

**The  
Mourholme  
Magazine  
of Local History**

THE MOURHOLME MAGAZINE  
OF LOCAL HISTORY

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

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

The subscription includes evening lectures, field trips, the Mourholme Magazine and access to the Society's archival material.

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

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A NEAR CATASTROPHE IN WARTON CHURCH<sup>(1)</sup>

Arthur Penn

In the early nineteenth century the method of financing the parish church was by a rate, levied at the annual vestry meeting, when the churchwardens presented their estimates of expenditure for the coming year. This method continued until compulsory church rates were abolished in 1868. In Warton the rate was levied in set proportions on the townships as follows: Warton with Lindeth  $3/9$ , Yealand Conyers, Yealand Redmayne, Carnforth, Borwick, Priest Hutton and Silverdale  $1/9$  each. There was, however, another source of finance. The rectorial rights of many churches were in the hands of cathedrals, colleges and land-owners, who had often received them when the monasteries were dissolved. They were in turn required (and still are) to pay for repairs to the chancel. The impropriators of Warton were the Dean and Chapter of Worcester Cathedral.

In 1848 a serious crisis occurred which brought all this into play. The vicar of the time was Thomas Dean, who is commemorated in the window on the north of the sanctuary. On New Year's Day he wrote to the Rural Dean of Tunstall, James Macreth, telling him that he was "*fearfully apprehensive*" as to the safety of the arches and clerestory of the church and asking him to come and examine them. He said he had not mentioned his apprehension to the churchwardens, lest unfounded alarm be caused in the parish. Macreth acted promptly by seeing an architect and asking him to make a thorough examination immediately. This was Mr Paley, of Sharpe and Paley of Lancaster. The firm was the most influential to work in the area. Sharpe designed Capernwray Hall, before taking Paley into partnership. Paley himself designed St Peter's Roman Catholic Cathedral in Lancaster. He was later joined by H.J. Austin and the work of Paley and

Austin was nationally important and continued well into the twentieth century. Mr Paley who was called in to advise on this potential disaster was twenty-five years old at the time.

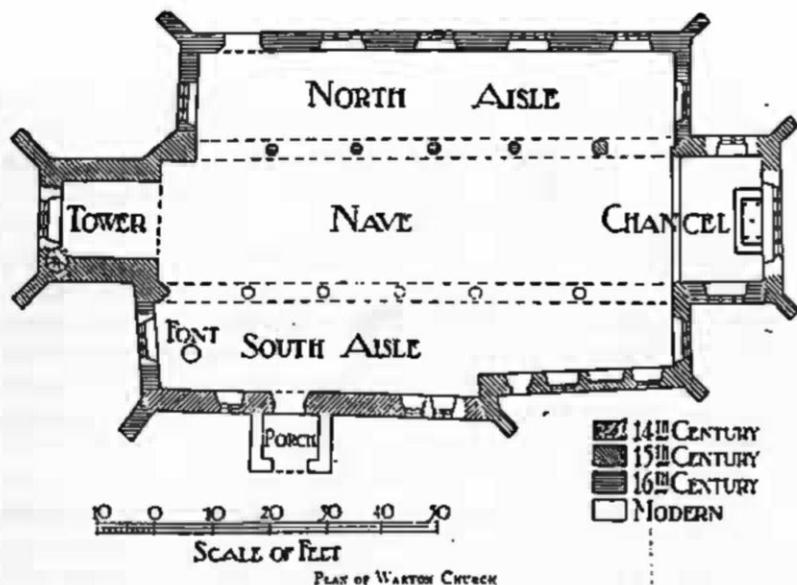
Paley reported to the Rural Dean on January 17th. He began by an appraisal of the church's history, claiming that it had been built in three periods - the south aisle in the 14th century, the chantry chapel at the east end of the aisle in the 16th century, and the chancel, north aisle, south porch and tower in the 17th century.<sup>a</sup> He also believed that "about 60 years ago" the whole roof had been stripped of lead and the proceeds applied to the construction of a new roof of ordinary design over the entire building. The failure, he believed, had started between the chantry chapel and the chancel and had extended to the whole south arcade. At one point the "total declination of the wall from the perpendicular" was 12½ inches in a total height of 17 feet. Considerable fissures had appeared and it seemed that collapse was only prevented by thrust of the roof against the outer wall. Owing to repeated and thick coatings of whitewash covering every part of the walls it was impossible to investigate adequately. He recommended a close watch on the fissures.

On June 2nd the churchwardens met and resolved that the pillars and arches be cleared of whitewash and on June 21st a contract was drawn up with Christopher Hoggarth Metcalf, stonemason of Warton, to do this, at a cost of £11. The work was to be done by July 15th, and on this date Paley carried out another inspection and reported.

The whole of the 14th century arcade had at some period suffered a remarkable declination towards the

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a) The dating is Paley's own and does not altogether agree with that of the Victoria County History.



\*(from the Victoria County History of Lancashire)

south and was now leaning outwards at 16 inches in a height of 16 feet. The stones were poor and soft sandstone from the neighbouring seashore and they had been split and crushed to a dangerous extent, so that it was surprising they had not fallen. The arches were "absolutely dangerous". The only effective method of remedying the evil was by propping up the aisle and nave roof and rebuilding the arcade with new stone, taking great care to follow the exact proportion and moulding of the existing arches. He estimated the cost as £130. If the recommendation should not be followed, he earnestly trusted that steps would be taken immediately to secure the congregation from considerable danger by propping up the arches which, at any time, could fall and bring with them nearly the entire fabric.

On the same day, July 15th, Mr Thomas Dean wrote to Canon John Ryle Wood, of the Worcester Cathedral Chapter. Apparently Paley's first report had been laid before the Dean and Chapter, and Mr Dean now

brought him up to date. An experienced workman, named Storey, had visited the church with Paley and given an estimate. They urged that a strong wind or thunderstorm would endanger the whole fabric. He asked if the Dean and Chapter would meet half the estimated £130, the rest to be raised by a rate. He pointed out that the parishioners had already expended nearly £400 in improvements, and he thought if an adequate answer were not received they would probably delay the matter *"till more serious consequences ensue and the cost of £130 be increased tenfold."*

Wood replied on July 18th that a Mr Price was coming to examine and report. He said *"every disposition on the part of the Chapter was to co-operate as far as in their power."* The Parish Meeting, on July 20th, read the various reports and adjourned till August 3rd.

On July 29th Wood wrote to say that Price had reported (he spoke in warm terms of the kindness and attention received during his visit). He was in agreement with Paley's recommendations, and the Chapter were prepared to find £65. The Parish Meeting on August 3rd resolved to proceed with the work, thanking the Chapter, and imposing a rate of £110 in the usual proportions.

The alarm was not so great as to prevent a Confirmation being held in the church on September 26th. Bishop James Prince Lee, first Bishop of Manchester, confirmed 193 candidates, 123 from Warton, 19 from Yealand Conyers, 1 from Burton, 17 from Silverdale and 33 from Over Kellet.

The following August, 1849, the Parish Meeting received a report from the committee for the improvement of Warton Church, which consisted of four churchwardens, John Jenkinson, John Thompson Kew, W. Lawson and Thomas Garnett, the vicar and

Richard Hodgson. They stated that they had the great gratification of reporting that Mr John Storey, builder of Bolton-le-Sands, who had contracted with Sharpe and Paley for work on the pillars and arches and the "*superincumbent wall*" between chancel and chapel, had executed it in a complete and satisfactory manner. They stressed that the new work was in exact conformity with the ancient work, supposed to have been built in the reign of King Edward II, about the year 1325. New stone from a Kellet quarry had been used, except for the two arches between chancel and chapel which were made of old material on the old foundations, but raised a little to correspond with the nave arches. The work had been completed in January, and Storey had been paid £131-5-0. (i.e. Dean and Chapter £65, Warton parish rate £65 and 25 shillings from the subscription fund.

At this period improvement seems to have been in the air and £32-8-0 was spent on plastering; there was flagging of the floor also, and a committee of Church Ladies raised £39-3-4 for church decoration. A subscription list shows in all £247-14-6 raised with contributions from far and near, including Cambridge, Eton, Halifax, Liverpool, Ledbury, Hereford, Tewkesbury, Rochdale and Lincoln's Inn. By the next year things seemed to be returning to normal, for the estimate of Church rate had fallen to £45.

Looking at the south arcade to-day it is apparent that the work is new compared with the north one. However it is clear that Paley, Storey and their men did their work well and that it is an accurate renewal of the 14th century work.

(see note overleaf)



## NOTE

1) This article is based on information in the *Churchwardens Accounts and Vestry Minutes, 1739-1865* (Lancashire Record Office, PR 572.) A copy was made some years ago and placed in the Society's archives. It was feared that the dedicated work of the copyist - nearly 150 pages of handwriting - might have to remain unacknowledged as the work was unsigned. Fortunately Mrs Jean Chatterley was able to recognise the handwriting as probably that of Mrs Gwen Phillips. Mrs Phillips has confirmed this, and expressed herself delighted that her work has been made use of in this article.

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## ANOTHER DANGER TO THE CHURCH

Letter to Archdeaconsy of Richmond, 1718

*"I James Jackson Churchwarden of Warton within the Archdeaconsy afores<sup>d</sup> doe hereby present John Harris now of Warton for teaching scholars to write in the Church of Warton afores<sup>d</sup> without any lawfull Authority to the great prejudice of the Seats of the s<sup>d</sup> Church which are often pulled up to make writing Tables & for refuseing to desist when discharged by the Churchwardens or Some of them & getting into the s<sup>d</sup> Church by means unknown to me who kept the key.*  
(Lancashire Record Office DRCh/37)

In the seventeenth century writing tended to be seen as outside the Grammar School curriculum and was often taught by specially hired masters. It was taught only after reading had been acquired. John Harris was presumably teaching in the Church with some local support.

In 1718 it was still technically necessary for a teacher to have a licence from the bishop, though the law was not as strictly enforced as it had been earlier.

## THE USE OF LIQUORICE

Neil Stobbs

During work for the seventeenth century research group of the Mourholme Society I have had cause to delve into the accounts of the Shuttleworth family of Gawthorpe Hall<sup>(1)</sup>. One interesting entry in 1585 is:- "towe hundrethe and a halffe of lycores settes,iiij<sup>s</sup>".

The editor of the printed accounts translates the entry to read "250 liquorice sets". This seems to indicate that liquorice was grown in Lancashire, at this time, from "sets", the vegetative parts of a plant used to produce new plants. The term is still used to-day, in reference to potatoes and onions. Two hundred and fifty sets seems to have been a considerable number for use at only two places, Smithills and Gawthorpe, to which the accounts apply. This raises the question, did the Shuttleworths grow it as a commercial crop? If so, for what purpose? medicinal or culinary, or both?

Culpeper's Herbal, first written in the seventeenth century, has the following entry:-

*Description* Our English Liquorice riseth up with divers woody stalks, whereon are set at several distances many narrow, long, green leaves, set together on both sides of the stalk, and an odd one at the end, very well resembling a young ash-tree springing up from seed. This by many years continuance in a place without removing, and not else, will bring forth flowers, many standing together, spike fashion, one above the other on the stalk, of the form of pease blossom, but of a very pale blue colour, which turn into long, somewhat flat and smooth pods, wherein is contained a small, round hard seed...

Government and virtues. It is under the dominion of Mercury, Liquorice boiled in fair water, with some maiden-hair and figs maketh a good drink for those that have a dry cough, or hoarseness, wheezing or shortness of breath...the juice distilled in rose-water, with some green tragacanth, is a fine licking medicine<sup>a</sup> for hoarseness, wheezing etc.<sup>(2)</sup>

Culpeper then goes on to claim value for liquorice in many diseases, not only of the lungs, but of the bladder, kidneys and the eyes. "The fine powder of liquorice blown through a quill into the eyes that have a pin and web<sup>b</sup> (as they call it)...doth cleanse and help them."

A 1984 herbal<sup>(3)</sup> adds further information about the liquorice plant; it was recorded on Assyrian tablets and Egyptian papyri; its old names *glycyrrhiza* or *radix dulcis* reflect the sweet taste of the root; the plant occurs wild in eastern Europe; but does not appear to have been cultivated in central or western Europe until the fifteenth century; it was first introduced into the Pontefract district of England by the Dominican Black Friars. The herbal confirms Culpeper's account of its cultivation, saying that the plant is propagated by root division in autumn, and harvested from 3-4 year old plants in early winter.

Its medical uses are given in more modern, but essentially equivalent terms. The active principles are glycyrrhizin and certain other glycosides.

a) licking medicine = any medicine made up to a paste with syrup, honey etc. O.E.D.

b) pin and web = an obsolete name for any disease of the eye leading to pin-head lesions and general inflammation. O.E.D.

Glycyrrhizin is "demulcent", "expectorant" and "spasmolytic", that is to say, a substance which is soothing to inflamed surfaces, promotes the expulsion of phlegm from the lungs, and relaxes muscle spasm. All are actions likely to be helpful to *"those that have a dry cough, or hoarseness, wheezing or shortness of breath..."*

The 1984 herbal also claims, like Culpeper's, that liquorice acts on organs other than the lungs; claims which have some support from main stream medical opinion. It is laxative, a property which all those who have eaten Pontefract cakes must surely know. It has been used in the treatment of gastric ulcers. It also has a steroid-like action, in that it is anti-inflammatory and helps to restore mineral balance in Addison's disease, a condition in which the body's own power to produce steroids is damaged. Indeed, it has a sufficiently powerful action to make its over-use dangerous by producing sodium retention, with hypertension and headache.

To-day the main uses of liquorice are other than medicinal, though it is still used pharmaceutically for sweetening. It is used to flavour some beers, such as Guinness. Large quantities are used in tobacco flavouring (some tobaccos contain 10% of liquorice). It is used in snuff manufacture, and the root pulp is incorporated in insulating millboard. It is also, of course, extensively used in the sweet trade. I remember during sweet-rationing, in and after the 1939-1945 war, being given pieces of "liquorice root" to chew as a substitute for sweets. After this time the hard "Spanish liquorice" re-made its appearance, and we used to put a number of pieces of it, about half an inch long, in water in a bottle and shake it up for quite a long time to produce a drink called, obviously, Liquorice Water. There is also a vague recollection of a rhyme, something to do with a "pin". Does anyone remember? This was in north-

east England and may not have been part of childhood culture in the North-West or elsewhere.

It seems that the growing of liquorice had already ceased in Lancashire by the end of the eighteenth century. In 1795 it was said of Liquorice "It is not cultivated in this country, in any sufficient quantity, as an object of profit; although upon many grounds it might flourish, and be worthy of attention" (4). The writer, who lived at Walton near Liverpool, added that he grew a number of plants in his own garden and found it "as well-flavoured, rich, and juicy, as the Pontefract".

It is remarkable that the modern uses of liquorice are so similar in many ways to those expounded by Culpeper, three hundred years ago. As it had been in use for so long a period before Culpeper's time, one may expect that, by trial and error, its uses would have been refined and passed on to the herbalists and doctors of his time. Modern chemical analysis has isolated the active ingredients, but the older herbalists seemed to know what they were doing (except perhaps for the practice of blowing powdered liquorice into a patient's eyes), even if they presented its "virtues" in a way which looks unfamiliar to us.

#### NOTES

- 1) Ed. John Harland, "The Shuttleworth Accounts" Pts 1&2, *Chetham Society*, 1861.
- 2) Ed. Gleaves, *Culpeper's Complete Herbal and English Physician*, facsimile of the 1826 edition, 1979. (Original edition 1653)
- 3) Ed. M. Stuart, *The Encyclopaedia of Herbs and Herbalism*, 1984 (original edition 1979)
- 4) John Holt, *General View of the Agriculture of the County of Lancaster*, 1795

In Part I (*Mourholme Magazine* 1993.2) an account was given of Matthew Hutton's life from his birth in Priest Hutton in 1529, through the religious changes of the reigns of Henry VIII, Edward VI, Mary I and Elizabeth, to his apparently sudden decision in 1567 to leave his successful academic career in Cambridge and return to the north of England as Dean of York.

Hutton's decision to move north may have taken him out of a difficult dilemma. He was a sincere supporter of the Elizabethan church, but not uncritical. Along with others in the church, Hutton thought there was still room for further reform. The Elizabethan settlement was however a precarious one. In other countries religious wars still raged. It is perhaps not surprising that criticism was sometimes confused with disloyalty to the crown.

The fate of Hutton's friend and patron, Edmund Grindal was a warning of how easy it was to offend. Grindal's downfall came through his apparently meritorious attempt to supply the church with preachers. By preachers he meant ministers sufficiently learned and well-trained to preach and expound the Scriptures from the pulpit. Grindal set up what were called "Exercises"; or as we might now say "Seminars" to instruct ministers and help them to preach.

Preaching was not only seen as an unusual skill in those days, it was even viewed with disfavour, as likely to encourage egalitarian ideas of ordinary people thinking for themselves. The Queen expressed herself as quite content with a ministry

of "such as can read the scriptures and homilies well unto the people"<sup>(1)</sup>. In 1574 she ordered Grindal to discontinue the "Exercises". He refused. To do so, he said, would be against his conscience. Rashly, he went on to remind the Queen she was not the highest authority. "Bear with me, I beseech you, Madam, if I choose rather to offend your earthly Majesty than to offend the heavenly majesty of God"<sup>(2)</sup>. It was not well received. Grindal was placed under virtual house arrest in his own palace. He died nine years later, still unforgiven.

In the North the strength of popish recusancy made it seem necessary to harness preaching fervour, not fight it. The "Exercises" which were forbidden in the South were encouraged in the North. In 1583 it was actually made obligatory on ministers in the Diocese of Chester (which at that time included Lancashire) to attend monthly Exercises - excluding the months from November to February, presumably as a concession to the barbarities of of the northern climate. Failure to attend could be heavily fined<sup>(3)</sup>. It might be noted here that in 1604 the incumbent of Warton was described as "a preacher".<sup>(4)</sup>

The North, then, was likely to prove a safer field of work for Hutton with his reformist leanings. He spent the last forty years of his life there, as Dean of York from 1567 to 1589, as Bishop of Durham from 1589 to 1595, and as Archbishop of York from 1595 till his death in 1606. As well as all his ecclesiastical responsibilities he was, from the start, an active member of the Council of the North under its Lord President, the Earl of Huntingdon, the Queen's vice-regent in the North.  
(continued p.19)

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a) Homilies, in this case referring to the edifying and approved discourses contained in the *Books of Homilies* issued in 1563 for use in Parish churches.

## PALEY AND AUSTIN

Exhibition, Lancaster City Museum till May 14th.

The exhibition illustrates the work of this Lancaster based firm of architects to which young Mr Paley, who supervised the restoration work in Warton Church, belonged. (See page 3, "A near Catastrophe at Warton Church.")

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AUTUMN PROGRAMME 1994, Evening Meetings, Thursdays  
at 7.30p.m. in Yealand Village Hall.

Oct 13th

Dr Jean Turnbull.

The Co-operative Movement in the Carnforth Area

Nov. 10th

Mrs C. Crossman

The Caton Workhouse

Dec. 8th

Dr J. Carne

Old Surgical Implements etc: Talk and Exhibition

Non-members are always welcome. A contribution of  
40p towards lighting and heating is all we ask.

Should we have an Oral History Group in our area?

see next page.



REMEMBERED HISTORY; should we have an Oral History Group in our area?

The Mourholme Society has the task of collecting and preserving documents and photographs relevant to local history; this is laid down in its constitution. But there is also the kind of historical material which is not written down: that is, the memories of the past which live in the minds of those who are still living. This is a very vulnerable kind of history, because it so easily fails to be recorded. We say "My father could have told you about that, but there's no-one now he's gone"; or "My grandchildren say I should write it down, but I never get round to it". This is how much current history fails to be recorded,

There is, nowadays, a way of preserving recollections which does not demand that we settle down to write our memoirs. A number of places in the north-west (as elsewhere) make an effort to collect the memories of their contemporaries, not haphazardly but systematically with the help of recording tape, so that true history can emerge. Ambleside has had an Oral History Society for seventeen years. It has worked to get local memories preserved on tape; and the society at Kendal has been in existence nearly as long.

It has been suggested that an oral history group could well be sustained in this area, too. Some work has already been done by the Mourholme Society and others. So far there has not developed a systematic effort to collect recollections for this area on a continuous basis. It is a small area, but an interesting one. Borwick, Carnforth, Silverdale, Priest Hutton, Warton and the Yealands, the seven townships that the Mourholme Society is concerned with, cover a wide variety of ways of life from the urban to the rural. It should be possible to find if there are enough people interested in recording its history to make a viable

group. It does not have to be a large one. Ambleside say that they have only a dozen people or less working at any one time.

Recording oral history is not easy, but non-professionals can learn the methods. One point is of particular importance. Those who agree to have their memories taped must be-reassured about their contribution. Recorded memories remain the personal copyright of the speaker. Permission can be refused for the tape to be used in any way not previously agreed on. So projects need to be worked out beforehand. There needs to be an intention to use the collected material in an historical content, and to see that it is properly cared for, and never allowed to be carelessly used, say, as material for a gossip column.

We have Dr J.D.Marshall as the President of the Mourholme Society, and he was a founding member of the original Oral History Society; he has promised us advice and help if we start a group. Also we have had the pleasure and privilege of listening to Dr Elizabeth Roberts. We may not be able to emulate her skills, but at least we have a standard to aim at.

Several members have already expressed an interest, and it is hoped there will be a discussion meeting after the summer break. Dr Sam Forrester the secretary of Ambleside's Oral History Society, has said he would come and share his experience, and help us understand what would be involved. A date for a meeting has yet to be arranged, so keep an eye open for when it will be. It would be a meeting open to all members, and as with all our meetings non-members who are interested would be welcome, too.

Robin Greaves, *Chairman*; John Findlater, *Keeper of the Archives*; Joan Clarke, *Secretary*.

Don't Forget Thursday June 16th 7.30 p.m.

An opportunity to visit Cockersands Abbey

for details see the information on summer outings  
that went out with the A.G.M. letter - or contact  
the secretary.

MATTHEW HUTTON OF PRIEST HUTTON *continued.*

The two men thought alike in religious matters, and worked together to suppress recusancy and promote godly, Protestant values.

Meanwhile there was a growing family of children. In the fifteen years before his second wife, Beatrix's, death in 1582, eight children were born, of whom six lived to adult life. The children were not long left motherless for in 1583 Hutton married a widow, Frances Bowes. She survived him by many years. It is not known what sort of family man Hutton made. A few letters to his eldest son Timothy survive. They are almost entirely devoted to business, though one does show a little fatherly anxiety. In 1598 Timothy was due in York on government business, but it was a "time of infection". Hutton added at the bottom of the letter. "*PS More safetie not to coome, but more present credit to come...Yf you coome you shall be welcome; yf you come not, I will not take it in evill part.*"<sup>(5)</sup>

What was the character of the man who was to become Archbishop of York? We have his own description of the sort of man he thought right for this high office. In 1568, when there was a vacancy at the see of York, the newly made dean wrote to Lord Cecil to beg it might be quickly filled. He described the type of man he wanted. Let him be "*a teacher, because the country is ignorant, a virtuous and godly man because the country is given to sift a man's life, a stout and courageous man in God's cause because the country will otherwise abuse him, and yet a sober and discreet man*"<sup>(6)</sup>

How far did Hutton live up to his own high standards? His own good standing as "a teacher" was shown in Part I. He also encouraged teaching in others, in particular during his early years as dean, when his friend Edmund Grindal was Archbishop

of York. Hutton was the only active resident dean of York for a century and a half...Between them, Grindal and Hutton would conspire to bring competent theologians and preachers on to the staff, as vacancies occurred.<sup>(7)</sup>

"Stout and courageous" he also was. He was prepared to stand up even to the Queen and her ministers if he thought it right. In 1568, for instance, a certain Mr Gibson had persuaded the Queen to recommend that he should receive the emoluments of a Canon Residentiary at York, even though he was not resident. Dean Hutton refused, and despite an ominous warning that "...her Majestie...thoghte it [Hutton's refusal] strange..." continued to refuse. He said the money would have to be found from the livings of other residentiaries "some being not well hable to spare it" <sup>(8)</sup>.

Towards the end of Queen Elizabeth's life he told her that she ought, for the good of her kingdom, to choose her successor. To us this may seem nothing; to an Elizabethan it was pure foolhardiness. No-one must ever mention to the Queen that one day she must die and be succeeded.

There is a delightful account of how the Queen dealt with her outspoken Archbishop. Hutton gave out his text "The kingdomes of the earth are mine, and I do give them to whom I will". There followed "...first so generall a murmur of one friend whispering to another...lastly so quiet a silence and attention in expectance...as I have never observed before or since." At the end of the sermon every one looked to see the Queen annihilate the preacher. Instead she opened the window of the closet in which she sat and "...very kindly and calmly, without show of offence (as if she had but waked out of some sleepe) she gave him thanks for his very learned sermon". But he did not get away with it entirely, for afterwards She sent two

councillors to him with a sharp message, to which he was glad to give a patient answer.<sup>(8)</sup>

Could Hutton be considered a "sober and discreet man"? It seems so. It is true he quarrelled very fiercely with Archbishop Sandys on a number of matters, and had ultimately to apologise to him publicly and admit that he had used "some very violent and unguarded expressions".<sup>(5)</sup> However, as the Dictionary of National Biography puts it, "The biographies of Sandys are filled with accounts of his squabbles", so perhaps not much should be argued from Hutton's impatience with him.

In other ways Hutton seems to have been a patient and caring man. This is shown particularly in his relationship with Catholic recusants. Hutton saw the fight against Catholicism as central to his work in the north, but he preferred always to try persuasion. His patient attempts at conversion were noted with approval by central government. "God contynew his graces in you", wrote Lord Burghley in 1577, "by which your liff and actions ar reported very good of all your neighbours, and in sekying to reform those that ar out of the waye, the ordinary waye to reduce them which I heare you use is, by gentle instruction of them first to se and fele their palpable errors, and so to prepare them to see the truth".<sup>(5)</sup> Though, if one story is to be believed, not all Catholics appreciated his efforts. It was said that the Catholics in Yorkshire were commanded by the Queen to be present at fifty sermons in York Cathedral. "Our Archbishop preached the last to a very numerous audience...but the Papists that were forced to be there, stopped their ears or talked aloud, to make his Grace give over the sermon"<sup>(9)</sup>

Hutton could also be compassionate. As acting Lord President of the North, after the death of the Earl of Huntingdon, he sometimes had prisoners put in his care. A number of surviving letters show his

care for them. In 1598 he got the irons taken off Scottish prisoners. He treated another Scottish prisoner so well that he received a letter of thanks from King James VI. The Lady Margaret Neville, daughter of the exiled Earl of Westmorland, was committed to his care when she had put her own life in danger by giving shelter to a Catholic priest. Hutton went to much trouble to get her pardoned and obtain a pension for her. In 1595 her uncle, Lord Henry Howard, wrote a letter of thanks. "I ever honoured your learning...and nowe I love unfainedlie that mild and temperate disposition which many recomende that speak of your dealings without partiality, for happie is that province which is subjecte to a pastore no less by nature than profounde in understandinge" (5). Flattery possibly, but in view of what is known of Hutton, basically a believable portrait.

Hutton's last requirement of the ideal man to be Archbishop of York was that he should be "virtuous and godly". Certainly no breath of scandal attached to him in his day. The worst that was said of him was that he amassed a surprising amount of property. He had a large income from the church of York alone, and in addition he was also a considerable pluralist, having a prebend at St. Paul's, another at Southwell in Nottinghamshire and a rectory at Settrington in Yorkshire (5). He was able to leave his eldest son Timothy an estate of £500 p.a. and a further estate to his second son, Thomas(5).

Hutton died in 1606. He had been ailing for some time. To some extent his world was failing him by that time. The establishment was growing more and more suspicious of hidden and treacherous recusancy. Demands for conformity spread to the North, and Hutton's attempts to persuade before punishing recusants no longer received praise. In 1599 the Queen's letter releasing him on the grounds of ill-health from duties of acting Lord President carried a sting in its tail. It commented on the

growth of recusancy and imputed this "partly to over much tolleracion used to recusants and such other parsones who have bene presented for their offences...and have escaped without punishment".<sup>(5)</sup> In the same year Archbishop Whitgift wrote "...here hath bene informations gyven that recusants are of late increased in that province, and that you are too milde with them. - Some of your ministers doe also affirme the same to be trewe"<sup>(5)</sup>.

Not only was the Government asking for greater severity towards Catholics, it was also growing less tolerant of any "Puritan" criticism of the established church. Hutton did not escape criticism in this direction either. A letter from Archbishop Whitgift in 1597, laudatory in general tone, contained an unpleasant needle-prick. Hutton's language, it seemed, was tainted. "In one of your letters there was putt Christes-tyde for Christenmass, which because of the noveltie thereof...was by some of your best frends misliked; and I marvell how it escaped you..."<sup>(5)</sup>.

When James I came to the throne Hutton received a letter from the King's secretary "that the puritanes be proceeded against according to the lawe, except they conforme themselves.... To a man who had spent his life fighting catholicism this seemed to him to be attacking the wrong enemy. "I wishe with all my heart that the order were given not only to bishops, but to all magistrates and justices of the peace, &c. to proceed against papists and recusants, who of late...have grown mightily in number, courage and insolencie" <sup>(10)</sup>

Then he added a last testimony to his life-long views. "The puritanes, whose fantastical zealle I mislike, though they differ in ceremonies and accidents yet they agree with us in substance of religion and I thinke all or most of them love his majestie...but the papists are...opposite and



contrary in substantialls of religion and cannot but wishe the pope's autheritie and popish religion to be established".<sup>(10)</sup>

Two years later he was dead.

It would be pleasing to finish with an account of Hutton's relationship with the parish of his birth and his motives for setting up a grammar school there. Unfortunately almost nothing is known. In 1595 he obtained a charter from Queen Elizabeth for the school he had set up the year before, while still Bishop of Durham. It is almost purely a business document. The only hint of his motive comes in the second paragraph and this is phrased too conventionally to reveal much. The Archbishop, it says, "greatly desires to erect and found a certain free school and hospital or alms house in the town of Warton...in the parish of which the same Archbishop was born, to the Glory of God, the promotion of good learning and the support and relief of the poor" The charter gave the Archbishop power to make "suitable and beneficial statutes" for the school<sup>(11)</sup>. These statutes, if he made them, have not survived.

In his will, written in 1605, Hutton made further financial arrangements for "the Free Grammar School (which I do erect at Warton, wheare I was borne..."<sup>(5)</sup>, but says nothing else about it. Apart from this documentary evidence we only have a few scattered hints; the still extant stone plaque from the old school dedicating it to God and good learning (*Deo et bonis literis*); the fact that Hutton was enough in touch with Warton to remember his cousin there in his will; and the probability that he was on his way to visit Warton on the memorable occasion, recorded by Lucas, when he recalled his bare-foot childhood.

## REFERENCES, PART II.

Three main sources have been used in this article: the account of Matthew Hutton's life written in 1756 by Dr Ducarel<sup>(5)</sup>, the discussion of his religious views in an article published in 1979 by Peter Lake<sup>(12)</sup>, and lastly Professor Collinson's work on the Elizabethan Puritan Movement<sup>(13)</sup>

- 1) Patrick Collinson, *The Elizabethan Puritan Movement*, 1967, p.191.
- 2) Patrick Collinson, *Archbishop Grindal 1519-1585*, 1979, p.242.
- 3) Christopher Haigh, *Reformation and Resistance in Tudor Lancaster*, 1975, p.302.
- 4) Kenyon MSS p.721.
- 5) The Correspondence of Dr Matthew Hutton, *Surtees Society*, Vol.17, 1843.
- 6) P. Collinson, *Archbishop Grindal 1519-1585*, 1979, p. 37 (quoting letter to Cecil, 13 Nov. 1568)
- 7) *ibid*, p.200.
- 8) Sir John Harrington, *Briefe Review of the State of the Church of England*, 1653, p.186.
- 9) Thoresby *Vicar. Leod* p.144,145.
- 10) T.D. Whitaker, *An History of Richmondshire*, 1823, Vol II, p.316.
- 11) John Blundell, Translation of Latin Charter (seen by courtesy of Mr Dilley, ex-head master of Archbishop Hutton's School)
- 12) Peter Lake, "Matthew Hutton - a Puritan Bishop?", *History*, Vol.64, No.211, 1979.
- 13) Patrick Collinson, *The Elizabethan Puritan Movement*, 1967.

YEALAND IN 1913:

Robin Greaves

Helen in Liverpool.

(Further extracts from Helen Escolme's diary.)

*Extracts from this diary have been appearing in the magazine at intervals over the last three years. To help new readers we start with a brief account of what has been happening. The diary itself was kindly made available for editing by Helen Escolme's daughter, Mrs Marion Cottier*

Helen is 19, a sensible hardworking girl, greatly admired for her skill as a pianist and organist (she is organist at Borwick church) and for her fine singing. She lives with her parents, her younger sister Alice, and her brother Reuben at Holmere Farm (now Dykes Farm).

Herbert is Helen's boyfriend. He lives at Oxenholme and works on the railway. He comes to Yealand on the train almost every evening, bringing his bike, and getting off at the signal box at the end of Snape Lane. The relationship between Helen and Herbert is thriving, despite the fact that Herbert is very jealous. "*H in funny mood, said horrid things at C-barrow [Cinderbarrow Farm where some of Herbert's relations live] said I'd gone to see Fred, silly thing". "H awfully cut up about me talking with W"*.

At the beginning of July, 1913, Helen is very busy haymaking and once or twice Herbert helps with the hay. "*7.45 H came, he took off his collar and jacket and helped with forking in barn till last cart, 10 p.m. This after a day's work on the railway.*

In August Herbert goes to Holmere Farm for what sounds like a formal tea. He "met all cousins and had tea together, Dad too". Early September is harvest time, but Helen and Herbert were also planning a holiday. In harvest, cutting. Arranged about next week. H & I going Liverpool (3 cheers). They were to stay with "Mr and Mrs R." of 20 Endbutt Lane in Crosby, on the outskirts of Liverpool. Whether they are relations or family friends Helen does not say. (Oddly, Kelly's Street Directory for 1913 does not list a No.20 in Endbutt Lane. The even numbers stop at No.10.) The whole trip thrilled Helen so much that her excited, and largely unpunctuated, diary entries are often quite difficult to follow.

Sep 9th

Went C-barrow for chickens, had talk, H not come to-night got toothache, going get teeth out Kendal.

Sep 10th

In harvest. H not come teeth bad still - anticipation of L'pool.

Sep 11th

Excitable day, awful time home. Mrs B and I drove Carnforth in trap with my luggage. 6.30 off on bike met H. on 7.30 train off to Liverpool. Folks in carriage till Preston then by ourselves. Mr R. met us at Lime Street 10.30. Walked to Ex.<sup>a</sup>. Took tram Waterloo then car to Crosby No.20, tired out - midnight - Had supper then bed.

Sep 12th

Friday, up at 9 had breakfast, played songs for Bob, jolly times. Off on tram Waterloo

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a) Probably the (now closed) Exchange Station near Pierhead.

sands, very windy. Off Liverpool on tram, went Exhibition<sup>a</sup> went on switchback and cares (sic)- poor - H a darling, out of Ex. 6 [o'clock]; had tea Lyons, good. 7 p.m. Empire theatre. Oh just ripping, grand, laughed till I nearly burst. Happy Fany (sic) Fields glorious Mozart<sup>b</sup>, ripping, out at 8.45. Did shop gazing, saw reinstating dead body<sup>c</sup>, horrid sight, tons of police mounted, I rather nervous. Left 10 p.m. train for Waterloo, raining car up to Crosby, supper then bed 11 p.m. H a darling.

Sep 13th

Got up at 8.30 had breakfast off Liverpool shopping, car from Endbutt Lane to Ex. Train to L. Marvellous, find way about, deserve putty medal. H a treat, we Lewis' - fun shopping - got Sally bag, Alice socks, R paints, Mother collars. Had ices, whilst eating these, chap from Oxenholme turned up, got fright, round to St John's market,<sup>d</sup> then on train home, big rush for car. No. 20 for dinner, off on tram through Seaforth to football match at Andfield [sic] got off at wrong stop. H got in temper, soon cooled - lovely long ride on car. Crowds upon crowds at match. Sunderland via (sic) Liverpool. S won easy. Cheers like thunder, dreadful rough gave nightmare, in car home for tea, sat a while then off L'pool again to Hipp. Crowd here, we lined up and took our turn, Hipp.

a) the *Liverpool Echo* for Sep 12 advertises *Liverpool Exhibition 1913, 12 hours continuous entertainment! Band of the Grenadier Guards.*

b) George Mozart, a comedian. Playing in sketch called "Following the Band".

c) For episode of "dead body" see End-note, p.31

d) The handsome iron and glass market building Helen would have seen was demolished in the 1960's.

crowded - had to stand - performance lovely - not as good as Empire - Venus lovely then "One Mile a minute"<sup>a</sup> - fascinating, simply spell-bound. H very nice, a darling. Oh but I have enjoyed it. 10.45 out, in car to Ex then train, tired. Car to Endbutt Lane. Supper ready at No. 20, went bed about midnight, Mrs R a darling. -

Sep 14

Slept well, not up till 10 a.m. Breakfast late so no church. Played and sang in S room, our Rob a real terror. Went walk by windmill and church before dinner, had dinner, 2 p.m. off on tram from E.Lane to Seaforth. Took overhead<sup>b</sup> to Alexander Dock, got off and walked length of 3 or 4 docks, tremendous vessels (one Baltic<sup>c</sup>) in dock, very windy, on overhead again at Huskisson dock, lovely views of docks from train. Home for tea, walked from overhead Seaforth, tired, had tea 5 p.m. then to St Faith's church. H been saying horrid things again, always on about WP, - grumbles awful. Church poor, had Stainers Mago third<sup>d</sup> - very slow. Walked home across fields, took letters to post, went walk, then home and miserable "Horrid little creature". Mrs R some friends in had supper, we had supper, Mrs R left us - set friends off - H

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- a) Advertisements in the *Liverpool Echo*, described "A Mile a Minute", as a *Great Race Train v. Motor...up to date stage realism*.
- b) The Overhead Railway, opened 1893. It ran along the Liverpool Docks on iron girders 16ft above the roadway.
- c) "Baltic". White Star Liner. See endnote, p.31.
- d) Unidentified. A Magnificat by Stainer?

twined<sup>a</sup> as usual, horrid little scamp, said he'd make up, not much. I tired out, went bed 11.30.

Sep 15th

Got up at 8 a.m. (wonderfull) Had breakfast, off to Waterloo, walked with Mrs R across fields, train to L'pool. Walked to Museum, went through that - lovely - Art Gallery next - extra - H as per usual, only blushed once - cheeky. Across gardens saw theatre, then to waxworks - horrors - all round these, awful mirrors, frightful. H laughing. Left here, did shopping then home on electric tram for dinner at No.20. Then off on car and train to New Brighton. Poured down, thunder and lightning, got just little wet, glorious sail across in "Lilly".<sup>b</sup> H a darling today - am perfectly happy. Weather fair at NB went in tower. Horrible hunt to find theatre, found at last, rather late for performance, what we did see was ripping, laughed till my very sides ached. Out about 5 p.m., went on Scenic Railway (good) then up lift to top of tower - view hazy. Later walk up NB had two ices and chocolates in shop, then for boat again "Snowdrop". Lovely sail across, saw big vessels in river, arrived L'pool about 6.30, on overhead past docks, then tram to Endbutt. Had supper, packed up and off at 8.15 - H been a perfect darling to day, said good-bye Mrs R didn't see Bob, walked Endbutt caught tram Waterloo, then elec train to L'pool (Ex) 9.10 home train tired - but what a glorious holiday - Carriage to ourselves to Preston, changed

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a) twined = grumbled

b) The steamers from Pierhead to New Brighton at that date were all called by flower names, including Lily and Snowdrop.

here, stop Lancaster, H went in train to Oxo, Mother and A met me with trap, drove home.

Sep 16th

tired - work again - rotten. Got letter from H. Hurrah he's coming met him off 7.30 Carnforth, got my bike Greenlands. The dear couldn't keep away, sat on Green lane then home. H a perfect cherub. 10 p.m. home

ENDNOTE "re-instating dead body"

According to the *Liverpool Echo* the Mayor of New York, Mr W.J. Gaynor had died suddenly at sea, aboard the White Star liner "Baltic". His body was landed at Liverpool at 7.p.m. on Friday September 12th, and was escorted by a contingent of Mounted Police to the Town Hall. That night it lay in state on a fumed-oak catafalque from Westminster Abbey on which the coffin containing the remains of King Edward had reposed...it was draped with the Stars and Stripes. The next day the coffin was placed aboard the Lusitania, to be taken back to New York. The Lord Mayor of Liverpool made a public expression of sympathy and said that *America can ill spare such valuable citizens.*

Mr Gaynor had been elected Mayor of New York in 1909. He was, according to the *Liverpool Weekly Mercury*, best known for his work in *breaking up rings in the Democratic party.* The editorial added that many in America looked on him as a *mere Tammany Decoy.* He was standing for re-election in 1913, but on the *Independent* ticket as the Democratic party had dropped him. During electioneering he had a *nervous seizure*, during which he temporarily lost his powers of speech. He booked a passage on the *Baltic* in order, it was thought, to see a European specialist. Possibly Irish support for the Democratic party, and the strong Irish presence in Liverpool had something to do with the respect paid to the body, and the presence of the Mounted Police.



## NOTES AND QUERIES

## LOCAL PLACE NAMES

Ackodock. In the 1992.2 issue of the magazine, p.24, Helen said that she met her Herbert at "Ackodock". Mrs Barbara Walker, among other readers, has kindly explained what she meant. Ackodock was what everyone used to call the bridge that carries the canal over Moss Lane between the A6 and Burton. It was a way of saying "Aqueduct".

Sow. But no-one has yet explained what Helen meant when she said she and Herbert walked *on top of Deepdale and down "Sow"*. (1993.1, p.29)

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