

Archive

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*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.*

ORAL HISTORY: ERNEST WILLIAM ALLEN BAKER
John Findlater

Interview on 13.2.95 at his home, Hungry Hill, Borwick.

Ernest was born 26.9.1923 at Redhill, Surrey.

Occupation – Company Director, Quarrying and Concrete Products. Director of a Tool Hire Company.

At the age of two Ernest and his family moved to Yorkshire. His father (Edward) managed the 'Lily Laundry Company, Ltd'. He had diphtheria and lost this job. He started a company – 'Yorkshire Art Products' – which produced pewter objects etc. for sale. The family lived in a smallholding, nine miles south of Darlington where they kept poultry and goats. Some financial help was given to the family by Edward's father-in-law, Ernest Hutchinson, works director of the 'Carlisle Biscuit Factory'.

In 1932 through a connection (to do with the Quaker network) with John Wilson Hartley, grocer in Carnforth/Millhead, Edward broke into business in this area. Teaming up with Hartley, Hartley's brother, and Hartley's son-in-law (Brendan Pedersen) in a bit of a mixed bag of shareholdings, in various enterprises including quarries and transport. In October 1932 Edward Baker and Pedersen formed John W. Hartley Ltd. engaged in mineral extraction using Hartley's Transport Co. and having financial support from Hutchinson. They had the limestone quarry at Millhead and that was where the offices were (where the sportsfield is).

In 1933 the whole family, with their maid, came to Hoggarth House, Over Kellet. Other shareholders bought out with Hutchinson's support and Edward (E.W.A.) Baker then had the company, though he retained the name John W. Hartley Ltd., engaged in mineral extraction (quarrying) and transportation. Edward's wife, Ernest's mother acted as secretary and the office was at Park View, Millhead, overlooking the quarry.

Ernest went to the Friends' School in Lancaster, the oldest Quaker school in the world, founded in 1690. His nickname at school was 'daisy'. Apparently his health was not all that good, often being off school with 'glands'. His eyesight, he claimed was not all that good because of astigmatism and he was useless at sport. He had two older brothers and two younger sisters; he used to play at the Lodge, Carnforth with Dr Edward Jackson's two sons, Tony and Ray, Dr. Edward living there at that time.

Though he had been a somewhat sickly child, he had later become very fit and in 1941 he was called into the army but did not experience active service until 1944. Then, in the Airborne Division, he saw action in the 'Battle of the Bulge', as part of the glider-borne troops. His brother Douglas flew Lancaster bombers and was shot down over France, evaded capture with the help of the French resistance, and got back to England via Spain. His other brother served in the navy. During the allied advance over the Rhine, near Osnabruck, Ernest's scout car was blown off the road by a shell which landed nearby and caused the car to hit a tree. He sustained a head injury and eventually ended up in hospital in Brussels for

a week or so, and afterwards was subjected to fitness training. VE day came not long afterwards and he returned to Britain via Ostend and Tilbury. After leave, he was posted to Larkhill. At some point here, there was a quite farcical episode when he was accused of desertion, which was soon quashed when documents were properly examined. Then he was sent to Palestine and was there for 11 months. Father by then had put in for him to be released so that he could join the firm. Only then was it realised that he should really have been released months before.

Back with the firm, Ernest's primary interest was in the vehicles but he performed other management jobs as well. In 1946 the Millhead quarry was closed and the company concentrated on land between the canal at Carnforth and what is now the M 6; land stretching towards Bolton-le-Sands taking in Thwaite Gate farm and also a farm at Nether Kellet. There was excellent quality sand and gravel at this site but with large rocks here and there, especially towards Bolton-le-Sands. The company had a deal with Wimpey's, who were working at Leaper's Wood that they would not oppose Wimpey's operation if Wimpey's crushed their large rocks, which were too large for their own crusher. The company sold large amounts of material for road building but made concrete bricks also.

Edward, Ernest's father, died in December 1961. The company was run then by Ernest, Douglas and Mr Stan Galloway; the other brother an accountant had no wish to take part. They were beset by the problems of sorting out Edward's estate. There was always trouble with bad debts especially if farmers were involved, so they tended to sell their product to

companies. Ernest had found that though farmers were bad payers, it was often that they just put bills on one side; if you went personally to see them usually payment was made. By 1966 Ernest was managing director and a year later, or so, Douglas went to live in Scotland. Inevitably the material for extraction, the gravel at anyrate, was becoming less and would be worked out not many years hence, and by the 1947 Planning Act the company was required to restore the land to agriculture at this point.

By 1970 or 1971 extraction of gravel being virtually at an end, the company was facing some financial difficulty. They were given an opportunity to open up a new site at Dockacres, Borwick; this would have cost £147,000 but they did not think they could afford that. The company expanded into more concrete products especially lintels at its small factory near the Carnforth end of the site. Mr Stan Galloway (brother-in-law) had obtained a marvellous German machine for the job. They became involved in a sort of partnership with a Leicester company, Stressline. Withers took over brickmaking which helped. They tried to get caravan site but faced a planning obstruction and this scheme did not materialize. In the end Stressline took over the concrete lintel business about 1982-3 and Ernest retired.

Ernest guessed that when the company was at its most productive they had about 45 lorries, 80 men or so. Most of the men worked for them for long periods. There had been two fatal accidents in 1935 and one after the war.

As an adjunct to the main business, Ernest, Douglas and Stan had gone into tool hire, Ernest having got the idea from a visit to America. They realised that Douglas (who was at Thwaite Farm), Ernest and Galloway all had tools and small machines for their own use and by pooling these and buying in more to hire out and maintain, they could get a nice little business going with a shop site on Lancaster Road Carnforth.

Ernest was in the Round Table for a time but came out after marriage. He took part in car rallying. He was not an active Quaker.

MISS EMILY ISABELLA BOLTON (1901-2003)
Kate Hodgson and Jean Chatterley

One of the early projects initiated by Paul Booth of Liverpool University's Department of Extension Studies, in the days of the Warton History Group (out of which was born the Mourholme Local History Society), was to record the memories of the older inhabitants who could remember village life in the days before the Second World War. Many of us were involved in this pleasurable task, and we two were fortunate to be able to talk to one of our neighbours, Miss Emily Bolton. Miss Bolton died on 4th November 2003, at the grand age of 102, and the news of her passing brought to mind the interview we had with her in February 1985.

The only child of Emma and Thomas Bolton, Emily was born at 147 Main Street, Warton, from where her father and grandfather ran a building business. Emily told us that their house was the first in Warton to have a bathroom, built by her father in 1906: before then they had a garden privy like everyone else – some of them had three seats! – and there was the usual ashpit. Peelings were fed to the pigs, and broken glass and suchlike was carried to a corner of the land where the Roods was later built.

As well as building houses and schools in the area – including the primary school on Warton Main Street, next to the church – her father also produced many of our local memorial and tombstones. As she grew up Emily developed a

particularly fine script, and she soon became an asset to the business as she helped her father with the lettering on the memorials.

She attended the village school: she recalled that the rules were very strict and that the cane was used on the girls as well as the boys. She was caned on the palm because she would talk! She moved up to Lancaster Girls' Grammar School, but like other youngsters left aged 13-14. By 1939 she was working in the office of the Carnforth Co-operative Society where she stayed until her retirement in 1960. She was a life-long member of St. Oswald's Church. She could remember having to wear a big black bow at the back of her hair when she had to go to funerals. In her late twenties she visited relatives in Canada who urged her to stay, but she decided against this – for one thing she found the terrific thunderstorms there too much for her liking – and she returned to become one of the few Warton residents who spent nearly all their lives in the village. Hence the wealth and value of her memories of village life.

She remembered the Borwick Lane petrol pumps, at the corner of what was then called Stoney Lane and is now Chapel Walk, where the Methodist Chapel now stands – and the former alms houses at the bottom end of the village. Photographs of these were put in the WI's book of the history of Warton, which she helped to compile for the American Bicentenary and which now is in safe-keeping at the Record Office in Preston. She remembered the abattoir on Coach Road. She also recalled the village reading room and the whist drives held there, and the setting up of the Bowling Green and Club in 1926.

She explained how nearly everyone wore clogs, and relied on bicycles for travelling around. She told how friends would think nothing of getting up very early and cycling to visit friends at Knott End. She recalled the smell of bacon as they passed Cockerham cottages. They would visit Fleetwood market. On one occasion they were so tired that their friend suggested they stay overnight, so they sent a telegram to Warton – there were no telephones, of course. She also told us that like everyone she cooked on a coal-fired stove and relied on it for hot water, too. Some cottages had boilers behind the fire for hot water.

For a time Emily lived at 188 Main Street, and painted a lovely watercolour of how it was in her day. She was also an accomplished needlewoman and keen gardener.

Her wartime memories included those of the evacuees who came to Warton, and of the fire in the barn at Boon Town Farm when the Newhys were there. The barn was also remembered for the dances held there. Her father would play the dances on his melodeon, by ear, and he and Ted Watson would play the complete Lancers' Quadrille. We were also told about the wartime food canning activities started by the WI in Warton. Emily was a founder member of the Warton Crag Women's Institute and during her lifetime took her share of many of the WI's tasks and was always willing to help. She was also a founder member of the Warton Senior Citizens Group, and was an active contributor to Warton village life until, aged 91, she left for the Cove House retirement home in Silverdale.

This move was a huge wrench for Emily. As well as parting from her beloved cats she had to leave her garden. Like her father and grandfather before her she had been a member of the Pteridological Society, and a number of rare and unusual ferns were found in her garden and removed for collection at Sizergh Castle.

It is good to know that, apart from failing eyesight, she remained well, and with a keen mind to her end. She was still doing her daily crosswords, and on her 100th birthday stood to address all those who visited her on that special day!

She is buried alongside her parents in St. Oswald's churchyard.

JOHN SIMPSON'S DIARY

The original diary was handwritten. Then about 1840, he added to it; it was typed out by Dorothea Simpson -1879 -1948- it was subsequently edited by some unknown person.

It came into the possession of the Mourholme Society from Barry Ayre, one of our members and former editor of 'Keer to Kent'

(Extracts by John Findlater)

The first reference is to William Simpson, a native of Scotland who came south with 'The Pretender' but decided to stay at Roundthwaite, about ten miles east of Kendal, where he died. William Jnr., the fourth of his seven sons, born at Roundthwaite went to live near Slaidburn, having married Janette Townson about 1730 in that area. After many difficulties they prospered ending with a large farm Harrop Field. Another William was the youngest of their nine children, born in 1746 at Bolton by Bowland. He eventually came to Quernmore, renting a small farm named Height. John Simpson, the writer of the diary, was born there on the feast of St. Martin, November 1782, and lived there until he was 10 years old.

There was no Church or Chapell in the whole township, distance 2 1/2 miles of wild road on the moors, and only a small miserable school kept by a poor woman at a place called Lower Hollinshead where I remained not long, but I remember being carried home by some neighbours during a terrible fall of snow probably in the year 1789.

About the same distance and a worse road through the wood to Caton Church and the School where I went for a short time, and first learned a,b,c.

As I grew up I was employed about the Farm with my Brothers and Sisters, eight in number, in such a way as my age and strength might enable me, from which I remembered little of what I occasionally learned. I drove the plough-share, attended the Cattle on the Moors, ripped and cut my fingers the marks remaining now, and did anything useful my age would allow me to do, none were allowed to be idle about the Farm.

Then to a school at a place called 'High Sty' in Quernmore Park on the borders of the Moor, the house is standing now, but it was not long a School. The Master, whose name was Cornthwaite, was a very old man, and had a few scholars like ourselves ill paid for. He removed to place near us called Hook near Greatyard Hall to which I went when not employed at home.

Then about 1791/2 my Father took a farm called Lindeth near Silverdale... On my arrival at Lindeth I was usually employed about the Farm. On the rocky hill there I was a shepherd four years and attended the Cattle in daytime on the marsh, to prevent them getting to sea and be drowned which was attended with much difficulty, some of the Land marsh being much injured, borne away by the sea. For years I went peat gathering in Lighton Moors [Leighton Moss.]

I well remember in the hot summers 1792,3,4 I have had my poor school books with me, got and sold some mushrooms to get others and once a few weeks, went to a small Chapel school in Silverdale Parish kept by a Mr. Gildart (or Geldart)

who had been in the Army, and had served abroad in Germany. Here I made some small progress in writing and account. I learned here to write a little and while with the sheep read my books. At times went with the Fishermen and got some Cockles on the sand, when dry at low water a few snipes etc. [which] also enabled me to get a few books, amongst them the pleasing instructor teacher, arithmetic, a small spelling book, also a letter writer and some Books of Travels and a small chart of the World and Mercator's Projection, some of these were my companions generally on the hills. I could soon read pretty well but the figures puzzled me much but with slate and pencil, I learned to write and remember writing to Joshua Bibby who had lately then married my dear sister Jenny.

While on hill I often looked towards the South wondering what all the rest of the world were doing, had heard some confused account about the French Revolution and I had some idea that being a simple shepherd was not to be my occupation through Life. I was also employed amongst the Cattle and Farm there generally.

We remained here about four years (1792-96) and then left it on account of its being sold by the owners Robert William Waithman, quaker, who lived at the very pretty village of Yealand, three miles distant.

John's family moved near Crooklands and he continued his farm work, acquiring a few more books and reading them at every opportunity. But now I began to think if I could only acquire learning enough to get me some other employment than Farming (which I did not like) it would be much more agreeable to me. He went to school for a few weeks at Preston Richard and a few weeks at other places and when the family

moved to Lodge Farm at Quernmore and attended a small Charity School for Boys for some weeks where he impressed and was approached by Mr Alderman Suart (who had been three times Mayor of Lancaster) and, with his father's permission, agreed to go to London as an errand boy to Mr Suart's son, George Suart, a Merchant there.

John arrived in London at 6 pm on the 14th February, 1800, having left home at 4 am February the 11th. It had been a wrench leaving home for a new life and from then on did not receive a penny piece from home. He must have been quite disconcerted to discover that "the business, Insurance Broker, was then insolvent £3,000 at least [and]...from the first moment I came, there was never anyone who had any knowledge how to conduct the business they were engaged in and Mr Suart least of all. ...A fine business was in truth lost entirely for want of attention and knowledge how to carry it on ..."

He worked hard and for long hours not only on the books as well as cleaning the office daily and setting the fires, and in 1802 the firm changed office premises. The firm remained insolvent until 1807 but managed to keep going; in 1803 "when war broke out again between this country and France early this year commissions increasing much on what was done and the underwriting account at Lloyds doing well hope was renewed". To save expense the firm acquired a new small house where they lived and had their offices "In 1804, Insolvent, but business continued to do well". In 1805 he went to Lancaster to see his parents and stayed a month. In 1807 the firm became solvent and Mr Suart declared John a partner with a $\frac{1}{4}$ share but soon increased to $\frac{1}{2}$.

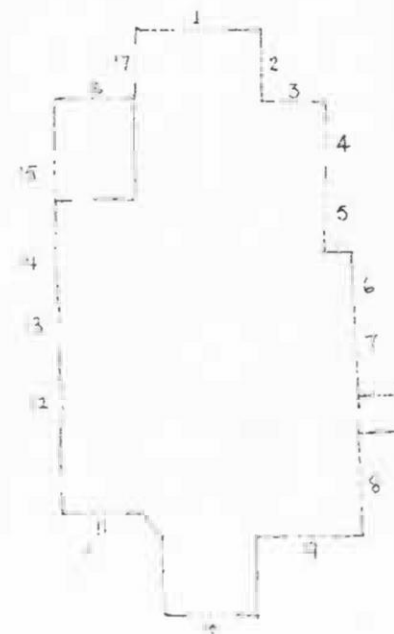
The diarist goes on in great, but interesting, detail describing how he developed business interests in Lancaster, finally married the daughter of a wealthy Liverpool merchant, after initial rejection by the father. The latter left the pair a tidy sum of money on his death. They had eleven children, four dying at a young age.

In 1833 John Simpson became immersed in politics. *"He went to Lancaster and came forward as a candidate. But after five days when no sufficient suffrage came forward, he returned to London....In 1833 he was elected a Member of the Committee of Lloyds. And at some date between 1833 and 1838 "I was presented with my Freedom at Lancaster by my father [he] being made free in 1810."*

John Simpson died 14 July 1858 having accumulated a fortune of £45,000.

THE STAINED GLASS OF SAINT OSWALD'S CHURCH WARTON Arthur Penn

The millennium has left one mark on the Mourholme scene, and that is the 'final' stained glass window in St. Oswald's church. I call it 'final' because all the seventeen main windows are now glazed with stained glass. It was, however, the first to be installed after a gap of a century.

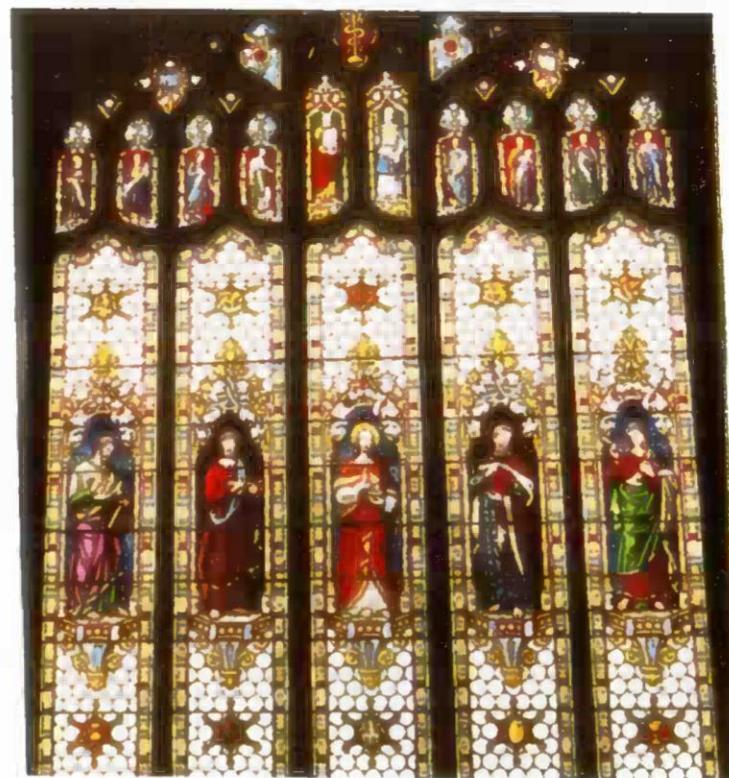


Plan of St. Oswald's Church showing location of the windows.
(to fit the page the East Wall is at the top, the North to the left.)

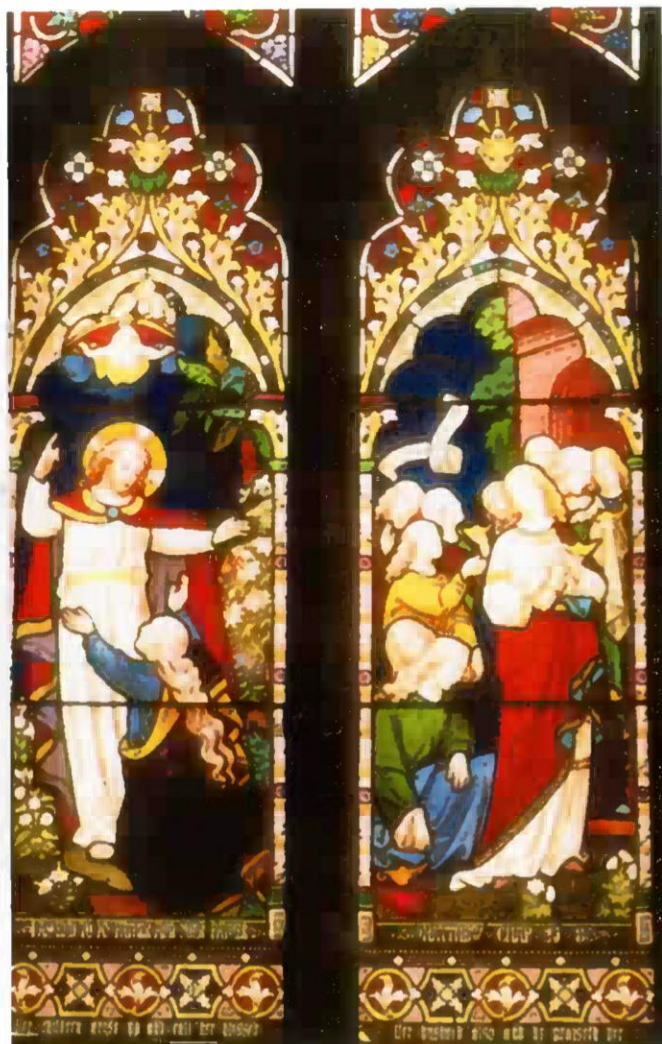
The church is a mediaeval one, and like most churches of that time it was once filled with stained glass, but none remains. John Lucas, writing in the early 18th century, stated that there were fragments of ancient glass in all the windows, "yet not one figure or inscription entire". He thought that they should all be re-glazed with clear glass, which was the fashion at that time, and this seems to have been done. So, until the mid 19th century, that is how it remained. In this Warton was not unusual. At the time of the reformation there was an idea that all stained glass was 'popish' and its subject matter superstitious, and this led to much vandalism in the 16th and 17th centuries. But a more serious cause of the loss was a change in architectural and artistic fashion. Lead, which holds the glass together, perishes after a century or two and needs renewing, or windows begin to break up. No doubt draughts and the entry of water led to its replacement.

Fashion changed in the early 19th century. The Romantic movement and the Catholic revival valued the Middle Ages, and this led to a wish to revive the use of stained glass. For fifty or sixty years the activity was tremendous. Lancaster had as many as seven stained glass studios and other towns likewise, and most of their activity was the glazing of churches. Probably those sixty years from 1840 saw the provision of most of the windows in our churches.

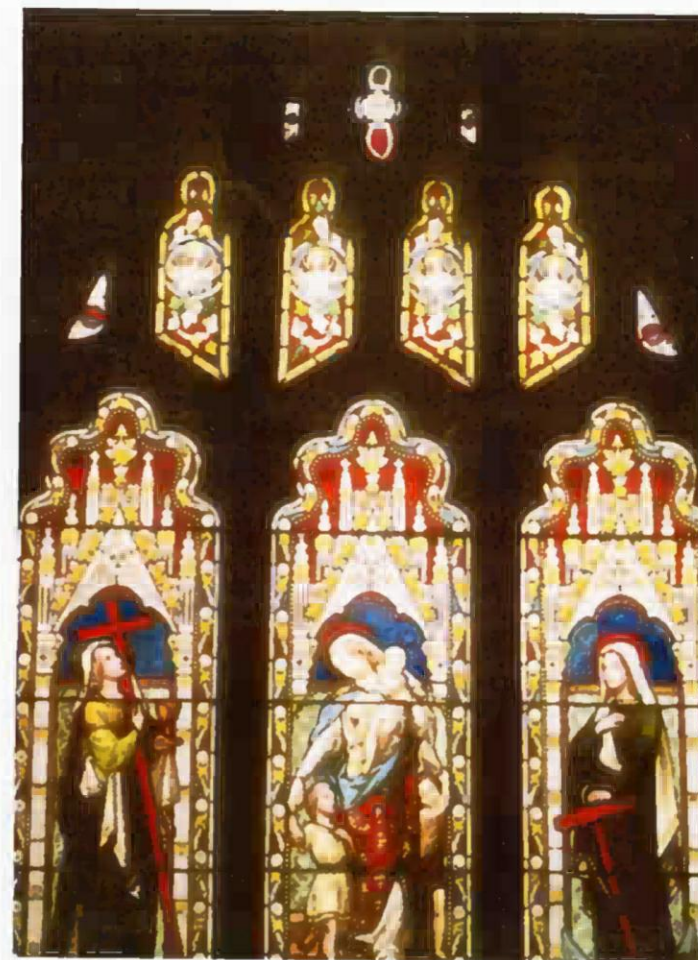
At Warton all the medieval glass had disappeared by the middle of the 19th century and its replacement with Victorian glass began with the arrival of a new vicar. Thomas Dean had been master of a charity school near Malvern, and was appointed by the Dean and Chapter of Worcester Cathedral, the



Stained Glass Window No. 1



Stained Glass Window No. 5



Stained Glass Window No. 3



Stained Glass Window No. 6



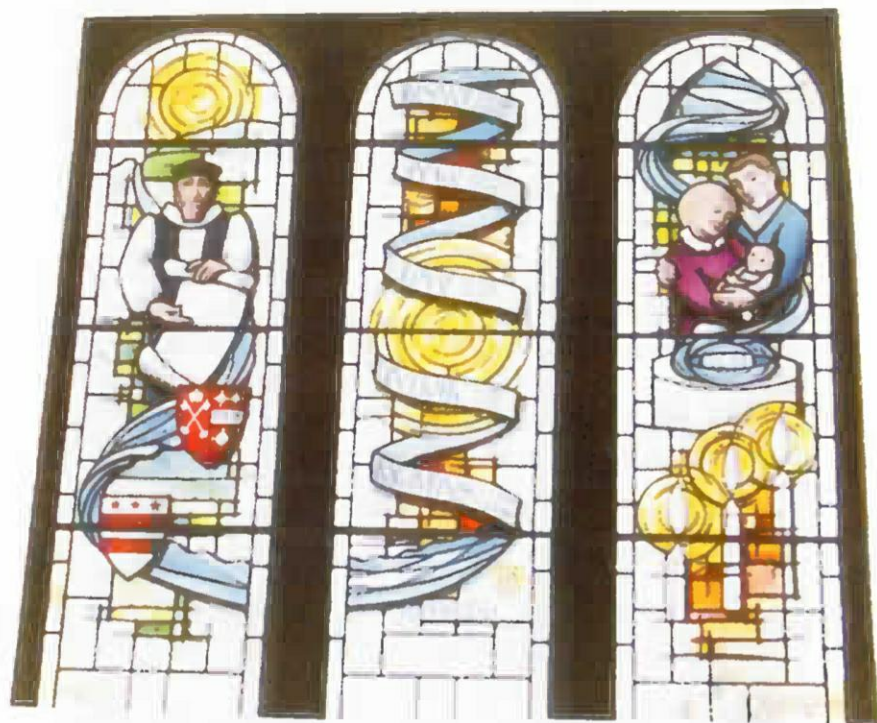
Stained Glass Window No. 10



Stained Glass Window No. 15



Stained Glass Window No. 9



Stained Glass Window No. 16

patron of the living, in 1844. Details of his earlier life appeared in the 1991-2 N0.1 number of this magazine. He seems to have been energetic and well thought of in his previous post, but about his views we can only guess from his actions here. He arrived at a time when the Oxford Movement, with its emphasis on more Catholic aspects of the church was influential, and he was probably affected. In many places this met with antagonism and there is some sign of this at Warton. The only available information is to be found in the commonplace book of James Erving, who was very critical not only of Dean, but of all the clergy whom he mentions. He seems to have been quarrelsome and a gossip. His comments suggest that the introduction of stained glass and the chanting of psalms were controversial issues in the parish. On 19 February 1856 he writes:

In July a new chancel window was put in by Bolden and Ceiling partly opened, Gable carried up and a cross put on top. This is a memorial window to the late Mr. Bolden, of Hyning, chairman of the Hellfire Club. (Erving's punctuation is erratic or absent.)

He had earlier written:

Bolden. This gentleman was interred in Warton Church under his own pew 6 February 1855. How the vicar could allow such a thing after saying so much against such practice astonished me -- this gentleman when at college was chairman of the Hellfire Club and would not allow the Bible to be read in his presence but about 14 days before his death he sent for the vicar who says that period was spent delightfully he recanted his former opinions and prepared to meet what his whole life had denied to exist.

Unfortunately one has no way of checking Erving's rather scandalous assertions and one has no information about the artist or how the subject matter was decided. It is quite a fine window (see Window 1, p.17), incorporating clear areas of round glass, which is unusual, with five great figures of Christ and the four evangelists. Above and below are little figures of Hebrew kings and prophets and Christian symbols, including those of the evangelists. The inscription states: 'In memory of John Bolden of Hynning and Mary his wife by their children MDCCCLVI'. Although unsigned it seems reasonable to attribute it to Henry Hughes, who signed other early windows here. Of the 17 windows as many as 12 were eventually glazed by the firm of Ward and Hughes. This firm started about 1836 as Nixon and Ward, but in the fifties Nixon retired and Henry Hughes became partner and chief designer. Sometimes, however, he seems to have worked individually and some of the early Warton windows are signed by him. The firm was one of the main Victorian studios, though their work was never of outstanding quality. When the stained glass scholar, Charles Winston set out to obtain an improved glass, similar to medieval glass, he had some of the latter analysed by Dr. Medlock and Powells of Whitefriars made it according to his receipt. The first use was in the windows of the round church at the Temple in London, where Hughes made the windows to Winston's designs. Only one remains after World War II bombing. Ward and Hughes did much work at Lincoln Cathedral and carried out restoration of medieval glass there, at Gloucester Cathedral and more locally, at St. Martin's, Bowness on Windermere.

It appears that at the beginning of the 19th century the church roof had been replaced and the top of the window had been covered. In order to glaze it, it was necessary, according to Erving, for the 'ceiling to be partly opened Gable carried up and a cross put on top'. The cost was £45 met by five subscribers.

In spite of some opposition to stained glass other windows soon appeared. William Sharp, of Linden Hall, Borwick, in 1858 provided a window in the south chapel in memory of his wife Jane, who had died on the 14th December 1857 aged 73. This is by Henry Hughes of London and the subjects are the appearance of the risen Christ to Mary Magdalene in the left light and the parable of the wise and foolish virgins in the right (see Window 5, p18)

Five windows followed in 1862. One on the south wall of the nave (7) was to commemorate Mary Walling, widow of Richard Salisbury Esq. and two of her children and a grandchild. Mary had died forty years earlier, and the window was given by her surviving grandchildren. It is probably by Hughes and is a brightly coloured design of vine leaves with a small angel, carrying the text 'In thee O Lord do I put my trust'.

Also in 1862 a window was provided near the font. (8) It was to commemorate Edward Lawson of Thwaite House who died in 1855 aged 62. Erving records his death and goes on to an extraordinary passage about a sermon preached by Dean on the following Sunday. It was about death and judgement and Erving thought it a personal attack on the recently deceased. He

quotes the vicar as calling Lawson his friend and wonders how this can be reconciled with his sermon after death, painting human nature in the blackest colours. Erving later writes: 'Elizabeth Lawson put a memorial window in Warton Church at a cost of £18.18.0 to hand down her husband's memory to future generations. We were not favoured with knowledge of it'. The window is signed FB 1862 and is of Christ talking with the Samaritan woman at the well. Elizabeth's name must have been added later. Fred Burrow of Milnthorpe was a local man who learned to make stained glass elsewhere and then set up a studio at Sandside and made windows for many local churches and houses. The Westmorland Gazette says that 'He was a reader and deep thinker, though somewhat imbued with the doctrine (Atheism) of the late Charles Bradlaugh (of whom he was a great admirer)' (quoted by R.K. Bingham 'Chronicles of Milnthorpe', p173). His drawing is crude and his colours lurid. He had a nephew Harry Burrow who was a much better known artist. (8)

William Sharp died in November 1861 aged 87 and his children commissioned another Ward and Hughes window with the Ascension of Christ in one light and the Good Samaritan in the other. (4)

Still in the same year is window (14) on the north side. Christmas 1861 had brought tragedy to the Bolden family. Frances Mary was married to the Reverend George Thomas Berkeley and that Christmas three of their children died, presumably of an unidentified infectious disease. They were Emily Mary aged 7, John Archibald Bolden aged 3, and George Augustus aged 4 months. Henry Hughes designed a rather

sentimental window of the good Shepherd and Christ with children and signed it with his address, 67 Frith Street, Soho Square, London.

In September the vicar's wife, Mary Dean, died aged 64 and soon afterwards Hughes made the east window of the south chapel with three lights each with a female figure representing the cardinal virtues of faith hope and charity. (see Window 3, p19)

During 1862 Erving reports on a vestry meeting at which:

Jenkinson and Mucalt objected to stained windows Mucalt asked if the Vicar could allow them to be put in without the wardens, he said he could – so Mucalt thought wardens were of no use and would oppose the rate. Jenkinson said the windows looked as if the vicar was going over to popery.

So in six years seven windows had been filled with stained glass and when in 1870 Dean himself died his friends commissioned a window for the north of the sanctuary (17). Hughes again was the artist and the subject was the angels appearing to the Bethlehem shepherds. Dean is described as vicar and rural dean.

By this time Carnforth had grown as a centre of industry but was still part of Warton parish. Mr. Barton, the manager of the Ironworks, lived first at Warton Hall and later Warton Grange was built for him. He had lost two children. Bessie, aged 7 died at the Hall, and William, aged 18, at the Grange in

1883. The commission for a memorial window to them both, went to a local firm with a national reputation. Shrigley and Hunt had started making stained glass in Lancaster in 1874 at premises on Castle Hill, and became a leading Victorian studio. In 2003 William Waters published a book about the firm, which has an illustration of a detail of this window. According to Waters it was designed by George Porter in 1889. The chosen subject is of two young Biblical people being taught to read. In the left light the Virgin Mary is being taught by her mother Anna, and in the right Timothy is being taught by his mother Eunice. (see Window 6, p 20))

Frances Mart Berkeley, was the mother of the children commemorated in window 14. She died abroad, at Mentone, perhaps for her health, on 4 March 1887. This time, the commission went to another provincial studio, Powell of Leeds. Charles James Powell had trained with William Holland at Warwick, and his brother, Albert with Ballantine of Edinburgh, and worked together in Leeds from the 1870s to into the new century. The window (see Window 10, p 21)) is in the tower and the two lights represent John the Baptist and the Virgin Mary, with the similar texts in Latin 'Behold the Lamb of God', and 'Behold the handmaid of the Lord'.

Six visible windows remained and it would seem that a special effort was made to complete them. The window now on the north wall of the clergy vestry is in memory of William Bolden of the Hyring, who died in June 1895. Although unsigned it is clearly the work of Shrigley and Hunt. It shows the church's patron Saint Oswald, with two other Northern

saints, Patrick and Aidan, all richly attired. (see Window 15, p 22)

The remaining five windows were all provided by the Sharp family around the same time. Some commemorated members of the family who had died much earlier. William Sharp had several sons. Henry Parkinson died at Cannes in 1894 aged 73 and his window (see Window 9, p 23) shows Christ with a number of suffering people with the text 'Come unto me ...and I will give you rest'. James Atkinson Sharp's wife had died in 1866 and been buried at Blackpool. Hannah Arundale's window in the sanctuary (2) is of the meal with the risen Christ at Emmaus. It has the rather odd words 'No more with weary steps to roam earth's wilderness. Gone home. Gone home.' This sounds like a quotation from a Victorian poem, but I have not identified it. A third brother, Edward's wife, Sarah Catherine had died in 1878 aged 48, and her window on the north side (13) has Christ with children and the words 'God's finger touched her and she slept'. Next to this window is the only representation of the Crucifixion with Mary and the beloved disciple with the words 'Behold thy son, behold thy mother'. It commemorates Edward and Sarah's son Henry Turner, who died at Rugby in 1875 aged 15. (12)

All these windows are by Ward and Hughes, but by this time Henry Hughes was dead and the firm was run by a relative T.F. Curtis. In his time the designing was done by George M. Parlby. His style was quite different from that of Hughes, using pale silvery colouring and quite good but fussy drawing.

By 1895 every visible window was filled with stained glass and inevitably for over a hundred years there were no additions. Only one window was left but that could not be replaced as the organ hid it. Then in the 1990s it was decided to replace this instrument with a digital organ, which takes up much less room and the window became visible. It was suggested that it might be reglazed in honour of the Millenium. It is in the north-east corner of what must have been a north chapel, but in the 20th century it had been fitted up as a clergy vestry and a wooden screen erected. This prevents the lower part of the window being seen from the body of the church. Nevertheless the idea was followed up and as a student of the art of stained glass I was consulted. I suggested that an artist from York might be commissioned. York has always been a centre of the art and since the 1940s when Harry Stammers set up his studio a number of artists have worked there. Harry Harvey worked with Stammers, and Ann Sotheran, after attending the York College of Art, joined him and is now an Associate of the British Society of Master Glass Painters. She met with the vicar, Mrs. Susan Brown and myself. Ideas were discussed and Miss Sotheran took notes. She came back with a striking design taking up the suggestion that the three lights of the window should represent past, present and future. (see Window 16, p 24) Realising that Warton has a history she placed in the left light the Crag with its Armada beacon. Then Archbishop Hutton and his school and almshouse. His armorials and the Washington shield tell more of Warton's history. She noted that the ancient parish lay astride ancient and modern lines of communication between north and south, the ancient road to Scotland, turnpike, canal, railway and finally the motorway. She represented this by a river which would run

through all three lights. In the centre light it became a scroll bearing the Millenium Resolution:

Respect for the Earth

Peace for its people

Love in our lives

Delight in the good

Forgiveness for past wrongs. 2000 A New Start.

Then the river enters the third and future light and fills a font, at which parents bring a child to baptism and the candle of baptism represents the light of Christ as we look into the future.

After a discussion at the church annual meeting the commission was given. The total cost was over £5000 and this was found by families who wished to commemorate relatives, whose names would appear in the lower part of the window. A year or so later the window was installed and dedicated by Canon Oddy, the former vicar. It contrasts with the Victorian glass in having clear glass and the vestry remains very light, and it can be well seen from the north aisle. It brings a note of modernity into an ancient building but blends well with it.

SUNDERLAND POINT, SAMBO'S GRAVE
AND JAMES WATSON
R.D.Escolme

Most visitors to Sunderland Point pay a short visit to that windswept enclosure which marks Sambo's grave. They may not be aware of the story behind the headstone. The Rev. James Watson, late headmaster of Lancaster Grammar School, spent his holidays at Sunderland Point and heard the story of Sambo, the faithful slave, dying there in 1736, and being buried in an unmarked grave on unconsecrated ground. Watson launched an appeal and raised enough money to provide a headstone and tablet to mark the spot where Sambo was buried. Watson also provided an epitaph:

Full sixty years the angry wave
Has thundering, dashed this bleak and barren shore,
Since Sambo's head, laid in this lonely grave, ...
Lies still and ne'er will hear their turmoil more
But still he sleeps - till the Awakening sounds
Of the Archangel's Trump new life impart,
Then the Great Judge his approbation founts,
Not on Man's colour but his worth of heart.

Reverend James Watson 1796

The original elegy is considerably longer than this. Watson's sentiments are not matched by the quality of his verse. Nor were Watson's enlightened views evidently shared by his younger brothers, William and John. They were slave traders out of Lancaster.

Watson was the grandson of the vicar of Crosby Ravensworth, born at the vicarage in 1728. He graduated from Queen's College, Oxford in 1748, and was granted an M.A. in 1751, before proceeding to Peterhouse, Cambridge, where he was granted another M.A. before being made a fellow in 1754. How he was employed over the next eleven years, we do not know, but, he may have remained at Cambridge, as he had started to copy out John Lucas's *History of Warton Parish* in 1750, a task which was not completed until 1778. This copy was eventually placed in the Bodleian Library, Oxford.

We may assume that Watson appreciated the value of Lucas's work, and it may be the urge to study the locality further, that brought Watson to teach at Over Kellet Free Grammar School in 1765. By modern standards he was over-qualified, though the salary of £20 plus per annum, was above average for schools in the north-west.

He must have made his mark as a teacher at Kellet, because after about one year, he was transferred to Lancaster Grammar as head master, with a salary of £35 a year. Over Kellet's loss was Lancaster's gain. He is quoted as having 'raised Lancaster [school] to a high position: he was sociable, musical and popular. He had a sense of humour. For example he wrote to a tradesman:

My good friend Thommy Woodman,
Act the part of a Goodman
By mending my floor
Hills and holes 'tis all o'er,
The flags also crumble,
We are ready to tumble

Chairs and tables, too, stagger
 For want of a Flagger
 And so on and on. Could any tradesman resist such an appeal.

Watson retired in 1794, to become curate at Halton, having previously acted as curate at the Priory church for twenty-five years, and also at Caton, and later Wyresdale. He died at Caton in June 1799.

Sources

- J.A.Venn, *Alumni Cantabrigiensis*, and Joseph Foster, *Alumni Oxoniensis*, for details of Watson's career.
- A.L. Murray, *The Royal Grammar School, Lancaster*. Curiously, Murray has Watson 'born in humble circumstances 11 Sept. 1743, the son of a labourer he had no opportunity for University education, and though only 21 at the time of his appointment at Lancaster he had already been schoolmaster at Over Kellet'. One wonders where Murray got this information, which appears to be incorrect in all particulars bar the last!
- J.F. Haswall (ed.), *The Parish Registers of Crosby Ravensworth 1568-1812*.
- M.M.Elder, *The Slave Trade and Economic Development of Eighteenth Century Lancaster*. Watson's Elegy is quoted in full as an appendix.
- R.D.Escolme, *Struggle and Strife - a History of the Parish of Over Kellet*.
- L.A.S. Butler, *The Cumbria Parishes 1714-1725*. In an informative introduction to Bishop Gastrell's Notitia, Butler gives relative salaries of some school heads.
- J.R.Ford and J.A.Fuller-Maitland (eds.), *John Lucas's History of Warton Parish*. Watson is mentioned in the Preface.
- Jack Drinkall (ed.), *D. Schofield's Over Wyresdale*, for Watson's verse to his 'flagger'.

NOTICES

The Mourholme Local History Society is on the move for the second time in its existence. The society used to meet at the Hynig, which was a fine setting for us. Because of fire regulations and our membership numbers at the time we were obliged to move. We came to Yenland Village Hall. However, after several years, it had become evident that the hall no longer fulfilled our requirements. After much discussion and visits to other possible venues it was decided that we should move to the Conference Room at Carnforth Station. The room temperature is maintained, silently, at a steady 22 degrees Centigrade. The chairs are laid out and are comfortable. There is a projection screen permanently available and there is, also, an audio loop in the room.

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

The evening meetings will continue to be held on the second Thursday of the month, from September to April; the time also remains the same - 7.30 pm.

The hall is slightly more expensive, so we are obliged to ask for a small increase in subscription - £8 for individual members, £15 for family or school members- and we must hope for more members. Appropriately, at the first meeting Clive Holden's talk is entitled "History of Carnforth Railway."

PROGRAMME 2004-2005 (Meetings at the Carnforth Railway Station Meeting Room, 7.30 pm – see Map p. 40)

Summer Outdoor Meetings 2004 £1-50 charge. Non-members welcome. Contact M.Wright 01524701258

Wed. 30th June An Arnside Walkabout led by D.Bradbury.
7.00 pm Meet at Memorial Fountain on Promenade
Grid Ref. 456788

Wed. 4th Aug. Borwick, the Canal and Capernwray, led by
7.00 pm M.Wright. Meet at Canal Bridge, Borwick
Grid. Ref. 524729. Parking at bridge.

Autumn 2004

September 9th History of Carnforth Railway.
Clive Holden

October 14th "Jiggers & Swelks" History of travel on
Morecambe Bay.
Dr. H. Walklett, Lanc. University

November 11th Lakeland Old Crafts and Industries.
Andrew Lowe

December 9th Christmas Meeting, Jacob's Join.
More details later.

Spring 2005

January 13th The Other Wallace Collection, Isle of Man
And Cumbria.
Mr. & Mrs. Fancy

February 10th A History of Landscape Protection in the
Lake District.
Mr. Varley, Friends of the Lake District

March 10th The Lancashire Way of Death.
Dr. E. Roberts

April 14th AGM
Speaker to be arranged.

Visitors are Welcome. Fee £2