0

For an extra point convert old money to new! I'll start you off. 12/- is 60p