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The deadline for contributions to the next Bulletin and the Spring issue of Lincolnshire Past & Present is 18 May 1996. Material should be sent to the Joint Editors at Jews' Court, Lincoln LN2 1LS (01522 521337). It will help the Editors greatly if articles are sent typed, double spaced and with a good margin. A note of the number of words is of great value. More detailed 'notes for contributors' are available from Jews' Court, (please enclose s.a.e.).

Cover: A view up Steep Hill c. 1780 (reconstructed by D. R. Vale).
EDITORIAL

Welcome to our latest issue: Christopher Sturman, Hilary Healey and Neville Birch have all been involved in its production.

Secondly, we gratefully record our appreciation of a grant of £200 from the Sir Joseph Nickerson Trust towards the cost of this issue.

Thirdly, we are expecting the Terence Leach Memorial volume to be at Jews' Court in time for it to be launched at the A.G.M. This publication consists of a variety of interesting articles on various aspects of Lincolnshire local history, written by many of Terence's friends.

Fourthly and most importantly, we congratulate Dr. Kathleen Major MA, FSA, FBA. Dr. Major has achieved international fame as a medieval historian and is one of the Society's longest serving supporters. She has brought lustre to the name of Lincolnshire by her work as the first Diocesan archivist, Honorary secretary of the Lincoln Record Society and as a very active citizen for which she was given the Lincoln City Award recently. The Society joins with her friends and colleagues in celebrating her 90th birthday on April 10th 1996.

The occasion will be marked by a luncheon party arranged in Miss Major's honour by her successors at St. Hilda's College, Oxford and the fellows of that college. It will be held at the White Hart in Lincoln and all her friends and admirers will metaphorically join in the toast. On behalf of the Society we wish Dr. Major a very happy birthday.

The articles in this number are largely concerned with aspects of the Lincolnshire landscape, seen from differing points of view. There is an increasing interest in landscape history and archaeology and we look forward to receiving more such contributions in the future.

Neville Birch, March 1996.

SOCIETY FOR LINCOLNSHIRE HISTORY AND ARCHAEOLOGY
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THE HOLY WELL AND CONDUIT, CANWICK

Joan and Dennis Mills

We venture to add another well to the lists published by Hillary Healey in Lincolnshire Past & Present.1 Two kinds of documentary evidence indicate or suggest that there was once a holy well in the fields of Canwick, a parish on Lincoln’s south-eastern boundary. Firstly, in 1306 the Gilbertine canons of St. Katherine’s Priory, Lincoln, were given a licence ‘to lead water from a well in the field of Canwick to their house by an underground aqueduct’.2 Secondly, there are several references to a holy well, a spa(w) and a conduit in the terriers of Canwick glebe and in the enclosure award of 1787.3 When it comes to locating the well, the two sources are difficult to reconcile, whilst no map bearing the name Holy Well has been found, and the tradition of a holy well seems to be lost locally.

The 1306 document is difficult to understand. Why would the canons wish to conduct water at least a mile across Lincoln’s South Common, when there were nearer sources, notably the River Witham flowing along the western boundary of the priory, well water from the gravels of its site, and the possibility of springs in Cross O’Cliff Hill, a few hundred yards to the south?

It is easier, though by no means straightforward, to start with the glebe terriers and the enclosure award. The latter is necessary to establish certain landmarks, especially the position of the Conduit or Heighton Field (Fig. 1). The naming of an open field after the conduit indicates that the latter was an important and distinctive landscape feature. The key terriers are those of 1662, 1671 and 1771, although others repeat similar information. In 1662 the parson is said to have, among other lands, half an acre in Conduit Field lying by the Holy Well; a second half acre lying at the Holy Well, abutting at its west end on the Conduit Rundle; and a half acre lying on Brode Hill, abutting as the previous land. In 1671 reference is made to half an acre lying about the Holy Well, abutting westwards on the Conduit Rundle; and to two stongs on Brode Hill furlong, one at least abutting as before. In 1771 one half acre abuts on the Rundle; another one is said to be at the Spaw (pronounced ‘spore’); and there was one rush lea abutting the Springs.4 Where do these signposts lead us?

The Conduit Field was disposed on either side of the Heighton Gate or Road, to the east of Canwick village, stretching down the southern slope of the Witham valley as far north as Sheepwash Road, now that part of Washington Road passing Canwick Park Golf Club and the Anglian Water sewage farm. The Conduit Field continued westwards along the northern flank of Canwick village, across what is now Canwick Park, almost as far as Canwick Hill, now the B1188.

Geology is, of course, important, since the hill top at Canwick is formed of permeable Lincolnshire Limestone, underlain by the also permeable, but much thinner bands of Northamptonshire Sandstone and Ironstone. The latter approximately follow the 110-foot contour. Below this level and northwards, the Upper Lias Clay outcrops, a spring line occurring where this impermeable clay prevents water in the limestone and sandstone aquifers from percolating to lower levels within the hillside. Remembering that in the middle ages a spring was called a well, the Holy Well could theoretically have been formed from any of the springs along this east-west line.

However, a reliable spring with a large volume of water is likely to occur only at the one point on the northward-facing slope of the limestone between Cross O’Cliff Hill and Washington where a side valley brings in water from east and west, as well as from the south. This point is marked today (coincidently) by the Glebe Cottages, which nestle in a sharp dip on the Heighton Road, about half a mile east of Canwick village. From the road this valley can be followed down northwards by means of a public footpath starting off along the eastern boundary of the Glebe Cottage gardens.

Approximately 140 yards from the Heighton Road water issues out of the hillside into the bottom of the little valley, being led through a relatively modern brick chamber about two-feet square, which protects the outflow point. The spring, and the stream starting from it, are not marked on current Ordnance Survey maps, but on the first and second editions of the six-inch maps respectively the letters P and W, for pump and well, mark the position of the spring. The stream flowed northwards into the River Witham, probably by means
of the Oxpasture Drain; but in recent decades an underground conduit has been constructed from a point about 200 yards north of the Holy Well and approximately on the same line to keep the sewage farm free of unwanted water.

The location described is not exactly proven as that of the Holy Well by the glebe terriers, but is fully consistent with them and is confirmed by the Canwick enclosure award. The Brode hill of the terriers is an appropriate term for the eastern flank of the side valley, remembering that the parson’s land abutted westwards onto the Conduit Rundle. A rundle is a runnel or stream such as still flows from the spring. The obviously ancient hollow way following the valley floor probably survives because it gave access to the well from the Heighington and Sheepwash Roads (the lower part of the footpath is now diverted westwards around the sewage farm boundary). Blocks of limestone sticking out of the side of the path downstream from the spring are suggestive of a stone conduit constructed to ensure the smooth flow of the stream. The well may have acquired the epithet ‘holy’ from an association with the Gilbertines.

If the Gilbertines did construct a conduit, can we seriously believe that they diverted the stream from the bottom of the hill, one-and-a-half miles to the west along an almost plane surface to reach St Katherine’s Priory? Had they achieved this feat, would there not have been some survival in archaeological or documentary form after the Dissolution? Instead the record seems to be blank, apart from an intriguing diagonal gash across the South Common, which starts off near the pond marked on Figure 1, at too high an altitude to be considered seriously as a relic of a conduit starting at the well discussed here.

Comparison with the situation in Lincoln is instructive. In 1260 the Blackfriars sought permission to supply their house near the west end of Monks Road with water from springs further east, which David Stocker believes to have been on the uphill side of the line of Monks Road, that is, probably on a spring line comparable to that at Canwick. In 1535 the Greyfriars constructed another conduit for the use of the city and their house. A conduit head (a lead tank inside a stone chamber) was built, probably close to west end of the surviving Greyfriars’ building. One possibility is that this conduit took water from the Monks Road source, bringing it through the Clasketgate and down Silver Street and Free School Lane. Another possibility is that a second conduit ran further south along the line of St Rumbold’s Street, crossing Broadgate opposite Greyfriars to reach the conduit head.

By the 1540s the pipe had been extended by the City from Greyfriars to the Stonebow, along the High Street to a faucet (outlet) on High Bridge, thence to the surviving conduit head at St Mary-le-Wigford’s church. The pipes used were made of lead. A further extension to St Peter-at-Gowts occurred in 1864, but even this falls short of the distance of the supposed conduit from the Holy Well at Canwick to St Katherine’s Priory. Had such a conduit been constructed, surely it would have survived the Dissolution and have been pressed into service by the city.

Was this conduit ever constructed? The well may have been regarded as ‘holy’ for medicinal reasons (e.g., a high iron content), as indicated by use of the term ‘spaw’ in 1771 and 1787. The limestone blocks might represent road metalling, rather than the remains of a conduit; recent ploughing has revealed gravel close to the surface of the hollow way, which has also been brought to the site presumably as road metalling.

Against these points is the existence of Conduit Field, a name acting as a powerful argument in the opposite direction. Perhaps the only plausible purpose of the conduit was to take water eastwards to a few hundred yards along the Sheepwash Road to the priory’s three closes. One of these had access to the Oxpasture Drain, assuming that it followed the same course as in 1787, but not to the river, and it is quite possible that the drain dried up in the summer months. Such a purpose seems to be out of scale with a conduit grand enough to give its name to a large open field, since the closes contained only fifteen acres, and there is no record of a building on them. It is also very unlikely that the Gilbertines allowed the Cistercians at Sheepwash Grange to use the water; moreover, the latter were able to use the River Witham for the sheep wash itself. Nevertheless, it is interesting, and possibly significant, that the enclosure commissioners made arrangements in 1787 for the diversion of the conduit runnels westwards along the Oxpasture Drain in dry summers, to ensure that stock in the Ings and Oxpasture did not go without water.

Thus, although Canwick’s Holy Well has been confidently located, the use of the related conduit remains uncertain.
Other names of springs and wells in Canwick include Siperwelle, Springwell, and Yotenwelliebeck, whose whereabouts are not known, but one of them may refer to the spring close to the Branston Lincoln Road, which is the head of a stream flowing eastwards to Branston, known as Cringledyeke in the seventeenth century; R. Cameron, The Place-Names of Lincolnshire, Part I: The Place-Names of the County of the City of Lincoln, English Place-Name Society, LVIII (Cambridge, 1985), pp. 209-15. Information from Mr T. Pacey of Anglian Water, and D. A. Stocker, 'The archaeology of the Reformation in Lincoln', L. H. A., 25 (1990), pp. 22-23. See also Sir Francis Hill, Victorian Lincoln (Cambridge, 1974); p. 162; White's Directory of Lincolnshire (Sheffield, 1892), p. 568; and A. White, St. Mary's Conduit, Lincoln, Lincolnshire Museums Information Sheet, Archaeology Series, 19 (1980).

Fig. 1: The location of the medieval Holy Well and Conduit Rundle at Canwick. Key to abbreviations: CF - Conduit Field; CH - church; CR - Conduit Rundle; GC - Glebe Cottages (modern); HP - Hydraulic pump (Victorian); KG - Kirkstead Grange (medieval Sheepwash Grange); MF - Mill Field; MN - Manor Farm (modern); PC - Priory Closes; PD - pond; SG - Sheepwash Grange (modern); SK - St. Katherine's Priory one mile west of this point.
THE TEMPLARS IN THE FENS

Hilary Healey

Many readers will no doubt be followers of Channel 4’s Time Team, the archaeologists who tackle an astonishing mix of research, survey and excavation within the space of a mere three days. On 21 Jan this year the Team was looking for evidence of the Knights Templars’ preceptory at Templecombe, near Bristol. Due to a slight hiccup on the research side, evidence from the tithe map was nearly missed which identified tithe-free land. This was critical; Templars’ property was exempt from tithes since it already belonged to the church, and in some places this exemption survived.

At the same time, back in the Lincolnshire fens, another Templar investigation was being concluded, one also involving a tithe award. This project arose by chance out of an entirely different enquiry, the sort the media are wont to assign to the ‘house detective’. Since by and large land is generally far better documented than houses, I found in the course of researches into a house in Fleet parish that I was necessarily also tracing ownership of the surrounding land.

Fortunately for the local historian most Lincolnshire fenland parishes possess one or more copies of an important document known as the Acre Book. This book was a record of land by owner, acreage and location/orientation used for assessing drainage tax (or acre-silver). Generally the earliest books that survive date from the sixteenth century and the latest from the early nineteenth. For Fleet there are three eighteenth century books, two of which, for 1731 and 1775, are among the parish records at the Lincolnshire Archives Office. For convenience, and also no doubt for use when no maps existed, an Acre Book splits the parish up into numbered bounders, pieces of land of any size which can be identified by distinct boundaries such as roads, banks or watercourses. Where these features retain the same names over several centuries, even though bounder numbers may alter, considerable topographical information can be obtained.

For Fleet there is also a remarkable medieval record in print, a manorial terrier of c.1316. It is laid out much as an Acre Book, but with the bounders called ‘inlaks’. Few road names are the same as the modern ones, but there are sufficient fixed landmarks such as the bound-

ary with the adjacent parish of Holbeach or Gedney (here described as the ‘coast’ of Holbeach or Gedney), to enable most roads and banks to be identified. This is a lengthy job for the entire parish, but in the area concerned I was able to establish that the present road Maisdyke (incorrectly given as Maizeddye by the Royal Mail) was known as Templage in the fourteenth century. It formed the west boundary of Inlik 11 in which the eastern boundary was the ‘coast of Gedney’.

The name seemed certain to be connected with the Knights Templars, and before long a second reference had turned up. With no published sources immediately to hand for the intervening centuries, I had moved straight on to the eighteenth century when Maisdyke Lane (no longer Templage) formed the west side of Bounder 10, and the Gedney boundary the east. This bounder matches up closely with Inlik 11. Somewhere near the south end of Bounder 10 were twenty acres ‘called Temple Bottoms’.

At this juncture it was essential to consult Dennis Mills, who has done so much work on the Templars in the Kesteven division of the county, to find out if anything was known about the Templars at Fleet. He showed me the distribution map of Templar property drawn by Lees in 1935. The Fleet land was apparently the only property they held in the Lincolnshire fens south of the Wash; it was not particularly close to any other holding of theirs and a good 30 or more miles by road from the nearest Templars’ Preceptory at Aslackby. The brief reference by Lees records that the property comprised 50 acres, originally the gift of Richard of Fleet. There was no way of knowing whether this land was in separate parcels or all in one block, and it seemed unlikely that this would be easy to establish. Joan Mills urged me to ‘Look for the ditches’, but I was inclined to the view that there are so many ditches in the fens that such an exercise would be unproductive. How wrong can one be!

Final calculations for Bounder 10 involved a comparison between the 1775 Acre Book, a tithe account of 1807 and the Tithe Award 1839. (5) The 1807 and 1839 fields were mostly the same. Before about 1800 the customary acre in this area was slightly larger than the
present day, yet it is still possible to match holdings within the bounder according to their size, location and ownership.

From this exercise it was finally possible to identify the two fields called Temple Bottoms. These two, and a third unnamed, but all in the same ownership, are bordered on three sides by narrow ditched strips of land which appear on the map to be green lanes or old protective banks, a sight not unusual in the fens. On the first Ordnance Survey maps they are known as The Roundabouts, a name surviving to the present day, although they were ploughed up during World War II. In 1839 it was the field to the north of Temple Bottoms that was named The Roundabouts and these other three strips were not named at all. This strongly suggests that there had been a fourth strip of land across the north, ploughed down before 1839, but still remembered as part of this ditched bank system, and no doubt nick-named 'The Roundabouts' because of the way the land was encircled (there was another 'Roundabouts' name in the parish, attached to a smaller, but similarly surrounded site). At the beginning of the century the ditched strips were planted with fruit trees, as can be seen, in stylised form, on the map of 1905 (Fig. 1).

The Roundabouts are recalled as ridges between the two ditches, and they remain slightly raised, since only the inner ditch was filled in when they were ploughed. These double ditches, then, were surely the typical boundary ditches which Joan Mills suggested were worth looking for. They were there all the time, but misidentified by the writer as old fenland droves or flood banks! The land enclosed by these banks in 1839 was 52a 2r 30p, which in terms of the changing size of acres already mentioned corresponds fairly closely with the original fifty acres of the Templars' holding.

At the time of writing the investigation has not yet been checked against early aerial photographs, but the conclusions look encouraging. Although no tithe-free land is recorded here (the parson evidently having reasserted his rights long ago), the exercise illustrates another use of a Tithe Map in locating Templar property!

Notes:
1. LAO Fleet parish deposit 23/3 and 23/4.
4. Ibid. p96.
5. LAO: Fleet parish records 4/1, 23/3 and Tithe Award C 103.

Fig. 1: Fleet, Lincolnshire. Area described in the article, in 1905, annotated to show Templegate and Temple Bottoms. From Ordnance Survey second edition 6" to 1 mile map, slightly enlarged.
TALES I HAVE READ

J. E. Swaby

The only justification for this article is that the books from which the stories are taken are not now easily available.

The first is *The Gypsy Parson* by George Hall, onetime rector of Rackett. It was published in 1915. In his diary for that year Bishop Edward Lee Hicks described Hall as a nice looking man, rather gray, very nicely spoken and a keen scholar in gypsy lore. Hall dedicated his work to his wife, who was by that time paralysed. She has been his companion on many a ‘gypsy jaunt’.

Hall was walking along a town street on his way to an Archdeacon’s Visitation when he saw an elderly gypsy woman. He greeted her in Romany. She refused an offer of tobacco, but accompanied Hall into a nearby coffee house. The conversation in Romany mystified the prim looking man whose curiosity kept her hovering around. At last the gypsy gave Hall a sly look and said in English ‘Never mind him, missis, he’s noobut an Irishman, and can’t a boy and his mother talk a word or two in their own language?’ As she left the old gypsy said ‘The Lord love you, my son, and may you have a large hedgehog for your breakfast.’

One story relates to Stow, now in the parish of Thurlby. That small place had a church, dedicated to St Etheldreda in 1086. Later Sempringham Priory obtained the rectory, and in the reign of Henry III the Priory was granted the right to hold a three day fair, beginning on the eve of St John the Baptist’s Day. In 1563 Stow had only three households, and the same number in 1665. The remains of a church were still there in 1791. In 1851 Primitive Methodists met in a house there. As they were said to number about forty, most worshippers were outsiders. White’s *Directory* of 1856 says that the fair was an occasion of drunkenness and disorder, and that extra constables were brought in. Hall says that the only building on Stow Green, the common land site of the fair, was a wretched lock up.

Wandering in and out of the motley throng Hall heard there was to be a fight. When a quarrel arose between gypsy families the matter was usually settled at the fair. About the middle of the afternoon people began to move to a corner of the Green. Hall climbed onto a trestle table outside a booth to get a good view. The champions of two different Gray families were stripped to the waist. When blood was drawn the crowd grew very excited and the police hurried up, but decided not to intervene. ‘Let ‘em have it out’ yelled the crowd. As a heavy blow ended the fight the table on which Hall and others stood collapsed and various jugs and glasses from the booth were broken. As he recalled the fight Hall remembered an old song:

Whack it on the grinders, thump it on the jaw,
Smack it on the tar-trap a dozen times or more.
Slap it on the snuff box, make the claret fly,
Thump it on the jaw again, never say die.

When the fair was over Hall sat under a hedge taking tea with two Boswells. A hare’s back was on his plate. ‘Why, mother, I didn’t know hare’s were in season’. ‘My dinelo (simpleton), don’t you jin (know) it’s always in season with the like of us.’

The second book is *Tales of a Lincolnshire Antiquary*. The contents were written by Canon Gilbert George Walker, but edited by W. A. Cragg and printed in Skeffold in 1949. Walker died in 1933. From 1891 he had been incumbent of four different Lincolnshire parishes. He described himself as ‘a Lincolnshire man through and through’.

Walker left Huttoft in 1893. The following incident occurred in his successor’s time. A special service had been arranged and for it the choir was to process from the vicarage to the church. Some people waited outside the church porch to see the unusual sight. A distant sound was heard and a lady from another parish said ‘I think I hear the choir.’ A farmer’s wife replied ‘Oh, no, ma’am. That’s my turkeys a gawblin.’ It was, in fact the choir.

The incumbent of Low Toynton was taking a service in a church nearby in days when the clerk made the response to the said psalm. The clerk had not realised that it was a day for which a special psalm was appointed, so he had not found his place when the minister started on the psalm. So he made the verses up, ‘Ta, ra, ra, ra... house of Israel’, ‘Ta ra ra, keep thy testimo-
nies', and other such familiar endings as 'for his mercy endureth for ever'. Through all the parson kept a straight face.

A parson reluctantly agreed to have a Harvest Festival Service. He invited a special preacher, but that was the only concession he made to new-fangled ideas. After the service the incumbent asked the visitor 'What did you think of the service?'. The latter was at a loss for words, for the church was devoid of any harvest decorations. At last he said 'The singing was good.' The reply came 'We borrowed the Wesleyan choir.'

A strange lady was looking round a parish church. Noticing the ornaments she said to a woman of the village 'I fear your vicar must be very High Church.' 'Well, he doantie a bit', said the villager. 'And what do you do?' 'Well, madam, we love him so much that when he anties we antie with him.'

The third book is More Folklore Round Horncastle by James Alpass Penny, vicar of Stixwould and Wis Pangton, 1922. The best story is the first, entitled 'A Painful Parting.' The parson was most unpopular, but he had managed to play up to his ecclesiastical superiors enough for the Bishop to offer him a better living. He hurried round the village to tell the news of his preferment. To do so gave him great satisfaction. It gave the people more. None said 'I am sorry that you are leaving us.' At last he reached the cottage of the 'Straight Un'. He had left her to the end because he disliked her the most. When she heard the news she burst into tears. He was both mystified and flattered. He tried to console her by promising to see her often in the future, but that made matters worse. Then he foolishly pressed her for her reasons. 'So you're really going. They always say when bad goes worse comes. It has always been so here.' The old lady then went through a long list of incumbents and their failings. She concluded 'As long as I saw you I said 'How they do pick 'em. Now you comes and says you are going, then the Owd Lad his son must be coming.'

FOUR MEN AND A BOAT

J. Murray

The City of London Tavern Bishopsgate was the scene of a momentous public meeting on 4 March 1824. The Chairman the Archbishop of Canterbury, Dr Charles Manners Sutton (1755-1828) moved the principal resolution 'that an Institution be now formed for the Preservation of Life in cases of Shipwreck on the Coasts of the United Kingdom'. The new body was to be called the National Institution for the Preservation of Life from Shipwreck whose objects were also to be:

affording assistance to persons rescued, conferring rewards on those who preserve their fellow creatures from destruction, and granting relief to the destitute families of any who might perish in attempting to save the lives of others.

All twenty resolutions were passed with great enthusiasm and acclaim. King George IV (1762-1830) agreed to be Patron, the Prime Minister, Lord Liverpool (1770-1828) President, and the five Royal Dukes to be Vice-Presidents. During the first year a total of £9,706 6s. 6d. was received in subscriptions and donations.

The instigator of the meeting was Lieutenant Colonel Sir William Hillary (1771-1847) generally acknowledged to be the Founder of the Royal National Lifeboat Institution (Fig. 1). There is an interesting connection with Sir William and Charles Tennyson d'Eyncourt (1784-1861) MP FRS FSA, uncle of the Laureate and builder of the fabled Bayons Manor at Tealby.

Sir William Hillary was knighted on 8 November 1808 for raising and commanding a defence force of some 1,400 men (The Essex Legion) at a personal cost of £20,000 to counter a possible French invasion. He eventually settled at Fort Anne near Douglas in the Isle of Man where he was appalled by the large number of wrecks he witnessed. The near loss of the government cutter Vigilant (Lieutenant Reid) on 6 October 1822 and the total loss of the 18-gun naval brig HMS Racehorse (Captain W B Suckling) ten weeks later focussed his attention on the question of saving life at sea.

In February 1823 he produced a document of great historic importance which he called 'An Appeal to the
toured extensively with him in the Mediterranean between 1798 and 1800. Tennyson was also an equerry and enjoyed the Royal Duke’s patronage probably through his connection with Colonel Thomas Wildman (1787-1859) of Newstead Abbey also a ducal equerry. All four men were of distinct Radical leanings. Tennyson later became known as ‘The Father of Modern Reform’ whilst Wildman actively campaigned for Radical Reform and was concerned with a ‘Political Union’ in Mansfield. They had a common interest in chivalry and were brother Masons. The Duke of Sussex was Grand Master of England; Tennyson and Wildman were both Provincial Grand Masters (Lincolnshire and Nottinghamshire respectively). In 1798 Hillary had visited the Mediterranean Malta headquarters of the Knights of St John with the Duke of Sussex for the inauguration in Valetta of new Grand Master-elect, Baron Ferdinand von Hompesch. In 1841 he wrote a pamphlet which went through several editions entitled \textit{Suggestions for the Occupation of the Holy Land by the Knights of St John of Jerusalem.} Tennyson (now d’Eyncourt) founded a Masonic Order (for which he designed elaborate heraldic devices) known as the Metropolitan Brotherhood of the Knights Templar. Wildman and Hillary had a common interest in the West Indies both having inherited wealth from sugar plantations there.

At this time Charles Tennyson was member for Great Grimsby having been elected in 1818. His parliamentary support would certainly have been canvassed as his Radical leanings were well known. Nonetheless his name does not appear on the list of Vice Presidents nor did he subscribe during the first year. He was only a back bench (unpaid) MP at the time and although he had married an heiress, Frances Mary Hutton of Morton near Gainsborough, he had not yet inherited from his father, George Tennyson (1750-1835). Hillary could be assured of his moral, if not financial support.

Tennyson and Hillary had a mutual friend in Augustus Frederick, Duke of Sussex (1773-1843). Sir William Hillary had been an equerry of the Duke and had
After the foundation of the Institute the Duke of Sussex maintained his interest for some years. Sir William Hillary returned to the Isle of Man where in 1826 he established a district association of which he became president and supplied the four chief harbours of the island with lifeboats and Manby rocket apparatus. He often took part in rescue operations and personally saved many lives. In December 1827 seventeen men of the Swedish barque *Forteinriet* were saved. In this rescue he was aided by his son Augustus, named after the Duke of Sussex. On Friday 29 October 1830 at the expense of six fractured ribs and a crushed chest Sir William played a prominent part in rescuing 62 souls from the wreck of the SS St George. He almost lost his own life having been washed overboard. The commander of the *St George*, Lieutenant Tudor described the rescue as 'a noble deed'. For this act of 'overwhelming humanity', Hillary was awarded the Gold Medal of the Institution. It was his second and remarkable for a man of fifty nine!

Colonel Wildman as a lieutenant in the 7th Hussars was posted to Spain and took part in the retreat to Corunna losing all his campaign equipment. He also lost all his 'saddlery and horse appointments' when the 'dispatch transport' was wrecked at sea. He returned unscathed to England in 1809 but again travelled to Spain in 1813 by sea (now a captain in his regiment). His diary tells of delays in Portsmouth caused by contrary winds and flat calms on the voyage out. Wildman fought at Waterloo where he was aide-de-camp to Lord Uxbridge. Twice mentioned in dispatches he retired to Newstead Abbey in 1817 - no stranger to the sea.

Charles Tennyson d'Eyncourt and his family had many connections with the sea. Like his father before him Tennyson was for many years involved in the affairs of the Grimsby Dock and Haven Company and the construction of the dock at Grimsby. ⁹ As early as 1801 his brother George Clayton Tennyson (1778-1831), father of the future Laureate, had made a mysterious sea voyage to St Petersburg. Both brothers made several voyages to France. Alfred Tennyson's affinity with the sea and his voyage with other Apostles in 1830 to Spain is well documented. Alfred's brother, Frederick was a frequent sea traveller.

Charles' favourite daughter Julia is recorded as having suffered from seasickness during her cross-Channel voyages on her way to Paris where she was educated at the home of Mrs Lavinia Forster wife of the Chaplain at the British Embassy. In later life Julia and her sisters Clara and Ellen often made voyages to and from the continent sometimes accompanied by Sir William Amcotts Ingilby Bt MP (1783-1854)¹⁰ and his wife Elizabeth.

Charles' eldest son, George Hildyard Tennyson d'Eyncourt (1809-1871) travelled frequently by sea to his post as British resident on the Ionian Island of Cepgo. On his return he spent an anxious time stranded on a Dutch sandbank at 2.30 am on 31 July 1839 travelling by steamer between Rotterdam and Hull.

D'Eyncourt's second son, Edwin Clayton Tennyson d'Eyncourt (1813-1903) had a successful naval career distinguishing himself in the China Wars on HMS *Calypso* in 1841 (mentioned in dispatches). Promoted to Commander on 8 June 1841 he wrecked his vessel HMS *Comus* on the Famillon reef in the River Plate in 1846. At his court martial he was exonerated. Edwin retired from the Royal Navy in 1870 a full Admiral.¹¹

His younger brother Captain Eustace Alexander Tennyson d'Eyncourt (1816-1843) had sailed often on postings with 46th Regiment to Ireland, Gibraltar and Jersey. He sailed from Falmouth to Barbados (almost causing a mutiny on board) where he died of yellow fever on 9 March 1842 aged 24.¹²

Hence Charles Tennyson d'Eyncourt and his family were keen supporters of the great and noble Institution founded by Sir William Hillary who, incidentally, never learned to swim!

Acknowledgements

The writer wishes to thank the staff of Manx National Heritage; the Manx Museum, Douglas; Mr Norman Sayle RI of Onchan Isle of Man, Shearwater Press, Ramsey, Isle of Man; Barry Cox, Honorary Librarian, RNLI; and the staffs of Hull and Lincoln Reference Libraries.

Notes:
2. Charles Tennyson d'Eyncourt (1784-1861), Radical MP, served in ten successive Parliaments between 1818 and 1852; he was made a Privy Councillor in 1832; he superadded the name d'Eyncourt in 1835 on the death of his father. Nicknamed 'The Lambeth Spouter' he remodelled Bayons Manor, Tealby, in the late 1830s into a 60-roomed Gothic mansion in anticipation of the peerage he hoped for at Queen


4 Frances Mary Hutton (1787-1878) daughter of the Rev John Hutton (1754-1759), of Lea near Gainsborough and Mary Stone, his wife. She married Charles Tennyson on New Years Day 1808.


6 Kelly, For Those in Peril, p. 12.

7 Captain George William Manby (1765-1834), pioneer inventor of life-saving apparatus including a mortar-fired line from shore to stricken vessel. He was awarded one of the first Institution Gold Medals and was present (with William Wilberforce) at the London Tavern meeting in 1824.

8 See Gordon Jackson, Grimsby and the Haven Company (Grimsby 1971).

9 Ingilby, a colourful eccentric, was MP for the Lindsey Division of Lincolnshire from 1823 to 1834. Known as ‘The Cornical Knight’, he was a staunch Radical and lifelong friend of Charles Tennyson d’Eyncourt (See note 1) Gleanings, p.20.


11 (See note 1) Gleanings, p.64.

VISIT TO NETTLETON MINES, SUNDAY 17 SEPTEMBER 1995

Stewart Squires

This visit was the contribution of the Industrial Archeology Committee of the Society to the Lincolnshire Heritage Open Days, 1995. One opportunity was given to visit the sites of both Nettleton Top and Nettleton Bottom Mines, on the Sunday afternoon. The route included all surviving remnants of these former ironstone mines and quarries, and their associated transport links, to most of which there is normally no public access.

The potential public interest was very much underestimated. Because of competition from the other events taking place on the day, and because it did seem to be a rather specialised subject, a maximum of fifty visitors was anticipated. In the event over 230 turned up, causing a last minute change of plans for conducting them around the sites. Fortunately, with help from Chris Lester and Neville Birch, we were able to cope. Names and addresses of those who wanted a copy of the notes were taken, which have been subsequently posted on.

The notes that follow were written as the tour notes. They are reprinted here because of the obvious interest.

Introduction

The presence of ironstone, outcropping on the hillside of the Lincolnshire Wolds here had been known about for many years before it was exploited commercially. The first mine in the area opened at Claxby, one mile to the south, in 1868, and worked for seventeen years. Mining then ceased until the Nettleton Mines were driven in 1928. These closed in 1968. It was not that the reserves were exhausted, but a consequence of competition from foreign ores. The local stone has only 25% to 35% iron, compared with 60% to 70% in the imported stone, together with a high silica content which required more lime to be used in the smelting.

Chronology of the Nettleton Mines:

1928 Adit driven by Mid-Lincolnshire Iron Co Ltd into Nettleton Top Mine.
1930 Fresh start made after difficulty maintaining the roof.
1934 Regular production started, 1000 tons per week.
1944 Taken over by John Lysaghts, Scunthorpe.
1957 Work on opening up Nettleton Bottom Mine begins.
1959 & 1960  Main tunnel into Bottom Mine, and concrete roadway, constructed.
1959  Top Mine closes.
1960  Chalk Quarry opens.
1961  British Steel Corporation becomes the owner.
1968  Mining ceases.
1970  Chalk quarrying ends.

Tour

1. Nettleton Top Farm
As you stand here alongside a sleepy Lincolnshire road it is hard to imagine just how busy this area was until just over a quarter of a century ago. Almost on the roof of the county, the highest point, of 168 metres, is just over a mile to the south. Beneath your feet, 28 metres down, lie the tunnels of Nettleton Top Mine, and the road leading off to the west was the main access to the entrance to those tunnels, and to the Mines Yard.

The Mine provided employment for up to 180 people, and from small beginnings in 1934, when production was about 1000 tons a week, it rose to 4000 tons in 1959, and reached a peak of 6000 tons in 1967.

2. Stables and Workshop
Walking down the road to the Mine the first mine buildings are at the top of the hill, comprising a workshop and the stables for the horses which once worked in the mine. The principal motive power was diesel and electric locomotives running on a narrow gauge tramway. However, horses were used underground for short hauls from working faces to the main headings. In 1954 there were twelve horses, and by 1959, eight. Inside the building, over the stalls, the plaques with the horses’ names on still survive.

3. Mines Yard
The road drops steeply down the hillside to reach the main yard. The hillside, which is the western escarpment of the Lincolnshire Wolds, is some 93 metres high. About 30 metres below the crest the bed of stone, known as the Claxby Ironstone, outcrops. It is about 3 metres thick.

Within the yard are surviving buildings, now used by J. W. Hurdiss Ltd. Here are the engineering workshops, compressor house, and yard area with sections of surviving narrow gauge track embedded within it. Here too are two blocked adits which were built for the opening up of Bottom Mine. They carry dates, 1957 and 1959. The earlier adits have been closed. One, in the yard, has been covered, and the second is alongside the haulage road, south of the yard.

4. Ropeway and Road
Ironstone, being a heavy, bulky commodity, relied on the presence of a railway in order to transport the ore to the steelworks. The nearest railway to this site is that between Lincoln and Barnetby, a mile and a half away to the west. A set of sidings was built south of Holme-le-Moor station, and linked to the mine by an aerial ropeway. The ropeway was superseded in 1959 by the roadway to the sidings which can be seen today, and dumper trucks carried the stone to tip into railway wagons.

The ropeway was a prominent local landmark, and unique to Lincolnshire. It was 6000 feet long and carried on 18 pylons, the highest of which rose 40 feet. On its cable were normally 72 buckets, each of which held 12 cwt (there were 20 cwt in a ton) of stone. The round trip took 40 minutes. Ore was loaded into the buckets at the top end from a storage bunker, and automatically tipped and emptied into another bunker at the bottom. The ropeway was powered by electricity, which also lit the mine. When the ropeway was demolished several of the concrete bases of the tower legs were dug up and dumped near to the road where they can still be seen.

5. Nettleton Top
The road link climbs back up the hillside, passing another adit. This is the original drift of 1928. The mines road crosses the road to Nettleton at the top of the hill. As it runs away eastwards a widening indicates that it was built as a single track, with the widened section being a passing place.

Across the field, to the north, more adits can be seen. Here, the tramway emerged briefly into the open air before plunging back into the depths. To the east lies half of Top Mine, and further east, Bottom Mine. The adit leading off to the south was a heading into part of Top Mine.

From 1935 locomotives were used within the mines. Between 1935 and 1949 six Ruston and Hornsby 4-wheel diesels were working here. With the opening of the Bottom Mine, from 1959 to 1961, additional locomotives were brought in, some replacing earlier ones.
Fig. 1: Nettleton Top Mine. The original drift, opened in 1929. The locomotive is a Ruston, 4 wheel, Diesel, of the 16/20 hp Class. This is believed to be the locomotive delivered new in 1934 to the Greetwell Mines, and transferred to Nettleton in 1935 as the first of the locomotives to work here. The wooden bodied wagons are typical of those used both here and at Greetwell.

Fig. 2: Inside Nettleton Bottom Mine. At the working face two miners are using compressed air picks to loosen the ironstone. They stand on platforms hung onto the side of the steel bodied wagon, and the stone falls down into the wagon, on to the platform, from where it can be kicked into the wagon. Such working practices were important when the men were paid piecework rates. When the section was worked out, the props would be withdrawn, and the roof collapsed.
Four of these were new Ruston and Hornsby 0-4-0 diesels; nine were 4-wheel battery electric, all built by Greenwood and Batley of Leeds; three were new, the rest coming secondhand from Portsmouth Dockyard. Additional Ruston and Hornsby locos were also used from time to time when the maker tested various types here.

Of the locomotives, all the battery ones have been long scrapped. The whereabouts of no less than six of the diesels are, however, known. One each can be found on the Welspool and Llanfair railway and Sittingbourne and Kemsley railway, and two are in private collections. Two remain locally: one at the Lysaghts Sports and Social Club, at Holton-le-Moor. The other, No. 5, built in 1949, is buried; in 1966 it was stored in the main heading running off to the south, and roof falls have trapped it there.

There is clear evidence of roof falls in the field between the adits and the road. Some of the pit falls are quite substantial and have to be fenced off to stop sheep falling down them.

6. Nettleton Bottom
The most striking feature of the valley in which Bottom Mine is to be found is the embankment across it which carried the railway from an adit at its west end, to one at the east end. Tree planting now largely hides it in views from the valley sides. It is, however, pierced by a tunnel through which passes the Viking Way, and this gives an impression of its size.

Access underground is now no longer possible. However, a good impression of what it was like can be gained from the footpath tunnel which was constructed in the same form. The tunnels were lined with concrete with steel ribs placed at intervals.

Mining was carried out by the method known as Pillar and Stalls. This entailed leaving pillars of rock, not touched by mining, which continued to support the roof, and the ground above. The stall was the section that was excavated. In the early days, pick, shovel and wheelbarrow were the tools of the trade, but later, compressed air picks were used to loosen rock. The sides of the valley as they are today are not entirely natural. From 1957 open-cut mining took place at the outcrops, and subsequent restoration left what is seen today. The skill of the restorer has ensured that nothing seems untoward today.

At either end of the embankment are blocked adits. To the west a single tunnel shows where the railway emerged. At the eastern end are three adits. The centre one of these was the main access to the mine, those to either side being for ventilation and supply services.

7. Lysaghts Sports and Social Club
The Sports and Social Club for the mine workers still functions as a private club, with a sports field and clubhouse adjacent to the site of the railway sidings. Here, one is still able to see the former mines locomotive which is referred to in the notes above, and the circle of narrow gauge track, around the edge of the field, on which it runs. It was delivered new to the mine in October 1935, a Ruston and Hornsby Class 1821HP, built in Lincoln. It now has a ‘wild west’ appearance, as a result of work by miners, shortly before the mine closed. It hauls open coaches which incorporate mine railway equipment.

It is a melancholy reflection that so many of the noble relics of past time with which this district still abounds are fast passing away. Crowland Abbey, with its few shattered arches, will soon be numbered with the things that were, a few years, and it will be difficult to point out the locale of our famed Spalding Abbey, the dark grass will soon be all that is left to point out the foundations and graves of the once noble chapel at Wykhamb; a grassy mound and deep moat, are all that remains to tell of the residence of Moulton’s proud Baron; these and many other interesting remains will soon be obliterated.

But, we abound in noble monuments of ancient skill, of scarcely less interest; which may yet be preserved and handed down to distant times in all the majesty of their original design, mellowed by the hand of time, and hallowed by the dearest associations, we allude to the magnificent Village Churches which adorn this district, and we trust that all our readers would at least, have such noble structures preserved, if only for objects of picturesque beauty.

Many of these fine old structures are in a sadly neglected state we fear; the fury of our first reformers has been spent on time; time has made deep inroads and rustic architects have done their part.

Spalding Free Press, 5 October 1847
(the first issue)
LAURENCE ELVIN (1913-1995)

J. S. English

Laurence Elvin, whose sudden death in September 1995 at the age of 82 came as a shock to his many friends and colleagues, was a man who loved his native country, and particularly his native city, and who did much to promote the study of both.

He was born in 1913 and his life-long interest in history was fired by his history master at the Municipal Technical Day School (now the City School), but his early passions were already wide and included geology and microscopy, as well as music. A further early interest in buildings convinced him of the importance of recording change in the urban scene, and as an accomplished photographer he continually did this and was still recording the progress of the new Lincoln Central Library up to his death; his photographs, taken over many years, enhance the illustrations collection of the Local Studies Library and were widely used in his six volumes on Lincoln as it was (published between 1974 and 1987) - books notable also for their meticulously researched captions. He wrote articles on a variety of subjects throughout his life, the first being one on organs published in The Choir when he was only nineteen, and his books on organ building firms are noted for both depth of research and clarity of writing. The last time I saw him his latest, Pipes and Actions: Some Organ Builders in the East Midlands and Beyond (1995), had just been published and, excited as he was about that, his mind was nevertheless still filled with ideas for the future, for he was a restless man who always had to have projects in prospect or in hand.

In 1963 he was appointed Local Studies Librarian and Keeper of the Tennyson Collection at Lincoln Central Library, and so was able to use his knowledge to help other students of Lincolnshire history until his retirement in 1978. With Sir Charles Tennyson and Tom Baker he was deeply involved in setting up the Tennyson Research Centre in 1964, the year he was elected a Fellow of the Royal Historical Society.

His involvement in many societies revealed the breadth of his interests: he was a member of the Editorial Board of the old Lincolnshire Local History Society; a founder-member of the Tennyson Society he was its Publicity Officer for a number of years; a founder-member also of the Lincolnshire Methodist History Society he acted as its Editor for ten years; for thirty-two years he held various offices, including that of Secretary, in the Lincoln Music Society, and was also one of the founders of the Lincoln Music Festival; he was active in the work of the Lincoln Civic Trust and its Records Committee; a member of the Jews' Court Trust, he was its Treasurer for a number of years. Church organs were a life-long passion with Laurence and he was well known in organ lofts throughout the county and beyond, and was an advisor on organs to the Diocese of Lincoln.

From all these activities it is, I believe, for his work in the field of local history and in connection with church organs that he would want to be remembered, but beyond his public activities he was a cultured man deeply interested in literature, the arts and, of course, music - but he was also a keen and active walker who loved the open air and the English countryside, and he was a man with a deep but simple religious faith. He was, too, a family man and our sympathies go out to his widow, Rene, and to all his family.

Lincolnshire will be the poorer in so many fields by his passing, but also the richer for all his work and by our memories of him.

* * * * * * *

Lincolnshire County Council's Library Service has produced a new Lincolnshire Life Index, covering the magazine from April 1987 to December 1994. This may be consulted at all Lincolnshire Libraries which have copies of Lincolnshire Life. A limited number of copies are for sale, priced £2.50 [£2.00 + £0.50 p&p] from: Miss S. Gates, Library Services Development Officer - Information, Education and Cultural Services Directorate, Lincolnshire County Council, County Offices, Newland, Lincoln LN1 1YL.

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ECCLESIASTICAL JURISDICTION AND THE CONSISTORY COURT

Derek Wellman (Diocesan Registrar)

The position of the Church of England as the established church of the realm has various consequences. Among these are that the sovereign is head of both church and state, the General Synod has delegated legislative powers from parliament, certain of the bishops have seats in the House of Lords and the Church of England has its own courts, which include among them the Consistory (or Bishops') Courts. The ecclesiastical courts are not merely internal tribunals - they are just as much courts of the realm as the secular courts, the judges who preside over them are, in common with the judges who preside over the secular courts, Her Majesty's Judges and the law which they administer is part of the law of the land.

However, the ecclesiastical courts first came into being some centuries before the Reformation and the emergence of the Church of England as the established church. It is therefore appropriate to take a brief look at their history before turning to the present-day jurisdiction and procedure of the consistory courts. It will be seen that there has been a gradual loss of jurisdiction until today the ecclesiastical courts deal essentially with only two kinds of cases, namely faculty cases and clergy discipline cases. These will be considered further later in this article.

Before the Norman Conquest both ecclesiastical and civil causes were tried in the Courts of the hundred and shire in which the bishop or, in the hundred court, the bishop or archdeacon sat with lay officials. The distinction between matters secular and sacred was at that time a hazy one. From the earliest days of Christianity ecclesiastical officials had considered that the pastoral function included the duty of judging the members of Christ's flock.

In those far off days when society was generally simple and pious there was difficulty in separating the sacred and secular elements in morals and administration and so it came about that judicial functions, both ecclesiastical and secular, were exercised in a single system of courts. This system remained during the years immediately following the Conquest but in about 1075 William I separated the ecclesiastical courts from the civil courts, forbidding the bishops to try ecclesiastical cases in the civil courts and ordering that all cases relating to the cure of souls should be tried in the ecclesiastical courts. The Courts of the Archdeacons, Bishops and Archbishops date from this period; Archdeacons' Courts have now disappeared completely - those of the Bishops and Archbishops survive though, as already mentioned, with much reduced jurisdiction.

Following their separation from the secular courts, the ecclesiastical courts gradually established a wide field of jurisdiction in both criminal and civil matters; this occurred notwithstanding disputes between the ecclesiastical and secular courts as to the extent of their respective jurisdictions. The ecclesiastical courts established their right to try cases relating not only to the administration of the Church, but also to public morals. Their criminal jurisdiction included heresy, adultery, incest, fornication, simony (the selling or buying of ecclesiastical prebends), brawling in church or churchyard and defamation. So far as the civil law was concerned, the ecclesiastical courts established jurisdiction in various types of proceedings including matrimony and divorce, testamentary causes, probate of Wills, administration of deceased persons' estates, Church property and benefices.

And so things continued for a number of centuries. As for the Reformation, the repudiation of papal authority and the assertion of royal supremacy had certain effects in relation to the Church's judicial system but these were minor compared with the changes affecting doctrine and liturgy. The ecclesiastical courts continued to function much the same as before and there was no real break in their continuity though one notable change was that laymen who were qualified only in civil law (i.e. not in canon law) became eligible for appointment as ecclesiastical judges. Moreover, when William I had separated the ecclesiastical from the secular courts, he had in so doing given up some measure of royal control over ecclesiastical causes. Accordingly, when the king's courts acquired a monopoly of justice, it was only of secular justice - ecclesiastical jurisdiction belonged ultimately to Rome. But when Henry VIII became head of the Church of England, the ecclesiastical courts became the Sovereign's Courts and so they remain today.
Since the Reformation, and particularly during the nineteenth century, the jurisdiction of the ecclesiastical courts has been drastically reduced. Some parts of the jurisdiction have simply fallen into disuse or become obsolete while others have been curtailed by the intervention of the secular courts or transferred to the secular courts by Acts of Parliament. Jurisdiction to hear defamation cases was removed in 1853; in 1837 jurisdiction in testamentary intestacy cases and in matrimonial causes was transferred respectively to the newly-created Court of Probate and Divorce Court. In 1860 the ecclesiastical courts lost their power to punish lay persons for brawling; by the end of the nineteenth century they had lost the remainder of their criminal jurisdiction over lay people.

In the latter half of the nineteenth century there was a growing demand for reform of the ecclesiastical judicial system. This sprang largely from the controversies which had arisen over questions of ritual and ceremonial and of the legality of ornaments, most of which carried doctrinal implications. Much feeling was aroused by cases in which clergy were prosecuted for offences relating to these matters; the trial of Bishop Edward King of Lincoln is a case in point. Various other factors added to the pressure for reform but it is well known that things do not happen quickly in the Church of England. Between 1883 and 1952 no fewer than six Commissions made proposals for the reform of the system. Finally, in 1954, a report was submitted by the Archbishops' Commission on ecclesiastical courts and this led to the enactment of the Ecclesiastical Jurisdiction Measure 1963; (a Measure passed by the General Synod (previously the Convocations) has, when ratified by parliament, the same force and effect as an Act of Parliament). This statute, as subsequently amended, forms the basis for the ecclesiastical courts as now existing.

The Ecclesiastical Jurisdiction Measure 1963 established (or re-established) various courts. In particular it provided that 'for each diocese there shall be a Court of the Bishop thereof (to be called the Consistory Court of the diocese or, in the case of the Court for the Diocese of Canterbury, the Commissary Court thereof) which shall have the original jurisdiction conferred on it by this Measure'. The Measure further provides for the court to be presided over by a single judge to be styled the Chancellor of the Diocese (in the diocese of Canterbury, the Commissary General). The Chancellor is appointed by the bishop of the Diocese and is required to have certain legal qualifications and to be a communicant member of the Church of England. (By appropriate wording of the Chancellor's appointment the bishop can reserve the right to preside over the court himself in faculty cases). The Registrar of the diocese acts as Clerk of the Consistory Court; the Registrar is also appointed by the bishop of the diocese and is required to be legally qualified and a communicant member of the Church of England.

The Ecclesiastical Jurisdiction Measure 1963 also defines the respective jurisdictions of the various courts for which it provides. As previously mentioned, the jurisdiction of the Consistory Court is now essentially confined to original jurisdiction (i.e. as a court of first instance) in faculty cases and clergy discipline cases. There are other minor areas of jurisdiction which still exist but these are very much of a residual nature and extremely unlikely to be of any practical application today. The writer has no knowledge of these parts of the court's jurisdiction having been exercised in recent years. By far the greatest part of the work of the Consistory Court is in relation to faculty cases and these will now be considered.

In ecclesiastical terms a faculty is a permission to do something which would otherwise be unlawful. There are various kinds of faculties but here we are concerned with faculties authorising works etc. in relation to churches, their contents and the churchyards which surround them. The current legislation and procedure are contained in the Care of Churches and Ecclesiastical Jurisdiction Measure 1991 and rules made under it. It should be noted that basically it is parish churches and other consecrated parochial buildings which are subject to the faculty jurisdiction of the Consistory Court. Cathedrals are covered by separate legislation and procedures though Parish Church Cathedrals (as opposed to Dean and Chapter Cathedrals) can opt to become subject to faculty jurisdiction instead of the provisions relating to Cathedrals.

The effect of the faculty jurisdiction is that no works of any substance may be carried out to a church, its churchyard or its contents without the proper legal authority; permission is also required for the introduction of new contents or the disposal of existing ones. This authority or permission takes the form of a faculty, application for which is made to the Consistory Court through the Diocesan Registry. Thus incumbents and Parochial Church Councils are not masters in their own
house, but there are good reasons for this. Our church buildings are part of our national heritage which has to be protected and as the Church of England is the established church, all parishioners have a recognised legal interest in their parish churches - and in this context 'parishioners' means parishioners past and present as well as those of the present generation. Moreover, ecclesiastical buildings in use are exempted for the secular control of listed buildings; in the case of buildings belonging to the Church of England this exemption is enjoyed directly as a result of the Church's own system of control in the form of the faculty jurisdiction.

An application for a faculty is made by filing in the Diocesan Registry a Petition together with plans and specifications etc., giving details of the proposals to which the Petition relates. At the same time notices are put up at the church concerned informing the parishioners that the faculty has been applied for and informing them of their right to object to the granting of the faculty if they so wish. Most faculty applications are submitted in the names of the incumbent and churchwardens of the parish concerned but some (e.g. for monuments or reservations of grave spaces) are made in the names of private individuals. Faculties for work not involving any major changes (e.g. routine repairs) are granted by the archdeacon within whose archdeaconry the church concerned is situated; other faculty applications are referred to the Chancellor. In all cases the advice of the Diocesan Advisory Committee for the Care of Churches is sought before a faculty is granted and in some instances also of bodies such as the English Heritage or the National Amenity Societies.

On average the Consistory Court of the Diocese of Lincoln deals with something approaching two hundred faculty applications each year. The overwhelming majority of these are unopposed and uncontroversial and can therefore be dealt with 'on paper' and through the post without any need to convene a sitting of the court. However, occasionally there may be objections from parishioners or others or the faculty application may not be supported by the Diocesan Advisory Committee or some other expert body which has been consulted in connection with the proposals. If differences cannot be resolved by any other means (e.g. by the proposed works being modified so as to satisfy any objectors), it then becomes necessary to arrange a court hearing; the Chancellor (or exceptionally the bishop - see above) will preside as judge and it should be noted that the Chancellor has jurisdiction to call a hearing of his own accord even in cases where there has been no objection to what is proposed.

If it does become necessary to proceed to a trial, then the procedures are similar to those which apply in a civil action in the secular Courts but instead of 'plaintiffs' and 'defendants', the parties are known as 'Petitioners' and 'Parties Opponent'. Before the trial of the action can take place both sides are required to file written pleadings giving full details of their respective cases; as in the secular courts there is also provision for discovery of documents and exchange of expert evidence before the hearing. The procedure at the trial is very much the same as in a civil action in the secular courts and the court is of course open to the public. The proceedings are formal and the usual court dress (wigs and gowns) is worn; the parties to the case may appear in person or be represented by counsel or a solicitor. The Petitioners open their case and call their witnesses who are open to cross-examination by the other side; then it is for the Parties Opponent to call their witnesses who again are subject to cross-examination. The Chancellor may call 'Judge's witnesses' from bodies such as the Diocesan Advisory Committee to assist him; expert evidence may be required on matters of architecture, engineering, stained glass, bells, organs, liturgy etc. Although the general format of the proceedings is adversarial, the court tends to treat it as an enquiry into the desirability of the proposals having regard to the needs of the Church concerned and its congregation. At the conclusion of the evidence the parties (or their legal representatives) make their closing submissions and it is then for the Chancellor to give judgment. In most cases judgment is reserved and eventually a written judgment will be delivered stating whether or not a faculty is to be granted, the reasons for the decision and which of the parties is to pay the costs of the proceedings. Decisions of the Consistory Courts in faculty cases are subject to rights of appeal to higher courts but it is beyond the scope of this article to deal with this in greater detail.

The following table lists the cases during the last twenty-five years in which it has been necessary to convene the Consistory Court of the Diocese of Lincoln in order to try a cause of faculty:
<table>
<thead>
<tr>
<th>Year</th>
<th>Parish</th>
<th>Subject Matter</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>Brant Broughton</td>
<td>Sale of painting</td>
<td>Faculty refused</td>
</tr>
<tr>
<td>1977</td>
<td>Barrow-on-Humber</td>
<td>Liturgical re-ordering</td>
<td>Faculty granted</td>
</tr>
<tr>
<td>1983</td>
<td>Thurlby (Near Bourne)</td>
<td>Kerbstones around grave</td>
<td>Faculty refused</td>
</tr>
<tr>
<td>1984</td>
<td>Willoughby</td>
<td>Stained glass in nave</td>
<td>Faculty refused</td>
</tr>
<tr>
<td>1984</td>
<td>Fotherby</td>
<td>Shed in Churchyard and other items</td>
<td>Faculty granted</td>
</tr>
<tr>
<td>1984</td>
<td>Fotherby</td>
<td>Various repairs and improvements</td>
<td>Faculty granted</td>
</tr>
<tr>
<td>1985</td>
<td>Barton-on-Humber</td>
<td>Sale of Royal Arms and medieval chest</td>
<td>Faculty refused</td>
</tr>
<tr>
<td>1986</td>
<td>Willoughby</td>
<td>Stained glass in chancel</td>
<td>Faculty granted</td>
</tr>
<tr>
<td>1988</td>
<td>Skellingthorpe</td>
<td>Extension and re-ordering of Church</td>
<td>Faculty granted</td>
</tr>
<tr>
<td>1989</td>
<td>Holbeach Hurn</td>
<td>Exhumation of body</td>
<td>Faculty refused</td>
</tr>
<tr>
<td>1991</td>
<td>Humberstone</td>
<td>Replacement of organ</td>
<td>Faculty refused</td>
</tr>
</tbody>
</table>

Very much rarer (and this is the case in all dioceses) are the cases in which it has been necessary to convene the Consistory Court for the purpose of trying a clergy discipline case. The jurisdiction of the Consistory Court in these cases now derives from the Ecclesiastical Jurisdiction Measure 1963, to which reference has already been made above. This Measure in fact provides for disciplinary proceedings against archbishops, bishops, priests and deacons; the Consistory Court has jurisdiction to try cases against priests and deacons only. Moreover, the Measure distinguishes between 'conduct' cases and cases of 'doctrine, ritual or ceremonial'. The Consistory Court has jurisdiction only in respect of the former while the latter are to be dealt with in a different court known as the Court of Ecclesiastical Causes Reserved. 'Doctrine etc.' cases are virtually unheard of nowadays; popular though it may have been in the nineteenth century, it is not considered appropriate today to prosecute clergy for having the 'wrong' way during certain parts of the liturgy or for having 'too many' candles on the altar and in general terms there is now a much greater tolerance of differing shades of belief and styles of worship.

So here the jurisdiction of the Consistory Court is limited to proceedings against priests and deacons for alleged misconduct which is defined in the Measure as follows:

Any other offence (i.e. not a 'doctrine etc.' offence) against the laws ecclesiastical, including:

(i) conduct unbecoming the office and work of a Clerk in Holy Orders or
(ii) serious, persistent or continuous neglect of duty.

It will be appreciated that while no exhaustive definition can be given, this would appear to cover quite a wide multitude of sins; nevertheless, disciplinary trials are very few and far between. In all cases, disciplinary proceedings against a priest or deacon may be begun by someone appointed for the purpose by the bishop; also, six or more persons whose names are on the electoral roll of the parish may institute proceedings against the incumbent of a parochial benefice and an incumbent is competent to commence proceedings against a stipendiary curate licensed to his benefice. The proceedings are begun by the filing of a formal Complaint in the Diocesan Registry. The bishop of the diocese is then required to consider the Complaint and to invite the Complainant and the priest or deacon concerned to discuss the matter with him in private interviews. The bishop may then decide that the matter is to go no further or he may refer it to an Examiner for an Inquiry; he has an absolute discretion in relation to this. If the case is referred to an Examiner, he or she must decide whether there is a case to answer in a trial before the Consistory Court. The Examiner is a barrister or solicitor selected at random from a panel maintained for cases of this kind; the function of the Examiner is much the same as that of magistrates sitting as examining justices in committal proceedings before a criminal case is sent for trial at the Crown Court. The Examiner receives affida-
vit evidence and there is provision for the parties concerned to appear before him to give evidence on oath and to be cross-examined. Any proceedings before an Examiner are conducted in private and it will be appreciated that such proceedings are the second 'filtering' process which any case must go through before it becomes a matter of a trial in the Consistory Court.

If the Examiner decides that there is no case to answer, then obviously that is the end of the matter; otherwise, the case proceeds to trial in the Consistory Court and the bishop is required to appoint someone to act as prosecutor at the trial - this will usually be the same person who has acted as the formal complainant in the earlier stages. The procedure at the trial follows as nearly as possible the procedure at a criminal trial in the Crown Court; this is specifically laid down in the Ecclesiastical Jurisdiction Measure 1963. The Court is held in public and the proceedings are formal with the usual court dress being worn by those concerned in the case; the stricter rules of evidence and the higher standard of proof which obtain in the criminal courts apply. The prosecutor is known as the 'Promoter' and the defendant as the 'Accused'. The Chancellor has the same function as the judge in a criminal trial and sits with a panel of 'Assessors' whose functions are the same as those of the jury in a criminal trial. The Chancellor presides over the court, sees that there is fair play and rules on matters of law while the Assessors decide matters of fact and, in particular, whether the accused is guilty or not guilty of the offences with which he has been charged. The Assessors are four in number, two priests and two lay people selected at random from panels maintained for the purpose. As with juries in the Crown Court, the Assessors selected may be objected to for good and sufficient reason and in any event care must be taken to ensure that the Assessors have no connection with those concerned in the case or have not been influenced by any media reports before the trial. If doubts arise, substitute Assessors may need to be selected.

The trial proceeds with 'prosecution' and 'defence' witnesses giving their evidence in turn and being cross-examined. At the end of the evidence there are closing speeches from both sides and then the Chancellor is required to sum up to the Assessors in open Court. The Assessors then retire to consider their verdict(s) in which they must be unanimous; there is no provision for a majority verdict as there is in the Crown Court but of course the Assessors are only four in number as opposed to the twelve on a Crown Court jury.

If the Assessors return a verdict of not guilty, that is the end of the matter and the accused is discharged. If they convict, it falls to the Chancellor, having heard any further representations from the accused or his counsel, to impose one of the 'censures' specified in the Ecclesiastical Jurisdiction Measure 1963. These range from a mere reprimand to deprivation of office and disqualification from holding further preferment. The severity of the censure imposed will obviously depend upon the seriousness of the offence(s) of which the accused has been found guilty. If the matter is so serious that a censure of deprivation and disqualification is imposed, then the bishop has power to depose the priest or deacon concerned from Holy Orders (commonly known as 'unrocking'); this particular sanction is subject to a right of appeal to the archbishop of the Province and has been applied only very rarely in modern times. Decisions of the Consistory Court in disciplinary cases are subject to rights of appeal to higher courts but again a detailed consideration is beyond the scope of this article.

As to where the Consistory Court sits, since the former Consistory Court in the south-west corner of the cathedral became the cathedral gift shop, the Consistory Court of the Diocese of Lincoln has not had a permanent home. The last case to be heard in what is now the gift shop was the Brant Broughton faculty case in 1971 and it has to be acknowledged that it was not a particularly practical or convenient venue. The current practice in faculty cases is for the court to sit in the church affected by the proposals as this enables the Chancellor to have a good look at the building and to acquire a better appreciation of what is involved. Sometimes it may be appropriate for the hearing to take place away from the parish; in recent years the Court has heard faculty cases in Edward King House and in the Diocesan Office. Clergy discipline cases require accommodation which is suited to the particular nature of the proceedings; the only such case to be tried in the Consistory Court of the Diocese of Lincoln in recent times was heard at The Lawn Conference Centre in Union Road, Lincoln.

As has been seen, the ecclesiastical courts have a history which goes back over nine hundred years. During that time they have gradually lost much of their jurisdiction and there are question marks even over what now remains. Clergy disciplinary procedures are under review and the ecclesiastical exemption from
secular listed building control is subject to continuing scrutiny; if that exemption were to be removed, there would be wide-ranging implications for the faculty jurisdiction. The ecclesiastical courts in general, and the Consistory Courts in particular, thus face something of an uncertain future but even if they do eventually pass into the history books, they will have left behind them a wealth of material for scholars to study and others to explore. The papers relating to the last few years are still held in the Diocesan Registry but otherwise the records of the Consistory Court of the Diocese of Lincoln are deposited in the County Archives Office in St Rumbold Street, Lincoln.

200 YEARS OF LOCAL PREACHING

David Kaye

1966 marks the Bicentenary of the Methodist Order of Local Preachers. Originally, there was just that branch, named after its founder, the Wesleyans, but as the nineteenth century progressed there were splits into the Bible Christians, the Wesleyan Reformers, the Free Methodists and, most importantly, the Primitive Methodists, the latter being especially strong in Lincolnshire. John Wesley had employed unordained preachers as early as 1753, when sixteen such were listed. However, Methodism has come to recognise 1796 as the starting date for Order of Local Preachers.

Every three months local preachers eagerly await the arrival of the Plan to find out where their appointments are for the next quarter. Thomas Cocking (of Grantham) in the last century penned this verse about this institution:

Again the plan presents itself to view,
Its use is ancient, though its date is new.
'Tis at thy service, and its price is small,
This plan as useful is allowed by all.¹

We know little of the very earliest plans, but a few have survived from quite an initial stage of the Primitive Methodist Church. Amongst these is one entitled “The Lord’s Day Plan of the Preachers called Primitive Methodists Known Also by the Name of Ranters” for the Grimsby ‘Branch’ of the Nottingham Circuit [sic] for the Autumn Quarter of 1810.² This is headed by the text ‘Pray ye therefore the Lord of the Harvest that he will send forth labourers into his Harvest’ (Matthew 9v:38). It shows at that very early stage five local preachers (who would nowadays be termed as ‘fully accredited’), three local preachers ‘On Trial’, and nine people called ‘exhorters’ and in some cases only referred to by their initials. These local preachers and exhorters were not given any appointments at the main chapels in Grimsby, Louth, Tealby and Wainby. On the other hand at the other village ‘causes’ the itinerant (or ordained) ministers only visited every fortnight on a weekday evening and not on a Sunday. Two local preachers (A. Carr and H. Parrott) took no services during that final quarter of 1810 - were they too elderly or unwell? The remainder of the local preachers and exhorters took on average four appointments over the thirteen weeks of this plan, varying from just two up to seven by W. Holt.

The equivalent Wesleyan plan for the Grimsby Circuit for the months of August, September and October 1837 give us an additional insight into these men, since their home town or village is listed beside their names.³ Of the thirty local preachers listed one third of them unsurprisingly lived in Grimsby itself, with a further five residing in Caistor. No village had more than two such preachers. In addition there were two ‘exhorters’ listed merely as ‘M’ and ‘R’, of whom the latter was not scheduled to take any services that quarter. As with the Primitive plan examined above the first two (presumably as today the two most senior in length of service) took no appointments, whilst the third name on the list, Saumby (of Caistor) took one service each at neighbouring Cadbourne and Nettleton. Again the number of Sundays on which they were engaged in preaching varied considerably, with Wilson (of Holton-le-Clay) and Carter (of Seartho) taking only the occasional Sunday off and normally conducting at least two services at other times.

When the Wesleyan chapel in Eastgate, Louth was rebuilt in 1835 to become the Wesleyan Centenary Church, a temporary plan was drawn up for the months of September, October and November of that year. The
congregation were split up between the Guild Hall (Louth Town hall was twenty years into the future), the 1821 Independent Chapel in Canon Street (now the Playhouse cinema), the Sunday school in Lee Street, River Head and at W. Pearson’s in Eastgate. The ministers conducted services at the first two named venues, with local preachers at the other three.4

The quality of the worship on offer varied considerably. As William Leary has remarked: ‘William Dawson, a butcher and preacher, entertained people with stories of Alma, Inkerman and Balaclava, and Dicky Simms (was) famous for long sermons’.4 There were headmasters such as Robert Humphreys (Rosemary Lane Wesleyan School, Lincoln) John Morshhead (Bassingham), Ernest Rainford (Tetney), and more recently John Hadcn (King Edward VI, Louth)6. Many preachers were engaged in farming, either as farmhands or farmers, e.g. Ernest Brant (Habrough), Joseph Chapman (Alford) and more recently the late Ralph Bennett (of Brackenborough, Louth). On the other hand there were shoemakers like Lot Ward. Some, like John Booth Sharp ley (Louth) became Mayor, and was later to become President of the newly formed L.P.M.A.A. (Louth in 1857).4 Indeed the L.P.M.A.A. returned to Louth in 1872, but did not come to the county again until they assembled in Lincoln in 1928.4 Sharp ley, before he was one of the leaders of the break-away to form the Louth Free Methodist Church in 1831 had been instrumental with his brother in forming the Wesleyan Committee ‘to turn the navvies away from Sabbath-breaking’, the ‘navvies’ being those working on the construction of the Peterborough to Grimsby railway line, which opened in 1846.6

Thorold, from a family renowned for their public service, was a local preacher who served as High Sheriff of Lincoln.11

Some Lincolnshire local preachers reached the highest rank possible for a layman in the Methodist Church, that of being Vice-President of Conference. Two Grimsby men involved in the fishing industry achieved this distinction: Sir Thomas Robinson and Charles Watkinson, whilst in more recent times so has Philip Race.12

At the opposite end of the social spectrum were local preachers who lived in abject poverty, hence the need to establish the L.P.M.A.A. in 1849, ‘for the purpose of promoting brotherly love, relieving the distressed, administering to the wants and necessities of the afflicted, and smoothing the pillow of death’.13

Acknowledgement

I wish to acknowledge my indebtedness to the Rev. William Leary, the authority on the history of Methodism in Lincolnshire, his native county.

Notes

2  ibid., end cover.
3  ibid., p.46.
4  ibid., p.47.
5  ibid., p.104.
6  W. Leary, letter to author dated 29 December 1995, Lincolnshire Methodism, p.82.
8  ibid., p.220.
10  ibid., p.103.
11  Lincolnshire Methodism, p.103.
12  Leary letter [see note 6].
13  A. Good p.17.
RECOLLECTIONS OF THE ANCASTER AREA

Margaret Lee

The following notes were sent by Mrs. Margaret Lee (nee Cox) of Wheatley, Oxfordshire, whose ancestors on both sides had lived in the Ancaster/Willoughby area. They are taken from letters to David Start and Hilary Healey in 1994 and 1996 and are reproduced with permission. Editor’s notes and comments in square brackets.

The photocopies you sent from the 1930 Kelly’s Directory were very interesting. The Thomas H. Dennis at the Butcher’s Arms was my grandfather. David Bottomley, the motor engineer, was a cousin of my mother’s and I am distantly related to the Porter and Rickett families. I remember quite a lot of the other people listed, they were friends and customers, usually both! David Blankley had a bungalow on the Willoughby Road, otherwise known as the A 153. Mr. Inkley wasn’t just a bootmaker but also kept cows, and I used to be sent to collect cream in a metal can with a lid and a handle. I doubt if any of it was pasteurized, but it tasted wonderful.

Rickett’s Garage was next to the Butcher’s Arms, but has now been pulled down. The Butcher’s Arms has been completely redesigned inside, rooms opened out and staircase moved to make a restaurant in what was formerly tap-room and kitchen. My grandmother’s front parlour, which was for family use only, is now the public bar, and the place is known as The Ermine Way.

My grandfather’s pigsties, orchard, chicken run and kitchen garden have all gone, and the paddock has been built over. The back part of the Butcher’s Arms was a lot older than the front - it was listed in White’s Directory of Lincolnshire in 1842. The Red Lion is no longer a public house and the Angel has gone [under part of Angel Court, I think. Ed.].

Anyone who wanted a room at Ancaster came to the Butcher’s Arms, that meant commercial travellers and also concert parties. My mother’s autograph book has, among other contributions from family and friends, soldiers in camp at Belton, airmen from Cranwell, several from members of ‘Miller’s Rep’ of Covent Garden and ‘The Saucy Sparks Concert Party’. I imagine these were family parties as they were all called Miller or Palmer. I’d love to know what Muffy Miller looked like!

I may have seen one of the last of such concert parties when I was staying at the Butcher’s Arms in 1931, when I was six years old. Auntie Lil had heard that the show contained a sketch where one of the players dressed as a ghost, and had decided that it might frighten me. I was crying with disappointment when kind David Blankley came into the bar and persuaded Auntie to let me join all the other children in the Oddfellows Hall. I sat between my cousin Kathleen and her friend Eileen, on the back of the form so that I could see the stage properly; they had to grab hold of me several times to prevent me from falling off my perch, as I shrieked with laughter. There were no more than four persons in this company, they had the minimum of props, a screen, some chairs and, of course, the piano, and performed a series of sketches and songs that kept the audience happy for the evening.

I remember that a young man came to the front of the stage and sang ‘There’s an old-fashioned house in an old-fashioned town’. I probably remember that because I had heard my mother sing it. As for the ghost, even at six years old I wondered how anyone could pretend to be fooled by a boy wearing a white sheet with eyes, nose and mouth drawn on with charcoal.

Ancaster Feast was in October, and then the Angel field was covered with roundabouts, coconut shies and other fairground amusements. It was rather small after Boston Fair, but my mother liked to go to what was then one of the great social events of village life, and besides, there was always a stuffed eel at the Butcher’s Arms for the feast, and Grantham Gingerbread; does anyone make them now?

West Willoughby I remember very well and it is still a small settlement as in my childhood. One of my Bottomley ancestors lived there at one time. When my mother was young, West Willoughby Hall was let to the Hitchcocks, who maintained an establishment there until after the First World War. It was a Jacobean-style stone house [built 1875] standing in parkland and with woods behind it and also over the road to Sudbrook.
There was a plantation there with a path running beside
the beek, which was planted with bulbs and which, I
understood, was to provide a pleasant walk to Ancaster
church for the ladies of West Willoughby Hall in spring
and summer. It was known locally as ‘The Lovers’
Walk’ and once the house was empty Ancaster and
Sudbrook people trespassed regularly to pick flowers
and go strolling [ie. collecting sticks! Ed.]. It was a
mossy path following the Beek, with a profusion of
snowdrops and aconites, followed later on by primroses
and sweet violets. A fox’s lair was easily identified by
the bones surrounding it.

I remember going into Willoughby Hall when it was
already falling into decay; it doesn’t take long if a place
is left empty and unrepaird. What I remember most is
the roses climbing up the inside walls, pushing through
the stone mullions. There were keepers around, as the
game was still valued. The Hitchcocks moved into
Sudbrook Old Hall which stood with a row of cottages
next to the railway. The ruins of West Willoughby Hall
were blown up on the day preceding Guy Fawkes Day
Nov 4 1964. This event was watched by David Bottomley
who had been gardener and chauffeur for the Hitchcocks.
[Formore on West Willoughby Hall see T.R. Leach and
pp 69-80]

When my grandfather retired he moved to Sudbrook.
We used to walk from Ancaster either up the Pottergate
ie. up the hill at the back of the station, or across the
Sands field; that was down to the school, turn right
along a bridle path and then across the field by the
railway - the Sands field containing two flooded sand-
piits. The Sands field was blue with wild scabious,
which we called ‘drumsticks’, and there was plenty of
the Armeria elongata [elongated thrift] that grows in
Ancaster cemetery [This is now the only place that it
grows].

The sandpits near Sudbrook, where we used to play as
children, were still occasionally used during the last
war. There was often just one man digging sand at one
end while we children played at the other end in the
shallow water. Now the pits have all been filled in with
rubbish. They were quite pretty half-filled with water
and growing rosebay willow herb and ragwort, a lot
prettier than now! [Readers may be interested to know
that the pits nearer to Ancaster, until recently Turnbull’s,
have recently been purchased and a scheme for a sort of
leisure/recreation area is proposed. Ed.]

My grandfather lived in a little stone house with pillars
flanking the front door, and railings and two stone lions
in front. I suppose it was rather a pretentious frontage
for a house that basically had two decent rooms at the
front, one on each side of the door, complete with sash
windows and panelled shutters, but the back was a good
deal meaner. There were three bedrooms and a box-
room over the front door, and downstairs behind the
smart reception rooms a rather dark kitchen and a lean-
to scullery. There was no water, not even an outside tap
as they had at the Butcher’s Arms. We took a yoke and
two buckets to a communal tap at the back, shared with
three cottages.

After grandfather died, and his daughter who kept
house finally moved to something smaller, someone
bought the house who christened it ‘The Lion House’,
because of the lions who guarded the gate. However,
last time I was in Sudbrook I noticed that one lion had
disappeared and the other [apparently] was now sitting
on the wall of the old Mason’s Arms, now alas, no
longer a pub.

Fig. 1: Mrs. Lee’s grandmother, Mrs. Dennis, with nine of
her thirteen children and two other neighbours, probably
photographed near the Butcher’s Arms.
NOTES AND QUERIES

As always, we hope you will send your replies via this magazine; they will then be published as well as being forwarded to the enquirer.

23.1 TRAWLERS IN WORLD WAR I Bill Hunt, of Boston College, who has recently been involved with a highly successful project concerning the people named on Boston War Memorial (not to mention those left out!) is trying to find out about trawlers who lost their lives. He would be pleased to hear from anyone with information or relevant photographs, including families and friends.

23.2 FRIENDS OF AYSCOUGHFEE, SPALDING. A new group has been formed in Spalding which it is hoped will involve organisations, businesses and individuals promoting Ayscoughfee Hall (S. Holland's museum) and gardens as a public amenity. The first project is to raise funds for a new bandstand, and grant aid sources are being investigated. Older readers may remember the wooden one which was, I believe, burnt down. For more information ring Christine Meggitt on 01775/766226.

23.3 THE MANTERFIELD LINE Mr Arthur Manterfield has asked for help. He has recently been reading the article on "The Family of Amundeville" in LAASRP vol 3 Pt II (1945–7). Since his name is a variant of Amundeville he finds it of great interest and asks a number of questions of present members. Why was the article written? Is it a topic of present day interest? Why did the author (C.T. Clay) omit the generation most likely to have accompanied Remigius and the Conqueror in 1066? Would that one have been the Roger de Amundeville mentioned in the Palais Roll? This article produced somewhat of a coincidence; Neville Birch's history master at Sheffield in the 1940s was called Clay (known as Joe). Not the same person but could he have been related?

23.4 A SHIP CALLED THE PROVIDENCE John Furniss is trying to find out about this vessel mentioned in the will of his great-great-grandfather (John Knaption Furniss, master mariner, died in Scawby) dated April 1865. He instructed Joseph Slight, boatbuilder, of the parish of Broughton, to sell this vessel.

23.5 GLASS'S MACHINE In 1829 Adam Stark in his Newsbook records an account of the practice of using young boys to sweep chimneys: 'We are happy to learn the cause of poor little chimney boys is making progress through the country. In addition to numerous other places where the machine has been adopted within the past twelve months, we have to record that the Inhabitants of Gainsboro' have totally exchanged the climbing boy System for that of the machine. One of Glass's Machines has been confided to a master sweep there. To establish its efficacy and the satisfaction it has given it is only necessary to add that he swept with it alone during the first four mornings after he received it 73, within the first three weeks upwards of 200, & in five weeks about 350 Chimneys, and that all Chimneys which require sweeping are still swept by the machine exclusively.' Does anyone have any information about Glass's Machine? (John Ketteringham).

23.6 SIR ASTON WEBB (1849-1930) and EDWARD INGRESS BELL (1836-7-1914). Ian Dungavell is researching a thesis on the work of these two London-based architects. By the end of the 19th century their practice was one of the largest in England, and jointly or separately they were responsible for such landmarks as the completion of the Victoria and Albert Museum, the re-facing of Buckingham Palace and Admiralty Arch. There are many works outside London, but Ian has no practice job book and is therefore unaware of them. If any members of the Society know of buildings by either or both, please let us know. If you know of buildings outside the county, contact Ian direct. His address is: 49 Cobden House, Arlington Road, London NW1 7LL (Tel: 0171/3875047)

23.7 HOLY WELLS ROUNDUP This topic has engendered the best response of any subject to date—see article by Dennis and Joan Mills p.3 of this issue. We are still receiving notes of other springs and wells and I must again remind readers that it was references to holy wells that initiated this correspondence and listing of sites. To include every spring in the county could soon overwhelm us, but it has certainly set a lot of people thinking, if not looking! References have been sent of one at Folkingham but it has no holy associations. Mr. D.J. Codling draws attention to the story of Braceborough Spa (see p. 872 of White's 1856 Directory, also Marral's
History of Lincolnshire vol 3, p. 50-51) which, as he observes, fairly well documented. It was probably considered to be a healing well before being taken up by Dr. Willius. Mr. Codling also writes about St. Peter’s Pool at Bourne, pointing out that the reference in Gough’s Camden to a chalybeate spring in Bourne does not refer to St. Peter’s Pool spring (the Wellhead). He lived in Bourne as a child and does not remember any suggestion that this spring/pool had any magical, superstitious or healing qualities, but it did have a reputation for never drying up - at least not until 1943!

He continues: ‘This periodical drying up of the springs within St. Peter’s Pool has, however, allowed one to see below the normal surface and I have come to believe that the pool is really an artificially raised bank to contain the springs and to form a reservoir for the water of obvious importance to those dwelling in the castle. If necessary this theory could be tested by examining the clay presumably lining the pool.’ This investigation would almost certainly not be permitted on a Scheduled Ancient Monument, but I am sure Mr. Codling is about right, although I imagine the castle when occupied would have been content with some kind of underground cistern, the present embanked pool being a post-castle landscape improvement. The chalybeate spring is the one known as the Blind Well, near St. Christopher’s Lane, off North Street, and marked on larger scale Ordnance Survey maps. There are other springs (including chalybeate) in Stainsfield parish, some mentioned by William Stukeley, but the evidence on their number is confusing and can be read and interpreted different ways!

23.8 EAUS AND EES Mr. D.J. Codling (see paragraph above) goes on to mention the pool being the infant Bourne Eauch which drove three watermills in Bourne and of course passes through the fen to join the Glen. He notes that the eauch in ‘Bourne Eauch’ is locally pronounced as in French, differing from the pronunciation in, for example, ‘Kyme Eauch’, though he does not say what that is. I had not noticed any difference in respect of Kyme, but as one (of many!) who has worked and given talks in the fenland over the years I am always trying to persuade people that the original pronunciation was ee; this is evident from the Records of the Courts of Sewers (Lincoln Record Society vols. 54, 63 and 71). I use it myself, which sometimes baffles people!

One can occasionally find evidence of the old pronunciation by elderly people eg. ‘Eddick’ for Eadyke, currently (but not before about the eighteenth century) spelt Eadyke. The ea is Anglo-Saxon meaning a watercourse; I was also once told that the French never use eau for running water, but do not know if this is true! Many thanks to all who have responded; we have no plans to close the subject as yet.

23.9 DEFENCE OF BRITAIN Many individuals and organisations have been adding to the database of wartime structures, which is being co-ordinated by Mike Osborne of Market Deeping. Gladys Hallett has sent him notes on an observer post at Blands Hill, Binbrook, including a list of people manning the post and times of shifts - 6pm to 10pm and 10pm to 2am. The list of people comprises Mr. M. Sleight, Mr. and Mrs. Houghton, Mr. and Mrs. Lever Drew, Douglas Drew, Donald Webb (head observer), Rev. Mr. Ingham (vicar of Swinhope and Thorngaby), Isaac? [her only missing surname], Cyril Surluce, Arthur Brown, Mr. Gordon (schoolmaster), Miss Lawson (Swinhope) and Mrs. McFale. The post was of brick and concrete with open top to observe the skyline, with a small place underneath. It was pulled down after the war. There were also high poles in nearby fields to stop aircraft landing.

Mrs. Hallett goes on to describe a concrete base at Orford, often assumed to have been a gun emplacement. It was, in fact, to have been sleeping quarters for the WAAF base at RAF Binbrook, and when completed all the WAAFS were to be transferred, but they (MOD) started to lay foundations and then abandoned it!

23.10 BATTLE OF ANCASTER HEATH Margaret Lee, whose reminiscences appear above, has noted the reference to this battle, which took place on 11 April 1643, in An Historical Atlas of Lincolnshire, p. 64-5. Do we have any Civil War enthusiasts who can tell her anything more about it, or where to read it up?
FACES AND PLACES

The Unknown County
(Continuing an occasional series of Lincolnshire ‘bloomers’).

Three brick towers in the county are all contemporary with the magnificent stone keep of Tattershall Castle. Historic County 4 (Lincolnshire Echo Special Publication p 24. c. Jan 1996).

BLANKNEY HALL Readers going through Blankney may have noted the recent demise of the last surviving part of Blankney Hall, the former ballroom wing, which was of relatively recent date, although remains of the older house could be seen in the 1970s where the two parts joined. The fine Listed entrance gates are currently absent also, presumably for repair. Also amongst the Listed Buildings is the surviving stable block. It was designed by E.J. Wilson in 1825 or 1831 (Terence Leach in Lost Lincolnshire Country Houses Vol I and the ‘greenback’ on Listed Buildings differed on the date!). It should be pointed out that the Hall site and stables are not accessible to the public, but there is still much of Chaplin interest in the church and churchyard and from the roadside footpath.

SUGAR BEET FACTORY, SPALDING The day this note was written down sees the demise of a major industrial feature of the Spalding area, the massive silos of the former sugar beet factory, a landmark in the area since about 1965. The beet factory dated from 1925, and was a magnificent sight when fully operating and lit up during winter nights. A major employer in the district, it closed in 1989 as part of re-organisation, and demolition of the premises has been proceeding steadily.

LINCOLNSHIRE PHOTOGRAPHERS Appropriately two Lincolnshire names were amongst successes in the 1995 Farmers Weekly competition. In the Nature section Nick Gomm of Bourne won a prize with his picture of a comma butterfly on a Bramble, and Leonard Morris of South Kyme was a winner in the Arable section with an atmospheric shot of a night-time combine harvester at work.

HACONBY Baptist and Primitive Methodist Chapel. When Christopher Stell first came across this delightful survival he was, like other visitors, put off by the fairly ordinary street front with its twentieth century re-fenestration. However, once inside, he found narrow wooden galleries on either side supported on turned timber columns with a small linking bridge over the door and a complete set of benches, all original to the construction date of 1867. And all this on a diminutive scale which made it look like the claustrophobic private chapel of some continental Baroque prelate, although minus all the frippery. The Ancient Monuments Society immediately put forward the building for listing and this was confirmed in August 1995.

MORE ON COMPETITIONS Last year were two competitions which would have interested readers, but which were not very widely advertised and seem to have come and gone with hardly a murmur of recognition! One was the village magazine competition organised by The Countryman, it would be interesting to know whether any Lincolnshire villages entered? The other was the 1995 Church Guide Competition, notice of which this editor first read about in Local History magazine only days before the closing date. The same magazine has just (Feb) brought out a summary of the results. They had less than forty entries, as opposed to seven hundred in the two previous competitions - not sure if this means seven hundred for each or not! This means no prizes were awarded, but it is good to note that commendations were made in respect of the guides to St.Peter's Church, East Halton (G. Bryant and D. Tyszka) and to The Church of St. Lawrence, Thornton Curtis (G. Bryant), both published by Barton WEA. Congratulations! Perhaps the organisers don’t realise how early the publicity needs to be if it is to be publicised, noticed and relayed from one source to another. Please let us know if you hear of any likely competitions. So many members are now engaged in writing local history that we ought to be taking up all these opportunities.

LAND TAX ASSESSMENTS INDEXING PROJECT This project was started in summer 1995 by a group of interested local historians who wanted to form a research group. It aims to transcribe and index the 1808 Lincolnshire Land Tax Assessments for recording on computer database and for future publication as an aid to historians of all interests. We are looking for volunteers willing to contribute to the project, either by transcribing a group of parishes on to forms or by checking those which have already been completed against the original documents. The Assessments are held at Lincolnshire Archives under the Quarter Sessions records. The parishes of Kesteven have already been allocated and we are looking to add those in Lindsey and Holland. If you would like to take part in this project please contact Wendy Atkin, 15 Castle Street, Sleaford, Lines NG34 7QE (01529) 415964.)