

Dear Member

Welcome to your first Newsletter of the 2026 Autumn Season. Finally, the rain came and watered our parched lawns, gardens, and fields. It's surprising how quickly my lawns have greened up after being without rain for several weeks. Based on all available 2026 drought and rainfall reports, Market Bosworth went roughly seven weeks with effectively no measurable rainfall (less than 10 mm total) during the core of summer 2026. If only we could arrange for sunshine during the day and rain overnight, that would please most people, I think.

Summer Visit Report – Hinckley (Great Meeting House/Unitarian Chapel, The Atkins Building, The Hinckley Museum), 20th August 2026

This turned out to be one of my favourite visits (ranking equally with our guided walks around Newbold Verdon, Carlton and the Country Park). We have had many interesting visits during my time as chairman and this one was one of the best.



We began by visiting the Great Meeting House in Baines Lane, Hinckley pictured left. The house was built in 1722 and replaced several cottages pulled down to make room for the new chapel. Like many Unitarian chapels it owes its existence to the Act of Uniformity of 1662, which forced many ministers and congregations to leave the Anglican Church. I have provided details of the Act later. In 1672 a licence was granted to Mr Samuel Ward for his house to be used as a Presbyterian meeting place, he being the lay preacher. By 1706 the congregation had outgrown the house, and a new place of worship was needed.

The Great Meeting House was opened on 28 November 1722 by the Rev. Jennings, its modest brick exterior giving little hint of the dignity within. The gallery was added in 1727, and the pews up there are original. During our visit I sat on one - a seat that has been in use for 299 years. Few places let you feel history quite so directly.

We were welcomed by Hugh Beavin, ex-Bosworthian and former chairman of the Market Bosworth Society. Hugh gave us a lively and detailed account of the chapel's story and, inevitably, of Hinckley itself. The fortunes of both were shaped by the frame knitters; when the trade thrived, Hinckley thrived, and when it faltered the town suffered.

The 1871 Census gives a sense of the hardship: Hinckley had 76 paupers in the Workhouse from a population of 16,148. Market Bosworth, surprisingly close in size at the time, had 56 paupers from 13,748. But the roots of that poverty run deeper, through several grim decades for the stocking makers. The many frame knitters in Hinckley suffered several slumps in the early to mid-1800s, caused by the Napoleonic War, the Luddite years and simply too many workers chasing too few sales. Throughout all of this turmoil we heard how the chapel and its congregation helped and supported each other and the wider Hinckley community.

After our look around the chapel, we were led by Hugh to the Atkins Building.

The Atkins Family and the Atkins Building

The story of the Atkins family in Hinckley begins in 1722, the very same year the Great Meeting House opened its doors. Robert Atkins, aged just twenty, arrived in the town with his wife Elizabeth and saw an opportunity to expand the knitting trade. He set up his stocking-making business close to the new Presbyterian (later Unitarian) chapel, and from the outset the family worshipped there.

Early chapel records show baptisms for the children of Robert and Elizabeth in the 1740s and 1750s, confirming the family's presence in the congregation from its earliest decades. By the nineteenth century the connection had deepened: George Atkins, who died in 1856, served as a long-standing chapel trustee and was the first family member buried in the chapel grounds. His wife Elizabeth followed in 1892.

The Atkins's were not only worshippers but supporters of the chapel's educational and social work. Arthur Atkins kept the Sunday School running during the chapel's temporary closure between 1877 and 1882, and the family helped revive the congregation as Hinckley entered a period of renewed prosperity. Their philanthropy extended into the town: the Free Library, opened in 1888, was presented in memory of Arthur Atkins.

By the mid-nineteenth century the hosiery trade was shifting from cottage frames to steam-powered factories. The Atkins family were central to this transformation. Plans for their new factory on Lower Bond Street were approved in 1875, and by 1877 the first block of the impressive Victorian building stood beside the family home — deliberately positioned close to the chapel that had anchored the family for generations.

The Bond Street factory grew steadily between 1895 and 1910, becoming one of the most significant hosiery works in the Midlands. The firm expanded further with sites in Nuneaton and Regent Street, Hinckley, and by the 1950s employed more than 1,200 workers. Through all this industrial growth, the Atkins family remained closely tied to the Great Meeting House, supporting its music, Sunday School and charitable work.

The factory finally closed in 2002, ending nearly 280 years of continuous Atkins family involvement in Hinckley's hosiery industry. The building has since been beautifully refurbished as the Atkins Building, a creative and community hub with offices, co-working spaces, exhibitions and the Atkins Gallery. It remains one of Hinckley's most striking Victorian industrial landmarks — and still sits just a few steps from the chapel that witnessed the family's entire story.

Today the Atkins Building regularly hosts heritage exhibitions, including displays on the family's industrial legacy and a Hansom Cab. The Hansom Cab, shown below left, now displayed in the Atkins Building is a fully restored example of the famous two-wheeled carriage invented by Joseph Aloysius Hansom, who



designed, patented and tested his prototype in Hinckley in the 1830s.

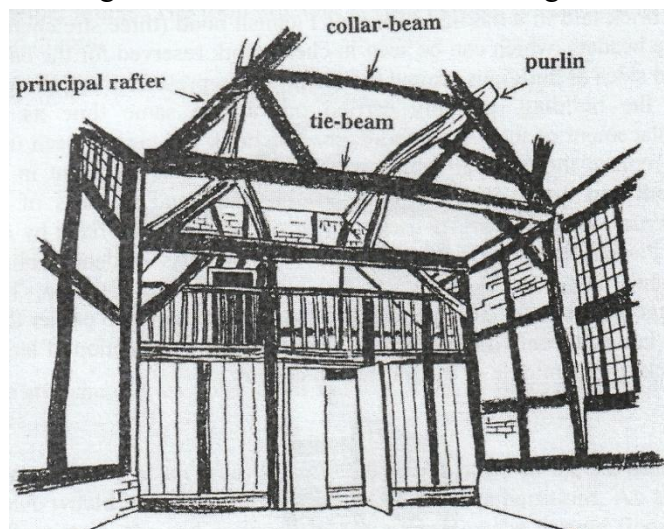
Hansom's design was revolutionary: light enough for a single horse, safer on tight corners thanks to its low centre of gravity, and more comfortable for passengers, who sat enclosed within folding wooden doors to protect their clothes from mud. Instructions to the driver were passed through a trap door in the roof, and fares could be paid through the same hatch. The cab became a defining feature of Victorian street life, with around 7,500 in use at its peak across Britain and the wider empire.

The cab currently housed in the Atkins Building is historically significant because it is one of the few surviving original examples. It was restored by carriage specialist Adrian Lander after being stored for several years, and in July 2018 it was brought back to Hinckley — “the place of its birth over 180 years ago.”

To install it, Atkins staff had to remove the building's large external doors to accommodate the nine-foot-high vehicle. Once inside, it was placed in the Atkins Gallery.

Hinckley Museum

Crossing the road from the Atkins Building we were welcomed to the Hinckley Museum Cottages by Phillip



Lindley, Secretary and Hon. Curator of the Museum. Phillip and Hugh gave us a short history of the buildings and museum. It is believed that the cottages were built around 1680 as a farmhouse away from the town of Hinckley. The cottages have undergone several restorations, notably in 1890 and 1928; the latter incarnation is much as you see them today. It is remarkable that a building erected in 1680 of a box-frame construction - a system where the vertical timber posts carry wall plates that support various trusses upon which the roof rests. This was an improvement on the cruck method (used for Rainbow Cottage and the Thistle Cottages in Market Bosworth) as the roof height was no longer limited

The Museum houses a remarkable collection of artefacts spanning Hinckley's long and varied history. Its three thatched cottages contain original framework-knitting machines, tools and examples of locally made hosiery, showing how families once worked long hours in cramped cottage workshops. The domestic rooms are furnished with period kitchenware, clothing, furniture and everyday objects, giving a vivid sense of life during the height of the town's stocking-making trade. Exhibits on Joseph Hansom and the development of the Hansom Cab, together with changing town maps and photographs, help trace Hinckley's growth from a small market town to an industrial centre.

After all that we were ready for a cup of tea and thank Sally Dowsett for acting as our waitress for the tearoom. Members had a chat about what they had seen over tea or coffee and biscuits provided free by the Museum. We all agreed that it had been an eye-opening visit to our neighbouring town and thank Hugh and Phillip for making it possible.

This month's Lecture: War Memorials at Risk – Robin Jenkins.

Worthy of Everlasting Remembrance



The At-Risk War Memorials Project (ARWMP), based at All Saints Church in Leicester, works to protect memorials that have lost their home — those left behind when churches close, clubs fold, or buildings are redeveloped. Some are rescued from

A Mission Born from Loss

One candlestick — a memorial to ARP Warden William Pratt, killed in the Leicester Blitz — vanished entirely. Years later, a woman in Mablethorpe spotted the broken candlestick lying inside the abandoned church, took it home for safekeeping, and eventually returned it to the project. It now sits at All Saints, complete with its small plaque to Warden Pratt.

The project's collection now includes more than 50 rescued memorials, each with its own story:

- **The British United Shoe Machinery Company** roll of honour found waterlogged in a skip and painstakingly restored.

- **The Leicester Tramways memorial**, a huge bronze plaque once tended weekly with fresh flowers by tramway workers.
- **A Donisthorpe chapel memorial** discovered only because schoolboys lost a football behind a shed.
- **The Belgrave Liberal Club memorial**, stolen for scrap, folded in half by thieves, then flattened back into shape by a scrap dealer's JCB.
- **The Aylestone Working Men's Club stained-glass memorial**, nearly sold at auction and destined for America until rescued at the last moment.
- **A Humberstone Road Congregational Church memorial**, bought on eBay from a Birmingham caretaker who happily returned it once he learned what it was.

Each memorial is researched, conserved where possible, and made accessible to the public. Some are displayed in lightboxes when the originals are too damaged to reinstall. Rolls of honour have been rewritten by calligraphers to preserve fading names. Others are mounted in custom frames with interpretation panels explaining their history.



Why It Matters

The project's guiding message comes from the inscription chosen by Alma Attenborough for her brother Richard Frederick Attenborough, killed on the Somme on 15 September 1916:

“Worthy of everlasting remembrance.”

It is a reminder that these memorials are not relics — they are active witnesses. They tell us who these men and women were, what they endured, and what was lost. They remind us, as the speaker said, of *“the sacrifice and the horror of war.”*

Keeping Memory Alive

The ARWMP continues to receive new memorials, advise communities, and support restoration projects across Leicester, Leicestershire and

Rutland. Open days at All Saints allow visitors to see the rescued memorials, hear their stories, and learn about the people behind the names.

In the words of George V:

“See to it that his name is not forgotten.”

The At-Risk War Memorials Project is doing exactly that.

Thank you, Robin, and Jess for an interesting and enlightening lecture. We hope to see you both again soon.

Next Month 15th October 2026 – Pubs of Market Bosworth – Narrated by Robert Leake. 7:30 PM in the Free Church, Barton Road. Doors open from 7:00 PM

Robert once more steps bravely into the breach to narrate the Pubs of Market Bosworth. I remember when we



had 4 pubs, The Dixie Arms Hotel, The Red Lion Hotel, The Black Horse and the lamented King William IV (King Bill to his friends, pictured in happier days, left). We are very lucky to have retained three of that four as many towns and large villages are reduced to just one or two pubs.

These local events are always very popular and so if you plan to come along don't leave it to the last minute. Robert will be using research by himself, Ingrid Davidson, Glynis Oakley and Marion Lambourne from the Market

Bosworth Society Archive to tell the story of Market Bosworth's pubs. You will be encouraged to share your experiences and memories of your visits to these pubs, and I am sure many will happily add to the information found by our research team. If you have any photographs or documents of Market Bosworth's pubs, do bring them along to the evening or if you cannot attend, please share via info@marketbosworthsociety.com.

I look forward to seeing you there.

Time for a Quiz – Not a Monarch this time but someone equally famous!

The story of Ned Ludd and the Luddites is woven tightly into the history of the Midlands, and nowhere more so than in the towns and villages around Hinckley. In the early nineteenth century, this region was a powerhouse of stocking-frame knitting — a skilled craft carried out in cramped workshops, cottages, and small factories. For generations, families depended on the delicate balance between skill, wages, and the rhythm of hand-powered machinery.

That balance was shattered when new, cheaper, factory-driven machines began to appear. Many knitters feared that their livelihoods — and the dignity of skilled work — were under threat. Out of this anxiety grew the Luddite movement, a loose and often secretive resistance that spread across Nottinghamshire, Derbyshire, Yorkshire, and into Leicestershire. The name “Ned Ludd” became a rallying cry: part legend, part symbol, and part warning to employers who replaced craftsmen with machines.

Hinckley and Barwell were at the heart of this world. Frame-knitters here lived through the same pressures, the same wage disputes, and the same technological upheavals that sparked Luddite unrest elsewhere. Although the worst violence happened outside Leicestershire, the concerns were identical — job security, fair pay, and the survival of a proud local trade.

To accompany this month’s feature on Hinckley’s frame-knitters, here is a short quiz exploring the world of Ned Ludd, the Luddites, and the turbulent years when the knitting industry stood on the brink of change.

Question 1: “Who was Ned Ludd traditionally said to be?”

- a) A Nottingham magistrate
- b) A young apprentice who smashed a stocking frame
- c) A mill owner in Derbyshire
- d) A fictional character invented in 1890

Question 2: “What was the main grievance of the Luddites?”

- a) High food prices
- b) Poor housing conditions
- c) The introduction of machinery that threatened skilled jobs
- d) Military conscription

Question 3: “In which decade did the Luddite disturbances peak?”

- a) 1760s
- b) 1780s
- c) 1810s
- d) 1830s

Question 4: “Which industry was most associated with Luddite activity in the Midlands?”

- a) Coal mining
- b) Stocking-frame knitting
- c) Iron smelting
- d) Pottery

Question 5: “Hinckley was famous for which textile product?”

- a) Lace
- b) Silk ribbons
- c) Stockings and hosiery
- d) Sailcloth

Question 6: “What did Luddites often do to protest against new machinery?”

- a) Organise peaceful marches
- b) Smash or burn the machines
- c) Refuse to pay taxes
- d) Occupy parish churches

Question 7: "What name was given to the secretive Luddite leaders?"

- a) 'Captains of Industry'
- b) 'Knitting Masters'
- c) 'Captains Ludd'
- d) 'The Iron Men'

Question 8: "Which government response escalated the conflict?"

- a) Abolition of parish relief
- b) Deployment of thousands of soldiers
- c) Introduction of compulsory apprenticeships
- d) Closure of all knitting workshops

Question 9: "What was a stocking frame?"

- a) A wooden loom for weaving carpets
- b) A metal frame used to stretch cloth
- c) A machine for knitting stockings mechanically
- d) A device for measuring wool quality

Question 10: "Which Act made machine-breaking a capital offence?"

- a) The Frame-Breaking Act (1812)
- b) The Poor Law Amendment Act (1834)
- c) The Combination Acts (1799–1800)
- d) The Factory Act (1844)

Question 11: "Where did the first major Luddite outbreaks occur?"

- a) Cornwall
- b) Yorkshire and Nottinghamshire
- c) Kent
- d) North Wales

Question 12: "What economic crisis contributed to Luddite unrest?"

- a) Collapse of the wool trade
- b) The Napoleonic Wars causing inflation and unemployment
- c) A nationwide drought
- d) A banking crash in London

Question 13: "What was the usual punishment for convicted Luddites?"

- a) A small fine
- b) Transportation or execution
- c) Community service
- d) A public apology

Question 14: "Which local area saw frame-knitting as a major occupation?"

- a) Ambion Hill
- b) Hinckley and Barwell
- c) Sutton Cheney village centre
- d) Dadlington Moor

Question 15: "What did the Luddites ultimately fail to stop?"

- a) The building of canals
- b) The spread of mechanised textile production
- c) The enclosure of common land
- d) The introduction of parish schools

The Act of Uniformity 1662: Its Impact on the Church of England

As promised here is some information regarding the Act of Uniformity.

The Act of Uniformity, passed on 19 May 1662, was one of the most consequential religious laws in English history. Introduced during the Restoration of Charles II, it aimed to impose strict conformity within the Church of England after two decades of civil war, regicide, and Puritan rule. The Act required all clergy to use the newly revised Book of Common Prayer, to publicly declare their “unfeigned assent and consent” to it, and to accept episcopal ordination — a direct reversal of Puritan reforms during the Interregnum.

Immediate Consequences: Ejection, Upheaval, and Division

The Act’s enforcement date, 24 August 1662 (St Bartholomew’s Day), became infamous. On that single day, more than 2,000 ministers refused to comply and were expelled from their livings. This “Great Ejection” left parishes across England suddenly without clergy, disrupting worship, pastoral care, education, and local governance.

The expelled ministers — largely Presbyterians, Independents, and Baptists — formed the nucleus of English Nonconformity. Many congregations met secretly in homes, barns, and private rooms, creating itinerant networks of worship outside the established church. Communities accustomed to their ministers faced “gaping voids,” and resentment simmered among parishioners who felt abandoned by the state-imposed uniformity.

The Act also extended beyond church services. Schoolmasters and university fellows were required to conform, reshaping religious education across England. Textbooks were removed or rewritten, and dissenting teachers were dismissed. This created a generation of students educated exclusively within an Anglican framework.

Although presented as a measure to restore harmony, the Act of Uniformity was fundamentally a tool of political and ecclesiastical control. Charles II publicly favoured moderation, but Parliament — dominated by hard-line Anglicans — sought to eliminate Puritan influence once and for all. Bishops such as Gilbert Sheldon pushed for strict enforcement to reassert episcopal authority.

The Act’s requirement for episcopal ordination was particularly significant. Many ministers ordained during the Commonwealth had never been episcopally ordained, and the Act forced them either to submit or to leave their posts. This re-established the hierarchical structure of the Church of England exactly as it had existed before the Civil War.

Long-Term Consequences: The Birth of Nonconformity

The Act of Uniformity did not create unity — it entrenched division. Its long-term effects shaped English religious life for centuries:

1. The Rise of Dissenting Churches

The expelled ministers became leaders of new congregations that eventually formed the Presbyterian, Congregational, Baptist, and Quaker traditions. Their survival, despite persecution, ensured that Nonconformity became a permanent feature of English religious life.

2. The Growth of Dissenting Academies

Barred from universities, Nonconformists founded their own academies, which later became centres of Enlightenment thought and religious toleration. These institutions educated generations of ministers, writers, and thinkers outside the Anglican establishment.

3. Pressure for Religious Toleration

The Act’s severity made future reform inevitable. By 1689, the Toleration Act granted limited freedom to Nonconformist Protestants — a direct response to the failure of enforced uniformity.

4. A More Rigid Anglican Identity

Within the Church of England, the Act cemented a distinctly Anglican liturgical and theological identity centred on the 1662 Book of Common Prayer. This prayer book became the defining text of Anglican worship for centuries and remains influential today.

5. Continuing Political Ramifications

The Act contributed to ongoing tensions between Crown, Parliament, and religious groups. It influenced later legislation such as the Conventicle Act (1664) and the Five-Mile Act (1665), forming part of the broader Clarendon Code aimed at suppressing dissent. The Clarendon Code was the collective name given to four Restoration-era laws passed between 1661 and 1665 to enforce strict Anglican conformity after the turmoil of the Civil War and Interregnum. Although named after Edward Hyde, Earl of Clarendon (because he was Charles II’s chief minister during the early Restoration and the most visible political figure associated with government policy at the time). Although Clarendon did not draft the legislation, and in some cases did not even fully support its severity, Parliament and the public linked the whole programme of Restoration religious

settlement to him simply because he was the king's leading statesman. he did not draft them; they were driven largely by hard-line Anglican MPs and bishops determined to suppress Puritan influence. The Code began with the Corporation Act (1661), which required all municipal officials to take Anglican communion. It was followed by the Act of Uniformity (1662), ejecting over 2,000 ministers who refused to use the Book of Common Prayer. The Conventicle Act (1664) then outlawed religious meetings of more than five people outside the Church of England, and the Five-Mile Act (1665) barred ejected ministers from coming within five miles of towns or their former parishes. Together these laws created a sustained campaign of pressure, surveillance and exclusion that shaped English religious life for a generation, driving Nonconformists underground and entrenching the divide between the established church and dissenting communities. I wonder what Jesus would have made of all that?

The Act of Uniformity 1662 reshaped English Christianity. Intended to restore order after years of turmoil, it instead fractured the religious landscape, creating a permanent divide between the Church of England and the growing body of Nonconformists. Its immediate impact was harsh — thousands of ministers expelled, congregations scattered, and communities left without leadership. Its long-term legacy was profound: the rise of dissenting denominations, the push for religious toleration, and the solidification of Anglican identity.

For local history — including places like the Great Meeting House in Hinckley — the Act explains why Unitarian, Presbyterian, and other Nonconformist chapels emerged across the Midlands. These congregations were the direct descendants of those who refused to conform in 1662.

The Act of Uniformity may have sought unity, but its true legacy was diversity — the rich and varied religious landscape that still characterises England today.

Rose Laying Ceremony

I was pleased to attend this year's Battle of Bosworth Memorial Service, representing the Bosworth Society, for this annual ceremony in honour of those killed on Bosworth Field on August 22, 1485. This year's ceremony coincided with the Bosworth Mediaeval Festival – a huge gathering with many wearing mediaeval



clothing or early military uniforms complete with appropriate weapons. Then there were the stalls of the many traders of appropriate products, plus the numerous providers of food for the occasion, adding to the facilities offered by the Battlefield Centre itself.

I had been given instructions to arrive before 9.30; with a parking space provided from where I was escorted to The Heritage Room to meet other invited guests and to partake of some light refreshments. Outside participants were having drill or archery practice after leaving their tented village, their weekend home...

The public were beginning to arrive and the Deputy Lieutenant and the Hinckley & Bosworth Mayor, local politicians and other distinguished guests now processed to the main arena field where we assembled in a horseshoe formation ready for the service and rose laying. The Revd Kim Ford, Dean of Sparkenhoe West, officiated at the service with prayers for Richard III and Henry Tudor, Kings of England, and for the soldiers and families of all those killed "on this day in 1485". There was a welcoming address by Linda Danks, Chair

of the County Council and a battle overview by Charlotte Pallet, of the County's Heritage Team, with a response from Julia Langham of the Richard III Society.

The first rose was placed on the sundial memorial by the Deputy Lieutenant, Mr Lara Thorp DL, while the battle re-enactors all took the knee. I, with the group of VIP guests, then placed my long-stemmed white rose on behalf of the Bosworth Society. During this time the mediaeval group Gaudeamus sang "In Memoriam Ricardus Rex" Other roses, both red and white, were then added before the ceremony ended with a blessing. A procession led us all off the field to allow the various activities for the public to commence.



I was then able to visit some of the trading stalls, see some of the military displays and attend a talk by Philippa Langley, (shown left), 'The Princes in the Tower', outlining the evidence for what actually happened to the two princes who, according to Shakespeare, had been murdered in the Tower of London. After over ten years of painstaking research all over Europe Philippa seems to have proved that the princes survived and lived in Europe although neither enjoyed long lives.

The end of a memorable occasion. Robert Leake

St. Peter's Parish Church - An Archaeological Watching Brief at St Peter's Church, Market Bosworth (1999)

I contacted Mathew Morris former Lead Archaeologist of Bosworth Links to see if he knew of any research into the source of the sandstone used to build the church. Sadly, Mathew did not but he did produce an interesting document from 27 years ago which is fascinating for its lack of discoveries.

Alterations carried out at St Peter's Church in the summer of 1999 offered a rare opportunity to observe what lies beneath and around the fabric of our medieval parish church. As part of the faculty conditions, all groundworks within 5 metres of the church were monitored by archaeologists from ULAS, with visits made on 16th, 20th and 24th August by Sophie Clarke, and on 9th September by Timothy Higgins.

Although no major new phases of the church were uncovered, the watching brief revealed several interesting structural features — some medieval, some Victorian — that help us better understand how the building has been adapted over the centuries.

Inside the Church: Earlier Floor Levels Revealed

Work began with the lowering of the floor in the area now used as the children's play space. Pews were removed and the ground level reduced by around 0.4m. The excavated material was a sandy silt containing "*fragments of wall plaster, animal bone, glass and one sherd of post-medieval Stone Ware pottery*".

More significantly, a line of sandstone blocks was uncovered along the northern side of the area. These hewn stones lay in a single course, each roughly 0.4m square, with mortar on their upper surface. They appeared to abut — but not bond with — the church wall.

The archaeologists concluded that these stones may represent part of an earlier internal floor surface, possibly contemporary with the 14th-century construction of this part of the church. Their level faces and regular size support this interpretation. An alternative possibility is that they were inserted to support the adjacent pillar, though their lack of integration into the wall makes this less likely.

Fragments of human bone were also recovered from the spoil and retained for reburial.

Victorian Heating Beneath the Floorboards

A feature initially thought to be a wall foundation proved instead to be part of a Victorian under-floor heating system. This consisted of a hollow ceramic pipe running north-south beneath the floorboards, its southern end blocked by brick supports and its northern end venting to the exterior. The pipe contained soot and brick fragments — a reminder of 19th-century attempts to warm the church more effectively.

External Works: Buttress Foundations and Burials

Groundworks outside the church, particularly around the north-west corner and the tower, revealed further structural details.

A 5m × 5m concrete slab was removed, producing brick, glass and human bone fragments. Trenches for new drainage pipes were then hand-excavated through the graveyard. Although no grave cuts were visible in section, the quantity of disarticulated human bone suggests that earlier burials were disturbed during the works.

Around the tower, trenches were dug around each buttress. Here, the archaeologists identified large boulders built into the foundations at the inner corners of the buttresses. These substantial stones were almost certainly part of the original 14th-century construction, deliberately placed to stabilise the tower — a practical medieval engineering solution still performing its duty seven centuries later.

As the report notes: *“It is likely that these boulders were contemporary with the construction of the church and were deliberately positioned to provide support for the buttresses.”*

Conclusions

Although the watching brief did not reveal new phases of church development, it confirmed several important aspects of St Peter’s long architectural history:

- A probable earlier stone floor survives beneath the modern interior.
- Victorian heating infrastructure remains in situ below the floorboards.
- Medieval builders used large boulders to reinforce the tower buttresses.
- Burials extend across the graveyard area affected by the drainage works.

The site archive — including drawings, notes, slides and a small finds assemblage — is held by the Leicestershire Museums, Arts and Records Service under accession number **X.A63.1999**.

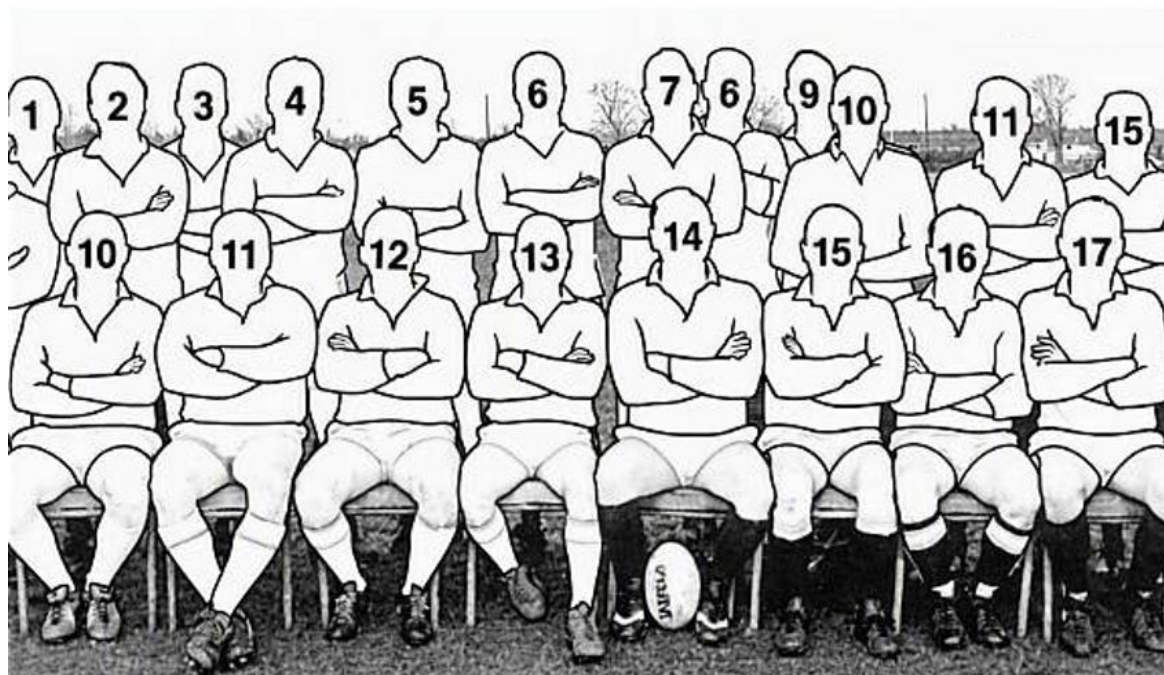
By Sophie Clarke, University of Leicester Archaeological Services

Can You Help?

Ian Bower sent to me some more photographs, two were fully identified by the Old Bosworthian was not. We think it was Bob Beason with the ball at his feet, but who are the others. Do email in with your answers.



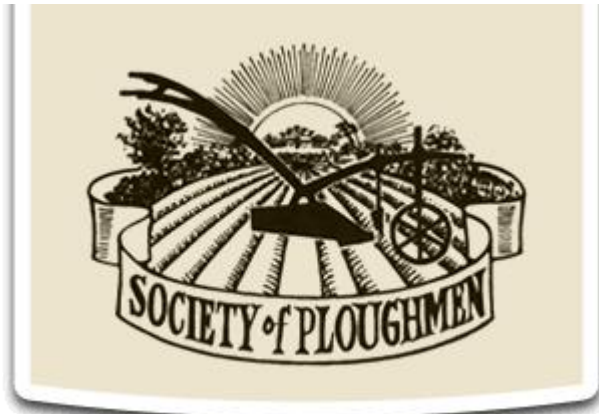
Old Bosworthians RFC. 1986



And Finally

Something you may be interested in attending:

75th British National Ploughing Championships & Country Festival **10th & 11th October 2026**



Austrey, Atherstone, Warwickshire

By kind permission of William Corbett Farms Ltd

This October, the British National Ploughing Championships & Country Festival reaches a remarkable milestone, as we celebrate its' 75th anniversary. Set against the delightful Warwickshire countryside at Austrey, near Atherstone, the two-day event on 10th & 11th October promises to be one of the biggest and most memorable in its' history.

Held on 250 acres of farmland, generously provided by William Corbett Farms Ltd, the Championships have long been regarded as the showcase for the very best of British ploughing. Almost 240 of the country's finest ploughmen

and women will demonstrate their extraordinary precision and skills across fifteen championship classes (detailed below), plus in the first six of these classes, the top 10 places from the first day will take part in a 'Plough-Off Final' on the Sunday to find the British Champion in each category. The weekend will culminate with the award of the Supreme Champion and selecting the competitors to represent England at the 2027 World and European Ploughing Championships.

Yet the Championships offers far more than the competitions alone - we're looking forward to a first class event at Austrey, which will offer something for everyone - visitors can enjoy seeing how farming has changed over hundreds of years - enjoying the horse ploughing classes (we have 16 pairs entered); demonstrations of work by a number of magnificent steam ploughing engines; vintage tractors and machinery; right through to demonstrations of the latest farm equipment.

There will also be an extensive static display celebrating Britain's rich agricultural heritage; agricultural trade stands; shopping stalls and crafts, and this year we are delighted to announce the return of a Chieftain tank, taking to the field to demonstrate its unique ploughing capabilities - something which is sure to attract attention!

It's an excellent, very large, site and there will be plenty of free car parking space. Tractor and trailer rides will be provided to move around the event.

Postcode: CV9 3EA It will be signed from major roads.

John Colby.

Contact Details

Please see the website www.marketbosworthsociety.com for information or email us on info@marketbosworthsociety.com or if you would like to call MBS then 07930 149408. Correspondence can be sent to Market Bosworth Society, c/o 29 Warwick Lane, Market Bosworth, Leicestershire CV13 0JU. Membership subscriptions (single £14.00 joint £21.00) can be paid by BACS/Bank Transfer using the following details. Market Bosworth Society, Virgin Money Sort 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.

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Nigel Palmer
Chairman

Luddite & Frame-Knitter Quiz Answers

1. b
2. c
3. c
4. b
5. c
6. b
7. c
8. b
9. c
10. a
11. b
12. b
13. b
14. b
15. b