

of a large gathering presided over by the Mayor, Mr. J. Payne. The chain was afterwards presented to the Mayoress (Mrs. J. Payne), Mr. Joshua Daniel, a former Mayor and doyen of the Council, placing it around her shoulders.

It was intended that the chain should serve two purposes; first, to be a beautiful and dignified symbol of the office of Mayoress; and, second, to form a permanent record of the Mayors and Mayoresses of the Borough. Mr. Payne had originated the idea of providing such a chain. With the approval of the Council he approached those who had been Mayors since 1904 and their relatives; and as a result of their generous support was able to purchase the new chain. The date (1904) at which the record of Mayors commemorated by the chain begins was chosen as marking the end of the record inscribed on the Mayor's chain.

The Mayoress's chain consists of a series of 49 rectangular panel-shaped links. Each link commemorates a Mayoress of the Borough. The Mayoress's name appears on the front of the link, and that of the Mayor on the reverse. If the link was given by a relative of the Mayor or Mayoress, that person's name was also inscribed on it. Sufficient links were provided to last for a further fifty years, without having to increase the chain's length. Future Mayors would be asked to make a donation equal to the cost of a link, these links then being inscribed with their names. This money would go into a fund for the purchase of further pieces of regalia needed by the Borough.

The insignia of the chain consists of a main badge, in the centre of which is a reproduction of the Corporation Seal, dated 1639, in full heraldic colouring executed in hard polished enamel. The links are of nine carat gold.

CYRIL NOALL

OLD ST. IVES CUSTOMS

PRIOR to the coming of the railway in 1877 St. Ives was a very isolated and inward-looking community, where many centuries-old traditions and customs flourished, safe from interference by the outside world. The many changes which have occurred since then caused the loss of some ancient observances; but those which do survive are held in high local esteem and will, one hopes, long continue as a visible manifestation of the fine community spirit which has always characterised the town.

One of the best known is the game of "hurling", which takes place on Feast Monday. This is the day following Feast Sunday (the nearest to February 3) being the anniversary of the dedication of the parish church in 1434. Feast Sunday at Lelant falls on February 2; so in practice the two feasts usually coincide; and this made it possible for St. Ives to play Lelant at hurling on their common public holiday. Indeed, it is said that in very early times the parish of Ludgvan also joined in, by virtue of the fact that it then formed part of the living of St. Ives.

The silver ball with which it is played used to be thrown to the players near a stone marking the boundary of the parishes of St. Ives and Lelant at Chyangweal the two "goals" being their respective parish churches! The winning side then kept possession of the ball until the following year.

As the population of St. Ives increased, Lelant began to find itself outnumbered in the game, and eventually ceased to join in. The hurling was thereafter confined to the young men of St. Ives, who took to playing it on the Fore Sand between Pednolver and the Castle Rock, dividing themselves into two teams, as follows:

Tom's 'Wills' and Jans,
Take off all's on the san's—

that is, all bearing the name of Thomas, John or William were ranged on one side, those of any other Christian name on the other. A pole was erected on the beach, and each side strove the oftenest to get to this "goold", their opponents struggling to keep them out and as far from it as possible.

The game thus continued to be played for many years; but then a decline set in, the pole disappeared, and it became merely a romp for children, the Mayor presenting a reward of five shillings to the boy or girl who returned the ball promptly at noon. In 1972, however, the Mayor (Mr. Keith Slocombe) completely reorganised the event, reviving its old spirit and character. In the early morning of Feast Monday the silver ball was carried in state to the holy well of St. Ia above Portmeor beach, where it was immersed and blessed. The ball was borne on a cushion of ivy through the old part of the town, in a procession headed by a boy drummer, and which included also the Vicar, Town Crier and mace bearers. Following a reception at the Guildhall, the Mayor headed a larger procession to the churchyard, where he stood on the wall and threw the ball to the waiting players below with the cry in Cornish "Guare wheg ya guare teg" (fair play is good play). The teams taking part represented the two old divisions and rivalries of St. Ives—"Uplong" and "Downlong", the former wearing red favours and the latter white. The Downlong goal (a basket ball net on a post) was at Smeaton's Pier end of the harbour beach, and the Uplong goal on Porthminster Beach. The tide being in, and little sand available for play, the game was carried on mainly in the streets of the town. After the ball had been returned to the Guildhall, the Mayor threw handfuls of two-penny pieces from the balcony to a crowd of children in the forecourt.

The ball consists of a round piece of wood or cork, about the size of an orange, covered with a skin of silver. This metal used to be obtained from silver coins collected from door to door by boys some days before the parish feast and given to a local silversmith who put it around the ball. During recent years the Feast celebrations have been diversified by a meet of the Western Hunt in the morning and a football match during the afternoon.

The Knill ceremony, which is celebrated only once every five years, represents a total contrast to the rough-and-tumble of hurling, being at once dignified, formal and yet entirely charming in character. It takes



To mark the ending of St. Ives as a Borough, local organisations combined efforts to make 1974 "St. Ives Pageant and Festival Year".

This booklet arises out of the Pageant and Festival.

The following are the names of the St. Ives Pageant and Festival Executive Committee.

President:

ALDERMAN D. HARDING LATTY (Mayor of St. Ives)

Chairman:

COUNCILLOR ALAN HARVEY

Vice-Chairman:

REVEREND D. C. FREEMAN

Hon. Secretary:

Mrs. IRIS KHALIDI

Hon. Treasurer:

MR. J. L. JULIAN

Pageant Co-ordinator:

Mrs. ANNE GRIFFIN

Assisted by:

MISS CLARE WHITE

Committee Members:

MISS OLGA CARE

Mrs. MONICA WILSHER

ALDERMAN MICHAEL HOSKING

ALDERMAN OAKLEY EDDY

MISS K. WHITTY

MR. STANLEY COCK

Mrs. SHIRLEY BECK

MR. M. PARSONS

MR. D. J. DENMEAD

THE BOROUGH OF ST. IVES

1639—1974

MUCH of St. Ives both in a physical and spiritual sense is an inheritance from the past; customs and ceremonies of considerable antiquity, some of which, it must be said, appear to be passing, continue to display their accustomed vigour. Amongst the survivors is the annual celebration known as the St. Ives Feast. This ceremony, held in the Borough on the first Sunday following the 3rd February, gives us the traditional beginnings of the place as well as the origin of its name. The Feast commemorates St. Ila, the apostle of St. Ives, and the consecration of her church. Tradition has it that when the company of 777 bishops, priests, virgins and other prelates followed St. Finbar into Britain, St. Ila was desirous of accompanying these holy persons, but had no vessel in which to travel. Suddenly she beheld a slender leaf conveyed miraculously to her feet and embarking on this frail craft, she made her way to these shores, landing first at Heul (Hayle) before going on to Pendinas, (afterwards called St. Ives) where she introduced the Christian religion.

The written record of the early history of St. Ives has left us with but a faint glimpse of the intimate life of the early township; its history is only sparsely spread over the recordings preceding the later Middle Ages. We do not read much of St. Ives during the Plantagenet period (1154 to 1377) when in all probability it comprised merely a few fishermen's huts near the water's edge. These huts, no doubt, grew more and more numerous as the years passed until, in the reign of Henry IV (1399 to 1412), we observe the appearance of St. Ives as a town, or more probably, a hamlet. The reason for this growth seems to have been due to the siting up of the ancient harbour of Lelant, for centuries one of the chief ports of this part of the country. The invasion of Lelant Church-town by mountains of sand had begun to divert commerce in this direction, and the fishing village of Porthya (as St. Ives was then known) became a town. At this time of expansion the records of the Borough declare, "As it had pleased Almighty God to increase the town inhabitants, and to send down temporal blessings more plentifully among them, the people, to shew their thankfulness for the same, did resolve to build a chapel at St. Ives". In 1408, probably because of the difficulties of travel to Lelant Church, the people of St. Ives petitioned Lord Champenowne, Lord of St. Ives, to obtain a licence for their proposed chapel. The licence was obtained in 1410 and the Church was consecrated in 1434 by Bishop Lacy. The building of the Church took over sixteen years to complete.

During the early fifteenth century the inhabitants of St. Ives were obliged to travel also to Lelant to do their marketing. Lelant market was very ancient, dating from the reign of Edward I (1295) and was held every Thursday. St. Ives, however, ambitiously resolved to have a market of its own, and in 1487 Sir Robert Willoughby (afterwards Lord de Broke who inherited St. Ives Manor) petitioned Henry VII who in 1488 conferred upon the town a market franchise to be observed

The Good Old Times, reprinted from "Cousin Jack Afloat and Ashore" by John T. Barber by kind permission.

Photographs by kind permission of St. Ives Museum.

Prints by Studio St. Ives, Tregenna Hill.

Printed by Wordens of Cornwall Ltd., Penzance.