

No 19 March 1977

# Leyland Chronicle

The journal of  
**THE LEYLAND HISTORICAL SOCIETY**



LEYLAND HISTORICAL SOCIETY

(Founded 1968)

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AIMS

To promote an interest in History generally  
and of the Leyland area in particular

MEETINGS

Held on the first Monday of each month  
(September to June inclusive) at 7.30 p.m.

AT PROSPECT HOUSE, SANDY LANE, LEYLAND

\* \* \* \* \*

SUBSCRIPTIONS

Vice Presidents	£1.50 per annum
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A MEMBER OF THE FEDERATION OF HISTORICAL SOCIETIES  
IN THE COUNTY PALATINE OF LANCASTER

\* \* \* \* \*

"LEYLAND CHRONICLE"

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LEYLAND HISTORICAL SOCIETY

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Editorial Note:

We apologise for the poor reproduction of the printing of certain articles appearing in the November edition. This was due to circumstances beyond our control. Four of the articles are re-printed here, the remainder will be re-printed in the May edition of the Lalland Chronicle.

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THE BALDWINS OF ST. ANDREW'S PARISH CHURCH

Part 6

By J. N. Banister

THE LEGEND

There is a curious and oft quoted legend about Whittle-le-Woods and Leyland Parish Church. It states that the foundations were laid for a church at Whittle. A whole pile of building material was brought to the site. The following morning the whole lot mysteriously disappeared.

A report came to the priest that the stones had been found at Leyland. The priest went to Leyland and found the report to be correct, so he and his companion, assisted by the miller from Leyland, got all the material back to Whittle.

To make sure that this did not happen again, two men were on duty as night watchmen. They became weary and fell asleep and upon awakening they were surprised to find that the material had vanished once more. Again the materials were found at Leyland and once more they were carried back to Whittle.

MONSTER CAT

On the second evening another watch was kept. This time the priest stayed with the men until midnight. As soon as he had left, one of the men was suddenly startled by a monster of a cat, with big eyes and a barbed tail.

The monster immediately took off with a large stone, and quickly returned for another. One of the men tried to stop him and struck the animal on the head with a stout stick. He tried a second blow, but before he could deliver it the monster sprang at him, and fixed its teeth in his throat. The other man ran for the priest and when they got back the poor fellow was dead, and the building material gone.

No further attempts were made to remove the material and the church was built on the site chosen by the huge cat. It is also stated that there is a correct image of the cat forming one of the gargoyles on Leyland Church.

Another version of the story has been related which gives an angel the credit for the transference of the material. With the utterance of the following rhyme:-

Here I have place thee,  
And here thou shall stand,  
And thou shalt be called  
The church of Leyland.

There is buried in Leyland churchyard a man who was hanged in 1825 at Lancaster Castle. This was Robert Robinson, known as "Robin O'Jacks". He was hanged for burglary. It was suggested that he was innocent, or hanged by mistake.

His body was brought to Leyland. The funeral service was conducted by the Rev. Gardner Baldwin. A copy of the sermon preached on this occasion was printed in pamphlet form. The Church which holds more than 1,000 was packed to overflowing.

#### THE LAST OF THE BALDWINS

The funeral of the Rev. O.de Leyland Baldwin, who died on January 16th 1913, took place in the burial ground of the Parish Church of St. Andrew. Flags flew at half mast on both the Parish and St. Ambrose Church. The bells in the tower rang muffled peals. From the bungalow where he died he was carried across church lands to enter the churchyard at the eastern end.

The coffin was carried in at the western door. The organist, Mr. H. G. Lockett playing "O Rest in The Lord" by Mendelssohn. Messrs. J. T. Whalley and E. Platt were at the head of the procession, carrying their staves of office, followed by the vergers, Mr. F. Barrow, Mr. J. T. Norris, evangelist in St. Andrew's Parish Church walked in front of the surpliced choir, followed by the clergy, with the Lord Bishop of Whalley bringing up the rear.

The coffin carried by sidesmen, followed by the mourners. The body of the church, and the two galleries were filled with people from all walks of life.

The remains were in an oak coffin, with brass mountings. The inscription on the plate was:-

Leyland Baldwin, priest.

Born April 17th 1837

At Rest January 16th 1913

R. I. P.

The service was taken by two of his former curates, the Rev. E. G. Marshall and E. Evington. The Epistle associated with the Burial Service was read by the Lord Bishop of Whalley.

The Psalm - "Lord Thou Has Been Our Refuge" and the hymn "Now The Labourer's Task Is O'er" were sang. During the reading of the last few sentences of the service the congregation stood while Chopin's Funeral March was played on the organ. As the mourners moved down the centre aisle, it was to the singing of the Nunc Dimittis.

\* \* \* \* \*

T H E E N D

Re-printed from the November edition.

H E L P W A N T E D ! ! ! !

Information wanted on SOD HALL.

I would be very grateful for any information on the Sod Hall, off Jane Lane.

I can be contacted at LOSTOCK HALL LIBRARY. Telephone: Preston 39775  
or at any Historical Society Meeting. Dorothy Kazer.

## SEARCHING FOR HISTORY

By Mr. A. R. Woodward

I must admit, I felt terribly guilty! You see, I had attended a very enjoyable evening at the opening meeting of the Leyland Historical Society for the 1976/77 season. The speaker was Dr. Marshall of Lancaster University and we had heard a very interesting and informative talk about the development of Local Government at County level. And then it came! Our Chairman, Mr. Ray Williams, put on his best smile and asked the members if they would PLEASE make a contribution to the Society magazine, the Lailand Chronicle, as articles were in rather short supply. Having heard similar requests from our previous Chairman, Mr. Cumpste, over the last couple of years, it suddenly dawned on me that such comments were not just another aspect of the Chairman's work but were made in all good faith and with the hope that some kindly souls would respond in a positive manner! As I have said, I felt terribly guilty.

I, therefore, decided to see if I could do something about it. History will not come to you, I reasoned, so you had better go and find history! I set off on my search, deciding to make my way to Leyland, using the car to get there and then taking Shanks's Pony around the town. On the way I noticed the sign-posts at Heald House Lane but reflected, somewhat ruefully, that they hardly looked historical. Travelling towards Leyland, I soon came to Bent Bridge and decided that the only bit of history in that connection was in the name! Keeping half an eye open for any other inspiring sights (the other half was kept firmly fixed on the road), Balshaw's High School came into view. My heart leaped! Surely from this ancient Seat of Learning I would derive some inspiration - but no, I was doomed to disappointment; except, that is, if you exclude the rather antique looking character coming out of the gates (one of the staff, no doubt!)



On towards the car-park I drove, glancing at the rows of modern houses as I went. Not much chance there, I thought, for at least another 200 years, presuming that they will still be standing at that time. (Oh dear, these present-day buildings). But stay, what is this? A Hall no less! My heart sank again. I doubt if Lord Stokes would consider himself of historical interest as yet. On to the car-park where I locked the car from possible intruders and duly set off, convinced that the only way to achieve my goal was by sheer foot-slogging.

My first port of call was The Cross. The Cross? All that remained was one of the ruins that some-one knocked "abaht abit". Press on regardless you seeker of history! I suddenly remembered that somewhere near at hand was the Masonic Hall. Now, I knew that the Masonic movement went as far back as the Old Testament Egyptians, so it seemed reasonable to presume that there must be something of an historical nature there. What a hope! Apart from the odd "banger" reposing in the car-park, nothing archaic was to be seen.

Forward down Lancastergate to Broadfield I strode with youthful gait. Soon into view I espied an imposing looking building which straightaway I realised was different ..... it was round instead of the usual square. Leyland St. Pauls, I thought. How wrong can one be? Of course, it was St. Mary's Cathelic Church, which can certainly claim originality in regard to its shape, but historic? Hardly.

By now my feet, as well as my spirits, were beginning to fail me. Back to Westgate and on to Towngate I dragged my wearying limbs, recalling as I staggered past that I must put some more petrol in the car at the old Congregational Church ..... forgive me, I mean Leyland Garage. At least they both give spirit to the needy, so I wasn't too far out.

Talk about the last mile home being the longest! That is how the distance from Westgate to the car-park felt to me. Thank-goodness the car was still there!

As I drove away on my homeward journey, I realised how much easier it is to make history than to find it. After all, the accepted places of historic interest have already been noted and it would be unlikely that any new interest would be found in them (in an old sense you appreciate).

Anyway, the next time our honourable Chairman puts on one of those ingratiating smiles and again mentions the Lalland Chronicle, I will look him straight in the face and give him a knowing wink. I may even be tempted to display my stockinged feet to him!

By the way, do you believe in fairies?

\* \* \* \* \*

Editorial comment:

We print the above article without comment but would express the hope that members of the Society will respond with their own comment, or, better still - comments!

Re-printed from the November edition.

LEYLAND - ONE HUNDRED YEARS AGO

Part 3

By Miss D. Kazer  
Local History Librarian  
South Ribble Libraries.

THE LOCAL BOARD

Meetings in 1876.

The Local Board was the forerunner of the Leyland Urban District Council.

Reports of the monthly meetings of Leyland's Local Board appeared in the "Preston Herald". In 1876 the Board Members were Messrs. Morrell, Dobson, Jackson, Stanning, Forrester, Quin and Moulding.

JANUARY MEETING

This was held on 3rd January. Among the matters discussed were:

Street Improvements:

It was resolved at the meeting that the money which had been received for the old materials which had formed four thatched cottages in Towngate should be deposited in the Lancaster Bank to the credit of the account which it was found necessary to open when the houses were bought from Mr. R. Cottam together with the money to be received from Messrs. E. Cocker and William Bamford, for the land not required by the Board in carrying out improvements in Towngate.

Messrs. Morrell, Dobson and Jackson were appointed to form a committee to arrange with William Bretherton Esq., for the purchase of the plumber's shop occupied by John Hesketh, and also for land required by the Board for widening Towngate near the Ship Inn.

Sewerage:

The Surveyor was instructed to supply the Local Government Board with information required by them, and in accordance with their suggestions so far as the latter were applicable to the district to be sewerred.

Messrs. Morrell, Pilkington, Jackson and Dobson were appointed to form a committee to deal with the Gas Company as to the course of the sewer through their land.

Other Matters:

Communications from the Local Government Board sanctioning the appointments of Mr. John Berry and Mr. F. F. Hutchinson as Medical Officer and Inspector of Nuisances respectively were read.

Accounts:

On the recommendation of the General Purposes Committee, the Accounts were passed.

Lighting:

It was resolved that a lamp be fixed at the end of Orchard Street and the lamp proposed to be erected on the south side of Hough Lane be erected on the north side, both sites to be fixed by the committee.

MARCH MEETING

The election of Board Members: This was the first election to be held under the Act of 1875 and it would take place in April. Three members were retiring; Henry Dobson, William Forrester and John Jackson. They were all available for re-election and had been nominated by John Stanning.

APRIL MEETING

The April meeting was held on 3rd April. Among the matters discussed were:

Sewage and Street Improvements:

A letter from the Local Government Board was read, stating that John T. Harrison, C.E., would hold an enquiry at Leyland on the 26th April with reference to their application for their sanction to borrow £3,000 for works of sewage and street improvements.

Plans:

After a report from the Surveyor, having reference to Mr. Bowling's premises, Orchard Street, the Board assented to alterations now being made in the yards attached to the houses. Plans of the following were presented:

- a) Proposed alterations of the boundary fence of the Lestock Grove Estate adjoining the public highway near the Seven Stars Inn.
  - b) The proposed conversion of the present Wesleyan Chapel to dwelling houses.
  - c) Proposed new offices for John Stanning and Son.
- Plan (a) A committee of Messrs. Pilkington, Dobson and Jackson was set up to deal with this matter.
- Plan (b) This had not been in the hands of the Surveyor for the requisite length of time, but it was evident it did not comply with the bye-laws.
- Plan (c) Was passed.

Mr. Culshaw's encroachment in Dunkirk Lane

Mr. Culshaw had been summoned for making an encroachment in Dunkirk Lane and had been fined 5/-.

Accounts:

The Accounts were passed.

Mr. Hutchinson:

Mr. Hutchinson was appointed Nuisance Officer for which he received £15. per year.

Medical Report:

The Medical Report was read.

In 1875 the number of deaths totalled 137

the number of births totalled 158

The population in 1871 was 3,839

Among the infant deaths, nine children under five years of age died from Bronchitis.

JUNE MEETING

This was held on the 5th June.

A plan was passed at this meeting showing the conversion of the Golden Hill Wesleyan Chapel into three dwelling houses and a stable for Mr. John Swann.

The plan for the new Congregational Chapel and School was passed.

SEPTEMBER MEETING

Held on 4th September.

At this meeting it was resolved to carry out a system of sewerage for Chapel Brow, Golden Hill, Hough Lane, the 'Nursery' to the railway level-crossing, Water Street, with an outfall from the main sewer on part of Balshaw's Farm and the farm adjoining, the property of Miss ffarington. Also to carry out the sewerage of Bradshaw Street, Orange Square and the neighbourhood, with an outfall from the main sewer on Lower House Farm, also in the possession of Miss ffarington, in the occupation of Mr. Daniel Swann.

Medical Report:

The Medical Officer reported two bad cases of Typhoid in Grundy Street and Hough Lane. Disinfectants had been liberally used.

OCTOBER MEETING

This was held on the 2nd October.

A committee was set up to investigate the proper supply of water in Chapel Brow.

DECEMBER MEETING

This was held on the 4th December.

Water Supply:

Chapel Brow. The Committee gave their opinion as to the fouling of the water supply. It was resolved that they should take the necessary steps to afford a good supply of water.

Proposed Weighing Machine in Towngate:

With reference to this matter the Board felt it was not justified in granting permission to Mr. Brown to place a weighing machine where he wished as it would form an obstruction to, and interfere with, the public traffic.

Police Constable:

It was also decided at this meeting to make an application for an additional constable.

These extracts have been taken from the "Preston Herald" and "Preston Guardian" of 1876.

\* \* \* \* \*

EVENTS OF 1876: CHURCH NEWS

Wesleyan Independent Chapel:

December, 1875: "A sale of useful and fancy articles and a Christmas Tea was opened on Christmas Day in the schoolroom of the chapel. In the evening a meeting was also held. The proceedings throughout were of the most successful and pleasing character, no less than £20 being added to the new school building fund as the net result of the sale and Tea".  
PRESTON HERALD: 1st January, 1876.

March, 1876: A Spelling Bee:

This was held in the Wesleyan Day School on the 14th March. Rev. J. Newsholme, the newly appointed independent minister was in the chair and acted as referee. Mr. N. G. Fish, a teacher at the school was the interrogator. During the evening, children from the school sang.

The first prize was won by Mr. Forrester - 5/-.

The second prize of 4/- was won by Miss Anderson, who donated this to the Chapel funds. The third prize of 3/- was won by Mr. Newton.  
PRESTON HERALD: 18th March, 1876.

JUNE, 1876. Whit Monday Procession:

This was held on 5th June, 1876.

The morning was wet and gloomy but the afternoon was glorious. The procession assembled at 1.30 p.m. (The time of assembly had been altered due to the weather in the morning).

The route taken was Chapel Brow to Farington; Golden Hill Lane to near the Earnshaw Bridge Mill, Leyland Lane, Fox Lane, Union Street, Towngate, Hough Lane to the School. Hymns were sung at Farington.

At the School, tea was provided and in the evening a meeting was held.

AUGUST, 1876

An advertisement in the Preston Herald of 30th August read:-

Leyland New Wesleyan Chapel - Building Fund.

On Wednesday, Thursday, Friday & Saturday:

September 6th, 7th, 8th, 9th.

A Bazaar under distinguished patronage will be held in the Wesleyan School, Leyland, to be opened Wednesday, September 6th at 11 a.m.

BY PETER RYLANDS, M.P.

In aid of the above fund.

Parish Church:

Vicar: Rev. T. Rigbye Baldwin, M.A.

Curate: Rev. Alfred Schofield.

FEBRUARY, 1876

The Parish Church was re-opened on 27th February for divine worship after extensive alterations had been made to the interior of the church.

In 1874 the annual vestry meeting appointed a committee for the purpose of taking into consideration such re-arrangement of the sittings and interior of the church as may best meet the wants of the increasing population of the parish'. Two schemes were submitted by the architects Messrs. Paley and Austin. The first suggested the rebuilding of the nave, together with sundry repairs at a cost of £4,610; the second was more concerned with the sundry repairs at a cost of £890.

(The Minute Book gives a full account - June 1875).

The principal contractor was Mr. Robert Saul of Preston.

The work carried out includes the following:-

The straight-backed pews of 1817 were removed from the body of the Church and replaced by free and open benches. The West Gallery that held the old organ and choir was taken down and an Organ Chamber with new Vestry adjoining were constructed at the north-east end. The removal of the West Gallery left the interior of the Tower open to the Nave, and by raising the belfry floor one storey, the light from the west window of the Tower was imparted to the Church whilst the west doorway became the principal entrance and exit to the church. The walls of the Tower were cleaned and the ceiling of the roof of the Nave was taken away and opened to the timbers which were dressed and varnished.

The new Organ Chamber was made to open from the north aisle with a deeply moulded pointed arch, and towards the Chancel by an arcade of two pointed arches supported by a pillar of four semi-cylinders with moulded capitals. The old Pulpit which was of the triad kind was replaced by the present Pulpit and Reading Desk and the choir stalls were constructed of carved oak. The stained west window was given by William Bretherton Esq., of Runshaw Hall, Euxton. The organ which was not yet completed was to be a gift from Mr. Morrell and his son of Beech House.

The church was now heated by hot water apparatus, installed by Mr. Seward of Preston, and was now lighted by gas, the fittings supplied by Mr. Thomas of Manchester and Birmingham.

All seating was supplied with prayer books and hymn books by Mrs. Baldwin.

On the 27th February the preachers at the services were the Rev. T. Rigbye Baldwin the vicar and his brother the Rev. Octavius de Leyland Baldwin who was then the vicar of Heapey, the collections for that day amounted to £66. 10s.

#### JUNE, 1876. Whit Monday Procession

The procession which consisted of scholars and teachers from the Church of England Schools assembled at 2.00 p.m. The morning had been wet and gloomy but the afternoon was glorious. They met at Union Street, and the procession formed - the girls being led by the Rushton Brass Band, the boys by the Leyland Rifle Volunteer Fife and Drum Band.

They went as far as the Ship Inn, where they were joined by scholars from the Golden Hill Free School, then back to the Cross where a hymn and the National Anthem were sung. Then on to the Vicarage where a hymn was sung followed by a selection of music played by the Rushton Brass Band. Cheers were given for the vicar and Mrs. Baldwin, and for Mr. E. Hesketh and Mr. Cockshutt who were superintendents.



The procession went on to Worden, where there was more singing, then back to the school for tea, and finally to the Vicarage Park for games.

#### JULY, 1876

Wednesday, 19th July saw the opening of the new organ at the Parish Church. A special dedication service was used and the preacher in the morning was the Right Reverend James Fraser, D.D., the Lord Bishop of Manchester, and in the evening by the Rev. J. H. Stanning, M.A., Vicar of Leigh. F. W. Pacey, Esq., Mus. Bac. was the organist.

In the morning there was a full choral service, the church choir being augmented by the choir of Westhoughton Church. Many visiting clergy were present including the Rev. Octavius de Leyland Baldwin, the brother of the Rev. T. R. Baldwin, who was then the Vicar of Heapey, the Rural Dean; Rev. Canon Brandeth who was Vicar of Standish, the Rector of Tarleton, Rector of Rufford, Rector of Radcliffe and the Vicar of St. James, Moss Side, the Rev. Watts Wilkinson.

The organ was given by Mr. John Morrell and his son Mr. J. Conyers Morrell. It had been designed by Paley and Austin, and built by Messrs. Jardine & Co., of Manchester.

#### SEPTEMBER, 1876. Harvest Festival.

This was held in the church on 20th September, and was followed on the 21st September by a tea party and concert.

#### NOVEMBER, 1876

Letter received from Jardine & Co., organ builders, City Road, Manchester, to J. Morrell dated 4.11.1876, concerning the repair of the organ.

"Dear Sir,

In the ordinary course of events a thousand things might happen that might make it very awkward and a great pecuniary loss to us if we undertook to keep the organ in repair for a fixed sum per annum" .....

Eventually they settled on £6 per year.

CONGREGATIONAL CHURCH

During 1876 plans were passed for a new church and school by the Local Board, and the foundation stone of the church was laid.

ST. JAMES CHURCH

The Harvest Festival was held on the 19th October. The sermon in the morning was given by the Rev. Watts Wilkinson, the Vicar, and in the afternoon by the Rev. R. M. Linden.

Collections for the day totalled £9 which was given to the Church Missionary Society.

The following Tuesday the Harvest Home Tea Party was held. Over 300 people attended this, some from outside the parish. They had a 'good substantial tea' followed by an entertainment consisting of songs, recitations, readings, glees and anthems.

The school was decorated for the occasion, among the decorations were a model of a miller's house, a model windmill and a model of a ship, full-rigged, laden with grain.

to be continued.....

Re-printed from November edition.

ROAD, PLACE AND FIELD NAMES  
of  
LEYLAND AND THE NEIGHBOURHOOD

By P. F. Barrow

The study of the old or original names of lanes, road, places, fields and even houses, apart from the intrinsic interest, can be most informative and revealing about the appearance and layout of a village and the surrounding area. It may also give considerable insight into the inhabitants our ancestors of centuries ago, their activities, how they lived and earned their living.

Some slight understanding of the people whose languages left their mark on the countryside and how they came to be here is essential if one is to interpret the words and names and how they are derived.

The main source of my information on the etymological sources has been Eilert Ekwall's "Place names of Lancashire" and I willingly admit to taking advantage of his superior erudition and research.

One must bear in mind that the origin of many words is obscure, and research may lead to more than one apparent meaning, sometimes very different indeed from each other. On the other hand, historians of languages who have made studies of languages long since gone out of use or greatly modified over the ages have been able to commit a great deal of these to paper based on a proper understanding of the word roots and the grammar.

The earliest inhabitants of this island spoke Celtic and are usually referred to as British, or in a faintly humorous vein "Ancient Britons". These people gradually retreated before various invaders and the Welsh, and their language, are the modern descendants of the main tribes who survived, apart from isolated settlements mainly identified in this part of the country by the place name WALTON, e.g. Walton-le-Dale and Ulnes Walton.

Walton (Wala-tun) means Tun (Settlement) of the Welsh which is what the natives of England were called by the Anglo-Saxons.

Modern local versions of British names probably are:-

CHARNOCK  
ECCLESTON  
HESKIN  
PENWORTHAM  
WYMOTT (BROOK)  
COKERDENE (BROOK?)

Lostock (River) is obscure but may be Celtic meaning "Beaver Stream"

- CHARNOCK - From Welsh "Carn" = rock, thus meaning rocky district (Rock outcrops and old small quarries abound in Charnock Richard (and Heath Charnock?)).
- ECCLESTON - from O.E. Egles = Church + tun.
- HESKIN - Curious surname - probably from Welsh meaning Sedge - rushy - marshy.
- PENWORTHAM - Probably means "Head of the Green" or Green Hill in the sense of lush and verdant.
- WYMOTT - Possibly confluence or mouth of rivers - i.e. with the Lostock. As Wymott Brook originally drained the Southern edge of Leyland Moss the confluence would have been much less well defined than now.
- COKERDENE - Lost stream name in Leyland. May be in Cocker Bar area? Possibly meaning "Winding Brook".
- DOUGLAS - Black stream.  
(River)
- ALTCAR - Alt = Hill (or muddy river) and carr = marsh. There is, (or was), a marshy area in the high ground south and south-east of the Altcar Farm.

During the three centuries or so before that great Watershed and historical landmark, the Norman Conquest of 1066, our area was infiltrated rather than invaded by two groups or nationalities.

Firstly there were the Anglians whose Anglo-Saxon forbears came from what is now North-west Germany and from whom the name England was finally derived. It appears that considerable numbers came via Yorkshire, the Aire Gap and the Ribble Valley, slowly fanning out in search of fertile farming land. It is presumably mainly for this reason that the earlier settlers came partly from the East and only partly by what is now the most obvious route - the South - which contained large tracts of mossland which were difficult to cross besides being impossible to farm, and thus for many centuries restricted easy access to large parts of Lancashire.

Secondly, but not necessarily later, came the Scandinavians or Norsemen from what is now mainly Norway via Ireland and the Isle of Man. The Lake District particularly abounds with evidence of these waterborne invaders - the Fylde was also heavily populated by them. They came here via the River Ribble, Asland or Douglas and even the Lostock which is still tidal in the lower reaches.

Again these groups first colonised mainly the dry land between the mosses and the sea before probably moving further inland.

The area of land between the Ribble and the Mersey was probably part of the Kingdom of Northumbria until about the year 923 when it was annexed to Mercia by Aethelstan. There was, however, much Mercian influence before this as is normal even today with any border area.

This pattern of settlement can be seen from the fact of the numerous Scandinavian place names, e.g.,

Becconsall	-	Bekans Hill
Hesketh	-	Race-course. Where there was a Scandinavian Race-course - probably on the shore.
Tarleton	-	Name - Thorald's Tun.
Bretherton	-	(Probably) - Brother's Tun? - in joint ownership?
Croston	-	Tun of the Cross. (Possibly Celtic).
Blainscough	-	First syllable may be a name + wood.
Ellerbeck	-	(Stream). Alder stream. (Tributary of Douglas).
Roscoe	-	Roe wood or possibly Boundary Wood.
Brinscall	-	"Burnt Huts from Brend (M.E.), Scales (O.N.)
Ulvedale (Penwortham)	-	Valley of Ulf - now lost but in Hutton.
Sarscow (Eccleston)	-	Name (Scoefari O.N.) + O.N. for wood (skogr)
Snubsnap	-	(Perhaps only) = Snub = Cropped close + Snape = Pasture. Possibly O.N. and possibly inferior type.

Other names probably are:-

- |                        |   |   |
|------------------------|---|---|
| Elremure               | } | - Lost - unknown.                         |
| Siverthesage           |   |   |
| Thorp (Nr. Bretherton) |   | - Now lost.                               |
| Sollom (Nr. Tarleton)  |   | - From brook that falls into the Douglas. |

Possibly also:-

- |                          |   |
|--------------------------|---|
| Crook                    | - Crooked - wandering. Old Crooke Farm near Brynning Brook which meanders.        |
| Asland                   | - O.N. for ash and Sc. 'Lane' = brook or river very slow moving, by meadows, etc. |
| Limbrick                 | - Perhaps O.N. Lime Tree Slope/Hill.  |
| Gunnolfs Moors           | - Gunnolf = O.N. name.  |
| Scalecroft (Nr. Leyland) | - Scali = hut + enclosure.  |
| Walmer (Nr. Hoole)       | - <u>Possibly</u> O.E. personal name or wald = forest + O.N. Myir = mire.         |
| Moss (-Lane, -Side)      | - = O.N. for Bog, Swamp or Morass.  |

Place names are derived mainly from Topographical or geological features, but the modern versions of the old English, Anglo-Saxon, Norse or Celtic words are frequently difficult or impossible to identify in a fine etymological manner. The centuries have often corrupted words beyond description, making them unrecognisable to their original authors.

Anglian or Old English place names are:-

- |           |  |
|-----------|--|
| Leyland   | - Fallow land, unhilled, grassland, - (on large deposits of sand etc.)   |
| Farington | - Tun where ferns grew.  |
| Runshaw   | - Run = Secret Council or discussion and Copse.<br>Runshaw is reasonably central in the Hundred and could have been a meeting place - there was apparently a Tithe Barn hereabouts which may be significant. |

- Worden - Originally Werden.  
 From Den (Dene) meaning a valley with a wood or copse, the river or stream having a weir or dam.
- Earnshaw - Earn (Eagle) + wood or copse,  
 or  
 Erneshalgh (14th century spelling) would be the haugh of Earn(e)
- Golden Hill - Area to north side of Golden Hill Lane roughly between Wheelton Lane and the Railway. Probably from the Gold of Marigolds (or buttercups, which indicates permanent pasture land).

To be continued.....

LEGEND:

- O.N. ... .. Old Norse  
 O.E. ... .. Old English.  
 M.E. ... .. Middle English.  
 Sc. ... .. Scandinavian.

Re-printed from November edition.

## BELL NAMES

by Arthur Jones

Many Church bells were named when consecrated and had "Godparents". From the Church Warden's accounts of St. Lawrence, Reading, 1497, comes:

"PAYED FOR HALOWING OF THE BELL NAMED HARRY, vjs, viijd  
AND OVER THAT, SIR WILLIAM SYMES, RICHARD CLECH, AND  
MISTRESS SMYTH BEING GODFADERS AND GODMODER AT THE  
CONSECRACYION OF THE SAME BELL, AND BERYING ALL OTHER  
COSTS TO THE SUFFRAGAN"

The central tower of Canterbury Cathedral is called Bell Harry from a bell hanging there; a bell at Tideswell Church in Derbyshire, no longer rung, has a Latin inscription which translates as:

"MY NAME IS GABRIEL, WHO WAS SENT FROM HEAVEN"

All the bells at Prinknash Abbey are named after saints. There is a distinction between bells actually given individual names and bells dedicated to a saint, in much the same way as a Church is dedicated, for many bells do seem to be dedicated to Saints, Archangels, or Mary.

In a Guide Book to the parish church of St. Michael the Archangel at Lyme Regis, there is a reference to the re-casting and re-hanging of the bells in 1953. "The new bells were christened and each one named before being hoisted into the tower". The eight names here are:

Anthony, Edwin, George, Carew, Cuthbert, Michael, Elizabeth and John.

From Dorothy L. Sayers' "The Nine Tailors" referring to the bells of Fenchurch St. Paul's comes "The Bells gave Tongue, Gaude, Sabaeth, John, Jericho, Jubilee, Dimity, Batty Thomas and Tailor Paul, rioting and exulting High up in the dark tower, wide mouths rising and falling, brazen tongues clamouring, huge wheels turning to the dance of the Leaping Ropes".

A translation of the inscription on a bell at Ghent in the Netherlands reads: "MY NAME IS ROELANT: WHEN I TOLL IT IS FOR A FIRE, WHEN A SWING THEN THERE IS A STORM IN FLANDERS".

There must be many bells which do have individual names hanging in church towers all over the country. I would be grateful for any information that anybody could give on this topic - particularly details of local names.



LOOKING FOR - AND FINDING - HISTORY!

By F. Cumpstey

..... which have eyes to see and see not .....

(Ezekiel 12:2)

Approaching Leyland from the A49, one's interest is immediately aroused by the name "Heald House Road" and one wonders about the original 'Heald House'. This soon comes into sight, on the right-hand side of the road just over the motorway bridge, as a pleasantly mellowed house partly covered with creepers. It was probably built about 150 years ago for a daughter of the vicar of Euxton, was later occupied by the Gregson family and then was used as a girls' boarding school about a century ago, at the time when stage coaches used to call at the Rose Whittle Inn just a short walk across the fields.

Continuing towards Leyland, one sees on the left hand side of the road, Balshaw's High School, in itself a relatively modern building but reminiscent of the original institution in School Lane dating back to 1794.

Not very far away on the other side of Church Road at the corner of Winsor Avenue is an unusual building of rounded design which was originally the lodge house and gardener's cottage of Wellington House, at a few yards away you will see the name-stone for Wellington House, obviously not contemporary with the modern detached residence at the end of the drive. It is a reminder of the former Wellington House which was only recently demolished to make way for Stokes Hall. Originally built at the beginning of the nineteenth century (perhaps on the site of an earlier residence) it was occupied by a Mr. R. P. German and later by Mr. George Hargreaves. At one time it was used as a boarding school for boys and of course eventually was used to house the Leyland Motors Engineer Apprentices (premiums!)

Just a few yards further is the sign for Beechfield House with the small attractive lodge close to the road and the house itself sitting gracefully in its own grounds but of course this is a relatively modern property with little history attached to it.

Walking along Church Road, the Eagle and Child Inn comes into view, obviously not a modern structure (in fact it appears on the 1844 Tithe map). An unusual feature is a circular window at the front and also the rather low display window by the door silled with a variety of bottles etc., which looks so attractive in the evening.

Almost next door to the Inn is a very old building in the process of renovation which is of course the Old Grammar School which has been featured in articles in the local Press over the past few years. A tablet over the school house door reads "Built by the Liberal Contributions of the Gentry and Others - 1790" but in fact the foundations go back much further than that dating from 1524 - the school is one of the oldest in the country.

The old Grammar School is situated in a corner of the churchyard of Leyland Parish Church dedicated to Saint Andrew. Parts of the church date back to the thirteenth century and would provide historical interest for many, many, visits.

And so ..... on to Leyland Cross which has been a meeting place and focal point for the village for untold years, admittedly a little worn and battered but still a link with mediaeval times.

Close by the Cross are two Inns which also appear on the 1844 Tithe Map, the Bay Horse and Roe Buck. Have you stopped to notice the rounded passageway going through to the back of the Roe Buck Inn which is so typical of Inns of the period as access to the stables at the rear of the hostelry?

Thus, within a distance of about a mile and taking only about half an hour or so, what a wealth of historical interest can be found if one is prepared to look for it.

Should one wish to continue from the Cross, there is a choice of many alternatives.

Along Worden Lane, past the Parish Hall on the left, the old building on the corner which is now a doctors' surgery but which used to be a chemist's shop and post office years ago, past the Roman Catholic Presbytery built about 1770 (notice the rather uncommon semi-circular window on the gable end) with the old Saint Mary's Church behind, and on to Worden Park and the ruins of Worden Hall.

Or round the corner by the Bay Horse into Fox Lane (or Union Street as it was), past the 'step' houses which are a reminder of the industrial history of Lancashire in the days of the hand loom weavers.

Or along Towngate itself as, although 'development' has gone on, one can still find places with histories as, for instance, the old Congregational Church (now converted as a garage showroom), the old Constabulary House (which was the old Library) and so on. There is even history in the names such as Spring Gardens, Wellfield, etc., etc., ..... and what about Forge Street? From such small beginnings the vast Leyland Motors organisation has grown.

In fact, wherever one goes, history is there to be found if one is prepared to look for it.

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A FEW NOTES ON THE HISTORY OF  
NANTWICH, CHESHIRE

By W. G. Faulkner

The Great Fire - of Nantwich. December, 1583

Halls 'History' is considered to be the most correct on this subject and here is a passage:-

"The x day of this Monnth chaunced a most tereble and vehement fyre beginninge at the water lood about VI of the clocke at night, in a sayd fyre, which very vehemently wasted and consumed (in the space of 15 houres) 600 hayes of buildinges, and could not be stayed nether by labour nor pollitye, which I thought good to comend unto the posterety as a favourable punishment of th'almightye in destroyinge the building and goods only, but sparing the lyves of many people (wch considering ye timespace and perell) were in great jopardy yet by gods mercye, but only two persons that pereshed by fyre".

This account along with others are the only records of the fire which was considered as a terrible tragedy in Nantwich. Few buildings, therefore, date back earlier than the end of the 16th century. The town was rebuilt in the fashionable half-timbered style of the time. A few older buildings do date back to before the fire - e.g. 'Churche's Mansion' - mentioned later.

The great fire was not the first calamity in Nantwich's history for the Welsh destroyed the town in 1146 and it was almost completely devastated by fire in 1438. Even so, Nantwich still retains a great deal to interest the historian and the casual sight-seer.

## THE HISTORIE OF NAMPTWICH

### Buildings of interest in Nantwich

Nantwich is full of attractive houses, many of Elizabethan aspect. 'Black and White' work is prominent in the town, especially in Welsh Row which is particularly quaint. In the High Street there is an old house of Thomas Cleese which bears this inscription:

'God grante Ovr Ryal Queen  
In England longe to reign  
For she hath put her helping  
Hand to bild this towne again.  
  
Thomas Cleese made this worke  
The year of Ovre Lorde  
  
God - 1584'

The Queen referred to is Elizabeth I and the verse records their gratitude to her after the fire of 1583, for it was she that headed the subscription list for the rebuilding of the town with a gift of £1,000.

The name Thomas Cleese occurs again in the building known as 'Church's Mansion', though it has changed ownership and occupation at various times. Church's Mansion is a very fine example of merchant's mansions at the time of Elizabeth I. An inscription on the front of the house reads:

'Rychard Church & Margerye Church his wife Mai llll  
Thomas Cleese made this worke, anno dni MCCCCCLXXVI in  
the XCIIII yere of the reane of our noble queene Elesabeth'

This was under one window and a godly text under another:

'The roots of wysedom is to Feare God and the branch  
there of shall endure.'

These plus the rich panelling was Rychard Churche's picture of his day and generation.

"Above the porch the carved heads of husband and wife  
measure with sublime calm the passing centuries."

This house of Richard Churche is one of the few buildings surviving from before the 1583 fire. It was built in 1577 of Cheshire oak. It is a magnificent building still to be seen today and particularly attractive if viewed at night when it is beautifully illuminated.

Sir Edmund Wright was another famous builder in Nantwich in the 17th century. He built a delightful row of little cottages with brick-work capped by timbered gables, with diamond pane windows - these were called the Tollemache Almshouses. These almshouses were founded for the poor - Church of England, preferred - the trustees had to pay the six inmates ten shillings a quarter and at Christmas provide each with a new shirt, a pair of stockings and a pair of shoes.

In the same street - are the sixteenth century buildings of the original Grammar School and also a building called "Pearson's" which is a fine example of a seventeenth century half-timbered building.

The last old building I will mention before telling you a little about the Parish Church is the Crown Inn. Again it is a 17th century building, rebuilt after the disastrous fire of 1583; no doubt a good share of the money Queen Elizabeth I gave towards the rebuilding of the town was expended upon this, its principal inn. It is a quaint structure with a long-windowed top gallery along its third storey. Nowadays the building does look rather rickety and I thought it safer to view from the outside!

Last but by no means forgotten is the Parish Church. St. Mary's is a cathedral-like building which possesses a rare octagonal tower. St. Mary's is a fine example of the work of the early English and Perpendicular periods. It possesses late 14th century pinnacles and carvings on the canopied choir stalls. These beautifully covered stalls are said to come from Vale Royal Abbey. It also has a stone pulpit on a vaulted pedestal, and another dating from 1601, from which Matthew Henry preached his last sermon before he died. There is also a touching memorial to John Hornby and his two companions who died of starvation while exploring the Thelon River in northern Canada in 1927.

I hope this article interested you and I can thoroughly recommend a day spent in Nantwich just wandering around looking at the many splendid buildings I have mentioned and many more too numerous to mention.

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MAP READING INTO HISTORY

By F. Cumpstey

Recently I had the opportunity to study an old map of Preston and District dated 1849. This was an Ordnance Survey Map to the scale of six inches to one mile and it gave me a most interesting journey into the past.

One of the first things to strike me was the number of toll roads radiating from Preston:

The Liverpool and Preston Trust going out to the west;

The Blackburn and Walton Cop Trust going out to the east through Walton-le-Dale;

The Balderstone and Bursco Bridge Trust from Walton-le-Dale to the Five Barred Gate;

The Blackburn and Preston Trust via Brockholes Brow, over Brockholes Bridge (which was a wooden one at that time);

The Preston and Garstang Trust going out to the north.

Each of these roads had, of course, their toll gates and toll houses and (indicative of the type of transport of the time) most of them had one or more "Smithys" along their length. Watering troughs are also a common feature.

Still on the subject of transport, two ferries were marked which I had not heard of before - one of them "The Elston Ferry" close to where the present day Alston Hall stands and the other one close to Samesbury Church at Church Bottoms.

Apart from these the only crossing places of the River Ribble were the Brockholes Bridge as previously mentioned, Walton Bridge and Penwortham Bridge (the old one near the Bridge Inn as the present bridge as we know it did not then exist).

\* \* \* \* \*

"GUIDED WALKS"

Br Mr. R. O. Williams

The Society's first walk took place on the 11th July, 1976; eleven people met at "Leyland Cross" at 2.30 p.m.

Mr. Banister was in charge and we commenced by walking down Worden Lane, past the Park and carried on to Runshaw Hall, the weather was glorious but very warm indeed for walking.

We managed to gain access into the grounds of the Hall and ended up at a dead-end in one of the greenhouses. Eventually we found our way round to the front of the Hall where one or two members managed to take a peep inside the main entrance hall and the small chapel, which proved to be very interesting.

We continued the walk but it was an extremely hot day and the sun was beginning to take it's toll. It was decided, therefore, on reaching The Plough Inn, (Jerry's) to walk through the fields to Worden Park. After climbing stiles and fences we all finally made it, arriving in the Park at about 4.40 p.m. slightly weary and thirsty.

After I had sampled an ice cream and a drink of orange juice from a stall near the park gates, I was fortified for my last ten minutes to walk home down Fox Lane to a welcome sit down and tea.

The second walk was organised on the 10th October, 1976, meeting at 2.30 p.m. at the "Leyland Tiger" to go to the "Round House". This was a complete mystery to myself as it was the first time I had heard of it.



We had thirteen people this time and the weather was just right for walking. We set off up Longmeanygate and then along Jane Lane until we reached the "Round House". It had a thatched roof which looked as though it was being renovated.

Unfortunately, we could not go into the small garden to look more closely at the house but I understand there is no electricity or running water. However, the occupant must be content with this way of life.

We stayed a few minutes by the house and one of the party found an edible mushroom. We continued walking over the Moss where the earth is very dark indeed. I understand the sea originally came up to this area of land and the ground needs no artificial fertilizers for growing.

Our Guides came to the end of the Moss and, after walking down a road, it was decided to go back the way we had come due to the distance. It started to rain and the umbrellas and Pak-a-macs came out. It stopped after about ten minutes, however, and eventually we arrived back at the "Tiger" around 4.15 p.m.

I, personally, found both walks a nice change and interesting from the historical point of view but feel that whoever organises the next walk that, at various places of interest, a bit more of the history and legend could be told to make it more interesting. There is scope here for a much enjoyed pastime of walking and learning something about your own Leyland and surrounding countryside.

I sincerely hope that we have more volunteers for the next walk in the Spring.

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A BRIEF GUIDE TO THE PARISH CHURCH

OF POULTON-LE-FYLDE

The Parish Church of Poulton-le-Fylde is dedicated to St. Chad, who was Bishop of the Mercians from 669-672 A.D. There is no mention of a church here during Saxon times but it is possible that one existed.

The first record of the church is in 1094 when Roger de Poitou granted the church with one carucate of land to the Priory of St. Mary at Lancaster and as there is no definite mention of a church here in the Domesday Survey, it is presumed it was built between 1086 and 1094.

The oldest part of the present structure is the tower which is thought to have been rebuilt in the times of Charles I. The rest of the building was reconstructed in 1721, although some parts of the walls may be of earlier origin. The doorway to the vault of the Fleetwood-Heskeths at the south-west of the church, bears an inscription and the date 1699. The apse was added in 1860.

The inside of the church has been altered since 1751 but some of the original fittings remain. Immediately on the left of the south-west door is the choir vestry. The front of the enclosure was part of the family pew of the Fleetwood-Heskeths and the door formerly belonged to the pew of Sir Alexander Rigby. Inside, on the wall, either side of the window, are two stones. On the left is Peter Whyte's stone bearing the date 1622. Peter Whyte was the vicar at that time and the stone, which was originally at the east end of the church, is thought to commemorate some repairs. The other stone with six sets of initials and the date 1638 is called the Churchwarden's Stone, (the initials being those of the churchwardens of that year) and may have been to record the restoration of the tower. On the door is a list of churchwardens for 1730. Beyond this door, obscured from view, are the remains of a Norman arch, possibly the west door of the church built by Roger de Poitou.

The font and baptistry window were presented in 1932 by Jane Ann Howarth. An old font can be seen outside the west wall of the tower and in front of it are the arms of Sir Alexander Rigby, carved on a stone which used to be on his house at the south end of Market Square.

The seating in the nave was rearranged in 1955 to make a central aisle and the side chapel was created. The altar there is a Jacobean table and in front of it is an oak Laudian bench. The pulpit is of particular note. The four panels were discovered in 1877 encased in a more modern pulpit and were hung on the south wall of the chancel, until in 1955 under the guidance of Sir Albert Richardson they were used to make the present structure. They date from late 16th - early 17th century.

Hanging in the sanctuary is a brass candelabrum which was made in 1710. The reredos and sanctuary panelling were erected in 1927. In the sanctuary are three Queen Anne chairs and a bishop's travelling chair.

The two side galleries still retain the Georgian box pews, some with brass name plates. The seating of the west gallery is more modern. The Georgian staircase was built about 1721.

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## ORIGINS OF SOME ANCIENT SAYINGS AND CUSTOMS

by Francis Knight

There are many sayings and customs which we use every day but have you ever wondered when, and how, they originated, and why?

### SPILLING OF SALT

From Roman days the spilling of salt has been an omen of ill luck. Salt has long been considered an important part of the daily diet as a purifier and a holy substance - a meal without it was considered profane. The Romans thought so highly of it that they paid their soldiers either with lumps of salt or paid an allowance to buy it.

To avert ill luck the spiller of salt had to throw a pinch of it over the left shoulder, using his or her right hand - why it was done like this, however, is not known.

### GOD BLESS YOU

Nowadays the sneeze is considered merely a symptom of the common cold, but for the ANCIENT GREEKS it was regarded as a sign of great personal danger. Probably because sneezing had been a frequent occurrence during the great ATHENIAN PLAGUE, people assumed it was the first indication that a person had that dreaded disease.

Later the ROMANS also came to see the sneeze as an evil omen and so the now common saying, "GOD BLESS YOU" came into being as a protection against any evil spirits.

### SHAKING HANDS

The handshake was not at one time an indication of friendship - it was a sign of distrust, to make sure that the stranger one met did not attack either with a club, in the case of primitive man, or later with the sword.

The customary use of the right hand as the one offered to be shaken did not originate by chance either - it was a wise precaution to immobilise effectively the other man's weapon hand.

### CLINKING GLASSES

The clinking of glasses is now considered a sign of conviviality, but it was not always so. The custom dates back thousands of years to the time when people were afraid that the DEVIL might enter their bodies along with the drink.

SO, before actually drinking they made a loud noise in an attempt to frighten him away.

### LETTING THE CAT OUT OF THE BAG

This saying goes back to the English Country Fairs of the MIDDLE AGES. At these fairs sucking pigs were often sold ready wrapped in a sack. But cheats would hand over a sack containing a cat instead, and the deception would not be discovered until the purchaser opened the sack having carried it all the way home.

On the other hand, a wary buyer who insisted on opening the sack as soon as it was handed over would let the cat out of the bag and in doing so would expose the cheat in public.

### I'LL EAT MY HAT

The kind of hat mentioned in this saying, when expressing astonishment is not millinery, but food. An early recipe says that "HATTES ARE MADE OF EGGS, VEAL, DATES, SAFFRON, SALT, AND SO ON" - hardly an appetising dish!

Anyone likely to eat such a "HAT" would have found it most indigestible.

### BLOWING OUT THE CANDLES

The custom of having candles on birthday cakes goes back to the ANCIENT GREEKS. Worshippers of ARTEMIS, Goddess of the moon and hunting, used to place honey cakes on the altars of her temples on her birthday. The cakes were round like the full moon and lit with tapers.

This custom was next recorded in the MIDDLE AGES when German peasants lit tapers on birthday cakes, the number lit indicating the person's age plus an extra one to represent the light of life.

From earliest days, burning tapers had been endowed with mystical significance, and it was believed that when blown out they had the power to grant a secret wish and ensure a happy year ahead.

#### LAUGHING - UP ONE'S SLEEVE

This phrase was coined in the days when men's sleeves were wide and very long. It was, in fact, quite simple to hide one's smile by lifting and holding the long sleeve in front of the face.

#### WRONG SIDE OF THE BED

When people are bad tempered, it is frequently said that they must have got out of bed on the wrong side. Originally this was meant quite literally.

People believed that the way they rose in the morning affected their behaviour throughout the day. The wrong side to them was the left side, the left always having been linked with evil.

#### X TO SIGNIFY A KISS

The use of an X to signify a kiss - as used in love letters - began in the MIDDLE AGES when most people were unable to sign their own names. So when they had to sign documents they made instead a simple cross - the sign of Saint Andrew - as a guarantee to fulfil their obligations in that saint's name.

To show their sincerity further they solemnly kissed the cross in the same way as they kissed the BIBLE when taking an oath.

#### BUTTONS LEFT AND RIGHT

The custom of men buttoning their clothes from left to right, with women doing the opposite, began in MEDIEVAL TIMES for the simple reason that most men and women are right handed.

While men usually dressed themselves, women, in particular noble ladies, were dressed by maids. Facing her mistress during such dressing operations, the maid using her right hand, found it much easier to button the various garments from right to left

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