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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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Application for membership should be made to the treasurer
Andrew Davies, 3, Maryland Close, Silverdale, Carnforth,
LA5 0TL. (01524) 701429
andrewdavies.email@gmail.com

Contributions to the magazine – articles, letters, notes – are invited. Please send them to the editor
Awena Carter, 4, Lindeth Road, Silverdale, Carnforth,
LA5 0TT. (01524) 701231 dr.a.carter@btinternet.com

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EXTRACTS FROM THE 19th CENTURY LOG BOOK OF THE YEALAND FRIENDS' MEETING SCHOOL

Sheila Jones

This article is based on research undertaken by Dr Joan Clarke, for The Mourholme Local History Society, on THE YEALAND FRIENDS' MEETING SCHOOL: ITS HISTORY IN THE 18TH AND 19TH CENTURIES

The Friends' Meeting at Yealand, because of its importance as one of the earliest Meetings, and as one that has continued in existence since its inception, has been much written about. Some time ago we received notes of Joan Clarke's research on the Yealand Friends' School. Joan was one of the Society's founder members and a great contributor to our books. The notes were given to us in the hope that we would write them up, as she had been unable to before her death. She wrote the history of the school from its inception up to the 1890s[1], and her interests were wide-ranging. They included: the school's origin; its funding; the school premises; its place within Quaker education; its continuity; the curriculum; and the teachers. While different emphases will appeal to different readers, this article is going to be limited to some of the more anecdotal material found in the record books in the later nineteenth century.

The problem of funding the school ultimately worked in the researchers' favour. In 1865 the school applied for a government grant, and one of the obligations this grant carried with it was the maintenance of a log book for the inspectors to examine. Yealand's log books, dating from April 1st 1866, are still available; they are a tremendous resource, and form lively reading.

[1] See page 22 of this magazine for an 18th Century pupil of the school.

Dr Clarke's notes grouped the entries she chose, and from these I have chosen for this magazine: Lessons, Treats, Amusements, Reasons for Absence, and Employment – which refers to pupil employment occasioning absence. Some of the entries under 'Lessons' are dry, but many are entertaining and enlightening. We can read the inestimable Orlando Pearce, to whom there are many references, almost instructing himself in an effective method of applying phonetics in the teaching of reading, in the way he details the steps to take in his next lesson. Then there's a good idea which was found valuable, of having a little drill and marching, probably at the beginning of the day, only mentioned twice. Was this lack of consistency, of time, or did it actually become a regular but unmentioned part of the day? Burns' poem, 'The modest tipped crimson flower' was studied; but was it a good choice one wonders? An American Organ was purchased, and this would have been to raise the music standards, which were unsatisfactory. In 1894 John Hartley visited the school and took a special lesson on New Zealand, illustrated by Magic Lantern Views. This surely was a highlight that could have been put into the 'Treats' section.

The 'Treats' Dr Clarke extrapolated from the logbook entries give a delightful side to the pupils' school experience. She classifies legal absence as a 'treat' (which makes one wonder about her own attitude to school). These occurred sometimes 'with no reason given', sometimes on a Holy Day, sometimes because the schoolroom was needed, or because repairs were being undertaken. There was a whole week off because 'no assistant found', and another, tantalisingly 'owing to an explosion taking place in the classroom'. In 1892 the school closed from September 23rd until October 12th on account of the Master's wedding. Many of the 'absences' were arranged for shared pleasures. In January,1867, the children were 'allowed

½ hour in the afternoon for sliding on Mr. Ford's pond and then given biscuits and sweets by the good man'. In 1869 the children were 'taken for a scramble on Summerhouse Hill after sweets and gingerbread' again given by Mr. Ford of Leeds. The next year we hear of a half-day closure to allow the older children to go to a wild beast show at Burton, and the same year there was a half- day off to allow children to attend 'Sunday School treats'. There were half-holidays for the North Royal Agricultural Show, for the Burton and Milnthorpe Show, and for the Carnforth Flower Show; holidays for funerals of benefactors and those of local importance; and for the Whit Wednesday Burton Club Walk.

Some treats were in school and could be edifying; for instance 'the microscopic entertainment' in 1871 or the magic lantern show, 'The Overland Route to India', when 'all seemed pleased'. A treat could be used as a bribe to attend, it would seem from the 1888 entry: 'School told of treat to be given by the Hartley Bros. of Carnforth to those who attend this week'. (Hartley's was the grocer). Many in-school treats involved food. We read of a 'fruit feast', a 'coffee feast', coffee and cake annually, an orange and nuts treat, sweets, tea, new milk. Sometimes the children and their parents were all given a tea party, and once the 'usual coffee feast' is referred to as being held on lawns in front of Morecambe Lodge. Some children could be taken out, for instance the 30 to Warton to a panorama and lecture in 1866. In general I was pleased to note the number of times these lighter sides of school life connected them to their local community.

There is a wonderfully understated word, 'cautioned' with regard to some of the boys' play activities. That the boys were 'cautioned about going on Mr. Preston's pond, throwing stones

and breaking the wall down' seems a quite mild response, and a caution is almost criminally gentle when the 'boys were cautioned about using gunpowder in the playground'. These quotations occur in a section that Dr Clarke has headed 'Amusements', which they were, but most of the amusements she lists are transgressions (save the 1868 one, for example, in which 'Several children at Lancaster to see the laying of the foundation stone at the new Idiots' Asylum'). There was a great deal of throwing, mostly of stones but also of various nuts, including walnuts, which is interesting, and it was made clear that this was wrong 'even with no guilty intent'. The children walked to school unaccompanied by an adult, of course, which was a situation ripe for cultivating friendships, independence, perhaps a love of their countryside, but also for 'rough behaviour...vulgar talk and quarrelling'. Two boys were to be sent home an hour early on a regular basis it seems, to avoid 'fratching' on the way; then instead they were taken out of school altogether which pleased others. There were many late arrivals for very pleasurable reasons: nutting, playing on the hill, sliding on Holmere Tarn, on the road, or on a neighbour's pond, and six were punished for truancy as they witnessed visitors arriving at a garden party at Leighton Hall. Boys brought knives to school, and pipes. In 1879 the Master discovered that most of the upper boys smoked. It all speaks of a freedom that, perhaps, our children lack; the freedom to misbehave, but also to have self-generated fun.

Catholics were absent on Holy Days, and reported as such in the log book, although it is not clear how such absences would appear in the register. The major reasons for absence naturally centred on illness, and also on farming. There were some major outbreaks of illness during the period the log book was kept. Scarlet fever occurred in the winter of 1876, and in 1886 measles

kept the school closed for three weeks; but generally speaking the problems were with coughs and colds. The rural, self-supporting life style meant children would be kept away to help with many agricultural tasks. These were reported to be: housing the corn; busy with potatoes and peat; turnip thinning and weeding; peeling bark; picking stones and weeds; picking fruit; or just gardening, although that chiefly with potato planting and lifting. The period of Whit (despite its being a moveable feast) was so busily used for farming and attendance so scarce that what had been a day holiday on Whit Wednesday in the 1860s became a week's holiday in 1872, according to the log. There were agricultural events too, such as the Lancaster Cheese and Cattle Fair, the Burton Agricultural Show, a ploughing match at Holme, for which the school did not close but which occasioned general absence. Some reasons for staying away are sad to read. In May, 1866, '*Tennant's mother sent word that he would not be able to attend school again till after the Midsummer holidays – busy peeling bark'*. A few children are absent 'in service'; we do not know how old they are. Annie Barton had attended school but then had to remain at home to help, and so her sister Jane came in her stead. Two girls left for service but with plans to return for the examination. In 1874 Henry Baines of Carnforth returned for the winter months. An education would be hard to achieve in those circumstances. There was a school attendance officer, but no mention of repercussions for truancy.

Reading Dr Clarke's notes, I was grateful for the insights they gave into school life of the period; the hardships, but also the sense of community and of comradeship which could make one quite envious. [2]

[2] More articles by Sheila on the history of the Yealand Friends' Meeting School will appear in future MLHS magazines.

ARCHAEOLOGICAL INVESTIGATIONS ON SUMMERHOUSE HILL

Dr Vicki Cummings and Scott McKenna
(University of Central Lancashire)

The background to the investigation

In the summer of 2015 Andy Denwood sent one of us (VC) an email about coming out to Summerhouse Hill, where he thought there might be the remains of a stone circle. Since this was close by, and with a long-term interest in the Neolithic, I was more than happy for a visit to the site. So, on a pleasant summer morning I came out and took a look at the hill.[1] Over the years I have visited a lot of stone circles, and my first impression was, alas, that the stones on the hill were not those of such a monument. The builders of stone circles tended to choose tall and slender stones and those on the hill did not have these characteristics. Since there was visible limestone paving here it appeared that these were simply blocks of this parent geology, perhaps moved into place at the end of the last ice age. While this was disappointing, I was astounded to see what appeared to be the remains of exceptionally well-preserved circular stone monument acting as the base for the summerhouse. This, in conjunction with the known presence of a Bronze Age barrow on the hilltop, suggested that while this was not the location of a stone circle, it was potentially an important early Bronze Age landscape. I suggested to Andy that it might make a good Masters' level project and in the autumn of 2015 Scott McKenna took on this project as part of his MSc in Archaeology at the University of Central Lancashire. Here I am reporting on the work that Scott conducted for his dissertation.

[1] See The Mourholme Magazine of Local History 2015, No. 2, issue 68

Earlier Investigations on Summerhouse Hill

Two monuments are known about and recorded on this hilltop. The first is a round cairn which was investigated by the Antiquarian John Coakley Lettsom in 1778. Here he found an urn containing human remains, a blue glass bead and a human skeleton, but all have since been lost (Denwood, 2014). In his address to the Society of the Antiquaries of London, Lettsom said that there were other barrows on the hillside, some of which had also produced human remains (Stone, 1785 p414), although none are currently listed on the National Monuments Record. The second recorded monument is the stone cairn underneath the summerhouse, which the Historic Environment Record (HER) also suggests may well be prehistoric. It is interesting to note that the HER also lists the presence of a stone circle on Summerhouse Hill, after the survey conducted by Colonel North in 1935 (North, 1936). North recorded the positions of four boulders and some hollows which he interpreted as the remains of stone holes. This was enough for him to suggest that this was the remains of a stone circle and this area is listed in the HER as a stone circle and is scheduled as such.

Scott McKenna's investigation, begun in 2015

In his survey, Scott McKenna employed a variety of different methods to try to find out as much as he could about the area. Map regression (looking at all OS maps for the area) revealed that the hilltop had seen little modern use. The 1913 map shows a field boundary on Summerhouse Hill to the west of the summerhouse, which by 1938 was marked as a Cricket Ground. Scott also plotted out known find spots and monuments from HER in the wider area. The River Keer seems to have been a key route-way in prehistory, with Bronze Age monuments and find spots found to the north of this, clustering on the edge of Warton Crag. In this regard, Summerhouse Hill is part of an area of

higher ground, from Warton Crag to the south, up to Yealand Redmayne to the north, surrounded on all sides by water. Before the advent of land drainage, much of the lower-lying areas would have been moss, bog or wetland.

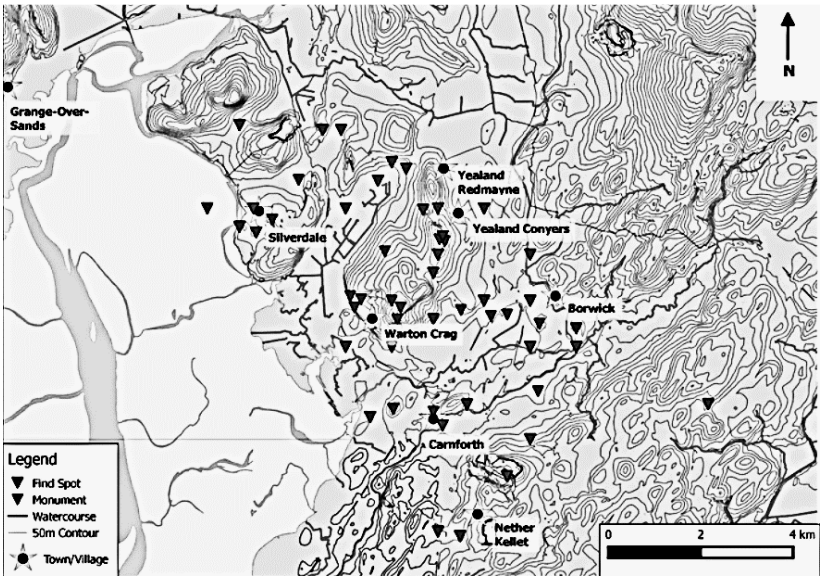

Figure 1. Bronze Age find spots and monuments around Summerhouse Hill (data derived from the Lancashire HER)

Scott then undertook a geophysical survey of Summerhouse Hill. He used a magnetometer which is good at covering large areas quickly. This survey, once again, did not reveal any evidence of a stone circle, such as sockets where stones once stood, or a ditch, but did pick up the old fence line which was visible in 1913. Scott also conducted a smaller resistivity survey. This form of geophysical survey is much slower but better at showing up earthen features. This survey hinted at the possibility that there may once have been other barrows at Summerhouse

Hill, but a fuller survey would be required to show this definitively. We also commissioned a LiDAR survey of the hilltop.[2] LiDAR is a relatively new technique which has been used in recent years to locate archaeology which is otherwise invisible on the ground. It involves a laser scan of the ground's surface, taken from a plane. The scans are then downloaded and it is possible to create a 3D model of the landscape scanned. In particular, archaeologists can manipulate the direction of the light shining over the model, and this can highlight banks, ditches and other features on the ground. The results from the LiDAR were quite surprising: it showed that a large portion of Summerhouse Hill had once been covered by ridge and furrow. This is evidence that the hilltop was in use for agriculture in the Middle Ages.

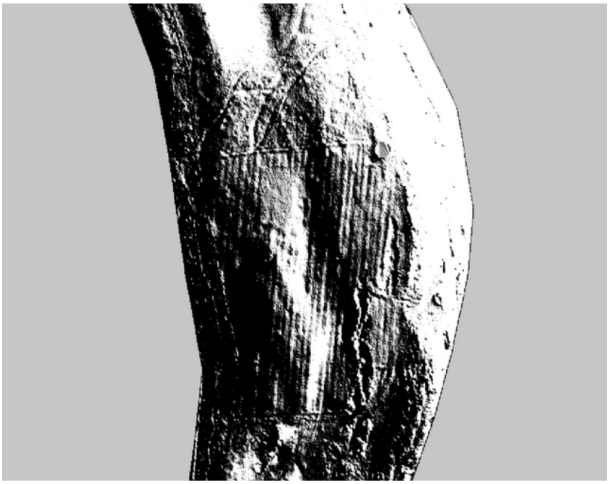

Figure 2. The LiDAR survey results from Summerhouse Hill, showing the ridge and furrow

[2] See The Mourholme Magazine of Local History 2016, No.1, issue 69

Conclusions from the survey

In summary, the magnetometry survey over the HER scheduled stone circle revealed no trace of such a monument. In conjunction with observations of this site on the ground it can be concluded that no such monument exists on Summerhouse Hill. A smaller resistivity survey conducted may hint at additional barrows on the hill, as described by the Antiquarian John Coakley Lettsom in 1778, but more work would be required to confirm this. A LiDAR survey was commissioned over this landscape. It revealed that the area had once been in agricultural use, and this may have obscured/removed any earlier prehistoric activity. It turns out that the construction of the Summerhouse may have inadvertently preserved the cairn beneath it, making it the best-preserved prehistoric aspect of the hill.

Acknowledgements

We are grateful to Andy Denwood who introduced us to this landscape and facilitated access to Summerhouse Hill, and to the landowner Mr Matthew Allen who granted us access to his land. All fieldwork reported here was conducted by Scott McKenna, with the assistance of James Claydon, Tom Cockcroft, Kirstie Hayes, Shaun Hyde, George Ramsdale and Mike Woods. We are very grateful to the Mourholme Local History Society and the University of Central Lancashire for paying for the LiDAR survey.

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CLAP-BREAD, OLD ALICE'S 'HOME-REMEMBERED DAINTY'.

Pauline Kiggins

In a previous article[1], which, like this one, had been first written for the Gaskell Society Newsletter, I referred to the reminiscences of the character from *Mary Barton,* Mrs. Gaskell's first novel (published in 1847 but set in the previous decade), whom Elizabeth Gaskell named 'Alice Wilson'. Alice was describing growing up at the end of the 18th century in the Westmorland village of Burton.

The setting for these nostalgic stories was an impromptu tea party at Alice's long-time Manchester home, and the food which the now elderly Alice was serving to her guests was 'clap-bread'. This is the relevant passage, from Chapter 4 – 'Old Alice's History':

> One day, […], Mary met Alice Wilson, coming home from her half-day's work at some tradesman's house. […] Alice ventured to ask if she would come in and take her tea with her that very evening.
>
> […]
>
> [At tea, Alice] took one of the chairs from its appropriate place by the table, and putting it close to the broad large hanging shelf […] and mounting on it, she pulled towards her an old deal box, and took thence a quantity of the oat bread of the north, the 'clap-bread' of Cumberland and Westmoreland, and descending carefully with the thin cakes, threatening to break to pieces in her hand, she placed them on the bare table,

[1] See Mourholme Local History Society Magazine 2017, No. 1, issue 71

> with the belief that her visitors would have an unusual treat in eating the bread of her childhood.
>
> Can you fancy the bustle of Alice to make the tea, to pour it out, and sweeten it to their liking, to help and to help again to clap-bread and bread and butter? Can you fancy the delight with which she watched her piled-up clap-bread disappear before the hungry girls and listened to the praises of her 'home-remembered dainty.'
>
> 'My mother used to send me some clap-bread by any north-country person, bless her! She knew how good such things taste when far away from home. Not but what everyone likes it. When I was in service my fellow-servants were always glad to share with me. Eh, it's a long time ago, yon.'

Earlier this year I was browsing through the 'What's On?' column which was advertising events at the various National Trust properties in the Lake District when I came across the following:

'Get cooking in the kitchen. Head for the kitchen, roll up your sleeves and try your hand at making a traditional Cumbrian clap bread'.

I was intrigued. This activity was to be in Cockermouth, at the Georgian house which was the birthplace and childhood home of William Wordsworth. So on the Monday before the August Bank holiday weekend we travelled up to Cockermouth to get cooking! Although it was August the day was cool and grey. We had actually returned to the car to get our jackets, having felt chilly as we set off to walk across the river bridge from the car

park to the main street. When we entered the kitchen in Wordsworth's House, the first thing that struck us was the cheery fire in the grate of the large open fireplace. (I found myself thinking that it was perhaps fortunate for us that the day had not been a hot one. The cooks on hot days must have roasted).

That fireplace would have been the chief means of all cooking operations in the house. In front of the fire was a homely wooden table and on this was a board, a wooden rolling pin, various black metal utensils and, in the centre, a large, straight-sided earthenware bowl. Two ladies in period dress - wearing all-encompassing full-length stripy skirts, long-sleeved gathered-at-the-waist tunics, and mob caps - welcomed us cheerfully and asked if we would like to make some clap-bread. They said they had already mixed milled oats with some cold water and some salt. One of the cooks delved into the bowl and, tearing off a piece from the whole, handed me a small ball of it, at the same time inviting me to place it on the board and roll it out as thinly as possible and then to pick it off the board and flatten it between the palms of my hands. I did as instructed, ending up with a thin, biscuit-like circle on the board in front of me.

At this point something rather interesting happened, the quaintness of which didn't immediately strike me. The cook suggested that I might want to identify my piece of flat bread with my initials, and pointed to a skewer beside the board. Picking this up, I held it like a pen, and tried to 'write' with it. On seeing me tackle it like this, (there are two ways to do a job and I of course had to choose the wrong one!) she suggested kindly that it might be easier if I used the point to **prick** my initials on, and of course it was! What later came to me were the words of the well-known nursery rhyme:

Pat-a-cake, pat-a-cake, baker's man,
Bake me a cake as fast as you can,
Pat it and **prick** it and **mark it with B**
And put it in the oven for Baby and me.

Was the 'cake' in the rhyme a 'flatbread' or 'clap-bread', as it is called?

Back in the kitchen I had now completed my task and the cook picked the 'bread' off the board on a flat metal spatula and took it over to the fire, to place it on a circular griddle which was suspended on a long 'arm' that she had swivelled out from the side of the fireplace. The griddle was left to rest in position over the flames, next to a number of other offerings, and we were told that mine would be ready in about half an hour. Did we want to visit other parts of the house or garden, while they looked after our bread for us until we came back? But by now the room had become crowded with other visitors, so we were rather hemmed in. Unable to get to the door, we stood to watch the next visitor as he also 'had a go' at making clap-bread. He was a tall strong-looking young man who tackled the procedure with gusto and when one of the cooks commented that he looked as if he meant business, he replied that he was a chef. He gave the dough a good kneading and then flattened it vigorously with the 'heel' of his hand, after which, taking it up between his two palms, he proceeded to pass the 'bread' from one to the other with a 'clap-hands' movement that made a very loud clapping sound. It was wonderful to watch and the word 'feeble' came to mind as I thought of my puny effort! Of course what we had all just witnessed was a demonstration of the origin of the name 'clap-bread'.

When we returned to the kitchen to collect my clap-bread we were told, rather disappointingly, that it actually would be wiser not to actually eat it. But I suppose that this was correct, because we hadn't washed our hands at the start and the utensils used were so ancient. We were also told that in reality the dimensions of the finished product would have been much bigger – more the size of a large dinner plate than the saucer- sized piece which we, for convenience, had made.

So, what were my thoughts on looking back on this experience? During our visit, the National Trust staff had explained that in earlier days an itinerant peasant, or a soldier on the march, might have knocked on a door, brought from the bag on his back some grains, and begged permission to cook some bread over the fire. That bag would have been known as a 'haversack', the word 'haver' being derived from Old Norse, 'hafre', meaning oats.[2] I had wondered why oats was the cereal-type in greatest use as the staple diet of the poor in the northern counties. It seems that in the damper, cooler north, wheat does not thrive and ripen as well as oats.

I still haven't tasted clap-bread. We have an open fire in a grate at home, but tend only to light it for extra heat and comfort during the coldest of winter days. Perhaps at some future time I will have a go at putting a flat, heavy-bottomed pan on the glowing coals and then placing in the pan some clap-bread, made from oatmeal.

[2] See Lucas, J. *A History of Warton Parish*, edited by A. Denwood, 2017, Lancaster: Denwood. Page 9: 'Oates, here commonly called Haver…are the general Bread Corn of this Tract'

We have remarked before on Elizabeth Gaskell's interest in, and knowledge of, historic detail, and the way in which she used detail to build up the authenticity of her stories. The novelist grew up in Cheshire and lived in Manchester. I have wondered whether there is a possibility that she learned of this oat-based North Country foodstuff during holidays spent in Silverdale[3], which of course is not very far from Westmorland (or Cumbria, as it is now known).

[3] ibid. page 6: 'There are some fields in this parish which are nothing more than a gathering of pebbles insomuch that earth cannot commonly be discovered among them; yet do they yield Abundance of good Corn, especially Oates Barley and Peas, yea, more than some contiguous lands that are not so stony.' (See also page 8 for a reference to oat growing.)
ibid. p 80: 'oats being the chief grain grinded [at the water mill on the Keer]'

Book Review
A HISTORY OF WARTON PARISH
by JOHN LUCAS
EDITED AND PUBLISHED BY ANDY DENWOOD, 2017
Awena Carter

In his introduction to this beautifully produced book, Andy Denwood has contextualised and explored John Lucas' work for a new readership. He justly points out that, '[v]ery few parishes in England are lucky enough to have a history compiled in the first half of the eighteenth century.' John Lucas, who wrote this history, was born just in the township of 'Carnford' separated from Warton by the 'little river Kere or Kerne'. He attended Warton Grammar School and became a schoolmaster in Leeds. Here, between the years 1710 and 1740, he compiled his 'Topographical Description of the Parish of WARTON and some Parts adjacent'. In compiling this history of his home parish he was fortunate to have access to the large library of his friend, the antiquary Ralph Thoresby.

For many years Lucas' manuscript appeared to have been lost. It was discovered in the early twentieth century by J Rawlinson Ford, edited by him and JA Fuller Maitland and published in 1931. In their introduction they explain that they had edited out some of Lucas' longer digressions, which they viewed as a 'display of erudition… [which] is entirely without interest to the modern reader.' They add, again somewhat condescendingly, that the 'orthography and style of the book are so quaint and characteristic that they have been retained exactly as they stand.' Thankfully, in this new edition, Denwood has also retained Lucas' orthography. He has kept the 1931 foot notes, added some of his own, and reinstated some of Rawlinson Ford and Fuller Maitland's despised digressions.

Much of the interest in Lucas' history is, as Denwood points out, that he charts 'a world caught between the medieval and the modern'. There was ship building and iron founding, but enough of remaining medieval aspects of Warton life to fascinate: strip farming; water mills; a river Keer teaming with fish; rush bearing ceremonies; and archery practice at the butts on Warton Crag. Add to this some Early Modern scientific notions and the fascination is complete. So we have every reason to be grateful for this new edition, whose lucid introduction brings Lucas' work into the twenty first century.

The cover, beautifully illustrated by Denwood's daughter, Ellie Denwood, invites the reader to open the book. The charming monochrome illustrations, and one map of the parish, are by Daphne Lester. Her illustrations of places, as they appear in the twenty first century, and also some of the artefacts and flora and fauna mentioned in Lucas' text, have the effect of linking our experience to his. However, Lucas' topography, is often difficult to understand. There is more than one reason for this: the present day river Keer at Warton has been canalised and its course changed since Lucas' eighteenth description; new roads and a motorway have masked the course of the roads and lanes of his day. In addition, Lucas' own estimate of distances is sometimes questionable, as is his memory of compass points in relation to some areas. For these reasons more maps would have been useful, the areas Lucas describes overlaid with dotted or broken lines to indicate the roads of our day, for example. This, though, is to cavil at a well-researched edition of a work which remains rewarding reading, especially for local readers and researchers.

SUMMER TRIP TO HERON CORN MILL, BEETHAM
Sheila Jones

The Society has booked a tour around Heron Corn Mill at Beetham for our summer outing. This will take place on **Wednesday, May 16th at 2.00p.m**. and there is room for 20 on the tour. If there is a high demand, then we would endeavour to book a further tour.

Heron Corn Mill is a Grade 2 listed working watermill, one of few still working. It is situated on the lovely River Bela, and the woods next to it, at the time of writing, have a full carpet of snowdrops. A large Heritage Lottery grant in 2013 enabled the mill to undergo major restoration work, adding to the pleasure of a visit. There is a new Kaplan turbine generating enough electricity for the operation of the mill and for a surplus to be sold to the paper mill opposite.

The visit will take up to two hours and includes the tour followed by short films, opportunities for discussion, and light refreshments. There is ample parking, well-used by walkers. Why not build a short hike into the day? We are not booking a coach for this outing as members can easily drive there by car (and perhaps share lifts).

Fill in the form that was emailed to you, or contact Sheila either on 01524 732 305 or at a meeting. The cost is £5.

REPORTS OF EVENING MEETINGS
Sheila Jones and Geoff Wood

25th October 2017: Mapping Morecambe Bay – The Early Days. Dr Bill Shannon got the evening off to a fine start with a generous display of his copies of the 1576 Burleigh map; Yates' 1786 1 mile to the inch map of the area; and an original of a 1745 map by W. Brasier, copied by Richardson in 1772. The hall was packed with map enthusiasts and Dr Shannon furthered their interest with his wide knowledge.

He began his presentation by showing an Anglo-Saxon map that omitted the Bay altogether, moving to medieval ones which showed the rivers leading to the bay but not the shape of the bay as we know it. In Morecambe Bay's tidal waters the boundaries between land and water are open to interpretation and Dr Shannon drew attention to the way modern and medieval perceptions differ about whether the Bay is land or water. Early mapmakers showed the Bay at high tide: they were more interested in water, because, in the absence of reliable roads, the main means of communication were along rivers or around the coast. In addition, at low tide travellers were provided with a defined route across the sands. Neither of these means of communication required a clear representation of the shape of the Bay. Present day mapmakers show the Bay at low tide: we are more interested in the topography of what might be deemed land, because our main means of communication are land based. We are wary of crossing the Bay and the shape of the Bay at low tide makes clear our perception of the boundary between land and water.

During Elizabeth 1's reign Robert Cecil commissioned a more definitive map than was yet available, but although this is

referred to, it has been lost. More successfully, Saxton's county by county maps, of the same period, were printed and available for purchase. Subsequent maps, using Saxton as a basis, gradually improved the coastline and the area around Pele Island, with the possibility of a deep water harbour, particularly aroused military interest. Morecambe Bay was still not referred to by name, however. A growing skill in cartography began to develop, with an obvious pleasure in the craft by such as McKenzie, whose 1776 map is fully intelligible today.

The first modern use of 'Morecambe Bay' on a map was in 1774, but the name was not new. It was first used by Ptolemy in 150 A.D. and could be generally seen from the 15th century when his map was finally printed. Confusion with Moricambe Bay, south of the Solway, was finally resolved in the late 18th century and the name fully established. The usefulness of its harbours, coastline and fishing making it popular, it gradually developed, with the holiday town of Morecambe finally being established.

The excellent images Dr Shannon displayed, and his knowledgeable commentary, made for a most worthwhile evening.

22nd November 2017: Place Names and the Landscape in Medieval North West England.

In a superb lecture on place names and field boundaries, **Dr Alan Crosby** concentrated on place-name studies, in which there is a renaissance in Lancashire at the moment, with the County Place Names Survey in progress. The survey is looking at such things as names of fields, woods, and farms with an emphasis on topography as well as linguistics.

Dr Crosby began by showing how knowledge of the six main language groups that have been used in the North-West showed where different peoples settled, because of the place names that arose. For example, Walton is used for a place where Welsh people settled. Frequency maps demonstrated both tight and disparate settlement patterns. Many names have changed over the centuries as pronunciations have altered with different groups coming to an area, or as these groups may have substituted their own word form. However, people's names on early documents which also append the name of the place they hail from can sometimes give us the earliest form.

Place names are often made up of different parts, and Dr Crosby listed examples of adjectival descriptions (e.g. high), natural phenomena (e.g. native trees), landscape features (e.g. ridge), functions (e.g. market), identifiers of function (e.g. butter), and ownership (e.g. Grimsagh). Multi-syllabic words could develop the meaning further, for example Applethwaite means the place where apple trees have been cleared. Dr Crosby showed landscape photographs to demonstrate word meanings. For instance 'moor' used to mean grazing land shared by more than one settlement, and looked like what we might currently call pastureland; but by the sixteenth century, with enclosure and ownership, the shared land or common moved higher up the fells becoming the coarse, rough land we characterize by that name today. However, the name 'moor' has survived in the low-lying areas. A landscape feature which appears often in place names can teach us precisely what that word means. A good example was the name-part 'pen' as in Pendle, Penwortham and many more. This is used where there is a flat topped hill with a sharp drop at one end.

Thus place names show early settlement, they show what was thought to be important in the landscape, recall landscapes that have vanished under later development, and they tell us how landscapes and land-use has changed.

21st December 2017t: Local Surgeons of the 18th and 19th Century

On a foul December evening just before Christmas almost 50 people turned up to listen to **Mr Bryan Rhodes**, a local surgeon, talk about five local surgeons who were born or worked in this area in the 18th and 19th centuries. He pointed out that this was an era when surgeons had none of the facilities which we now take for granted.

Mr Rhodes started by looking further back to 1540 when Henry VIII created The Royal Charter Company of Barber-Surgeons to replace the medical services provided by the monasteries, which he had closed. This lasted until 1745 to be replaced by the Company of Surgeons. There were further important dates: 1846 when general anaesthetics were introduced; 1867 which saw antiseptics coming into general use; and 1896 when Lancaster Infirmary opened.

The life and work of five local surgeons were then explored.
Ecroyde Claxton b1769 lived in Burton in Kendal and was a Slave Ship Surgeon. Sailing from Liverpool his job was to look after and inspect slaves to maximise their value. Shocking statistics included 118 out of 250 slaves dying on one voyage.
Jonathan Binns b1747 attended Yealand Quaker school before obtaining a medical degree in Edinburgh. He was a Physician at Lancaster and signed the petition against slavery.

James Case was a man of many talents, including mechanical engineering, but he held two morning surgeries in Lancaster where he provided free medical care to patients. He was hanged for forgery.
Richard Owen 1804-1892 attended Lancaster Royal Grammar School. He was apprenticed to various surgeon apothecaries and also became skilled at identifying animals by their bones. He coined the word dinosaur and was a driving force in the foundation of the Natural History Museum.
Thomas Howitt Jr b1810 was the son of a local surgeon apothecary to whom he was apprenticed. He carried out the first operation using ether in Lancaster. The patient said he felt no pain but heard him sawing the bone.

Lancaster was known as The Hanging Town. Under the Murder Act 1752-1832 criminals who were hanged could choose whether to be dissected or be placed in the Gibbet and put on public display. During the period 35 were dissected which was about 80% of those hanged. When a hanging was due to take place the castle bell was rung. The convict, in chains, was taken out to be executed but was allowed a final drink at The Golden Lion pub on Moorgate. He then continued up the hill to be hanged.

This excellent and informative talk generated questions including: the dissection of criminals; entertainment; research; education; punishment; and conditions in surgery.

The meeting ended with sherry, orange juice and mince pies and a strong buzz of conversation.

28th February 2018: The Fishing Folk of Morecambe Bay

A highly entertaining series of recordings of local people connected to the fishing industry was presented by **Michelle Cooper** of The Morecambe Bay Partnership. The collection represented a four-year project undertaken by trained volunteers. Jack Manning, of Flookburgh, was one of the initiators, feeling there was some urgency when both the industry and the those who had been engaged in it were dying. He is himself a gifted speaker on the topic and has spoken at Mourholme. In his interview he expressed regret at not listening more carefully to previous generations.

The recordings were edited to show the methods used for the three main catches: cockles; shrimps; and various species of fish. The people interviewed talked of different forms of fishing in the bay: by boat; using a horse and cart and, later, a tractor; and by wading. They talked, too, of many types of net, from push nets, where the shrimper walked through water at a depth of one foot, to 14 foot long trawl nets handled from a horse and cart or tractor, to those cast by hand - Margaret Owen described standing up to her waist off Walney Island for hours on end, casting her net.

There was a clear sense of the love of the job. People spoke of the stars at night, of pure darkness, of their keen knowledge of the channels and tides, making them at one with their environment. There was danger, of course. Horses were lost; and Jack Manning nearly drowned by tempting the tide too long and had to abandon his tractor, his net stakes and nets and even the clothes off his back, a great financial set-back. There was a great deal of rivalry among the fishermen, but it was also clear that if anyone was known to be at risk all others would help.

There were scenes from the homes of the fishing families too. Dorothy Calverley described her father knitting the nets with twine all winter, the room full of net tied from the fireplace to the door. Her sister remembered getting 6d a jam jar for picking shrimp. Fishing in Morecambe Bay was never adequate for an annual income. Everyone kept a pig from which nothing was wasted after the kill, and the menfolk had to turn to rabbit shooting, gardening or farming in season.

The recordings are a tremendous archive of a period which is passing, when someone with a love of the sea could talk of how she took to it: “I just slipped into the water and never slipped out again”.

NOTES AND QUERIES

MOURHOLME LOCAL HISTORY SOCIETY'S ARCHIVE

Dr Sam Edwards
Senior Lecturer in American History,
Manchester Metropolitan University

After several months of being bogged down with various administrative duties, it was great to get back to being a historian with a wonderful morning spent in the (albeit it rather chilly) archive of the Mourholme Local History Society. I was looking for more information on how the Warton-Washington connection has been commemorated, especially over the twentieth century. I found some really interesting leads in the pages of the parish newsletter from the 1940s (about visits to Warton by US soldiers), and a large file named 'The Washingtons' was particularly helpful. I'm now looking forward to sitting down with some of the information gleaned as I prepare a journal article all about George Washington and Warton in the twentieth century.

If any members of the Society have more information about this general subject, especially about the visits by US soldiers during the war, or about the big Independence Day bicentenary events of 1976, or about when exactly the Black Bull pub changed its name to the George Washington, I'd love to hear more. You can contact me at s.edwards@mmu.ac.uk

Special thanks to Shelia Jones for all her assistance, which even included picking me up from the station and driving me to the archive in the church.

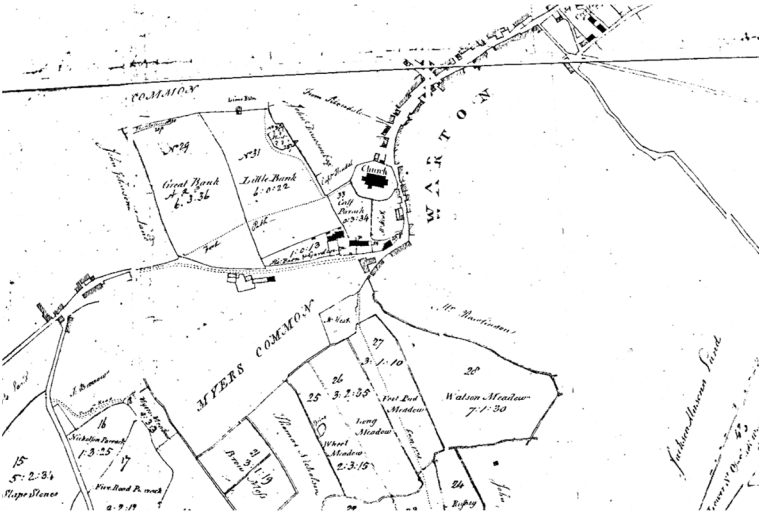
HISTORIC WARTON MAP IN ITS NEW HOME

Simon Williams

Issue 72 carried my article describing the finding of the 1794 map of Warton, made for the estate owner Charles Clowes, and how this was jointly purchased by the Mourholme Local History Society and the Friends of Lancashire Archives. The map has now been donated to Lancashire Archives, and has received its catalogue number and this description:

"A plan of lands in the parish of Warton and County of Lancaster belonging to Charles Clowes esq; surveyed by W Johnson and R Burton in the year 1794; scale 1 inch: 3 chains."

The map has been given the accession number 12389 and the catalogue reference DDX 3202/1, and is now available to view at the Records Office in Preston.



A detail from the map showing St Oswald's Church and surrounding land

ANCESTOR ENQUIRY

Nigel Emerson
nigelemerson@googlemail.com

I believe that I have with reasonable certainty traced my descent from Jonathan Mason (1686-1738). He is the father of William Mason, whose grave is alongside that of his son, Jackson, in Warton churchyard.

However, despite spending some considerable time going through the parish registers, I am uncertain as to Jonathan's ancestry. I wonder if any of the members of the Mourholme Local History Society have researched (or are from or know) the Mason family and might be able to assist me.

MOURHOLME SPEAKER PROGRAMME
September 2018 to April 2019

26th September, 2018
Packhorse History: Margaret Dickinson.
For a thousand years goods were moved on packhorses, particularly in hilly country. The North West, and particularly Cumbria, has a rich history of the routes and bridges that have survived

31st October, 2018
Early Maps – from Antiquity to the Tudors: Dr Bill Shannon
A brief look at ancient and medieval maps, before looking at the cartographic explosion in the Tudor period that produced: maps of the New World; new maps of England; of the counties, and local maps.

28th November, 2018
Warton Crag. An Iron Age Fort – or Is It? Kevin Grice
A discussion of antiquarian sources about the supposed Iron Age Hill Fort on Warton Crag, and accounts of new archaeological research, including an evaluation of the results of recent LiDAR imaging.

19th December, 2018 ***PLEASE NOTE THE DATE***
The Chimney at Jenny Brown's Point: Simon Williams and Louise Martin
A five year examination of the chimney at Jenny Brown's Point by the Morecambe Bay Partnership has recently concluded. Simon and Louise will describe what has been found, and what is now the most likely story behind the chimney.

30th January, 2019
Almshouses in the North West: Dr Jean Turnbull
Dr Turnbull will examine the history of almshouses in Britain from the medieval period to the present day; she will discuss who are they for and who set them up, and will demonstrate the crucial role they still play in providing social housing in our region.

27th February, 2019
Development of the Duchy of Lancaster and the Palatinate of Lancaster: Mike Derbyshire
The Duchy and Palatinate of Lancaster are two linked, but quite distinct, bodies. The Duchy is still with us, as a trust owning property for the benefit of the Queen. The Palatinate was responsible for managing the superior civil and criminal courts that operated in Lancashire from the fourteenth to the twentieth century, quite separate from the national courts.

27th March, 2019
Monasteries of North Lancashire and South Cumbria: Dr Alan Crosby.
Medieval Lancashire and Cumbria had few monasteries, but they are unusually well documented. This talk explores their origins; landholdings; commercial interests; fine buildings; their role in the community; their links with the wider world; and their eventual fate. Most importantly it asks how the religious houses of the region were judged during the traumatic times of the Reformation and Dissolution.

24th April, 2019 AGM, followed by:
Any More Fares Please? Bill Robinson.
A look at the development of rural bus services in our corner of the North West after the First World War, from the early pioneers to the eventual monopoly of Ribble Motor Services. The talk includes a short film, made by Ribble in the early 1960s, to encourage Lancashire County Council to complete the motorway link between the Preston and Lancaster by-passes

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