

Archeology

1993 No 1

**The
Mourholme
Magazine
of Local History**

THE MOURHOLME MAGAZINE
OF LOCAL HISTORY

1993, No. 1.

Price 30p

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The Mourholme Magazine of Local History is issued by the Mourholme Local History Society for the study of the history of the ancient Parish of Warton with its seven constituent townships: Borwick, Carnforth, Priest Hutton, Silverdale, Warton, Yealand Conyers and Yealand Redmayne.

The Society is named after the Manor of Mourholme, the home of the medieval Lords of Warton. Their seat, Mourholme Castle, stood on the site now covered by Dock Acres.

Yearly subscription of £3.00, includes evening lectures and field trips, the Mourholme Magazine and access to the societies archival material.

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Contributions to the magazine - articles, letters, notes are invited. Please send them to the secretary, Mrs J. Clarke, 55 Silverdale Road, Yealand Redmayne, Carnforth, LA5 9TB. Tel. 781363.

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WARTON CHURCH IN THE SEVENTEENTH CENTURY; through the eyes of John Lucas, historian of Warton.

Arthur Penn

One of the most startling changes in the history of the church in England has been that from the apparently single church of the first millennium to the multiple sect pattern of to-day. Throughout most of the centuries of Christianity in Warton there seems to have been only one church with perhaps the odd chantry or private chapel connected with it. In the same area to-day, on a rough count, there are eight denominations and some sixteen places of worship. The seventeenth century saw the beginning of this change. Of course, the united nature of Christianity in its early centuries is something of an illusion, but heresy had never taken institutional form. After the earthquake of the sixteenth century Reformation, the seventeenth century saw the development of institutional expressions of religious points of view.

How did all this express itself in the local scene? Our main informant is John Lucas in his remarkable *History of Warton Parish*,* compiled in the early eighteenth century but unpublished till the twentieth. He apparently knew little, if anything, about how the Reformation had affected local life. We have to guess at how the various changes took place, on the basis of more general history. In Warton terms the denominational

J. Rawlinson Ford & J.A. Fuller-Maitland *John Lucas's History of Warton Parish*, 1931.

Reference numbers after quotations in this article refer to the paragraphs in the above edition.

beginnings took three forms. First a very considerable number of the gentry families of Lancashire remained attached to the pre-Reformation order. Papists, or Popish Recusants, were the terms used for them, and Lucas gives a long list of those who in 1629 compounded* for their annual rents. Among them are:- Thomas Middleton Esq. of Leighton (£100), Robert Chernley of Yealand Conyers (£1-10s), Leonard Washington of Warton (£1-10s). The Middletons of Leighton Hall remained recusant throughout the period and must have been the real centre of Catholicism in the area. This did not mean however, a complete divorce from the parish church. They retained their large pew there, with "8 Escocheons" and a marble monument that testified that "*Here lies the Body of Sr. George Midleton of Leighton Kt. and Bart, who died the 27th of Feb. in the Year of our Lord God 1673 and in the 74th of his Age*". (133)

The second form of denominational change was the arrival of Presbyterianism. Although the Church of England had adopted a good deal of the teaching of Calvin and the Geneva church, there were many who saw its reformation as incomplete, and sought a full Calvinist church. Whether such were to be found in Warton is not known, but when during the Civil War, Parliament was in control a Presbyterian Order was established, and the diocese was replaced by the "Classis"+. Lancashire had nine classes of which the eighth was centred on Lancaster and included Warton. The Lancaster classis had nine ministers, one of whom was Richard Walker of Warton, and eighteen elders. Three of these elders came from

compound = "to accept terms of settlement in lieu of prosecution". O.E.D.

+Classis = "the elders or pastors of the parishes or churches of a district; a presbytery" O.E.D.

Kellet, but none from Warton. Whether James Smorthwaite B.A., who had been instituted to the living of Warton in 1632 was ejected is uncertain, but Richard Walker, mentioned above as a member of the *classis*, was instituted vicar of Warton by order of the House of Lords in 1647 and remained until 1654. His successor Francis Jackson M.A. was presented by Oliver, Lord Protector, in August 1655. In 1660 Jackson conformed to the revived Anglican order and was instituted again, this time on the presentation of the Dean and Chapter of Worcester.

The third denominational expression in the Warton area was Quakerism, but their story, it is hoped, will be taken up in a later issue of the magazine.

The Parish Church

This cannot have changed much in its general outward appearance since Lucas wrote, or indeed since the early 17th century. Its fabric is largely 15th and 16th century. Lucas describes the church walls as strong and roughcast with lime and very small blue pebbles from the sea shore, and the roof entirely covered with lead. In his time a change in the course of the River Kent had revealed a quarry near Cote-stones, from which the stone to build the church was believed to have come.

But if the outward appearance has changed little the interior must be very different. Lucas tells us that all the windows "are very proportionate and agreeable to the exact Cimmetry of the whole Fabrick," and that they all contain small fragments of painted glass "...and yet not one Figure or

Inscription entire or so much of them left that Conjecture can be made what they have been..." (67) He would have liked to see them taken down and the whole "new glazed". No doubt he meant with clear glass, and such must have happened until nineteenth century taste replaced them with stained glass.

When he comes to describe the Quire he notes that before the Reformation no seats were allowed in the church "...but the whole Body of the Church was Common, the whole Assembly in the more becoming Postures of Kneeling or Standing were promiscuous and intermixed" Lucas supposed that the seating of the church had taken place soon after the removal of the "superstitious Ornaments". He describes the seating in his day, when clearly the segregation of sexes was practised;

"The Seats for the Men (a few Pews excepted) have only a Board or Plank at the Back, but those for the Women are but one single Plank without any thing at Back, and are therefore certainly the properest Sort to prevent Lolling or other indecent Postures in Church". (132)

Lucas speculates on what the church might have been like before the reformation; fine paintings, chalices, Patins, Crosses of silver, "spoiled, embezled and made away with by Persons who...thought they had a Right to whatever Church Goods they could lay their hands on..."(75). In his day the rood loft remained, but in poor condition with its paintings largely defaced(119). In many churches no font survived the Commonwealth period, so Warton is typical in having a font dated 1661.

Lucas's description of the altar arrangements, both in his time and as they had changed over earlier years is as follows;

"In the time of our happy Reformation King Edw. VI appointed that one decent Table should be provided for every Parish to be set in the Body of the Church, where they remained until Archbishop Laud's time when it was removed to the East End of the Choir and enclosed with Rails, but the factious Party soon after prevailing they broke the Rails down and levelled the place with rest of the Church, at the Restoration 1660 the Altar Table was set in its place again, and the Rails set up within my remembrance".(70)

"The Communion Table in this Church stands upon an Eminence (ascended by three Steps) that takes up the entire Breadth of the Quire, and was secured according to ancient Custom from the rude Approach of Dogs &c. by decent Rails and Banisters about the year 1699. It is covered wth green Cloth, and at the celebration of the Holy Eucharist with fine linen..." (71).

Lucas records the existence of the Arms of Washington (Arg. 2 bars Gul, in Chief 3 Mulletts of the 2d) well cut in stone with a crescent for difference on the tower(238). He suggests that this means that the family (in his time represented in Warton by the Revd. Mr Laurence Washington) had been large contributors towards the building of the fabric. It is interesting in these days when this object, now placed in the interior of the tower, is a place of pilgrimage for citizens of the USA, that this was written before the birth of the first President.

Lucas describes three bells, one dated 1578, and notes that they were rung every Sunday morning at 7 o'clock to give the parishioners notice to prepare themselves by prayer for the public offices of the

Church. The largest was tolled at the death of a parishioner(243).

One can assume that in his day the services followed the Book of Common Prayer exactly, and that on Sunday morning they were; Morning Prayer, followed by the Litany, followed by the Ante-Communion, with the sacrament only a few times a year. There was no organ in Lucas' time, but a tradition that there had been one led him to suggest that it had been destroyed along with the Rood, Images, Paintings etc. circa 1570 (130).

In Lucas' day the church was dedicated to St. Oswald, King of Northumbria, as it is to-day, though it seems at some periods to have been given a Holy Trinity dedication.

"...the Feast of Dedication...is now annually observed on the Sunday nearest to the first Day of August: and the vain Custom of Dancing, excessive Drinking &c. on that Day being, many years since, laid aside, the Inhabitants and Strangers spend that Day in duely attending the Service of the Church and making good Cheer, within the Rules of Sobriety, in private Houses, and the next in several Kinds of Diversions..." (58).

Two of the activities of the church are described by Lucas. The first is rush-bearing in connection with this feast of dedication. On that day there was;

"...usually a Rush-bearing, which is on this Manner. They cut hard Rushes from the Marsh. which they make up into long Bundles, and then dress them in fine Linen, Silk, Ribbands, Flowers, &c. Afterwards the Young Women of the Village which performs the Ceremony that Year, take up the Burdens erect upon their

Heads and begin the Procession (Precedence being always given to the Churchwarden's Burden) which is attended not only with Multitudes of People, but with Musick, Drums, Ringing of Bells, and all other Demonstrations of Joy they are able to express. When they arrive at the Church, they go in at the West End (the only publick use that ever I saw the door put to) and setting down their Burdens in the Church, strip them of their Ornaments, and strow the Rushes in the Seats leaving the Heads or Crowns of them deck'd with Flowers, cut Paper &c. in some Part of the Church, generally over the Cancelli. Then the Company returns to the Town from whence they came, and chearfully partake of a plentiful Collation provided for that Purpose; and spend the remaining Part of the Day and frequently a great Part of the Night also, in Dancing (if the Weather permits) about a May-Pole, adorned with Greens, Flowers &c. or else in some other convenient place." (58)

Lucas' description of funeral rites is less curious than one might have expected. First he mentions the great entertainment for all who came to the funeral, adding elsewhere "and this they call an Arval (2)" (265).

"The Heir of the Deceased plentifully furnishes One, two or more Tables, according to his Ability, of which the whole Company partake, everyone according to his liking. And afterwards there is distributed to everyone a Penny Wheaten loaf, and a large Shive of Cheese (which they take away with them)...I think I have heard that of late years, some have omitted the Cheese. Nor, whilst the Guests are thus feasted, are the Poor forgotten, but all that come (and great

Numbers I have seen upon this Occasion, many whereof would rather go 7 or 8 Miles to a Penny-Dole, than earn Six Pence in the Time by a more laudable Industry) are put into some large Barn or Yard, and as they come out receive every one a Penny or more according to the Charity or Circumstances of the Giver..." (261)

Most of the Householders of this Parish were furnished with a finely wrought Coverlet which was used to be thrown over the Bier, when the Corps of any of the Family was carried to the Church: but of late they, the richer Sort especially, have made use of a black Pall..." (262)

He describes how when the funeral party arrives they enter by the gate on the north side of the church, go round the east end, and carry the corpse beyond a thorn bush where formerly a yew tree stood, and only then enter the porch (272). The corpse is then placed in the quire while the vicar reads the funeral office, "and if the Deceased was the Master of a Family, and of moderate Circumstances, he usually preaches a Funeral Service" (264)

Less attractive activities, are also touched upon.

"First...a beastly Custom of unclean and irreverent Persons to pollute and bedaub the Walls (and sometimes the very Doors) of the Place where Almighty God is to be worshipped, with Piss or other more nasty Excrements;...Secondly, it was here (as in too many other Places) a scandalous Practice or Custom for those who despised or did not know or consider the great Benefits and Advantages of the publick Service of our Church, to

loiter away their Time in the Fields, in the Church-Yard, or in the Ale House perhaps, till the greatest Part of it was over and then come into the Church. And Sunday Afternoons were generally (by the younger sort especially) spent in idle Sports and Pastimes" (272)

Lucas tells us that Thomas Lawson, who was vicar from 1681 to 1710 set about reforming such abuse and providing music in church, with great success in improving the parishioners' church-going.

(1) Victoria County History of Lancashire. Vol VII, p.159.

(2) For the derivation of the word "arval" and a fuller discussion of funeral rites see J.D. Marshall, "A Funereal Topic", *Mourholme Magazine of Local History*, p.3, 1990, No.1.

* * *

MILLHEAD, Part Three:

Jean Chatterley
John Findlater

THE INITIAL COLONISATION OF MILLHEAD

Between 1861 and 1871, the population of Warton township increased from 579 to 1061⁽¹⁾; that is an increase of 83.25%. This was almost entirely due to the influx of the new industrial workers for the Carnforth Ironworks (see Figs. 1 and 2). Whereas the workers in the growing railway industry over this period (and beyond) were mostly housed the

other side of the River Keer in Carnforth, there was a concentration of ironworkers at Millhead to the north of the Keer. In the 1861 census the only property enumerated at Millhead was Keer Bridge House, housing Robert Stainton, a yeoman, aged 61, from Troutbeck in Westmorland, with his wife, unmarried daughter and unmarried niece.

In the 1871 census, Robert Stainton was still there, but now features as a widowed and retired farmer with his unmarried niece and a 15 year old domestic servant. In addition, Robert Clark, a landowner, lived at Hazelmount, with his groom and gardener Isaac Robinson living at Hazelmount Lodge. There was a beerhouse called "*West View Hotel*" (at other times called "*The Nib*") kept by Thomas Swarbrick, an unmarried man of 28, with a housekeeper and 13 year old domestic servant. There was an unoccupied house and then Joseph Whiles, a builder and bricklayer, lived at West View with a household totalling eight, which included three bricklayers lodging with him, one of whom was an apprentice, also a glass stainer. Next was the house of John Lithgow a plasterer from Wigan with his wife and two sons (the first born in Cumberland

and the year old in Warton), together with his "musician" father-in-law and his wife. Joseph Jackson, a 54 year old from Westmorland, is given as a quarrymaster employing 29 men; in his own household of eight was a 17 year old son who was a clerk at the ironworks.

However the bulk of the Millhead population lived in two rows of terrace houses, Albert Street and William Street, running north to south down a gentle slope towards the River Keer (see Map). There were 52 houses in all, which had been built for the Ironworks and housed 284 people (169 males, 115 females). Possibly Mr Whiles' and Mr Jackson's business were thriving from all the building work associated with the Ironworks, the houses and the infrastructure. Certainly there was a report in the *Lancaster Guardian* on 14 November 1866 that the surveyor of roads was summoned to the Judges' Lodgings at Lancaster because of the poor repair of roads between Jackson's quarry* and the Ironworks, indicative of overuse.

Virtually all the household heads in Albert Street and William Street were Ironworks employees, the only exception being W. Sharp, an agricultural labourer who lived in William Street. There were 53 household heads. One house in William Street had two households within it (David Child a "steel blower" with a wife, and James Slater an "iron furnace labourer" with wife and two children).

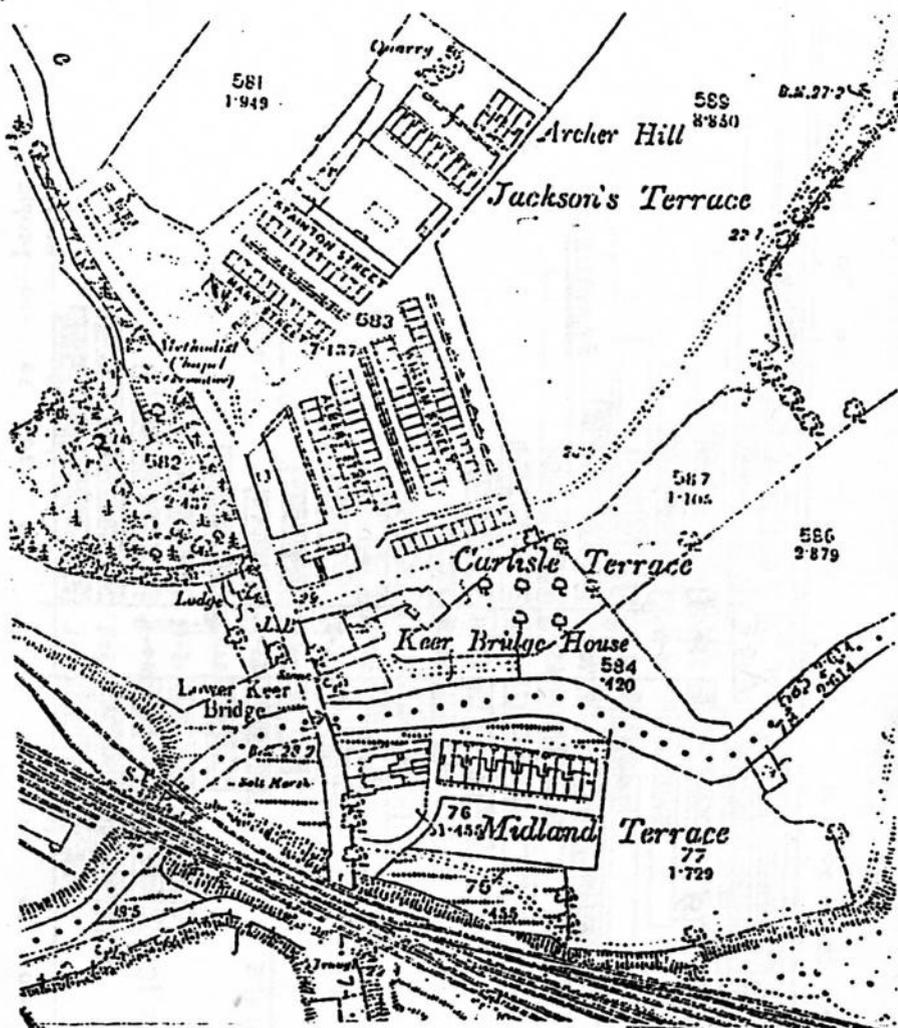
Of the household heads there were 34 ironwork labourers, 12 others were more skilled iron workers ("Pig lifters", "steel blowers etc.), and amongst these was an iron furnace manager, Mr Evans⁽²⁾. The

* There is a quarry on the map, perhaps this belonged to Mr Jackson.

remainder included 2 bricklayers, a plasterer, 2 stonemasons, a blacksmith and 2 engine drivers, besides Mr Sharp the agricultural labourer. It is assumed that these men were, in fact, employed at the ironworks. In these households some family members - sons, nephews or brothers - were also employed at the ironworks; there were 9 ironworks labourers, a bricklayer son and an engine driver son. In addition there were 27 lodgers, 21 of whom were ironworks labourers, and 5 skilled ironworkers besides a bricklayer, a waller and a mason who might be presumed employed at the ironworks; perhaps there is less certainty about a keymaker and a lockmaker who may have been self-employed, perhaps not.

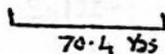
According to the occupations column of the 1871 census Edward D. Barton, the Manager of the Ironworks (who, when he first came to oversee the construction of the ironworks and for the first years of his time as manager, lived at Warton Hall Farm with two servants) employed 300 men. The number in these two streets in Millhead, Albert Street and William Street, working at the Ironworks amounted to 64 labourers, 17 skilled and 13 others making 94 in all or about 1/3 of the total workforce. The rest were scattered about Carnforth - notably a concentration at Bessemer Row on Lancaster Road now called Hall Street. Of the whole population in Warton District ³⁽¹⁾ in the 1871 census, of 678 souls (361 male and 317 female), 319 (186 male, 133 female) lived at Millhead.

Examination of the birthplace of the Millhead household heads shows that none were born within the parish, and only 3 were from nearby: J. Hall from Bolton-le-Sands, J. Hunter from Skerton and M. Mason from Hornby, all ironworks labourers. The others came from far and wide; 2 came from the Isle of Man, 3 from Ireland, 5 from Wales and 1 from Belgium and 5 from Bradford, but 17 came from the area around Dudley in the West Midlands. When the lodgers are



1. Lodging House
2. Hazelmount

SCALE



Reproduced by courtesy Ordnance Survey, Southampton
from 25"/mile, 1891 O.S. Map

Fig. 1. 1861
 Total popⁿ: 579

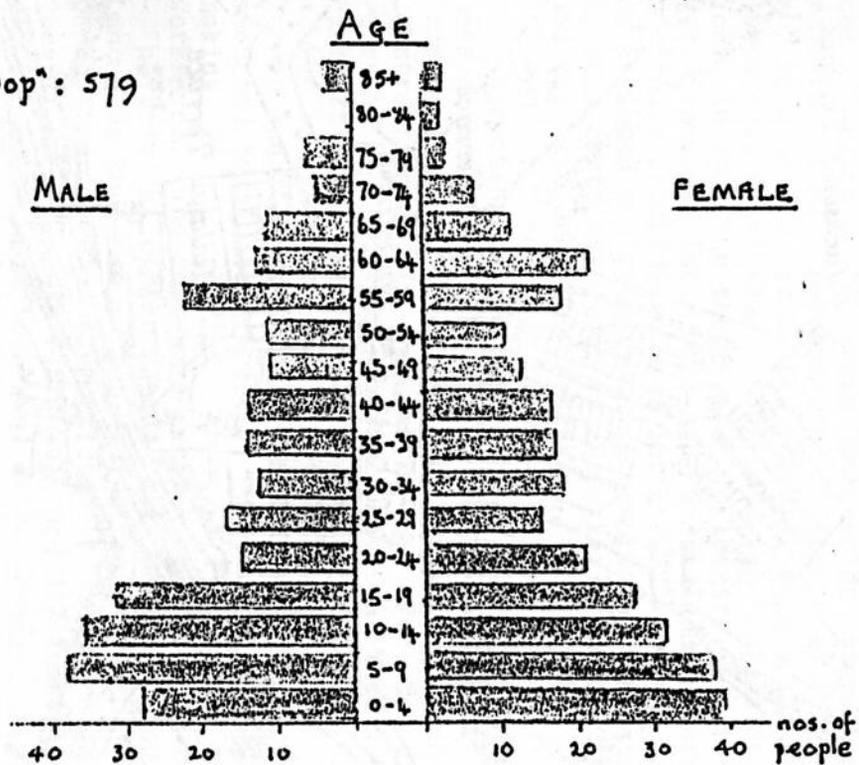


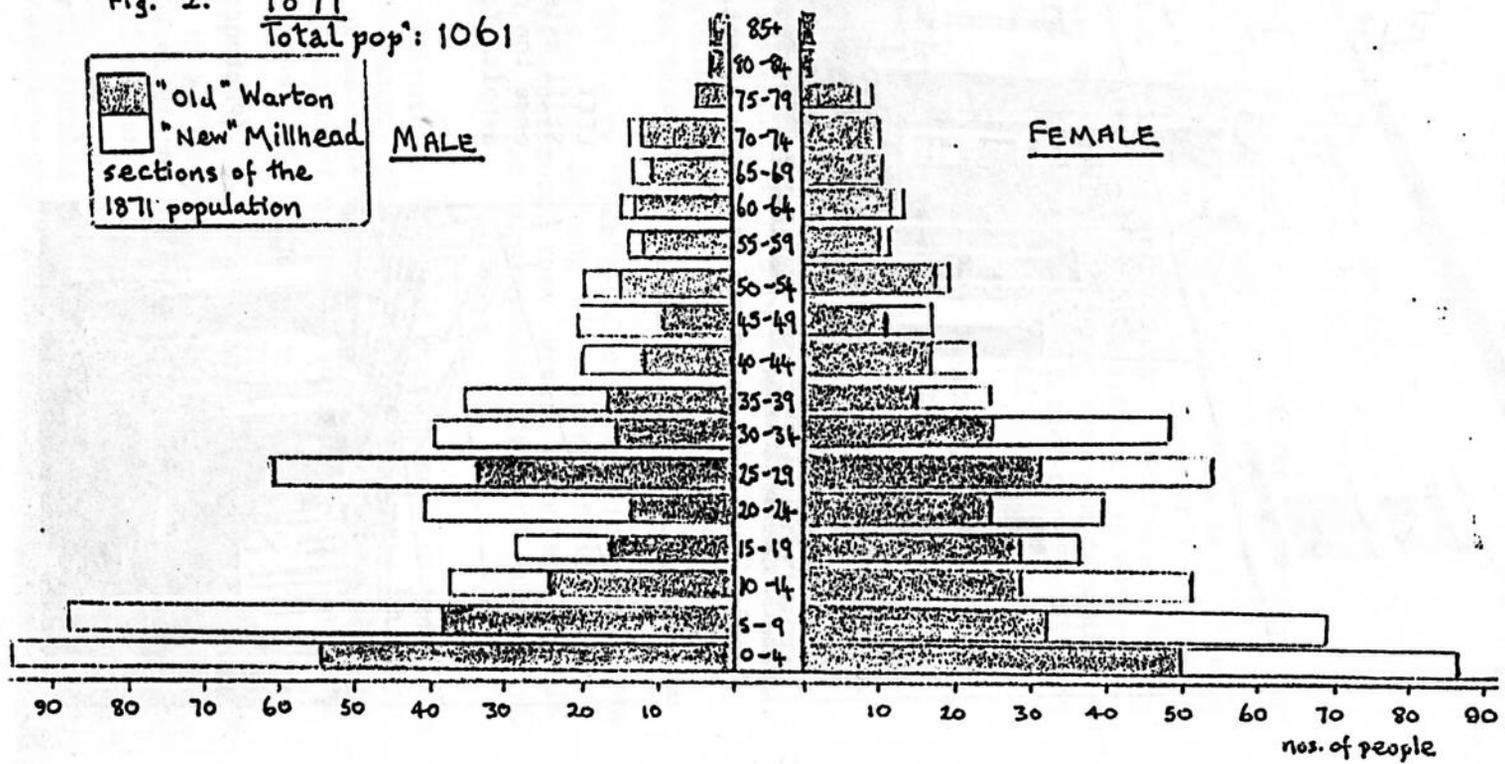
Fig. 2. 1871
Total pop: 1061

 "Old" Warton
 "New" Millhead
 sections of the
 1871 population

MALE

AGE

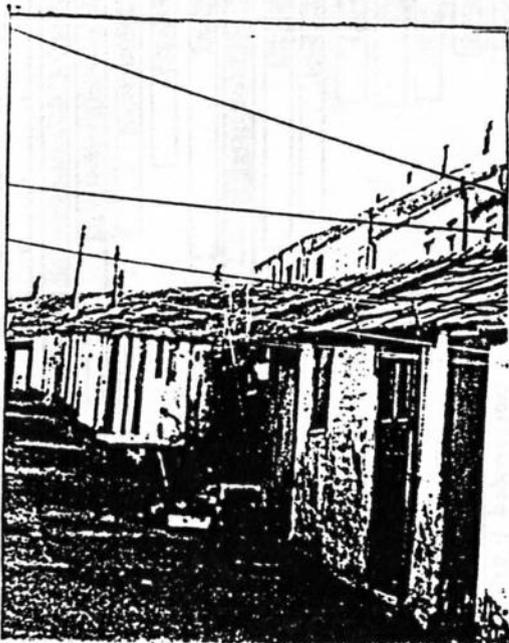
FEMALE



nos. of people



ABOVE Nos. 15,16,17 and 18 Albert Street.



LEFT
Still existing sheds
once the privies and
ashpits for Albert. St.

(Photographs taken 1993)

taken into account a further 15 came from the Dudley area, 2 from Wales and 2 from Bradford.

The preponderance of the workers originating from the West Midlands may be explained by the fact that work in the Earl of Derby's works in that area was in decline, whereas Carnforth offered opportunity. Jon Raven, who has done many years of research into the lives of the industrial workers of the Dudley area, and who now runs a museum there, was contacted to ascertain whether any recruitment drive was known to have occurred. He writes:-

"...at the time you mention, 1868-71, the Dudley Ironworks would have been much in decline, I believe, as were some coal mines. The district was investing its labour and skills in the up and coming engineering industry and many workers were retraining to this end. No doubt the failure of the industry in this area was known to those opening the Ironworks and I imagine an agent was sent down to attract people..."

It is very likely also that since the new employers were looking for workers with former ironworks experience, they would encourage men in teams, the skilled accompanied by their accustomed labourers.

It is interesting, and significant, to note from the 1871 census that, in Millhead, only children aged 3 or under were born in Warton, indicating that the main period of growth in housing in Millhead had begun around 1868.

However, it is well known that people usually migrate in a "steplike" fashion. By studying the birthplaces of the older children in these recently arrived families it is possible to trace in a fair way the movements of the parents. William Ainsworth, Abraham Bettany and Benjamin Evans are

good examples of families where the father was born in the West Midlands area, his older children were born there, and his very youngest was born in Warton/Carnforth. Others had been born and bred elsewhere, moved to Staffordshire and then, after perhaps a year or two, to Warton/Carnforth. Some examples show this: Thomas Patterson a 36 year old ironfurnace labourer, was born in County Down, Ireland, and had 2 children born in Tunstall and Hanley (the Potteries) before moving to Carnforth. Joseph Waite, 32, an ironworks labourer was born in Hastings, Northants and had come to Carnforth via Golgreen in Staffs. John Venables had a son, John of 9 years, born in Bilston and another, Thomas, aged 1, born in Warton. Less can be deduced with certainty in cases like John Ellias and Francis Northall who were both born in Wales, and Benjamin Pugh, born in Belgium, all of whom married women from the Dudley area and had young children born in Warton/Carnforth. Almost certainly they had worked and married in the Dudley area, but moved on to Carnforth. William Iniff 31 years old, a blacksmith, was born in Rochdale and had children born in Workington, before he came to Millhead. Samuel Lunn, also 31, a steelmaker, was born in Bradford and had children born in Oldham and Manchester before his last two in Warton.

Not only does the 1871 pyramid (Fig.2) show a great increase in the Warton population, compared with 1861, but the pyramid is noticeably different in shape with a broader base reflecting the great influx of younger people into the parish (181 children were 9 years or less, 17% of the total population). Immigrants into any community are usually the younger and therefore potentially child-bearing section of the population; certainly the census details show this to be the case here.

Apart from one unmarried household head - William Coyner of William Street, aged 20, the rest had wives (Farmer Stainton was a widower, and

beerkeeper Swarbrick was unmarried). When household composition is averaged out, the average size was 6.3; 2.57 children, 0.33 kin, and 0.48 lodgers. The average age of the household heads was 33.2 years, but if the ages of working sons, kin and lodgers is taken into account the working population had an average age of 29.75. Families were still large but not particularly so. However, with parents still young the family would no doubt soon increase.

Albert Street and William Street consisted of small terrace houses, with a living room, kitchen and pantry, two bedrooms, a small boxroom and a cupboard under the stairs. The front door opened on to the street. In the kitchen was a brown slopstone and a coldwater tap, also a bricked-in set boiler for washing, heated by a coal fire. Large tin baths were used for bathing. In the living room the iron fireplace had an oven and a boiler at the other side for heating the water. The fireplace was black-leaded, and often had a bright steel fender and fire irons. The houses were lit by paraffin hanging or table lamps. These were often made of brass, candles were often used. There were outside privies or ash pits, which were always a source of sanitary concern.

These houses must have been crowded with an average household size of 6.3. Perhaps a more revealing picture is given by presenting the situation as below.

Millhead 1871, House Occupation.

No. of persons in Household	2	3	4	5	6	7	8	9	10	11
No. of houses so inhabited	3	7	14	9	12	4	11	0	0	1

In some houses, there were not only several children, but often lodgers also. Some of these lodgers were married men, sometimes relatives of the householders, who were presumably waiting for more housing to be built before moving their families to the area. In William Street, Benjamin and Katherine Evans, an iron furnace labourer and his wife, both in their twenties with 3 daughters aged 5, 3 and 1, all from Wednesfield, Staffs, took in six unmarried male lodgers, all ironworks labourers in their early twenties except for one man of 45, a key-maker, and all but one of them coming from the "home area" of Wednesfield, Willenhall and Bilston. At one house in William Street, David and Elizabeth Child, a couple in their early fifties, lived with the Slaters, a young family of four.

In his study of Cleator Moor Dr J.D. Marshall comments on the "*dubious reputation*" of the newcomers, many Irish and given to "*excessive drinking*"⁽³⁾. Even before the Fenian troubles in 1884 there was internecine strife there. It is a melancholy fact that the sudden arrival of industrial newcomers concentrating as they did at Millhead almost inevitably produced friction which continued even into times remembered by people alive today.

There were incidents coming to court indicating that alcohol was something of a problem amongst ironworkers at Carnforth. For example, the *Lancaster Guardian* of 10th September 1870, reports that William Darby, a charger at the Ironworks had been charged with beating his wife because he wanted money for drink. She had saved him from imminent confinement; he was reprimanded and cautioned.

However there are other reports which suggest that perhaps the workforce was rather better behaved than that. For example, the *Lancaster Guardian* of 10th July 1869 comments on a £7 gift from the

workmen to Warton Church, showing that "instead of workers being rabble as 'natives' had imagined, many were warm-hearted Christians; they had been some of the first to suggest the project". Indeed, the foundation stone for a Primitive Methodist chapel (now a garage workshop) was laid in 1873 by James Williamson (later Lord Ashton), pretty solid evidence that many of the families were Methodists. In addition as reported in the *Lancaster Guardian*, December 4th 1869 there were "readings" and a programme of songs given at the "Ironworks Reading Room".

No doubt conditions were ameliorating because this was a time of increasing prosperity in Carnforth. On the 4th of May 1872 the *Lancaster Guardian* reported that Carnforth was very busy. All furnaces were in full blast. "Foundations of a steel works have already been laid which should provide employment for 200-300 additional men". On the 2nd of March of that year, there had been a report of the proposed erection of 36 concrete⁽⁴⁾ houses for Carnforth Haematite Iron Company.

It is a moot point whether there is greater social harmony in boom times or in depression, but it looked as though Carnforth/Warton was in for boom.

NOTES.

1) Warton with Lindeth in the 1871 Census is composed of District 3 (which includes Millhead) and District 4. The summary for District 3 gives 678 persons and District 4, 357 which makes a total of 1,035, but one of us (J.C.) counted the entries and made 1,061 which is the figure used in this article.

2) In the enumeration book it is given as "Evehs from Bettws, Montgomeryshire", but this is almost

certainly a mistake; Evans seems most likely. The census clerk would write down what he thought he had heard and obviously his knowledge of strange dialects and names added to the confusion found in the "place of birth" column. Some knew their birth town but not county so Willenhall appears in both Staffordshire and Shropshire in various places. Some of the place names given are not traceable because of names given being obviously names of houses or farms and the names have long since disappeared.

3) J.D. Marshall, "Cleator and Cleator Moor: some aspects of the social & urban development in the mid-nineteenth century" p.168, T.C.W.A.A.S., Vol.LXXVIII, 1978

4) "Concrete". The authors promise further information on this early example of houses made of concrete in the next issue.

YEALAND IN 1913: The diary of Helen Escolme of Holmere Farm (now Dykes Farm) in Yealand Conyers.

Further Extracts

Robin Greaves

Helen Escolme was born in the 1890's in Yealand. She married Herbert Nixon, and died soon after the birth of her only child. Her diary was kindly made available by her daughter, Marion Cottier. We left her happy with Herbert and in her usual rush of work, music and social activities. In the following extracts problems are developing with Herbert. For the information of new readers Reuben is Helen's brother, Alice her sister. But no attempt has been made to identify all of Helen's many many friends.

May 7th, 1913.

Finishing cleaning. Set off meet Herbert. Met at Ackodock⁽¹⁾ walked home, went walk to bridge, then on seat. Home 10-10 pm.

May 8th.

Choir practice 7-30. Mrs B. rather vexed at choir, dry practice, home alone.

May 10th.

Lovely morning, Whit Sat: I off on bike 2 pm to Kendal, came on thunder, had [to] shelter Endmoor, trailed to Oxenholme. 5pm Mr G. Nixon⁽²⁾ arrived, qualms - spasms - poor me. However he was very nice and chatty - he's a fine looking fellow - big and well built. I watching over back-yard wall for H, he arrived 6pm. H had hurried tea, we then went in train to Kendal, arriving at Pictures (G. Hall)⁽³⁾. Films not extra, place awfully crushed - but I enjoyed it immense with my darling. Out of hall at 8-45, walked down to "New Road", had lovely time on Switch-Backs and Hoby Horses. Saw Frank, then J. Nelson, H introduced me. J. Nelson went about with us, had fun on Switch-Backs (the 3 of us) then at Aunt Sally's. Isack got some ornaments for H & I, and we all had a golliwog. Left New Road at 10 pm. Ike set us nearly to Oxenholme, where we arrived at 10.45. H got my bike ready & we left at 11 pm. I little better when cycling, but felt awfully dizzy. He told me he had to work next morning 6 till 1 Sun: (hard luck poor chap). Arrived home 12.30 am, H tired, left me at door, poor chap, wish he could stay at C-barrow, bother their Sun: duty. Frank & Mother waiting up, in bed 1.30 am.

May 11th.

Whit Sun: lovely morning. Frank very foolish, because he said I looked seedy. Had to get up for milking. Put white frock on, cycled church - made dreadful blunders⁽⁴⁾ - new parson awfully slow - I half asleep. Stayed Communion. 12-45 got home, had dinner, went with Edith to Greenlands. Had lovely tea, apricots and jelly. Mrs B. took me round stock later, some lovely pedigree cows. Had look at Tom's incubator - I think I'll buy it. Edith left at 5-15, I stayed till 6pm, then cycled to church. Made one mistake in evening service - had new vespers & new absolution. Cycled home, met H, came on road, got over gap in "Housefield" & went on seat. Someone came to watch, but made too much noise with his feet (too slow to catch cold). He cleared off & H & I had nice time by our own two little selves. Home 10-20.

May 13th.

Took my bike to Carnforth. I did shopping, got fancy stockings, went to see Aunt Polly, got shock, she very ill, nearly bled to death (awful) (nose). Cycled home, did milking, home night.

May 14th.

Took Mrs Proctor's sister & niece to station, meeting 5-30 pm in trap, home 6 pm off again at 6-45. Did shopping at Carnforth, Aunt Polly little better. Met H off 7.33, got his bike, cycled home. H commenting on my socks (rude creature). H rather uppish. Went up field for walk, home 10-15.

May 15th.

Dad gone Ulverston hire lad. One of Heifers got hurt in back field, R & I went to see it, saw cow calving in tarn field. R went put sheep out of corn, I went to cow - couldn't

calve - got in stucker - ran Burrows, Bill gone Ulverstone, Maggie came help me, got cow nearer gate. Sarah & R came with roaps, & after much pulling (& trembling) got calf. Driver & fireman off 11-30 staring hard (cheeky), got barrow, wheeled calf home. William Butler helped wheel up hill, got cow home & milked. 7-30 practice Borwick. Gone and broke my watchglass again. Good practice, home 10 pm alone.

May 16th.

10 am cycled Carnforth, took clogs Lamberts, got A's gloves, took watch Macdonalds, John hadn't glass [to] fit it (awful misery)⁽⁵⁾ what shall I do - home for dinner. Set off to Milnthorpe. Got Dad's cheque, home teatime. Did milking, home night.

May 18th.

Cycled church morning, got white frock on. Choir sang awfully bad responses dreadful. 2 pm went out meet H, while reading I passed him on roadside. He caught me later & we went up our fields, sat in Lime Kiln field till tea-time - awfully windy - H very agreeable. 7-30 came from church met H Skew Bridge. Went walk & up in woods sat on rocks till 9-30. H bad again - told me C-barrow lads said horrid things - bother them. Got home 10-10.

May 20th.

Cycled Burton see for spring chickens (Robinson's) no luck. Meeting at Bank House, some little worry about Dance⁽⁶⁾ (I absent). 7-45 Herbert came, went walk round Deepdale for Lily-of-the-Valley, all gone, came back down "Low", on seat for $\frac{1}{2}$ hour, then home. H worried & tired, but awfully sweet, 10-30 home.

May 23rd.

Cycled Carnforth for watch. Cinemategraph show in Low School, Mother, Alice and R went, I walked hill bottom see if H was coming - saw two Gorst's lads, whilst with them H came in sight, & suddenly turned round, I awfully cut up - ran met him, however he took no notice & went on. I hurried home, got things on, went off on bike, see for him, met at Vicarage corner. I vexed, H very distant, in horrible mood, told me he'd an accident Tuesday night, hurt his shoulder and damaged bike - said was going back home & didn't mean to wait about for me again, so I turned & left him - very cut - H called after me & said he'd go to corner, said again he wasn't coming home. However, after saying nasty things & grieving me terribly, he said he'd go with me.. Came wet, sheltered in shed, H was little nicer, left me at 10-30 - bad lad - was very nice before he left - said he liked making up, the darling. Mother A & R enjoyed the cinemategraph.

May 24th.

Empire Day, lovely afternoon. 7pm went on road meet H, 9.30 H came in for supper, sang few songs. Frank came in & of course - put a few quavers in & as usual I blushed. I stayed out with H till 11.30, he's a darling, but bad sometimes. Mother gave sermon on late hours.

May 25th.

Cycled church morning, choir fairly good. 2 went meet H, saw fellow fall off bike on low road (drunk), he lay flat on road side, such an object. I turned round, when I passed gateway he was there talking to himself just within - I had a good laugh to myself. Sat on gate at C-barrow. H came - startled me -

walked home. Took cream down to Johnsons - with H & R went walk up lane round by c[attle]-creep. Met Dad on hill, he smiling wanted to know if we'd been rabbiting (cheek). H quailing and blushed. Got home. Played for H after tea, then walked church. A girl in front of us broke her suspender - terrible. Saw Lowther at doors. Caught H on James bridge, walked home. H in horrid mood again (funiosity) very upsetting, went walk up Rack on top of Deepdale & down "Sow"(7). H broke down the barrier he'd raised & was ever so sweet, enjoyed walk immense after - tired- went on seat for few minutes, then across the field & home, oh the darling boy, he's the very world to me, said awfully sweet things to me, & quite cheered me up, wish Sunday would repeat itself.

May 27th.

Alice, Mother & I walked to circus on Low Road, heaps of folks & lots I knew. Sat with R & Stanley. Circus pretty good, horses extra, & two girls, also one clown "Bronco Bill's circus". Came out at 4-30, someone stuck pin in bike tire, had walk home - awfull hot - got tea did feeding, had run after calves, 2 got in pond - 7 pm went meet H, caught up at C-barrow. H been waiting, in horrid mood again - worrying about Tom Lowther - silly lad - went in home 10-15, H came to door & lost a little temper - I got headache.

May 30th

Early to meet H for once, went to Deepdale, got Lily-of-the valley. H awfully nice, sat on stone coming down - Mr Pyke caught us, he looked awfully scared (poor chap, he's single). Herbert very good. Oh the darling.

May 31st.

A scutter through work, H came 3pm. We went to watch cricket match on Summer House. I said something about Cresswell (Cresswell was at cricket match). H was alright till we got home when he was determined not to come in to tea, we had a few words & he went. However Mother saw him going & stopped him. He came back for her, introduced him to Granny. I played & sang for him till 5-30 when we cycled to Carnforth. H got measured for suit. Went to Pictures. H funiosity awfully funny in Pictures, must be thinking. I got headache, cycled home, saw motor accident. Herbert told me I'd upset him, silly fellow - oh if only he'd trust and believe me, thinks I told him a lie. Oh if only he knew, the darling.

June 1st.

Cycled Church morning, H said he was going to Ingleton so I was asleep most of the afternoon. Cycled Church night (new parson today). Had most awful sermon, half hour, some of the congregation walked out, & no wonder. 8-10 when we came out. Hurried home, H not come. Walked out to C-barrow, saw H come out. Said he'd not come sooner because of what I'd said day before, & hadn't been to Ingleton, but had been laying on grass on Low Road all afternoon. I felt awfully vexed and hurt, it's a little too bad of him. I am vexed, didn't bother him till we got home. Mother asked H to come to supper, we went on seat. Had talk, H very nice, but I was vexed. H promising to come on Thursday, hope he comes on better terms. Oh, he told me he'd watched me through the window night before - oh, its awfull - theoh, it's past words, he'd also got an old diary of mine that gives me away, worse luck, took book with him.

June 2nd.

Sheep washing today.

June 4th.

Busy time, Sunday School (Torrisholme) came up, heaps of kiddies, they left 6.45. I rode up in charabang, hurried down meet H went on L[ow] Road waiting about till 8 pm when H came. Had come at 7.30 so he said. But I was in time. Stood at C[inder]barrow squabbling till nearly 9pm, then came home, saw Dolly foaling. Went on seat, home 10.30, H good.

June 6th.

Sat on C'barrow gate till 7.48. H came, walked home. Went walk in Deepdale got some L of V. H saw little of diary - sat on rock in woods. H got in horrid mood. Said miserable things - Why doesn't he trust me? Mother rather vexed late hours. Did lot of thinking upstairs.

June 11th.

2 o'clock off to sewing meeting Linden Hall - splendid tea, then meeting to arrange sale of work, I on produce stall. 7-30 went meet H. Came shower sheltered in woods. Home 10 o'clock, left me 10-15, hard luck parting perhaps we'll be happy for ever some day.

- 1) "Ackodock". Presumably Dock Acre. Has anyone met this form?
- 2) Mr G. Nixon was, of course, Herbert's father.
- 3) "G. Hall", not identified. ?St. George's Hall?
- 4) Helen played the organ in Borwick Church.
- 5) The watch had been given to her in February for her 19th birthday by Herbert.

-over-

- 6) Helen may have been expected to play for the dancing. She did sometimes.
- 7) "Sow". Not identified. Does anyone know it?

NOTES AND QUERIES

In the article "Yealand Manor" (Mourholme Magazine, 1992 No.2) the writer mentioned two stones in the garden of the manor which came from the site of the Judges Lodgings in Lancaster. Mrs R. Greaves has found further information about these stones in Cross Fleury's "Time-Honoured Lancaster". The stones came, not from the Judges Lodgings at the top of Church Street, but from a house in St. Leonardsgate, now demolished, where at one time it is said, the Judges used to lodge. Cross Fleury records the inscription on the stones. One reads *DISTRIBUENDO SUUM CUIQUE NEMINEM TIMEAS* (by distributing his own to everyman you need fear no-one.)

The other is a typical local date stone:

L.

R. I.

1756

The letters stand for Robert and Jane Lawson, great great grandparents of J. Rawlinson Ford the last to occupy Yealand Manor as a private house.

Summer Coach Outings

We do not seem to be quite hitting it off with the summer outings arranged. This year, for the second year running, the coach trip had to be cancelled because there were not enough takers to keep the cost of the coach fare at a reasonable level. Perhaps coach trips are no longer what is wanted by members. Please let the Committee know your views, so that we can plan better for 1994.