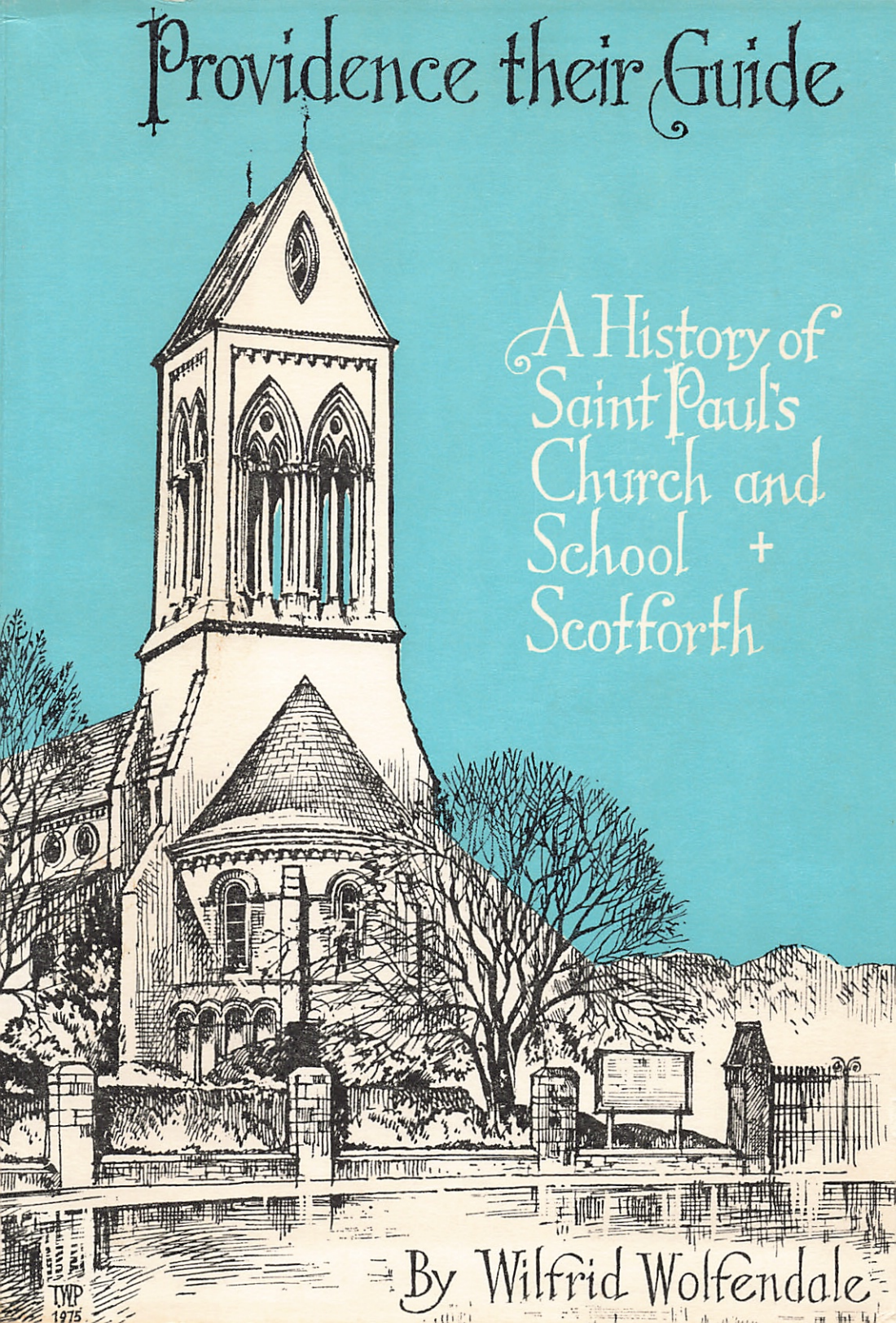
Providence their Guide

A History of Saint Paul's Church and School + Scotforth



By Wilfrid Wolfendale

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A History of St. Paul's Church and School Scotforth, Lancaster on the occasion of the Church's Centenary

by

WILFRID WOLFENDALE

With a foreword by

Rev. D. G. BELLINGER

Vicar of Scotforth

and illustrations by

T. W. PENNINGTON

"The world was all before them
And, Providence their guide,
They, hand in hand,
Through Eden took their way."

Selected from
JOHN MILTON's "Paradise Lost"

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FOREWORD

Some years ago I met a student on the continent who had written "World Citizen" across a page of his American passport. He wanted to feel that he belonged not to one nation but to all. I admired his idealism but I wonder how long he kept it. As Christians we believe in the equal value before God of all nations and know that we have a duty to the whole of mankind as well as to our own nation. But unless we learn to get on with other human beings on our own home ground, and develop a loyalty to them, we have nothing much to give to the rest of mankind.

This book is the story of a typical English parish and, as such, about people whose first loyalties were to their own community. Scotforth began as a village where all knew each other. Today it is a large suburb of Lancaster with a changing population. But there is still a sense of community here and the Church which gave the village its first schools and brought together so many of its families for baptisms, marriages and Sunday worship still fosters it. It still provides the buildings, the voluntary service and week-by-week worship through which Our Lord introduces the Christian to his neighbour and many are the folk who travel the world but are glad to get back to Scotforth and its Church.

The readiness of Mr. Wilfrid Wolfendale to take on the task of writing a history of Scotforth Church and School is indicative of the sense of community here. Born in Lancaster, he has known Scotforth all his life and has lived in the parish for nearly thirty years. His children were educated at Scotforth School where his wife served for fifteen years as a foundation manager. He is an old boy of Lancaster Royal Grammar School going from there to Downing College, Cambridge, to read Classics. Armed with an M.A. he then returned to Lancaster to join Williamson's, the local linoleum manufacturers, where he soon made his mark in the Overseas Department. With war threatening Europe, 1936 saw Mr. Wolfendale volunteering for the Territorial Army and four years later he was with the Royal Artillery in France. He was captured by the Germans near Dunkirk just before the fall of that town. Back home in 1945 he returned to Williamson's and it was not long before he was appointed a Director and later General Manager of the Lancaster works. He retired in 1972.

Putting this book together has entailed a vast amount of research and I would like, on behalf of the Church, to thank him for a most valuable contribution to local historical records and also for a fascinating story.

The superb line-drawings in the book and on the cover are the work of Mr. T. W. Pennington, a well-known figure in Lancaster Church circles. A native of Slyne, he was educated in Lancaster and trained as an architect with Thomas H. Mawson and Son. He and his wife came to live in Scotforth in 1939 and their children, like the Wolfendales', attended the church school. In post-war years he was the chief officer responsible for the re-planning of Manchester city centre and later, up to his retirement, was in charge of the "listing" of buildings of historical

and architectural interest for the Lancashire County Council. He has had a life-long interest in the influence of worship on architecture and says whereas Sir John Betjeman claims he came to the faith through architecture his journey was the other direction !

The book will bring back many happy memories to our older parishioners and help the younger of us to appreciate the faith and hard work put into the community in past years. Thanks to the enthusiasm of two very talented men for the history of their neighbourhood Scotforth now has a book which can only strengthen further the ties which hold our community together.

GORDON BELLINGER,
Vicar of Scotforth.

AUTHOR'S PREFACE

There is no such thing as a true or complete history. Firstly, no-one can ever know all the facts. Secondly, such facts as are known are usually too numerous for them all to be given mention. The historian must, therefore, be selective and the selection he makes is his own subjective choice. Any written history is accordingly a purely personal assessment of the relative importance of events, and there are bound to be what others see as omissions. This will clearly be most obvious when recent events are dealt with, which are familiar to the reader.

St. Paul's Centenary Committee was doubtless wise to invite an outsider to attempt the histories of their Church and School—not so much because, as it is said, the outsider sees most of the game, but rather because the inevitable omissions can perhaps be the more readily pardoned. I hope so.

I wish to acknowledge my gratitude to the Vicar for making available the Parish Records and for correcting the manuscript, to Canon Tomlinson and his Verger, Mr. J. E. Glen, for allowing access to the Priory Archives, to the County Records Office, to Lancaster City Library and to all the many parishioners who kindly submitted material.

I also thank my wife for her forbearance in the face of mountains of documents and hours of unwonted silence.

History of St. Paul's Church, Scotforth

I.

"Who shall ascend into the hill of the Lord ? or who shall stand in his holy place ?" The words of Psalm 24 were heard in St. Paul's Church, Scotforth, for the first time on Friday, 18th February, 1876. Precisely at noon that day, the Bishop of Manchester, Rt. Rev. James Fraser, entered the church and walked to his seat in the chancel. He was followed by some 30 clergymen in their black and white robes, reciting the familiar words of the Psalm. A distinguished gathering of laity then joined in Morning Service conducted by Rev. William Armitage and the Bishop delivered the sermon.

For his text the Bishop took 1 Corinthians ii. 1-4, "When I came to you, I came not with brilliancy of speech or of wisdom . . . but in demonstration of the Spirit". He made two main points. First he said he took pride in the very large amount of church-building that had taken place in the country during the last 35 years, particularly in Lancashire. He instanced that in the Diocese of Manchester alone the number of churches had more than doubled to 450. His second point was to give welcome to the church's dedication to St. Paul, "the great apostle of the gentiles", whose doctrine was to preach simply "Jesus Christ and Him crucified". The directness of St. Paul's approach, he believed, had lessons for everyone at this time as Christianity was more than just a creed or set of forms. It was an attitude to life or rather life itself, and dogma and ceremony should accordingly take second place to this central fact.

At the end of the service, the Diocesan Registrar, Mr. Burder, read the sentence of consecration and the Bishop signed the deeds. A new church and a new parish had come into being.

This simple Consecration Ceremony was the culmination of more than six years of devoted work by a small, hard-working committee. The first public notice of their proposal to build the church had appeared on 1st November, 1870, when a printed leaflet was circulated throughout the district appealing for subscriptions. As over £1000 had already been subscribed or promised and the general principles settled, much had clearly gone on behind the scenes beforehand.

The reason for the proposal was the growing importance of Scotforth. Administratively at this time Scotforth was a Township quite separate from the borough of Lancaster. It had an area of 2880 acres, more than Lancaster itself, and included Ashton-with-Stodday as well as Hala and Bowerham. The boundary with Lancaster was at the Pointer, as evidenced by the recently demolished Boundary Inn. The centre was Scotforth village which clustered round the now unrecognisable square, where the roads from Hala and Ashford met the north-south

Turnpike Road, and the rest was mainly farmland. It had a Church of England National School in the square but the small, scattered community had hitherto lacked means of support for a church.

Ecclesiastically, it was one of nineteen similar townships embraced within the large Parish of Lancaster, which stretched from Morecambe almost to Preston. Its spiritual care, therefore, was in the hands of the Vicar of Lancaster and curates from Lancaster Parish Church came regularly to conduct Sunday services in the schoolroom.

From the middle of the 19th Century, things had begun to change. The population of Lancaster was growing fast and seeking outlet southwards. Such movement was facilitated by the fact that the borough of Lancaster already had access to the land there. As recorded on a tablet in Lancaster Parish Church, William Heysham, M.P. on his death in 1729, left "an estate near the Town, called the Greaves, to the Mayor, Recorder and 3 Senior Aldermen to divide the rents annually among 8 poor ancient men of the Borough". This bequest became known as Heysham's Charity, the estate itself being quite extensive and stretching as far south into Scotforth as Eden Park. The word 'Greaves' incidentally is Old English for 'scrub' or 'undergrowth' and would seem to imply that in earlier times it had been something of a wasteland between the village of Scotforth and Lancaster. Perhaps that is why William Heysham willed it away.

The first move was for parcels of land on the east side of Greaves Road to be sold to wealthy people from Lancaster for the erection of a few substantial houses in grounds of their own, but the coming of the railway and the opening of a goods yard on Ashton Road around 1850 led to the development of terrace housing first in Railway Street and subsequently further up the Greaves. The result was that by the Census of 1871 the population of Scotforth had grown from a few hundred to 1663. A potential congregation of this size could no longer be adequately catered for either by the use of an out-dated schoolroom or by the ministrations of a visiting curate. A church and a resident clergyman became an urgent need.

As the Bishop said in his sermon, this was an era of strenuous church-building, with similar situations manifesting themselves the length and breadth of the country. It was in startling contrast to the torpidity of the previous hundred years. During that time the Church of England had ignored the spiritual awakening of the Wesley period and slumbered on, feather-bedded by its own rich endowments. It made no effort to attract adherents and even men like Gladstone, no lovers of ceremony, complained that in the early days of the 19th Century church services were plain, dull and purely formal and the churches themselves lacking in all beauty, colour and warmth.

By the end of the Napoleonic Wars, however, reform was in the air and both Church and State felt its impact. The Parliamentary Reform Bill of 1832 was followed by the establishment of the Ecclesiastical Commissioners in 1835 and their first act was to examine Church orga-

nisation and finance. Two new Dioceses were created in the North, those of Manchester and Ripon, in recognition of the population growth in Lancashire and Yorkshire, and finances were re-organised to permit of a more equitable distribution as between one diocese and another. At the same time, the very tenets of the Church itself began to be called into question. The first of the "Tracts for the Times" were issued in 1833 by what came to be known as the Oxford Movement and their controversial arguments immediately stimulated vehement discussion amongst churchmen of all degrees and subsequently spread confusion amongst the laity as well. For churchmen, the central issue was the status of the Church and its ministers vis-à-vis the rest of the world; for the laity it was ritual. But whichever side men took, there was one thing certain. They became passionately involved and a new interest in the Church was awakened. They looked with new eyes at the format of the services, the fabric and furniture of the churches and even the duties and vestments of the clergy. Church matters assumed equal importance with those of politics and commerce, and no community was therefore complete without its own parish church to attend and worry about.

There was one other factor that worked in the same direction. The mid-Victorian era has been called "the Age of Self-consciousness". People took themselves and what they took as their duty extremely seriously, and they were likewise anxious that others should see them as they saw themselves. In the worst it was snobbery; but in the best it was a genuine desire to live up to a code they believed in. Church-going and the sense of responsibility it conferred inevitably became an important part of that code, and the higher the social rank, the greater the urge for conformity with it. Two consequences followed. Where no church existed, one had to be built, and the money was there to build it because it was the moneyed people who led the way.

It comes as no surprise, therefore, to find that a good half of the members of the Committee which issued the appeal for subscriptions for the new Scotforth Church came from the large houses which had recently been built on the Greaves, the remainder, comprising the Vicar of Lancaster, Canon Turner, and two other clergymen, J. C. P. Starkie, M. P. for Lancaster and owner of the Ashton Hall estate, three leading members of Lancaster Parish Church and Richard Newsham, an ex-Scotforth boy who now lived in affluence in Winckley Square, Preston. It is also understandable that the prospectus for the Church should make the following announcement:—

"The Trustees of Heysham's Charity have consented to sell a sufficient portion of their property on the Greaves for a site. The part selected adjoins the Turnpike Road, and is situate about three hundred yards south of the first milestone from Lancaster—a situation sufficiently near the village of Scotforth, and also convenient for many of the inhabitants of the Greaves, who may be expected to take Pews, and thus contribute to the income of the clergyman".

It added:

"It is proposed to erect a Church that will contain about 300 sittings, of which it is intended that a large number shall be free.

It is also proposed to vest the patronage in Trustees, to consist of the five largest subscribers, being members of the Church of England."

It is not difficult to see whence came the initiative for the venture. The newly-arrived gentry would have their own church within handy distance, but at the same time they would be doing their duty by the less fortunate villagers in providing them with the benefits they could not afford for themselves.

The choice of site was nevertheless a good one. It stood on an eminence at the head of the rise out of Lancaster; it was easy of access; and an elegant structure would be at once a landmark and a call to worship—"the hill of the Lord and his holy place".

II.

Despite the initial enthusiasm for the appeal, matters moved very slowly at first. It was not until three years later, in October, 1873, that the next overt step was taken. A public meeting of subscribers and others interested was then called in the Town Hall, Market Square, Lancaster, for the purpose of electing a new committee. The reason for this was that a number of the original committee had either died or left the district, but particularly because of the death of the main proponent of the scheme. This was Alderman John Brockbank. He was the owner of a ship-building yard at Green Ayre and lived in Cable Street, where part of the Midland Hotel now stands, but had long had a close connection with Scotforth, being Correspondent of Scotforth National School and Chairman of the managers. He had already given £100 to the Church Fund and having been made a Trustee, had become responsible for the safe-keeping of the money and the progressing of the project. By the time of his death over £2000 had been collected, the site purchased and first plans drawn up.

Two new colourful characters now appeared on the scene. These were Rev. John Allen, the new Vicar of Lancaster, and Mr. Edmund Sharpe, the architect. Mr. (later Canon) Allen had succeeded Canon Turner in 1871 and immediately become a flamboyant and controversial figure. The "Lancaster Gazette" spoke of him as "a clever speaker but not blessed with much tact, judgement or discretion", and if it seems surprising that a newspaper should speak in such forthright terms, he appears to have drawn them upon himself by the many controversial speeches he made at conferences and elections as well as from the pulpit. Certainly, before Scotforth Church was finished, he had made himself unpopular with the rest of the Committee on more than one occasion.

Edmund Sharpe, on the other hand, was blessed with all the practical vigour and enterprise of the typical Victorian entrepreneur. He had started life as an architect but retired from practice in 1851 and then commenced business as an ironfounder, following his father as proprietor of the old Phoenix Foundry on Parliament Street where Pye Motors now stands. He married a daughter of William Storey, the eldest of the original Storey brothers, and came to reside at Brunton House. Sharpe's Hill preserves his name. It was natural that, as a resident, he should become at once interested in the new church project and as an architect in its design. He was co-opted to the Committee, had his plans for the church accepted and became prime-mover of the project in place of the late Mr. Brockbank.

By virtue of his position the Vicar presided at the Town Hall meeting and immediately struck a discordant note by openly criticising Mr. Brockbank's conduct of affairs. He claimed that he had kept everything to himself and acted without proper consultation. Furthermore no proper legal basis had been established whereby others could take over now that he was dead, and therefore new trustees should be appointed for which he had a list of suitable names in his pocket.

Mr. Sharpe and Mr. Newsham of Preston at once sprang to the defence of Mr. Brockbank and got a motion passed, as an express mark of respect to his memory, confirming everything that had been done to date, including the existing appointments of Trustees. They also disclosed that Mr. Brockbank's sister, Mrs. Peacock, had generously offered to subscribe £1000 to the endowment fund on condition that Mr. W. Roper, an ex-Mayor of Lancaster, was made a Trustee in place of her late brother. There can be little doubt that the Vicar was informed in advance of this offer and that his references to Mr. Brockbank would therefore cause distress; yet later in the meeting he compounded the offence by also demurring at the legality of Mr. Roper's appointment. Mr. T. Swainson. the Committee's honorary solicitor, gave it as his opinion that the appointment was perfectly proper and. despite the Vicar, it was duly passed. The meeting then went on to elect a General Committee and from them a smaller Building Committee.

The members of the various bodies which thenceforward saw the project through to completion were as follows:—

Trustees: Rev. J. Allen (in his private capacity); Richard Newsham of Preston; Thomas Rowlandson Dunn of Ryelands, Skerton; James Williamson of Parkfield, the Greaves; William Roper, wine merchant of Market Street, Lancaster.

General Committee: All the above, plus J. C. P. Starkie, M.P. of Ashton Hall; G. C. Clarke, West Greaves; J. S. Burrell, late of Parkfield; Capt. Thornhill, Bowerham; Richard Coupland, Belle Vue; T. Campbell, the Greaves; E. Sharpe, Brunton House; C. Quarme, Hala Road; W. Parrington; Major Langshaw; T. Swainson, solicitor; ?. Maxted, solicitor; Thomas Storey; William Storey; H. Welch; J. Harrison; ?. Lamb; J. Greg; S. Holden, solicitor; C. Blades; J. Parker; Canon Pedder, More-

cambe; Rev. A. Christopherson, Caton; Rev. F. D. Pritt; John Hatch, churchwarden, Lancaster Parish Church; C. Baynes, builder, Lancaster.

Treasurer: W. Roper. **Secretary:** E. Sharpe, Junior, Quarry Hill.

Building Committee: E. Sharpe, Senior, Chairman; T. R. Dunn; Jas. Williamson; W. Roper; G. C. Clarke; T. Swainson; T. Storey; W. Parrington; ?. Maxted; R. Coupland; E. Sharpe, Junior, Secretary.

Having been appointed Chairman of the Building Committee, Edmund Sharpe at once pressed forward with vigour. He gathered round him a small inner committee consisting of Messrs. Dunn, Clarke and Williamson, and within a few weeks the plans had been passed and put out to tender. The manner of it was typical of the man. He had drawn the sketch-plan himself but no longer being in practice had no staff to complete the detailed drawings, and Paley and Austin, architects of Castle Park, Lancaster, were accordingly retained for the job. When these were ready, however, they differed in several important respects from specification. As the Committee minute stated:—

"The dimensions of the chancel were enlarged beyond those indicated, from 14ft to 16ft 6ins in width, the Tower over the chancel being proportionately increased so as to become large and bulky and the Church itself raised in height from 30ft to 35ft and the whole design thus being rendered larger, more portentous and more expensive".

He told Mr. Austin that he could not accept the plans and would have to refer them back to his committee. The next day, Mr. Paley came to see him saying that "he and Mr. Austin thought on the whole that it would be best that Mr. Sharpe should prepare the working drawings of the church from his own sketches and that Messrs. Paley and Austin would place the resources of their office at his disposal."

Whether this was a bluff or whether Mr. Sharpe's dynamism was becoming too much for them is not clear, but in any case the challenge was taken up and within a month Mr. Sharpe had all the detailed plans on display in the schoolroom for tenderers to view. This was at the end of January, 1874, and now for the first time the villagers could see what sort of church they were going to have.

Ecclesiology, or the study of church building and equipment, was a force that had sprung to life with the revival of interest in religion in early Victorian times. Hitherto new churches had been built in the particular idiom of the time, Norman, Perpendicular, Palladian and so forth, but the typical Victorian building was the factory mill and this hardly adapted itself to divine worship. The Romantic Movement, meanwhile, had brought a reaction to the classical rationalism of the Renaissance and Georgian periods, and "the Gothick" had become the fashion of the age. With increasing historical knowledge, men now began to look at the old English churches with new eyes and sought to copy and develop the earlier styles in their new edifices. Every mediaeval period was searched for fresh ideas and the great church-building era of the 19th Century in consequence left behind a bewildering array of styles.

Edmund Sharpe had done his studies like every other architect and in Italy had come across a style which, as he said, he pondered over for 30 years. In the Transitional period of the 11th and 12th Centuries when builders were gradually moving away from the Romanesque towards what was to become the Gothic, there was not the money about to finance the dressed stone buildings of the past and instead they often used ordinary rubble walling with terracotta brick dressings as embellishment. At Scotforth he was able to work out this idea,"attempting", as he wrote afterwards, "within our limited means, to produce a structure of greater comeliness and ecclesiastical character than we could hope to accomplish were we to use exclusively the gritstone of the neighbourhood".

An important ingredient was to get a terracotta dressing that married in with the colour of the local stone and he went to great lengths to find a suitable source of supply. Eventually he found one in Messrs. Cliff & Sons of Wortley, near Leeds, and worked with them until they produced what he wanted. In his own words, "the material as regards colour is unexceptionable; of a warm colour, of the very best stone colour and this not only on the surface but throughout. Burning does not darken it or change the colour of the block internally as is the case with some fireclay. It will carry a great deal of heat in burning and possesses, when burnt, all the proofs of durability which well-burnt fireclay ought to exhibit: it rings well, is extremely hard and resists both the chisel and the penknife . . . Its texture is one that is agreeable to the eye and takes mortar well and is therefore well suited to architectural purposes".

Edmund Sharpe was later responsible for two other churches in the same medium, St. Stephen's, Lever Bridge, Bolton, and Holy Trinity, Platt, Manchester, and in architectural parlance they became known as "Pot" churches.

In the meantime, the Building Committee was at work on other aspects. The original prospectus had indicated that the aim was "to secure the services of a resident officiating clergyman". There was no immediate prospect of the money being available for building a house for him, but it was decided, nevertheless, to approach Heysham's Charity for another similar-sized plot alongside the church for future use and this was obtained at the same price of £180.

There was also the allocation of sittings and it was agreed that of the 300 available, 150 should be free and 150 appropriated, but in the course of the discussions it was realised that 300 might soon be too few and Mr. Sharpe was requested to adjust his design of the west end of the church in such a way that the church could be extended westwards as and when thought necessary.

There were negotiations with Manchester Diocesan Building Society and an original offer of £150 from that body was improved to £200. Further general appeals were launched, tenders were let and by August, 1874 all was ready for the Foundation Stone to be laid.

III.

The weather has evidently changed very little in the last 100 years. Despite the time of year, Tuesday, 11th August, 1874, the day of the Foundation Stone Laying, dawned very wet and windy and few were present. The stone was laid by Mr. Richard Newsham, the largest subscriber to the Building Fund, and in his address afterwards he made it known publicly for the first time that the church was to be dedicated to St. Paul. He recalled that there were more English churches dedicated to St. Paul than to any other saint and in the words of the press report "believed that although it could not be strictly proved that St. Paul ever visited this isle, it was pleasant to encourage the idea that he did". He went on to quote St. Paul, "Let everything be done decently and in order" and found in these words support for his hope that the services in the church would be neither too high nor too low.

In the climate of the time this too would be construed as a public announcement. The furore over the use of ritual was currently at its height, and it was in this same year that Parliament passed the "Public Worship Regulation Act". From the time of the Oxford Movement, both Church and laity had become more and more divided on this issue and feelings had hardened to the point where people began to take up entrenched positions. On the one side there was the High Church party, strong in its demand for ceremony and ornament; on the other the Evangelicals, equally firm in their adherence to plainness and Protestant principles. The controversy even developed political overtones, High Church and Tory becoming almost synonymous on the one hand and on the other Evangelicalism being associated with Liberalism. This embittered the situation still further and eventually brought the matter to the floor of the House.

Ecclesiology had begun harmlessly enough as a kind of antiquarianism, but the researches led to the re-discovery of many practices and objects that had existed in the English church prior to the Puritan purge—things like altar-crosses, lighted altar candles, church music, surpliced choirs and intoning of services—which had completely disappeared from current forms of worship. As a reaction against the prevailing drabness, many clergy began to introduce some of these ceremonial forms into their services, and immediately brought down on their heads cries of "Popery" from the Evangelicals. They responded by claiming that there was nothing in the Prayer Book which forbade them and that in any case their congregations were well pleased. This was particularly so in the new slum areas of the large cities. The new forms and ceremonies brought a colour and warmth into their otherwise dreary lives and packed them in in a way that no hour-long sermons had ever done.

This in no way assuaged the Evangelicals. Rather it inflamed the situation as it was held that the poor and ignorant were being unwittingly deluded into descending the slippery slope to Rome. The Bishops were called upon to proscribe the offending priests but the

priests ignored them, and it was then that Parliament was urged to act. Parliament itself, however, could decide nothing, as this was a purely internal Church matter, but what it could do was to give the Bishops' word the force of law. By the "Public Worship Regulation Act" Bishops were empowered to summon recalcitrant clergy before a Provincial Court and if they thereafter persisted in their offences, then they were automatically guilty of contempt of court and could be sent to prison.

Such was the public mood in 1874 when St. Paul's Foundation Stone was laid and Mr. Newsham's address made it clear where the Trustees stood in this matter. They were on the side of the Evangelicals and their middle-class morality would have no truck with Popish trappings. It was made clear, too, in the lay-out of the church they were building. There was to be no central aisle, so precluding the passage of pompous processions, and the chancel was made specifically narrow so that processions would have nowhere to go anyway. It was also resolved "that in the stained glass windows of the church no representation of figures be admitted and that no design for any window shall be adopted which has not been approved of by the Committee". There was to be plate for the Communion Table, the gift of Mr. Newsham himself, but no gold or silver of other sort. Finally, in the decoration of the walls of the apse, pride of place was to be given to the words of the Ten Commandments. It has, perhaps not unaptly, been said that to the Victorian Evangelical, with his concentration on morality, duty and good behaviour, the Ten Commandments counted for a good deal more than the Apostles' Creed.

After the ceremony the main party returned for lunch to the home of James Williamson. This was the founder of the firm of Jas. Williamson & Son (later Nairn-Williamson, Ltd.) who had moved from Cable Street to Parkfield in 1872 on the removal of Mr. Burrell. As noted, he had at once taken a leading part in the project and had even personally interviewed contractors to make sure they were up to the job. The press reported that "a bountiful and most sumptuous repast was provided and all 30 persons present seemed highly delighted with the hospitality". The opportunity was taken to hold a Committee meeting and it was there announced by Mr. Sharpe that he had succeeded in obtaining a donation of £1000 for the Endowment Fund from Mrs. Julia Ripley.

Mrs. Ripley was the leading benefactress of the district about this time. She was the widow of Thomas Ripley, a shipping magnate who had gone from Lancaster to Liverpool and made a fortune in the China and West Indies trades. It became his ambition to build a home and school for poor children of Lancaster and Liverpool on the lines of Christ's Hospital in London (the Bluecoat School), but died before it could be done. His wife carried out his plan for him and built and endowed Ripley Hospital, coming to live next door at the now demolished Springfield Hall.

This donation made a substantial difference to the finances, the details of which were now beginning to loom more largely in the Committee's deliberations. They had three separate funds to consider—the

Building Fund itself, the Endowment Fund, out of which the minister would be paid, and more remotely the Parsonage Fund. The Building Fund now stood at £2380 against an estimated cost of £2950 exclusive of the Tower which would be another £540 but could be deferred. The Endowment Fund, on the other hand, could now be considered complete. It totalled £2600, comprising £1000 each from Mrs. Ripley and Mrs. Peacock, £250 each from Mr. Newsham and the late John Brockbank, and £100 from the Manchester Diocesan Building Society. This quick result made the prospects of getting the rest of the money for the church and parsonage all the brighter and it was therefore decided to proceed with the building of the Tower and set up a subscription list for the parsonage.

It also brought to the fore the question of the parson himself. At a meeting in November, 1874, Mr. Sharpe pointed out that if they were to attract the right man, they must be able to offer a good parsonage house. "The situation of a gentleman occupying the position of an incumbent was superior to that of a curate. He had control of the district himself, and a different class of persons were willing to accept incumbencies than those applying for curacies. They were gentlemen with means of their own, who were not content to take the subordinate position of curate". He added that the £150 per annum plus Pew rents that they were proposing to offer might not be fully adequate and broached for the first time the possibility of obtaining a contribution from the Vicar of Lancaster.

This was the opening shot in a running battle that was to go on for many months. There seems little doubt that Canon Allen was not fully in sympathy with the Committee. He attended only the first of their meetings after the 'contretemps' in the Town Hall, and it is not difficult to see the reason why. He was, above all, a High Churchman. The newspapers of the time carry many references to the changes he made in Parish Church services and it is significant that in advertisements applying for curates, he always included the words "Eastern position". This was the keyword for High Church practice, implying that the officiating clergyman stood with his face to the altar during the sacrament instead of on the north side of it as had been the Puritan practice. He also firmly upheld the special status of the clergy and doubtless found the dominance of the lay trustees of the new church little to his liking. They had even had the temerity to insist that his own inclusion in their number should be in his private capacity and not as Vicar of Lancaster, which meant that there was no need for the next Vicar to be represented. There is little wonder that at the October, 1873, meeting in the Town Hall he made his abortive attempt to get a new body of trustees of his own choosing.

The proposal that he should contribute to the Scotforth incumbrent's stipend, therefore, met with a cool reception and the Committee determined to try to force his hand. A public meeting was again called in the Town Hall on 6th March, 1875, ostensibly for the purpose of drumming up more subscriptions for the Building Fund, but the Vicar

clearly sensed that he would be faced with the open demand for this salary assistance; and though the meeting was postponed for a day to meet his convenience, he did not turn up and sent no apology. Mr. Sharpe accordingly had to take the chair and gave the matter a full public airing. He claimed that, by building the church, they had saved the Vicar the expense of himself providing a mission and a curate, and that they had, therefore, every justification for asking for a share of the tithes he drew from the Scotforth district. The Vicar had, he said, actually promised £50 per annum in the time of Mr. Brockbank and he called on him at least to honour that promise. His punch-line, however, was an undertaking to match, pound by pound, any sum up to £50 per annum that the Vicar himself contributed for so long as he remained Vicar of Lancaster. This announcement was met with acclaim and though the ultimate resolution the meeting passed concerning an approach to the Vicar was considerably watered down, nevertheless the very full press report giving all these details could have left him in no doubt as to what was expected.

Yet still the Vicar made no move and a further public meeting, this time at Scotforth School in July, in which Mr. Sharpe was even blunter in his demands, only led to an acrimonious exchange of letters in the Lancaster press. On the one side, the Vicar was virtually accused of double-dealing and on the other, Mr. Sharpe's motives were called into question. In response, at yet another public meeting on 3rd September, 1875, Mr. Sharpe made his previous undertaking even more specific. He announced that he would make an annual and unconditional contribution of an amount equal to half the tithes of the new ecclesiastical district of Scotforth, i.e. £50, "for so long as Rev. John Allen shall remain Vicar of Lancaster". And there, unfortunately, the record ends. There is no direct contemporary evidence as to whether this offer eventually spurred the Vicar to match his generosity or whether he ignored it as moral blackmail, but references to the incumbent's stipend a few years later clearly indicate that Scotforth was then in no different position from other parishes within the larger Parish of Lancaster, namely, that it received no benefit from the tithe payments made by its residents to the Vicar of Lancaster. It can safely be inferred that the Vicar stuck to his guns.

In the meantime, the choice of the actual incumbent himself was also leading to friction. According to Mr. Sharpe, "the Vicar had counselled the Trustees not to advertise, as even though the stipend was low, there would be many applicants and would include all the waifs and strays which existed even amongst a body like the clergy". There were, in fact, the Vicar said, "two good men" in his own parish who had already applied. The Trustees accepted this advice but when it came to choosing between the two, there the harmony ended and one feels this also contributed to the Vicar's displeasure. The Vicar demanded right of patronage, but the lay Trustees had already made up their minds that Rev. William Armitage, curate of St. John's, Lancaster, was the man they wanted and in the summer of 1875 he was told of his forthcoming

appointment. Even so, as late as January, 1876, it appears the Vicar tried to upset the arrangement as a new vote had to be taken. Letters dated that month survive from Thomas Dunn, who had now gone to live in Liverpool, and from James Williamson recuperating from illness at Menton in the south of France, re-affirming their votes for Mr. Armitage and asking what all the fuss was.

Another difficulty of a more familiar kind arose in the middle of 1875. The Committee were faced with a strike by stone-masons and this ended any hopes they had of having the church finished that year. In the emergency they considered whether they should use brick for the inside wall of the Tower instead of stone but decided against it.

It was not all gloom, however. On 20th August 1875, Mr. Sharpe informed the Committee that "Mrs. Ripley had declared to him her willingness to place at his disposal the means necessary for the construction of a Parsonage House in all respects fit and convenient for a clergyman with a stipend of from £300 to £400 without any other limitation as to plan or cost". This munificence was the end of the Committee's financial problems, as well, no doubt, as a tribute to Mr. Sharpe's powers of persuasion. Hitherto they had been thinking of a house suitable for a clergyman on a stipend of £200 per annum at a cost of about £1200, but now they could have a much grander edifice. They obviously believed the days of plenty would never cease.

By the end of 1875, the church was virtually finished and it was announced that the Consecration would take place at 11 a.m. on Monday, 31st January, 1876. In the press notice, tribute was paid to the main contractors:—

Stonework —Christopher Baynes, Queen's Place, Lancaster
Woodwork —William Huntington, King Street, Lancaster
Slating and Plastering —E. Cross & Sons, Common Garden Street,
Plumbing and Glazing —William Cleminson Lancaster
Painting —T. P. Standen

The total cost had been £3,490 and when everything was finally worked out, the Committee was short of just £96. This was covered by asking the 24 General Committee members to contribute £4 each.

Mr. Armitage had meanwhile been preparing for the day. For several months he had been getting a choir together and in the middle of January a tea-party and concert were given in the schoolroom to show off their paces. The press reported that "Mr. Thomas Woodhouse presided at the pianoforte and the choir was certainly to be praised for its proficiency". The main soloists were Richard Seed and his sister. Mr. Seed was master at the school, having taken over in April the previous year.

Unfortunately, at the last minute, the Bishop of Manchester, who was to perform the Consecration Ceremony, was taken ill, and on 26th January notice was given in the papers that the ceremony was postponed until 18th February. When that day came, however, and the due processes of Ecclesiastical Law were fulfilled, Scotforth at last became a Parish and Rev. William Armitage its first Vicar.

IV.

By law Vestry Meetings had to be held annually each Easter Week for the appointment of Churchwardens and the presentation of year-end accounts. By the time the first Scotforth Vestry Meeting was held on 18th April, 1876, Mr. Armitage's election as first incumbent had been officially confirmed and the District Chapelry of St. Paul, Scotforth, assigned by Order of Council. It comprised Scotforth, Stodday and part of Aldcliffe. Edmund Sharpe and Richard Coupland had acted as un-official Churchwardens up to the time of this meeting and now official appointments were made—John Dickinson, Vicar's Warden and Richard Coupland, People's Warden.

A minute was passed happily recording that the Church was starting out its life free from debt, but the need for further money-raising was to re-appear quickly. As told in the history of the School, matters there were reaching a crisis and within 12 months the same contributors were again being asked to dip into their pockets to provide money for the erection of a new school building on another plot of land to be purchased from Heysham's Charity. Again there was the same response and the school was ready for occupation by November, 1879.

Shortly after this, a new difficulty arose. Many of the old faces were beginning to pass away and with them their financial support. By 1881, James Williamson, Thomas Dunn and Mrs. Ripley had all gone and the new residents on the Greaves, in many cases coming from Lancaster, maintained their former patronage of the Parish Church there instead of joining St. Paul's. Most serious of all was the sudden death in Milan in 1877 of Edmund Sharpe who had given the undertaking to subscribe £50 per annum towards the Vicar's stipend. In 1882 a new subscription list had to be opened to raise a further £850 for the Endowment Fund, which, including contributions from the Diocese and the Ecclesiastical Commissioners, would provide an annual sum of £56-13-4 in replacement.

In addition it began to be felt that the music-making facilities of the Church left much to be desired. For the opening the inevitable Edmund Sharpe had generously presented a harmonium together with a sufficient set of hymn books for the whole congregation. He had even demonstrated yet another facet of his extraordinary versatility by himself playing it during the service at the Consecration—a fact perhaps not surprising when it is recalled that he was the founder of the Lancaster Choral Society. But now the call was for a proper organ and in 1885 one was purchased. It was made by Hewins of Stratford-upon-Avon, comprising 468 "chastely decorated" pipes in a plain pine case. It was said to be of full sweet tone, very light to the touch and extremely beautiful throughout, small but when full organ on, completely filling the building.

A special dedication service was held for it at which Canon Allen gave the sermon and which included a recital by the combined choirs of St. Paul's and Christ Church, with Mr. Aldous of Christ Church at the organ.

The programme included music by Handel, Haydn, Beethoven and Mendelssohn. One item, "Second Romance in F" by Beethoven, was really a piece for violin and orchestra which had been adapted for the organ by Mr. Aldous, and elicited a rather back-handed compliment from the press. "It was calculated to bring out at once the good and faulty points of the organ. It must be a source of gratification that very few faults could be found with it. The reeds were indeed somewhat defective but this may be accounted for by the fact that the tuning of the organ was hardly completed, the probability being that when thoroughly tuned, this defect will disappear".

Legend has it that the organ was second-hand which may account for some deficiencies, but if so, this was discreetly omitted from the official record. The price was £185 and knowledge of prices ruling at the time might solve the point. The real interest about the price, however, is that only £30 had been obtained towards it prior to the opening night and there a further £14 was collected. The total was payable in three instalments, with the first instalment of just over £60 due immediately, so that the Vicar was certainly putting his faith to the test. The only other mention of payment is a special Sale of Work for the Organ Fund the following September, and it can therefore be presumed that the money was found as required.

In the meantime, the population of Scotforth was continuing to grow. The 1881 Census showed an increase from 1663 to 2264 and by 1891 it would be 3615. This included patients at the Royal Albert Asylum who numbered several hundred but who nevertheless themselves provided many regular attenders at St. Paul's. Accommodation in the Church was thus rapidly becoming inadequate and in July, 1889, it was resolved that the west end should be extended on the lines of Edmund Sharpe's original plan. Paley and Austin were appointed architects with instructions to plan for the same style of architecture and the same terracotta dressings as before.

Prior to the extension, there were four arches on each side of the nave. Mr. Paley proposed to add a further two, making six in all, and beyond them a transept to provide room for the font and a doorway. This added 23 feet to the length of the church and vastly improved its appearance. From the outside, the proportions of tower and nave now became perfectly balanced, especially with the cross-roof of the transept, whilst inside full advantage was taken of the sloping floor to dramatise the sense of being drawn towards the altar. In all, the extensions provided seating for a further 140, bringing the total up to 440, and of the new ones, 101 were to be free and 39 appropriated.

A subscription list was opened and by November, 1890, £595 had been raised, including £100 from the Manchester Diocesan Building Society. This was held sufficient to warrant tenders being invited and in March the next year they were let to a total cost of £844. The work was

completed in time for an opening service early in December, the contractors being:—

Masonry	—	W. Warbrick
Slating and Plastering	—	R. Hall & Sons
Painting	—	Geo. Blezard
Joinery	—	R. S. Wright & Co.
Plumbing	—	Calvert & Heald
Heating	—	A. Seward & Co.

The opening ceremony was unfortunately marred by bad weather and there was not a very large attendance. Mr. Armitage conducted the service and the choir, with Mr. Stavely at the organ, sang an anthem to the words of Psalm 121, "I will lift up mine eyes unto the hills, from whence cometh my help". Canon Allen preached the sermon with text from 2 Sam. XXIV 24/25, "And David built there an altar", but, unusually, the press gave little mention of what he said, other than that the extension of Scotforth Church was one of many similar extensions being made to churches in the district. On this occasion at least, he must have been uncontroversial.

With the completion of this work, St. Paul's Church attained the outward structure and appearance which we know today. The lawns had been laid, the pathways gravelled and the bushes planted. The only thing now missing is the wrought-iron railing on the roadside wall, carefully designed and manufactured by Edmund Sharpe at his Phoenix Foundry and eventually to be a victim of wartime salvage. How the Church operated, on the other hand, is less known, but one can perhaps get a glimpse of it from words Mr. Armitage himself used at a Ruridecanal Conference in 1881. He had been invited to give the theme speech at the Conference on the subject of Parochial Organisation and in the press report of it, his philosophy surely comes through.

He is reported as saying that each parish should be considered individually and provided for accordingly. This applied as much to the frequency of services as to the form they should take. It was important to remember what the word 'service' meant. It was service to God and in return should bring a blessing on those who participated. The priest's overriding duty, therefore, was to make sure everyone wanted to participate. Sermons should be fresh and carefully prepared, so as to attract both old and young, and interest the poor and unlettered without repelling the cultured. Hymns should be cheerful and bright and led by a well-trained choir. Lessons and prayers should be read earnestly and intelligently. In order to gain adherents, some clergy were experimenting with cottage-meetings and open-air services, but for himself he stood by "the proper service held on the Lord's Day in the Lord's House by His people assembled". For outside work, the priest should rather go visiting people in their homes and children in their schools. Schools in particular were important as recruiting grounds for the Church, and if he appeared to be laying undue stress on filling the church, it was not

just to have numbers to boast about but so that as many parishioners as possible might be led to the benefit of a better and higher life.

If this was the standard he set himself, William Armitage was manifestly a good pastor and indeed a better one than Canon Allen had apparently given him credit for. During the wrangle over the appointment, Edmund Sharpe in a speech at Scotforth School had accused the Canon of trying to discredit the nominated incumbent. He said that in a conversation outside Lancaster, when asked his opinion of the proposed appointment, the Canon had replied that he would never set the Thames on fire and he was afraid he would never fill the church. A lady in the company had thereupon pertly commented:

"It is fortunate that the new incumbent will never be called upon to set the Thames on fire".

The meeting greeted this story with laughter and Mr. Sharpe, warming to his rhetoric, went on:

"I think we shall not only be of the same opinion as the lady but shall be glad if he never even attempts to set the Thames on fire—or the Town on fire—or anything else on fire. We have already too many firebrands in the Church to desire to have yet another in the Township of Scotforth".

In a letter to the press, Canon Allen admitted making the remark but claimed it was on a privileged occasion and accused Mr. Sharpe of gross ungentlemanly conduct. Nevertheless, the publicity given to these exchanges and the undercurrents they would cause, cannot have made Mr. Armitage's initial position any easier, either with the Canon or with his new parishioners, and the subsequent respect and affection with which he came to be held, speak volumes for the conscientious and Christian way he must have gone about his duties.

V.

Intemperate words and deeds of this sort were not confined to Scotforth. The battle over ritualism raged on, engulfing the whole country, but it was near home in the Manchester Diocese that it reached its climax. The Bishop of Manchester himself was a man of moderation. His sermon at St. Paul's Consecration Ceremony summed up his attitude, and his zeal for justice and fairness had earned him the title of the 'Citizen Bishop'. He had even been invited to arbitrate between master-painters and men in a trade dispute in 1874 and his judgement accepted without demur. But he had in his Diocese at Miles Platting a vicar by the name of Rev. S. F. Green, who would not accept moderation and who went to extremes of ceremonial and ritual. Advice and injunction were alike ignored and eventually in 1881 with great reluctance the Bishop invoked the Public Worship Regulation Act. Continued defiance thus

spelled contempt of court and in March the Sheriff's Officer was sent to arrest him.

He was conveyed by cab to Victoria Station, Manchester, and put on board the 3.05 p.m. train for Lancaster. It arrived there at 5.15 p.m. and was met at the station by Canon Allen who ostentatiously marched alongside the prisoner up the hill to Lancaster Castle Prison. There the doors closed on him, but not before the Canon had made "satisfactory arrangements for his personal comfort".

The local press naturally had a field day, but the bulk of the clergy, including William Armitage, stayed aloof. It was expected at the time that Green's stay would be a short one and that soon everything would return to normal. But recantation was not in the vicar's make-up and the imprisonment dragged on for over two years, until at last in despair he resigned his incumbency and so gained release. This, however, in no way diminished the crisis. Mr. Green's curate, by name Cowgill, had meanwhile been continuing the offending practices, and now that the incumbency was vacant, the patrons elected him Vicar. The Bishop refused to sanction the appointment and the patrons in turn issued a writ on the Bishop to force his hand. Canon Allen and a few like him publicly denounced the Bishop, but Mr. Armitage joined with 318 other clergy of the Diocese in sending a letter to the Bishop expressing their confidence in him and praying that moderation would prevail. The laity too was involved and a public meeting, called in the Palatine Hall, Dalton Square, Lancaster (later the County Cinema) in support of the Bishop, was chaired by a new star who had entered the Lancaster scene and was soon to dominate it. This was James Williamson Jnr. (later Lord Ashton) who was meticulously preparing the ground for his successful candidature at the next General Election. Sensing the public mood, he won acclaim by his support of the Bishop and by offering to open a fund to cover the Bishop's litigation costs. That portion of the press which was already in his pocket gave him wide publicity and also spoke sympathetically of the Bishop's tolerance. The Bishop had been willing "to accommodate himself to all tastes, whether ornate as at the Parish Church, or plain and simple as at St. Thomas's or Scotforth", but Cowgill had gone too far. A stand had to be made and all men of principle should rally to James Williamson's call.

In the end, the Bishop won, but one 'cause célèbre' was swiftly followed by another. In 1889, the Diocesan Bishop of Lincoln was impeached before the Court of Canterbury on charges of "using the mixed chalice, the invisible manual acts and making the sign of the Cross in the blessing". He was found guilty and forced to renounce such acts for the future. Similar antagonism continued all through the nineties and only came to a halt when, in 1904, it was decided to appoint a Royal Commission to enquire into the whole matter of ritual.

Meanwhile, the ordinary conscientious parish priest like William Armitage was getting on with the job. It was in these years that many of the guilds and fellowships which we know today were founded. It was

also the time when women began to play a significant rôle in church life with the formation of the Mothers' Union and Girls' Friendly Society on the national level and the entry of women-workers and deaconesses on the local.

There were two matters in particular to which Mr. Armitage addressed himself. These were temperance and the Sunday Schools. In 1879, the Bishop of Manchester had called for the formation of local Church of England Temperance Societies in union with the Diocesan Society of that name, and Mr. Armitage played a leading part in organising the Lancaster Branch. At this time there was no curb on the sale of intoxicating liquor, either by excise duty or by licensing of hours or premises, and in the prevailing drab conditions too many men spent their time in clubs and pubs or called at the grocers for supplies on the way home. Employers like James Williamson were at one with the Church in demanding some sort of control, and discussion centred round the forms that control should take. Some, led by the Nonconformists, wanted total abolition; others preferred control by licensing under the local jurisdiction of the magistrates.

Mr. Armitage invariably showed his practical bent in such discussions and often indeed evoked favourable press comment. His theme was that total abolition of the sale of liquor was politically impossible. No-one would vote for a party that proposed it. Only two things would work, local control and education. So far as local control was concerned, it was important to remember that putting a clamp on pubs and clubs was not of itself sufficient. The grocers' take-away trade should be controlled as well. At the same time, men should be educated to think of their home-life and to assist their wives to make their homes comfortable instead of spending their time in the club-room. The wives had the harder work with a family of children to look after and husbands should play their part in this when they came home.

At the meeting where this point about the wives was made, Canon Allen said he agreed in principle but unfortunately they must look at the facts as they were. Men were just not what the Vicar said they should be. "Then", replied Mr. Armitage, "it is our duty to try to make them so". Under a banner headline, "What about the wives?", the Lancaster Guardian agreed with him.

On Sunday Schools, William Armitage was equally direct and practical. His interest in children was paramount, whether in Day School or Sunday School. Never a week passed but he gave scripture lessons at Scotforth National Schools and he was no less assiduous in his attendance at the Sunday School. He was obviously considered an authority on the subject as he was on many occasions the principal speaker at the annual Sunday School Teachers' Conference, and in 1880 on the occasion of the centenary of the Sunday School Movement, he was made responsible for organising a joint service at the Parish Church for all Sunday Schools of the Lancaster churches.

Up to this time, Sunday School had been held in the schoolroom before morning service. He found this had two disadvantages. The children, separated from their parents, drifted away afterwards and did not attend the church service; whilst the Vicar himself, having to leave for the Church, could not give it proper attention. He therefore introduced afternoon school instead and after a year's experimentation read a paper on the subject to the annual conference. He was able to report that most of the children now attended Morning Service with their parents and attendance at the Sunday School had also improved to the extent that they now had over 150 pupils. Apparently many churches followed his example.

Another of his innovations was the keeping of registers. He considered that the running of Sunday Schools had been too haphazard and that a more formal type of organisation was necessary. This applied equally to pastor and teachers and he was no less insistent on their regular attendance. But it was not to be all work. An important inducement to the presence of children should be the reward of 'sweetmeats'— the practical man again.

With Scotforth being largely an agricultural community, Harvest Festivals in these years had a very direct meaning in people's lives and were not confined to the Sunday Service. The Festival usually started with an evening service on the Thursday and carried on with special events such as visiting preachers, through to the climax on Sunday. The church was appropriately decorated by the ladies, as on one occasion "with corn, grapes, ferns and a considerable variety of flowers, both wild and cultivated, and white chrysanthemums and ferns in pots". Doubtless the ubiquitous aspidistra was there as well.

There was one rebuff, however, even if its significance is not fully clear. In November, 1892, the Lancaster Press reported briefly that "the work of St. Paul's Scotforth Cheese School was presented at a meeting of members of the Lancaster Agricultural Society and regarded as unsatisfactory". One can almost hear the Vicar's cry, "Edmund Sharpe, thou should'st be living at this hour!" He would surely have averted such a failure.

VI.

As will have been gathered, the events leading up to the Consecration and those of the first few years afterwards are extremely well documented. First, we have the Minute Book of the Building Committee, meticulously written up by Edmund Sharpe, Jnr., and in it are pasted press cuttings with their very full reports of the public meetings. Even the receipted bills from contractors were faithfully preserved. Then for the story of the succeeding years, we are indebted to no lesser person than Canon Allen. He had every press reference to himself, good or bad,

cut out and pasted into six large scrap albums which are now in the safe-keeping of the Priory Church. These cover the whole period of his incumbency from his election in 1871 until his retirement in 1893, together with obituary notices of his death in 1907. Because of his attendance, they include full reports of Diocesan, Ruridecanal and other conferences during these years, as well as meetings where he was either present or mentioned. It is from these one can glean much information about St. Paul's and its Vicar.

Unfortunately, the same does not apply to the next quarter of a century. Until the time of the establishment of Parochial Church Councils after the First World War, we have little more to go on than the minutes of the annual Vestry Meetings, and these largely confine themselves to formal statements of the appointment of lay officers and the year-end balances of church funds. The fact that these meetings continued to be held in the narrow confines of the Vestry until 1909 when they were at last transferred to the School, is itself indicative of the small attendance and the formal nature of the business.

Even so, the trends are clear. The most significant was the growth of the parish's population. In only twenty years from 1891 to 1911 it doubled to 7225 and appropriate steps had to be taken. Two sidesmen were appointed for the first time in 1893, Messrs. J. Parkinson and A. Macdonald, and their number was steadily increased until by 1914 there were nine. In addition, in 1902 it was announced that a curate was to be appointed and the Vicar selected Rev. A. B. Butterworth for the post at a salary of £136-10-0. When he moved on in 1907, a successor was appointed in the person of Rev. F. W. Griffiths, who was, of course, the eventual heir to the incumbency.

At the same time, there was a change in the nature of the parish itself. Initially it had been above all a country parish, serving the needs of a rural community engaged in farming and all its ancillary trades. But now it took on the character of an urban community as well. The newcomers were from Lancaster and it was to that town that they looked for their livelihoods. Indeed in 1900 the Boundary Commission underlined this by absorbing Scotforth administratively into the Borough of Lancaster, and soon afterwards electric trams were running past the church physically linking the two places, with one line running from Castle Station to Scotforth Square and another via Bowerham to the Williamson Park. Stodday, Aldcliffe and the most southern part of Scotforth, on the other hand, remained outside the new conurbation and the Vicar, therefore, had to double the rôles of town priest and country parson.

There was a change, too, in church financing. Even as far back as 1880, there had been the beginnings of a movement against the appropriation of seats and pew rents, and the matter was frequently discussed at Diocesan and Ruridecanal Conferences. In 1882 Canon Allen himself came out against it. This was because of dissension in the Parish Church. Worshippers claimed they had nowhere to sit, even though appropriated seats stood empty, and hasty stratagems such as declaring that any

private pew not occupied ten minutes before the start of a service could be used by all and sundry, only made matters worse. Sidesmen were accused of placing chairs at the end of private pews as barriers to keep intruders out. The Canon, therefore, proposed to do away with the whole system.

The Vicars of the daughter churches, on the other hand, were not so certain. The Canon enjoyed a living valued at £1800 per annum and could probably afford the loss of pew rents, even after providing for four curates; but for them, with stipends in the range £175 to £250, the loss was serious and something would have to be arranged in lieu. Hitherto offertories had only been taken on special occasions, as for the Church Missionary Society or S.P.C.K., so now it was suggested that collections should be made more frequently, with some devoted to the Vicar's income. The vicars were dubious whether the congregations would tolerate such demands on their generosity and feared that the collections would still fall short of what they currently collected in pew rents. Nevertheless the march towards social equality was inexorable and the system was progressively abolished. Collections had come to stay.

The tithe system similarly came under fire and though this did not affect Scotforth Church directly, nevertheless it had its impact on church financing generally. Tithes originally had been a mediaeval tax on land for the upkeep of the Church, being the payment in kind of a tenth part of the produce of that land. In 1836 it had been commuted to a cash payment at a regularised rate of exchange. When land was in a very few hands, its collection had been relatively simple and straightforward, but with the growth in population and the break-up of estates for building purposes, assessment and collection became very much more complicated and led to many inequities. Furthermore, a large section of the community no longer held allegiance to the Church of England and resented contributing to its upkeep. More and more people therefore withheld payment and it became clear that the system would soon cease to be viable. Only in the odd case did it linger on until finally swept away by Act of Parliament in 1929.

The Scotforth incumbent himself had never been in receipt of the tithes collected within his own parish. They had all gone to the Vicar of Lancaster. But the reduction of income for the Diocese was catastrophic and in 1913 an annual levy was imposed on the Rural Deanery to which all churches within it had to contribute. Mr. R. Gregson, who was St. Paul's representative on the Diocesan Conference, explained the working of it at the Vestry Meeting on 27th March that year and a committee, consisting of the Vicar, Churchwardens and Sidesmen, was formed to consider ways and means of raising the parochial quota.

All this was symptomatic of the trend in Church affairs. The move was towards greater democracy. No longer could the Church rely on outdated practices or the intermittent enthusiasm of a few wealthy adherents. There had to be a broadening of the basis of support and with it inevitably came a broadening of outlook, too. For example, the keynote

of Victorian humanitarianism had been charity, typified by the many societies formed for the care of the poor and helpless. But these were palliatives, merely blunting the sharper pangs of poverty and hunger, and in no way capable of promoting true lower-class amelioration. Now came a new revelation, the concept of social justice, and the Church was awakened to a social mission as well.

The 1908 Lambeth Conference set the scene with its resolution "that this conference recognises the ideals of brotherhood which underlie the democratic movement of this century . . . and calls upon the Church to show sympathy with the movement insofar as it strives to procure just treatment for all and a real opportunity of living a true human life". It went on to urge recognition of the moral responsibilities of investment and the importance of a just wage, and in so doing identified itself clearly as being in opposition to the forces of reaction. The result was that in this country the radical movements and trades unions never developed the anti-clerical stance so prevalent on the Continent and elsewhere.

The Church, nevertheless, had to be seen to be practising as well as preaching its democratic principles and thought began to be given to more democratic forms of Church government. There was one big stumbling-block. This was the system of patronage. It was feudal in origin and stemmed from the fact that the granting of a fief gave ownership not only of the land but of the ecclesiastical livings on it as well; and ownership of the living automatically conveyed the right of patronage, that is, of appointing the incumbent. In the case of older churches, the patronage still lay with individuals, generally laymen though in some cases Bishops "ex officio", whilst with the new churches, as at Scotforth, self-perpetuating trustees were appointed. The phrase had it that the benefice was "in the gift of" whoever owned it, but it was reputed that Canon Allen paid £5,000 for the Parish Church living to Col. G. Marton of Capernwray—not strictly a gift but if the living was worth £1,800 a year, undoubtedly a sound investment.

Patronage had more than pecuniary advantages, however. It brought influence as well, and nothing was more prized by many men of the time. Of such was James Williamson. His father had, as noted, been one of the original trustees of St. Paul's Church and on his death in 1880, J. C. P. Starkie, of Ashton Hall, an estate in the parish, had been appointed in his place. Mr. Starkie himself died in 1888 and James Williamson promptly bought the Ashton Hall estate, taking his title therefrom in due course. At the same time he was appointed a trustee of St. Paul's, along with E. G. Paley, the architect, who now lived at "The Greaves", and W. O. Roper of "Edenbreck", son of the former trustee of the same name who had died also in 1888. The surviving trustees incidentally were Canon Allen and Francis Sharpe of Quarry Hill.

James Williamson was now in full cry after his goal of complete control of everybody and everything in the Lancaster district. He was made High Sheriff in 1885 and in celebration outdid even the New Testament

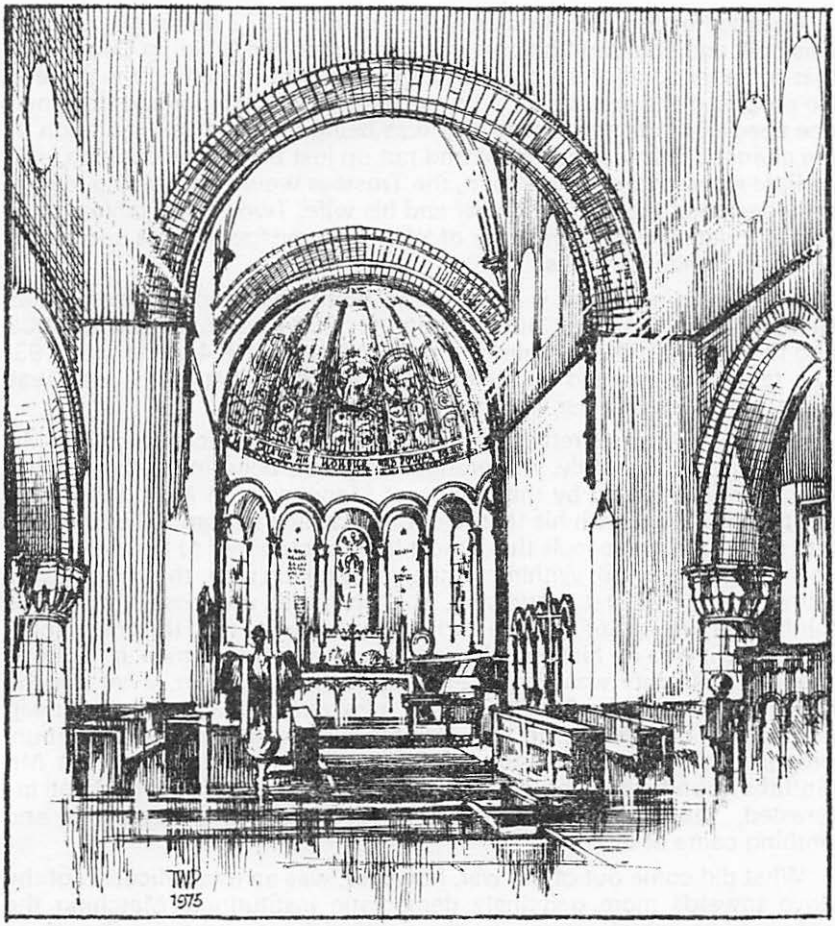
by feeding the ten thousand in eight large marquees at Ryelands Park. Entering politics as a Liberal, he won what had long been a safe Tory seat by defeating first Col. Marton at the General Election of 1886 and then in 1892 Sir Thomas Storey who, ironically, had himself lost to Col. Marton 12 years earlier and had now in vain tried switching parties. He was created Baron Ashton in 1896 and his nominee took over his seat in the Commons. He had become by far the largest employer of labour in the town, thus holding its welfare in his hands. By costly benefactions, such as endowing the Williamson Park, presenting the carillon of bells and the chiming clock to the Parish Church, building the new Town Hall and Dalton Square Gardens and bailing out the Infirmary Building Committee when it ran into difficulties, he consolidated that hold. He was involved in everything of consequence and where he was not active himself, he had his henchmen acting for him. He was hated by his political opponents, feared by his business competitors and scorned by the Establishment. "Money-bags" they called him in reference to his blatant use of the power of wealth. But he could not be ignored, either by civic or ecclesiastical authorities. He became patron of two other churches in Lancaster besides St. Paul's, and for as long as he lived, his would obviously be the dominant voice.

There were thus serious political and social, as well as legal, hurdles to be overcome before the system of patronage could be modified or the laity brought into greater consultation over the appointment of incumbents. Full democracy within the Church would inevitably be slow to come to birth.

VII.

Early in 1914, William Armitage retired. He was now 81 and had been Vicar for 38 years. His wife, Margaret, had died four years earlier, though he himself lived on for a further nine. In January, 1923, the P.C.C. had just time to send him a letter of congratulation on attaining his ninetieth birthday, before the news came in April that he had died. The same year, 1914, also saw the retirement of Mr. J. H. Parker from his position as auditor of the Church Funds. Mr. Parker was Headmaster of the School and had audited the accounts since 1885. More of him is told in the history of the School. His post was taken by Mr. J. Holt.

By the time of these retirements, the interior of the Church as well as the exterior was beginning to assume the appearance that we know today. Originally there had been no stained glass but shortly after the death of his father, Mr. Roper presented the three windows in the apse behind the chancel in his memory. In the centre stands the figure of Jesus as personified in the Revelation of St. John the Divine, with St. Peter on His right hand and St. Paul on His left. Then in 1897 some former pupils of Ripley Hospital asked permission to install windows in



THE CHANCEL

memory of the Hospital's founders, Thomas and Julia Ripley. A faculty was granted and the three arched windows of the west wall were erected. They portray the purposes of the institution as they were in those days, "I was a stranger and ye took me in" represented by the giving of bread, "I was naked and ye clothed me" represented by the giving of clothing, and lastly, "I was sick and ye visited me" represented by the giving of grapes from a basket of fruit.

The wheel window above them came next, presented by William Armitage in memory of his wife. The centre piece displays a Paschal Lamb and surrounding it is a choir of angels singing "Alleluia". The colours complement those of the window below and serve to enrich a fully unified west wall.

As noted earlier, Mr. Brockbank had died in 1873 before the Church was built and Edmund Sharpe had suggested to the Building Committee that some recognition be made of his crucial part in starting the project. He proposed the erection of a brass tablet to his memory and designed one specially to fit the arcade that was being installed as decoration of the chancel. This was accepted and put up just before the opening, and he little knew that shortly after it, the Trustees would be erecting identically designed tablets for himself and his wife. Two similar tablets were added in later years in memory of William Armitage and his successor, Frederick Walter Griffiths.

The remaining tablet is sited in the north aisle and commemorates Richard Willis. He was Churchwarden for 25 years from 1884 to 1909 and thereafter a sidesman almost until his death in 1924 at the age of 93. The tablet was erected by his daughter, Miss Harriett Willis, who was no less dedicated in her work for the church.

On Mr. Armitage's retirement, the transfer of the incumbency to Mr. Griffiths went smoothly. All arrangements had been made beforehand and he was inducted by the Bishop of Manchester in May, 1914. This contrasted starkly with his tenure of office which was so full of incident and change that one feels these must have contributed to his early death at the age of only 55. Within months of his taking over, the country was plunged into the First World War. This precluded any possibility of obtaining the services of a curate and he was forced to face the crisis alone. And crisis it was for him and all the clergy. As leaders of men, it might be thought their duty was simply to support the war effort, whatever the death and destruction it led to; but as followers of Christ, they had deep conflicts of conscience. In the dilemma the Archbishop of Canterbury proposed a National Mission of Repentance and Hope, but as Mr. Griffiths found when he consulted his lay officers they were not interested. The public mood was only for victory and vengeance and nothing came of it.

What did come out of the war, however, was an intensification of the drive towards more genuinely democratic institutions. Matching the enfranchisement of women on the political front, came the Church of England Enabling Act of 1919. Under it, Church organisation was completely reformed at grass roots level, except in the one matter of patronage, and a system of representative government introduced which brought the laity into full consultation. The basis of the new arrangement was the Electoral Roll. Each parish was authorised to draw up a list of "such as are baptised and declare that they are members of the Church of England and that they do not belong to any religious body not in communion with the Church of England". Enrolled members would then elect a Parochial Church Council which would be the effective body in control of the parish. The Chairman was to be the Vicar and they would have a Vice-Chairman from the laity who was not a Churchwarden. Vestry Meetings would thus be superseded except for the election of churchwardens, but for the day-to-day running of affairs there was to be a Standing Committee composed of the Vicar, the

churchwardens, the Vice-Chairman of the P.C.C. and such other P.C.C. members as were elected. The Standing Committee was in turn responsible to the P.C.C. for its conduct of financial and other matters.

The same representational system applied throughout the Church. The P.C.C. elected delegates to the meetings of the Rural Deanery and from there to Diocesan Conferences and the National Assembly, so that the smallest parish could, if necessary, make its voice heard even in the highest echelons of Church government. On the other hand attendance at Diocesan Conferences, and more particularly at the National Assembly, called for expenditure of time and money which few could afford.

These were the broad provisions of the Bill which enabled the Church to set about its reorganisation, but the details, such as financial control, voting rights, etc. were to come out later as Orders in Council and these took nearly two years to complete. However, in accordance with the Act, a parish meeting was called in Scotforth on 15th April, 1920 for the election of a Parochial Church Council. Thirty enrolled members were present and by a happy coincidence they decided to elect a Council of 25 with powers to co-opt a further 5. Amongst them were 8 women, and the officers were as follows:—

Vice-Chairman: Mr. A. Macdonald.
Treasurer: Mr. W. R. S. Clark.
Secretary: Mr. E. A. Jackson.
Auditor: Mr. J. Holt.
Representatives to Conferences: Mr. R. Gregson.
Miss A. Johnson.

The Churchwardens at this time were Mr. Clark and Mr. T. Graham.

The first meeting of the newly formed Council took place a month later in the School and the members learned the sort of work in which they were to be involved. The Vicar recommended that they should endeavour to become more familiar with Church matters and distributed copies of "The Church Family Newspaper" with the hope that they would get copies themselves and become regular readers. In this way their interest and enthusiasm would inevitably grow.

These were prophetic words. At the next year's Vestry Meeting for the election of Churchwardens, the interest was such that, as the press report said, "the small classroom in the school which has generally afforded ample accommodation for those attending, was filled to overflowing, a large proportion of the audience being women". It soon became clear why they were there. For the first time in the church's 47 years there was to be a ballot for the post of People's Warden. Either there was some needle in the contest and the candidates had packed in their supporters, or else the newly enfranchised women were attempting a take-over. The Vicar kept his cool. To everyone's surprise, he announced that only ratepayers were entitled to vote and the rest should therefore leave. Despite protests that electoral roll members were now the electorate, he ruled that Parliament had not yet ratified that part of

the Act and the old rules and regulations still applied. This successfully disposed of most of the women who retired 'en masse' and ballot papers were distributed. By 18 votes to 17, Mr. J. A. Robinson was elected over Mr. A. Whitehead. Prior to this Mr. W. R. S. Clark had been elected Vicar's warden.

One of the first problems that exercised the new P.C.C. was the lay-out of the choir stalls. Mr. Greaves, the Choirmaster, had long complained about them and as a member of the Council he now pressed for alterations. He maintained they were too small, not admitting enough people and not giving enough room to those who did get in. Furthermore, there was no provision for choristers to set down their hymn books and song sheets. It was agreed to get out plans to overcome these difficulties, but the Archdeacon refused to sanction them on the grounds that they would reduce seating accommodation for the congregation. Alternative plans were then produced which met this objection, but inevitably meant encroaching on the narrow chancel and the Vicar was not impressed. Even so, he left it to the Council members themselves to decide and they too reluctantly turned the scheme down. The only improvement they could make was to provide a more suitable resting place for the music.

The Council also became involved in matters of high Church policy. As far back as the 1880's it had been felt that the Manchester Diocese was too big and that the Bishop had no possibility of acquainting himself with the needs of his 500 churches. A division of the Diocese was seen as long overdue, but there was no unanimity on how it should be done. At first Parliament itself was reluctant to act, as this meant adding to the number of Lords Spiritual, and to meet this reluctance, a precedent was revived from the time of Henry VIII by the creation of Bishops Suffragan. These would take over part of an existing diocese but be subordinate to the Lord Bishop and have no seat in the House. One of the earliest to be appointed was at Burnley but this still left the Bishop of Manchester with an unwieldy Diocese and the call for a division grew louder. Lancaster, Preston and Blackburn were the main contenders for the new seat, but on a head count Lancaster could summon little support and fell out of the running. The final contest was thus between Preston and Blackburn and St. Paul's P.C.C. decided to give its vote to Blackburn. And so it fell out. The new Diocese of Blackburn was created in 1926 and Council delegates attended the first Blackburn Diocesan Conference the following year.

The main item on the Conference agenda was the revision of the Prayer Book. It will be recalled that the fury of the battle over ritualism had only been stilled by the calling of a Royal Commission to examine the whole subject in 1904. Several years of long and hard deliberation followed and out of it came the recommendation that the Prayer Book should be revised in such a way as to widen its scope but at the same time give more precise guidance as to how worship should be conducted. No sooner had this been done, however, than the First World War broke out and in the climate of the time, the Church decided to

concentrate on the development of its new system of Church government instead. But when the holocaust was over and the reorganisation complete, it returned to the matter of the Prayer Book and after an overwhelming vote in favour at the National Assembly brought it before Parliament in 1927.

St. Paul's P.C.C., too, was wholeheartedly in favour of the new book and enlisted the support of the local M.P., Sir Gerald Strickland, actually a Roman Catholic, to speak for it in the House of Commons. But the Evangelicals in general were still adamantly opposed to any concessions, and, rallying their supporters, they succeeded in having the bill thrown out in 1928 by a majority of 238 to 205. The Bishops were stunned and called an emergency meeting. They decided that though the adverse vote meant that they could not make the use of the new Prayer Book compulsory, it did not preclude them from introducing it on a voluntary basis. This was accordingly done and parishes were exhorted not to indulge in ritualistic practices beyond the new bounds. This diplomatic move took most of the heat out of the situation, and though uniformity was as far off as ever, a sense of tolerance and moderation began to prevail.

VIII.

Amidst all these excitements, the crowning achievement of Mr. Griffiths' incumbency was undoubtedly the building of the Parish Hall. It was also a triumphant exposition of the new spirit of co-operation between Church and the laity in general, resulting from the establishment of a P.C.C.

The idea of some extra-mural activity had been mooted as long ago as 1908 but little had been done and the form it should take changed as the social climate itself changed. The original suggestion was for a "mission" at Bowerham. Missions had first come to the fore in the 1860's, and as the name implied, were intended to carry on missionary work in areas where no church proper existed, particularly in the slum districts of the large cities. But they also came to signify simple extensions of the church in heavily populated parishes for which the existing church was either too small or too remote. Several churches in Lancaster had missions, for example, the Parish Church with a mission on the Marsh, and Christ Church with one on Dale Street.

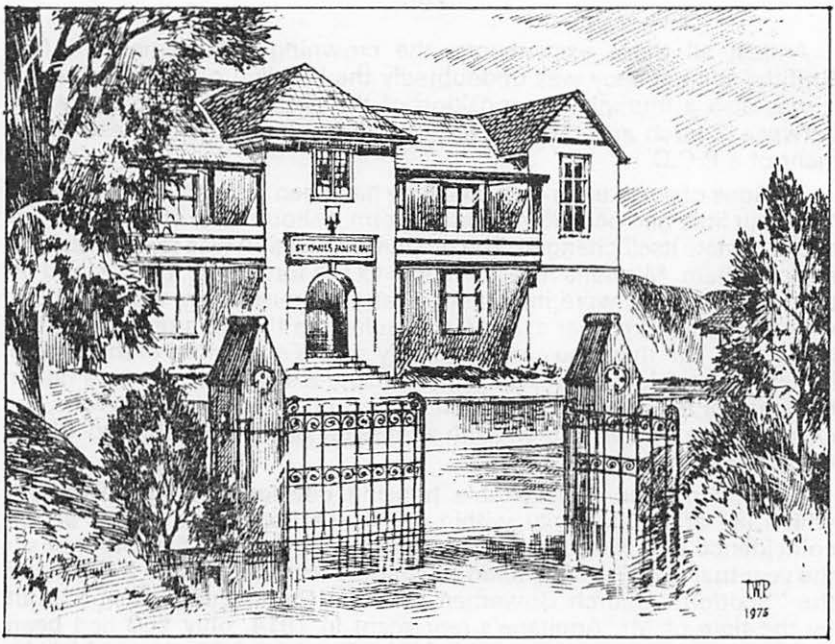
There had been considerable housing development at Bowerham which lay at an extremity within St. Paul's Parish and it can be no coincidence that the proposal for a mission there was first brought up the year that Mr. Griffiths joined as curate. A committee was formed and the "Scotforth Church Bowerham Mission Room Fund" opened, but by the time of Mr. Armitage's retirement in 1914, only £60 had been collected and no progress made. At the first Vestry Meeting which he

himself conducted on Easter Tuesday, 1914, Mr. Griffiths referred back to the 1908 minute and announced that he would be calling a parish meeting towards the end of the year in order to get something moving. The war, however, intervened and any action had to be shelved.

In the event, this was no misfortune. The war had accelerated the fundamental changes that were occurring in society. Class distinction began to be eroded; wages improved, and new social aspirations were born. Alongside this, there was a lessening of Victorian religiosity, and improved transport and greater leisure widened men's interests and affiliations. The call was now seen to be, not for an austere, evangelistic mission, but rather for a community centre where church organisations could have their being and the church itself be fortified by the broader service it gave to its members, a social mission as well as a religious one.

A special meeting of parishioners was called in the School on 19th May, 1918 and the proposition put. It was agreed unanimously and the name of the fund accordingly changed to "Scotforth Parish Room Fund". Action, nevertheless, had to wait until the war and wartime shortages were over and it was at a meeting of the new P.C.C. in February, 1921 that the first positive step was taken.

Opposite the church stood Greaves Nurseries, belonging to W. Shand & Sons, florists of New Street, Lancaster. They were on open land



THE PARISH HALL

stretching from Beech House almost to Addle Street, and the land itself belonged to Herbert Lushington Storey, eldest son of Sir Thomas Storey and head of the firm Storey Bros. & Co. Ltd. It was part of a 700 acre estate he had acquired in 1899 prior to building Bailrigg House, the half-timbered red brick house now belonging to the University of Lancaster. The Corporation of Lancaster was in the process of purchasing the nurseries and the land behind with a view to building a new housing estate and putting a new road through from Bowerham to Scotforth, later to be named Palatine Avenue. The Vicar was authorised to approach Mr. Storey who was also a patron of the church to see if he would sell separately the end plot which lay immediately opposite the church and to enquire the price.

Mr. Storey replied that he would be very glad to do so. The plot measured 3,540 sq. yds. and his price was only 2 shillings (10p) per sq. yd., but unfortunately the Corporation had first option on it and their sanction would have to be obtained before he could move. When contacted, the Corporation for its part welcomed the scheme but pointed out that the new road was scheduled to pass a few yards to the south of the plot and therefore the church would be responsible for road building costs and the erection of a retaining wall on the southern boundary because of the different levels. The line of the road, too, would make it necessary for the frontage of the plot to be extended somewhat and the total area they would have to buy was 4,338 sq. yds. Nothing daunted, the P.C.C. unanimously voted in favour of proceeding. The Vicar expressed his deep satisfaction with their decision but felt he should sound a word of warning. He reminded them that they were committing themselves to a very major undertaking and the cost would be high. It would entail a great deal of hard work and if it was to be successful, there would have to be the most willing co-operation from everyone concerned.

This was indeed fair comment. No longer could the parish rely on the patronage of a handful of privileged gentry as these had long since left the towns for the country. True, Lord Ashton was still alive at Ryelands, but he was now old and soured and giving his favours to St. Annes-on-Sea instead. The money would thus have to be gathered penny by penny and shilling by shilling from every household in the district, by bazaars, sales of work and whatever. It would be a hard slog lasting over several years, with no respite from fund-raising.

But the P.C.C. was adamant. It was a new democratic body which took pride in demonstrating that the trust reposed in it was justified. It comprised men and women from all strata of society with the old barriers of class broken down. No longer, for instance, did the pre-war distinction apply between the congregations of morning and evening services, with the upper crust attending in the morning in their 'Sunday best', whilst the maids cooked the Sunday dinner, and leaving the evening service to the 'also rans'. There was a new spirit of communal endeavour and involvement which was to give a new quality to church life.

Negotiations over the land and building and the money-raising efforts began at once. Mr. Storey agreed to accept £400 for the land instead of £433; the Corporation agreed to drop the road-making charges provided the retaining wall was put up; and Mr, W. H. Satterthwaite of Burrowbeck, a patron of the church and partner in the firm of Swainson, Satterthwaite and Swainson, Cable Street, agreed to act as honorary solicitor free of charge. Mr. Reg. Jackson was retained as architect, and two Sales of Work were organised as well as innumerable Whist Drives. By May, 1922 they had raised £970 and by May the next year, after a further Sale of Work and a General Appeal, £2,000. But when the tenders were opened in June, the immensity of the task they had taken on and the distance they had still to go, became clear. The building itself was estimated at £3,887 and the outside work, including the retaining wall, at a further £250. Together with the £400 for the land and £400 for the heating and lighting, this totalled no less than £4,937 and it was decided some economies would have to be made in the plans.

The projected length of the main hall was accordingly reduced by 12 ft., most of it being taken from the platform. To avoid a lot of excavation work, the floor of the building was set higher and steps provided up to the front door. Originally the whole frontage was to have been of dressed stone, but this was changed to rough-cast with stone-work only for the porch and windows. In addition clear glass windows were provided for the Palatine Avenue side instead of leaded lights. These modifications had the effect of bringing the building costs down to £3,300 and the total to £4,350 and it was felt safe to give the go-ahead.

The main contractors were J. Parkinson and Sons, Parliament Street, and the sub-contractors:—

Masonry	—	R. L. Dilworth.
Slating & Plastering	—	T. Cross & Sons.
Plumbing	—	G. H. Blatchford
Painting	—	W. Lawrence
Lighting	—	S. Simpson
Lead Glazing	—	J. Holmes & Co.
Heating	—	Dilworth & Carr.
Casements	—	Seward & Co.

On 25th July, 1923, a Foundation Stone Laying Ceremony was held and four stones were laid, three by trustees of the patronage, Rev. (later Canon) J. U. N. Bardsley, Vicar of Lancaster and Rural Dean, W. H. Satterthwaite and H. L. Storey who now lived at Malmesbury, and a fourth by W. C. Welch of Hampson, Ruridecanal Secretary. Another trustee, Lord Ashton, maintained his customary backstage aloofness. At the same time it was decided to place a stone in the south wall in memory of the men of the parish who fell in the Great War and this was laid by Ven. Archdeacon Hornby.

So far so good, but more money would have to be found quickly. What the Committee had collected up to now was obviously enough to meet the immediate progress payments, but it was clear that they could

not from their own resources and in the time available raise sufficient funds to cover completion costs. An interim loan of some sort would be necessary. The Diocese was accordingly approached and an offer made, but after Mr. Satterthwaite pointed out that the terms of it would give the Diocese virtual control, it was decided instead to take out a mortgage with the Halifax Building Society. They borrowed £1,800 at a monthly repayment rate of £12 per month.

In March, 1924, it was reported to the P.C.C. that the building work would be finished by July, but when July came, there was still much to be done inside, and when in September things were no further forward, it was agreed to send a deputation to the architect and contractor. In words which have a familiar ring, they protested about "the slow progress and the unsatisfactory manner in which men were moved to other work in fine weather". Either the protest worked or the weather deteriorated because all was ready for an Opening Ceremony on 22nd October, 1924. It was performed by Alderman George Jackson, an old Scotforth boy who was now head of the brewing firm of Yates and Jackson Ltd., and Father of the Borough Council. He was presented with a special key and accompanied by many members of the Corporation. In the evening afterwards there was a Whist Drive and Dance, with refreshments at 12½p each provided gratis by the Vicar.

In the meantime, the furnishing of what was now called the Parish Hall rather than Parish Room went ahead. An order had been placed with W. Briggs of Old Sir Simon's Arcade for 300 bentwood chairs at 28p each and 40 card tables at 60p each. The Girls' Friendly Society presented a piano and the Mothers' Meeting a clock, a desk and spoons engraved with the letter 'S'. A Parish Hall Committee was formed which scheduled a full programme of events and agreed charges for the various kinds of lettings. Use of the main hall, for example, from 7 p.m. to 10 p.m. was set at £1·50, from 7 p.m. to midnight £2·50 and from 7 p.m. to 2 a.m. £3·50, with 25p extra for use of the kitchen and its crockery and 1p per card table. Church organisations were allowed in free of charge for regular church work but half-price for other occasions.

Running costs were initially estimated at £312 per annum and steps were taken to ensure they were covered by lettings, but it was appreciated that these running costs would be reduced if the interest charges on the mortgage itself were reduced, and so it was arranged that there would be a special collection in the church on the second Sunday of each alternate month for the purpose of paying off the loan. By this and other means substantial sums were paid off from time to time, but it was estimated that, even by 1929, the loan would still be of the order of £900. In 1927, therefore, the P.C.C. decided that rather than struggle on with a succession of minor money-raising events, they would plan in advance for a really big effort two years on. It was felt that one last heave would do the trick. And a mighty heave it was.

In 1929 there was a Grand Bazaar in the Parish Hall spread over three full days, 6th, 7th and 8th November. Each day's session had a different

opener, Mrs. Bardsley, widow of the late Vicar of Lancaster now living at Lunecliffe, on the first day; Mrs. Barker of Foxholes on the second; and Mrs. Pollard, wife of the new Vicar of Lancaster, on the third. There were six different stalls for selling the accumulated offerings, and there were frequent sessions of entertainment and music provided by voluntary organisations and Mr. Kenneth Gardner.

When the accounts were finally complete, it was found that the gross takings amounted to the magnificent sum of £1,050. One can only speculate how much this would be in terms of today's devalued currency. Expenses were £55 and the net sum credited to Parish Hall Accounts was £995. This more than sufficed to pay off the £900 still owing to the Halifax Building Society, and the Hall was thus freed from debt within a mere 5 years of its opening.

The P.C.C. was jubilant, but hardly had they counted the financial gain than they had to count the human cost as well. Within days, Mr. Griffiths was taken gravely ill and he was never again able to see the Parish Hall which was at once his pride and his memorial. He died on 24th February, 1930, the victim of his own untiring cure of souls. Few vicars can have won the hearts of his parishioners as wholly as did Frederick Griffiths. He was an out-going man, always cheerful and bright, with a word for everyone, young or old, rich or poor, worthy or unworthy, and his mood was infectious. Older members of the parish still recall the immense success of his Sunday afternoon "Men's Services", when men came from all parts of Lancaster to fill the church. Legend even has it that at the call of "Sup up!" an eager phalanx of fans would follow Mr. Proctor, the landlord, out of the "Boot and Shoe" in order to take part. Frederick Griffiths had become "one of them" and his identification with the parish of his adoption was complete. Although he was a Birmingham man, St. Paul's was his first curacy and it became his last love. He gave his life for it.

IX.

The year 1930 was a difficult one. There was the shock and sense of loss arising from the wholly unexpected death of the Vicar. Almost simultaneously there was the death of Mr. A. Macdonald, who had been Vice-Chairman of the P.C.C. since its inception, as well as a lay official since 1893. There was the death of Lord Ashton and the shadow it cast over employment in the town. And to cap it all, there was the world financial crisis.

But as Dr. Percy Herbert, Bishop of Blackburn, said at the Vicar's funeral, "God buries His workmen, but He carries on their work". A leaderless P.C.C. met in March, determined to keep things moving forward and duly appointed new officers: W. R. S. Clark, Vice-Chairman; and J. E. Moscrop and O. Abbott, Churchwardens. Their first thought

was for Mrs. Griffiths and her three children, and a fund on her behalf was opened as a memorial to her husband. Despite the slump, £300 was quickly raised and presented to her in June.

Meanwhile there was a long delay in the appointment of a new incumbent and great difficulty in obtaining stand-by clergy for the Sunday services. There had to be constant lobbying of the Vicar of Lancaster, Rev. (later Suffragan Bishop) Benjamin Pollard, in order to maintain continuity, and at the same time regular contact with the surviving patrons over the new appointment.

In September, it was announced that a Mr. Cundy had accepted the living and a meeting with the P.C.C. took place. He raised the question of the re-decoration of the Vicarage, but by the time estimates had been obtained so that the matter could be considered, he gave back-word and the whole process had to be gone through again. At last, in January, 1931, there came news that Rev. David A. Birney had been appointed and the next month Mr. and Mrs. Birney had a most successful meeting with the P.C.C. He told them that though he had been very happy in his previous small parish at Witton Park, Co. Durham, he welcomed the greater opportunity and scope that Scotforth offered him. He realised, nevertheless, that he was following in the footsteps of two Vicars who had set an exceptionally high standard and who had been well versed in all aspects of their ministries. For his part, he would not attempt to cover as wide a field as they had done. His own chief interest lay in the spiritual side of his work and to enable him to concentrate on that, he would prefer to leave the social side of things to the P.C.C. though they could naturally rely on him to give them every encouragement and support.

This was sound self-analysis on the part of David Birney. He was not a hearty mixer or man of the world like his predecessor. His strength lay rather in his preaching, his ordering of the services and his fervent faith in the power of prayer. A man of 50, he was already at his peak and his reputation as a preacher was spread far and wide. Indeed within two months of his induction, on 7th June, 1931, he was invited to preach before King George V and Queen Mary in the private chapel of Buckingham Palace, and to follow that in the evening with a sermon at St. Martin's-in-the-Fields, whilst in August, 1937, he was chosen to preach in St. Paul's Cathedral, London. These were honours he never forgot.

Yet despite all his emphasis on preaching, he was no austere Evangelical. He was a man of his times and the trend of the times was towards a strengthening of the visual content and outward forms of worship. By 1930, only two churches in Lancaster, St. Thomas's and St. Paul's, would still have earned John Milton's commendation of being 'plain in their neatness', and many members of the P.C.C. were eyeing wistfully the transformation recently completed at St. Ann's. They voiced their desire for some similar enrichment of the chancel at one of the first P.C.C. meetings which Mr. Birney attended and he lent a willing ear to

their pleas. A programme of modernisation was agreed and executed within the next 18 months.

First, oak panelling was erected on the walls of the sanctuary beyond the arcade, in order to cover the bare plaster, and a communion rail installed for the first time. Proper choir stalls were at last made and sited at right angles to the pews instead of merely being the two front rows as hitherto. The choir were provided with cassocks and surplices, and the wardens and verger with staves of office. A new altar table was presented by Mr. Bell and in due course an altar-cross made its appearance upon it.

Such daring innovations did not pass trouble-free. There was first the serious problem of where the ladies of the choir were to robe themselves in their newly acquired surplices. This apparently could not in decorum be done in front of the men and boys in the Vestry, but was chastely resolved by the Vicar offering them use of his study in the Vicarage. Then one winter evening a few weeks after the introduction of the altar-cross, it disappeared and was later found buried in rubbish at the back of the church. Today such an act would be attributed to mere vandalism, but then it was doubtless meant as a serious protest. Anti-ritualism died hard, despite Mr. Birney's re-iterated assurances that the changes being made were not destined to be the first step towards a High Church regime.

In general, however, the changes were well received and coupled with Mr. Birney's reputation as a preacher, spectacularly increased the popularity of St. Paul's. For the first few years of his incumbency, there were over-full congregations and the finances thrived. The costs of the various improvements were absorbed with ease and in addition the whole of the tower was re-pointed.

When the P.C.C. looked back, they must have been glad they had decided to spend their money on their own church rather than on a Diocesan project with which they were confronted shortly after Mr. Birney's arrival. On 21st May, 1931 it was reported by the Archdeacon that a body of Commissioners appointed by the Bishop had taken an option on a plot of land at the bottom of Ulster Road, Bowerham, for the erection of a church to be attached to St. Paul's. It measured 4,550 sq. yds. and the cost was 15p per sq. yd. St. Paul's was called upon to take up the option by 30th May, build a church and appoint a curate to run it. The Diocese would make an initial contribution of £100 towards it.

The reaction of the P.C.C. was unequivocal. In the first place, they resented the suddenness of the proposition and the lack of consultation —"ultimatum" Mr. Paul Proctor, Headmaster of the School, called it in his usual forthright manner: and in the second, they saw no need for it. On the other hand, if, as the Archdeacon was saying, Bowerham was in need of a shepherd, then they were perfectly happy that the Diocese should pay for a curate who could work the area from St. Paul's. This was obviously impracticable, but nevertheless the idea of a curate persisted. They had not had one since 1916 and the continuing growth of the parish certainly warranted one. Unfortunately, curates were in no less

short supply than they are today and all that Mr. Birney could come up with at first was a proposal that his son, Mr. C. Birney, should be appointed 'living agent' or 'stipendiary lay worker' until such time as he was qualified and ordained. This arrangement was agreed but lasted only a few months. At length, in September, 1934, the services of Rev. Sidney Ratcliffe were obtained and when he moved on in 1936 Mr. Baverstock was appointed in his place, to be followed in due course by Mr. Hardman and Mr. Slater. Unfortunately, by the time Mr. Slater had completed his two years, the Second World War was at its height. and when he left to join the Army Chaplaincy Service in 1943, no replacement could be found, nor could there be for the rest of Mr. Birney's incumbency.

This was a serious blow for the Vicar. Troubles had already begun to afflict him and the loss of pastoral assistance was severe aggravation. Late in 1935 his wife had died and though he was happily married again in January, 1939, his health began to be affected. After a period of illness, he was unable to attend the Annual Meeting in April, 1940 and Mr. W. R. S. Clark, presiding in his absence, said it was obvious that at the previous Sunday service the Vicar had been under great stress and a holiday for him was essential. He had further illnesses in 1943 and 1944, and at the 1945 Annual Meeting he felt constrained to offer to resign in order to allow a younger man to take over. The war, however, had depleted the ranks of ordinands still further and there was no hope whatsoever of finding a successor. David Birney had to struggle on alone for another eleven years before he could be relieved of his burden at the age of 75.

These were testing years for St. Paul's. The growing incapacity of the Vicar inevitably led to falling congregations and with them falling revenues. As Bishop William Stubbs once said, however, opportunity is as powerful as purpose and the P.C.C., being given its opportunity, turned it to truly powerful purpose. From the start Mr. Birney had entrusted the social side of church work to the Council and it was from this source that much of the revenue had to come. A band of devoted workers was thus drawn together which garnered a rich harvest during the good years and husbanded it carefully in the lean ones.

Their names are now legendary. To mention but a few, W. R. S. Clark was Vice-Chairman of the P.C.C. from 1930 to 1946 and continued to give unremitting service in other spheres for nearly twenty years more. He was followed as Vice-Chairman by William Osliffe who held the post until 1959. E. A. Jackson was Secretary from the P.C.C.'s inception in 1920 until 1934 and then stayed on as Secretary of the Parish Hall Properties' Committee, his place being taken first by J. W. Ellwood and then by G. R. Wilkinson and J. Hopwood. Vicar's Warden, J. E. Moscrop, was in office for 12 years up to 1938 by which time he had also completed 30 years as Magazine Distributor. F. H. Wilkinson became Vicar's Warden in his place and though he retired from that position in 1952 after 14 years, continued as Treasurer for the remainder of the incumbency. The ladies too were equally involved, especially Mrs. W. R. S. Clark.

It was well known that the ordinary revenues of the church were themselves barely sufficient to cover the Vicar's stipend and essential maintenance costs. Anything over and above this had to be provided for by special efforts, such as bazaars, garden parties, jumble sales and the like. The work entailed for the devoted few was thus immense and they began to explore alternative means of raising the money. Annual 'Gift Days' were held with specific objectives in view. An envelope scheme, known as Free Will Offering, was started whereby worshippers contracted to contribute six old pence per week for a given period; and sales campaigns for the Parish Magazine were mounted to make this a profitable venture.

Up to and during the war, these and similar measures more than sufficed to meet all requirements, but as inflation began to bite and expenses rose, a gap began to yawn between income and expenditure. Whilst on the one hand, the Vicar's stipend had continually to be augmented to keep pace with the cost of living which was itself affecting all other expenses, revenue on the other hand was declining. By 1956 Electoral Roll numbers had fallen to 384, the Free Will Offering scheme had virtually collapsed and the Magazine Account had gone into the red. In 1953, for the first time in its history, the Parish was unable to meet its Diocesan Quota of £50.

And yet in these very years of greatest need, two items of major expenditure had to be faced. In May, 1955, dry rot was diagnosed in the cellar and the Diocesan architect prescribed urgent remedial treatment. A special appeal was launched, with a barometer type notice-board at the church gate and samples of the affected wood put on display. A Garden Party was given in the Vicarage Grounds and a Harvest Social organised by Mr. and Mrs. T. Hodgson in the Parish Hall. Even so, Mr. Grundy, who was responsible for the repair work and himself a member of the P.C.C., had to wait nearly two years for his money, which, it must be added, he did willingly enough.

The second calamity was a break-down in the heating system. This had last been seen to in 1941. At that time the coke boiler had been replaced by a new gas-fired one of 170,000 BTUs on the advice of a London Consulting Engineer, but by now the original water pipes leading from it had become furred up and the circulation completely inadequate. It was reported that no stepping-up of the boiler capacity could remedy this situation and the only economical alternative was the installation of eight gas heaters placed at strategic points throughout the church. These immediately improved the temperature but had the unforseen effect of causing serious condensation and discolouration on the walls above them. Nothing could be done about it however; the misfortune had to be endured. For, as Mr. Fred Wilkinson said at the January P.C.C. meeting in 1956, "We have no money and the Magazine Account is £92 in debt." To this the Vicar replied, "If we pray for our financial recovery, our prayers will, without any doubt, be answered."

Nevertheless it is through men's works that God's Grace is seen and certain practical steps had to be taken. The Parish Magazine was sus-

pended, to staunch what had become a financial running sore. A call was made for interest-free loans in denominations of £10 each. The £150 augmentation of the Vicar's stipend was rescinded for the current year. These were measures of retrenchment which the immediate situation clearly demanded, but the deeper need was to build for the future and for this there had to be a fresh start. After a discussion with the Bishop of Lancaster, the Vicar announced in March that it now appeared possible to find a successor and a younger man to commence the process of rebuilding and that he would therefore be retiring in two months time. He was able at last after 25 years to lay down a burden which was becoming increasingly onerous with the years.

Yet despite the financial crisis which clouded the last years of his incumbency, a crisis by no means confined to St. Paul's, there were many achievements to which he could look back with satisfaction. The youth of the Parish, for example, had never been better served. The Youth Club, S.P.A.R.C. and groups for Scouts, Girl Guides and Brownies had all been formed in his time, the Sunday School flourished under Mr. Whittle, and the Day School was more than successfully meeting the challenge of the 1944 Education Act under Mr. Todd.

There was one other innovation too, whose fame quite literally resounded through the parish. In 1944, Mrs. Birney, perhaps disenchanted with the repetitious tolling of the single bell in the close-by tower, which was soon to be resumed after its war-time silence, announced that she would make herself responsible for collecting enough money to provide a set of recorded bells. This was installed in the early part of 1946 and for many years afterwards continued to summon both the willing and the unwilling from their Sunday morning slumbers.

David Birney finally retired at the end of May, 1956, but up to his death in May, 1961 at the age of 80 he was still willing, as the new incumbent said, to give help and advice wherever it was needed.

X.

Financial stringency was endemic throughout the Church in the 1950s. There were a number of reasons for this. First, in the aftermath of the war, there was a massive call for money at national level. For the rebuilding of bombed-out churches, Blackburn Diocese alone asked for £270,000. Then the National Assembly called for £1,000,000 to help defray the cost of building new churches in Germany, in order to foster the re-establishment of the Christian faith in a country which Nazism had tried to paganise. In addition, the war had halted the recruitment of ordinands and a crash programme of training was instituted which again needed an extra £1,000,000 expenditure. Finally, there was the 1944

Education Act with its challenge to the Church to provide its own Day School education. This too elicited an appeal for £800,000.

In the last resort, it was the parishes that had to find these vast sums of money. But at the same time, inflation was raising the maintenance costs of their own churches and making ever greater calls on their resources. Ingrained habits die hard and worshippers overlooked the fact that the customary sixpence or half-crown in the collection plate was not only losing its value but also representing a lesser and lesser proportion of their incomes. Whilst expenses continued to mount, therefore, revenue failed to keep pace.

Not only that. The number of potential givers also declined. Growing affluence had not only widened men's interests and mobility, but had also bred a sense of self-sufficiency which seemed to render religion irrelevant. Pursuit of purely material objectives for themselves alone appeared able to hold out the prospect of that happiness which is man's goal, and began to override the moral precepts of an earlier age. Whether consciously or unconsciously, the feeling grew that every man was captain of his own soul and master of his own fate. In such a climate, the teachings of the Church seemed to many not just out-moded but positively reactionary, and the number of new adherents dwindled. The burden of church maintenance and religious development thus fell on fewer and fewer shoulders.

Such was the situation that faced the new incumbent of St. Paul's in 1956, and St. Paul's was fortunate in attracting a man who was singularly well qualified to deal with it. Rev. Donald Arthur Smart had spent the last seven years in administration. After service in South Lancashire, he had become Vicar of the parish of Lowton St. Mary's, near Warrington, but in 1949 was appointed Secretary for the Church Missionary Society for the Dioceses of Blackburn, Bradford and Carlisle with a base in Lancaster. He thus brought with him both practical experience in the running of affairs and a missionary zeal which were to serve the parish well.

The living was offered to him on Mr. Birney's retirement and accepted subject to modernisation of the Vicarage. This was a poser for the P.C.C. in its strained financial position, but the Bishop of Lancaster, acknowledging gratefully their stalwart work of past years, promised every assistance. The structural alterations and complete re-decoration of the Vicarage cost £1,800, towards which the Church Commissioners made an outright grant of £500 and a loan of the remainder. At the same time, the P.C.C. agreed to augment the Vicar's stipend by £50 per annum and pay the Vicarage rates bill. During the six months when the Vicarage was being got ready, Mr. and Mrs. Smart were able to live at Ripley Lodge which was generously placed at their disposal rent-free by the Ripley Trust.

The induction was held in the evening of 3rd September, 1956. The Vicar was first instituted to the spiritual side of his benefice by the Bishop of Blackburn, Rt. Rev. W. H. Baddeley, and then inducted to the

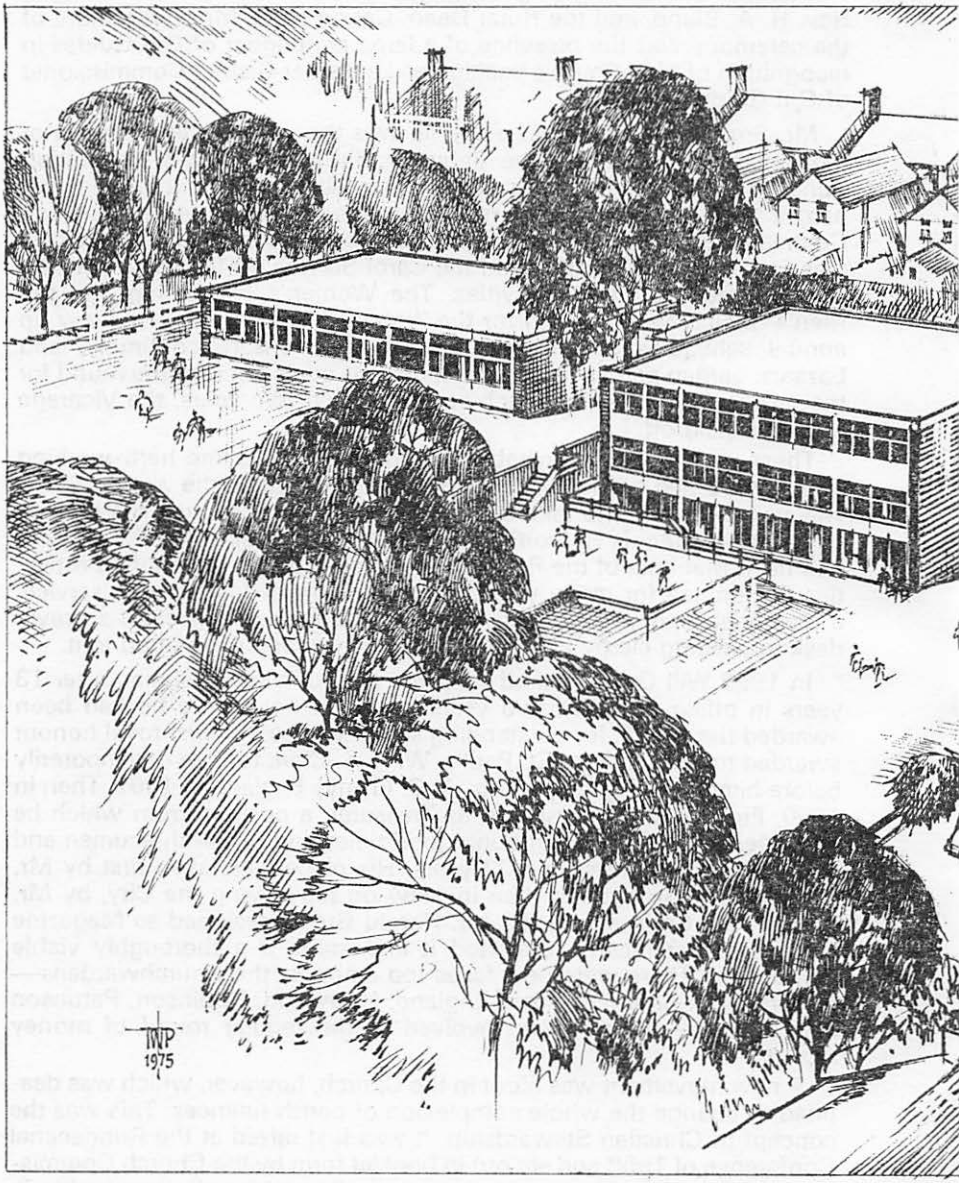
living by the Archdeacon of Lancaster, Ven. W. G. Fallows. The church was packed and amongst the congregation were the Vicar of Lancaster, Rev. H. A. Bland, and the Rural Dean, Canon H. G. Moss. A feature of the ceremony was the presence of a large contingent of Girl Guides in recognition of Mrs. Smart's position as Lancaster District Commissioner of Girl Guides.

Mr. Smart's first task, as he saw it, was the spiritual regeneration of the parish. He re-named the February Birthday Sundays Dedication Sundays and with his wide connections succeeded in bringing 'big names' to preach on them. He reverted to the practice of reading the Ten Commandments monthly at Matins. He popularised the choral Christmas Eve service and introduced the Carol Service. At the same time, he re-organised the social activities. The Women's Fellowship and the Men's Society were formed for the 'between age' groups. He drew up annual schedules of forthcoming events to ensure continuity, and bazaars, garden parties and coffee mornings again became the round for the raising of money. So much so that within two years, the Vicarage loan was paid off.

These events were inevitably promoted by the same hard-working groups who had borne the brunt of things ever since the war; but time was now beginning to take its toll. In 1957, there occurred the sudden death of Mr. Dennis Haworth, a most active member of the P.C.C. who had been Manager of the Parish Hall and a guiding light on the Properties Committee for many years. In recognition of his devoted service, a memorial fund was opened and with the money collected, a prayer desk for visiting clergy purchased and an inscribed plate fitted to it.

In 1959 Will Osliffe retired from the post of Vice-Chairman after 13 years in office and died two years later, but not before he had been awarded the M.B.E. for outstanding social service, the first royal honour awarded to a member of St. Paul's. W. R. S. Clark took over temporarily before himself giving way to Mr. A. C. (Tony) England in 1961. Then in 1960, Fred Wilkinson resigned as Treasurer, a position from which he had steered the finances through good times and bad with acumen and dedication for no less than 22 years. His place was taken first by Mr. W. T. (Tom) Grosse and then in 1964 on his leaving the City, by Mr. W. E. (Ted) Corless. In 1962 Mr. Harold Grosse resigned as Magazine Secretary after having re-started it and made it a thoroughly viable proposition. There were new faces too amongst the Churchwardens—Messrs. J. V. Smith, Ronson, England, Hopwood, Robinson, Pattinson and Rogers—and all were involved in the regular round of money raising.

A new movement was afoot in the Church, however, which was destined to change the whole complexion of parish finances. This was the concept of Christian Stewardship. It was first raised at the Ruridecanal Conference of 1958 and set out in booklet form by the Church Commissioners. Organisations were formed to assist parishes in interpreting it, and, by invitation, representatives addressed P.C.C. meetings to explain its working.



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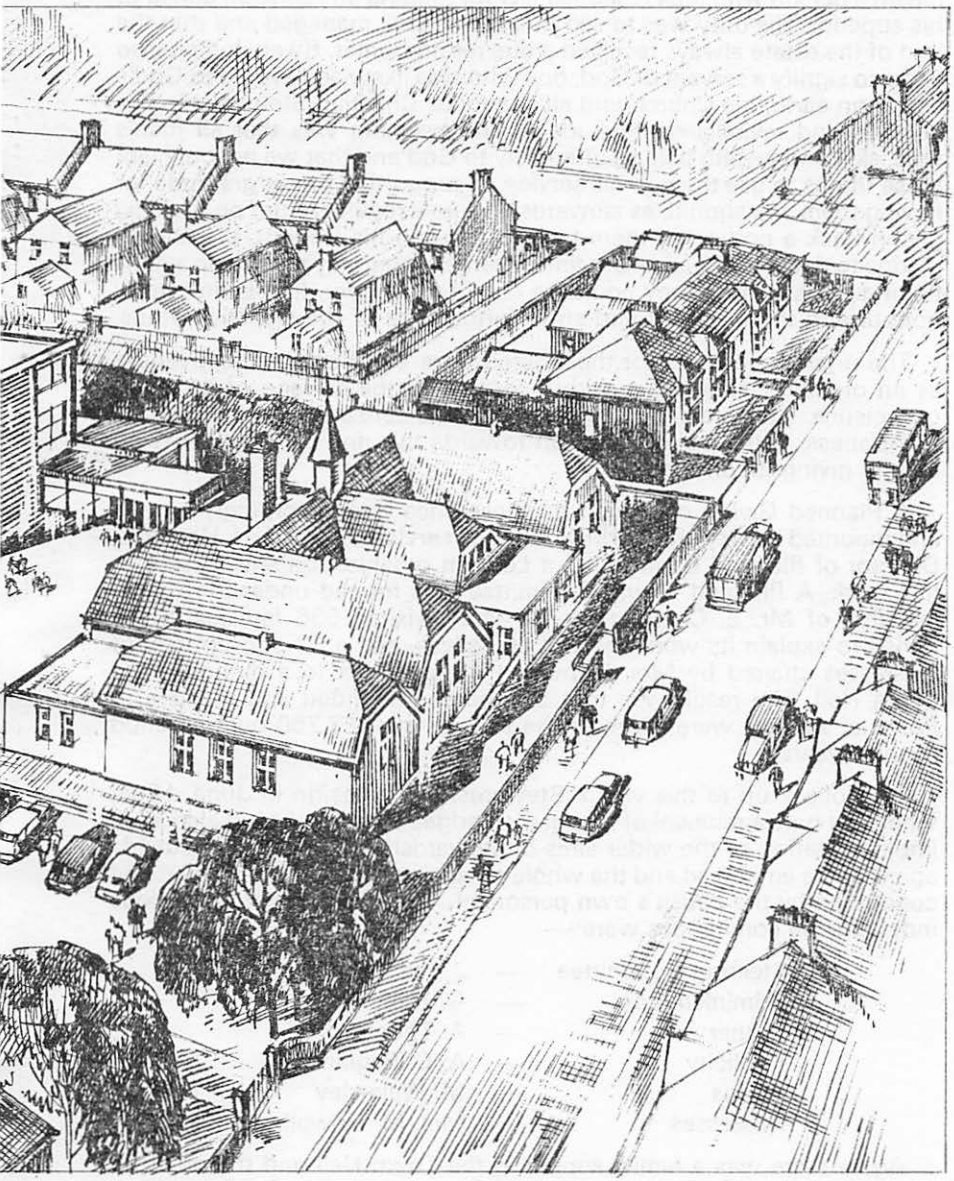


OL TODAY

The concept was simple but telling. In Old English the word 'steward' meant a person who took responsibility for running an estate on behalf of his superior. His duty was to see that it was well managed and that the lord of the estate always received a due return from it. By analogy it also came to signify a servant of God, one who was likewise devoted to God's estate on earth, his Church and all its works. Christian Stewardship developed and revitalised these ideas. The teaching was that all man's time, skill and wealth belong ultimately to God and that we are only lent these things to use them in his service. In proportion to our gratitude for having them, we should, as stewards, ensure a regular return on them by giving back a portion of them to God through his Church. We should pledge to dedicate a part of our time, talents and money to God on a continuing basis so that they could be used in his glory, that is, in praise, honour and thanksgiving and so in furtherance of the Christian ethos.

The urgent need was for the Church to re-establish its effectiveness as an organic cell working within society for the salvage of its moral conscience. Stewardship, by its example, its sense of purpose and its selflessness, could be a giant step towards this and St. Paul's lost no time in giving it consideration.

A Planned Giving campaign on these lines was accordingly agreed and mounted in May/June, 1961, with the services of Mr. Jack Hawkins, Director of Planned Giving Ltd., a London organisation specialising in this work. A Planned Giving Committee was formed under the Chairmanship of Mr. E. Cowperthwaite, which visited 536 families in the Parish to explain its workings and objectives, and a 32-strong body of Hostesses chaired by Mrs. Hopwood invited them to a dinner in the Town Hall. The result was that 276 people attended and pledges of financial support were given to the tune of over £7,750 over a period of three years.

The follow-up to this was a Stewardship Campaign in June, 1964, when not only a renewal of monetary pledges was sought but also a full implementation of the wider aims of stewardship. This time no outside agency was employed and the whole campaign was master-minded and conducted by the parish's own personnel. The Chairmen of the various indefatigable committees were:—

Steering Committee	—	J. Pattinson.
Administration	—	G. Robinson.
Dinner	—	A. Thompson.
Publicity	—	A. C. England.
Teams	—	M. Walmsley
Hostesses	—	Mrs. M. Nowell.

Again there was a family supper in the Town Hall and the previous numbers were exceeded. The financial outcome was also better but, most important of all, the call for giving of time and talents began to gather momentum.

With the money promised in these two campaigns, many long-awaited projects could at last be put in hand. It was 30 years since any substantial work had been done on the fabric of the church and was therefore overdue. Repairs were now done to the belfry; the west wall and the apse were re-pointed, and the whole building re-wired. The offending gas heaters were removed and electric heating installed instead. Much work was done on the church grounds and a new lawn laid between the church and the vicarage. As a result, in 1964, St. Paul's was placed first in a competition for the most improved grounds in the northern half of the Diocese and second out of the whole Diocese. The services of a curate, Rev. T. Barnes, were obtained in September, 1962 and a house for him bought on mortgage at 10 Lawnswood Avenue. When he moved on in 1966, he was replaced after a few months by Rev. T. Green. In 1964, the sum of £500 was presented on permanent loan, interest free, to the Diocesan Capital Development Fund. Then in 1965 it was decided at long last to order a new organ at a cost of £2,400 and this was dedicated by the Bishop of Blackburn in March, 1966. A substantial bequest of £250 towards the Organ Fund was received from Mrs. Thompson in memory of her husband, Mr. H. Thompson. This was the organist who, for nearly 30 years, had coaxed reluctant music from the old failing instrument and heard his pleas for something better continually deferred throughout that time. He had retired in 1962, leaving Mrs. Hopwood to carry on until the appointment of Mr. D. Beetham 18 months later. The new instrument was made by J. Walker & Sons, Ltd., Ruislip, Middlesex, and comprised two manuals mounted separately from the organ. Lastly, the choir was robed in new surplices, this time without problems of sex discrimination, and Mr. H. Scarfe, the Verger of 45 years standing, was authorised to replace his much-repaired 25-year-old gown.

On the time and talents side, it was felt desirable to give priority to schemes affecting the young, the old and the sick, and the first project was the appointment of Street Wardens. These were volunteers who undertook the reporting of any cases of need or illness amongst parishioners in streets allocated to their care. They began in 1962 and their work was subsequently taken over by "People Need People". For the youth of the parish, one of the major benefits was support for the project put forward by Mr. P. Kent and Mr. N. Lowe for the erection of a Scouts' Centre on Dorrington Road at a cost of £2,000. They needed facilities for their equipment and practice which the Parish Hall could not provide. For the older generation there was the opening of St. Paul's Over 60s Club. This was started in 1965 under the leadership of Mrs. M. Wolfendale with 20 willing helpers, and was promised assistance from the Divisional Health Office provided 40 members could be attracted. Within 12 months there was a membership of 146, the maximum the Parish Hall could hold, and a waiting list of 67. To cope with the numbers, a separate session had eventually to be organised in the Labour Hall under the supervision of Mrs. J. Pattinson.

With Mr. Smart's background it is not surprising that missionary work also claimed much attention. Under the auspices of the C.M.S. St. Paul's became associated with Uganda and Archdeacon Palin its representative in that country. Nearer home, too, he noted the development of housing on the Hala Estate and began to consider how this new community could be brought into the fold. For the geographical balance of the population was changing. In 1943 the New Parishes Measure had been passed in recognition of the changing pattern of urban life. The centres of towns and cities where most of the churches were sited, were being denuded in favour of suburban development, and many urban parish populations were rapidly shrinking in size. Lancaster was no exception and three parishes in particular, St. Ann, St. John and St. Thomas, were losing population to the extent that they would soon cease to be viable. Scotforth, on the other hand, was continuing to expand and now had a population of over 17,000. A revision of ecclesiastical boundaries was clearly urgent.

In accordance with the Act and after protracted negotiations, it was decided to amalgamate the central parishes of St. John and St. Ann, and to re-allocate part of St. Paul's to St. Thomas's. In 1963 the Queen accordingly signed an Order in Council transferring all of Bowerham east of Bowerham Road and north of Avondale Road to St. Thomas, except for such part as already lay within the parish of Christ Church.

This pushed the centre of gravity of St. Paul's Parish further to the south and brought Hala and the projected Newlands development in from the periphery to the very heart of things. Mr. Smart's proposal therefore was for a new building for church services in the Hala/Bailrigg area, but no decision was taken. It was decided instead to experiment with a special bus to bring its residents to Sunday morning service, but the experiment had to be discontinued after six weeks. As was said at the time, it was not a success either financially or evangelistically.

What was a success, however, was an ordination ceremony held at Scotforth on 24th June, 1967. The newly appointed curate, Rev. T. Green, was shortly due for ordination and Mr. Smart was able to arrange that this, together with that of three other ordinands, should take place in St. Paul's, a distinction neither before nor since accorded to the Parish. Robing of the Church dignitaries was performed in the Parish Hall and the solemn procession crossed the A6 whilst police held up the traffic. The ordinands were presented by the Archdeacon of Lancaster, Canon Geoffrey Gower-Jones, before a full congregation, and ordained by the Bishop of Blackburn, Rt. Rev. C. R. Claxton.

This was a proud moment in Donald Smart's life, but he had little time to savour it. Just when he might have looked forward to some lessening of the load with the arrival of Rev. Tom Green, he was struck down by a disease which, unbeknown to him, was rapidly undermining his health. He was on a well-deserved holiday in Ireland when the last fatal illness overtook him and he was too weak to be moved. Mrs. Smart had the heart-rending task of watching over his last days, far from home and without comfort and support.

His funeral took place on 16th October, 1967. There were over 40 clergy present in the large congregation for a fully choral service conducted by Rev. T. Green. The lesson was read by the Rural Dean, Rev. D. G. Pratt, and the prayers by Rev. T. Barnes, the former curate. The Bishop of Blackburn was unable to attend, but he had been present at the Sunday evening service the night before when the body was received into the church. In his stead, the Bishop of Lancaster, Rt. Rev. A. L. E. Hoskeyns-Abrahall, gave the address. His summing up of the worth of Donald Smart cannot be bettered. He referred to him as a man in whom the divine spark never waned. People grow old when they desert their ideals, but Donald Smart never did. He always retained his steadfastness for the cause of God, his enthusiasm for youth and his concern for people. Donald Smart would be remembered not so much for the width of his interests, as for the width of his sympathies.

These same words might, with equal justice, have been used again three weeks later when news came of the death of Mr. W. R. S. Clark. From the time of his becoming a sidesman in April, 1919 after the war, he served in every lay office in St. Paul's and as an elder statesman had represented the Parish on the Ripley Trust until only two years before. As Mr. John Pattinson, acting Chairman, said at the P.C.C. Meeting on 7th November, 1967, "He set an example to us all. We should try to follow."

XI.

The sudden death of the Vicar did not, on this occasion, cause as great difficulties as had followed that of Mr. Griffiths a generation before. The Parish was fortunate in that some three months previously Rev. Tom Green had been engaged as curate. He was a mature man, already 39 years of age and despite his inexperience, possessed of a true vocation for the Church, which fortified him for the onerous task of maintaining continuity until a new appointment could be made.

Negotiations for this began at once. It was not until 1975 that the Church of England, through its General Synod, at last decided to prepare a Parliamentary Measure for the abolition of the ancient right of patronage, and selection of a new incumbent was still legally in the hands of the Trustees. However, celebrated cases like that of Cowgill had long since created precedents whereby Bishops should be consulted over new appointments and it was usual for Bishops in turn to refer to Parish Councils for guidance on what sort of man was wanted. Just such an enquiry was considered by St. Paul's P.C.C. in November, 1967, and in response they set out their pastoral needs as they saw them. These are highly informative. They not only illustrate the degree of insight which a conscientious Parish Council can have into its work and purpose, but also bear witness to the care and consideration that is given to such representations by the Diocese.

Their first thought was for the rising generation. They called for a man who would have a direct interest in the young people of the parish and who would seek to involve them in church life at all ages. For this they felt they needed a married man of between 35 and 40 with a young family of his own to prompt him. At the same time, Scotforth was a large parish inevitably including men and women from all walks of life and it was seen as vital that they should have someone who would be as acceptable to the University Professor as to the man on the shop floor. In this they unconsciously echoed William Armitage's dictum of a century before. They also asked for a man whose churchmanship was of the centre and again recalled the words of the founding father, Richard Newsham, who hoped that the church would be neither too high nor too low. Finally, they wanted a man who supported the principles of stewardship, who shared their concern for missionary work, and who was interested in the new ecumenical movement that was developing within the different denominations.

The record of his years at St. Paul's confirms that these were precisely the qualities and attributes which the new incumbent brought with him. Rev. Denys Gordon Bellinger was appointed in January, 1968. He was 38 years old, married with one small child. After graduating at Sheffield University, he had completed his theological training at Westcott House, Cambridge. He was already familiar with the Lancaster scene as, following three years as a curate at Ribbleton, he had served two years at Lancaster Priory in charge of St. George's Mission on the Marsh. For the last ten years he had been Vicar of Holy Trinity, Colne.

His induction took place on the evening of 3rd July, 1968, before a full congregation which included the Mayor and Mayoress of Lancaster, Councillor and Mrs. E. Simpson; the Rural Dean, Rev. D. G. Pratt; and the Vicar of Lancaster, Canon G. Tomlinson. He was instituted into his spiritual charge by the Bishop of Blackburn, Rt. Rev. C. R. Claxton, and inducted by the Archdeacon of Lancaster, Ven. G. Gower-Jones.

Before he had any opportunity of pursuing his spiritual charge, however, he found himself flung head foremost into a grossly practical emergency. Only a few days after Mr. Smart's death, water was found seeping through the chancel ceiling, and an inspection of the church tower above it brought to light serious structural decay. At one stage, it was even feared that the tower might have to be demolished and the "Daily Telegraph" carried a photograph of the threatened structure. The Diocesan Finance Board actually advised demolition for fear of further trouble in the future, but the architects, C. B. Pearson, Son & Partners, rejected such faint-heartedness and found ways of preserving it. They specified the erection of a reinforced concrete ring-beam and a copper roof.

This was costly work and came, moreover, immediately on top of an expenditure of £2,600 to which the P.C.C. had just committed itself for the renovation of the vicarage. But they did not flinch. Fund-raising appeals were set in motion at once and on arrival the Vicar joined in with

a will. The climax came with two special events. First, on 14th September, the church staged an exhibition of foreign language bibles and of Edmund Sharpe's original drawings of the church, whilst the Vicar and members of the P.C.C. sat in a watchman's hut at the church gate with begging bowls at the ready. £370 was collected on that day alone. The other event was a sponsored walk organised by Mr. and Mrs. T. Hodgson, which raised no less an amount than £954. Together with a contribution of £750 from the John Welch Trust, the target sum of £3,400 was thus reached and the contractor's bill met.

The story of the tower did not quite end there. Four years later, it was discovered that part of the new brickwork was flaking and consternation increased when it was also discovered that the firm responsible for installing it had gone out of business. However, after much negotiation, the brick suppliers themselves eventually accepted responsibility and the defect was satisfactorily dealt with.

There was one other matter that was already in train before Mr. Bellinger arrived and which he successfully saw through to completion. On the death of her husband, Mrs. Smart had requested that permission be sought for his ashes to be interred in the church grounds. Hitherto no part of the grounds had been consecrated for burial purposes. Instead, when Scotforth Cemetery was opened, it had been arranged that a section be set aside for Church of England use and the Bishop of Manchester came in December, 1890, to consecrate it. It was now felt that recognition might be made of the growing custom of cremation, at least for church members, and a faculty was obtained for the consecration of ground on the north lawn. The first ashes to be interred were those of Mr. Smart and Mr. W. R. S. Clark.

In conjunction with this, Mrs. Smart presented a Book of Remembrance for recording the names of those interred, together with a case for it, and Mrs. Clark added a specially designed table to hold them, in memory of her husband. To accommodate these new acquisitions, the pews behind the organ console were removed and a dedication ceremony held on 12th October, 1968.

By now the new Vicar was finding his feet and beginning to foster those activities which the P.C.C. had high lighted. He gave wholehearted support to the principles of stewardship and two successful Renewal Campaigns were organised in 1969 and 1972. On both occasions the climax was a Parish Supper held in the Great Hall of the University of Lancaster and each time previous records were broken. The Electoral Roll climbed steadily from 590 in 1968 to 706 in 1975, and the pledged income virtually reached the £100 per week mark. More and more volunteers came forward, both for parochial groups such as "People Need People" and also for wider organisations like Samaritans and Prison Visitors, though the need for them grew no less than the supply.

For in a parish like Scotforth, with a population of over 15,000 of whom some 5,000 are professedly Anglican, one vicar or even one vicar

and a curate, if he can be found, cannot possibly maintain regular personal contact with everyone. The task of doing so has necessarily to be delegated to lay representatives. The strength of this representation was accordingly increased, until now more than 50 men and women are engaged in this vital work of keeping touch and finding out the spiritual and other needs of the parishioners.

For the same reason, added emphasis was placed on the Parish Magazine. A duplicator was obtained in 1968 and the amount of parish matter much increased. The circulation rose steadily until well over 400 copies a month were being produced. This involves a team of 6 women every month typing and duplicating the various items, 9 men assembling it in booklet form and 26 others doing the distribution.

Above all, efforts were intensified to reach the young. The story of the major development of the Day School is told in the history of the School. This went far towards catering for children up to the age of 11 and ensuring that during their early years at least they imbibed the basic teachings of the Faith. The problem was what happened at 11 plus. On moving to other schools, many children tended to lose contact with former associations and so drift away from the church. On the other hand, some did come back for confirmation and this gave a clue as to how to attract the rest. In 1972, a Confirmation School was started for 12 to 14 year-olds, a project virtually unique in the Church of England, and it proved an immediate success. Classes are held every week, alternately in the Day School and in the church itself, and there are now some 80 children under instruction.

This was not all. To maintain continuity after confirmation, a programme of weekly events for the 14 plus was arranged, with a Young People's Club in the Parish Hall and a Young Communicants' Club at Ripley St. Thomas School. These are now run and supervised by laymen willing to give back their time and talents in God's service for the benefit of the next generation, although during his two and a half years' residence as curate between 1971 and 1973 Rev. Roger Hamblin played a major part in building up this type of youth service.

Concern for the young lay also at the heart of even more fundamental changes that were taking place, this time in the liturgy itself. With every new generation that comes along, the language of the 1662 Prayer Book becomes more remote from current experience and the young have correspondingly greater difficulty in following its meaning. The Church felt that this was particularly unsatisfactory in the case of young confirmees and in 1965 authorised, for an experimental period, a revised version of the Communion Service known as Series II. In 1969, Mr. Bellinger introduced this Series II at a special Family Eucharist at 9.15 each Sunday morning. It appealed at once to families with young children and the number of communicants has grown steadily ever since. In 1973 came a further modification with the publication of Series III and in addition to being used at the 9.15 service, it was decided to introduce it experimentally at the 10.30 Eucharist as well.

Like the new translation of the English Bible published a decade earlier, these new versions did not and do not please everyone. Older generations, brought up to the rich cadences of seventeenth century English, miss the old familiar ringing phrases and find the modern precision of expression somewhat thin and unmoving. Language is a living thing, however: words change their meaning with the centuries and new revelations extend the boundaries of consciousness. Attempts to express old beliefs in new forms, therefore, have value both in themselves and as annotations of the original, and as such were felt to be justified.

These new versions not only modified the phraseology, however. They also streamlined the service itself and increased worshipper participation. In this way they reflect modern democratic attitudes and acknowledge the greater calls on time that modern life imposes. Participation is intended also to stimulate heightened interest in the service and this is something to which Mr. Bellinger attaches great importance. For instance, lay assistance with the services had first been used just before he arrived in order to help the burdened Tom Green. He has now made this a regular feature of the church to add variety of face, voice and approach.

Most significant of all was the introduction of Parade Services for the young. Once a month the 10.30 a.m. service is devoted to the youth of the parish, when the various Youth Organisations parade with their banners and, accompanied by their parents, fill the church to capacity. Young hearts rejoice to the sound of modern hymn tunes and youthful voices recite the prayers and read the lessons. It is small wonder that the Sunday School and the Confirmation School between them now boast over 300 pupils.

In all these developments, the Vicar was supported to the hilt by the P.C.C. which continued to elect officers willing and anxious to give of their best—Vice-Chairman, Mr. John Pattinson; Wardens, Messrs. Charles S. Rogers, J. Watson, Peter Gedge, A. (Tony) Guenault and F. Hayton; Treasurers, Messrs. Ian Fraser, R. Henshall and George H. Maitland; and last but not least, Secretary, Miss Joan Yardley, who, in 1973, completed 10 years of meticulous minuting of P.C.C. meetings before handing over to Mr. John Illingworth; whilst for regular assistance with the services Mr. Bellinger had Mr. George Phythian, Headmaster of Ripley St. Thomas School, and Rev. Humphrey Prideaux and Mr. Peter Gedge, both of S. Martin's College.

St. Paul's has never been purely parochially-minded. It has always shown concern for the under-privileged whether in this country or overseas, and in recent years this feeling has intensified. The media, particularly T.V., have highlighted the needs of the hungry and of the deprived and made them actual in people's lives and visible in their very homes. To Christians this is a challenge which cannot be ignored and St. Paul's P.C.C. now devotes not less than 10% of its gross annual income to deserving charitable organisations. Voluntary groups add to

this their own individual contributions and currently over £1,000 per annum is being donated to selected aid societies.

Perhaps the most radical development of modern times in church affairs, however, has been the new ecumenical movement. Christendom has, of course, been divided between Eastern Orthodoxy and Western Catholicism virtually since the time of the partition of the Roman Empire in the 4th Century, but it was the Reformation in the West that led to an uncompromising proliferation of sects and denominations. Moreover, because Europe emerged as the dominant political force in the world for the next four centuries, these divisions were carried to all quarters of the globe.

Today attitudes are changing. In the face of growing atheism and the re-awakening of rival cultures and religions, the unity of the Christian faith is seen as something that must be asserted amidst all its diversity. Attention is being focussed on the points of agreement rather than as hitherto on the points of disagreement, and though complete harmonisation is unlikely and doubtless undesirable, at least a genuine attempt is being made to remove antagonism and promote understanding.

The first tangible achievement was the formation of the World Council of Churches and this led, in turn, to the development of parallel organisations at local level. The Lancaster and District Council of Christian Churches met for the first time in November, 1962 and St. Paul's played a leading part in it and has done ever since. The first move was the organisation of United Services in which different denominations worshipped together, and these have now become a regular feature of church life. The most significant achievement was Call to the North in 1973. This was a week long attestation of faith in which all major denominations took part. There was a year's preparation with joint study groups meeting on each other's ground and the climax was a series of ecumenical gatherings in the Ashton Hall, Lancaster, during Holy Week. The theme was "The Cross, the World and You" and in all about 5,000 people attended.

On the opening night, Palm Sunday, 15th April, 1973, a large procession assembled outside St. Paul's and headed by the church's processional cross began the march to the Ashton Hall. Other church members joined in and at Greaves Methodist Church the numbers almost doubled. But on arrival there was a big disappointment. The Bishop of Coventry, Rt. Rev. Cuthbert Bardsley, son of the former Vicar of Lancaster, was ill and could not lead the act of witness as scheduled. His place was taken by Canon Alan Warren, diocesan missioner of Coventry, and the whole proceedings wittily chaired by Ven. Lawrence Jackson, Provost of Blackburn Cathedral.

The seed sown by this imaginative venture continued to flourish, but for the Church of England as a whole there was a major obstacle to its search for unity. This was the Parliamentary surveillance which had been established 400 years before and which, since the 1928 Prayer Book

debacle, had been quite openly referred to as a shackle. The Church had no freedom to control its own forms of worship or its own doctrinal formulary, and was in no position, therefore, to negotiate with other denominations on equal terms. It now sought to cut that shackle.

On 14th November, 1974 the Archbishop of Canterbury, Dr. Michael Ramsay, introduced the Church of England (Worship and Doctrine) Measure in the House of Lords to end Parliament's legislative powers over the Church, but at the same time to leave it as the Established Church with the Queen retaining her historic rôle as Supreme Governor. This was the culmination of a series of measures by which the Church intensified its democratic self-government. Four years earlier a synodical form of government had been introduced by which the General Synod replaced the Church Assembly as the ruling body of the Church, and Deanery and Diocesan Synods elected its members on a wider representational basis.

Two contentious points remained, however. The first was the right of the Prime Minister, as the Queen's adviser, to control the appointment of Bishops. The Church felt it could not consider itself politically mature until it had taken that right to itself. The other was the ordination of women. Here clergy and laity for once found themselves at odds. Amongst most of the laity, ordination was seen as the natural outcome of female emancipation, but with the clergy, democratic principle seemingly did not extend so far. At the 1975 General Synod, when the motion was put, there was a studied compromise-acceptance of the principle but denial of its practice—thus holding off, for the moment, the inevitable progress towards sex equality in the Church.

These are matters of high Church policy which exemplify the creative vigour that informs the Church today and which will begin to affect the running of the individual parish in the future. Meanwhile the parish busies itself with its daily round. The Parish Church is the focal point to which most men and women turn in the crucial moments of their earthly lives--baptism, marriage and death. It is the storehouse of their memories, happy and inspiring on the one hand, sad but grateful on the other. It is the enduring landmark that signifies stability in a strangely changing world. It is the spur to conscience and the challenge to unsocial behaviour.

But, as the 100 years' story of St. Paul's shows, it is more than this. The church is, in fact, a living community—clergy, churchwardens and laity working together. As St. Paul himself said, they are one body whose effectiveness is in direct proportion to the extent to which every member contributes, and today, as always, the contributions made by the members of St. Paul's are outstanding. The well-cared-for state of the School, the Parish Hall and the Church is the outward symbol of their stewardship, but it is the activities that these so adequately house which bear true witness to their response to the Christian's overriding commandment, "Love thy neighbour as thyself".

History of St. Paul's, Scotforth C. of E. School

I.

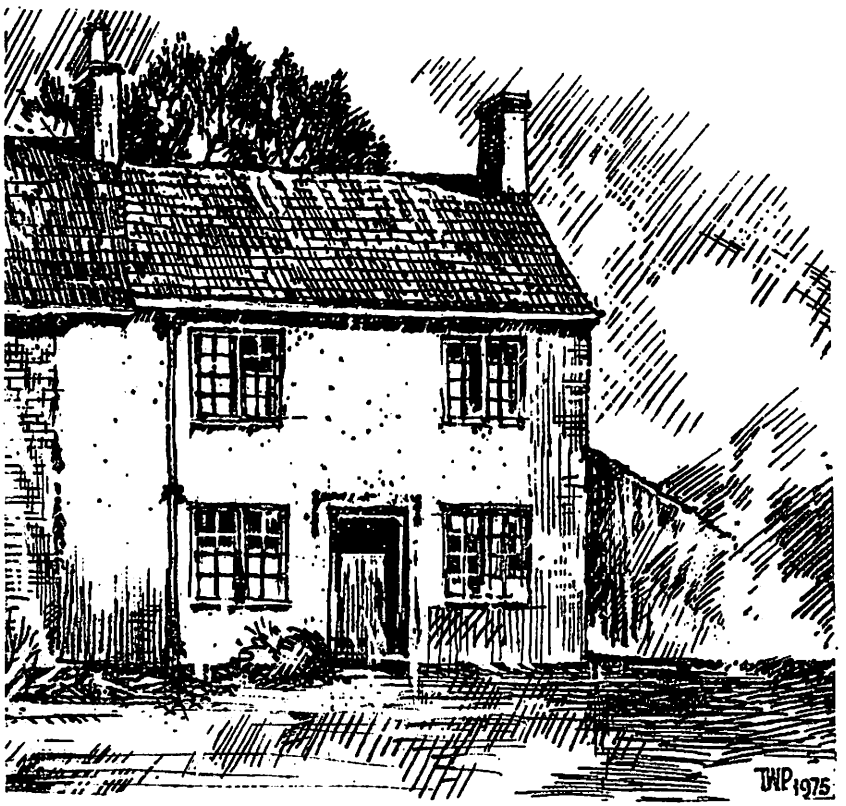
St. Paul, according to the words of the King James' Bible, commended Faith, Hope and Charity. St. Paul's School, Scotforth, like most early English schools, began as a Charity, founded in the hope of educating children in the Faith. Who founded the Charity, or when, is not known and the first reference to it comes from the Charity Commissioners' Official Report of 1826. This reads:—

"Township of Scotforth School. There is a house in the Township which is occupied by the Schoolmaster and contains a Schoolroom, but it is not known how it became appropriated to this purpose: it is kept in good repair at the expense of the Township. A piece of land containing about two acres was allotted to the use of the Schoolmaster upon the enclosure of the Scotforth Common in 1806. This has been enclosed: the sum of £11-16-6 having been paid for this purpose out of the produce of the gift of Thomas Parkinson. Of this land, part is occupied by the Schoolmaster as a garden and the rest he lets every year for the best rent he can obtain. In 1825 he received 50/- for it. The master also receives 45/- yearly as the interest of a legacy given by John Taylor, and up to the year 1821 he received the produce of the gift of Thomas Parkinson. The Master is appointed by the inhabitants and in respect of the income above mentioned he teaches 8 poor children of the Township without any charge. For the other children he makes his own terms, and he generally has between 20 and 30 children who are instructed in reading, writing and arithmetic".

The reason for the Charity Commissioners' enquiry was that the early years of the 19th Century had seen the first attempt to do something on a national scale for the education and welfare of children. Before that time education had been a matter of personal discretion on the part of parents and of private enterprise on the part of schoolmasters. It was purely local and haphazard. But the growth of the factory system and the drift of populations to the large towns in the late 18th Century had led to the appalling exploitation of child labour, and a few humanitarians began to press for legislation to control it. The first step was Sir Robert Peel's "Health and Morals of Apprentices Bill" in 1802, which laid down that "apprentices", i.e. workhouse children drafted into the Lancashire cotton mills, should have their working hours restricted to 12 and that some part of the working day should be devoted to instruction in the three 'R's, reading, writing and arithmetic. This was the country's first tentative step towards universal, compulsory education.

In the meantime, the S.P.C.K. which itself had been sponsoring a number of Charity Schools, was anxious that the Church of England should involve itself more deeply in the field of education and in 1811 there was set up "The National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales". This was empowered to take over the charity schools and provide them with financial and other support, on condition that there was regular instruction in liturgy and the Catechism and regular attendance at Church on Sundays. Hence it was that the Charity Commissioners conducted their enquiry to find out what schools there were actually in existence.

At this time, Scotforth comprised a township of its own, extending as far as Ashton-with-Stodday and Conder Green on the one side and Hala and Bailrigg on the other. It was quite separate from Lancaster, although spiritually under the care of the Vicar of Lancaster. The school stood in White Row, a narrow lane, now demolished, that ran east off



ORIGINAL SCHOOL IN WHITE ROW

Scotforth Road to the south of the Bowling Green Hotel and led into an open space abutting on to Hala Road. It was very small and the 20 to 30 children recorded as being present must have been exceedingly cramped. There is no record of its activities other than that of the Charity Commissioners already quoted, but it seems clear that it was not adopted by the National Society at this time.

The National Society, however, was growing from strength to strength. By 1830 there were already 346,000 children in "National" Schools and in 1833 the Society was given its first annual Government grant of £30,000 to help towards the building of new schools. At first the money was designated for the larger towns where the need was greatest and a rural district like Scotforth would not have qualified. But the year 1839 saw the setting up of the Committee of Council for Education, the forerunner of the present Ministry, and under its first Secretary, Sir James Kay-Shuttleworth, the tide in favour of popular education began to gather momentum.

Kay-Shuttleworth was an enlightened administrator who left his stamp on the English educational system. He not only increased the Government grants for schools but also provided money to the Society for the creation of teacher training colleges, a necessary adjunct in view of the extension of schools. He was also the founder of the school inspectorate system whereby Government inspectors visited schools regularly and reported on conditions as they found them. In deference to the leading rôle of the Church, the actual H.M. Inspectors were appointed by the Archbishop, who retained responsibility for the religious teaching provided, but their reports on secular subjects went to the Committee.

By 1845 National Schools had already been established in Lancaster for both boys and girls and in the new climate it was not long before a movement was afoot to provide the Township of Scotforth also with the better facilities that a National School could offer. The White Row school had always been crowded and in 1831 a school for infants only had been started by a Mrs. Parker in the back-room of a house attached to the tithe-barn. This left more space for the older children, but difficulties arose then over finding a schoolmaster prepared to operate with so few paying pupils and for a time at least it appears these older children had to make the long journey to Stodday if they wanted any instruction.

The impetus towards better things came from the Vicar of Lancaster, Rev. Joseph Turner. In 1845 he prevailed upon the Duke of Hamilton and Brandon, who then resided within the Township at Ashton Hall, to make a gift of a piece of land measuring 247 sq. yds. on the north side of Scotforth Square for the erection of a new school. The gift deed states "that the School shall always be in union with the National Society, shall be under the management and control of the Trustees and shall always be open to the visits of H.M. Inspectors", thus complying with the rules of the National Society. It was signed by the Duke, the Vicar of

Lancaster and Henry Hargreaves, Churchwarden of the Township of Scotforth. There was power to appoint not more than 5 additional managers and the original co-optees were William Trasure Redmayne, Samuel Simpson, William Lawson and Thomas Wilson.

The cost of erecting the building was largely defrayed by the National Society and it was named Scotforth National School. The White Row school was subsequently let as a dwelling-house, the rental accruing to the Managers. The new building was a simple, single-storey structure, consisting of one room only, with stone-flagged floor and no ceiling. The measurements were recorded by Samuel Turner, one of the masters, as 38 feet long, 18¼ feet wide, 13 feet high to the top of the front and rear walls, and 18 feet high to the roof-beam, giving a cubic capacity, as he meticulously calculates, of 10,749¼ cu. ft. There was no play-ground, the square outside being used for the purpose, but a small house was provided alongside for the Master.

To modern eyes, this little building, which was only demolished in the 1960s, may have seemed austere and utilitarian, but to the villagers of Scotforth it became a true community centre. At that time there was no Church and no Parish Hall. But now regular Sunday services could be conducted there by curates from Lancaster Parish Church, with Sunday School in the afternoon; flower shows became an annual event; and all meetings of parishioners or whatever henceforward had a venue.

THE SECOND SCHOOL IN THE SQUARE

How the School itself fared in its early years is not known, as the first extant Log Book only opens in May, 1868, but Mr. R. Gregson, Secretary to the Managers, wrote in 1902:—

"Some of the older inhabitants of Scotforth remember the following teachers, Mr. Bond, Mr. Morland who became Organist, and Mr. James

Leeming who, after giving up teaching, was appointed School Attendance Officer for South Lonsdale."

In the world outside, nevertheless, things were happening which must have had considerable impact on the school and its workings. In 1846, steps were taken to improve further the supply of teachers. Stipends were offered to selected boys and girls if they became indentured as pupil-teachers. At the same time, as inducement, extra grants were offered to the teachers responsible for their training. The pupil-teachers were to receive 7½ hours tuition before or after school hours and 5½ hours practice teaching under supervision. At the end of their indenture they could sit for scholarships which gave them entry to Teacher Training Colleges, and at the end of a 3 year course, they became Certificated Teachers, entitled to proficiency grants paid by the State over and above the salaries paid by the School Managers. This measure was to have much influence on the growth of schools like Scotforth as will be seen.

Despite the euphoria on the education front, however, it was not all plain sailing for the educationalists. In the late 1850s came a reaction, principally because of the growing cost to the Exchequer. The original grant of £30,000 had grown to £836,000 by 1859 and in that year a Royal Commission was set up under the Duke of Newcastle to "enquire into the Present State of Popular Education and consider and report what measures are required for the Extension of sound and cheap Elementary Instruction to all classes of the People." The emphasis was on the word 'cheap' and out of it came the Revised Code of 1862. This radically altered the financing of education and introduced the principle of 'payment by results' which was to have such unfortunate effects on English education.

It had always been customary for children to pay weekly for their tuition ("school pence") but if they did not attend for any reason, they did not pay. Robert Lowe, the new head of the Education Department which had replaced the old Committee in 1856, estimated that of 2,213,694 children registered at school in 1858, 38·81% attended for less than one year and even then absenteeism was chronic. Better attendance, therefore, would mean better financial return and he accordingly changed the method of paying Government grants to one which would bring this about. Instead of merely matching local expenditure as hitherto, grants were made dependant jointly on attendance figures and on results of annual examinations in the three 'R's by H.M. Inspectors.

The results were predictable. The standing of teachers with their managers and hence their livelihoods came near to depending on the grants they earned and it is not surprising that purely mechanical methods of teaching the three 'R's came into vogue to the virtual exclusion of other subjects, and that falsification of registers became an epidemic always to be guarded against.

Against this background, it is interesting to study the first surviving Log Book of Scotforth School, that compiled by Samuel Turner, master from 18th May, 1868 to 19th November, 1869. His first entry reads:—

"After having been closed for about six months, the School was re-opened this morning at 9 o'clock by Samuel Turner, Certificated Master 1857. During the day 10 scholars only have been present. Gave lessons in Scripture, St. Mark I. Other lessons, reading, writing, numeration, notation and simple addition. Secular reading books needed."

There is no clue as to why the School had been closed for the previous six months but one may perhaps hazard a guess that shortage of teachers was the answer. The 1862 Revised Code, in its search for economies, had cut down the grants to Training Colleges, resulting in fewer places being available, and had also worsened the position of pupil-teachers which meant fewer entrants to the profession. An acute shortage of teachers followed which was only rectified by the 1870 Education Act.

The interesting things to note in the Log entry, however, are these. Firstly, the syllabus, apart from the Scripture lesson obligatory in a National school, is confined to the three 'R's. Throughout Samuel Turner's period at the school there is no further mention of the subjects taught, except the biblical text from which his daily Scripture lesson is taken. The three 'R's obviously stood alone. The second is the reference to the small number present. This matter of attendance is a perennial theme. So much so that on 16th June he expostulated:—

"For some unknown reason which I cannot ascertain, few scholars are present this week, probably gardens and field work. People keep their children at home for frivolous things".

Before many weeks were out, he had ascertained. There were, in fact, three main causes of absenteeism in a country district such as Scotforth was in those days. The first was the needs of an agricultural community. When the hay had to be cut, the fruit gathered or the potatoes dug, every pair of hands was vital and children had an essential rôle to play in the economy of the time. Future attainment had to give way to immediate survival, as for example on 20th September, 1869, when, as Sam Turner wrote, "in the first class, only one girl present and no boys. A high wind yesterday kept children at home to pick up fruit." Second was the calendar of public events. In a land without television and cinemas and with minimal transport, entertainment was at a premium and any event such as a fair, a circus, a flower show or a hunt, was an attraction few could resist. There are regular references to low attendance because it was Lancaster Fair, or Conder Green Flower Show or even the Yeomanry passing through the village.

The third great worry was sickness. Every season seemed to bring its own type of epidemic, and urban communities living at close quarters were obviously not alone in this affliction. Scotforth villagers were just as prone as the townspeople, and in Samuel Turner's first winter, num-

bers were seriously cut by an outbreak of 'scarlatina', erroneously thought of at the time as a mild form of scarlet fever rather than the real thing. Throughout the next century, epidemics of one sort or another continued to bedevil the attendance figures.

And yet, despite all these distractions, Mr. Turner quickly succeeded in raising the numbers well above the meagre ten he found on his first day. By the end of his first fortnight, he had 30 scholars present and in one week at the end of September he had an average of 55. This he accomplished by a mixture of canvassing and giving good value for money. He records a number of visits to parents in Moorside in order to widen his catchment area, and at the same time regularly chased up absentees to make sure they returned to school. It is also clear that he was well supported by the Managers who paid him regular visits and provided much needed books, and at the end of his first year, the H.M. Inspector's report read:—

"The new school has made a good beginning and the children have evidently been taught carefully in the elementary subjects. Reading is particularly good and the papers of the elder children neat and correct. The children need teaching to answer thoughtfully and the master must guard against the tendency to be mechanical".

Shortly after this, Mr. Turner was authorised to appoint a paid Monitor at two shillings per week, and one can well imagine how he stressed to the Managers the difficulties of teaching three classes without assistance by any other method than the purely mechanical one of learning off by heart.

It was too good to last, however. In April, 1869 Mr. Turner had sat for the Society of Science and Arts Examination in Chemistry and Animal Physiology and obtained a Government Certificate. In November he left to take up a more remunerative post in Staffordshire. The picture of Samuel Turner that comes through from his Log Book entries is that of a young, exceedingly keen, firm but sympathetic teacher. Whereas on one occasion he suspended Matthew Richmond for continued misbehaviour ("His object in coming to school appears to have been only amusement to the detriment of the school"), on another he staunchly defended a new entrant, John Kelsall, "who is a very troublesome boy, shouting and running about the school in a singular and eccentric manner to the amusement of the other scholars". He added, "I do not consider him deficient in intellect, but attribute it to it being his first time in school" Mr. Turner was correct. John Kelsall had a perfectly normal school life until he left in October, 1875 to go to a school in Lancaster.

After a few weeks in the temporary care of Thomas Edmondson, on loan from the Boys' National School in Lancaster, the school next had Daniel Bamforth for master but he again only remained about 18 months and his period in office was principally marked by the closure of the school for two months during the spring of 1870 because of a virulent scarlet fever epidemic. He does not appear to have been a very successful master, as the numbers declined. The next incumbent was Mr. J. N. Armstrong, a vigorous master who, after only twelve months, moved to

Skerton where he had a long and distinguished career. Even his very short time at Scotforth effected substantial gains. Numbers rose to a peak of 73 in March, 1872. He installed a school bell which was rung at 8.45 a.m. and 8.55 a.m. with immediate improvement in punctuality. He introduced a system of marking for the first time and records the significant improvement in effort that followed.

After Mr. Armstrong came John Porter, who stayed three years from 1872 to 1875, before taking over Cockerham School, where he remained for the rest of his academic career. On his retirement he returned to Scotforth and lived at Fernbank until his death in 1934. His early years at Scotforth School, however, must have been difficult. Annual Diocesan inspections of National Schools had commenced in 1872 and in the report for 1874, the Inspector stated:—

"This is a good little country school. I hope it may be found possible to give some of the more forward children a little more special training and not to allow them to be altogether kept back by the little ones. Of course, this is difficult to manage where there is no assistance."

By the 1862 Revised Code, schools were now divided into Standards, according to age and ability, and Mr. Porter had five Standards and an infants class to cope with on his own except for the Sewing Mistress, who usually kept an eye on the infants. Absenteeism from sickness had not grown any less, and now in addition he had several boys registered as half-timers. They are recorded as working half days in the 'Potteries' under the same regulations as "mill half-timers" in Lancaster. The location of this pottery is not known, but it was owned by a Mr. Thomas Bradshaw and it is on record that he won a prize for Rustic Vases, etc. at the Ormskirk and Southport Agricultural Society's Show in 1873. He subsequently moved his plant to Penymynydd in Flintshire.

In the face of these difficulties, it is not surprising that the H.M. Inspector's report for 1874 stated:—

"4th and 5th Standards are very intelligent. Lower Standards very deficient. Infants not much progress".

This indeed was the first of a series of five adverse H.M.I. reports which, in conjunction with the working of the 1870 Education Act, were to have a profound effect on Scotforth National School.

II.

Every action produces a counter-action, and opposition to the penny-pinching provisions of the 1862 Revised Code was quick to appear. Public demand was for more and better education, not less and worse, and the only question was how. So far the Church of England had made the running with its National Schools, but non-conformists and others resented public money being paid to a denominational institution of which they were not members, and actively opposed religious instruction

which was unacceptable to their consciences. Their proposal, therefore, was for the establishment of State Schools, undenominational and secular in character, and maintained by Government grants and contributions from the local rates. The battle lines of the controversy, State Education versus the voluntary principle, were being drawn.

The ensuing 1870 Education Act was inevitably a compromise, but none the less far reaching. Under its terms, the Education Department was empowered to survey and assess the availability of school places in every borough and parish of the land. If, in their view, there was a shortage of places, the voluntary bodies were given a short period of grace in which to make proposals for making up the deficiency. If they did not, or could not, a new elective local authority, a School Board, was set up to build 'Board' schools at Government expense and with maintenance devolving on the rates. The author of this revolutionary Bill was W. E. Forster of Bradford, a son-in-law of the famous Thomas Arnold of Rugby, (those who know Bradford will know the Square named after him) and there is no doubt about the stimulus it gave to school building. Voluntary bodies, like the National Society, still had the facility of applying for Parliamentary Grants in aid of new building or improvements, and between 1870 and 1880 over 14,000 new elementary schools were established on the voluntary principle, as well as 3,400 Board schools, providing in all a million and a half new places.

In addition, attendance at school between the ages of 5 and 13 was made compulsory and School Attendance Officers were introduced to police it. The payment of 'School pence' was not immediately discontinued, but with the establishment of the principle of compulsion, it was seen to be anomalous and abolished in 1891, a State Grant of ten shillings per head being substituted in its place. Also the retrograde provision of the 1862 Revised Code which confined H.M. Inspectors' annual examinations to the three 'R's was reversed and the 'class' subjects of history, geography and elementary science were added to the list of examination results on which grants were payable.

Finally, the process of establishing School Boards was held to be a continuing one. So where growth of population occurred, for example, the Department was under obligation to ensure that school accommodation of an adequate standard became available and if this was not forthcoming from the voluntary bodies, they had authority to build Board schools of their own.

This was the nub of the matter, so far as the Township of Scotforth was concerned. The population of the village was growing fast and at the 1871 Census numbered 1,663. A single-roomed school that held at most 80 to 90 children was obviously inadequate, both in size and facilities, and likely to become more so as time went on. Overspill populations from Lancaster were already spreading southwards; the Greaves Estate was being broken up for building land, with terrace housing on the west side of Greaves Road and a few 'stately homes' on the east; and further development was inevitable.

For the Church, the crisis was a double one. It had to consider not only the education of the children but also the pastoral care of their parents. The small school room was no longer appropriate for divine service and the size of the congregation demanded more than a visiting curate. What was needed was a church as well as a school but money for both could not be found at once. It was decided to give priority to a church and the master, John Porter, records that on 30th January, 1874, he was visited by E. Sharpe, Esq., the appointed architect, who requested space in the school for the display of plans of the new church, so that tenders could be invited. Two years later, Mr. Sharpe, who was by this time also a Manager of the school, requested a full day's holiday so that the pupils could attend the Consecration Ceremony.

Meanwhile, Rev. W. Armitage had been chosen as first Vicar of the new parish and from November, 1875, he became a regular visitor to the school, shortly afterwards taking over as Chairman of the Managers. The experience must have been traumatic. John Porter had left at the end of April and a very young and inexperienced teacher called Richard Seed had been appointed in his place. Mr. Seed was clearly unequal to the task which was made so much more difficult by the exigencies of the accommodation and the pressures which the new Education Act was exerting.

The H.M.I. report for 1875 was worse than that for 1874. After making due allowance for the newness of the master, it criticised very nearly everything, the discipline and instruction, the school building, the toilet accommodation and even the keeping of the registers. It concluded ominously, "My Lords will look for great improvement next year as the condition of an unreduced grant". The Managers had reason to be worried and did what they could with the meagre resources at their disposal. Some new furniture was acquired; repairs were done to the toilets, and the registers were regularly tested. It was also decided to revert to the appointment of a paid Monitor which had been discontinued a year or two earlier, and a girl from the school was selected for the post. Mr. Seed described her as 'rather giddy and thoughtless' and on one occasion had need to caution her after a parent had complained that 'she asked the children under her charge questions upon family matters'.

Even so, the 1876 report was again critical and it became clear that palliatives would no longer suffice. On 6th April, 1877, the "Lancaster Gazette" carried a report of a meeting called by 'a few parishioners to consider what could be done to encourage the Trustees to build a new school, meeting the requirements of the Education Department". The meeting was told that there was imminent danger of 'the Township being saddled with a School Board' and 'despite the demands which the erection of a new church had made upon the pockets of the parishioners', it was vital that a building fund be started if the National School was to retain its status as an efficient unit within the meaning of the Act.

Much to the relief of the Managers, the challenge was accepted and it was agreed to organise a Flower Show on a large scale in order to start

the fund off. In July the same year, the "Lancaster Gazette" also reported that a special collection for the school had been made at St. Paul's Church, and in the morning the Vicar had preached a sermon on the subject in which he did not mince his words. It was not just that the existing school failed to meet Government requirements: it was little short of a disgrace to the Township—no classrooms, no playground, no proper conveniences and not even big enough for a Sunday School.

At this point in time we are fortunate that the opening of the earliest surviving Managers' Minute Book begins to throw further light on events. The first meeting it records was held in the Vestry in August, 1877 and it was there decided that the opening response to the appeal had justified the Trustees in beginning to take action. The next month an approach was made to the Greaves Estate for half an acre of land and in October there was a substantial donation to the fund of £500 from James Williamson. This was the founder of the firm of Jas. Williamson & Son (later Nairn-Williamson Ltd.) and father of the second James Williamson who became Lord Ashton. He resided at Parkfield, one of the large houses on the Greaves, and had already played a significant part in the founding of St. Paul's Church. He was a School Manager and before the appointment of the Vicar, Chairman. With this accretion the target was brought near enough for the Committee to decide on retaining the services of an architect, Mr. Huntington.

Meanwhile at the existing school, matters went from bad to worse. In the 1877 report, H.M. Inspector wrote:—

"I am sorry to say the results of this year's examinations show very little improvement on those of last year. The arithmetic of the first and second standards is very unsatisfactory. Grammar is very fair but geography is a complete failure".

And when the next year's report was even more adverse and went out of its way to criticise the master, the managers felt they had to take action and gave Mr. Seed three month's notice.

There was an interval of a month between the departure of Mr. Seed and the arrival of the newly appointed master and his place was filled temporarily by John Mackenzie from Hofe Place School, Liverpool. He reported on arrival, "I found nearly 90 children of all ages present with the assistance of a very indifferent monitress whom I had to request several times to stop eating before her class". This was the same girl that Mr. Seed had found 'rather giddy and thoughtless' and the three extra years had not apparently matured her to any great extent. He added, "The discipline is very bad indeed and the attainments of the scholars unsatisfactory. The raw material is here but it will be necessary for a Master to work very hard to show anything like good results".

This, however, is exactly what the new master did. He was Henry Oxley, who remained at the school less than two years, but in that short time laid the firm foundations on which Mr. J. H. Parker was later to build up one of the best National Schools in the district. Moreover, he did it whilst still in the old, out-dated building and before he had acquired

the facilities of the new school. On his first day, he recorded, "I found the children in very bad order, which will be the first thing that I shall remedy" Within a fortnight, the 'indifferent' monitress had gone and the next few months record a significant rise in the number of complaints from parents about the punishment of their children. On one occasion the complaint even led to blows. Mr. Oxley wrote,

"Mrs. Smith used very disgusting language for my punishing her child. I asked her to leave, but she refused and on my trying to get her out, I was struck twice. I will lay the matter before the Managers".

For their part, the managers clearly recognised the damaging effect of such a scene in front of the whole school assembled in the single room and supported Mr. Oxley by arranging for a letter of warning to be sent to Mrs. Smith through Holdens, Solicitors.

Discipline was obviously a necessity, but so were space and staff, and again Mr. Oxley found the answers. The masters had long since ceased to reside at the small cottage adjacent to the school and the accommodation had been let to tenants. The tenants were given notice to quit and the infants moved in, to become a separate Infants' School. This enabled more scholars to be admitted and in April, 1879 the average attendance reached 98, excluding the infants. He also applied for an assistant mistress to take charge of the infants, to which the Managers agreed.

The outcome of all this was that when H.M. Inspector inspected the school in June, 1879, he was able to report,

"The present master who has had charge little over six months has effected a most creditable and satisfactory change in the school. The children have in fact passed an exceedingly good examination both in the elementary and class subjects and are in very good order".

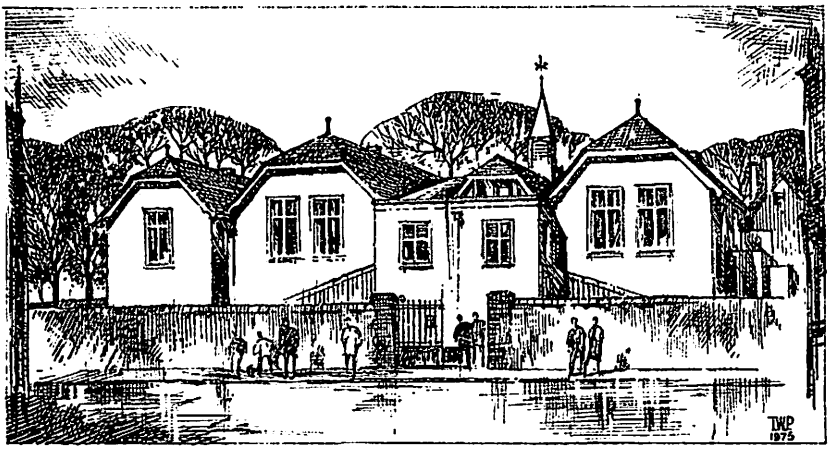
One can almost sense the pleasure and relief with which the Managers minuted in July that a letter of congratulation should be forwarded to the master. The new school building on Scotforth Road was now nearing completion and this report meant that everything augered well for the considerable venture to which they had committed themselves.

In November, 1879 the great day came and the "Lancaster Observer" carried a four-column report of the opening ceremony. The chair was taken by the Vicar and with him on the platform were Canon Allen, Vicar of Lancaster; Rev. G. C. Besley of Galgate; Mr. J. P. C. Starkie, M.P.; and four of the Managers, Alderman Roper, S. Holden, R. Bowling and J. Dickinson, Secretary. The Vicar expressed regret that Mr. James Williamson could not be present because of illness, and in fact he died shortly afterwards. Canon Allen spoke of the "outbreak of school building in Lancaster" and cited Skerton and St. Thomas's as other recent examples of the voluntary principle in action. Mr. Starkie, M.P. added his own strong support for the voluntary principle, as School Boards involved a costly addition to taxation which should be avoided as much as possible. In the evening, there was a concert in the School Hall and amongst the solo performers listed was Mr. R. T. Grosse.

The new building had accommodation for 300 scholars but initially only 150 moved in. They were organised as two separate departments, the Infants' School under Miss Stockdale and the Mixed School under Mr. Oxley, and were known as Scotforth National Schools. This separate identity continued until 1915. For the two teachers, however, it was a short stay, as both left within the year, but not before knowing that the H.M.I. report they left behind, that for 1880, was the best yet. It read,

"The whole condition of the school, both in discipline and attainment, is satisfactory in the highest degree. There are hardly any failures in the Elementary subjects and many of the slates and papers were faultless. The answers in the Class subjects were ready and intelligent and showed very careful preparation".

The venture was justified and off to a flying start.



THE THIRD SCHOOL IN SCOTFORTH ROAD

III.

The move to Scotforth Road meant the opening of a new phase in more than just the physical sense. The rapid turnover of masters we have seen so far, indicates quite clearly that they viewed their appointments to the little country school merely as stepping-stones to better things; but now with the new, modern premises, it was possible to attract men who were willing to make the school their whole life's work. With Mr. J. H. Parker, who followed Henry Oxley, there began a select succession of dedicated masters with whom the school is identified up to present times. Mr. Parker commenced in 1880, a Lancaster boy who had trained as a pupil-teacher at the Boys' National. He remained at the school until 1918, when he was asked by the local Education Department to

organise the re-opening of Dallas Road School after its de-requisitioning from Army use as a recruitment centre. He retired from active duty in 1922, but was welcomed back to Scotforth as a Manager until his death in 1936. Mr. A. P. Proctor, the Headmaster who succeeded him, has recorded that though Mr. Parker was of a modest and retiring nature, he was a man of many parts—a pioneer in the teaching of science, an amateur photographer of more than local repute, an Esperanto enthusiast and an expert with the miniature rifle—quite a man.

As might be expected, the first few years at the new school went smoothly. Numbers rose steadily and even at the end of the first year there were well over 200—80 in the Infants and 150 in the Mixed. There were two classes in the Infants, with 30 to 40 moving up annually into the upper school which itself was organised in six standards. To cope with the extra numbers pupil-teachers were appointed and the oldest of these after qualifying was kept on as Assistant Teacher at £40 per annum plus £5 bonus. Even so, it must have been gruelling work for the Master. He had a total staff of four—one Assistant and three pupil-teachers—to take six standards, so that grouping of standards into one class was a regular practice. In addition he had responsibility for training the pupil-teachers, coaching them after school hours in the winter and before school hours in the summer, and at the same time, sitting in on their practice periods for what were called "criticism lessons". In 1884, the Education Department introduced a seventh standard into all schools, but this was absorbed without extra staff or classrooms.

Each year a full time-table was submitted for H.M.I. approval and it is interesting to note a typical day's teaching by the Master himself:—

Morning	1st period	Standards 4 & 7	Scripture: Life of Joseph
	2nd period	Standards 5 & 6	Geography: Germany
	3rd period	Standard 2	Elementary Science: Pendulum
Afternoon	4th period	Standard 4	Arithmetic
	5th period	Standards 1 & 2	Drawing
	6th period	Standards 1 & 2	Spelling

Nor were things much easier in the Infants' School. The Mistress had no assistance with her 80 charges. They were grouped roughly into 4 and 5 year olds in the Babies' Class and the 6 year olds in the First Class, all in the same room. However, pressures were not quite so great in the Infants. There were no Inspector's examinations to pass at the year end in order to obtain the Government grants and the only note of criticism was one occasionally from Mr. Parker if he thought the attainment of the batch sent up to him was not all he could have liked.

There was another factor that made for a lower temperature and that was the introduction of 'kindergarten' lessons. The kindergarten principle, originated by the German Froebel, was based on the belief that a child's natural mode of expression was play and that it was through play that it acquired its experience and knowledge of the world. The

word itself was intended to convey the concept, not of a garden in which children play, but "one in which children are plants and the teacher is a gardener who helps them develop on lines laid down by nature and not by the gardener". To Froebel it was intended as a complete infant educational system, but this was obviously impossible in the prevailing finance-oriented climate, and all that advanced educationalists of the time could achieve was a recognition of the well-known adage, "all work and no play makes Jack a dull boy". It was, nevertheless, a theme that was to recur and be developed in later years, and must have helped to take some strain off the Infants' Mistress.

The kindergarten class was first introduced by Rachel Richardson who took over the Infant School in 1887 and who remained there until 1914, a worthy counterpart to Mr. Parker in the Upper School. The year 1887 was also Queen Victoria's Jubilee and there were a number of celebrations. One was a trip for the children over ten to the Jubilee Exhibition in Manchester, organised and paid for by Mr. James Williamson. This was the son of the former manager who now himself had an interest in Scotforth. The Duke of Hamilton had sold Ashton Hall to the Starkie family in 1853 and Mr. J. P. C. Starkie, as Lancaster Member of Parliament as well as a leading resident, had attended the School opening ceremony. The Starkies had in turn sold the Ashton Hall estate to James Williamson in 1884 for a reputed £100,000 and James Williamson had likewise become an M.P. The Manchester trip was one he organised for all the children over ten in his Parliamentary Constituency as part of his policy of purchasing goodwill.

The end of the first decade, however, saw the end of the honeymoon period. The pressures again began to mount. The 'Board' Schools, maintained as they were from the rates, found finance much easier to come by than those voluntarily maintained and began to set a pace with which the National Schools found it difficult to compete. Not only had they readier access to up-to-date equipment and extensions as required, but they could also pay higher salaries and so attract more and better qualified staff. This higher standard quickly became the criterion by which H.M.I.s assessed the schools within their jurisdiction, and the National Schools inevitably suffered by comparison.

By the Code of 1882, the grant system had been changed. To the attendance figures and examination results on which grants were hitherto dependant was added a third factor, a 'merit' rating. This was given by the Inspector at his annual inspection. He could class a school as 'fair', 'good', or 'excellent' according to his assessment of (1) the organisation and discipline, (2) the intelligence employed in instruction and (3) the general quality of the work.

It is significant that for the first five years after the introduction of this system, 1883-88, Scotforth received an 'excellent' rating, but for the next few years only 'good' or 'fair'. The points on which it began to be criticised were primarily space and staff. The ampler facilities of the Board Schools were beginning to make Inspectors frown on large

classes joined together and indeed space utilisation norms were being laid down, but at Scotforth there were neither the rooms nor the staff to allow them to be segregated.

The Managers did what they could. In 1889 there was a windfall legacy from a Miss Baldwin. This was a lady who had died the previous year, leaving £120,000 out of which she bequeathed £100 to every National School in Lancaster, Morecambe and district. The £100 was immediately designated for providing a sliding glass partition between the body of the school and the wing, so as to make an extra classroom. Again in 1893, the boys' cloakroom was moved out of the school proper to a shed built adjacent to the boiler-house at the back, and "to improve hygiene" three ventilators, patented by a Mr. Kershaw of Lancaster, were installed and an approach made to Lancaster Corporation for mains water to be laid on so that W.C.s could be provided. Also for two years between 1897 and 1899 Standard 1 was held back in the Infants' School to mitigate strains in the Upper School.

Yet in spite of these manoeuvres, the H.M.I. report for 1897 continued critical:—

"The Master is working earnestly but is undoubtedly handicapped by the crowded state of his rooms and the juvenile assistance at his disposal. He has charge of the large Standards 5, 6 and 7 himself and Standard 2 also with the help of a monitor. The classroom containing Standards 3 and 4 is habitually used for a larger number of scholars than that for which it is passed by the Department, holding 62 children, some sitting 6 and 7 deep. If the order there were not really good, teaching would be impracticable. As it is, it is very trying work indeed".

The moral was doubtless pointed too by the new Board School which had been opened two years before at Bowerham, and the Managers realised that if the standing of the Schools was to be maintained, something more substantial must be done. Up to 1893 they had still owned the field allotted to the School at the time of the enclosure of Scotforth Common, but in that year, because of the low rental obtainable on farm land in the current parlous state of agriculture, it had been sold and £200 invested in Railway Stock. This investment was now disposed of and the money used to build a new classroom which was completed in 1898 and the next year the seating was taken out of the gallery and kindergarten desks installed instead.

In the year 1900, H.M. Inspector at last expressed himself satisfied and one imagines that the half-holiday given that year for the Relief of Ladysmith had a double meaning for Master and Managers. Change, however, is endemic in the world of education with continual alarums and excursions. In the late spring of 1892, for example, Mr. Parker had to be away from school for ten weeks because of illness. When it became obvious that he was going to be off for a protracted period, a temporary master was engaged. He turned out to be an alcoholic and the school was hastily closed for cleaning until the start of the summer

holidays. Another change that was recommended by the H.M.I. on his inspection of the Needlework class in May, 1901. He wrote:—

"The method employed in the calico patching is undesirable. The outer square of the patch should be hemmed on the wrong side of the garment, and the smaller or inner square should be seamed on the right side".

As the Roman orator said, 'O tempora, O mores'. In other words, how times change.

Changes of a fundamental character, however, were in the offing. First, in 1900, came the Boundaries Commission, which extended the Lancaster boundary southwards to include Scotforth village and separate it from Ashton-with-Stodday and Bailrigg. This was an inevitable consequence of the growth of population. Ribbon development had spread along Greaves and Scotforth Roads to connect the two towns, until in 1899 the Managers were concerned about a proposal to build a terrace of houses right up to the school. Ancient rights were invoked and a gap of 15 feet was preserved between the school and the end house.

With the change of status, Lancaster bye-laws too became operative and in 1901 the managers were required to install W.C.s in all the residential property they owned. This comprised the master's cottage in the Square and the two dwelling houses which had been made by converting the old school building. The rentals for these are not recorded except for that of the master's cottage, which was 3/3d per week (16p). (To put this into perspective, the school at the time was buying coal at 5p per cwt. and coke at 4p). This was only the beginning of the involvement with Lancaster Corporation. By the 1902 Education Act, Corporation officials were brought into the school itself.

For some years the Government had realised that the disparity of finances between Board schools and voluntary schools was neither equitable nor conducive to good results, but opinion was divided on the solution. As in 1870, one school of thought was for complete secularisation and State control, whilst the other wanted to maintain the voluntary principle, though with a greater measure of outside support. In the end there was the usual compromise, summed up in the 1902 Education Act.

Under it, education was completely re-organised on a municipal basis. Local Education Authorities (LEAs) were set up to replace the old School Boards, but with authority to supervise all schools, state and voluntary alike. The two different classes of schools were retained, the Board Schools becoming 'provided' schools and the voluntary 'non-provided'. In the 'non-provided', the LEA took over responsibility for the secular instruction, paying the teachers' salaries and normal maintenance expenses, whilst the managers retained the right to appoint the teachers subject to LEA approval on purely educational grounds, and also responsibility for the capital cost of building and alterations. A 'block' grant was substituted for the old complicated system based on

attendance, examination results and merit rating, thereby freeing H.M.I.s from taking examinations, and these henceforward became friends and advisers instead of feared and distrusted inquisitors. Lastly, one third of the Managers were to be representatives of the LEA.

The old Managers of Scotforth National Schools met for the last time in the Vestry in the summer of 1903, but the bald minute gives no hint of their feelings. When they met again in the Christmas term, there were new faces. The surviving members, the Vicar, Mr. Armitage, Messrs. R. Willis and E. Langstreth and the Secretary, Mr. W. Gunson, were joined by Councillors G. Jackson and G. Wright. Councillor George Jackson was himself a Scotforth boy. He had originally trained there as a blacksmith but soon made his way to Lancaster where he eventually became a partner in the brewing firm of Yates & Jackson Ltd., an Alderman of the Town and Father of the Council. It is recorded that some years earlier in 1891 he had sent the Infants Mistress 25p to pay off any arrears of 'school pence' owing by the poorer children.

For the staff, too, there were changes. They now took their instructions in all matters, except religious teaching, from the Director of Education in Lancaster and a new boss is always eyed warily at first. But there were many gains. One of the directives of the 1902 Education Act to the LEAs was that all schools were to be brought up to the same standard in staffing, accommodation and salaries. For Scotforth it was laid down that in each class there should be 10 sq. ft. per child in the Mixed School and 9 sq. ft. in the Infants. As the numbers in the available accommodation did not permit this, it was arranged that 38 children should be transferred to the new Greaves School when it opened in 1907. Extra staff were recruited; Standard 1 was again transferred to the Infants and in 1908 the establishment was set at 164 children in the upper school with five teachers, and 96 in the Infants with three teachers. The teachers thus had their class numbers reduced and their salaries were brought up into line with those of the State schools. Mr. Parker, for example, had a rise from £175 to £190 per annum.

There was one other consequence of the 1902 Education Act. The integration of the voluntary schools into the overall State system made the Board of Education in London begin to look with disfavour on the use of the name "National". They put forward the view that the whole system was now a national one and that to designate a particular part of it by this title was misleading. All National Schools were accordingly circularised, suggesting that their denominational name might be used instead.

At their meeting in November, 1906, the Managers considered this circular and agreed to drop the word "National". The name henceforward was "Scotforth Church of England Schools". Their decision was doubtless influenced too by the knowledge that the main work of the National Society was now done. The growth in the number of schools after the 1870 Act had meant the delegation of many of its functions to a Diocesan level and it was now operating mainly in an advisory capacity.

Nevertheless it had made history. It had pioneered the way towards universal education. It had been responsible for sponsoring a major part of the country's stock of schools and colleges, and at the same time it had safeguarded the right of the Church's viewpoint, conscientiously held, to be fostered and fed in an environment of its own choosing.

IV.

In retrospect, the years immediately preceding the First World War have an aura, no doubt deceptive, of fullness and serenity which were to be lost as the century progressed. The records of Scotforth School do nothing to dispel this sense of happier days. After the re-organisation things quickly settled down and indeed, once it was competing on level terms with the 'Council' schools, as they were now called, it began to show its paces.

Like the Williamsons, the Storey family had become benefactors of Lancaster and in 1887, to mark the occasion of Queen Victoria's Jubilee, Sir Thomas Storey had presented the Storey Institute as a cultural centre. Shortly afterwards his eldest son, Herbert L. Storey, who had succeeded him as head of the firm Storey Brothers and Co. Ltd., made extensions to it so that a Technical School could also be established. The ordinary schools in the town were encouraged to send classes for manual training and Mr. Storey presented a Challenge Shield for annual competition. Mr. Parker sent his first set of boys to the Woodwork Class in July, 1901. In 1906 and again in 1909 they won it.

Herbert Storey himself lived at Bailrigg. In 1899 he had bought an estate comprising 700 acres and built the large brick and timbered house which is now part of the University of Lancaster. Although outside the Borough of Lancaster, it came within the parish of St. Paul's and this obviously created an interest for him in the school. In 1911 he donated a plot of land close by, together with the necessary tools, so that a gardening class could be started. History does not record whether he was anxious to recruit its graduates. With approval from H.M. Inspector, a class of 14 boys was formed, pairs of whom were allocated 7 plots; an eighth communal plot was for growing things other than annuals, such as fruit bushes, and a ninth was reserved for teachers to use for nature study purposes. During the war years, this land was naturally put to intensive use and it continued to be a source of interest and instruction until its abandonment was ordered in 1926.

Nor were the girls forgotten. Cookery classes started at the Storey Institute and when Greaves School was opened in 1907, it provided facilities for Laundry and Housewifery as well. In 1911 samples of the Scotforth girls' work were sent to a Handicrafts Exhibition at the Storey Institute and a certificate was received back confirming that "the girls are being trained in such a manner that they may become real and

earnest homemakers". Education for girls in other than these practical household management subjects, however, seems to have been making heavy weather. On a visit by no less a person than the local Director of Education in March, 1909, he noticed girls in the upper Standards doing algebra and remarked to the Master that he did not think it a very suitable subject for girls. Mr. Parker records that he agreed with the Director, but pointed out that if scholarships to the Girls' Grammar School were to be won, it had to be done. One might perhaps speculate whether the instigators of higher education for girls were the real founders of Women's Lib.

Outside activities also increased. It had long been practice for teachers to take their classes on instructional walks through the country lanes or sometimes further afield. In September, 1900, Mr. Parker himself took Standard 1 "into the field behind the School so that they could see the Castle and its surroundings" and then marched them down to the Castle for a visit. An outing of another kind was in 1910 to the new Town Hall which had that year been presented by Lord Ashton. Each child was presented personally by Lady Ashton with a commemorative medal and a box of Rowntree's Chocolates with a portrait of her on the lid. The first mention of football is in March, 1894, when eleven boys were allowed out early at 3.15 p.m. to play in a match, but the team's prowess goes unrecorded until the years 1911 and 1912, when they celebrated winning the Infirmary Shield two years running.

The only sad note was the enforced retirement of Mrs. Richardson. She underwent an operation in the early part of 1914, which entailed her being off several months, and when she returned, found the task beyond her and resigned. In all references to Mrs. Richardson during her 27 years as Infants' Mistress, the one recurring theme is that of her kindness and this may perhaps be best illustrated by her own entry in her Log Book on 1st February, 1895:—

"Miserable attendance all week through severe weather. On Tuesday a.m. only seven children came. I took them home with me and amused them with games".

When she left, the Managers decided that the time had come to integrate the two schools into one and from 1st February, 1915 Mr. Parker took charge of both departments. At the same time, extra assistance was provided so as "to relieve him of much of his teaching and give him ample opportunity for supervision".

The war years themselves were unremarkable so far as the School was concerned, until 1918 when Mr. Parker was asked to move to Dallas Road as already recorded. Gladys Shaw took over temporarily until men began to return from the forces and in September, 1919 a new appointment was made, that of Mr. A. P. Proctor. Paul Proctor was himself educated at Scotforth. He had started in the Babies' Class at the Boys' National at the age of three but moved to St. Paul's where he became a Monitor in 1898 and then a pupil-teacher, and in 1903 earned the school a half-holiday in celebration of his gaining a high place in the

King's Scholarship list for Teacher Training College. He was always on intimate terms with Mr. Parker and was to prove a worthy successor to him, remaining at the school until his retirement in 1944.

He had an uneasy start, however, as his appointment coincided with yet another cycle of change in the world of education. In 1918 a further Education Act was passed which attempted to do for secondary education what the previous Acts had done for elementary, and in doing so inevitably had repercussions on the elementary scene as well. Hitherto the only true secondary education had been that provided in the Grammar Schools but these were comparatively few in number and limited in accommodation. Apart from a few who entered Technical Schools, the great majority of children remained at elementary school all their school life, moving up steadily through the seven Standards until they reached school leaving age at 14. The 1902 Act had endeavoured to do something by introducing scholarships giving admission to the Grammar Schools but the shortage of spaces made these extremely competitive and it was estimated in 1918 that well under 10% of children received any sort of secondary education. The new Act sought to remedy this by, amongst other things, establishing secondary departments for children over 11 in those elementary schools which could physically accommodate them and by transferring such children from the remainder of the schools in the district. The curriculum was to have a practical bias but not be purely vocational and the schools adapted to this purpose would be known as Central Schools.

In conformity with the Act, the Lancaster Education Committee proposed to designate Greaves and Dallas Road as Central Schools and called on the other elementary schools to fill up the places with their 11-plus pupils. This was by no means to the liking of the Church of England Schools, and a committee of the Lancaster Church Schools Executive was formed to fight it. On the one hand it was felt that the added prestige of having senior departments would give the Central Schools an advantage in attracting pupils to their elementary side as well, but, more importantly, the denominational aspect of education in their later years would be lost.

A desultory battle went on throughout 1920 and 1921, with the Managers regularly breathing defiance, but in 1922 the Education Committee began to put the squeeze on. In February that year, the School received notification that it must cut its staff by one, and in February the next year by a further two. This was making things difficult with a vengeance as the only result could be a reduction in numbers. Mr. Proctor exploded. With complete loss of syntax, he wrote in his Log Book,

"Outrageous. Preferential treatment for Council Schools—Greaves and Dallas Road".

The Managers agreed entirely, if more articulately, and protested to the Committee. But another, more telling blow was still to come. As previously noted, one of the directives of the 1902 Act had laid on LEAs the

responsibility of bringing all schools up to the same standard, but there was a corollary, that if a school, because of age, dilapidation or other disadvantage, could not be so modernised, it should be closed. This directive was revived in 1924 and LEAs were pressurised to draw up 'Black Lists' of the worst schools. H.M. Inspectors, accompanied by Board of Education architects, began tours of all establishments in their areas. Now it was inevitable that in any comparison with the newly built Council schools, many of the old National schools would appear in a bad light. They were many years older; they were built at a time when standards were infinitely lower; and their siting was often in built-up areas which had precluded expansion. This was certainly so in Lancaster and it came as no real surprise when St. Luke's, Skerton and the Girls' National in High Street were condemned outright and St. Ann's and St. Mary's to only a slightly lesser degree.

The Managers anxiously awaited the report on Scotforth but when it came, were glad to see that their stewardship had not failed. The School itself passed muster and the criticism was confined to the condition of the toilets, the playground and the ventilation. Evidently Mr. Kershaw's patent ventilators were better on paper than in practice. The combined effect of the reports, nevertheless, was to strengthen the Education Committee's case. The closure of older schools and the consequent loss of places would mean a re-organisation anyway and at the end of 1925 the LEA gave the go-ahead for the establishment of Central Schools. Scotforth was designated a Junior Mixed and Infants' School, to a maximum of 262 scholars, and restricted to four Standards in the Junior and three Classes in the Infants, with all children leaving at eleven, or ten if they had passed through Standard Four.

At the same time, however, the efforts of the Church Schools Executive did not go unrewarded. They were able to retain the denominational aspect of secondary education by successfully negotiating for the designation of the Boys' National and St. Thomas's Girls' Schools as Church of England Central Schools, so that Scotforth children had a natural follow-on when they left.

All these moves took time and could not be finally completed until the end of 1928. In the meantime things became very difficult. The designation of Greaves as a Central School meant the transfer of 68 of their infants back to Scotforth with inevitable overcrowding in the Infants' Department and a serious imbalance in class sizes. This drew forth the usual criticism from H.M. Inspectors who demanded either the provision of additional space or a cut in the establishment.

Rescue on this occasion came from a Miss Ormond but unfortunately it has not been possible to obtain any further information about her. She gave enough money for the erection of two new classrooms as extensions to the existing building, and at the same time the Managers themselves, with help from the Diocese and the National Society, arranged for new floors throughout, new toilets, new boiler and boiler-house, and the asphalting of the playground, a total bill of £1,600. During the building

operations, incidentally, a precedent was set that was to have disproportionate consequences in later years. Three classes were housed temporarily in the upper room of the Parish Hall. When the work was completed, however, and the children returned to the new classrooms, H.M. Inspector in his report of October, 1928, expressed full satisfaction with the arrangements.

The needs of the scholars were thus met but still left the staff without any separate accommodation of their own. Before this time teachers were evidently not supposed to have any need to relax. Mr. Proctor began to take up their case in 1932, but as it was a time of national financial stringency, any remedy had to wait until 1937 when a loan could be obtained from the Diocese. A staffroom was then built; the front entrances were closed to make better use of the space behind them and a new cloakroom provided to do away with the boys' shed at the back.

The years between the wars thus saw great changes both in the character and the facilities of the School, but the School responded as ever. In 1919 the Managers had celebrated gaining two scholarships to Grammar Schools—one to the Boys' and one to the Girls'. This number was to rise steadily until in 1939 it reached a peak of fourteen, this out of a total of less than forty reaching the age of eleven. Cricket was started in 1925 with the opening of the Barton Road playing fields, and in 1933 the team won the Parkinson Cup and the next year were runners-up in the Junior Schools League. The girls also played their part, winning the Rounders League in 1934 and the Swimming Championships twice.

This was also the time when welfare in schools commenced. Back in the 19th Century, the frequency of epidemics had made medical authorities take action of a sort and as early as March, 1881 the Clerk of the Lancaster Union had put an embargo on children from Stodday attending the school for three weeks because of an outbreak of scarlet fever in the village. The 1902 Education Act had gone further by providing for regular medical inspection of all children in Elementary Schools, and Mr. Parker was very proud when Dr. Buchanan, the Medical Officer of Health, mentioned to him in 1918 that "Scotforth children's health was superior to the town children both in weight and eyesight". After the war, however, policy began to change and the emphasis to be placed more on actually promoting good health rather than just seeking out the sick. A milk scheme was started in 1930, whereby children could have a bottle a day at a reduced price, and in 1935 a gas cooker was installed to provide cheap dinners for those who required them.

Towards the end of the period, religious instruction too received a fillip. Throughout the time that Mr. Armitage was Vicar, he is recorded as having paid at least one visit a week to give lessons in religious subjects and sometimes more if occasion demanded. His successor, Rev. F. W. Griffiths, doubtless owing to lack of a curate,discontinued this practice and scripture lessons were left to the staff. He did, however, attend an Open Day for parents at the height of the 1914-18 war. In May, 1917 the highlight of the day was a Cookery Demonstration showing how best

to eke out the meagre rations and the Vicar gave a lecture on "Why Food and Commodities are dear and why we should be Economical with them".

When Mr. Birney succeeded as Vicar in 1931, he too found it impracticable to attend regularly but in 1936 Mr. Baverstock was appointed Curate and he began again where Mr. Armitage had left off. Scripture lessons from Curates henceforth became a regular feature until the middle of the Second World War when the Curate of the day, Mr. Slater, was called up for Army Chaplaincy Service and could not be replaced. The Diocesan Inspector in his annual report for 1937 stated,

"It is encouraging to have the support of the Clergy. The idea of membership of the Church is being given more attention".

The idea of membership of the School, too, had been strengthened in 1936 by the introduction of distinctive school caps and badges for both boys and girls, in navy blue and red. Whether this sense of belonging had a benign effect on discipline it is impossible to tell, but certainly cases of indiscipline thereafter became rarer in Mr. Proctor's Log Book. Earlier the cane had been much in evidence, at least until John Alston hid it in the harmonium and got four strokes for his pains.

In 1938 came the first signs of impending war. The teachers were required to attend first-aid classes and gas mask drill in connection with ARP, and then in September, 1939, 4,500 evacuee children from Salford arrived in Lancaster of whom more than 200 together with their seven mistresses, the complement of Seedley Road School, were allocated to Scotforth. Obviously the school building could not cope with such a massive influx and the two schools alternated their occupation of it until the Parish Hall could be adapted for the use of Seedley Road in January, 1940. The numbers gradually dwindled as evacuees returned to their homes, but the exercise continued until the end of the war.

These war years imposed immense burdens on the staff. On top of their normal duties, they were responsible for National Savings schemes amongst the children, the organisation of prophylactic courses of emulsion and innoculations in the winter, the issue of extra clothing coupons, the introduction of canteen meals in the Parish Hall and collections and 'drives' of every sort. An air raid shelter was erected and practice evacuations held. The only actual day-time alert calling for practice to be tested 'for real' was in October, 1940. The school was cleared in $2\frac{1}{2}$ minutes and the alert lasted 20 minutes. Night-time alerts, however, were more frequent and after them, attendance naturally suffered. Mr. Proctor himself was an officer in the Royal Observer Corps and spent many long nights on duty at the Castle. It is not surprising that the pressures began to tell. In 1943 he had to resign his commission in the ROC and in April, 1944 was taken seriously ill. He was unable to resume duty and in June sent in his resignation after 25 years service. During his retirement he continued to live quietly in Hall Park until his death in 1955.

V.

The Education Act of 1918 was soon seen to be an imperfect answer to the problems of secondary education. The Central Schools were not adaptable to higher educational requirements and still retained the outlook and aura of the Elementary Schools they had been before; whilst the Grammar Schools, despite rapid expansion, could still only cater for some 20% of the 11-plus population and remained elitist in character. Numerous committees issued amending reports during the twenties and thirties and these were all finally drawn together in the massive 122-clause Education Act of 1944, which was piloted through the House of Commons by Mr. R. A. (later Lord) Butler.

It must surely be more than coincidence that the three great Education Bills of this century, 1902, 1918 and 1944, were all passed in time of war. One is led to speculate whether perhaps it is only in times of grave national emergency, when life itself is at stake, that we consciously, as a nation, look beyond the immediate gain to the better life of those to come after. It is also noteworthy that the last two Acts, those of 1918 and 1944, were passed as non-party measures by National Governments.

However that may be, the 1944 Act was nothing less than a complete re-structuring of the educational system, designed to provide a comprehensive scholastic career through from the nursery stage to the highest educational establishments. Nursery schools were to be provided for the under 5s, primary schools (replacing elementary schools) for those between 5 and 11, secondary schools for the 11-plus, and finally further education establishments for those over the new school leaving age of 15. The Board of Education became a Ministry, and Divisional Executives were set up within each LEA to allow a measure of decentralisation.

The previous distinction between State and Voluntary Schools was maintained, though the designations were changed. The 'provided' schools became County Schools, and the Voluntary were divided into three classes, 'aided', 'special agreement' and 'controlled'. Aided schools, like Scotforth, were eligible for 50% grants towards external repairs and alterations, whilst teachers' salaries and internal maintenance remained the responsibility of the LEA. In addition, it was confirmed that religious teaching would be under the control of the managers "in accordance with their trust deeds".

The immediate consequence of the Act was the total separation of primary and secondary education. The dual-purpose Central School was abolished and LEAs were faced with the problem of finding the necessary separate accommodation for each age group. In Lancaster, Greaves became a County Secondary School and places then had to be found for the displaced juniors. Scotforth Parish Hall had already been adapted to serve the purposes of a school for the wartime Salford evacuees and so was retained in being after the war for local children and merged with Scotforth, giving it a total roll of no less than 380. The difficulties of handling such a situation were obviously immense. The two sites were

separated by 200 yards of the main A6 road. Specialist teachers had to commute between the two, and the sense of contact between the isolated groups waned. This improbable situation was to last for 13 years.

The man who had to face and overcome it was Lawrence Todd. He was appointed Headmaster in October, 1944 and remained in the post until his retirement in 1968—24 years of dedicated service during which the School progressed from an emergency compromise to an integrated primary school of the highest reputation. Mr. Todd was a Lancaster boy, an ex-pupil of the Royal Grammar School, and before coming to Scotforth had been master at Dolphinholme School. In his report in 1962, H.M. Inspector wrote,

"The easy precision of the daily routine stems largely from the Headmaster's strong feeling for order and punctuality, from his detailed and intimate knowledge of his school as well as from the well-developed corporate spirit shown by his staff, three of whom have had long service at the school".

Team spirit is the result of good leadership, backed by the choice of good lieutenants, and, as H.M.I. said, Mr. Todd had three such in Miss Dorothy Tooth (1928-1964), Mrs. Lilian Whitehead (1944-1968) and Miss Millicent Osliffe who started in 1940 and at the time of writing is deputy-head. One might also add to this list Mrs. Elizabeth Airey (1942-1960) who had retired only two years earlier. Hundreds of Scotforth scholars will always cherish the memory of their kindly ministrations.

The first hurdle that Mr. Todd had to cross was the new method of selection for secondary education, the controversial 11-plus examination. The 1944 Act had done away with LEA sponsored scholarships to Grammar Schools, and introduced instead a general examination for all pupils in primary schools, on the results of which would be decided the type of secondary education each should receive, the top-markers going to Grammar Schools, the remainder to the new Secondary Schools. The system has been much criticised on the grounds that it overlooked the social and psychological consequences of such demarcation on both the children and the schools. The Secondary Schools had to overcome the initial feeling that they were second class institutions and the Primary Schools that their standing was related solely to the percentage of 11-plus successes they attained, and that in consequence their syllabuses might be geared entirely to 11-plus examination requirements.

These were the pressures in the early days and it was Mr. Todd's achievement that he not only met the desideratum level of successes, but did it without detriment to the balance of the curriculum, the encouragement of outside interests or the regularity of religious instruction. During the 13 years that the School was divided between the old building and the Parish Hall, 260 children qualified for Grammar Schools. At the same time, cultural and sporting activities were developed. The cricket team won the Primary Schools Cricket League Trophy in 1953 and Annual Swimming Certificates were presented by the Vicar. Teams competed in the Morecambe Music Festival and annual school outings to places of

interest, such as York, Chester and the Lakes were commenced in 1950. The Diocesan Inspector of Religious Instruction meanwhile expressed nothing but appreciation of the standard of religious teaching and the serious response of the children.

In Mr. Todd's Log for these years, there occurs only one incident to ruffle the 'easy precision of the daily routine' and this concerned not turbulent youth but a teacher.

"I asked her to attend to the clock in her classroom. This has always been done by the Teacher in that room. She refuses to do this. This entry is made with her knowledge. I have advised her to seek another appointment".

The lady's distaste for the clock is unexplained, but she left.

More serious matters, however, were beginning to exercise the Managers. Expedients such as the use of the Parish Hall were acceptable to the Authority as an emergency measure during the immediate post-war years and particularly during the 'Bulge'. This was the incidence of the greatly increased birth-rate during the years 1946-48 following the re-uniting of families after the war, and which caused extra demands on the system as the abnormally high numbers passed through it. But in the meantime extra accommodation was being built. Moorside School was opened in 1952; Bowerham was given a second stream; and new standards of space and facilities were being laid down, with which Scotforth no longer complied.

The School was visited by H.M. Inspector in January, 1954 and in a long report he made a number of criticisms. He called for the evacuation of the Parish Hall and a reduction in class sizes to no more than 40. He drew attention to the lack of an assembly hall, the cumbrous nature of much of the furniture and the impossibility of organising P.E. adequately in the sloping playground. He condemned the gallery as unsafe and though the sanitary offices were clean and modern, he found them overtaxed. Similarly, when the Inspector of Religious Instruction made his visit in October the same year, he too commented on the large classes and restricted accommodation, and added,

"We look forward to the time when the various pressures shall be released".

None of this was unexpected to the Managers as they also had long looked forward to some better arrangement. A Building Fund had been started in 1946 and contact was maintained with the owner of Scotforth House with a view to acquiring additional land. Of greater significance was the action of the Bishop of Lancaster, Rev. Benjamin Pollard, in re-organising the finances of the Ripley Trust. This was based on an endowment made by Mrs. Julia Ripley in 1856 in memory of her husband, Thomas, who was a native of Lancaster but moved to Liverpool where he made a fortune in the West Indies and China trades. She put into effect what he had intended before his death in 1851, namely, the building of Ripley Hospital as a counterpart to Christ's Hospital in

London (the Bluecoat School). The welfare state overcame the need for an institution of that kind and after the war the former hospital was remodelled to become a Church of England Secondary School, now Ripley St. Thomas's. At the same time the Trust was widened in scope to permit of funds being used for other Church of England educational requirements in the area.

It is interesting to note that Mrs. Ripley, who died in 1881, had been present at the opening of Scotforth School two years earlier and, as on that occasion, according to the press report, she was thanked, it seems reasonable to conclude that she had made a significant contribution to the Building Fund.

By invitation in 1953, the School was visited by two members of the Ripley Trust, Mr. J. Sturton, the Treasurer, and Earl Peel, a great-grandson of the original James Williamson who had also made a substantial donation over 80 years before, and at the same time a direct descendant of the Sir Robert Peel who had started the whole Parliamentary involvement in education way back in 1802.

Negotiations began for the creation of additional space and the LEA eventually approved plans for two new classrooms. There was one condition. The School itself should find a share of the money. Accordingly in March, 1958, the Vicar, Rev. Donald A. Smart, and Mr. Todd called a public meeting in the Parish Hall and after the position was explained, there was formed the Association of Friends of Scotforth School with the aims of raising funds and otherwise working for the benefit of the School. This was to mark the beginning of a new phase in the life of Scotforth School. As a result of their endeavours, new events entered the school calendar, like the Summer Fete, the Rose Queen Crowning and Parent Evenings. Above all, in the ten years to 1968, they raised over £6,000 and provided many new amenities to the school in addition to their contributions to new buildings.

The foundation stone for the new classrooms was laid in October, 1958, by Mr. John Welch, C.B.E., using the same trowel that his father had used at a similar ceremony at the building of the old school in 1878 when he was Treasurer of the committee responsible. They were opened on 23rd September, 1959 by the Bishop of Blackburn and had cost £9,500. In the years since the H.M.I. report in 1954, numbers had been reduced to the 250 mark and the opening of the new space meant that the Parish Hall could now be dispensed with so far as teaching was concerned, but as there were still no canteen facilities the Hall had to continue in use for school dinners. There was one other gain and this was that in clearing the site an area of level playground had been made, so that when H.M.I. inspected the school in 1962 he was able to note the improved conditions.

Even so, he still commented on the lack of an assembly hall and the inconvenience of the old building which accorded in no way with the new open-plan concepts, despite the removal of the gallery. He also brought up the matter of ventilation, to the chagrin, no doubt, of Mr.

Kershaw's ghost. Again, this was nothing new to the Managers. They already had their plans for a second phase. This was a very much more ambitious scheme, covering a 2-storey building with assembly hall and canteen facilities on the ground floor, and two classrooms, cloakroom and toilets on the first. These were already approved and only awaited Ministry finance. By now, however, the country was in the 'Stop-Go' era and it was not until January, 1966 that the 'Go' reached Scotforth. Building work commenced in September that year, and in March, 1967 there was a Foundation Ceremony at which Dr. J. P. Welch, a third generation of the name, used the same trowel again and a commemorative tube was inserted containing autographs of all current scholars and the names of teachers, managers and education officials.

The Opening Ceremony was held on 24th January, 1968 and performed by the Bishop of Lancaster, Rev. A. L. E. Hoskyns-Abrahall. Tragically the Vicar, Rev. Donald Smart, who had worked so hard to bring about this happy conclusion, did not live to see the day. He had died suddenly three months before, and his place was taken by his much-burdened Curate, Rev. Tom Green. Present with him on the platform were Alderman J. R. Hull, President of the LEA; Sir Percy Lord, Chief Education Officer; Alderman Mrs. Lovett-Horn, Chairman of the Divisional Executive; Councillor C. E. Denwood, Mayor of Lancaster; Rev. D. G. Pratt, Rural Dean; and the Managers, Alderman E. Gardner, Councillor K. Jepson, Mr. L. N. Grubb and Mrs. M. Wolfendale. The long-serving Secretary, Mr. F. H. Wilkinson, was unfortunately ill and could not be present.

The Bishop's speech had echoes of Canon Allen's nearly a century before. He spoke of the place of religion in education. The 1944 Act had laid down that a form of religious service, undenominational in character, should be observed daily in all State Schools. This, he said, was now being attacked by those who opposed religious teaching of any sort and it was therefore all the more important that Church of England Schools should flourish in order to maintain a stronghold for all who believed in the values of Christianity—the controversy of State Schools versus the voluntary principle in a new guise.

With the new £26,000 extensions opened, the Parish Hall was at last freed from school occupation after nearly thirty years, and Mr. Todd was able to lay down a burden he had carried for so long. He retired in July, 1968, and his final entry in his Log Book was typical of the man:—

"On retirement I record my last comment; may the School prosper in the training and education of children".

In September, 1968, he was succeeded by Mr. W. G. Bullivant, who came from Hornby C.E. Primary School and remained until April, 1975, and at almost the same time there was a new Chairman of the Managers with the appointment of Rev. D. G. Bellinger as Vicar. A new generation was at the helm and with them new ideas.

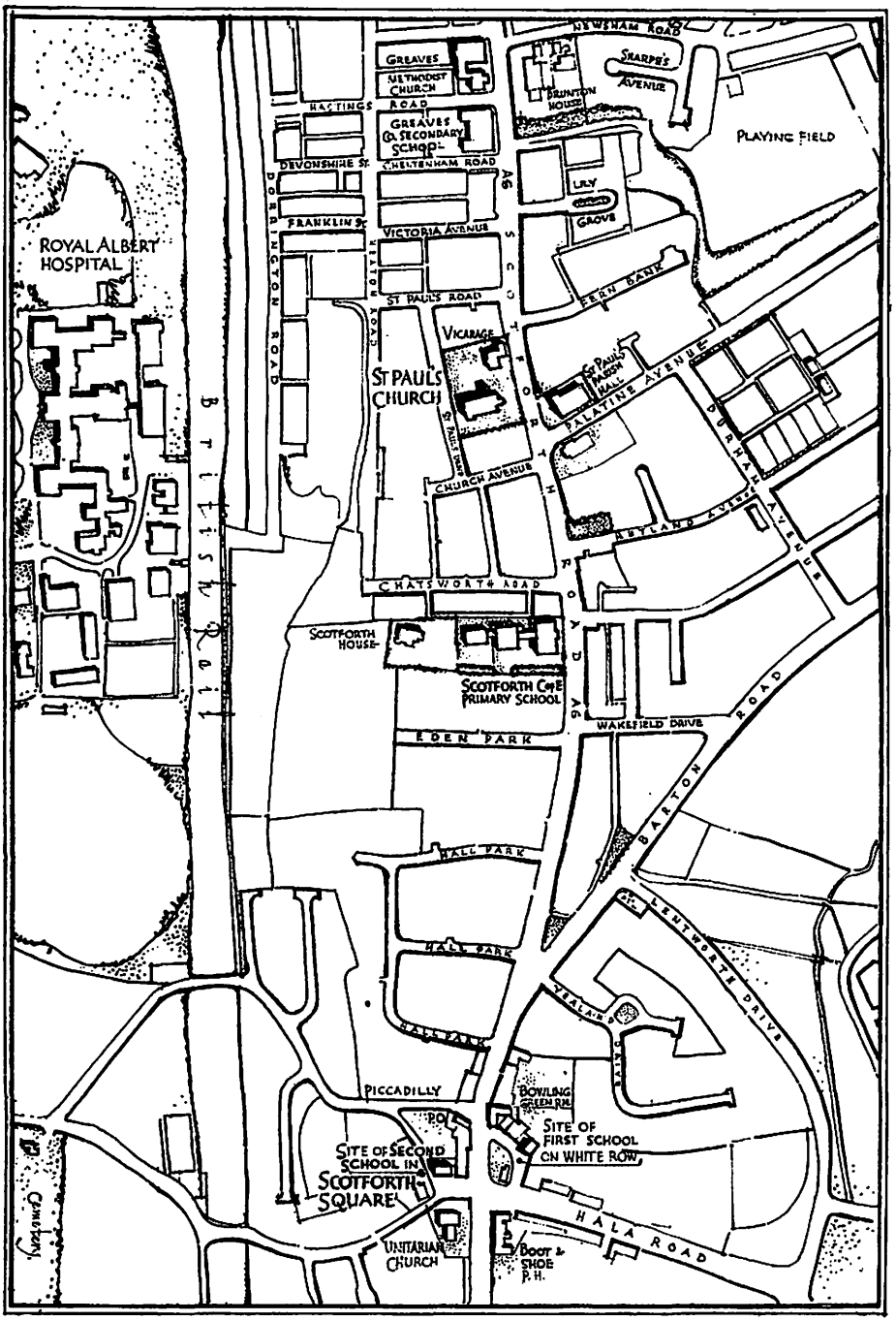
Educational theory in the last half century has been much concerned with the paradox that man is both a social animal and an individual. The problem is how to reconcile the two sides of his nature. On the one hand there are the demands of society for conformity with certain standards if that society is to be viable, and on the other, the inborn urge for freedom of expression which is no less essential for the proper exercise of man's aesthetic and intellectual powers. One answer has been to end the isolation within which schools have tended to operate in the past and to integrate their occupants more closely in the life of the community of which they will themselves one day be a part. This has certainly been the case at Scotforth. Whitsun weekends at Youth Hostels in the Lake District, visits to theatres, the museum and local industries, and entertainment for the Over 60s have all become regular features of the school year.

But at the same time, the Church believes that the moral implications of maintaining a good society are best understood through the teachings of the Christian Faith, and that schools in which religious instruction and attendance at church are more than a perfunctory appendage to the curriculum serve that society in a way no others can. The Managers of Scotforth School, therefore, view their rôle almost as a missionary one, seeking to build still further on the firm foundation that has been laid by past generations.

A third phase, to provide covered ways connecting the separate buildings, a music room and new play areas, has just been completed by contractors, Thompson and Jackson Ltd., at a cost of £41,500 and under the new Headmaster, Mr. Colin Hartley, who has joined from Carnforth C.E. Primary School, there will be no respite for the Authority until a second stream is sanctioned.

As the Greatest Teacher of all said:—

"I am come that they might have life and that they might have it more abundantly".



PLAN OF SCOTFORTH PARISH CENTRE