

THE MOURHOLME MAGAZINE OF
LOCAL HISTORY

2002-2003, No. 2

Price 50p

Contents:	Page
RICHARD HUBBERTHORNE OF YEALAND REDMAYNE (1628 - 1662) Joan Clarke	1
ORAL HISTORY: ANN BARBER John Findlater	16
SOME TRAVELS OF THE SHUTTLEWORTHS AND THEIR SERVANTS: 1590 - 1600 Neil Stobbs	21
BREAKSMAN Clive Holden	25
MOURHOLME LOCAL HISTORY SOCIETY HEALTH CHECK	27
PROGRAMME FOR 2002-2003	28

Archive

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The Mourholme Magazine of Local History



*Mourholme Local History Society (Charity Reg. No. 512765)
covers the Old Parish of Warton containing the Townships of
Warton-with-Lindeth, Silverdale, Borwick, Priest Hutton,
Carnforth, Yealand Conyers and Yealand Redmayne.*

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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-with-Lindeth, Yealand Conyers and Yealand Redmayne.

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

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Contributions to the magazine - articles, letters, notes - are invited. Please send them to the editor, Dr. John Findlater, 13 Lindeth Rd., Silverdale, Carnforth, Lancashire LA5 0TT

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RICHARD HUBBERTHORNE OF YEALAND REDMAYNE
(1628-1662)

Joan Clarke

Part I Early Years

There is a plaque over the clock outside the Quaker Old School in Yealand Redmayne which simply says "Richard Hubberthorne, Yealand's martyr". It is not every village that claims a martyr, but was he a martyr? Neither Hubberthorne nor any other Quaker was ever condemned to death by law for their faith, but their treatment was such as too often to lead to death. There is not much that Quakers did not suffer in the way of persecution in the seventeenth century - imprisonment, flogging, man-handling by angry crowds, and always and most persistently loss of their means of livelihood through fining and the repeated impounding of their goods to pay these fines. They were a minority who not only held unusual religious views, but also very conspicuously did not conform to the current social pattern. They wore different clothes, they refused to take off their hats in the presence of those who claimed social superiority, they said "thee" and "thou" to those who demanded the politer "you", they refused to pay the church tithes that everyone else submitted to, they refused on conscientious grounds to swear an oath, even the 'Oath of Allegiance' to the king which every adult male could be required to take. It was useless for the Quakers to explain that they had every intention of being loyal, and that they were prepared to 'affirm' this solemnly, and that even where they could not agree they would never resort to force or violence. In 1661 Hubberthorne had joined with George Fox in the writing of *The*

Declaration of the Innocent People of God, called Quakers, which is usually seen as the foundation of the Quaker Peace Testimony. In it they explained that " *All bloody principles and practices we ..do utterly deny, with all outward wars and strife and fightings with outward weapons for any end or under any pretence whatsoever*". It may have helped to lessen suspicion a little, but the minorities have always been, and still are the subject of suspicion, fear and dislike. The persecution continued, and in 1662 Hubberthorne was caught up in it, and like so many Quakers was committed to prison where he died.

How did a farmer's son from Yealand Redmayne come to end up in a London prison? He seems to have been born in reasonably comfortable circumstances. Edward Burrough, a fellow Quaker from Underbarrow, wrote an appreciation of Hubberthorne after his death.¹ Richard's father, he said had been a " *Yeoman of the Country and had a good report of his neighbours for uprightness in all his dealings*". Yeoman, as a title, did not have a precise legal meaning at the time, but was usually accorded to someone rather better to-do than his neighbours. Someone who had " *..a certain preheminance and more estimation ...*" as a historian of the time put it. There is no reason to doubt what Burrough says, but the information could not have been found today from local records. All that can be got from these is that John Hubberthorne was baptised in 1582. His marriage is missing from the Warton Parish Register, nor has it been found in any nearby township, consequently the name of Richard's mother is not known for certain. It is usually assumed that she was a Jane. For if not, who was the Jane Hubberthorne who in 1662 was put in jail in Lancaster Castle with fifteen other women " *for meeting together and refusing to swear*"?

Richard's own baptism is recorded in 1628, and that of an elder sister Jane in 1621. Nothing is known of Jane except that she died in 1647 when she was twenty six. The cause of her death is not known, but 1647 was a year of very high mortality in general in Warton parish. It is usually accepted that Richard was educated at Archbishop Hutton's Grammar School in Warton. It would be the natural place for a yeoman's son to go. Edward Burrough in his account merely says that Hubberthorne had a " *good education, according to the custom of the Country*". John Lucas, Warton's local historian who went to the Grammar School himself at the end of the seventeenth century, says Hubberthorne received " *a liberal education*", but again does not say where.² Hubberthorne certainly learnt to write clearly and logically, but a 'liberal' (which in Lucas's day have meant a classical education) is a different matter. It would have been possible Archbishop Hutton's was accounted a Grammar School and Grammar Schools purported to teach classics; Lucas says the school library had " *a good set of classical authors*". However the only mention of learning in 'ancient tongues' in Hubberthorne's own writings is distinctly dismissive. Possibly an answer can be found in the diary of another local Quaker, William Stout, grocer of Lancaster. He says that though his parents were anxious that he and his brother should get a good education, yet the family farm was too demanding and " *..what we got in winter we forgot in summer*"³.

Little is known of his religious education. The church, which was closely associated with Archbishop Hutton's, would be likely to have given a rather confused message simply because of the religious confusion of the times. From the beginning of the century the Church of England had been split on various doctrinal matters, and in 1646 became, under the vagaries of war, at least

nominally Presbyterian. Certainly Warton's new vicar at the time was Presbyterian. There was an alternative source of religious teaching. A group had gathered, centred on Preston Patrick, who called themselves the Seekers. They had grown disillusioned with controversy and though still seeking for understanding preferred to wait in silence, believing that one day the truth would be manifested to them. There is no actual record that Richard Hubberthorne had anything to do with the Seekers, but his later history makes it pretty certain that he must have.

The Hubberthornes were a farming family. They were 'customary tenants' of the Middletons of Leighton Hall. The relationship between the Middleton Lords of the Manor and their tenants was not an easy one, and throughout Richard's young manhood a long and bitter legal battle between them was being fought.⁴ It began in 1642 when the tenants united against the powerful Middletons and took their complaint to court. The names of some of the chief complainants survive on a legal document but Richard's father is not among them (though he may have been one of the 'and others' with which the list finishes). It was ended by arbitration in 1659. Richard's name appears on a list of tenants drawn up under the terms of the arbitration which gives details of the so-called 'fine' that the arbitrators said the tenants had to pay to the Lord of the Manor.⁵ There is no way of identifying the Hubberthorne property from the list. (In such a small and self-contained community everyone knew who held which tenancy and there was no need for farm names.) There is a local tradition that the Hubberthornes lived at what is now known as Hill Farm, but there is no written evidence of this. All that can be said is that fines were proportionate to the rent paid and that the Hubberthorne tenancy incurred a fine about in the middle of the

range. Not perhaps as large as might have been expected of a yeoman's holding, but by then John Hubberthorne was dead, and Richard away in the south, so that an originally larger holding may have been broken up.

In his late teens or early twenties Richard joined the Parliamentary army. It was only natural that a seriously minded young man should feel called on to fight for his beliefs in a civil war that was largely fought over religious principles. Many Quakers had spent time in the army. All that can be learnt of Richard's motives comes from his already mentioned fellow Quaker, Edward Burrough. He says of Hubberthorne that "*in time of the late Wars, he was disposed to go into the army, and was in Scotland most of the time till the Land was reduced; and he had some office in a Regiment.*" Also that "*he did sometime preach among his severe and sober Companions that loved him well, according to his knowledge and judgement at that day*". There was nothing so very unusual in that. The Parliamentary army was beset with lay preachers in the ranks, despite all the leaders could do to suppress what was felt to be too near insubordination. That he fought in Scotland places his service round about the time of Cromwell's incursion into Scotland and the battle of Dunbar in 1650. There were local reasons for a Yealand man to feel called to fight at the time. In 1648 Warton parish had come under direct threat. An army of mixed Royalists and Scottish Presbyterians (don't ask me how this unlikely combination had come about) was marching down towards Preston. By August 1648 about 24,000 men were from Wigan to Kirkby Lonsdale. It was said to "*have cleared the whole district of sheep and cattle*".⁵ Things were so bad by September that parliament ordered that all voluntary offerings made in churches and chapels anywhere were to be used

for the relief of general distress. It was reported in the Commons Journal that "*There is very great scarcity and dearth of all provisions, especially of all sorts of grain, particularly that kind by which that county is sustained, (presumably oats) ... All trade ... Is utterly decayed; it would melt any good heart to see the numerous swarms of begging poore and the many families that pine away at home, not having the face to beg.*" This is all that seems known of Hubberthorne's time in the army, but by 1652 he must have been back in the Warton area, for he heard the message which George Fox brought to the Westmorland Seekers in that year, and his world was undone.

It is difficult for anyone who has not undergone such a religious experience to understand what it meant, but that it was an overwhelmingly powerful experience is without doubt. Hubberthorne gave his own description of this meeting with Jesus "*...his Word spoke within me. . Which Word was in my heart, and was as a fire or a hammer... & my Conscience being awakened by the Light of God, which did convict me of sin ...and my flesh was wasted off my bones, and my bones smote one against another, and I knew the Lord to be terrible ...and I had no ease nor rest day nor night...and...my acquaintance and familiars stood afar off me, for they knew not the power of the Lord.⁶"* George Fox gives a rather delightful vignette of what was happening. He recounts that "*it was reported that hee was deade and severall freindes was sent for and before they gott to him the Lordes power had soe raised him uppe that they mett him with a botle goeing for water to drink soe ye freindes did admire att the wonderful power and worke of God therein*".

Part II Work and Death

The early years of Hubberthorne's life, up to his encounter with George Fox in 1652 were recounted in Part I above. The profound effects of this encounter were described. There are also contemporary descriptions of the sort of man that came out of the experience. "*He was but little in stature ... and of weak Constitution of body, and slow of speech...*". That is Edward Burrough speaking but Burrough was a very different type of man. He is said to have once stepped into a ring where a boxer was challenging all comers - and preached against such sports. But George Whitehead (another Westmorland Quaker) also says "*And though his bodily presence and his speech to some seemed weak and contemptible...*" ... and George Fox wrote of him "*Dear Innocent Richard as Innocent a man as liveth on the Earth ...*" Yet all of them had more to say than that. Burrough went on "*...yet he was very wise, and knew his season when to speak, and when to be silent, and when he spoke, it was ... in weakness of words many times, yet reached perfectly the matter intended by him...*" George Whitehead said "*.. yet we can in the truth bear witness, that he was a man both of a solid spirit, and quick understanding and delivered weighty things in his ministring...*" and George Fox paid him the strongest compliment of all. "*Dear Innocent Richard ... Who never turned his back but conquered through truth*". Perhaps people were a little puzzled by his unusual style, so very different from the more charismatic style of Fox and other of his fellow Quakers.

There is one testimony to his good understanding from outside the Quaker community. Adam Martindale (a Presbyterian Minister in Cheshire) described a religious contest in which he

was involved and wrote in his diary *'They had got as their champion the famous Richard Hubberthorne well-knowne by his printed pamphlets, and (to speake truth of him) ..the most rationall, calme-spirited man of his judgement that I was ever publickly engaged against.'*⁷

And there is one other possible piece of evidence about what sort of man he was. There is a well-known anecdote of how Fox and a companion rode across the dangerous Bay sands and arrived safely in Furness, though everyone on shore thought they must be drowned. Fox says they did it *"not knowing the way, or the dangers of the sands..."*⁸ When I read the anecdote again I noticed for the first time that his companion was Richard Hubberthorne. Could a man brought up in Yealand not know that the sands were dangerous? Did Hubberthorne just have such happy faith that he followed unquestioningly where Fox led?

I am now faced with the problem of condensing Hubberthorne's work over the remaining nine years of his life. We know what he thought most important. Right at the beginning, in describing his 'convincement' (to use a Quaker word) he finished *".. and the Lord raised up in me a love to his Word.. and by this Word was I called to go and declare it, as I had received it"*. And this he did faithfully. From the very beginning he brought trouble on himself. His name can still be seen in the earliest records of Yealand Meeting House as one of our first founders. Forget the quiet meeting house of to-day. The first meetings were held in different private houses and were subject to violent interruption. Fox writes of attacks by armed men thought to be the servants of the neighbouring great man, Sir Robert Bindloss of Borwick Hall. He adds *"they once took Richard Hubberthorne and several*

*others out of one [meeting], and carried them a good way off into the fields and there bound them, and left them bound in the Winter season."*⁹

He travelled into Cheshire and North Wales and as a result he spent two months in jail in Chester. Basically on a charge of vagrancy, a common way of dealing with Quakers. As he put it they said *"that if I will home to my own Countrey, and to my Father's House, and stay there I may be free upon this account else I shall remain in Prison"*. Only Hubberthorne could not stay in his 'own Countrey' since that was *"contrary to what the Lord had commanded."*. For him it was as simple as that.

Then in 1654 came the moment which Fox described in his journal. *"About this time did the Lord move upon the spirits of many ...to travel southwards, and spread themselves, in the service of the gospel, to the eastern, southern, and western parts of the nation;... For about sixty ministers had the Lord raised up, and now sent abroad out of the North country"*. These were 'The First Publishers of the Truth' or 'The Valiant Sixty' (though that is a title that was not invented till over two hundred years later.) Hubberthorne was among the first six who set out.

His work was to be mainly in East Anglia and in London. He preached his new beliefs openly and as a result got himself repeatedly imprisoned. Before the final imprisonment that led to his death he had already spent at least nine months in prison - two months in Chester, perhaps a month in Cambridge and six months in Norwich. All the Valiant Sixty did the same. Perhaps what comes over as particular and essential to Hubberthorne is a quality of willing and reliable usefulness. If something needed doing there

was Hubberthorne to set about doing it to the best of his ability. Even if it was only writing in support of two unfortunate women who had rashly tried to preach in the Oxford Colleges and were shockingly maltreated - ducked, pelted, thrown in the mud and flogged. (I like his sarcastic title too - *A true testimony of the zeal of Oxford Professors and University men...*)

This quality becomes more noticeable as the Quaker position became more and more difficult in the uncertain years following the death of Cromwell in 1658. It seemed impossible to establish any lasting form of government. During most of this time Hubberthorne was in London in the middle of turmoil. He was stubbornly prepared to hope something of each new government in turn, and to do what he could to influence them. At the end of 1659, when the army was temporarily in power, he began to use his army contacts. He wrote a pamphlet *A word of Wisdom and Counsel to the Officers and Souldiers of the Army in England*. In summary he was saying You have power now, use it well to ensure that liberty of conscience that no-one else in power has yet achieved. But though he appealed to the army as a political power he was plainly moving away from the hope that armed force was any sort of answer. He signed it "*A member of his Army, who makes War with the sword of his mouth*"

In January his army past came in useful again. Another player had appeared on the scene. General Monck had been part of Oliver Cromwell's army in Scotland, and had been left there in control. Now he and his troops marched on London. Monck personally disliked Quakers and his men were proving extremely rough...Pepys witnessed the excesses and wrote "*Indeed the soldiers did use them very roughly, and were to blame*".

Hubberthorne approached Monck with some success for he was able to report that Monck "*gave out a few words as an order to the officers and soldiers which did stop them for the present from their rage.*" It is possible that Monck remembered him from the campaign in Scotland.

It was becoming obvious that Monck and much of England were swinging round to monarchy as the only hope of settlement. In April 1660 Charles II issued a declaration at Breda in Holland promising "*a liberty to tender consciences*" for all whose religion did not "*disturb the peace of the kingdom*". It is not surprising that Friends too began, cautiously, to hope for the best. Hubberthorne was in London in May and watched the entry of the king. "*This day did King Charles ... Come into this city. Charles is of a pretty sober countenance; but the great pride and vanity of those that brought him in, is inexpressible; and he is in danger to be brought to those things, which in himself he is not inclined to*".

He was perhaps taken in by Charles's charm of manner as so many people were, but he was right about his friends. Whatever the king thought, his supporters had no intention of extending tolerance to any of their late enemies, and were very sure that Quakers were in no way to be trusted. In September 1660 Hubberthorne had an interview with the king. Charles II's style was to be easy-going and friendly. He could be approached as he walked about St. James Park with his courtiers and his dogs, or met in one of the many small rooms in Old Whitehall. Presumably there had to be someone to sponsor you, but there was very little formality. Hubberthorne wrote an account of the interview which, though we haven't had the other side, is totally

believable. They discussed many things, Hubberthorne's own experiences, the inner light, the sacraments, the taking of oaths. The king listened and asked sensible questions and comes over as knowledgeable and interested. If he felt any amusement he was too shrewd (and probably too amiable) to show it, and what is more saw to it that his courtiers behaved too. Hubberthorne was plainly not in the least fazed by finding himself in the presence of the King and his courtiers. He used no titles, (and was presumably allowed to keep his hat on), but not only answered questions succinctly, but took the initiative where it was appropriate, especially on the persecution of Quakers, and once in explaining that though they might oppose an unrighteous magistrate they would submit by "...patient suffering, and not rebel against any by insurrections, plots and contrivances". Towards the end of the interview the King said "Well, of this you may be assured, That you shall none of you suffer for your Opinions or Religion, so long as you live peaceably, and you have the word of a king for it". According to Fox the king did at this time manage to obtain liberty for several hundred Friends still in prison, but Charles, word of a king or not, had only one unshakeable creed. He did not mean 'to go on his travels again'. The country as a whole was against toleration and in essence he accepted that. In May 1661 a Quaker Act came before the House of Commons and by May 1662 the Act had received the royal assent. Among other things it was made an offence to assemble in groups of more than five under pretence of worship 'not authorised by law'.

No Quaker meetings were authorised; Quakers were not prepared to give up their meetings; they were hauled off to prison. It was as simple and inevitable as that. They went to prison in their thousands. Samuel Pepys wrote "They go like lambs, without

any resistance. I would to God they would either conform or be wise and not be caught". Hubberthorne was not wise. In June 1662 there was a raid on the meeting he was attending and he was 'caught' and by August 17th he was dead. We do not know what of. 'Jail Fever' regularly devastated the prison population. It is not a name we use today and was probably a hotch potch of typhus, typhoid, dysentery, gastro-enteritis, malaria and any other disease favoured by dirt, crowding and malnutrition. Feeding the prisoners was not seen as a duty of the prison service.

Hubberthorne had fallen ill almost at once. Edward Burrough says that "*he grew weaker and weaker*". He plainly remained clear in his mind to the end. That is all that is known about the illness. His friends were more interested in speaking of his mind than his body. Burrough describes his state two days before his death when some friends came to visit him and "*sate by him a space, and spoke somewhat to him, and asked him if anything was upon his Spirit..... His answer was 'that there was no need to dispute matters, for he knew the grounds of his Salvation ..and [he said] we knew ...one another wel, and what each of us can say about those things, and spoke no further'*".

He was tended by Mrs. Sarah Blackberry. She had been one of the first women ministers in London, and active in setting up the first women's meetings in London to "*see and enquire into the necessity of all Friends who was sick and weak and who was in wants*". True to her calling she tended Hubberthorne as best she could. She had known him since 1654 at least, and she wrote tenderly of him "*..indeed he was hid from many, and to them unknown, and therefore not prized ...my whole family misseth him in the time of his health he was a precious Example he minded not*

one person more than another". Of his illness she said "often smiling [he] minded neither life; nor death Visible, but was filled with the Invisible ... and sayed 'that Faith which hath wrought my salvation I well know' ... but as concerning Living or dying he had not many words all the time of his sickness."

Towards the end a message came to Sarah Blackberry that Hubberthorne had been asking for her, so she went to sit beside him. He put his arm about her and said "Do not seek to hold me, for it is too strait for me; And out of this straitness I must go, for I am wound into largeness and am to be lifted up on high, far above all". In the evening of that day, Sunday 17th of August 1662, two months after he was admitted to prison, Hubberthorne died. He is buried in Bunhill Fields in London.

It must not be taken that Hubberthorne's martyrdom was unique. Unfortunately it was very far from it. There are many accounts of Quakers dying horrifying and protracted deaths in unspeakable prisons. Edward Burrough, who wrote so feelingly about Hubberthorne, himself died in Newgate very shortly after completing his testimony. It has been estimated that up till April 1659 twenty one Friends had 'died under their sufferings', but that during the Restoration period at least 300 died.¹⁰ Richard Hubberthorne was only one among many, but nevertheless it is good he should be remembered in his own village.

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ORAL HISTORY: ANN BARBER

John Findlater

Ann Barber (Martha) was interviewed on 23.6.1995, when she lived at Abbeyfield House, Kellet Rd, Carnforth.

Always known as 'Martha', Ann Barber was born at 17 Oxford St., Carnforth, on April 14th, 1909. She was the illegitimate daughter of Alice Roberts, then 40 years old, though it was many years before she discovered that her father had been John Parkinson, of Grosvenor Place, Carnforth. Alice had been courting John Parkinson for a year but her parents had not allowed her to marry. Alice's appointed role was to be housekeeper to her father, the mother having died, while she was also expected to make a living from dressmaking. When Martha was born it made three in the household - grandfather Roberts, mother Alice and Martha.

When Martha was six years old, her mother, Alice, married Thomas Metcalfe, who had three children, as the second wife. Thomas Metcalfe had worked on the railway at Dalton, but, on the death of his first wife in childbirth, had been transferred back to Carnforth, where his parents had a farm in North Road roughly where the school is now. The new family settled to live at 7 Oxford St., Carnforth.

Martha was unhappy in the family, being made to feel unwanted. Her stepfather always called her "one too many", which she could not understand. In addition, things were made worse at the church school in Lancaster Rd, to which she went. She had not

been baptised - Canon Mercer refusing because she was illegitimate - and at prayers she was sent out along with the Catholics. Her mother was not very sympathetic about this and told her it did not matter. However, when Martha was aged seven, her mother took her away from the church school and sent her to the school opening in North Rd. She was there until she was 14.

Though unhappy at home and initially at school, she had lots of friends and none of the other children were unpleasant to her. During school holidays she was sent to Manchester to be with her aunt, her mother's sister. Her aunt would always want to kiss her which Martha did not like; she had not been used to being kissed at home and she volunteered that she did not kiss her own children fond as she was of them.

On her own initiative Martha, having seen an advertisement in a shop, applied for a job with George Thompson, pawnbrokers. This firm had 58 shops in all, seven in Barrow, and shops in Lancaster, Hull and Manchester but its main office was at the top of New St. in Carnforth, on the corner where it joins Lancaster Rd. Strangely, this particular shop did not engage in pawnbroking at that time, but acted as the business centre. George Thompson, himself, lived above the shop with his housekeeper, while his wife lived in Grange. After interview by Miss Farrer who ran the office, Martha had to sit a little examination to see if she was a good 'reckoner': she was and according to Martha "still is".

Martha was given the job; starting at 4s a week rising to 5s a week after a month. She worked till 7pm each night. She reckoned up the till rolls and went to the solicitors, for the firm.

Every Monday she used to meet the boss, George Thompson, at the railway station off the 6 pm train from Manchester; he wore a blackish-green overcoat and carried a gladstone bag. She worked there till she married at 18.

Martha was a good singer and was in the choral society, and was a congregationalist, attending the church in Hawk St. She also went to dances at the Parish room in Preston Street. She started going out with a local lad, Jim Clark, and then through him met Thomas Nelson Barber from Capernwray Hall Farm, which his family rented from Col. Marton of Capernwray Hall. Tom was not paid a wage just given his keep but he earned quite a bit poaching. Finding herself pregnant, despite pleas from friends, Martha married Tom, who went to work for John Bibby on his farm at Over Kellet for £2 a week. Unfortunately, he had started drinking. The life was hard and living conditions very poor. Of course, Martha had lost her job at Thompson's, but as soon as she could she went out scrubbing floors at 8d an hour to eke out the housekeeping money, in between having five children, as well as two self-induced (with her mother's collusion) abortions, achieved by medication. Asked what this was, all she could say was that it was gin and 'something'! A friend had taken gunpowder to achieve an abortion and had died! Afterwards Martha's GP managed to arrange for her to be sterilised, against her husband's wish. Tom's parents were always very kind to her.

The second world war had started and Martha then worked for a variety of Carnforth folk including the Riggs, the builders. She used to walk to Carnforth to do her shopping because it was cheaper than at Over Kellet. It was on one such trip to Hunter's tea stores in Market St that she was offered the chance to rent a

flat over the shop for 7/6d, by the manager who lived at Millhead. She was paying 6s for the Over Kellet rent. This flat "had everything; water and gas". When she told her mother, her mother said "Tom Barber will never leave Kellet." She made it plain that wasn't bothered but if he wanted to follow her he could. The next day she got work at Burrows' chip shop, peeling masses of potatoes and serving in the shop; and when the men were called up she undertook even more work. Carnforth was "full of soldiers". As well as chip shop work, she also scrubbed floors. Her son Maurice would go to the station in early morning to collect fish and got a nice little bit of money for that.

While living in Market St. her son, Harry, developed Rheumatic Fever and was in bed two years in all; he was nursed in blankets for a time. Tom left her to it and was always at the pub. One Saturday evening Dr Byrne called for second time and discovering that Tom was out probably at the Eagle's Head, said he would do something about it, even though she pleaded with him not to make trouble. Tom came home early saying that Dr Byrne had called at the pub and said Harry was very poorly "so I've come home but I can't do anything, is my dinner ready?" After that he went to bed. Next morning, Sunday, Dr Byrne called and asked, "Where is he". On being told Tom was in bed he went and threw the bedclothes off and said, "Get up and help poor Martha". All Tom would say was "What can I do?" "Anyhow," Dr Byrne said "I am sending him to hospital." Tom objected, "He's not going, Martha can look after him." But he was over-ruled and Harry was sent to hospital.

Carnforth had been declining for some years; there were not many jobs but when war came the situation changed and

Carnforth was full. She thought that the local quarries had represented salvation for the town.

Then Tom had stroke and suggested she might apply for the job of caretaker of Council Offices with accommodation above. She was taken on and was delighted that the accommodation was better than where she was with electric light and bath, the previous flat having gas lights and candles. Tom never worked again and had to endure amputation of a leg for gangrene. . They were moved to 24 Queens Drive and she went rent collecting. It was there that Tom finally died.

Martha then gave up rent collecting and came to clean for us on the Crag, for a number of years. After she gave up work she moved into an old person's council bungalow in Carnforth. Then her bungalow was burgled so she moved into Abbeyfield House in Carnforth. Her health deteriorated over the next few years so that she went to the extra care Abbeyfield House in Lancaster where she died in 1999.

SOME TRAVELS OF THE SHUTTLEWORTHS AND THEIR SERVANTS 1590-1609

Neil Stobbs

From the accounts of the Shuttleworth family in the 16th century it has been possible to extract some indication of the distance servants of the family travelled on behalf of their employers. The accounts kept were quite detailed and it is possible to calculate the distances travelled and the time they took between various towns on their route. One point of interest is that they did not always take the same route between two places. One journey documented is that of a man going from Smithelles (their house) to York went by Rochdale and Halifax, whilst another journey was by way of Crystall to York. It is assumed that Crystall is Kirkstall near Leeds.

One of the other journeys documented is that of a man going from Smithelles to Chester to fetch a doctor. He went via Warrington. It is interesting to note that the doctor brought his own "mane" servant with him and the Shuttleworth family paid for his food on the way from Chester. One assumes that the doctor's servant was necessary to see his master safely home to Chester after treating the patient at Smithelles.

In 1609 there was a journey undertaken from Islington (London) to Lancashire with a coach and a party of travellers, number not specified. It must have been quite a large party for they went from Islington having paid 15s 6d for supper and breakfast. There is no indication that they slept at the White Lion Inn but they paid two porters to load the "stuffe" at Islington 2s. They probably slept at the London house of the family? They also

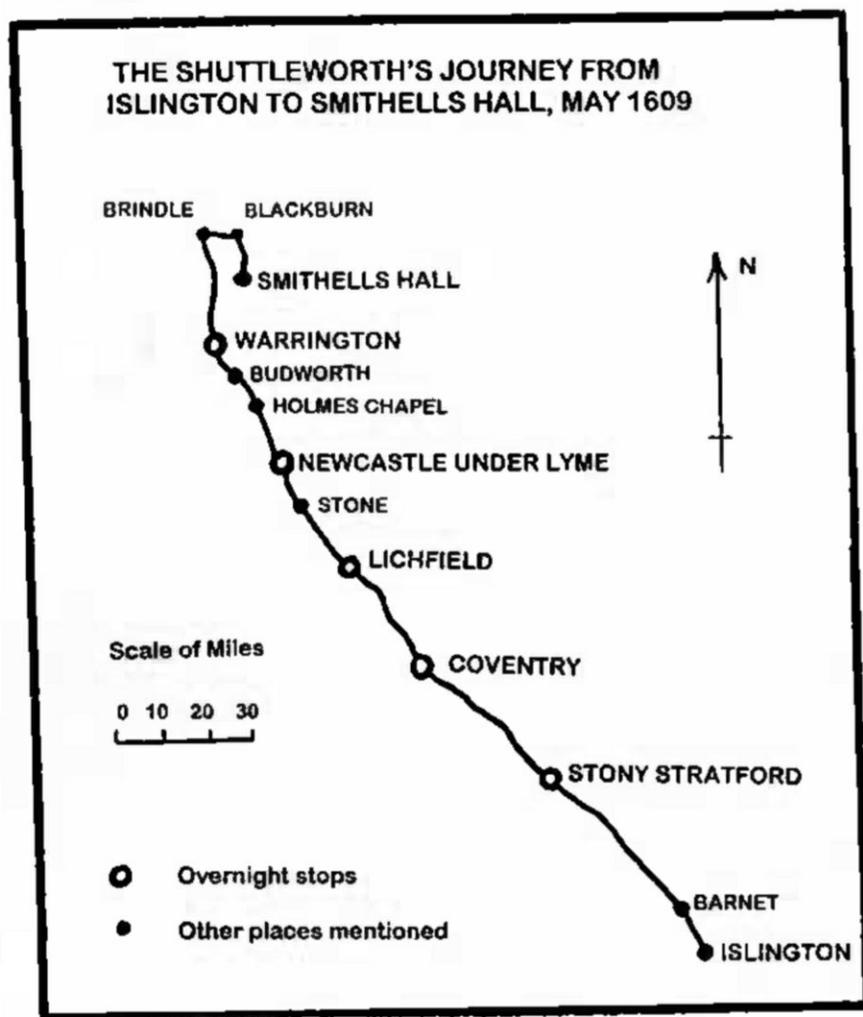
gave 7d to the maids at the White Lion and 4d to the fiddlers. It would appear that they had a relaxing time before their journey! The next entry is for bread and beer at Barnet approximately 10 miles from their start via Highgate. It was presumably their midday meal. They proceeded to Stony Stratford (Stonie Streetford) for their supper and breakfast spending 30s. On the way they paid a man 6d to help the coach down Chouche Hill. They also paid 2s 6d "in the house" and 4s 4d for the "musick there". On each occasion when they stopped they left money "for the poore". This occurs during the rest of the journey. The next day they spent 10s 4d for their dinners at Daintry. This was on the road to Coventry where they stayed the night spending 21s for supper and breakfast, not such an expensive lodging as the previous night. Yet they gave 3s in the house 4d for ale and 3s 4d "to the gardeners". One wonders why? There was 10d for the poor at this stop. From Coventry they proceeded to Lichfield spent lunch time at Stone and supper bed and breakfast at Newcastle under Lyme with the usual expenses, and an additional one of 6d for "a man which did help to water the mares at Trent" at a total cost of 53s 1d. Next day they spent 4s 6d at Homes Chappel, and 4d for another man who helped to water mares at Budworth. At Warrington they seemed to have spent two nights, as the entry indicates "two suppers and two breakfasts for the whole of the travelling party including beds 66s.". Additional costs were incurred for "tobacco and pipe", "3 pints of wine", "for the poore" and "more for the poore". They spent 12d on ale at Brindle and 6d at Blackburn "in meat, bread and beer". The entries end there, so it must be supposed that they made it home from Blackburn without the need to spend more money.

The mileages covered between the various places mentioned on the route are as follows:

Place	Distance
Islington	
Barnet	10
Stony Stratford*	45
Coventry*	44
Lichfield*	27
Stone	29
Trentham	5
Newcastle under Lyme*	9
Holmes Chapel	19
Warrington**	19
Brindle	28
Blackburn	7
Total Distance in Miles	242

The distances are calculated by modern roads and may not be completely accurate for the roads at the turn of the 16th and 17th century. The places annotated with one or more asterisks show the overnight stops. It would appear that the journey from Islington to Smithelles took at least six nights on the road, so it could be said that it took a week to get a coach from London to Lancashire in May 1609, when one may assume the weather was not too bad and the roads may have been fairly dry. It would seem that the coach was pulled by a number of horses or more correctly mares as stated in the accounts. If there were two or four or more mares is not clear from the accounts. The total cost of the journey was £13-12-7d, equivalent to about £1475 in today's money. The journey would appear to have followed the modern A5 for most of its route northwards towards Coventry and Lichfield, possibly the

A34 and the A56 through Holmes Chapel and Warrington they then cut across north eastward to Brindle and then to Blackburn and home.



BREAKSMAN

Clive Holden

In the article 'Sudden Rail Halt July 13 1850' in the last issue of the magazine there is some puzzlement about references to 'breaksmen' and 'breaks' and the assumption that these are merely misspellings of 'brakesmen' and 'brakes'. That they are synonymous is true but they are not misspellings. The Furness Rule Book for 1904 makes no reference to 'breaksmen' or 'brakesmen' as such but there are many references to 'breaks' as for instance in Rule 178 which states "In travelling down steep inclines Guards of Goods trains must apply the rear **hand-break** ..they must also fasten down a sufficient number of **waggon-breaks** before descending the incline . Guards must apply their **breaks** when a train is approaching at too great a speed a Station at which it is timed to stop." The rule books of other railways at the time employ the same spelling, so we must accept that as far as railways were concerned it was the norm.

By 1933 the LMS, LNER and presumably SR and GWR had adopted the more usual spelling but the old spelling lingered on until at least 1922 for in that year the LNWR issued a book of "Rules and Regulations for Guidance of Enginemen, Guards and Breaksmen of Private Firms 1923" (to take effect from January 1923, though on that date the LNWR itself became one of the constituents of the London, Midland and Scottish Railway). The only reference to 'breaksmen' other than in the title is in General Regulation 27 (d) which states that "The word 'Guard' includes 'breaksman'" but there are many references to 'breaks'.

What then was a 'breaksman'? Probably he was the predecessor of the 'Goods Guard' i.e. The Guard in charge of a goods train. Goods Guards came to have many other duties in addition to applying brakes as a perusal of any railway rule book will show, but in the earliest days of railways application of the brakes was probably the chief responsibility and therefore the term 'breaksman' was used, eventually replaced by a term more in keeping with the extra responsibilities assumed. The survival of the term 'breaksman' in the LNWR book of 1922 may be explained in that it was aimed at employees "in charge of (engines and) waggons of private firms when working on the LNWR or sidings adjacent thereto", and it could be (though I may be wrong) that their duties entailed little more than ensuring that the necessary brake applications were made.

MOURHOLME LOCAL HISTORY SOCIETY HEALTH CHECK

A 'health check' of the Mourholme Local History Society, today, would give mixed results, if one had to be honest about it. Despite some difficulties over venue and meeting dates clashing with those of other societies, it is pleasing to find that membership numbers have been holding up pretty well, as has the number of visitors, with attendance at meetings gratifying.

However, for several years there has been considerable difficulty in filling officer's posts and getting enough members to come on to the committee. Many of the stalwarts of past years are creaking due to a variety of problems - age, infirmity or other commitments. Also, it is perfectly understandable that a person who has served several years may feel they have had enough. Our constitution directs that officer's and committee members' posts are limited to a three-year stretch, except for the Treasurer and the Keeper of the Archives where this does not apply.

When the time came for the last change of secretary, it seemed as if the committee was not going to be able to find a replacement for Michael Wright. Then, though she was not in the best of health Ann Stobbs volunteered to fill the post even though she had done it before.

Our immediate problem is the prospect of having to replace Jean Chatterley as Treasurer. Jean has filled this post with great distinction for a long, long time. Because of her many other commitments it would have suited her to hand over last year or the year before but recognizing our predicament Jean nobly

struggled on, but has now reached the point where she must give it up. Our constitution does not allow the Society to remain in existence without a Treasurer. We have to find someone by the time of the AGM in April. This is the stark position. Jean is willing to help anyone willing to replace her.

Our 17th Century Research group published its very successful book, "How It Was" in 1998. The 19th Century Research Group (mostly the same few members) has been meeting since. It had once been hoped the group would have published another book by now but it is not in a position to do so yet. Research and publication is one of our main purposes as a society. If any member would like to join please inform any committee member. At this point it is worth saying that we aim to publish our magazine three times a year, but this can only be done if people submit material for it: at the moment it is a very hand-to-mouth operation.

The final verdict is that the Society needs some organ tranplants and blood transfusions.

Programme 2003 (Meetings in Yealand Village Hall, 7.30 pm)

January 9th - Mr. Richard Newman. Industrial Archaeology in Arnsdale & Silverdale

February 13th - Mr. A. Lowe. Wrestlers, Crucks and Mullions. .

March 13th - Mrs. Martha Bates. The Land Army.

April 10th - AGM. Speaker to be arranged.