

THE MOURHOLME MAGAZINE OF
LOCAL HISTORY

2004-2005, No.1

Price 75p

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2004-2005, No. 1

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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PRICES, WAGES AND POPULATIONS IN THE
NINETEENTH CENTURY: A STUDY OF WARTON
PARISH.

Geoffrey Gregory

Part 1. Prices and Wages

The nineteenth century saw Britain move from a mainly agricultural society to one that was substantially industrial. The century began with the Napoleonic wars and ended with the Boer war, with the Crimean War around the half-way mark. It saw in 1815 the introduction of the Corn Law and its repeal some thirty-one years later. By 1875 the country began to experience the benefits of large-scale importation of American grain products. Some five years later the technology of refrigeration had progressed to the stage where it was possible to import meat from Argentina, Australia and New Zealand. Above all the century saw the burgeoning of the industrial revolution with its all-pervading infrastructure of roads, canals and railways.

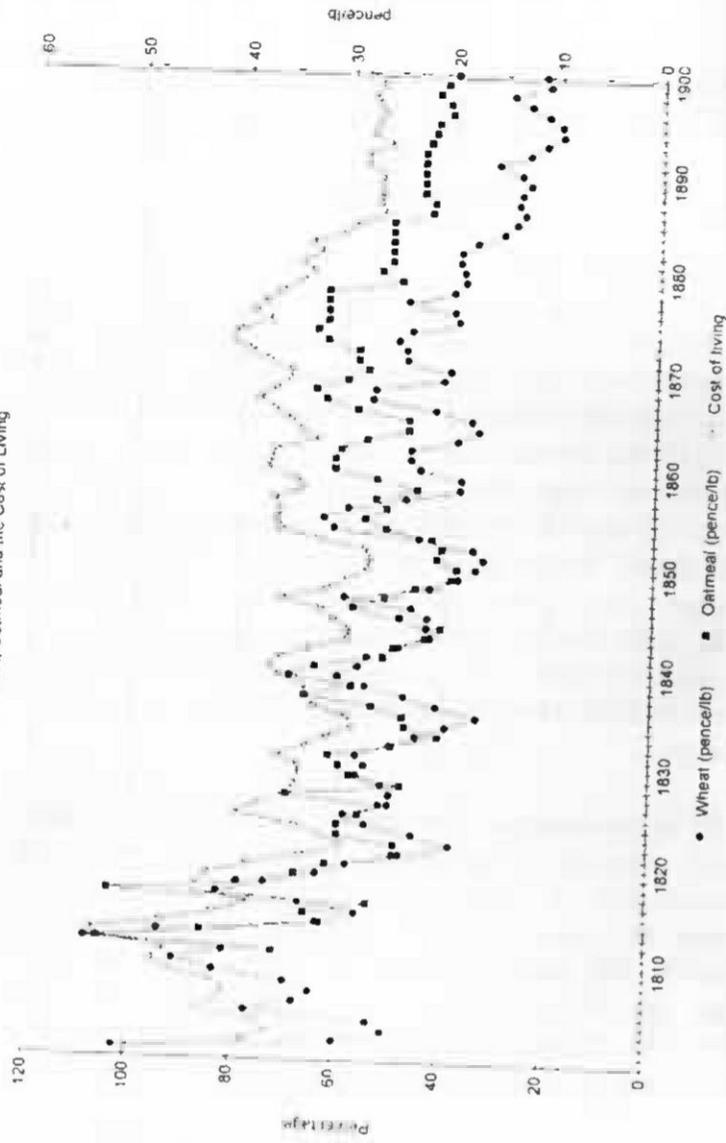
It is remarkable that prices, particularly of basic foodstuffs, remained comparatively stable over this period. An unequivocal cost of living index covering the century is impossible to calculate, since spending patterns changed significantly, but some idea can be gained from the table published by Phelps Brown and Hopkins in 1957 and reproduced by Burnett (1969). The data trace the cost of a standard basket of commodities over the century. Clearly from

Yearly subscriptions £8.00 (£15.00 family or school membership) includes evening lectures, copies of the Mourholme Magazine and access to the Society's archival material.

Applications for membership should be made to Dorothy Spencer, 2 Burton Park, Burton-in-Kendal, Cumbria.

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.

Figure 1
Wheat, Oatmeal and the Cost of Living

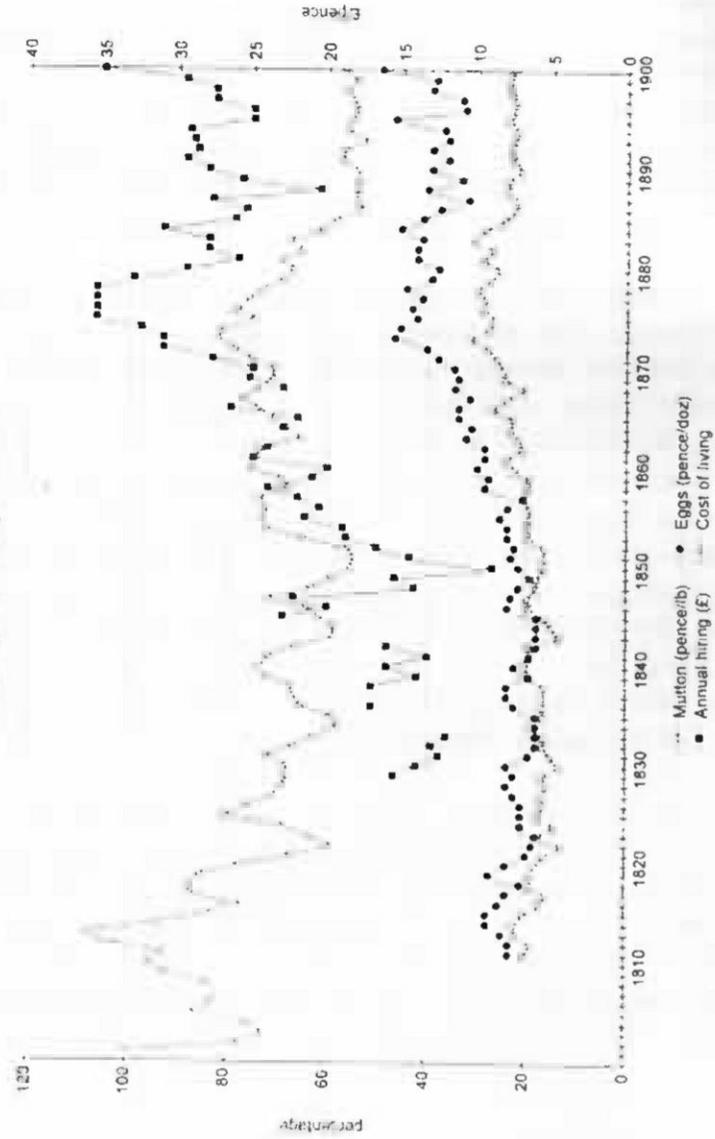


what has already been stated. spending patterns changed; moreover these are national figures, although some comparisons may be made when prices quoted as the Annual Average Gazette price of British wheat (pence per pound) and the Spring and Autumn price (pence per lb.) of oatmeal at Kendal market (Westmorland Gazette/Kendal Advertiser) are superimposed on the same graph (figure 1—opposite).

Note that the scales refer to different measurements, and it is therefore only appropriate to compare the *directions* of trends, not their absolute values. The most striking feature of the cost of living graph is that there is a steady fall over the century. By the end of the century the index (left hand vertical axis) is scarcely more than half the level attained in 1815, the end of the Napoleonic Wars. The fall is in marked contrast to our experience in the twentieth century. The prices of both wheat (national) and oatmeal (Kendal) (right hand vertical axis) follow very similar trends. Oatmeal was a staple diet of the population, and although consistently more expensive than wheat, there is a clear correlation between the national cost of wheat and the local cost of oatmeal.

Further inferences may be made from figure 2 (overleaf), the cost of living data (left hand vertical index) have been plotted alongside Kendal market data (right hand vertical axis) on the prices of mutton (pence per lb.) and eggs (pence per dozen – after 1862 eggs were sold by the shilling). Here the picture is a little different, with the price of mutton increasing marginally whilst at the same time the price of eggs effectively

Figure 2
Mutton, eggs, annual hiring and the COL



doubled, albeit over a period of ninety years. Compared to oatmeal, eggs and mutton will have been a luxury item to many people, and the increase in price could well reflect the increasing prosperity of the population.

The area around Warton was, at the beginning of the century, very largely agricultural, and remained essentially so at the end. It is of relevance therefore to examine how agricultural wages varied over the century in comparison with the cost of living and with basic components of the diet. With this in mind the measure of wages used in the published wage offered and accepted at the biannual (Whitsun and Martinmas) Hiring Fairs in Kendal and surrounding towns and villages (Appelby, Penrith, Lancaster [Whitsun only], Ulverston, Cockermouth, Kirkby Stephen, Carlisle). At these fairs both men and women were hired by local farmers until the next fair. Although Martinmas is a 'fixed' date at the Saturday nearest to November 11, Whit Saturday varies between May 9 and June 12, a range of 36 days. There was no evidence in the data of a dependence of the wages paid on the period of hire. Rates paid at Whitsuntide were marginally higher than those at Martinmas, and not only were men paid significantly more than women but distinctions were made between 'best' men, boys, girls, etc. The informal casual manner of hiring used at the fairs meant that 'official' data on hiring rates simply did not exist; the data used in figure 2 are those reported in the local press (usually the Westmorland Gazette) often in the form of a range of rates and substituting the nearest village quoted when Kendal did not appear in quantifiable form. Sometimes a bland statement such as "somewhat higher" or "good" was all that was reported, resulting in a gap in the plotted data. A simple extrapolation

was used when only one of the half-yearly figures was published. The data plotted are for 'best men'.

A general increasing trend in rates paid is clearly seen in figure 2 (right hand vertical axis for the scale in £/year). Considerable variation from year to year may be noted. In 1830 the going rate was around £13 a year, rising to £30 by the end of the century. A peak of £35.5 was reached in the period 1875-78 coinciding with the beginning of the 'Great Victorian Depression', although the connection between the two phenomena is not obvious. Many explanations can be put forward for the wages offered and accepted. Canal and railway construction placed heavy demands on local unskilled labour. Also at Martinmas in particular, if the weather had been good, a farmer might decide that his winter ploughing was so well advanced that he did not need any more labour until next Whitsun – or at best he was going to pay a low rate. The power of the trade union was not yet a factor, but the concentration of men at the fairs did mean that they were able to act in a moderately collective manner. They were certainly able to pass on their experiences of bad (and good) employers. The same held of course for the employers, so that relatively uniform hiring rates pertained at all of the local fairs. All transactions were conducted in the open, presumably on the understanding that farm work was an open air occupation. Towards the end of the century female employees at Kendal were engaged under cover in St George's Hall, where non-alcoholic drinks were also served.

Hire included board, lodging and laundry. Completion of the agreement was marked with the award of a shilling to

the person hired. It was not uncommon for boys (aged 13+) to be accompanied by the mother who then pocketed the shilling reasoning that with board, lodging and washing provided her son had no further need for cash. A week's holiday was taken at the end of the hiring period. Prior to 1825 farm labour was hired by the year, although no wage data were found for this time.

The Hiring Fairs were also occasions for relaxation and celebration. Young men with money in their pockets for the first (and perhaps the last) time in six months sought refuge in public houses conveniently opened for the day. At Kendal a great attraction was the fair ground, sporting merry-go-round, coconut shy, trinket stalls, lady dancers, etc. All ended by midnight, by which time the pub revellers had sorted themselves and each other out with largely good-natured persuasion. On one occasion it was reported in the Gazette that 'ere morning the watch-house contained six as bright youths as ever graced a martial story'. Five of them had committed minor disturbances, and the sixth, by the name of Stedman, a 28-year old woolcomber, had been assaulting his 65-year old father. The father refused to prosecute but 'while giving an account of the base conduct of his son, the tear of agony rolled down his furrowed cheek, enough to have softened the heart of all but filial ingratitude and depravity'. The son informed the magistrate that he could not pay his father for board as 'he had to loose his coat and waistcoat from pledge'. He was discharged with a warning.

Reference: Burnett, John. *A History of the Cost of Living* Penguin 1969

ORAL HISTORY: ARNOLD DAVID MORPHY

John Findlater

Interviewed at his home, Mansergh Farm, Borwick on 8.2.1995.

Occupation until retirement Garment Manufacturer.

David was born in Parkes, N.S.W., Australia. His family came to the UK in 1934 when he was aged four. They lived first at a big house between Burton and Holme, called Elmsfield, which was his grandfather's. Then they lived in a bungalow at Burton. He went to Burton infants school. The family then moved to Over Kellet to a house rented from the Bibby family. He had three sisters and one brother. He and his brother attended Lancaster Grammar School, cycling to Carnforth and taking the train to Lancaster in the morning and coming back the same way in the afternoon, each day. Later he went to Rydal School at Colwyn Bay; his sisters went to Penrose.

David's grandfather (also named David) had come from Ireland shortly before World War I and had started a mill making ladies' garments, Aynam Mill at Kendal and another in Oxford St., Carnforth. He had employed only one engineer who started up both premises each morning (how did he travel?). Difficulty was experienced in Kendal because K Shoes were soaking up all the labour in the town. So Aynam Mill was closed and efforts were concentrated at Carnforth where the firm employed in excess of 300 workers. David doesn't know about a firm called Ramsay which is thought to have been on

the site before. The mill property was rented from John Rigg whose own premises were adjacent. David's grandfather spent much of his time travelling, taking skeps of samples by trap to the railway and then off further afield, especially to Birmingham but also to wholesalers in other places. He came back with orders which were to be filled and despatched.

David's father, Arnold, had gone off to to a sheep farm in Australia after marriage, and was there for about ten years (during which time David was born). Grandfather thought he was dying, so Arnold had returned, reluctantly, to go into business. David's Uncle Eddie, Arnold's younger brother was already in the firm and married to Dorothy Rigg.

David joined the firm in 1951 after leaving school and doing his national service in the army. He started as office boy/tea maker, picking up office procedure, accounting, wages paying and so on under the instruction of Katie Neill (?Kneale). He then moved to the cutting room and learned to use the very dangerous band knife (only operated by the bosses and later replaced by different kind of knives) on stacked cloth lengths up to a hundred deep, with the pattern on top. Then he moved on through the other departments.

The firm was selling all over the country, not much over the Scottish border, but down to the south coast, mostly in the Midlands, London, Manchester and Bradford. Wholesalers began to disappear, so Morphy's were selling direct to retailers or stores and mail-order firms like Littlewoods, C&A with increasingly harder bargains being struck; they were moving more to Kay's and Empire with their catalogues. David was

increasingly engaged in selling, travelling all over through long, arduous days. It was very wearing but he confessed to having enjoyed it.

Most of the workers were female, though there were a few men – mechanics and designers - from time to time and especially later on. Originally the factory was powered by diesel engines but these were replaced by DC electricity on the mains, the old engines were sold in Hong Kong! There were no serious accidents. Mesh gloves were provided for the girls. The building was not really ideally suited to the business being rather like a rabbit warren but they did manage to organize a flow when operations were moved to the top floor. They worked in all sorts of materials, wool, cotton and manmade, mostly through connections obtained in Manchester.

An ordinary day was 7am to 6 pm. When he first started he received £4 a week going up to £5 by the time he married. He lived in Over Kellet. When his Uncle died and father withdrew, David became boss and he bought two other smaller mills- one in Bradford and one in Blackburn, largely to have access to marvellous Pakistani machinists, who did much work in their homes; they were good workers at low rates of pay. Cutting was done at Carnforth, sent to these other places for machining, then returned to Carnforth. He tells a funny story about when garments made at these places were put on dummies through which steam was blown to smooth them for ironing, the place reeked of curry!

At the factory, the process began with the stock of materials laid out by machines, cutting patterns developed by

the designers were applied with stapling and after cutting bundles were made up for six or so garments which were then sent to the machinist who was given so many minutes to make up each garment and paid so much per minute. These garments would then have seams and hems added and be sent off to the finishing department for buttons, fasteners and so on; the garments were then ironed and folded with tickets on them, bagged and despatched according to the specified demands of the client, most in the firm's own vehicles.

Most of the staff were 'raw' girls who were brought in and trained by supervisors – Dorothy (ironing) and Marjorie (machinist) Hunter; Doris Butterworth (designing), Ethel Hogg (quality control) and Betty Parkinson (finishing) were remembered core staff. Designing was extremely important, especially in the later years and had to be imported though his sister Kathleen, now in Australia, was there designing and also in office management.

The firm finished in 1989 or so – he was chasing his tail, business was increasingly hard and it seemed he was working really for the increasingly hard-hearted bank. He had bought out Rigg's premises when they finished and he had property to dispose of.

David thought that if he had not gone into the firm, which he admitted he had enjoyed in many ways, he might have been a builder. In fact as the business was ending, David bought barns round his home in Borwick and did re-roofing and conversions setting up a new business of holiday lets. He has continued to run this successful enterprise. In addition a friend

had asked him to help setting up warehouses at Cowan Bridge and this engaged him over six years.

He had been a keen rugby player, especially in the army, then played for Fylde and Vale of Lune – Cecil Parkinson was there, too, amongst his friends in the Fylde and Lancaster; he attained a county cap. He was also keen on ponies, riding, running and badminton. Unlike his father Arnold, who was prominent in Carnforth Rotary, David was too busy to develop this kind of link in Carnforth. However he was chairman of Over Kellet parish council for a time. His grandfather had been a staunch Methodist and in his early days in Burton David had experienced the same awful regimentation on Sundays as Leslie Rigg described (see MLHS Magazine 2002-2003, No.1). He agreed that Carnforth was not the most beautiful place but it had had a life until the railways had been savaged in the 50s and 60s.

COLLECTING THE TITHE

Arthur Penn

The practice of tithing, that is giving a tenth of the produce of farming for religious purposes goes back to the Jewish Law. It was revived in the Christian church as a voluntary offering for the support of the poor, pilgrims, and churches, but by the 10th century it was compulsory for support of the Church and the clergy. The parish as a temporal institution was a benefice called a 'rectory' and the parish priest who held the property was a rector. In the 12th century a favourite way of financing monasteries was by a gift of rectories. The monastery drew the great tithes, i.e. those on main crops, and held the advowson, the right to appoint the parish priest, who was then called a vicar. He often drew lesser tithes, e.g. on hens, hemp, and flax. Tithes were paid in kind. It was an unhappy system both for the farming parishioner and for the priest, whose relationship with his parishioners could be a difficult one. When the monasteries were dissolved their properties were awarded by the king to noblemen and gentry and sometimes to finance colleges and schools. In such cases it was inevitable that the method of collection was by 'farming'. This meant that a 'farmer' was appointed who would collect the tithes and pay a fixed sum for the privilege. As nonconformity grew there was considerable opposition to paying tithes and in 1836 the Tithe Commutation Act ended collection in kind and substituted rent charges. Tithe barns became redundant and the local ones in Carnforth and Priest Hutton were used as the first schools. In "The Victorian Church", Vol.1, p.142 Owen Chadwick writes:

"A necessary act of 1836 commuted tithe. Peel proposed, Melbourne executed, most of the clergy approved or were reconciled ... But the tithe of many monastic houses passed to laymen, impropiators. To abolish tithe meant compensating lay landowners. The clergy found tithe a hazardous means of support. They were rarely able to collect all, were usually content with a fraction, must be generous in bad times, and imperilled their friendship with truculent farmers. A fixed money payment was more convenient and might be less vexatious ... The last remaining tithe in kind – the right of the vicar of Cockerham to fish caught at certain tides in a trap at the mouth of the River Lune – was commuted in 1961".

Acts in 1918 and 1925 led to full, compulsory redemption of rent charges, which through the 1936 Act were replaced by redemption annuities, the Crown compensating tithe-owners with, I believe, $\frac{3}{4}$ of the nominal value in redemption stock with a final extinction after 60 years (1996).

The administration of any tax or rate can be complicated and contentious and one may well wonder how the older collection of tithes in kind actually worked. Now a flood of light has fallen on this by the gift by the Sedbergh Local History Society to our society of a photocopy of a document dated 20 July 1717. Apparently in the archives of Trinity College, Cambridge is a book with copies of the terriers (land ownership records) of rectories and vicarages at Sedbergh, Kirkby Kendale and Aysgarth, which were college rectories, and also Warton Rectory, a terrier of

tithes etc. due to the Dean and Chapter of Worcester, undated. The document states that "copies appear to have been made in 1717 for Mr Josias Lambert, lessee of the three college rectories and probably of Warton also".

Now 1717 was the time when John Lucas was writing his History of Warton Parish, compiled between 1710 and 1740. On page 27 in Ford and Fuller-Maitland's edition he writes about what we still call 'the Old Rectory'

The Ruinous Remains of a very large old building which formerly was the Seat of William de Lancaster, Walter de Lindesey etc. anciently lords of Warton. This old Seat belongs to the Impropiators, and the Vicarage house is a Part thereof, another Part was lately inhabited by Mr Lambert, Grandfather to Mr Lambert of Kendal, the present Farmer of the Tithes of this Parish.

Again on p.132 Lucas writes about Carnforth:

The Rectory of this Parish descended with the Lordship of Warton, till King Edward VIth Bestowed it, with the Advowson of the Vicarage, on the Dean and Chapter of Worcester, by Letters Patents dated Feb:6 1547 ... The Tithes of this Parish have been farmed for many Years by the Lamberts of Kendale, who ... in the Beginning of this Century, with the leave of the Lord of the Mannor, built a Barn here for the Tithe of the Township.

So how did Mr Lambert go about his work as farmer of tithes?

The document is headed: *RECTORIA DE WARTON*, a terrier or true acct. of all oblations Obstitutions Compositions and Tyths or other annual Pfits issuing growing and rendering yearly out of and within the Parish and rectory of Warton due to the Dean and chapter of Worcester and gathered and reced by their Collectors and farmers at the times and in ye manner following.

When it says 'times' it means it, for the collection was taken at a number of different times of the year, appropriate to the various crops.

EASTER DUES

These must be what is referred to in the rubric of the Book of Common Prayer Communion Service:

And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid

Imprimis on Monday & Tuesday in Easter week yearly is paid att the Parish Church in Warton to the sd. Collectors or farmers upon notice given for payment all those Oblations commonly called Easter Dues according as they are set down in the Table following.

Oblations for every married person	1 ½
For every Cow and Calf	
(if the calves be under 5 in number)	2 ½
For every Plow.....	1

Smoak 1d Garden 1d.....	2
For every swarm of Bees under five.....	1
?11 ½ Wax	1
For every Fole.....	1
For every single person above 16 years	
Of age and so fit to Communicate.....	½

There follows a note about a money payment (modus) payable according to the number of calves 'dropt' in the year and the number of swarms.

PARSON'S RENTS

These are charged 'on Severall Tenements & parsells of Lands within the sd Rectory in a rental for that purpose payable by half-yearly payments at Christmas and Easter yearly.

On the Death of a Tennant his next heir by descent in Blood is to pay a fine viz. a year and a halves rent to the Church for a fine but not for Alionation.'

BARDREAM RENTS (Michaelmas)

This name is not fully legible and I have not heard of it elsewhere. 'Item there is one parcel of Ground called Bardream the severall owners whereof pay yearly at Michms a certain annual rent or Sum as they are charged in a rental for that purpose fixed also in the end of the Easter Book.'

TYTHE OF WOOL AND LAMB (Midsummer)

About a week or ten days before Midsummer yearly is to be collected the Tyth of Wool and Lamb in Kind which according to ancient custome is thus taken viz

The Parishioner lyeth his Fleezes in Tens and then taketh up on Fleeze out of every Pile and then the Tythe gatherer taketh for ye Tyth one fleece out of every pile from amongst the nine yt be left. As for the Residue that fall short of Tenne is thus paid if their be under five halfpennys is due for every fleece. If there be five fleeces then five pence or half a fleece is due. If there be Six or any greater number under Ten then Ten pence or a Whole Fleece is due abating so many halfpenys as they fall short of ten.

The Tyth of Lambs is taken in kind at the same time and in the same manner (viz) After the Lambs are set in tens the parishioner taketh up one and then the Tyth gatherer chooseth one out of the nine for his Tythe of that Company & so of the rest and as for the residue that comes short of Ten thus viz one half penny for each Lamb that shall fall short of tenn.

And for the half Tyth when such happens a price is fixt and Lotts Drawn about the same.

TYTH OF CORN (Harvest Time)

'In Harvest time is collected the Tyth of all corn and grain in kind growing within the Rectory (viz) Every Tenth Stook and grain in kind growing within the Rectory (viz) Every Tenth Stook beginning to reckon at the place where the plow entred and for the residue of the Stooks short of tenn as sheave for every Stook.'

TYTH OF GEESE (Michaelmas)

Item at Michaelmas yearly is Collected Tyth of Geese.

TYTH OF EGGS (Easter)

Item at Easter yearly are collected Tyth Eggs.

DESMESNES PAYING A MODUS ATT EASTER YEARLY

Tewittfeild	£00 - s13 - d4
Whittbeck Meadow.....	00 - 02 - 6
Borrek Hall	00 - 13 - 4
Patrick Holme.....	00 - 06 - 8
Pickon Ings	00 - 00 - 2
Libty of Water Course pro Whitbeck Mill ..	00 - 13 - 4
Uphall Desmesne	00 - 13 - 4
Ground below Yeates	00 - 01 - 8
Whittbeck Mill Tyth	00 - 10 - 0
Yelland Redman Tyth Hemp	00 - 13 - 4
Hay Tyth pro?	00 - 02 - 8
Yelland Conyers Hemp and Hay	00 - 02 - 0
Stors Tyth Hay	00 - 00 - 7
Gravestone Meadow	00 - 00 - 6

No doubt all these details were valuable for Mr Lambert's guidance or those of the collectors, but how the 'parishioners' managed without documentation, or even in many cases the ability to read, one may well wonder.

Additional note.

Michael Wright has found the Easter Book (1623) referred to above. It gives columns for the names of the

parishioners and offerings, kine and calves, plough, smoke, garden, hens, wax, bees and foals and single persons over 16. There is also an undated Wool Book.

An interesting comment on the system described above is a paper found by Paul Booth in the Worcester Cathedral Library and dated 1735 on 'Questions to Counsel concerning evasion of tithes in Warton'. This shows how subtly our predecessors could practise 'tax-avoidance'. Dodges described include letting out land for pasturage on which a modus (money payment) for hay tithe had been agreed, use of Hemplands for grain and refusing tithes on them because of a hemp modus, driving ewes before lambing into adjacent places, claiming that lambs belong to different members of the family to reduce tithe, varying the number of 'sheafs in a hattock' and so on.

The final question is what method the tithe farmer could take to obtain relief. The counsel, Robert Fenwick, found in his favour 'There is no other method to compel the payment ... than by a bill in Chancery or in the Court of Exchequer.' That cannot have been much comfort to him.

Michael Wright suggests that the parcel of land apparently called BARDREAM might be BARDERHOLME MEADOW, which lies between the present M6 and the River Keer. Lucas calls it BARTHERHOLME and says it contains 12 to 14 acres and was once in the possession of Furness Abbey and then the Duchy of Lancaster, to which, he says, a yearly rent is paid.

APPEAL FOR HELP FOR EVACUATED CHILDREN Clive Holden

Under the above heading the notice below has somehow survived the passage of sixty years, and it may be that some of our senior citizens may be able to shed a little more light on the background to it.

APPEAL FOR HELP FOR EVACUATED CHILDREN

Many of the children who have been evacuated to the Carriford Unit District are in urgent need of clothing and suitable footwear and the Council is no fund out of which the necessary supplies can be provided.

We are aware that in some cases housewives have very kindly given clothing etc. but others are unable to do so.

Will anyone having children's garments of any kind, boots, shoes or slippers (including Wellington boots) for which they have no further use, be good enough to forward them addressed to us care of Mr. Caldwell, Market Street, Cardiff. We will undertake with the aid of the members of the Women's Voluntary Service to see that they are distributed to the most necessitous cases.

We are endeavouring to create an "Orphan Fund" and will gratefully acknowledge any monetary donations which may be forthcoming.

We are confident that the residents of Cardiff, particularly those who have not the care of evacuees will respond to this appeal to the best of their ability.

ELITH JACKSON,

W.V.S. Hon. Organizer

J. H. NORTH,

Branch Officer

E. E. UNDERHILL,

Clerk to the Council

Council Chamber, Cardiff

Obviously it was issued during the second world war, but at what stage? Evacuees from Salford and Wood Green (London) areas are known to have been taken into the homes of families in Carnforth and district, those from Salford being the earlier arrivals. Among the Salford evacuees remembered as having been at Carnforth are Brian 'Spud' Murphy, billeted with a family in North Road, Lizzie Barlow with Dugdales on King's Drive and Amy Broadhead with the Watkins (?) family in Queen's Drive. Eric Knowden, who settled in Carnforth (but now at Morecambe?) and became a postman, may also have been from Salford. Of those from Wood Green (or at least thought to be from there) were Kenneth Pattinson and John Anderton (were they cousins?), who were billeted in Stanley Street, the Woods sisters (from London?) who were with Biltons on Queen's Drive, and Eric Burrige, also a Londoner, who spent his war with Fred and Mrs. Bennett at the Cross Keys on Kellet Road. Some thirty or so years later Eric sought me out on a return visit with his wife to the old country from the USA, where he held a responsible position in the motor industry at Houston (or was it Detroit?) ; whichever it was, he had made a success of life 'over there', but he had not forgotten his welcome into the Bennett household.

It would seem from the appeal that government made little provision for the needs of the evacuees other than removing them from the dangers of the blitz to 'safer' areas, and that the local authorities which took them in were expected to make good any deficiencies in clothing. It would be interesting to know how the people of Carnforth responded to the appeal for clothing and footwear and if the 'Outfit Fund' raised sufficient sums to see that standards were maintained.

Were the evacuees from Salford and Wood Green the only ones sent to our immediate area or were there others, and how many were there?

When did they arrive and for how long did they stay? Those from Salford are thought to have arrived fairly early in the war and those from Wood Green in the later stages, but just when?

Did any of their school teachers come with them?

Did some find permanent homes with their 'adopted' families and eventually marry locally?

If you have personal memories of the evacuees or shared your home with them or, better still, if you were an evacuee, perhaps you should tell us your story before it is too late.

CROSSING THE BAY – 1794

(An extract from *Observations During a Tour of the Lakes of Lancashire, Westmoreland and Cumberland* written by Anne Radcliffe [1764-1823], one of the early tourists.)

We took the early part of the tide, and entered these vast and desolate plains before the sea had entirely left them, or the morning mists were sufficiently dissipated to allow a view of distant objects; but the grand sweep of the coast could be faintly traced, on the left, and a vast waste of sand stretching far below it, with mingled streaks of gray water, that brightened its dreary aspect. The tide was ebbing fast from our wheels, and its low murmur was interrupted, first, only by the shrill small cry of the sea-gulls, unseen, whose hovering flight could be traced by the sound, near an island that began to dawn through the mist; and then, by the hoarser croaking of sea-geese, which took a wider range; for their shifting voices were heard from various quarters of the surrounding coast. The body of the sea, on the right, was still involved, and the distant mountains on our left, that crown the bay, were also viewless, but it was sublimely interesting to watch the heavy vapours beginning to move, then rolling in lengthening volumes over the scene and, as they gradually dissipated, discovering through their veil the various objects they had concealed – fishermen with carts and nets stealing along the margin of the tide, little boats putting off from the shore, and the view still enlarging as the vapour expanded, the main sea itself softening into the horizon, with here and there a dim sail moving in the hazy distance. The wide desolation of the sands, on the left, was animated only by some horsemen riding remotely in groups towards Lancaster, along

the winding edge of the water, and by a muscle-fisher (sic) in his cart trying to ford the channel we were approaching. ..

We set out rather earlier than was necessary, for the benefit of the guide over part of these trackless wastes, who was going to his station on a sand near the first ford, where he remains to conduct passengers across the united streams of the rivers Crake and Leven, till the returning tide washes him off. He is punctual to the spot as the tides themselves, where he shivers in the dark comfortless midnights of winter, and is scorched on the shadeless sands, under the noons of summer, for a stipend of ten pounds a year! And he said that he had fulfilled the office for thirty years...

Near the first ford is Chapel Isle, on the right from Ulverston, a barren sand, where are yet some remains of a chapel built by the monks of Furness, in which divine service was daily performed at a certain hour, for passengers, who crossed the sands with the morning tide. The ford is not thought dangerous, though the sands frequently shift, for the guide regularly tries for, and ascertains, the proper passage. The stream is broad and of formidable appearance, spreading rapidly among the sands and, when you enter it, seeming to bear you away in its course to the sea. The second ford is beyond the peninsula of Cartmel, on the Lancaster sands, and is formed by the accumulated waters of the rivers Ken and Winster where another guide waits to receive the traveller.

The shores of the Lancaster sands fall back to greater distance and are not so bold, or the mountains beyond so awful, as those of Ulverston; but they are various, often beautiful, and

Arnside-fells have a higher character. The town and castle of Lancaster, on an eminence, gleaming afar over the level sands and backed by a dark ridge of rocky heights, look well as you approach them. Thither we returned and concluded a tour, which afforded infinite delight in the grandeur of its landscapes and a reconciling view of human nature in the simplicity, integrity and friendly disposition of the inhabitants.

BIDDEN FUNERALS

(from *The Lonsdale Magazine* published in the 1820s at Kirkby Lonsdale. Editor John Briggs: born at Cartmel and the son of a swill or basket maker; almost entirely self-educated. He became a schoolmaster, published poems, but is chiefly remembered as editor of the magazine.)

In most parts of Westmorland, the regular ancient system of conducting funerals was to invite what was called the *bidding* being a certain extent of houses, considerably less than a township, but which had been called the 'bidding' for ages. In every thinly inhabited place, it was customary to 'bid' two at a house: but where the country is more populous, only one was 'bidden' at each house. On arriving at the 'funeral house', a large table was set out, covered with cheese, wheat bread, and oat cake; ale also, cold or warm, according to the season of the year, was served round to each of the company, and a small wheaten loaf given to carry home. It was also customary for each attendant to touch the corpse. This arose from an old superstition, firmly believed through all the country, that if a murderer touched the person he had murdered, the corpse would begin to bleed; hence all who attended funerals were required to pass this ordeal to prove they were innocent of the deceased's death. A few miles below Lancaster an entirely different form prevails, even at this day. All who are bidden are expected to present the mistress of the house with a shilling each, towards defraying the expense of the funeral. The provision is what they term *white posset*, made of milk, etc., and currants. The posset is served up in very large bowls, generally borrowed for the purpose. This is placed upon a long narrow table, so that three persons on each side of the table can

sit to each bowl, and feed themselves with spoons. After the posset, ale is carried round in flagons to the company. At Dalton-in-Furness, however, the most singular mode of conducting funerals prevails. A full meal of bread and cheese and ale is provided at the 'funeral house', and after the corpse is interred, the parish clerk proclaims, at the graveside, that the company must repair to some appointed public house. Arrived there, they sit down by fours together, and each four is served with two quarts of ale. One half of this is paid for by the conductor of the funeral, and the other half by the company. While they are drinking the ale, a waiter goes round with cakes serving out one to each guest, which he is expected to carry home. Even the passing-bell and tolling vary considerably in the course of a few miles. At Heversham, on the morning of the funeral, each of the three bells tolled six times, the second bell six times, and the third bell six times; then the first bell six times etc. In the afternoon, the bells toll at intervals till the funeral; tolling six or eight minutes, and resting six or eight minutes, successively. This method of 'crossing the bells' is common, we believe, in several other places. In some places, the largest bell tolls every minute its 'solemn knell'. This has certainly the most solemnity in it.

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N.B. Dr. Eliz. Roberts's talk on March 10th 2005 is entitled, "The Lancashire Way of death."

LESLIE S. ROCKEY

Leslie died recently and will be sadly missed. The following is an appreciation written by Anne and Neil Stobbs.

Leslie was a member of the Mourholme Society for a number of years living at Millhead and continued after he moved away from the area in the early part of 2000. He was a key member of the 17th Century Group within the society that produced the publication "How It Was". His illustrations gave the book its unique style, beginning with the cover.

We knew Leslie for a number of years when he lived in Hazelmount at Millhead, with his wife who later died.

From what we know of him, he was born in the south of England of a naval family, but he entered the RAF as an apprentice in the mid-thirties and continued in the RAF throughout the pre-war and wartime eras. He spent some part of his service in Canada and was awarded the BEM during his service. He met his wife, who was a WAAF photographer, during his service and they were married after the war.

Leslie went to Art College after the war and obtained an ATD. He spent time as an art teacher and adviser and was involved in youth work. He came north as an art teacher in Workington and then retired to Warton.

He was involved with art in its many forms, particularly illustrations. Many of you may know his illustrated maps of Lancaster and Morecambe often to be seen in Ash Trees

Surgery waiting area. Not only was he involved with "How It Was" (a history of Warton Parish in the seventeenth century), but he also produced the illustrations for the revised edition of "Warton In The Middle Ages" which has been published recently, by the Society. Some of his illustrations will be in the next volume published by the Society, "How It Changed" (a history of Warton in the nineteenth century). He designed the logo which graces the front cover of the Mourholme Magazine.

Leslie produced the illustrations for the "900 Years of Milling" exhibition on permanent display in Heron Corn Mill, Beetham. He had a facility for model making, examples of which can be seen in Heron Corn Mill. They include a cut-away model of the whole mill and a model of the gears and millstones. In later life he took up pottery and produced a number of pots which he gave to friends. He also produced a ceramic model of Heron Corn Mill, which sits on our display shelves.

He was involved with the "Old Boys" Association of the RAF Apprentice Squadron and designed the memorial stained glass windows for their Chapel (at RAF Halton), and oversaw the production and installation of the windows in the mid-nineties. His skills in Calligraphy were recognised by the Squadron when he was asked to produce a Book of Remembrance to be held in the Chapel.

The publications group will miss him not only for his brilliant illustrations, but also as a colleague and gentle man who would help anyone if he could.

NOTICES

The Mourholme Local History Society will now hold its evening meetings at 7.30 pm on the second Thursday of the month, from September to April in the Conference Room (there is an audio loop in the room) at Carnforth Station.

The car-park in front of the railway station is available and is well-lit, as is the station itself which will be staffed during the evening. There is a small car-park at the back, off Warton Road, for those who would have difficulty walking from the main car-park.

We have been obliged to ask for a small increase in subscription - £8 for individual members, £15 for family or school members. Visitors are welcome at a fee of £1-50 each meeting.

PROGRAMME 2004-2005 (Meetings at the Carnforth Railway Station Meeting Room, 7.30 pm – see Map at the back)

Autumn 2004

- September 9th History of Carnforth Railway.
Clive Holden
- October 14th "Jiggers & Swelks" History of travel on Morecambe Bay.
Dr. H. Walklett. Lanc. University
- November 11th Lakeland Old Crafts and Industries.
Andrew Lowe

- December 9th Christmas Meeting. Jacob's Join.
More details later.
- Spring 2005**
- January 13th The Other Wallace Collection, Isle of Man
And Cumbria.
Mr. & Mrs. Fancy
- February 10th A History of Landscape Protection in the
Lake District.
Mr. Varley, Friends of the Lake District
- March 10th The Lancashire Way of Death.
Dr. E. Roberts
- April 14th AGM
Speaker to be arranged.

