

**The  
Mourholme  
Magazine  
of Local History**

THE MOURHOLME MAGAZINE  
OF LOCAL HISTORY

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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 £3.00, includes evening lectures and field trips, the Mourholme Magazine and access to the Societies Archival Material.

Application for membership should be made to Mrs. J. Chatterley, 173a Main Street, Warton, Carnforth, Lancashire.

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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## WHAT MIGHT WE DO FOR LOCAL HISTORY?

J.D. Marshall

*Dr Marshall, the President of the Mourholme Society, is at present working on a book on the study of Local History. Here he gives the Society a pre-view of some of his thoughts on the subject.*

Local historians are unlike most historians in that they take responsibility for a very definite tract of territory - and apparently, for everything that has happened within that territory over many centuries.

This means that we might be responsible for the history of gardens or postal services or watering cans, as well as social or economic history, within the old parish of Warton and its townships - a positively enormous demand on our time! It is this sheer variety of often novel subject-matter that attracts some members, of course, and the list seems inexhaustible.

Unfortunately, this very attractiveness and variety is based on one dangerous idea, that everything in the past is somehow equal in value to everything else. We soon learn, indeed, that history cannot be written unless the writers select topics and have priorities. Then, of course, life becomes more eventful as we debate and have arguments. Every really worthwhile local history society must have its own priorities, in order that it can somehow spiral forward (or upwards). In this short contribution I shall try to suggest what these might be.

Once we establish a local history society, we take on responsibility for interpreting the local past for everyone else in our area - and that includes young people at school. So, whether we are

amateurs or not, we have to establish the very highest standards of which we are capable. There is nobody else to do the work for us, although we can use the services of professionals wherever possible.

At first, the task must appear impossible. It must seem to resemble the disentanglement of a jungle. Perhaps I may be permitted to shine a torch into the shadows.

First of all, we have to think of our public or audience. They will be deeply indebted to us if we can throw light on recent history, the story and scene of their own lives. They will all be able to tell us about their own lives. They will be able to tell us about their own experiences, and we can hope to provide some background. Then as we inch back into earlier periods, we shall be proceeding from the known to the unknown, and from generation to generation. It is generations that represent "real" historical experience, not centuries - for centuries are the artificial construction of historians. Of course, we need the wisdom of historians as well, and thanks to them, most of us have an idea what "Victorian" or "mediaeval" mean. It is also perfectly in order to produce booklets on "the seventeenth century", or the "nineteenth century" in our area.

As a Society, we have one great advantage over the academic historian - we can work unblushingly in teams. Professional historians have to publish books in their own names in order that they can keep their professional reputations. We need not worry about protocol of that kind (though members may wish to take responsibility for part of a book, let us say), and indeed teamwork can mean "team discussion", and be very rewarding. Alternatively, one person may do most of the writing, and others do much of the research, but all share in the end product.

Very few societies are as bold as the Mourholme in wishing to publish a series of books on different "ages" or centuries, but such a programme can be beneficial if it is handled by distributing reasonable and personally interesting tasks to as many people as is feasible. Seven people can make a good research and discussion team, and if the Society can create three such teams (a fifth of the membership) it will have done well.

Competition of a friendly kind can supplement co-operation, and there should be no sense that members of research or publishing teams are also members of an élite. We are all learners in something. Meanwhile, the natural individualists will do their histories of lime-kilns or water-troughs, and bring colour and variety to our magazine.

What about the larger priorities? It is possible, with reading, discussion and hard work, to see the major outlines of history in each period or century, and we can then decide that some topics really are more important than others. But our topics do not always follow the outlines of the history books, and we must be on our guard. Carnforth was a product of a second "industrial revolution" based on railways and steel; our open fields did not follow the "three-field system", but quite a different one. (Children are often not taught local peculiarities like this.)

Then, having got our bearings, we have to tell an absorbing story in an absorbing way. It is our responsibility to reach out to as many people as possible without pandering to nostalgic anti-quarianism (facts for their own sake, rose-tinted views of the past), and if we are unreadable, we shall defeat our object.

A.J.P. Taylor remarked of some professional writers of history "That they have no tale to tell, Sir", and we need not imitate these authors.

Equally we don't have to be superficial and disjointed. The Mourholme Society has a great deal of varied talent, and we shall do well to bring the latter into play.

Just one or two further points. Our Society is responsible for half a dozen places, settlements and townships, and it has a microcosm of the rural north at its disposal; let us make sure that we study the histories of all our townships comparatively. We shall then bring in members from all of them, in greater numbers. All the same, the most populous place in our area is Carnforth! Let us make sure that Carnforth's story is even more fully told.

#### CHAIRMAN'S NOTE

The Mourholme Society owes its foundation to a small group of local researchers, and from its inception there have been research groups active in the society. An early research group consisted of eight or nine members who concerned themselves with transcribing wills and inventories from the greater parish of Warton from the 16th and 17th centuries. They learnt how to read "secretary hand"; they discovered the meaning of delightful words like hattocks and brandreths and rackencrookes and quishions; and they found out quite a lot about local people of three or four centuries ago, how they lived, and died, and provided for their descendants. From their work on wills this research group has gone on to further study of the 17th century. Other members of the society are studying old newspapers, or their local township in the 19th and 20th centuries, or their own houses. If any member is interested in embarking on research why not get in touch with the secretary and see if the Society can offer any help or, just as importantly, whether your research can help the Society.

MILLHEAD, Part Four:

Jean Chatterley  
John Findlater

## THE CUCKOO OUTGROWS ITS NEST.

The years 1873 to 1896 are often called the years of the "Great Depression". Hobsbawm<sup>(1)</sup> describes it as "a new state of mind of uneasiness and gloom", with a "spectacular 20 year deflation which reduced price levels by a third". Saul<sup>(2)</sup> claims that closer investigation shows the depression to have been a fiction.

Webb<sup>(3)</sup> agrees that there was no depression in the sense of a general contraction of the economy. There was tougher competition, some lower prices and capital flooding abroad (Hobsbawm believed that this was a factor which led to imperialism). In particular for our purposes we should note that Scotch pig iron prices, 54s/6d in 1867-1871 and 117s/3d in 1873, dropped to 56s/5d per ton in 1876-7. This would be bad news for the Carnforth Ironworks and Millhead. By contrast, grain prices dropped by a third between 1876 and 1886 which, though depressing agriculture especially in the south, would help the food bills of industrial workers. It is true that dairy, meat and market gardening prices held up well, but probably these items were less a feature in the diet of industrial workers than grain.

To judge from contemporary newspaper reports, the ironmaking industry in our area was subject to short term ups and downs. The *Lancaster Guardian* (February 15th, 1879) reported a stoppage of the Carnforth Ironworks, the works standing idle for some months, an indication of slack trade. It reported that a large quantity of iron had been

produced, but "remunerative prices cannot be obtained". This was followed on March 8th, 1879 by the Carnforth Haematite Iron Co. contradicting the closure report; one furnace remained in blast. Later in the year, according to the newspaper on September 3rd, there was a revival of the Iron Trade and another furnace was to be put into blast. On September 3rd, 1881 the *Lancaster Gazette* reported that "Messrs. W&J Galloway of Manchester have in hand a pair of large blowing engines for Carnforth blast furnace", and that the Ironworks had made a very satisfactory profit for the year; the dividend payments amounted to £37,146, equalling a 10% return. All the same, half the smelting plant was idle and the steel plant was not in operation. The position was thought encouraging to shareholders and people interested in the haematite trade. A further report in the *Lancaster Gazette* on September 17th, 1881 by H.J. Walduck of Silverdale regarding the capital of Carnforth Haematite Iron Co. Ltd, revealed that, in 1870, £30,000 had been raised for erection of Bessemer Steel Works. The money had been spent having the works built, but they had never been put in operation.

The company continued to be prosperous, with profits from the manufacture of pig iron and, in the *Lancaster Gazette* of October 18th, 1882, it was reported that "another furnace was put into blast last week making four at work". In 1884 as reported in the *Lancaster Gazette* (February 23rd) it was planned to put the large steel converting plant, lying idle since construction, to profitable use. It was a waste of money sending pig iron from Carnforth to Sheffield to be made into steel. This was followed on December 13th, 1884 by a report stating that "a steelworks at Carnforth will be opened in January next under management of Mr R. Pemberton of Albion Ironworks, Warrington".

As was suggested in the last article, in 1873 it appeared that Carnforth/Warton viewed the future

optimistically. All the indications pointed to increased prosperity. The account of developments given above show that, with some fluctuations, this hope was justified. Consequently, it is no surprise to discover from the decennial censuses that the population of Warton-with-Lindeth increased from 1,035\* in 1871 to 1,471 in 1881 (a 36% rise). The Millhead population had increased from 284 to 544 (a 92% increase).

In the census of 1881 several new terraces of houses had appeared at Millhead to accommodate this in-migration: Mary Street, Stainton Street, Jackson Terrace and Carlisle Terrace (see Map p.10). It is hard to believe these were the houses of "*a peculiar cement construction brought to Carnforth in a 'piece form'*", as reported in the newspaper<sup>(4)</sup>. Whereas Mary Street and Stainton Street (see photograph p.14) resemble the already existent Albert and William Streets, houses in Jackson Terrace are rather more imposing (most of these houses were occupied by railway men), and in Carlisle Terrace (see photograph p.14) the houses definitely represent a step up. Each house had a little garden in front with a gate.

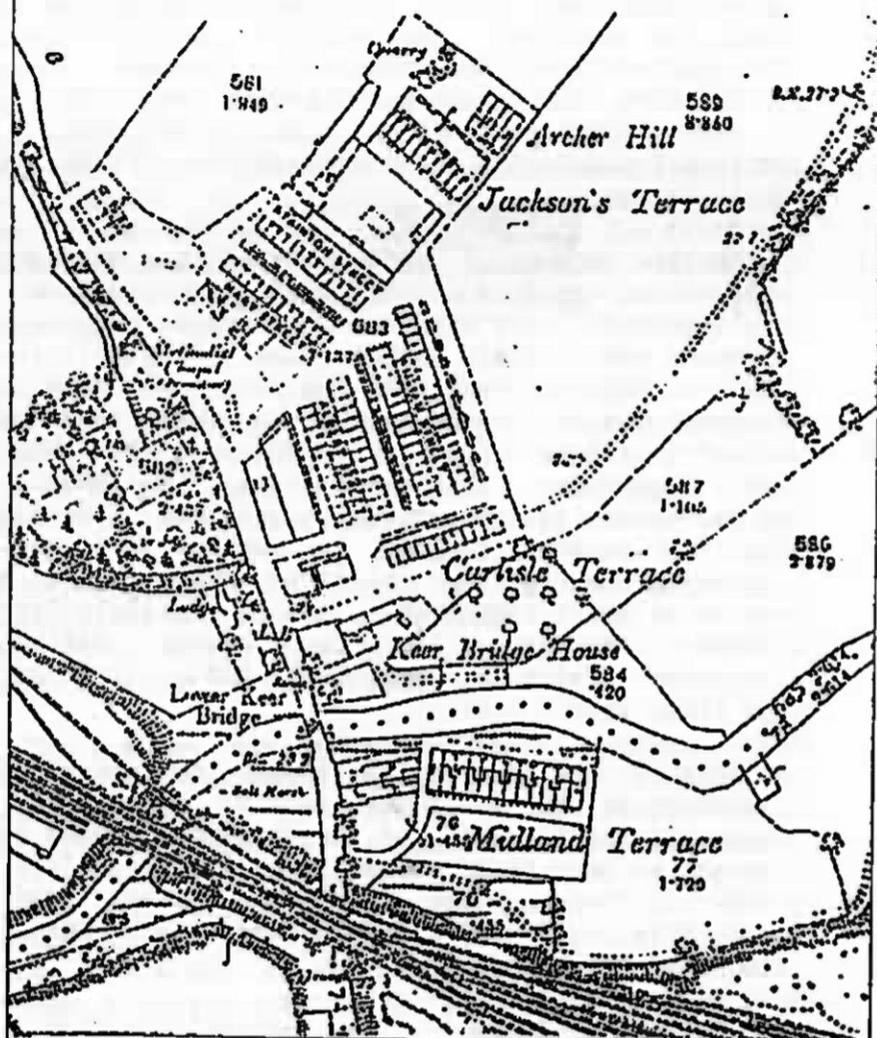
One of the surprising things to emerge from examination of the census returns is to note the unusually high number of uninhabited houses there appear to have been in William Street, unlike the other rows. In the census numbers 6,7,12,14,16,17,21,25,26,28,33 and 35 were all recorded as uninhabited.

It was mentioned in the last article that there was an Ironworks reading room. We have been told

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\* Or 1,061 on a recount made by one of us (J.C.) See Mourholme Magazine 1993.1, p.23, Note 1).

## MILLHEAD 1891



1. Lodging House
2. Hazelmount

SCALE

70-4 Yds

it was definitely in William Street; one person is quite sure it was the front room of number 23, the front room which was later used as a Sunday School. According to the census, T. Sandham, an ironworks labourer, lived at this address.

When the households are investigated, it is surprising to find that only four household heads of those living in Albert Street and William Street in 1871 can be found in 1881 (they might be called "persisters").

William Iniff, previously entered as aged 31, a blacksmith from Rochdale living in Albert Street, who had previously lived in Workington, is now an ironworks labourer aged 46(!) and living at 12 Carlisle Terrace. His wife Elizabeth, born in Carlisle, who was 24 in 1871, is now 37(!). The eldest daughter, Margaret Elizabeth, has left home as has son Francis. Nicholas, aged 12, and Thomas, aged 10, have now been joined by Jane, aged eight; Mary, aged five, and Lancelot, aged four.

Abraham Bellamy, an ironworks labourer, who had originated in Tipton, Staffordshire is still living at 24 William Street. His eldest daughter, Mary Ann, has left home, as well as the third daughter, Martha, who would have been 18. Sarah, now 21 and living at home, is a housemaid; son William, aged 17, is an ironworks labourer and has been joined by John aged 14, Joseph aged 11 (the first to be born in Warton) besides twins Esther and Mathilda, aged 7, Edward aged 4 and Lizzie, one month old<sup>(5)</sup>.

Joshua Hall, an ironworks labourer, is a "persister" who remains at number 1 William Street. He is now 42, this time giving his birthplace as Skerton whereas it was Bolton-le-Sands in 1871. Sarah, his Overton born wife, is still alive. Like the Iniffs and the Bellamys they have a large family. Their son William has gone, as have daughters Elizabeth, who would have been 19 and

Margaret, who would have been 16; James 15, Joseph 13 and John 11 are still at home, but William Thomas aged 8, Robert aged 5 and Sarah aged 2 have come along.

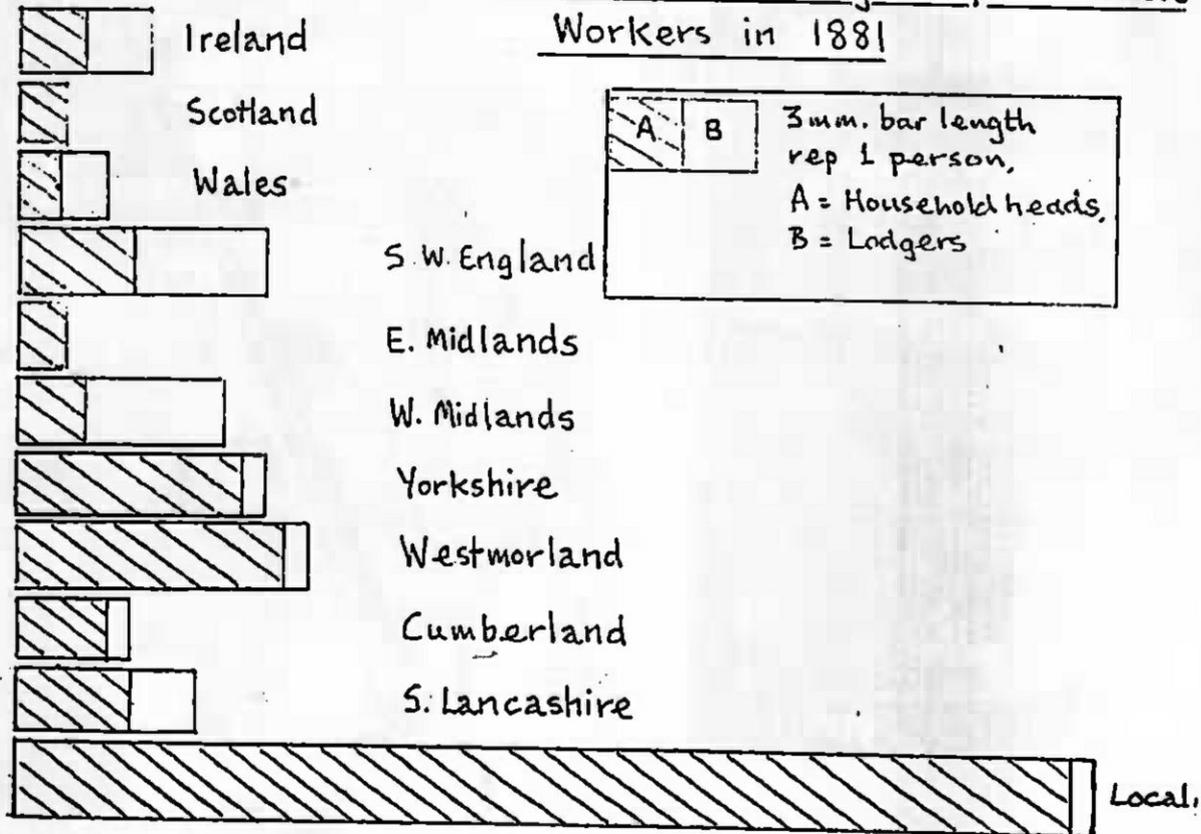
William Evans, an ironworks labourer, originally from Wales, who lived in William Street in 1871 is now 58, and lives at 7 Carlisle Terrace. His wife is still with him aged 55, daughter Elizabeth has gone, but son William, aged 18, an ironworks labourer and Thomas aged 15, a labourer in a wool shed are still unmarried and living at home.

Just as surprising is the fact that only one son who was adult and employed in 1871 is a "persister"; James Brazington, aged 24, an engine driver at the Ironworks in 1881, having been an unskilled ironworks labourer in 1871 when he lived in William Street in the household of his father George Brazington. James is now married with a one year old daughter and lives at 5 Stainton Street.

None of the 1871 lodgers has remained or become a householder in Millhead. You might have thought that some of these men of 1871 might have taken lodgings hoping to find houses and settle their families in Millhead, but they had all cleared out, possibly to Carnforth, Warton or more likely further afield. It does seem that ironworkers tended to move on from one ironworks area to another. This would occur in the Carnforth/Millhead area especially if the future there looked uncertain. Perhaps it is worth noting here that this mobility was not confined to ironworkers. The late Anne Morley, trying to trace the history of "Warton Families" found that few "non-ironworkers" could be traced from one census to the next.

When the birthplace of the Millhead residents of 1881 are examined there was no preponderance of people originating in the West Midlands as there had

Bar Graph to Illustrate the Origins of Millhead  
Workers in 1881





STAINTON STREET  
(Photograph 1993)

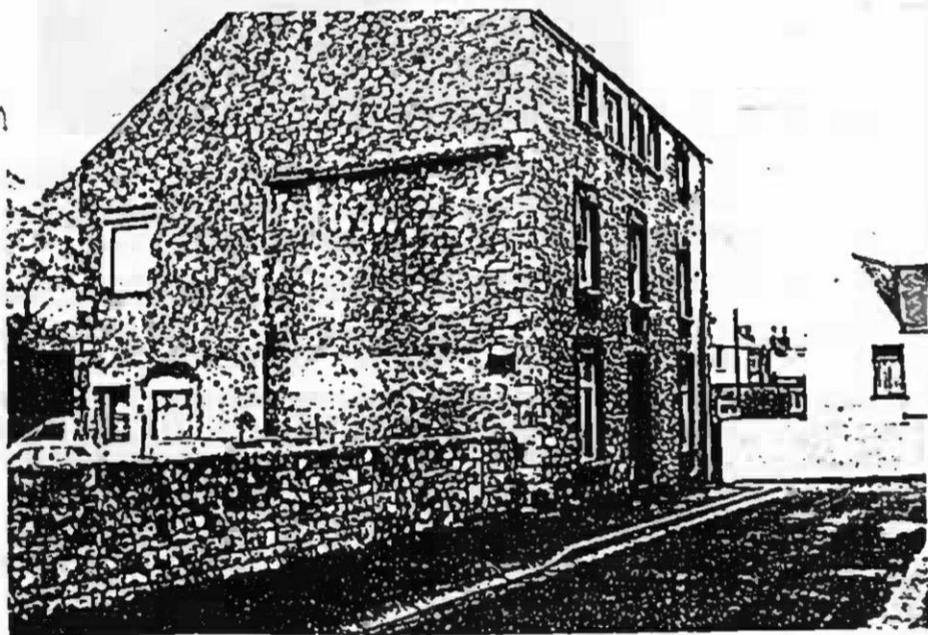
CARLISLE TERRACE  
(Photograph 1993)

(see text p.9)





BACK OF CARLISLE TERRACE  
(Photograph 1993)



THE LODGING HOUSE  
(Photograph 1993)

(see txt p.19)



The portrait hangs in Archbishop Hutton's School, Warton. Permission to reproduce it here has been given by the present Head Master, Mr David Ingram.

Information from Mr M. Dilley, former Head Master.

The portrait was presented to the school in 1860 by Timothy Hutton of Bedale. On the back of the canvas is an undated note saying that the portrait was "copied from the back of the canvas." The artist of the original is unknown.

The painting is crude, but the represented face does closely resemble other known portraits of the Archbishop. It is therefore of interest to have it locally, though when valued it was not held to be of any artistic or financial worth.

been in 1871. Immigrants came from all over and ironworks labourers were recruited locally as they had not been previously (see bar chart p.13).

When the average household composition in 1881 is examined it varies a little from that of 1871. The average age of the household head is 37.07 instead of 33.2. The average total size is 5.13 instead of 6.3; the average number of children at home 2.67 instead of 2.57; 0.27 kin instead of 0.33, and 0.23 lodgers instead of 0.48. In other words, slightly older men headed slightly smaller households, with a slightly higher proportion of children, but smaller proportion of kin and lodgers.

The house occupation in 1881 can be set out in comparison with that of 1871;

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House Occupation, Millhead 1871 & 1881

Persons/ household	Total	2	3	4	5	6	7	8	9	10	11
No. houses											
1881	(99)	7	15	20	23	18	14	3	1	4	1
1871	(53)	3	7	14	9	12	4	11	0	0	1

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Whereas in 1871 the householders were with one exception ironworkers, in 1881 there was more variation. By far and away the largest proportion of non-ironworkers were railway personnel. There were dressmakers, Miss Lunn at 11 Albert Street and Miss Lynn, 4 Mary Street; a seamstress, Mary Almond (a widow) at 8 Jackson Terrace; a tailor, P. Metcalfe, from Yorkshire, at 36 William Street; a master clogger, W.R. Vipond, from Kendal, at 14 Mary Street. In other words people in service

occupations were increasing. The lodgers also had more varied occupations than in 1871.

A significant development had taken place along the Main Road between Carnforth and Warton, where the new town houses have recently replaced the slipper factory, viz: Hartley's Grocery and Provision business. In the 1881 census, John Hartley aged 40 from Kendal, the household head, is given as "senior partner" employing 17 hands. His wife was born in Orton and they have three sons and two daughters - ages from 14 to 3 years. There were two apprentices, William Postlethwaite, 19 and unmarried, from Cumberland and William Edmonson, 16 and unmarried, also two servants, a domestic servant and a 24 year old nurse girl.

The big house, Hazelmount, was occupied by John Jennings a farmer and maltster, aged 68 and widowed, who had previously lived in Main Street, Warton. His unmarried son of 16 and daughter of 12 lived with him together with two servants.

At West View was the household of William Coward, a Preston born tailor. His wife, from Ambleside, is given as a dressmaker; they have one daughter and three sons. William Anderson aged 46, also at West View is a blacksmith from Ulverston whose household consists of a wife, also from Ulverston, with three sons and three daughters; the older five children were all born in Carnforth, but the youngest, 11 months old, was born in Warton - so did they occupy only within the last three years? They shared the house with an ironworks labourer born in Warton, in the census recorded as the household head - married to a woman from Ulverston.

Then there remains the beerhouse at West View, the keeper of which was Titus Wilson, born in Morecambe. He and his wife had four children and one servant. There is some doubt about its situation. Could it have been the building

subsequently known as the "lodging house" (see photographs p.15), rather than the West View Hotel recently renamed the Nib? Mr Chalmers, former owner of the West View Garage, who incorporated this building into his garage complex as the stores building, is convinced by the layout he found that it had been a beer-house. He suggests it was called the "Nibble and Clink".

Millhead had become quite a self-contained community, but like the cuckoo we compared it to at the beginning, it was becoming an overwhelming influence in Carnforth's development. So much so that despite our firm intention to attempt a circumscribed study we will be obliged to extend our investigation into the affairs of Carnforth.

#### NOTES

- 1) E.J Hobsbawm, *Industry and Empire*, Penguin Books Ltd, 1968, pp.127,128.
- 2) S.B. Saul, *The Myth of the Great Depression 1873-1895*, 1968.
- 3) R.K. Webb, *Modern England*, 1980.
- 4) "concrete" houses were referred to in the last article and as yet we are no further forward in explaining this.
- 5) The Iniffs and Bellamys show that quite a false impression of family size is given when individual census returns are used.

MATTHEW HUTTON OF PRIEST HUTTON:  
Archbishop of York 1595-1606

Joan Clarke.

The approach of the quatercentenary of Archbishop Hutton's School in Warton -seems an appropriate time to write of the life of the school's founder, Matthew Hutton. It is one thing, however, to seek out such facts as are known of his life, but quite another to embark on any discussion of his religious views, or his standing within the Elizabethan church. The religious controversies of the time are very confusing to the non-expert. Yet Hutton was a man deeply and sincerely involved in these controversies, so that without some attempt to consider them it is impossible to convey the quality of the man.

Because this is a Warton-based account it is perhaps necessary to start with the story that still persists here; that Matthew Hutton was a foundling, and given the name of Hutton after Priest Hutton, the township of his birth. There is no evidence that the story was current in Hutton's life time. Fuller in his "*Lancashire Worthies*", published 60 years after Hutton's death, had not heard the story. The first biographer of Hutton, Dr Ducarel,\* writing in 1756, blamed the invention of the story on a Mr Torr, a contemporary of his, who wrote a History of York in which he said that the Archbishop was born at Warton, in Lancashire and "*as he has heard, it is the common tradition of that place, that he was a foundling there*" (2)

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\* Librarian at Lambeth Palace. In 1756 he wrote a life of Matthew Hutton at the request of the then Archbishop of Canterbury, another Matthew Hutton and a direct descendent of our Archbishop.(1)

Lucas, whose history of Warton was compiled between 1710 and 1740, knew the story, since he took care to contradict it; "...he was not a Foundling Child, as some have falsely published; but he was born...of honest, poor Parents in this Town..."<sup>(3)</sup>. The most telling reason for rejecting the story is that Matthew Hutton was not a lone foundling, but had brothers and relations in Warton. One of his brothers, Robert, became the Rector of Houghton-le-Springs and a Prebendary of Durham. In his will Matthew Hutton left "to my brother Robert Hutton £20" and "to my brother Robert Hutton's wyfe (if she survive her husband) <sup>iiii</sup><sup>li</sup> yearly". He also left "to my cosin, Robert Dawson of Warton £10". Nothing seems known of the third brother, Edmund, mentioned by Ducarel. He is left nothing in Matthew Hutton's will. There was an Edmund Hutton, of Priest Hutton, whose will was proved in 1594; a modestly well-to-do husbandman who owned £40 worth of goods, including a yoke of oxen, 6 cows and thirty sheep. There is nothing in the will to indicate whether he was the lost brother, and Hutton was a fairly common name at the time. Hutton also had relations in Cambridgeshire able to advance his career.

Hutton began his education in Warton. Lucas says that "...being blessed with pregnant parts and the Advantage of a good Master who gave him his learning at a private School at Warton, he became an excellent scholar...In the 17th year of his Age, a Yorkshire gentleman, with whom he then lived, taking Notice of his fine Genius, sent him as Sizar with his Son to the University of Cambridge"<sup>(4)</sup>. Nothing is known of this "private school". When Hutton was born, England was still a catholic country and there was a chantry attached to Warton Church at the Altar of the Blessed Mary, with a chantry priest up as late as 1548<sup>(5)</sup>, but no evidence that there was a school attached to the chantry as was sometimes the case. In any case a "private school" does not suggest a chantry school. The Dictionary of

*National Biography* confirms, however, that Hutton went up to Cambridge as a sizar. This in itself throws some light on the standing of Hutton's family. The *Oxford English Dictionary* defines a sizar as an undergraduate receiving an allowance from the college to enable him to study and that in the 16th and 17th centuries a sizar "performed certain duties now discharged by college servants".

The sizarship, with its implications of poverty, adds likelihood to an anecdote told by Whitaker\* in his *History of Richmondshire* which he published in 1823. He says that at a time when Hutton was Bishop of Durham, i.e. sometime between 1589 and 1594, as he was travelling over the Cam, he dismounted, walked to a particular place at some distance from the highway and there knelt in prayer. When a servant ventured to ask why he had done so he replied that "...when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow on that identical place, in order to warm his feet and legs on the spot"<sup>(6)</sup>. The Cam Beck is an eastern tributary of the Ribble, which is crossed by the "Pennine Way" about a dozen miles north-west of Ingleton. Whitaker suggests that, so far west of the road to and from Durham, Hutton was probably re-visiting Warton in connection with the founding of the school.

Whitaker attributes this story to Hutton's "biographer", apparently meaning Lucas, though this is not entirely clear. If so, Whitaker presumably read the story in Lucas's original manuscript, since the first printed edition of the text appeared in 1931. The story of the cow does not appear there.

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\* Dr Whitaker was the vicar of Whalley, and also, from 1813 - 1819, the Rector of Heysham.

There is only a note to say that "5 pp. on the life of the Archbishop are here omitted". I have not so far been able to find what happened to the manuscript. Unless it surfaces one cannot know what else was in the missing pages. This is particularly disappointing as Whitaker introduces his anecdote by saying "gleanings of his [Archbishop Hutton's] life, some of which are original, were carefully collected by Lucas."

Hutton was entered at Trinity College, Cambridge in 1546 and was soon drawn into a group of moderately radical protestant thinkers there<sup>(7)</sup>. It is not known whether Hutton took these protestant views up to University with him from his family, or acquired them there. The north west is conventionally viewed as clinging to catholic ways. It would be of interest to learn of a strongly protestant family in Warton as early as 1546.

Hutton's University career began the year before Henry VIII died. He took his B.A in 1551 three years before Edward VI died. His graduate and early post-graduate years were therefore spent in the protestant reign of Edward VI. Then in 1554 Mary I came to the throne. In December of that year three old statutes against heretics were revived and in the next three and a half years "*nearly 300 people, high, low, rich and poor, were burnt as Protestant heretics*"<sup>(8)</sup>, among them, as Hutton later recalled with honour, "*the reverend Archbishop Cranmer, learned Bishop Ridley and grave Bishop Latimer who at one time yielded their bodies to be burned...*"<sup>(7)</sup>. Others, like Hutton's friend and patron, the future Archbishop Grindal, took refuge abroad. Hutton himself stayed on in Cambridge. He was not yet important enough to be sought out, and presumably simply kept his head down. In Cambridge, with its strong protestant tradition, there would be many colleagues doing the same. Trinity College made him a fellow in 1555.

The advent of the protestant Elizabeth to the throne in 1558 naturally made a difference to Hutton's prospects. He was thirty years old, unmarried and free to follow an academic career. He remained at Cambridge for the next ten years. He became, it seems, a respected scholar, though for this we have to rely on the praises of his contemporaries. He is only known to have gone into print once; a sermon preached in York Minster in 1575. In 1595 he sought publication of a short treatise on predestination, though it was not in fact published till after his death in 1613. His contemporaries certainly honoured him as a thinker and a preacher. In 1564 he was selected by the University to dispute before Queen Elizabeth on the occasion of her visit to Cambridge. He won golden opinions for his learned disquisitions on that occasion. He was chosen to preach at St Paul's Cross by Edmund Grindal, the Bishop of London, who wrote him a most flattering letter on the occasion. A contemporary Jesuit, in condemning English students for not studying ancient authorities excepted Hutton *"who is one of the few who searcheth the Fathers"*(9).

Hutton was steadily advancing in his career. In 1561 he became chaplain to Bishop Grindal, and the same year was appointed the Lady Margaret Professor of Divinity. The next year he was Regius Professor of Divinity. (Rather confusingly to modern eyes he became professor before he became even a Bachelor of Divinity; he did not take his Doctorate till 1565). In 1562 Bishop Grindal resigned the Mastership of Pembroke College which he had held till then. He saw to it that Hutton was appointed to succeed him. At this point in his career Hutton made his first marriage. In 1562 he had obtained a prebend in Ely cathedral, and the next year married Catherine Fulmesby, niece of the Bishop of Ely. It was at this point that his relation, John Hutton, procured him the living of Boxworth in Cambridgeshire. Perhaps Hutton had planned some change in his career, but

Catherine died shortly after the marriage. There were no children.

There was one hitch in his career, superficially minor, but possibly of import. This was the "vestiarian controversy" of the mid-sixties. Among the many things at which protestant consciences jibbed was the wearing of a surplice. It seemed an undesirable and misleading remnant of popish superstition. Archbishop Parker and the government insisted it must be worn, militant puritans refused. The controversy split the University of Cambridge. Hutton was for playing it down. "*Hutton hath written nothing of this unhappy controversy for minister's apparel but that little he spake in two lectures only was to repress the fond dealing of rash young men...*" (10). In 1565 six leading University men, Matthew Hutton among them, signed a studiously moderate letter to Lord Burghley (who happened to be Chancellor of the University at the time). It only asked that the surplice might not be enforced "*not because of anything inherently unlawful [in the practice] but to preserve the unity and peace of the church*"(11). The government ignored the plea and insisted on conformity. Later Hutton saw this failure to reach compromise as the beginning of the irredeemable differences between established church and puritan reformers "*which with wisdom and good policy they could have been avoided then...At the beginning it was but a cross and a surplice...but now it is growed to the Queen's Majesty's authority in causes ecclesiastical*"(12)

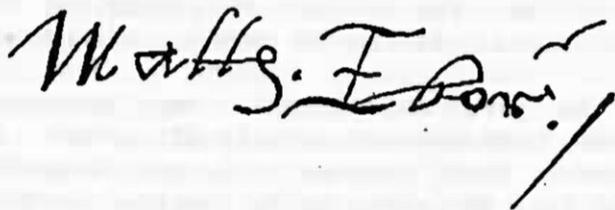
In 1567, when Hutton was approaching forty, there came one more step in his career. He was made dean of York, apparently through the good offices of the Earl of Leicester. He resigned the Mastership of Pembroke Hall and his Regius Professorship. He resigned the prebends in Ely and Westminster that he had held. He left Cambridge for York and until his death in 1606, lived and worked in the north of England.

It is impossible to know for certain what motivated this change of direction in Hutton's career. It may, in part, have been personal. In the same year that he moved to York he took a second wife, Beatrix, daughter of Sir Thomas Fincham of Ely. There were almost certainly other reasons. What these might have been, and an account of his career in the north of England will be discussed in the next article.

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## NOTE

Four main sources have been used in this and the following article. For the main facts of Hutton's career, the entry in the Dictionary of National Biography and also the account, already referred to, of Matthew Hutton's life written in 1756 by Dr Ducarel<sup>(1)</sup>. For a modern view of Hutton's religious opinions, the article published in 1979 by Peter Lake of Clare College, Cambridge<sup>(2)</sup>. For an overview of the religious controversies of the time, Professor Collinson's work on the Elizabethan Puritan Movement<sup>(3)</sup>.

A handwritten signature in cursive script, reading "Matthew Hutton". The signature is written in dark ink on a light background. The letters are fluid and connected, with a prominent flourish at the end of the word "Hutton".

Matthew Hutton's signature as Archbishop of York.

## REFERENCES, Part I

- 1) Published in "The Correspondence of Dr Matthew Hutton", *Surtees Society*, Vol.17, 1843.(Vol.17 is hereafter referred to as "The Correspondence").
- 2) "The Correspondence, p.8.
- 3) eds. J. Rawlinson Ford & J.A. Fuller-Maitland, *Lucas's History of Warton*, 1931, p.106. (referred to hereafter as Lucas's History.)
- 4) Lucas's History, p.106
- 5) Victoria County History of Lancashire, Vol.VIII, 1914, p.160.
- 6) T.D. Whitaker, *An History of Richmondshire*, 1823, Vol II, p.315.
- 7) Peter Lake, "Matthew Hutton - a Puritan Bishop?", *History*, Vol. 64, No.211, 1979, p.183.
- 8) Owen Chadwick, *The Reformation*, 1972, p.125.
- 9) Sir John Harrington, *Briefe View of the State of the Church of England*, 1653, p.191,(Quoted in "The Correspondence", p.27.)
- 10) Letter from the vice-chancellor to Lord Burghley December 6th, 1565. ( Quoted in Peter Lake, "Matthew Hutton - a Puritan Bishop?", *History*, Vol. 64, No.211, 1979, p.184.)
- 11) Peter Lake, "Matthew Hutton - a Puritan Bishop?", *History*, Vol. 64, No.211, 1979, p.184.
- 12) Letter from Hutton to Lord Burghley, 1575 (quoted *ibid.*, p.185)
- 13) Patrick Collinson, *The Elizabethan Puritan Movement*, 1967.

## NOTES AND QUERIES

1800, 26 January.

Edwin, a negro boy, serv<sup>t</sup> to Mr Law of the Island of Barbadoes, bapt<sup>d</sup> at Mr Bishop's of Yealand on Sunday Evens abt 13 yrs old.

(from Warton Parish Registers)

The name Law occurs in connection with the Lancaster slave trade in the eighteenth century (Melinda Elder, *The Slave Trade and the economic development of 18th century Lancaster*, 1992, p.214), but who was Mr Bishop? - Does anyone know?

Leighton Furnace

In the Spring 1993 issue of "Keer to Kent" there is an interesting article, by Michael Jackson about the "Leighton Furnace" which, in the 18th century, produced pig-iron from charcoal fired furnaces. The site, on the Yealand Storrs to Arnside road, is now marked by a plaque. Michael Jackson (Old Station Buildings, Arnside, LA5 0HG) would be interested to hear of a) cast-iron items bearing any reference to Leighton or Wilkinson, b) pieces of pig-iron found on the shore near Know Hill (that is the little "cliff" to the south of the shore at Silverdale), where the iron ore from Furness was brought ashore.

Have we any members with a special interest in archaeology? The Society Archives are sadly short on information on the pre-history of our area. We have a couple of off-prints on the "Dog-Holes" on Warton Crag and the burial on Summerhouse Hill, but only of articles dating back to the beginning of this century. Can any member guide us to more modern work, so that the Archives can be kept up to date?