

No. 35 DEC '89

# Levens Chronicle

The journal of  
THE LEYLAND HISTORICAL SOCIETY



LEYLAND HISTORICAL SOCIETY  
(Founded 1968)

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Tel. Ley. (0772) 423374

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

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Held on the first Monday of each month  
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AT

PROSPECT HOUSE, SANDY LANE, LEYLAND

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Vice-Presidents	£6.00 per annum
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## EDITORIAL

Since the last issue of the Lailand Chronicle we have lost four much loved members of the Society. Mr William Rigby, our President, Mr S. T. D Kelley, Mrs Effie Iddon and Mrs Church. Tributes appear in the following pages.

These last few months have seen many an old Leylander - not a few with tears in their eyes - watching the demolition in progress on Towngate. The Public Hall, the Conservative Club, the old Midland Bank and the shops 39 to 45 Towngate have all gone; only the Masonic Hall remains. When the new Masonic Hall being built on Church Road is finished the old will come down and the whole site for the new development will then be clear.

First steps started as far back as 1961 for a new Central Leyland, little did we think that it would be 1992 before the dream would be a reality. 'There's many a slip twixt cup and lip' did someone say? Hopefully, this time, there wont be but the stops and starts of the last twenty-eight years will have many people 'touching wood' that this time it will come to fruition.

In presenting this Issue (No.35) to the Society I am conscious that two articles are of greater length than usual but I hope the membership find them interesting. Certainly Mr Bolton's article should end the confusion between Samuel Croke the benefactor and the many Samuel Crookes of Croke in Whittle-le-Woods once and for all! The article on old Father John and post-Reformation Leyland was intended as a two-part contribution - hopefully its inclusion in full will not make this issue over long.

May I take the opportunity of appealing for articles for future Chronicles with a dead-line the September meeting.

Thanks are due to the staffs of the Lancashire Record Office and the Leyland, Chorley and Preston Libraries, not only for their kind assistance but for the interest they always show. Also, to the contributors, Mrs M. Courtney for the typing, and South Ribble Borough Council for printing this issue.

W. E WARING

### NOTE:

Any opinions expressed in the contents of this journal are those of the individual contributor and do not necessarily represent the views of the Society.

MR WILLIAM RIGBY  
- PRESIDENT OF THE LEYLAND HISTORICAL SOCIETY 1988/89-

William Rigby, - Bill -, was a man keenly interested in all aspects of the history of Leyland. One of the instigators of the Leyland Historical Society he was its President at the time of his death. In the course of a long life he had developed a knowledge of local lore and dialect unlikely ever to be acquired again. There have been Rigbys living along Leyland Lane for at least the last 400 years, and this was a district which Bill knew particularly well. Of his articles published in the Society's journal his "two miles of Leyland Lane" was perhaps his best: "I was born near this spot.... and I have many precious memories of people of bygone days.... 20 yards further on you come to the boundary stone of Leyland at Hollins Brook. As boys we used to put one foot in Leyland and the other in Ulnes Walton," He drew on his working experiences at John Stanning and Son in his article "Shruggs in Retrospect".

An ardent supporter of the Labour Party, Bill had an unrivalled knowledge of the political affairs of the town in the first half of the twentieth century. He was also a great collector and just prior to his death he donated his considerable collection of old photographs and his early copies of the Leyland Parish Magazine to the Museum and Exhibition Centre. He freely allowed items from his postcard collection to be used in the various local history books which have appeared in recent years, and he was particularly keen for their preservation. His commitment to increasing the appreciation of our local heritage was similarly apparent in the great personal interest he took in events at the Museum. For as he wrote in 1977, "So let us continue to preserve our history in order that we and generations to follow may have a clearer understanding of the road along which we travelled through the ages."

MR S. T. D. KELLEY

The 1988 edition of the Chronicle had just gone to press last summer when we heard with much sadness of the death of Stanley Kelley; an event made all the more poignant because Mr and Mrs Kelley were away on holiday at the time.

Although not a Leylander by birth, Mr Kelley had over the years become an integral part of the Community he loved and served with such dedication. A member of Leyland Urban District Council from 1948 onwards and Mayor in 1957, he went on to become a councillor with South Ribble Borough Council following local government reorganisation. Indeed such was his interest that, following his eventual retirement from active politics, he still continued to attend almost every important Council meeting.

Mr Kelley was, of course, one of our founder members and despite his busy political life, he always found time to support the Historical Society with the greatest loyalty and enthusiasm. Although his interests covered every aspect of life in Leyland, perhaps his greatest concern was for environmental matters.

As the Historical Society itself has inevitably become more and more involved in conservation and environmental issues in recent years, we on the committee found Mr Kelley's help and advice invaluable, based as it was on such a fund of experience and understanding. We are therefore made the poorer by his passing. Our sympathy goes to Mrs Kelley in her sad loss.

#### MRS EDITH CHURCH

Miss Edith Farrington began her teaching career as a student teacher at Chorley All Saints County Infant School in 1914. Between that date and 1967 when she retired from the headship of a secondary girls' school at Ince, near Wigan and married Mr Church, she had taught at no fewer than five other schools most notably, for Leylanders at least, at what was always known as the Top School in Union Street (Fox Lane) between 1931 and 1935 and at Leyland Senior Council School, later renamed Wellfield, between 1935 and 1959.

It is not surprising therefore that her death in August this year, following a long illness, was greeted with sadness and fond memories by many; by her friends in Soroptomists International and the Conservative Party, of which she was a keen supporter, by the members of Leyland Historical Society of which she had been a founder member and on whose committee she had served but, perhaps most of all, by all those hundreds of pupils who had passed through her hands and who will continue to remember and speak of her with respect and admiration.

#### MARGARET EFFIE IDDON

It seems a painfully short time since we were reporting the death of our friend Newton Iddon who, as President of the Society between 1982 and 1987, did so much to further its success. Now we have also the sad task of recording the death of his wife, Effie, who like her husband, was a founder member of the Historical Society and who shared his enthusiasm for all things connected with Leyland and its history. Following a stroke at Christmas last year from which she never really recovered, Mrs Iddon died peacefully in April and was laid to rest in Leyland Churchyard to become part of the past that she loved and that she could recall so vividly; a past in which Leyland was still a village and the Squire at Worden regarded with all the respect due to his position in society.

In Mrs Iddon's case, that respect came easily for, not only had her uncle, Mr W E Wright, been Steward to the Squire and her father his chauffeur, but Mrs Iddon had been the first child born on the estate after the Wigan branch of the family inherited Worden in 1910 and to celebrate this fact, the Squire's mother had taken a special interest in the little girl and had become her Godmother. Little wonder then that Effie Iddon retained all her life a love for the family with which her own had been so closely

associated. It is significant that one of her final actions was to place an original 19th century Farington Scrapbook in the Lancashire Records Office for safekeeping but not before arranging, at her own expense, to have a photocopy made for Leyland Library so that the Scrapbook, could, in this form, continue to give pleasure to future generations of Leylanders. It would be difficult to find a more fitting memorial.

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With the Farington Scrapbook in mind readers of the Chronicle may be interested in the following account gleaned from its pages.

James Nowell ffarington died suddenly and unexpectedly on the morning of June 6th 1848, shortly before his thirty fifth birthday. A heart condition had plagued him for many years but his death came as a shattering blow - to the young wife he had married only eight brief months before and to his two sisters, Susan Maria and Mary Hannah, whose sadness was compounded by the fact that his death, without an heir, meant an end to the main branch of the ffarington family.

James Nowell's death was reported in the Illustrated London News the following week accompanied by the engraving of the ffarington coat of arms which is reproduced here. It will be noticed that



the two family crests the original wyvern and the white dragon introduced in Tudor times have both been depicted with wings which was incorrect. Susan Maria ffarington seeing the mistake composed the following epigram described accurately by a contemporary as being "full of force and feeling and showing how deeply her heart was stirred";

"Thou wingless crests were badges of a race  
Above their Sires who panted not to rise,  
Shared the same grave, loved the same dwelling  
place  
Nor sighed for broader lands, 'neath brighter  
skies.  
Yes, give them wings, sad Chronicler and say  
How crests, heir, race and hope have flown away".

S.M.ff.

## THE LEYLAND CENTENARY FESTIVAL PROGRAMME

We in the Historical Society have every reason to be proud of the fact that we contributed so much to the Centenary Festival Programme as the ten pages of the programme re-counting the hundred years history were all the work of our Society.

This was very much a team effort with various members of the Society producing parts of the history. These were then edited by a small sub-committee to produce a coherent whole.

Despite initial doubts it proved to be an enjoyable process, producing a wonderful result which has been well received by so many people. Space limitations preclude the inclusion of all the history but perhaps it would be appropriate to reprint the first two sections.

### THE ORIGINS OF MAY FESTIVAL

In essentials a May Festival is a celebration of the arrival of Spring. "May Day", the first day of May became the chosen day rather than the actual first day of Spring, as being more suitable to our northern climate.

The festival contains many elements which are relics of ancient nature worship. Roman youths spent the day in singing and dancing in honour of Flora the goddess of fruits and flowers. From early times in Britain people "went a-Maying" to gather flowers and hawthorn branches (hence its alternative name-May) to decorate their houses as a symbol of the returning Spring.

At one time both a May King and a May Queen were elected but later only a Queen was involved. She was chosen as the fairest maid of the locality and did not take part in the general dancing and festivity which took place but played a more sedate role after her crowning ceremony.

The dancing took place round the maypole originally a tall straight tree trunk cut from the forest then decorated with flowers and ribbons. The custom of plaiting the ribbons was a late 19th century revival for which special dances were introduced.

Morris dancing has an ancient origin and is possibly named from a Moorish dance - the Moresco - introduced from Spain in the 12th century.

The procession may have evolved from the May custom of decorating horses with ribbons, when along with their carts they joined in the parade round the village. "Hobby Horses" and "Foola" and other comic elements came to be a regular part of these processions.

Even the traditional bonfire represents the Celtic fire-festival Beltane of the first day of May. The word derives from "bone-fire" as it was earlier a custom to burn bones on these fires, perhaps with the object of driving away evil spirits.

During the Commonwealth period May Festivals were forbidden but at the Restoration they were revived. The practice of holding



them on the 29th May (ie Royal Oak Day) dates from this period.

A modern May Festival can be a very elaborate affair but it still retains traces of these ancient and primitive elements.

#### THE EARLY BEGINNINGS

Wednesday the 29th May 1889 (Royal Oak Day) was a momentous day for the village of Leyland - at that time a fairly small place with a population of only about 5,000 - as it was the occasion of the First Leyland May Festival.

Previously there had been Club Walking Days when the various friendly societies paraded through the village, but from 1889 a group of local Day and Sunday School Teachers felt the need for something rather more.

Initially the plan had been to have a Children's Fete, but such was the enthusiasm of the local people that this idea was extended to produce a Village Revel, (in the style of those previously held at Knutsford and Worsley).

Certainly the committee consisting of local dignitaries worked wonders in a relatively short time, as the first meeting of the committee was only held in the Reading Room of the "Top School" on the 2nd April 1889, and the Festival took place only six weeks later.

It consisted of a procession about a quarter of a mile long through the streets, followed by the crowning of the May Queen, Maypole Dancing and the children's Dances.

Rather unfortunately the First Festival Day proved to be one of very doubtful weather with a mixture of storm, sunshine and rain, but this did not dampen the enthusiasm of the organisers and participants, and the programme went ahead more or less as planned, with the plaiting of the Maypole and children's dances. The atrocious weather on the Wednesday however caused some curtailment of the proceedings, so it was decided to repeat the performance the following Saturday, this turned out to be a really glorious day, so that the Festival got off to a good start.

Of course the most important part of the proceedings was the crowning of the Festival Queen who on this occasion was Miss Elizabeth Marsden, age 13 years who lived at the Farington Corn Mill. She was supported by the Crown Bearer Miss Alice Berry of Boundary Street. Maids of Honour, and an honour guard of boys dressed as Beefeaters. The actual crowning was entrusted to Miss Master of Beechfield who carried out the ceremony with true courtesy and kindness and a delightful speech as follows:

"With fair flowers I crown thee Queen of May. Let their beauty and fragrance be emblems of the future so that kindly actions and gentle words may crown a life of sweet unselfishness. Thus will Leyland rejoice in the career of its first May Queen".

Although the May Festival had originally been conceived as a mere adjunct to Club Day, the idea so appealed to Leylanders

that within two years it had superseded the latter in importance and required a full and quite separate description in the Parish Magazine. As a measure of its growing popularity the streets that year (1891) were more decorated than ever before and a huge maypole was erected in the centre of the village with connecting streamers to all the surrounding houses.

The Festival has continued with reasonable regularity through the 100 years history but there have been some gaps as one might expect, in 1901 a diphtheria epidemic caused a cancellation, in 1902 the coronation pageant for King Edward VII took pride of place, whilst in 1904 the death of the noted benefactor Mr John Stanning caused the abandonment. No Festivals were held during the 1914-1918 Great War but were resumed afterwards, though all was not plain sailing during the 1920's as disputes arose between the Vicar of Leyland and the Festival Committee.

By the end of the 1930s, the Leyland May Festival was organised by the hundred strong Festival Committee headed by Councillor Lomax as Chairman and Mr Wright, the Squire's steward, who was its secretary. Interest seemed to wane following the abdication of Edward VIII and with war looming on the horizon, it was decided that the festival must be discontinued. In anticipation of its revival however, Mr and Mrs Wright stored away the costumes that so many willing hands had helped to make over the years.

If these two extracts whet your appetite, then beg, borrow or steal a copy of the Souvenir Programme and turn to pages 4 to 13.

F CUMPSTEY

#### THE 'FRAGMENTS' IDENTIFIED?

Another tradition has come to light regarding the grave with the inscription 'Gather up the Fragments', the subject of a note in the last issue of the Chronicle.

When the new boiler house for the parish church was built c.1912, so the story goes, human bones were dug up and these were interred in the above mentioned grave.

Chronologically this is about right. This section of the graveyard - south of the path joining the small eastern and western sections - is believed to have been taken out of the glebe in 1912, and an adjacent grave is dated January 1913.

Mr Fred Ridyard, the verger of St Andrews, told me this story and said that he had looked through the register but could find no reference to the interment. Perhaps this is the true story of this curious grave.

LEYLANDS FIRST BUILDING SOCIETY  
- BEER AND THE STEP-HOUSES -

In a recent edition of the 'Chronicle' our erstwhile and industrious editor appealed on my behalf for any information concerning the origins and date of the step-houses in Fox Lane. At that time we speculated that these handloom weavers houses built over loomshops, along with those in nearby Bradshaw Street, had been built by an early Building Society perhaps in the first decade of the nineteenth century. Information which has subsequently come to light indicates that this view is essentially correct.

Although many of the Fox Lane houses have early documents attached to their deeds, few so far as is yet known, go right back to their construction and first owners. However, for a pair of houses, originally numbers 10 and 11 Union Street, an indenture dated 1802 has survived and provides a fairly clear picture of their early circumstances. In 1794 George Bretherton (Maltster and publican at the Bay Horse Inn) and his wife Jeanie, purchased the ancient field strip (a part of Leyland's medieval field system on the Lower Town field) on which the houses stand from another Maltster John Norris of Rufford (could this be the John Norris who owned the Eagle and Child c.1800?) Subsequently a terminating Building Society was established in Leyland to build weavers houses, and the land was purchased by members of this 'Union' from George Bretherton for £254-7-0d. The row of houses built to a uniform plan was to be known as 'Union Street', and the houses were divided amongst the members by ballot, probably before 1798. Numbers 10 and 11 were allotted to Daniel Barron - needless to say another Maltster, this time from Tarleton: "No 10 is 35 yards 2' in depth, 6 yards wide (198 square yards in all) and in the possession of George Halston... No 11 is 34 yards 1' in depth, 6 yards wide, and in the possession of Thomas Woods". Care was taken in the original transaction to guarantee the owner the right to cellar light to enable weaving. An early insurance policy for an adjacent house (Royal Exchange Insurance Company, Policy No 198555) has been traced by its owners to March 5th 1802. Recent alterations at another of the houses have revealed a cache of relics from the weaving days (about 1815) including bobbins, pieces of cloth, thread, tools, and curiously the remains of a page from a poetry book.

Nearby Bradshaw Street seems to follow a similar pattern and may indeed have been an extension of the Fox Lane Society. A surviving document for one of the main demolished houses states that, "whereas a club or society was formed in the year 1806 for the purpose of erecting houses at Leyland aforesaid and proper rules and orders were made for the regulation of the said club and a committee appointed for the government thereof and a certain plot of land was purchased for the said houses and houses were accordingly erected thereupon..." Access to light was again carefully protected, "Memorandum that John Bradshaw, builder is not to erect nor build any thing whatsoever within the space of 5 yards to the front or north side of the within mentioned premises as specified in the contract agreement bearing date 26th July 1806". Some light has thus been shed on the origins of these houses, and we can now turn our attention to the smaller rows about which we still know very little, Water Street and Heaton Street.

These houses were built during the boom days of the handloom weavers, but weaving remained an important source of employment in the town well into the middle of the century, and the 1841 census records a minimum of 503 weavers. By this time most of the Fox Lane houses had been put to other uses, but 109 weavers remained in Bradshaw Street. Much work clearly remains to be done on this colourful period of Leyland's past, but the relevant census extracts, early maps and the tithe map are easily accessible to all in the local library.

DAVID. A HUNT

NOTE: I am grateful for the assistance of Mrs Baxendale, Mrs Rutter, Mr & Mrs Greenhalgh and Mrs Shorrock in the collecting of this information.

#### "WHAT ELEVEN DAYS?"

Further to the article in the last issue of the Chronicle 'Give us back our Eleven Days', the following appeared in the Daily Mail of Saturday 24th December 1988 :-

"When you wake up full of festive spirit tomorrow, spare a thought for the islanders of Foula.

For the tiny community it will be just another ordinary day - on Foula there are still twelve days to go before Christmas. The tradition goes back to 1752 when inhabitants of the three-mile long island, south west of Shetland, decided to opt out as the rest of Britain changed from the Julian to the Gregorian calendar.

It means that for the forty-four strong population, Christmas day does not arrive until the 6th of January. So the islands fifteen children cannot understand all the fuss surrounding the 25th December, according to postmaster Jim Gear. 'They think the rest of the country's daft', he said".

#### LEYLAND FAIR JUNE 3RD 1843 - FROM THE PRESTON CHRONICLE

"...The main street of the village was thronged with stands. Here gingerbread and nuts spread out in tempting heaps, there stood piles of glowing oranges flanked by sweetmeats of indescribable appearance and incomprehensible manufacture and hard by rose craggy piles of Indian rock - luscious masses that made your mouth water but to look on them. Here too Wheel of Fortune men with dice box in hand, most earnestly entreated you to secure independence whilst you had the opportunity. Then from three or four quarters at the same time, comes sound of the mirth inspiring fiddle and shuffling feet. There they are, tripping it merrily and long may pretty little Leyland be undisturbed by sterner sounds".

## SOME LEYLAND CROOKES

### INTRODUCTION

Historically, in the greater Leyland area, formerly defined as the "Old Parish", the surname Crook or Crooke has been by no means uncommon. Many of the families concerned show no obvious mutual connections, but amongst them two important and interesting families can be discerned, the Crookes of Crooke Hall (Lisieux) Whittle-le-Woods and the Crookes of Leyland. In spite of some aberrations in the records it is quite clear that their own spelling of the surname was Crooke.

It can be shown that the origin of both families was outside Leyland parish, from the greater Croston area. It is very probable that they had a common ancestry about the mid-sixteenth century but the limited nature of the records and the over frequent use of the forename William at that period renders the point difficult, if not impossible to establish.

The Crookes of Crooke Hall have been described in some detail by the present writer (Ref.1) and this present essay is concerned only with the Leyland family. In some accounts there has been confusion, perhaps understandably again due to the use of a forename in common, which it would be invidious and unproductive to detail.

### ORIGINS - WILLIAM CROOKE OF MAWDESLEY (?-1630)

The ancestry of the Crookes of Crooke Hall was shown to have originated via Coppull from Bretherton. As will be shown the Leyland family came directly from Mawdesley. Both origins are relatively close together and the possibility of a common origin has already been discussed.

The earliest traceable progenitor of the Leyland family is William Crooke of Mawdesley. For reasons already suggested his birth cannot be traced but on 28 April 1588 he was married at Croston Parish Church to Alice Nelson. Six children resulted from this marriage, three of each sex, most easily traceable from Williams Will, made in February 1629.

In this latter document he describes himself as a yeoman, thus placing himself on that ladder of social hierarchy labourer-husbandman-yeoman-gentleman-esquire-knight so important in former times. The inventory of his goods and chattels accompanying his will is quite consistent with the status of yeoman and is concerned mainly with agricultural pursuits.

However, reference to other documentation reveals another side to his activities. In the invaluable Farington muniments (Ref.2) the name of William Crooke of Mawdesley appears at least eight times in indentures and similar documents over the period 1610 to 1630, the year in which he died. It is clear that he was getting or expanding a foothold in the Leyland area over this period, buying, leasing, enclosing or improving small parcels of land in the Leyland Lane area close to the main highway from Preston to Croston and Ormskirk. In these documents he is described either as yeoman or "lynnen-draper".

From the absence of textile equipment in his inventory one can thus infer that he was a small-scale capitalist, buying raw materials and "putting them out" to home operatives for spinning, weaving and finishing. The profits from this activity no doubt enabled him to finance his land purchases in Leyland.

At this period linen cloth was the principal textile produced in West Lancashire, rather than woollen goods produced further east. The scale of Williams textile activities cannot now be deduced.

It may be noted that William had two brothers, Edward and George. Edward (1584-1637) is of particular interest to the present writer as he lived as tenant of James Anderton I at Town Brow Farm, Clayton-le-Woods on part of which the writer formerly lived (Ref.3). Edward is also of interest in that in his will he refers to himself as a yeoman, once again the Farington documents describe him as "Edward Crooke of Clayton, Lynnenman", suggesting that he and William were engaged in some common enterprise. Again, Edward is owner of property on the lower side of Leyland.

William Crooke of Mawdesley was buried at Croston Parish Church 26th July 1630. His will and that of his brother Edward (buried at Leyland 1637) are models of clarity particularly for deducing family relationships.

#### ROGER CROOKE of MAWDESLEY and LEYLAND (1590-1671)

Of the six known children of William, Roger baptised at Croston 4 November 1590 is clearly identified in documentation as William's "eldest son and heir," but he was aged almost forty before he came into his inheritance.

His marriage in 1621 provides evidence of the fact that the Crookes must have mixed in fairly high social circles. The marriage entry has not been found in any local parish register so it is fortunate that the application for a licence from the Bishop of Chester has survived, in the names of Roger Crook(e) and Margaret Anderton, Parish of Standish, dated 27 September 1621; the licence being granted to Mr Lawrence Bradshaw, Curate of Rufford. Margaret was the daughter of Peter Anderton by his wife Grace, daughter of William Rishton of Pontalgh. Hence Roger Crook(e) appears in the 1664 pedigree of Anderton of Anderton.

The Andertons, including Margaret, were strong Roman Catholics but there is no evidence that the Crookes were of that faith. It is not clear where the ceremony took place and the choice of the minister from Rufford may reflect some facet of those troubled religious days.

The early seventeenth century is also a difficult period for genealogists and only one child has been traced with certainty to the couple, William son of Roger Crooke and Margaret, baptised at Standish 12 September 1622. There is also evidence of a daughter Alice, named in the 1642 will of a neighbour of the Crookes.

It is certain that not later than 1628 and possibly before, Roger had taken up residence in Leyland, for in that year Margaret wife of Roger Crooke of Leyland was fined 16 pence for recusancy (i.e. being a non-communicant at a C. of E. church). The Protestation Oath returns for 1642 show that Roger and William (by then aged 20) both took the oath and the structure of the returns suggests residence at the southern portion of Leyland Lane, presumably in property established by Rogers father William at an earlier date.

Hearth Tax returns for the period 1663-1673 confirm the location of the property and suggest that it was quite a substantial one, Roger Crooke being charged for either five or six hearths in the returns. The exact location of the property will be discussed in more detail in a later section.

Minor references to Roger in various rentals and indentures can be found down to as late as 1661 but do not add anything new. He died in 1671 and was buried at Leyland Parish Church 8 November 1671. His wife survived him and was buried at Leyland 25 February 1681. Unfortunately no will has survived for either.

#### WILLIAM CROOKE of MAWDESLEY and LEYLAND (1622-1679)

It is now clear that this branch of the Crooke family had a dual base, at Mawdesley and at Leyland with the current head of the family resident at Leyland and married sons resident at Mawdesley, at some location not yet identified.

As Roger lived to be 81, and his son William only survived him by less than 8 years, most of Williams adult life was spent at Mawdesley and therefore references to him in the Leyland sources are relatively few. He was married but the record of his marriage and the forename of his wife have not been traced. Four children have been recorded, Thomas, baptised at Croston, 12 December 1664, Richard also at Croston 29 April 1667, Randle baptism not found but buried at Leyland 28 March 1668 and a second Randle baptised at Croston 20 September 1671.

The burial of Williams wife is rather inadequately recorded at Leyland as "wife of William Crooke of Mawdesley" 5 October 1672. Significantly, as the event happened after the death of his father Roger in 1671, Williams own burial is recorded at Leyland as "William Crooke of Leyland" 1 April 1679. Again no will survives for this generation.

#### THOMAS CROOKE of LEYLAND (1664-1740)

Attention now turns to Thomas, eldest son of William. In contrast to his father and grandfather he was only fourteen when his father died and he inherited as a minor. A Leyland Manor Court order of 1683 thus speaks of "Ye heirs of William Crooke" as Thomas was still only eighteen at that date.

Few details of his activities are available but it seems obvious that his status was increasing. On one occasion he is described as "Gent" but more frequently as "Mr Thomas Crooke". The title of mister is of somewhat indeterminate meaning, but was often applied to one who had achieved his

position by trade or manufacture. Occasionally, care is needed to avoid confusion with Mr Thomas Crooke of Abram who had some connections with Leyland at this time. The latter man was a relative of the Crookes of Crooke Hall mentioned in the introduction to this essay.

Parish register entries for the family of Thomas are, for some reason, rather fragmentary but it is possible from the relevant sources to see that his wife's name was Elizabeth and that they had five children, three sons, Samuel, Nicholas and Roger and two daughters Margaret and Mary. It is likely that Samuel was the eldest son but discussion of him will be reserved until the next section.

Nicholas was baptised at Leyland 13 February 1703 and died after 1740 but before 1774. Roger, presumably named after Thomas's grandfather was buried at Leyland 11 July 1721, age unknown. Margaret, presumably named after Thomas's grandmother died as a one year old infant in 1690 and details of Mary are unknown, except that she died before 1774.

Elizabeth, wife of Mr Thomas Crooke of Leyland was buried at Leyland 24 February 1718, and Thomas himself was buried there 26 December 1740. Unusually, the register notes that he died in Coppull. He is another example of longevity in this branch of the Crookes, having attained the age of 76.

His will, made less than a month before his death is a simple affair but provides some useful information. He describes himself as Thomas Crooke of Leyland, Gentleman, and "gives and devises all his lands in Leyland and Mawdesley unto Samuel Crooke my son, his heirs and assignees" and charges Samuel with paying "unto Nicholas Crooke my son £100 within 12 months after my death". He gives "unto my brother Randle Crooke 10s.6d" and names his two sons as executors. In fact only Samuel took up the duty, Nicholas reserved power of acting. The will was signed Tho: Crooke and had an illegible seal.

It is not usual at this period for an inventory to accompany the will and as the will itself is brief it is not possible to deduce from it anything of the lifestyle of Thomas Crooke.

#### SAMUEL CROOKE of LEYLAND (?1694-1776)

In Leyland even after the passage of more than two centuries, any mention of or reference to the name Samuel Crooke is almost certain to evoke the impression that "Samuel Crooke the Benefactor" is the person concerned. Nowhere is this more likely to occur than in the Leyland Lane area, that district formerly correctly but somewhat inelegantly known as the Lower Side.

The assumption may well be correct but as there have existed a number of Samuel Crookes in Leyland, some of them contemporaneous, errors have occasionally arisen. The subject of this portion of the present essay certainly became known, with justification, as Samuel Crooke the Benefactor.

It may seem strange to begin an account of him by reference to his grave-stone in Leyland Churchyard, but his origins and



life have for some reason formerly been considered to be a mystery and the view expressed, perhaps not explicitly, that almost the whole of the available information about him was contained on his grave-stone.

This is far from correct and an account of his ancestry and immediate kin has been given in the preceding pages. It is certainly true that at the time of writing details of his baptism have not been found but from his age at death it seems that he was born in or about 1694.

Samuel is yet another example of Crooke longevity and describing such events as have been discovered about his life, it was felt that where calendar dates are quoted, it might add to clarity if his age at the time is quoted in brackets after the date, where appropriate.

Although it is clear that the Crookes still owned premises in Mawdesley, there is no evidence that Samuel ever lived there. The first fact about him to emerge is that at the age of 33 he decided to marry. He did not choose a local lady, but went further afield, as shown by a Lancaster Marriage Bond dated 6 May 1727 for "Samuel Crooke of Leyland Yeoman and Jennet Parkinson of Elwick (sic) in St. Michaels, at the Church of St. Michaels".

The next day, as shown by the Parish Register of St. Michaels-on-Wyre "Samuel Crook of Leyland and Jenat(sic) Parkinson were married by Lycence the 7th day of May 1727". It seems most likely that the bride was Jennet, daughter of William Parkinson baptised at St. Michaels-on-Wyre 28 June 1685. No reason suggests itself for Samuel choosing a bride from Elswick and it will be noted that she was somewhat older than him being almost 42 if the identification is correct.

Sadly their marriage was not a long one, less than four years later Leyland Burial Register for 19 January 1731 (37) shows the entry "Jennet wife of Mr Samuel Crooke". It can be inferred tentatively that their home was Leyland, but there is no real proof. His father Thomas was still alive at this period but was buried 26 December 1740 (46).

Samuel then became head of the family and would then, if not before, be resident at the property on Leyland Lane. Soon afterwards a series of event occurred which enable the exact location of the property to be identified.

At this period the Farington family were established at Shaw Hall, not yet renamed Worden Hall as it is today, and they had a route leading from their property to Leyland Lane. The route known then as Shaw Hall Lane, is today represented by Shawbrook Road. Disputes arose about right of way on this lane and the matter became so serious as to cause recourse to law.

The Farington achives contain many details of the matter which was very complicated and although the dispute lingered on for very many years the principal action took place from 1742-1748. Its main importance for the present account is the information it provides about Samuel Crooke. The main point at issue was that the Faringtons did not want the lane recognised as a

public right of way and did not want to repair the way so that access would be facilitated.

Although others were involved the main action was between Samuel Crooke and the Faringtons, more than one generation of whom was involved. From the sometimes confusing mass of legal depositions several interesting points emerge.

- 1) It was claimed that Samuel's ancestors had done repairs to the lane;
- 2) There is mention that Samuel and one of the local residents had begun to "trade" in c.1739, involving laden horses passing along the lane and,
- 3) there was a rather unkind claim that "Mr Samuel Crooke and one or two others wanted a nearer and cleaner way to the alehouse called Rose Whittles" (on Wigan Road, now demolished) this journey would have involved passing Shaw Hall and going along the former Back Lane (now Langdale Road) probably an ancient trackway.

The most important point of all is that the Faringtons had a plan of the area prepared which clearly shows that Samuel Crooke lived opposite the end of Shaw Hall Lane at what is now known as Firs Farm (a name attached to it at a later date) and also had land on the south side of Shaw Hall Lane. All these facts are consistent with the earlier evidence of the Crookes location already described.

For another 20 years or so nothing further comes to light but it must be remembered that the Crookes have left us no archives of their own and information, perhaps of a chance nature, must be gleaned from other sources.

In 1768 however, when Samuel was 72, the Farington family was involved in another dispute, over a rather trivial matter in Leyland Church, with Samuel Crooke of Crooke Hall current representative of that family, already mentioned, who confusingly named several generations with the same forename. The interesting point which emerges is that Samuel Crooke of Leyland Lane acted as an agent in the matter on behalf of Samuel Crooke of Crooke Hall, suggesting that there could have been many points of contact between the two Crooke families.

#### SAMUEL CROOK - LATER YEARS and CHARITABLE GIFTS

In retrospect it can be seen that 1770 was a milestone year in the life of Samuel Crooke. He was 76 years old, he had been a widower for 39 years, and it can be shown that his brother Nicholas and sister Mary, the only ones who lived to maturity, were now both dead. It seems probable that he was at least in reasonable health as any consideration he gave to his position did not lead to him making a will at that time. We cannot know what charitable actions he had carried out in his earlier life but in the first month of 1770 he made a number of donations for local charitable purposes. These were of a very complex nature and indicate a mind still capable of attention to fine detail.

As these gifts are what he is most remembered for they will

be described in general outline. The source of the information is the excellent and detailed Charity Commissioners Report of 1900. (ref.4) and the gifts fall into four principal categories.

1. Moss Side School from an indenture dated 25 January 1770 it is clear that Samuel had already built a school on a quarter acre (old measure) of waste land given by Sir William Farington "on the east side of Slater Lane near the Moss Side" to be a free school for the children of "dwellers in and on the west side of Leyland Lane". He also gave £440 to provide a salary of £10 per year to the school master at Moss Side and £10 per year to an organist at Leyland Parish Church.
2. General Charity: A similar indenture dated 31 January 1770 shows that he gave a sum of £2000, then placed as a mortgage on property at Middleforth and Walton-le-Dale, to be divided as follows. Interest arising from £1500 of this sum was to be given in the proportions of £15 p.a. to put out an apprentice. £5 to a school master, £5 for providing good and pious books to the poor housekeepers. These gifts were to be distributed by a highly detailed rotation system in specified years to Leyland, Euxton, Clayton, Cuerden and Whittle. The residue of £500 he reserved for his own distribution, and more will be said about this sum later. On the day of the trustees meeting a sermon was to be preached at Leyland Parish Church and a dinner for the trustees was to be paid for out of the trust fund.
3. Croston Charity: The same indenture directs that two cottages with their land which he owned in Mawdesley were to be sold and the interest on the proceeds was to be given to the Rector of Croston for the purchase of good and pious books of devotion and these given to the poor housekeepers of Croston. In fact the cottages were later sold for £160 and the interest, some £6.8s, was used annually for this purpose. The Croston Charity can thus be seen to be the smallest of all the gifts which he made.
4. Whittle-le-Woods School: By another indenture dated 31 January 1770 he donated £220 to provide interest for the payment of a salary to the school master of a school soon to be built at Waterhouse Green. The other parties to the indenture was Samuel Croke of Croke Hall, his namesake, and Sir Frank Standish Bart, these two latter being joint lords of the Manor of Whittle.

The fine detail of the Charity Commission Report traces the account of these charities down to 1900 and makes interesting but difficult reading. With one exception however, the account will not be referred to here.

#### SAMUEL CROOKE - END OF A DYNASTY

At some time between February 1770 and April 1774 an event occurred which must have coloured Samuel's thinking and caused him to take actions which he certainly could not have imagined possible in 1770, and which prompted him to make his will on

22 April 1774.

In this he refers to the cottages in Mawdesley and to the mortgage of £2000 already described which he had conveyed to trustees for charitable purposes and makes the observation that he did not know of any living relative to whom he would have given the assets instead of the charitable beneficiaries.

He describes how his sister Mary, now deceased, had married John Vickars of the City of London, who had a son John late of Ramsey County Southampton (sic) deceased, and a grandson Charles Vickars late of Longwood near Winchester. About three years ago (ie in 1771) this Charles Vickars came down to Leyland and "hath since lived at my expense with me and is my great nephew and heir and next of kin by whole blood".

He states that he most undoubtedly would have given him all his real and personal estates and not disposed of them to charity "most inadvisedly". More seriously he suggests that Charles should recover the same by legal means and set aside the several deeds or depositions.

He next devises all the above assets, all his other messuages lands hereditaments and real estates whatsoever and also all his goods and chattels to the said Charles, charged with an annuity of £10 to Mary Crooke widow and relict of his late brother Nicholas. The will has a firm signature Saml. Crooke and a Seal.

Samuel died on 10 February 1776 aged 82 and was buried in Leyland Churchyard on 13 February. Probabate was issued on 6 May 1776 to Charles Vickars named in the will and sole executor.

Looking back from the present time it might be thought that this dramatic reversal of events would have come as a bombshell to the trustees of the charities and to the inhabitants of Leyland in general and the Lower Side in particular. On reflection however the presence of Charles Vickars in Samuels household for five years (ie in 1776) can be relied on to have caused intense speculation about such possibilities. However the matter did not end there and one can well imagine that there would be opposition to the changes.

The excellent Charity Commission Report outlines what happened, referring to an account book of the charity kept by Thomas Addison, one of the original trustees which states that Samuel, "at the instance of the said Charles Vicars (sic) had sued for recovery of the £2000. Proceedings were commenced in the High Court of Chancery (by whom is not stated) and after Mr Crookes death a decree was obtained for carrying the trusts of the deed into execution, the costs of all parties were paid by the charity.

It will be remembered that Samuel had reserved £500 for his own disbursement. Of this Vickars was awarded £60, costs were £80 and the residue of £360 was added to the Moss Side School charity. Ironically this money was later invested in the tolls of the Preston-Wigan Turnpike, which failed and the money was lost.

It is difficult to see how the results of the Chancery action could have been otherwise, the odds were against Vickars. However the action could only concern the assets conveyed in the trust and there seems no reason why he should not have inherited Samuel's property and money. The writer has tried, without success so far, to see what happened to these assets or to Charles Vickars himself.

The death of Samuel Crooke of Leyland, Gentleman, brings to an end this account of the Crookes of Leyland.

#### Epilogue

##### Near the N.E. Corner of Leyland Church

A flag 6' x 3'. Grave No 313

Here lieth the body of Samuel  
Crook of Leyland. Gent who  
departed this life February 10th  
1776 aged 82 years  
He was a liberal benefactor  
to all the townships of this  
extensive parish  
And he was moreover a benefactor  
to the Parish of Croston

##### Tablet on south wall of Chancel, Leyland Church

To the memory of Samuel Crook  
late of Leyland, Gentleman. Gratefully  
to be respected for his extensive and  
well directed charities. Yearly distributed  
within his Parish and that of Croston.  
He died 10th of February 1776. Aged 82 years

#### REFERENCES

1. G. L. Bolton. "Notes on the Later Crookes of Crooke, Whittle-le-Woods" Limited private publication 1980
2. L.R.O. Farington of Worden DDF
3. G. L. Bolton "Town Brow Farm" Unpublished monograph 1981
4. Charity Commission. "Endowed Charities (County of Lancaster) Parishes of Leyland and Croston" report issued 1900 and 1899 respectively

### COWLING LANE IN LEYLAND

Cowling Lane has been in existence for at least 400 years. It runs off Leyland Lane situated in the west of Leyland parish.

Leyland Lane is an ancient highway passing north to south through Earnshaw bridge and Seven Stars respectively. In the last century it was the Wrightington to Penwortham turnpike and many of the original milestones still remain.

Cowling Lane would probably have started life as a track giving access to the marshlands referred to then as the 'wastes' - these stretched right across to the Ribble Estuary. It still crosses the River Lostock 300 yards west of Leyland Lane by a footbridge (first mentioned in a deed of 13 November 1734) probably built to improve an existing ford crossing. At the same time repairs were carried out on Cowling Lane.

The first reference, so far seen, to habitation in this area is the sale of land in the 'Overhouse' by one John Faldworthing to a Colling (Cowlinge) in 1576. Is this how the lane gets its name?

Property is also mentioned lying to the east of Lostock Brook between Leyland Lane and the river being in the tenure of Henry Cowlinge, 15 June 1583.

There is an account of a lease for £10 per annum from William Farington of Shaw Hall to a Peter Shaw of Leyland, innkeeper, for a messuage and tenement in the Lordship of Leyland in 1747. This includes a house, orchard and garden, meadow, Cowlinge Intake, Tod Croft, and Gods Croft.

Cowling Farm stood at the bottom of Cowling Lane on the right at the point where Western Drive now begins. The farm was built in 1689 and was demolished in the 1960's, the only feature now remaining being a hedge which runs down the right hand side to the footbridge.

The Tithe Award for Leyland 1838, shows Cowling Farm, two cottages on the opposite side of the lane built in 1831 plus some buildings near the top of Cowling Lane: the Schedule indicates that a Mr John Hesketh lived here at that time. This building still stands. It was erected some time in the 17th century and has been rendered with grey pebble-dash, and stands behind the modern Kings Croft situated in Devers Yard. The older building is said to have provided for a variety of functions, including use as a school and a weaving shed.

Kings Croft itself was built in 1931 and is home to the Dever family, originating from Ireland, who settled in Leyland starting a coal business in Cowling Lane. The name Kings Croft derives from the meadow that originally stood in this area, now occupied by the land including the large orchard. There was an air raid shelter in the orchard and a bomb is believed to have dropped in this area during the second world war.

Between Kings Croft and Leyland Lane is Peel Terrace. It is thought to have been built by the Devers but the date is unknown.

On the opposite side of the lane stands Bolton Terrace, with Coronation and Albert Terraces further down. All three terraces were built between 1910 and 1911: the terraces of Bolton and Coronation were built on Haydock Meadow. Fielding Street runs off the lane between Coronation and Albert Terraces and was built in the 1920's.

Opposite Albert Terrace is another terrace of four houses, but these do not appear to be old enough to have been the hand loom weavers cottages in the area known as Cowling Hillock. They were known to have been sited around this point adjacent to Cowling Farm.

The Co-op which stands at the junction of Cowling and Leyland Lane was also built in the 1920's.

Two modern rows of semi-detached houses, probably built between the wars, complete the buildings to date. One row is sited opposite Coronation Terrace, and the other on Devers Avenue just to the south of Kings Croft orchard in Devers Yard.

Cowling Farm along with Jackson's Farm, north of Cowling Lane, were sold in the early 1960's to make way for two large housing estates. One access to Jackson's Farm estate is Western Drive at the bottom of Cowling Lane.

Downham Road gives access to a smaller housing estate just to the south. This road runs off Cowling Lane at a gap between Bolton and Coronation Terraces.

In the last twenty years the importance of the area has been realised by the conversion of many of the houses in and around the junction of Cowling and Leyland Lane into shops.

Without major rebuilding work this appears to complete the history of Cowling Lane.

GRAHAM THOMAS

#### Acknowledgements

Thanks are due to Mrs Dever, Mr J Burgess and Mr Peter Barrow  
Leyland Guardian

Tithe Award for Leyland, 1838 (Plan and Schedule at Ley. Library)

Census Returns for Leyland. 1851 (Also at Leyland Library)

Farington of Worden Muniments DDF 1840, 2065, 2283, 2284,  
at the Lancashire Records Office, Preston.

CRAWSHAWS CORN MILL, MILL LANE, LEYLAND

A report on the excavations of March 1989 -

A water mill is known to have existed here since medieval times but the surviving buildings were cleared some two decades ago. In 1979 part of the foundations were exposed for a day or so by accident. Sufficient was seen to warrant further examinations should the opportunity arise.

Early in March 1989 the site was about to be built over and approaches were made to the developer, Southbridge Homes, and South Ribble Borough Council to assist in some form of rescue dig.

The builder agreed to co-operate and loaned an excavator and driver for several half-days and South Ribble, at very short notice, agreed to fund the work up to a maximum of £320.

Work was carried out during the afternoons of March 22nd, 29th and 30th. Only a very limited time was available due to imminent building work and the requirement of the Local Authority to have all financial matters cleared before the end of March.

Excavations were restricted due to the scaffolding around one of the houses under construction and substantial stocks of building materials.

The main problem, from an archaeologists point of view, was the necessity of filling in the excavations before the site closed each night. It would otherwise have been an unacceptable danger to the public, wide open and unfenced as it was, adjacent to a public footpath.

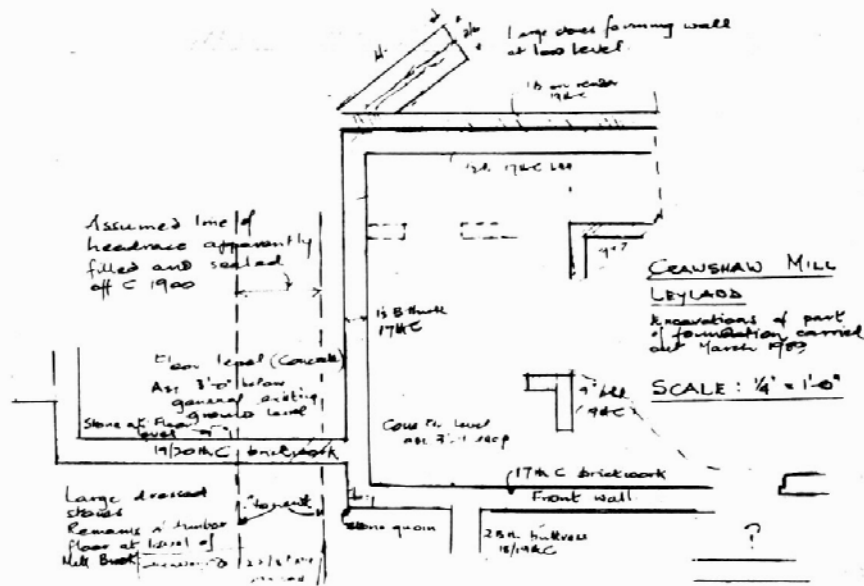
The details of the mill building revealed were confused and a full picture was virtually impossible to obtain with all the above restrictions and not a little disappointing.

However, the first day of excavations located the front wall just below the existing ground level which was 1½ brick thick of 17th century hand made bricks. The floor in this area was approximately 3ft 9 ins to 4ft below and was of concrete. Attempts were made to remove this but were abortive with the equipment available. A quoin stone was located in-situ. Other substantial stones, possibly lintels, were in the rubble infill along with odd blue brick copings which originally (prior to demolition) capped the wall around the mill pond.

Substantial brick walls of 19th (?) century construction set back from the main front wall were excavated with an adjacent concrete floor approximately 3ft down. It seems probable that this may have been built when the building was reduced in size after 1896 and the headrace or wheel pit was filled in and sealed off. It seems likely that the mill became a dwelling at this time. No traces of mill machinery or the wheel were seen.

Excavations on the second day ultimately located large blocks of ashlar or dressed stonework which is assumed to have been





the remains of the tail race. In between these walls apparently on the clay were the remains, well decayed, of timber planks or sleepers. These were observed to be at or slightly above the water level of Mill Brook where it issues on the other side of Mill Lane.

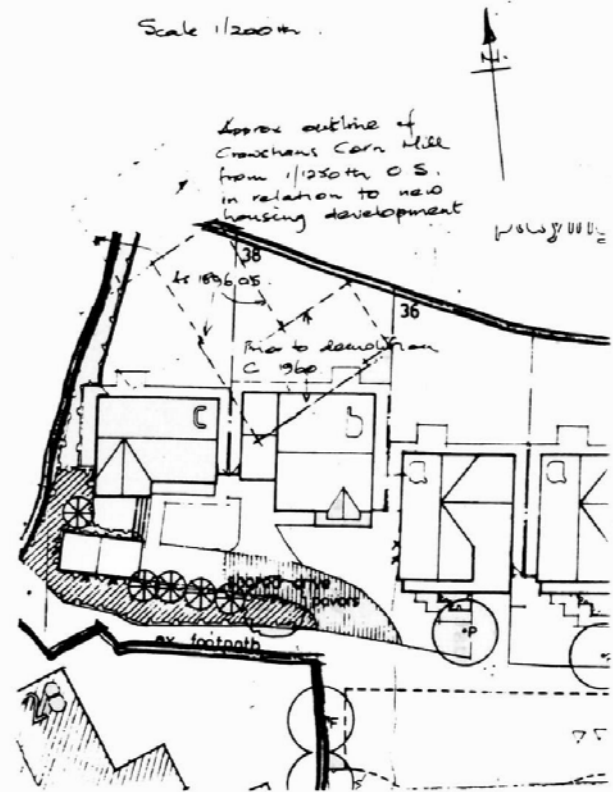
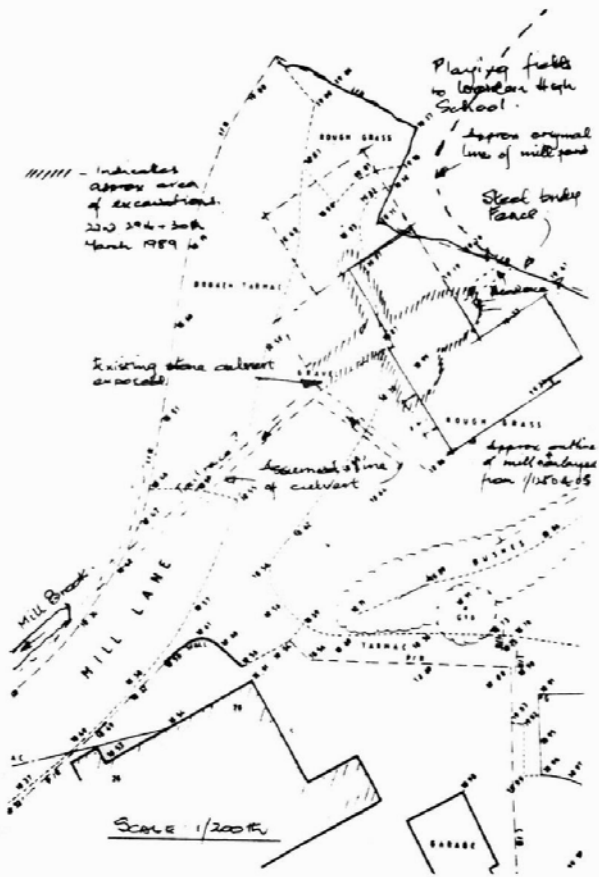
On the third and final day the rear wall was located some 18ft from the front wall. Originally this was  $1\frac{1}{2}$  brick thick (17thC) but later in the 19th or possibly the early 20th century, the outside face had been rendered, presumably to reduce damp penetration and a 9in brick wall built to protect and enhance the tanking effect. It was not possible to discover the extent, in either direction, of this wall.

In an attempt to discover the footing level a large but short stone wall was exposed as indicated on the  $\frac{1}{4}$ in scale plan. This was particularly puzzling as it was at an acute angle to the rear wall and was about 2ft 6in thick of two skins or leaves of dressed stones similar to those located at the front to the assumed tailrace. It was not possible to locate the bottom or foundation to this wall due to the depth and proximity of building materials.

The stone and brick foundations exposed in 1979 were not exposed and it must be assumed that these are under the road and footpath and the adjacent corner of the playing fields to Worden High School.

The prints indicate the outline of the Mill buildings, enlarged from the 1/2500 th O.S. of 1896, in relation to Mill Lane and the mill pond with the areas of excavations. Also the estimated relationship of the foundations with the new development are shown separately. It is hoped that these locations will be clarified when excavations commence in the near future.

P. F BARROW



LEYLAND MILL - A NOTE

As I understand that Issue No 35 of the Chronicle will contain a report of the recent excavations at Leyland Mill, the following may be of interest. In searching the Farington Account books (Ref.1) for unrelated matters I noticed the entry:

30 August 1730 "Paid Obedeah Partington, Mill  
Right for 6 days work at Crossey  
Mill - 18 pence per day - 8  
shillings (sic)"

This entry is valuable in that it indicates the wage rate for a local skilled engineer in the early eighteenth century and adds yet another variant of the name of the mill to those previously listed in my own article on the mill (ref.2)

References

1. L.R.O. Farington of Worden Muniments DDF 30
2. G L. Bolton - "Leyland Mill" Lailand Chronicle No.30  
February 1983.

G. L. BOLTON

"LEYLAND" (AS DESCRIBED IN A NEWSPAPER REPORT IN OCTOBER 1843)

....." A beautiful village is Leyland, snug and retired, situated in a well-cultivated and fertile district, shaded with gnarled trees and inhabited by a rustic and industrious population whose manners within these late years have improved, whose habits have become more orderly and whose education has been more carefully watched over".

PRESTON CHRONICLE FEBRUARY 28TH 1846

"On Wednesday last a curious race took place. Half a dozen men, blindfolded and with hands pinioned set off from Golden Hill Lane end to run a race of half a mile for a small prize. They set off in great spirits and gave great amusement to bystanders as some were soon floundering on the road side and two or three fell in the ditch. There was very little prospect of the race being decided that afternoon and there has been no news since as to who was the winner."

## AN UNEXPECTED FIND

One afternoon in October 1987, Mr Gordon Greenhalgh of Earnshaw Drive, Leyland, was walking in Worden Park with his young grandson. They were in the larger of the two woods making their way downstream along the edge of Shaw Brook, in the area where it runs below the ornamental gardens of the hall. Suddenly they noticed what appeared to be the hull of a toy boat sticking out of a sandbank near the edge of the stream. It had obviously been there for a considerable number of years as the sand had hardened around it. Indeed it looked as if the boat would have remained buried had it not been exposed by the action of recent flood water in the river - I refer of course to the deluge that Leyland suffered in August 1987.

Carefully removing the boat from the sand in which it was lodged, Mr Greenhalgh carried it home with him. When the sand and adhering debris were washed away, he could see that what he had found was indeed a toy boat with a wooden hull and the keel weighted with lead. He was sufficiently impressed to take the boat first to our own museum in Church Road and then, on Dr Hunt's recommendation, to Mr Ian Gibson who is the Principal Keeper of Technology and Industrial History at the County Museum in Preston. Here further investigations were carried out and eventually Mr Greenhalgh received a letter from Mr Gibson in which he wrote;

"In my opinion the boat is"

- 1 Home made
- 2 The keel is weighted with a piece of thin wall lead gas pipe overlaid with sheet lead (possibly flashing lead)
- 3 The hull lines are something like a Morecamble Bay Prawner
- 4 There is some evidence that an engine may have been fitted at some time.

Mr Gibson went on to say that they were looking at the possibility that the type of paint on the hull might give a clue to the age of the boat.

A recent conversation with Mr Gibson has revealed that investigations are still in progress. The boat was painted grey and red and had green and black outlines. The base coat was of burnt sienna, a colour frequently used by builders. The main problem seems to be that paint formulations between 1900 and 1960 shows little pattern of variation which makes it difficult even with the aid of a polarising microscope, to pin down the exact age of the boat. There is nothing to suggest however that the boat might predate this period. We hope it may be possible to give an update on this interesting story in the next edition of the Chronicle.

E SHORROCK

JEANETTE THRELFALL (1821-1880)

I had thought that for a long time the following was a little bit of Leyland history and of a Leyland girl, but after trying to follow it up you'll see two different opinions exist as to whether she was from Leyland or, perhaps, from Blackburn. If anyone could throw further light on this it would be interesting. The name Threlfall was a well known name in Leyland and still is, there was a bookshop and stationers in Towngate at the Cross that was owned by Threlfalls.

This story is about a Jeanette Threlfall, born 24th March 1821 and died November 30th 1880, aged 59 years. I belong to the Methodist Church, Turpin Green, Leyland, and we have a 'meeting' every Thursday evening when we have different speakers on various subjects. On Thursday several years ago a gentleman came and was showing slides, some of them photo copies of postcards of local Leyland scenes. One postcard was a picture of Fox Lane - then known as Union Street. In the middle of the street was a girl of about 11 or 12 years of age. She was wearing a dark dress - it would be serge material - navy coloured, covered with a white broderie anglais pinafore, black woollen stockings, button up boots, and long hair with a ribbon bow. The gentleman said "that is a picture of Jeanette Threlfall who later wrote hymns, one of which is in your Methodist Hymn Book now". It is a children's hymn - 'Hosanna loud hosanna the little children sang' - and so on. I have looked in a Church of England hymn book and it wasn't in there so I presumed she was a Methodist.

Then in an old Methodist hymn book (we change our books now and again and I have not a copy of that book) was the following and I wondered again about Jeanette Threlfall. I quote "Jeanette Threlfall born in Blackburn, Lancashire, March 24th 1821, by two accidents she was crippled and rendered an invalid for life. Her long suffering never robbed her of her gentle ways and she always had a pleasant word for others. Her hymns were written in idle moments and issued in Woodsorrel. They were published under the title "Sunshine and Shadow" 1873, with "In memoriam" tributes from those who watched her life in the precincts of Westminster Abbey. Dean Stanley spoke of the way in which patient sufferer had become the centre of the household, and adviser and counsellor of each. Canon Farrar spoke of her liberal hand and large heart and Bishop Wordsworth dwelt on the way in which considerable mental powers were blended with pure religious feeling and hallowed by sound doctrine and fervant devotion. She died on November 30th 1880."

Was she from Leyland or was she from Blackburn?

ENID E. WRATTEN

## HISTORICAL WALKING IN EUXTON

The area of Runshaw, Culbeck, and the Pincock Valley in Euxton is steeped in history and well covered in public foot-paths. The walk outlined gives an excellent opportunity for searching out the past and is some three miles long, starting and finishing at the Plough, "Jerries", on Runshaw Lane.

From the public house walk east along Runshaw Lane to a stile on the right just after Tithebarn Lane, a track that goes off to the left. Straight across the field to a footbridge, then skirt the left boundary of the next field to a stile. Straight across the next field to stile, then right turn to stile in the nearby field corner. Follow left hand boundary hedge down to stile in the corner.

The farm seen over to the right is Culbeck Farm and the walk will pass this later on. Go left along the Culbeck Valley to cross the Culbeck via a footbridge, the busy M6 can be seen further along the valley. This area seems to have used for hunting by the Andertons of Euxton Hall. In the last issue of the Lailand Chronicle, I told of Charles the Second visiting this area whilst staying at the hall.

Climb the opposite bank to a stile and notice a single stone fence post on the right with holes for horizontal wooden "throughs": this is similar to the row of fence posts at Ambrie Meadow in Leyland.

Straight across the field to a stile onto a track that goes west to east: this was once an access to Euxton Hall from Shaw Green - it has now been cut in two by the M6 motorway. Look for stile in opposite hedge, go straight across to stile on to Dawbers Lane.

Immediately across Dawbers Lane go down the track with Fir Tree House Farm on your left. This track is Mill Lane descending to the Yarrow at an old fording point, then ascending to Back Lane, Charnock Richard. Walk down to Armetriding Farm : a fine example of an Elizabethan farmhouse with its thick white-washed walls and mullioned windows - this was the home of the Armetriding family for many generations. A date can be seen high up on the north wall - AD 1570 - and the letters 'HA' indicating that Hugh Armetriding lived here. Admire the fine old steps that ascend from the track up to the building.

Continue down towards the river looking carefully at a recently built red sandstone wall on the left, there is a date stone preserved in the structure 'Richard Johns 1662'; this is believed to have come either from the Bobbin Mill just below, or Sparrow Hall that stood nearby.

The Bobbin Mill is another name for a cotting spinning mill. This is Armetriding Mill, one of several down this valley between here and the A49 - Wigan to Preston road - to the east in the famous Pincock Valley; all these mills being driven by the waters of the River Yarrow.

This valley has been associated with industry for hundreds

of years, starting with corn mills these being replaced by cotton and other mills, during the Industrial Revolution.

After admiring the refurbished Bobbin Mill cross the river via a footbridge. Mill Lane continues to climb up the opposite bank to pass the site of Commissary Farm, so named because of the consignment of arms housed here during the Civil War. The building is no more - demolished by the Development Corporation in 1973.

Leave Mill Lane just after the footbridge and turn right following a farm track that bends left up to a corner, here turn right to follow a bank on the left. After 100 yards climb this bank to a stile in the fence. Follow this to the right to a corner and here descend into a tiny valley between fields. This is a wonderful place in spring where the banks of the tiny stream abound with wild flowers. Follow the right hand boundary in the next field to the corner and to the left the path continues around the field eventually leading to the moated Bradley Hall Farm and Eccleston.

Our path lies over a stile in the corner to the right. Follow left hand fence down to a bridge over the Yarrow, then look for a stile in the left hand fence hedge. Follow to right to pass through a gate with a track in a hollow way climbing up a slope - follow this to the rear of Old Shaw Green Farm. Pass through right hand of two gates to skirt the yard and admire the old buildings. There is a date of 1703 on one of the walls.

Follow the farm access lane to the main road, the Chorley to Southport road, turn left towards Shackleton Brow, then turn right up a track on the opposite side of the road after 200 yards - this is Culbeck Lane. Down the lane is Culbeck House Farm and the date on the gable end indicates that it was built in 1805 by Richard Latham : the Latham family were well known in these parts.

Follow this muddy lane up to Runshaw Lane. Turn right, taking care on the bend, and eventually come back to the Plough. Take a well earned drink in the original sung, housed at the west end, and reflect on the things seen and history absorbed on the journey.

#### ACKNOWLEDGEMENTS

O.S. Map Chorley 1:25,000

O.S. Map Euxton area 25" to the mile, 1928

Leyland Guardian April, November, 1985

Lailand Chronicle No.34, P17, No.23, P.18

'Lets Take a Walk', George Birtill

GRAHAM THOMAS

JOHN LEIGHE (15?-1591) PRIEST  
- A Glimpse of Post Reformation Leyland -

In Issue No.4 of the Lailand Chronicle (Bib.1) Member the late Mrs D M Barnes presented the following item as a letter to the Editor:

"There was also Father John, commonly known by the name of the 'Old Beggar', who had zealously opposed Henry VIII and had suffered for the faith.

In Elizabeth's reign he lived in the house of one Roger Lockwood upon Turpin Green, in the parish of Layland in Lancashire. He was so noted for his great virtues and penitential life that the Earl of Derby prevailed upon Queen Elizabeth to give him leave, even when the penal laws were in full force, to wear his habit in public.

He had the gift of miracles, and when at last he was confined to his bed by old age, and the infirmities brought on by the austerities of many years, the people flocked to him from all parts of the North of England, bringing with them their children and friends, even their flocks and herds to be cured.

The Benedictines claim him, because on his gravestone he is called a priest and a monk - but, Greyfriars are often called monks.

The woman who nursed him in his sickness and was living in 1649, when Fr Angelus Mason wrote; bore witness that he never touched or received money and that he told her he was a mendicant and a beggar, as he was commonly called.

Moreover William Walton, one of his penitents, declared that he went barefoot and wore a grey habit and a cord of St. Francis for his girdle.

He died about 1590, and was buried in the church yard at Leyland, at the south end of the church before the chancel door".

REF: CERTAMEN SERAPHICUM P.15

This seemed to be the first time that this priest of 16th century Leyland had been noted surprisingly, at first thought, as Mrs Barnes pointed out the story was taken from a book 'Franciscan Martyrs of England' (Bib 2). Enquiries revealed however that this is now a rare book and the library service took several months to produce a copy which could only be examined on the premises of the local library. In the event the book produced no more information but confirmed the above account. No doubt the story had been pointed out to Mrs Barnes by Fr Egbert Barnes O.F.M, her husband's brother, who, as a Franciscan would be aware of the book and, as a Leylander, of its interest to local historians. The only other reference



to Fr. John that could be found was in Dr Dodd's 'Church History of England' (Bib.3) and was a shorter version of the above story but the reference given showed it was from the same source - the 'Certamen Seraphicum'.

The Certamen Seraphicum, or the 'Seraphic Struggle' by Fr. Angelus Mason O.F.M, written in latin, was published at Douai in 1649 and is now a very rare book indeed. It has never been published in English but Mrs Hope's book (Franciscan Martyrs in England) is believed to be a near translation with additional material. (St Francis was known as the 'Seraphic' St Francis and the Franciscans became known as the 'Seraphic' Order. The 'Certamen' is a collection of biographies of the Franciscan Martyrs of England in the 17th century).

The fact that a story of a late 16th century priest in Leyland appears in this book may seem surprising until one realises that it is in the biography of a local martyr, the Franciscan John Woodcock of Clayton, believed to have been born in Leyland in 1603 and who was martyred at Lancaster in 1646. Ancient traditions are notoriously unreliable, so what credence can be placed on this story of old Father John?

#### Is the Story True?

Firstly, the author of the Certamen, Richard (Angelus) Mason, was a contemporary at St. Bonaventure's, the Franciscan house at Douai, of John Woodcock so he would know him well. Did John Woodcock tell him this story or did Richard Mason visit Leyland when writing the biography? It is impossible to say, so let us examine the facts.

For Fr John to have zealously opposed Henry VIII he must have been in his late seventies or more at his death - this is feasible, but, not knowing his surname it is impossible to check the 16th century records to see where he was ordained and where he was in the long years after the Reformation. Not that it would have been easy to check : 16th century records of Leyland clergy are sparse and records in general for the period are inaccessible and difficult to handle.

That he was said to be living 'in the house of one Roger Lockwood upon Turpin Green' rings true - clergy at this time often lived away from the church in lodgings or in a dwelling of their own (Sir John Worden, Curate of Leyland from 1541/2 - or before - to his death in 1573 is shown as a tenant of the Farington family paying 1s.per annum for a cottage in a Rental of 1542: Ref.1 and Note 1). It can be shown that the Lockwood family did in fact live on Turpin Green : they can be traced in Farington of Worden and national records in the late 16th and through the 17th century, in fact, in the Hearth Tax lists (Ref.2) of the 1660's one Roger Lockwood appears in the section of the lists containing names of people known to be living in the Turpin Green area (Note 2).

Also, that 'the woman who nursed him in his sickness' was living in 1649, some 59 years after his death, means that she must have been a very young girl at the time and close on 80 years of

age at least when Fr Mason wrote this story. That she 'bore witness' to the fact that he never touched or received money seems to imply that Fr Mason had indeed spoken to her. Similarly with William Walton who 'declared that he went barefoot and wore a grey habit and a cord of St Francis for his girdle'.

Just why the Earl of Derby prevailed upon Queen Elizabeth to give Father John leave to wear his habit in public is, at first sight, hard to understand; but when one realises that the Vicar of Leyland at the time, John Sherburne, was also Chaplain to the Earl of Derby (Bib 4 P.217) - this part of the story becomes believable.

The gravestone mentioned as being 'at the south end of the church before the chancel door' is not there now : many stones were removed at the time of the re-building of the nave in 1817. Sadly, one record that could have helped we do not have: the first two Register books of the Parish Church of Leyland were lost during the Commonwealth and the earliest extant book only starts at 1653 - some earlier Bishops Transcripts exist, but only from 1620.

That a Catholic priest was living in Leyland in the late 16th century and being allowed to do so openly seems unlikely but, with the lack of a surname and the dearth of records from the period it seemed unlikely that we would ever know who this man was or the truth of the tradition as told by Fr. Mason. The curtain of the past had been briefly pulled aside to reveal a fragment of time and place - it seemed that there the matters would rest.

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"During 1981/2 I searched the 'Wills at Chester' (Ref.3) in the Lancashire Record Office for Leyland wills in the period 1545 to 1650: some eighty wills and inventories were examined, notes taken, and sometimes photocopies obtained depending on the interest or importance of the deed.

I recently had reason to look through these notes once again and there in my notebook what had not struck me when I had examined the will in December 1981 now struck me like a bolt from the blue - the will of John Leighe, Priest of Leyland, 1590! Surely this could be the will of Father John, the Old Beggar!

In the following the spelling has been modernized but unusual words are as in the original."

The Will of John Leighe, Priest, of Leyland, 1590

Jesus

In the name of God Amen. I John Leighe, priest, sick in body but whole of mind and of good perfect remembrance laud and praise be to Almighty God therefore do ordain, constitute and make this my last will and testament in manner and form following. Viz: First I give and bequeth my soul to Almighty God my maker and redeemer, and my body to be buried in the parish

church yard of Leyland. I give to Thomas Lawton of Cheshire 10s and one old flaxen shirt. I give to Anne Starkie 5s. to Charles Wearden junior 5s. I give to William Lockwood and Margaret his wife either of them 5s. I give to Margaret Lockwood his daughter 10s. I give to Anne Lockwood 20s. I give to Roger Lockwood 5s. I give to the prisoners at Manchester and Lancaster certain debts which are owing unto me as may appear here noted in this my will if they can be got and recovered. I give one pair of harhend (\*Glossary) of hose, my older pair, and one old frise (\*) coat and all my leggings and one old shirt to be given to the poor at the discretion of my executors. All the rest of my goods whatsoever, my legacies and funeral expenses paid and discharged, I give to Alice Loodwood. I ordain, constitute, and make William Lockwood and Alice Lockwood his daughter my true and lawful executors of this my last will and testament to see the same fulfilled according to the true intent and meaning thereof as my especial trust is in them. In witness whereof I the said John (Leighe interlined above) of Leyland in the County of Lancaster, priest, to this my last will and testament have set my hand and seal the 20th day of February in the year of Our Lord God 1590.

Debts owing to me the said John Leighe, Priest

Imprimis	the wife of Humfrey Adderton	£4
Itm	William Duckworth	40s.
Itm	William Hollywell	12s.
Itm	William Smyth of Skipper Poole	18s
itm	John Roberts	30s.

Received of the said John in part payment  
2 shirt cloths

Witnesses hereof William Mondew, Thomas Starkie, and John Bootle.

(The will was unsigned but marked with a cross. This seems strange as one would expect such a man to be literate, but possibly in his great age his sight had failed or he was just too weak to sign his name. Normally in such a case the scribe would write 'The mark of John Leighe' but in this case nothing. One would have thought that this would have posed a problem - not so, probate was granted as appears later).

#### The Inventory

A True Inventory of all such goods as did belong to Sir John Leighe priest late of Leyland within the County of Lancaster, deceased.

Imprimis	1 Fetherbed and 1 Bolster	16s
Itm	4 Doe skins	4s
Itm	His books of Physicke and Surgerie	10s
Itm	2 Stillatories and 1 Limbeck (*)	20s.
Itm	Found in his purse	£6. 6s.8d
Itm	In debts as appear by his will	£9. 0s.0d
	Two shirt cloths are to be rebated out of these debts.	
Itm	Two old gowns with all the rest of his apparel	12s.

SUM TOTAL                    £18. 8s.8d.

Taken and appraised the second day of March Ao Dmi 1590  
by these four men viz. William Mondewe, Thomas Starkie,  
John Bootill, Richard Cocker.

In the probate details the testator is described as 'John  
Leighe, Clerk, Curate of Leyland'.

Inventories were usually done within two or three days of the  
death of the testator. Note the use of the title 'Sir' in  
the introduction: this was a courtesy title often extended to  
curates. Probate was granted on the 10th March 1590/1 by  
Peter Makinson, Clerk.

Is this the Will of Father John?

In the will itself there is only the number of bequests to  
members of the Lockwood family that suggests a link and despite  
the fact that there was 'Found in his purse £6.6s.8d' at the  
time of his death and that he left a total of £18.8s.0d - which  
makes a nonsense of the testimony of the woman who nursed him  
in his sickness that 'he never touched or received money' -  
two items in the inventory are so unusual that it seems  
certain that what we have here is indeed the will of old Father  
John.

The mention of books in wills and inventories in this period  
is rare and usually only occur in the wills of clergy or the  
gentry; that John Leighe left books of 'Physicke and Surgerie'  
and also a distilling apparatus strongly suggests that it was  
not miracles that he dealt in but medicine.

For many centuries the religious orders had been associated  
with the cure of the sick: every monastery had its 'Infirmitorium'  
the place to which their sick was taken for treatment and  
where pilgrims and travellers were also treated. St Benedict  
had founded monasteries in the 6th century at Subiaco and  
Monte Cassino in Italy: there, the care of the sick was placed  
above and before every other christian duty. In the Middle  
Ages in Europe monastic institutions under the Benedictines  
are credited with having founded more than 2,000 hospitals.  
The tradition in England continued until the Reformation when  
the dissolution of the monasteries is said to have put an end  
to hospital building in England for 200 years (Bib.5).

Many of the 'Infirmarians' of the monasteries and religious  
houses must have had the desire to continue in their work of  
the care of the sick - could Father John have been one of these  
men?

Who was John Leighe ?

John Leighe, possibly at heart a Roman Catholic, was neverthe-  
less a Curate of Leyland Parish Church at the time of his death  
as is made clear by the probate details of his will. Attempts  
to find his name in Leyland before 1591 have proved fruitless  
and widening the search to the whole of Lancashire at the time  
of the Reformation (assuming he was a pre-Reformation priest)  
has likewise drawn a blank (Bib.6 for 'Monks in orders').

If indeed he was a Franciscan, there was only one Franciscan house in Lancashire - the Friary at Preston, and only one name has come down to us of the Friars who were there at the time of its surrender to the Crown in 1540, that of Thomas Todgill (Bib.7). No doubt Father John could well have been a member of this community but could he, perhaps, have been a Benedictine?

In many ways this would seem more likely as the Benedictines of Evesham held the advowson (\*) of Leyland Church and also the priory at Penwortham. Was Father John already at Leyland before the Reformation and stayed on submitting to the new order? It would appear not: in a deanery Clergy List of the Cheshire Diocese in 1541 or 2 (Bib.8) the Leyland clergy were:- Charles Wainwright, Vicar, John Worden, Richard Bank, William Ward and John Chester (Richard Bank was a Cistercian of Furness Abbey and a vicar in the Isle of Man prior to the Reformation. John Chester was the last of the Whalley monks to have found clerical employment: this former bursar of Whalley was a Stipendiary priest at Leyland by 1541: Bib 6 Appendix A and P.119). Again, in 1565 only the Vicar, Thomas Buckley, and his Curate John Worden are recorded.

So it would seem that in the immediate post-reformation years John Leighe was not in Leyland nor was he there as late as 1565. Just where he was in those years we do not know nor can we be sure exactly who he was. He appears as a tradition in a story in 1649 and all we have found of him is his will of 1590. At least now we know his name and, as serendipity plays its part in local history research, perhaps the future will provide more information on this shadowy figure of late 16th century Leyland.

#### Post - Reformation Leyland

In researching the story of Father John and the will of John Leighe a little light was shed on post-Reformation Leyland, a period of which we know so little as to how the radical changes of the Reformation affected the church, the clergy, and the people. Since we seem to have no parish records to help let us look at the national scene to provide a clue as to what it may have been like in Leyland.

In Boxford, Suffolk, 'as in so many other places, the churchwarden obeyed promptly the orders of successive governments. A bible was purchased in 1538 and parish registers begun; the boy bishop ceremonies were brought to an end in 1541; the tabernacles, images, rood-loft and wall paintings were destroyed early in the reign of Edward VI, and the book of Common Prayer was purchased' (Bib.9 P.74).

This all changed however with the early death of Edward VI shortly before his 16th birthday, and the accession to the throne of Mary who renounced all the changes in religion and in the services and appearance of the churches which had been made during the previous two decades, and returned to the situation as it had been before Henry VIII had begun the religious upheaval' (Bib 9. P.74).

Mary's reign lasted only five years and so, with Elizabeth

queen, the roods, statues, and everything that Mary had brought back was removed once again. One can well understand the action of a layman 'Roger Martyn of Long Melford in Suffolk, who...took the organs from upon the rood-loft into his house... and kept them to await a further change in religious fashion when they might be required once more'. In Sussex too in 1569 many people were reported 'to have images concealed and hidden away ready to be brought back to the church if times should change' (Bib 9 p.79).

The above quotes from J H Betty's 'Church and Parish' show what must have been happening all over England - the changes over the twenty five years from the start of the Reformation to the accession of Queen Elizabeth must have placed an intolerable strain on the conscience of the clergy. Just how they dealt with these traumatic changes varied from resignation on the one hand to the best known example of the majority who adapted themselves to each change, that of Simon Aleyn, Vicar of Bray in Berkshire 1540-88. He "retained his benefice through all changes of the 16th century, and according to Thomas Fuller's famous account thus effectively silenced a critic who complained that he was 'prepared to accept any theological change:..... being taxed by one for being a turncoat and an unconstant changeling, 'not so', said he, 'for I always kept my principle, which is this, to live and die the Vicar of Bray'"!

Christopher Haigh in 'Reformation and Resistance in Tudor Lancashire' (Bib 4) gives an idea of what was happening in Leyland from national and diocesan records as the parish records tell us so little.

The remoteness of 16th century Lancashire must have played its part in how the old ways were allowed to continue, that and conservative clergy must have meant that in many places things carried on much as before in the early years after the Reformation. Even after the accession of Elizabeth the clergy of Leyland deanery still seem to have been clinging to, or, at least, tolerant towards the old ways : "Thomas Leeming, dean of Leyland, had absented himself from the royal visitation of 1559 (as had the Vicar of Leyland, Charles Wainwright), and was excused from the oath by Downham in 1563, so that he may never have subscribed to the settlement. At the visitation of 1571 he was presented as 'A Papist, a suspect enemy to religion', and he had a copy of Harding's attack on Bishop Jewel and the Church of England in his possession. He was dean of Leyland until at least 1588, and was reported in 1592 to be still sympathetic to the Catholics" (Bib 4 p.212).

It would seem from this that Downham, Bishop of Chester, was also sympathetic to the old religion - perhaps confirmed by the fact that on his death in November 1577 'more extensive enquiries revealed the widespread recusancy (\*) which had existed for some time' (Bib 4 p.212).

In 1570 it was reported that 'six recusant priests were working in Leyland', and that 'we know of masses in Leyland in 1576' (Bib 4 p.258). This was in the vicariate (1570-1595) by John Sherburne of whom Haigh writes "a county pluralist (he was also Rector of Brindle) and chaplain to the Earl of Derby, he was said in 1572 to have denounced the 'nakedness of the church

of England, for want of ceremonies', he had associated with recusants and recusant priests and taught salvation by good works" (Bib 4 p.217).

As late as 1596 the dean of Leyland was referred to as a 'massing priest'....." In a dispute William Farington of Worden and James Anderton (of Clayton) in 1596 concerning the Constableness of Lancaster Castle the former sent to Lord Burghley a long statement about the obstinate recusancy of most of the Clayton household, alleging in particular that in the last Passion Week (1595) James Anderton himself had sent for one Peter Makinson, 'being a massing priest made in Queen Mary's time', and very early in the morning received communion from him with wafer bread, although 'there was at that time a very sufficient minister of his the said Master Anderton's parish church of Leyland, who was no priest but only a minister made in the Queen's majesty's time that now is'. Anderton warmly repudiated all the charges, and the jury found against Farington, assessing the damages at 100 marks". (Bib 10, Vol 6 p31 note 2).

1609/10 Peter Makinson, dean of Leyland from c.1588 and who was still dean at his death in 1610 (Brindle register - Bib 11 - records his burial - 27 January ~~1600/10~~), we have noted before : it was he who granted probate to the executors of John Leighe in 1590/1. This raises an interesting point : whereas, normally, wills were proved in the diocesan court, as explained by Porteus (Bib 12 p.108) by 'prescription and custom the rural deans in the archdeaconries of Chester and Richmond, before the formation of Chester diocese in 1541, had acquired a certain jurisdiction in testamentary cases not found elsewhere (except in Norwich diocese). They were proving wills and granting administration where the estate was under £40 (except those of knights and clergy) and had power to enjoin penance and in other cognate matters'. (This seems to show that Peter Makinson did not, in fact, have the power to prove John Leighe's will).

In the Parish of Leyland the atmosphere changed in 1595 with the appointment as vicar on the death of John Sherburne B.D., of John White M.A. He was described as -'no priest but only a minister made in the Queen Majesty's time that now is' (i.e. Queen Elizabeth) and as a 'surpliceless vicar who drove people from his church (Bib 4 p 221). In 1598 and 1601 it was complained that 'he refused to use the sign of the cross in baptism, wherefore many of the parishioners do cause their children to be baptized at other churches (Bib 4 p.306) . This was certainly so in the case of the staunchly Catholic Anderton family of Clayton : baptisms of the children of James Anderton occur in this period in the register of Brindle. John White does not appear, however, to have always been resident in Leyland as "in 1596 John Charnock was in charge in Leyland, being described as 'a sufficient religious and able minister of the Word of God'" (Bib 10 Vol 6 P.8 note 2). Vicar White resigned in 1604, whether on account of his puritanism or not is not recorded.

The above references, though few, give a glimpse of 16th century Leyland after the Reformation and seem to show a surprising degree of toleration not only at deanery but at diocesan level. Both the dean and the vicar of Leyland absented themselves from

the royal visitation of 1559 and the bishop appears to have excused them both. Successive deans were described as 'a Papist' and 'a massing priest' - these werethe men who had to make their own visitations on the churches of the deanery and report to the bishop all official business transacted and 'to enquire in every church and chapel of the deanery what curates, readers and schoolmasters were licensed by the bishop, and from time to time report unlicensed ones, and command the wardens under penalty not to suffer unlicensed readers or curates to conduct divine services' (Bib 12 p.109).

Could this last be a clue to old Father John' s position in Leyland? Perhaps an unlicensed curate - his name has not been found in any clergy list so far - being allowed to minister according to his conscience by deans prepared to turn a blind eye to his activities and by a vicar who ' associated with recusants and recusant priests'.

The death of John Leighe in 1591 was the end of an era - the last of the pre-Reformation priests must, by the nature of things, have been dying out about this time and, by 1610, with the death of the dean Peter Makinson, so must the men who were ordained in the Marian interlude. The late 16th century saw the arrival in England of the first priests ordained on the continent (the first English college had been opened in the university town of Douai in 1568) and many of these priests were Lancashire men.

These were different times - by the 17th century the penal laws were being much more vigorously enforced in Lancashire, numbers of reported recusants grew as did the number of priests who paid with their lives for their beliefs but this is going beyond our time - recusancy in 17th century Leyland is another story.

W E WARING

Note 1 A further check of the 'Rental of 1542' (Ref 1) reveals that Sir John Werdyn (sic) was also paying a rent of 9s 10d as a 'tenant at Will'. Just why he is paying rent for two properties is not clear.

Note 2 It is interesting to see that the name 'Terpin Green' occurs in 1649. Earlier in the 17th century deeds in the Farington of Worden collection (Ref:DDF) in the Lancashire Record Office(LRO), Terpitt Green or Terpitt Moore is more common. In a deed of 1609 (DDF 2145) the area is referred to as 'Turfe Pitt Moore : this seems to show the origin and the derivation of the name of the present day Turpin Green.

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## GLOSSARY

Advowson The right of appointing a priest to a parish or other ecclesiastical benefice

Benefice An ecclesiastical office, generally a rectory, vicarage or perpetual curacy. A church living.

Frise Obsolete form of 'frieze'; a course woollen cloth with nap usually on one side only.

Harhend This word has not been found in any dictionary. An expression 'overend of hose' has been found in other wills but its meaning is unclear.

Limbeck A corrupted form of 'alembic'; apparatus formerly used for distilling. In this case probably used, as was common, to describe the 'head' of the alembic.

Pluralist A clergyman who holds more than one benefice.

Recusant One who refuses to conform particularly in religious matter; especially a person who refused to attend Church of England services. Generally used of Roman Catholics.

Stillatory. A distilling apparatus; an alembic.

Acknowledgements Thanks are due to the Lancashire Record Office for their permission to reproduce the will and inventory of John Leighe, and to Mr G.L. Bolton for pointing out the Leyland Deanery items in Porteus.

## SOCIETY AFFAIRS

The death of our President, Mr William Rigby, forced the only changes in the officers of the Society at the Annual General Meeting held at Prospect House on the 3rd July 1989. Mr G L Bolton was elected the fifth President of the Society and Mr F Cumpstey Vice-Chairman; all other officers indicated their willingness to continue. As is now the custom the AGM lecture was given by a member - this year, Mr Graham Thomas, well known for his historical walks - who described with slides his walking of the 'Cotswold Way'. From the start at Chipping Campden to the finish in Bath a total of 100 miles!

As our first article in this issue describes, 1989 was a special year in Leyland - the 100th anniversary of the Leyland May Festival. The societies involvement was in writing the history for the Centenary Festival Programme and our thanks are due to all the members concerned for its success. In the June exhibition, "The Centenary of Leyland Festival : 'Hail to May and May's Sweet Queen'", at the South Ribble Museum and Exhibition Centre Dr Hunt, the Custodian, used excerpts from this article as text accompanying the many photographs that the Museum hold of the early May Festivals : truly an historic exhibition.

It is sad to note that last year the old May Festival field - the Paddocks, to give it its proper name - was lost to the developers as was the neighbouring estate Beechfield. The only consolation is that the house 'Beechfield' seems to have been saved from demolition.

The Society and many people of Leyland especially Miss Karen Jarvis - this years retiring Festival Queen - fought hard on this issue, hopefully we have been successful.

A two-day school - 'Approaching Local History : Recent Work in Leyland and District' - was held at Worden on the 22/23rd of April 1989. As in 1988 organised by Dr D A Hunt for the Department of Continuing Education of Liverpool University it attracted some 35 people many of whom were members of the Society. Dr Hunt was assisted by lecturers Mrs Searson of Longton and members of the Society Mrs Shorrocks, Mr Barrow and Mr Bolton. The 'Field Sessions' were: Saturday, 'Worden Hall and Park' by Mrs Shorrocks and Sunday, 'Central Leyland - the Heritage Walk' by Mr Waring and a three to four mile walk of historical interest by Mr Thomas. All-in-all a thoroughly enjoyable week-end.

Dr J D Marshall Ph.D once more adjudicated on the 'Historian of the Year' award which, for 1988, went to Mr G L Bolton for his article 'Leyland and the Knights of St.John' in Issue No. 34 of the Chronicle. Our thanks go to Dr Marshall.

Thanks also to member Mr Alf Seguss for his work in collating Mr Nowell Bannister's many articles and photographs of old halls and houses of Leyland and district which had appeared in past issues of the Leyland Guardian. Thanks to Mr Seguss's work these are now in a very readable form in two files which are held in the Societies library at Prospect House.

Finally, may I thank the membership for their support and the committee for their work throughout the year which ensures the smooth running of the Society. Also, I would like to welcome all new members and hope that they enjoy both the lectures of season 1989/90 and this issue of the Lailand Chronicle which we hope to present to the members in December.

Elizabeth Shorrocks  
CHAIRMAN

Preston Chronicle November 25th 1837

A CENTENARIAN

There is at the present time residing in Leyland Workhouse a venerable old woman named Mary Hyde who gives the following account of herself. She states that her maiden name was Sparks, that she was born at Mecklenburg in Germany and that she will be 106 on the 4th January next. Her parents were in independent circumstances, her mother being a Spanish lady of fortune, but in consequence of not being treated like her brothers and sisters, our heroine at an early age went on board a slave ship to the W. Indies as a waiting maid to a lady. On her return to England, now aged 16, she married a soldier, William Griffin, and accompanied her husband with his regiment. She was present with him at the siege of Gibraltar by which time they had eleven sons. From Gibraltar they went to America for eight years only returning when peace was made at the end of the War of Independence. Following the birth of their 18th son, Mary's husband died and she subsequently married another soldier named Hyde and bore him a further son and daughter. All her family of nineteen sons and one daughter are now dead however and Mary, although allowed 3/- a week by the township of Pendleton where she used to reside has elected to stay in Leyland Workhouse where she says she has every comfort and the kindest treatment.

With the exception of a little lameness in the knees which prevent her from walking, she enjoys good health and is a very cheerful old lady, fond of her pipe and relishing a glass of wine. She is very hard of hearing but sews a great deal and without spectacles and we saw a very ingeniously patched bed quilt which she had made only a few weeks previous to our visit. Her memory appears remarkably good and her spirits very high. She said, in speaking of her present condition, "that poverty had not wasted the blood out of her and that if she were insulted by anybody, she would certainly defend herself either by a fire poker or whatever was in her reach". At the age of 101 she dined with the late William Farington who took much benevolent notice of her.