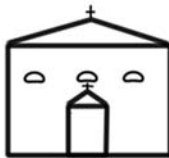


**A Parish Celebration  
650 Years of Faith  
1358-2008**



**Cloughton on Brock**

**Commemorative Brochure  
and  
History Trail**



**Cloughton  
on  
Brock**



***'For sweetness of position, richness of isolation, and wealth of umbrageous beauty, for sunny hillsides and shady dells and peaceful glades, for smiling farmsteads and magnificent woodland scenery and rippling brooks, and all that makes country life a joy and a talisman, commend us to Claughton. . . . To anyone anxious for a day's serene pleasure, for a sweet and pure and unalloyed rural treat, for scenery deliciously pastoral and air delightfully fresh, we could not recommend any place in this part of the country half so excellent.'***  
Anthony Hewitson, "Our Country Churches" c. 1870

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## **The History of worship in Claughton.**

For centuries the Parish of Claughton has been a stronghold of the Roman Catholic faith. The Church of St. Thomas the Apostle is but the last in a series of landmarks which reflect the religious tradition which has been upheld here since 1358.

In 1357 Ellena, widow of Roger de Brockholes died. She had held lands in Claughton and the surrounding areas on condition that she paid an annual stipend to a chaplain for the celebration of Mass at Claughton. An ancient chapel is known to have existed in Claughton. Tradition has it that it was sited at Chapel Croft in an area of woodland lying to the east of the house known as "The Street". Although this chapel subsequently fell into disuse, the building survived until the reign of Elizabeth I.



**Chapel Croft showing old earth works**

By the early sixteenth century as Protestantism spread across northern Europe and Henry VIII embraced it in the English Reformation, families who upheld and practised the Catholic Faith became a minority. They were persecuted with increasing vigour over the next two centuries as attempts to suppress those loyal to the old religion intensified.

In 1536-37, thousands of Lancastrians were involved in the Pilgrimage of Grace. It was crushed and the executions that followed emphasised the great cost to those who remained dedicated to the practice of their Faith. This brave tenacity was to be a feature of the Catholic population of Claughton in the years ahead.

The reign of Elizabeth I saw a deterioration in the situation, with substantial fines imposed on those who would not attend the Church of England and by 1581, when the first of two Acts of Parliament was passed to regulate the situation, it became an act of high treason to convert the English to Catholicism. In due course it became a capital offence for a priest ordained abroad to be found in England or for someone shelter such a person.

The punishment for high treason was death by hanging, drawing and quartering. Fifteen Catholic martyrs were executed at Lancaster between 1584 and 1646.

Despite the ruthless suppression of Catholicism, its practice was upheld during the sixteenth and seventeenth centuries in Claughton. The support of the Brockholes family was crucial to its survival as they, along with other prominent Catholic families, led by example and kept their Faith, sheltering priests in safe houses, and providing funding and practical support for the Catholic community.

It is possible to trace the incumbents at Claughton back to the seventeenth century, perhaps to about 1665 when the Rev T. Walmsley may have been present, and probably to the arrival of Rev. Edward Blackburne who was working in England from 1663 and looking after the Garstang Parish Trust for the support of a priest from 1680.

From the 1680s a priest's house was available in Claughton. This building is now known as Duckworth Hall, but it was previously called "Priestshome". Although it was used as a post office in the early twentieth century and has now reverted to a private residence, it still bears the signs of having been used as a chapel historically. It also retains the features of a secret room, or a "priest's hole", which could have harboured a fugitive priest.



**Duckworth Hall**

Richard Taylor (alias Sherburne) was the nephew of Rev. Blackburne. Born in 1657, he was ordained a priest and returned to England in 1685 living at Claughton with his uncle. Richard then purchased the land upon which the present Church and presbytery stand, and built a house upon it. Architectural evidence of that original house remains in the current presbytery. In 1709 he assumed sole responsibility for Claughton, dying in 1726. Upon his death, his property passed to his family and provision was made for an annual sum to enable a priest to officiate monthly at the house in Claughton.

Richard's successor was Roger Brockholes, who was born in 1682 and ordained in 1708. He served the Claughton parish, living at Duckworth Hall where he died in 1742.

Richard Birtwistle was priest at Claughton between 1741 and 1743. James Parkinson, who succeeded him, had local connections and was related to the Brockholes family. He came to Claughton in 1741 to assist Rev. Birtwistle and took charge of the mission.

In 1745 the house that was built upon the site of the present Church and presbytery was purchased from the Taylor family for the benefit of the mission. This augmented money and property which had been settled previously by Thomas Brockholes, priest and brother of Roger, and by William, their nephew.

Finally, James Hesketh, the last of the Brockholes family through the maternal line, gave his share of the estate to the Church in 1783.

During this period a chapel was created within the house. Evidence of its existence can be seen in the presbytery today, although it is now used as a library.

James Parkinson died suddenly in January 1766. He was succeeded by Rev. John Barrow who arrived on the 13<sup>th</sup> of July that year. John Barrow was a Lancashire man, possessed of a considerable strength and vigour. His dedicated, ambitious and sometimes controversial approach left an indelible mark upon the Parish.

During the eighteenth century the persecution of Catholics reduced. They were once again permitted to practice their religion without fear of oppression and to build new chapels and celebrate Mass, albeit subject to certain restrictions. John Barrow oversaw the building of a new chapel at Claughton. It cost almost £700 and was opened in the summer of 1794, just three years after the liberating Second English Catholic Relief Act.

John Barrow died in 1811. He was succeeded by Robert Gradwell who had been his assistant at Claughton since 1809. When Robert left Claughton in 1817, it was to embark upon a distinguished ecclesiastical career, and his brother Henry succeeded him.

Henry Gradwell was only twenty four when he succeeded to the Claughton mission on 15<sup>th</sup> September 1817, but during his long service to the parish until his death in 1860, he enlarged and developed the Church, drawing on support from his friends and the congregation and contributions from members of the Fitzherbert-Brockholes family.

The school in Claughton was also established in 1855 during Henry Gradwell's incumbency with the assistance of a bequest and a donation from Thomas Fitzherbert-Brockholes. The Agreement of 20<sup>th</sup> December 1855 states that "to these school children without distinction on account of religious persuasion or belief shall be admissible for education on the same terms". The work was rapidly completed with the help of the congregation, and it provided local education in a new atmosphere of religious tolerance.



**St Mary's School**

Henry Gradwell was succeeded in 1860 by his nephew, who became Mgr. Robert Gradwell and who served Claughton until 1906 when he died. During his involvement, the interior decoration of the Chapel was further improved and refined. Although from the outside the building was 'not very extraordinary', the inside was considered to be 'really beautiful', striking in its 'decorative excellence' and 'the substantial character of all its fittings'.



**Interior of St Thomas's Church**



The addition of the beautifully sculpted side altars and seven stained glass windows by June 1872 was a cause for further celebration. The land for the cemetery at Claughton was given to the Parish by Thomas Fitzherbert-Brockholes in 1873 and the Baptistry and Belfry were added in 1883 and 1897, respectively. The Church of St. Thomas the Apostle in the Parish of Claughton was thus complete.

Following the death of Robert Gradwell in 1906, Claughton has had the privilege of being served by a long line of distinguished and devoted Priests who were committed to the Parish and contributed to its success and its survival.

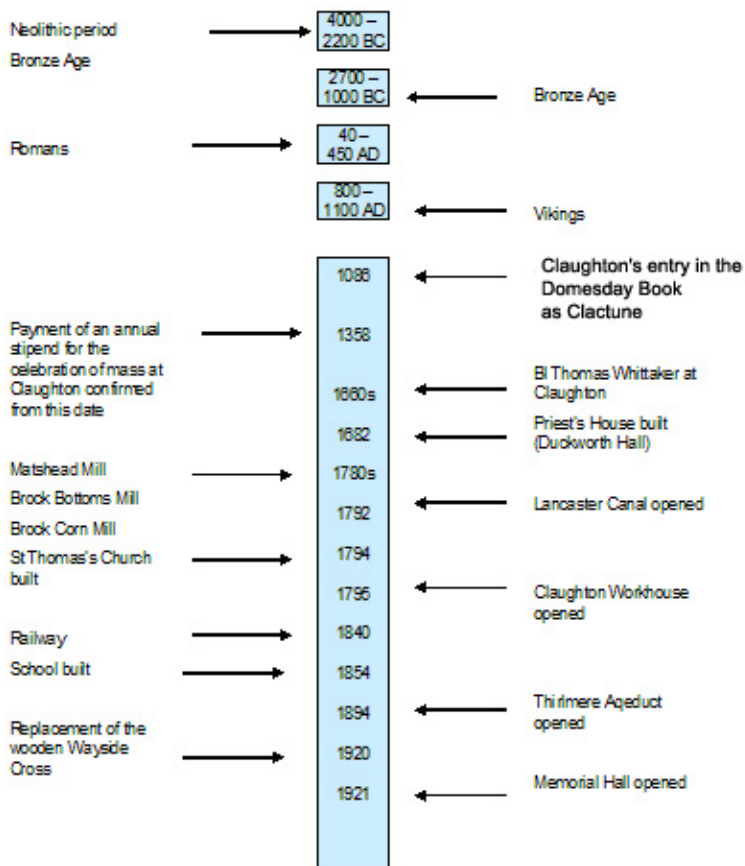


MONSIGNOR GRADWELL  
Photo., A. Winter, Preston.  
Msgr. Robert Gradwell.  
(Preston Guardian 19.5.1906)

In about 1870, Claughton was described by local Catholic historian Anthony Hewitson as having “*a very numerous congregation of respectable agricultural people*”. Claughton remains a rural Parish serving an agricultural community but open to all who wish to visit and share in its mission and the celebration of the history of six hundred and fifty years of its Faith.

# History Trail

## Events in the History of Claughton



## **In the Beginning**

It is uncertain, to say the least, for just how long people have lived in the general area of what we now call Claughton on Brock.

The skeleton of an elk was dug out of the peat moss near Pilling by John Hallam about thirty years ago, and it was dated back to the post-glacial period of about 7000BC. It had escaped from the Neolithic hunters who had been pursuing it, and had a couple of bone arrow heads imbedded in its skeleton. The remains of this splendid creature may be seen in the Harris Museum in Preston.

Pilling moss may seem a long way from here, but it is only a few miles as the crow flies, and could certainly have been within the foraging range of any local hunters. In any case, they are more likely to have favoured the more upland habitats about here because they would have been developing as woodland and, being higher, they would have been more sheltered, and better drained and drier.

Later immigrants would have come into the area from the north. They would probably have been the pastoral people who had arrived in the south-east from Spain and Italy many years before, and who had slowly colonised the country, working up the east coast towards present-day Scotland, and then travelling southwards down the west coast. Their presence can be recognised from their characteristic pottery, which goes by the general name of beaker ware. These people were certainly present here in the much more recent Bronze Age of about 2000BC, and although there is no tangible evidence of habitation, there have been finds here in the past of stone and bronze implements.

There is some evidence of possible Neolithic activity in Claughton (see Vikings below), however we do know for a fact there was a Neolithic presence in neighbouring Bleasdale, where the 'Bleasdale Circle' can still be seen.

This Neolithic site was first excavated by Mr S Jackson of Calder Vale and Mr T Kelsall, the tenant farmer, in 1898. In doing so, they encountered what appeared to be a wooden causeway and two Celtic urns, containing incinerated human remains ( which are on display at the Harris Museum, Preston). Later work established that the site probably dated back to around 2000BC and was thought to have been constructed to worship the winter solstice.

The fact that they went to so much trouble to create a ceremonial burial area, implies that there must have been a relatively large number of people living about here. They probably lived in timber houses with turf roofs, which would have disappeared without trace over the centuries. The locals were probably too few, and too preoccupied with their own survival to give much trouble or thought to the Romans who must have passed by later on.

## **The Romans**

There were two roman roads running through Claughton, one of which probably took the course of the current A6, the other is to the east and will have been the route from Ribchester to Lancaster.



**Snape Rake Lane**



**Delph Road**

The actual route of the latter is uncertain as it has never been ascertained which side of Beacon Fell the road passed. However the track that crosses the River Brock at 'Snape Rake' and proceeds north along the current Delph Road towards Oakenclough is often referred to as the 'Roman Road'.

The house now known as 'The Street' and which used to be called 'Fleet Street' may indicate that there had been an ancient road, perhaps connecting the two main routes. This road possibly passed through Chapel Croft opposite The Street and continued across what are now fields, passing in front of the two old Lodge Houses at the end of Old Lodge Lane.

## Into The Dark Ages

With the departure of the Romans the native population of the area would have carried on with their existing way of life. They were an essentially tribal people, and in this part of the world they were largely the Setantii.

People are often surprised to find that there is no actual village in Claughton, but it should be understood that it is a good example of the original Celtic (British) settlement pattern of an essentially pastoral people in an upland area. This comprised scattered small farms with a few clusters of cottages for those workers not actually living on the farm where they worked. This pattern is much more common in Wales, and Claughton is a rare and good example of this in an English upland area.

The common concept of a village as a cluster of houses centred on a church or, perhaps a castle or manor house, is only really common in the lowlands where the agriculture is largely arable, i.e., devoted to the raising of crops.

The Dark Age inhabitants were subsistence farmers, living on isolated holdings, and leading an essentially pastoral way of life. They would have raised the animals that the land supported, hunted a variety of wildlife, and grown whatever crops that were needed for animal feed, and to provide a little variety in an otherwise carnivorous diet.

It was a way of life that was shortly to be disturbed, if not disrupted, by the arrival of a wave of immigrants from the east; all a bit like today, really. The newcomers were the Angles, and during a period that probably lasted for several hundred years they gradually infiltrated the area and merged with the native British population.

They settled mainly in the lower lying fringes, and their arrival is evidenced in place names like Staining, Bryning and Whittingham. It seems that the different races lived in different places and hardly ever mingled. This thought arises from the continued existence and separate identity of places with purely British place names like Inskip, Preesall and Great Eccleston. The incomers obviously didn't take over existing settlements; they created new ones, where they apparently co-existed. In the rare case where an Anglian name was given to a British settlement it shows up in a place name like Walton.

## **The Vikings**

When the road now known as 'The Avenue' or 'New Road' was made in 1822 workmen cut through a small sand mound, which turned out to be part of a 10th C Viking burial mound or 'hlaew'. No skeleton was found but the objects comprised a pair of gilt copper-alloy oval brooches, apparently wrapped up back to back in cloth and encasing two beads and a molar tooth, a Carolingian silver mount reused as a brooch and various iron objects, including a sword, spear, axe and hammer.

This may have been a double burial of male and female, but it is more likely that the burial was male and the brooches enclosed a ritual deposit of various amulets or keepsakes. There may have been a wooden chamber below the surface as the finds also included a Bronze Age axe hammer and a pot containing a cremation, now lost, so the finds from Claughton may represent another Scandinavian cremation, or secondary usage of a prehistoric barrow in which traces of the body comprising the secondary burial had disappeared.

Hlaews were constructed during the pagan Saxon and Viking periods for individuals of high rank; they served as visible and ostentatious markers of their social position. Some were associated with territorial claims and appear to have been specifically located to mark boundaries. They often contained objects which give information on the range of technological skill and trading contacts of the period. Only 50 and 60 hlaews have been positively identified in England.

## **Domesday and Beyond**

At the time of the Norman Conquest, Clactune was part of the holding of the Earl Tostig. It then became part of the Barony of Penwortham, and then, over a period of many years it changed hands many times and seems to have come under the general ownership of the Duchy of Lancaster.

Some of the land was acquired by Adam de Brockholes in the reign of Edward II, and his grandson, Roger, received the 'manor' of Claughton in 1338. His widow founded the chapel, said to have been sited on Chapel Croft, which is the first recorded church in the parish.

The written history of the parish is effectively the Fitzherbert-Brockholes archives, which cover the period from about 1280 to the present day, and which are deposited in the Lancashire Records Office in Preston.

The interested visitor will find tangible relics in the form of buildings dating from the 16<sup>th</sup> century, and industry from about the beginning of the industrial revolution.

## **Industrial Heritage**

### **Cloughton's Mills**

William Yates's 1786 map of Lancashire showed three mills along the River Brock: Matshead, Brock Bottoms and Brock Mill. The mills themselves are long gone, but tangible evidence of them can still be seen today.

#### **Matshead Mill**

By the footpath at Matshead, between the Land Rover dealer on the A6 and the "new" bridge on Lydiate Lane, there are a few old stone buildings and a weir that are the sole tangible remains of what was probably originally a linen mill. In the late 18<sup>th</sup> and early 19<sup>th</sup> centuries Cloughton, with over 900 inhabitants at that time, was noted in Lewis's Topographical Dictionary for its linen manufacture. So it is reasonable to assume that the work was carried out at Matshead.

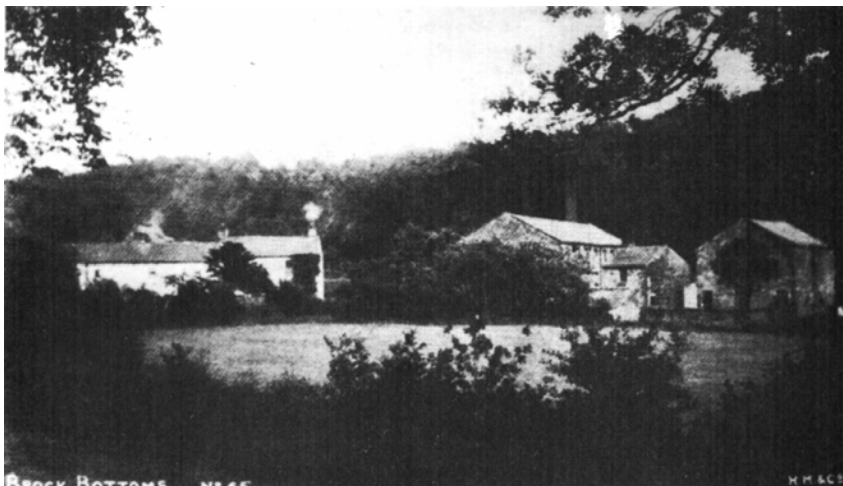
Matshead mill may have produced paper in the 1780's, but ten years later both the ownership and the business may have had changed, however, the mill was still producing paper at the start of the 20<sup>th</sup> century.

#### **Brock Bottoms Mill**

In 1656 Lawrence Cotham paid the rent and arrears on two thirds of the tenement for Richard Cotham, Papist. The property in question was Bannister Hey, which had been leased from John Brockholes. Further leases and other documents between 1679 and 1764 refer to William and Robert Walmsley of Barniker (sic) and Lawrence and William Cotham of Bannister Hey having joint interests in various properties.

At sometime in the intervening years between then and the 20<sup>th</sup> century, the Walmesley-Cotham family came into being, and they became the occupiers of the Bannister Hey land.

It is not known when the first mill was built at Brock Bottoms, nor is it known who built it, but a watermill was there in 1786 when William Yates surveyed the area for his pioneering large scale map of Lancashire. He showed it as a paper mill.



**Brock Bottoms Cottages and Mill as seen from Bannister Hey Lane about 1903**

About 1790 the firm of Lorimers, of Preston, built a cotton spinning mill on the site at Brock Bottoms. In addition to the substantial factory buildings, there was a house for the manager on the west side of the mill, and on the other side twenty cottages were built in two rows to house the workforce. The whole enterprise was accessed from the minor road that ran from May Lane down to and past Bannister Hey, and which is now a public footpath.

The cottages were constructed of stone; the dressed stone at the windows and doors came from the Delph quarry at Claughton whilst the rest was random stone taken from the river. The typical lay-out of these cottages was in the two-up, two-down style consisting of a front-room, back kitchen and two bedrooms above with a dividing partition. The rooms were small by today's standards, the front-room measuring



about fourteen by eight feet and the cramped kitchen only fourteen by four feet. Overcrowding must have been a severe problem when one considers the large families of the nineteenth century; nine, ten and even eleven people are recorded as living in a single cottage in Brock Bottoms.

Living conditions would have changed very little over the years for there was never any piped water or electricity in Brock Bottoms, indeed modern life had largely passed it by. Water was obtained from the river itself, although some residents collected rainwater in tanks. Bathing and washing must have been arduous tasks. A wash-house was built after 1912 at the end of the top row with stone left over from fire-damaged cottages. This was for the general use of the community and contained a boiler, dolly tub, posser and mangle. However, washing was still taken down to the river to be rinsed, even in the 1940s.

About the beginning of the 19<sup>th</sup> century Lorimers sold what appeared to be a thriving business, but the prosperity didn't last, and in 1807 John Eamer, the mill's owner, was declared bankrupt. The business struggled on under a variety of owners, and in 1851 the census showed that several of the cottages were uninhabited, and some of the remaining occupants were in receipt of poor relief. The firm of Burton and Whitehead took over in 1852, and the business continued with sundry other owners until 1860, when a fire finished off the cotton spinning works, which really couldn't hope to compete with the larger steam powered factories of the rapidly growing Lancashire cotton towns.

The year after the fire saw the mill in the hands of the Bond brothers, who rebuilt it and converted it into a roller making works, supplying rollers to the large cotton spinning factories. In this guise, and with ten employees, it prospered for some thirty years until, about 1891, when it once again changed both owner and function, and as Parker's works specialised in file manufacture. Somewhere around 1900 it was taken over by Mr Crompton Crompton of Leyland, who carried on the business until it closed in 1936.



**Top Row Cottages**

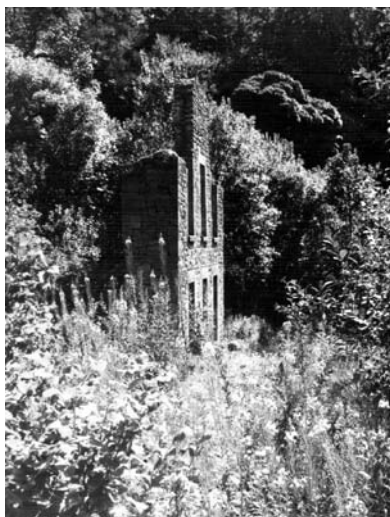


**Bottom Row Cottages**

Right up to the start of the last war the ground floor of the mill was used as a café and on Saturday nights there was dancing on the top floor with music provided by the Calder Vale Band.

As late as 1950 there was a little shop selling ice cream, cups of tea and bottles of pop in one of the cottages by the cobbled lane on Bottom Row, immediately below the big mill pond, but these remaining cottages had been condemned, and were all vacated, by 1951.

Some twenty five years later they had been demolished, and the heaps of rubble by the old cobbled lane from Banister Hey are the only clue to their existence.



The remains of the mill are fenced off as a safety precaution, but if you look in the river a little way downstream the old worn grindstones on the river bed are a mute reminder of the days when this quiet and serene spot resounded to the clatter of the spinning mules and beat of the file-smith's hammers.

### **The Operation of the Mill**

The principles behind the operation of the mill are fairly simple. A weir constructed upstream provides a head of water that can be controlled by sluices, and channelled via a mill race, or leat, to a holding pond, or lodge, that is banked up above the level of the mill floor. Another sluice gate, at the outlet of the lodge, controls the flow of water over an overshot water wheel. The water flows over the top of the wheel into a series of buckets fixed to the rim. The weight of the water pushes the wheel round, and this rotation of the wheel is transmitted via shafts, gears and belts to the machinery in the mill. The water flowing out of the buckets goes into a tail race from where it rejoins the main stream.

The weir at Brock Bottoms was built a few hundred metres upstream from the mill. The original weir was damaged by severe floods about 1930, but the repairs were not very successful, and an engine was then installed at the mill and used to provide power for the machinery. The weir was deliberately destroyed when the mill closed in 1936 and the remains can still be seen today.

The course of the leat can still be seen and followed, and it appears as a deep ditch, downstream from the weir, and to one side of the present day footpath. The sites of the two lodges, or mill ponds, no longer hold water, and they are now just deep depressions covered in rough scrub: one on the north side at the end of the leat, and the other behind the large embankment by the side of the mill ruins. The housing for the water wheel and grindstones is now just a pile of stone rubble at the south west end of the embankment of the second lodge depression.

### **Brock Corn Mill**

Yates showed Brock Bottoms as a paper mill, but the mill by Higher Brock Bridge, at the bottom of Brock Mill Lane, was always a corn mill, and must have experienced a bit of competition from Sandholme Mill, on the River Calder, a little to the north. If so, it cannot have amounted to much, because James Seed, who was by then a widower, was listed in the 1901 census as a farmer and miller, and he employed five live-in staff. One of these, who was then only sixteen, was listed as the wagon driver. They started young in those days. It must have been quite an exciting occupation in winter when, they had to use a horse-drawn sleigh to negotiate the hill on Brock Mill Lane.

The mill workers probably had their accommodation in the buildings adjoining the mill, and the rather grand house standing above the road was the miller's residence. The mill was in the cluster of buildings lower down by the riverside. Superficially, the miller's house looks Victorian, but the appearance is deceptive, and it is much older than that and the wear on the steps at the entrance to the house is evidence of hundreds of years of wear and tear.



**Brock Mill**

The remains of the weir that fed the leat, and provided the water to power the mill, can be seen in the river about a kilometre up stream from the mill at the foot of Snape Rake. The leat keeps close to the bottom of the hill, and is on private land, and the public footpath that used to follow it has been diverted, and now hugs the river bank. The leat no longer carries water, and the tail race has been filled in. In fact, apart from the name, there is little evidence today that a water mill was ever here.

### **Bobbin Mill**

There was possibly one other mill in the parish, and that would seem to have been a bobbin mill. The reason for this assumption lies in the present day name of the old workhouse (see below) on Stubbins Lane, which is now a row of old cottages that go by the name of Bobbin Mill Cottages.

Bobbin mills were a feature of the landscape in south Westmorland in the 19<sup>th</sup> C., and that was because there was a plentiful supply of swift streams to power them, and a plentiful supply of coppice wood to provide the raw materials for the bobbins. The coppices were essentially plantations of birch and hazel, and Claughton seems to lack both the motive power and the raw materials, so there is a bit of a mystery here!

## **Cloughton Workhouse**

Prior to 1834, the parish was responsible for poor relief and the operation of workhouses. These were generally small establishments and often located in existing buildings rather than purpose built premises.

Knatchbull's Act of 1723 introduced the "Workhouse Test" whereby a pauper would only be granted poor relief through admittance to a workhouse.

A parish workhouse operated at Cloughton dating from 1795 and was located on Stubbins Lane.



The workhouse site at Cloughton is now occupied by cottages of unknown date, although those at the east are understood to have been rebuilt following a fire in the late 1800s.

The Garstang Poor Law Union was formed on 31st January 1837. Its operation was overseen by an elected Board of Guardians, and a new, much larger workhouse was built at Bowgreave, thus making the Cloughton workhouse redundant.

## **The Lancaster Canal**

The canal which runs through Cloughton opened in 1792 and was built by John Rennie who also designed the distinctive bridges. The canal was built to transport coal and other materials from the Ribble and Lune ports and ran as far north as Kendal.

The navies who built it were paid 2/2d (11p) for a 10 hour day, whilst the stonemasons received 3 shillings (15p) a day. John Rennie had an annual salary of £600.

The 'Whym' which is situated between the railway and canal bridges on Stubbins Lane, was the local unloading point for coal etc; there used to be a weighbridge in the garden, adjacent to the canal.

The barge operators used to stable their horses overnight at 'The Street'. The stable has since been converted - one assumes that the bargemen were accommodated upstairs.

With the advent of the railway in 1840, traffic on the canal declined.

## **The Railway**

Opened in 1840, this is part of the west coast mainline.

When it was built, Thomas Fitzherbert-Brockholes - The Old Squire insisted firstly that all telegraph poles be hidden from sight on the far side of the embankment and that both bridges on Claughton should carry the 'Brockholes Badger' crest. Originally made from bronze, the badgers became a collector's item and kept 'disappearing' - they are now cast in cement.



The railway bridge on New Lane, which has always be known locally as "Badger Bridge" had to be built with rush matting for its foundations, due to the presence of soft sands in the area. When the adjacent motorway bridge was constructed in the 1960s, the engineers found that the initial piles used for its foundations, disappeared into the sand.

## **Thirlmere Aqueduct:**

The Thirlmere aqueduct, a magnificent feat of Victorian engineering, crosses the east of Claughton, with a piped siphon up river of Brock Mill.

In 1874 John Frederick La Trobe Bateman advised Manchester Corporation that the increasing demand for water, then averaging 18 million gallons per day, would soon exhaust the available supply from Longendale. His first recommendation was to source water from Ullswater, but it was eventually decided to seek powers to acquire Lake Thirlmere and build a dam there. In the face of local opposition the project received Royal Assent in 1879. Under this act Manchester was granted priority of right to 25 imperial gallons (114 Litres) per head per day.



**The Brock Siphon**

The aqueduct is almost 96 miles long, running from Thirlmere reservoir to Heaton Park reservoir, Prestwich. Its most common form of construction was cut-and-cover, which consists of a of "D" section concrete covered channel, approximately 7.1 feet wide and between 7.1 feet and 7.9 feet high. There are 37 miles of cut and cover, made up of 12-inch thick concrete horseshoe shaped sections. Typically, the conduit has 3 feet of cover and traverses the contours of hillsides.

It is the longest gravity-fed aqueduct in the country, with no pumps along its route. The water flows at a speed of 4 miles per hour and takes just over a day to reach the city. The level of the aqueduct drops by



approximately 20 inches for every mile of its length. The route follows the 500 ft contour as closely as possible.

It took nine years to build the aqueduct, keeping some 3,000 men in work at the peak of activity. Additional work continued until full completion in 1925

On the 12th Oct 1894 at Thirlmere, the valves were opened for first time. A similar ceremony was held the next day in Albert Sq. Manchester.

It cost £1.5 million to construct.

## The Great War Memorials

### Wayside Cross

The stone base of the cross has been in its current position for some considerable time and it is from this that the neighbouring farm gets its name - Cross House Farm. The original cross will have been wooden; however in 1920 it was replaced by the current stone cross by William Fitzherbert-Brockholes in memory of two of his sons and others from Claughton, who lost their lives in the Great War.

The cross itself, is a replica of a Celtic cross that was dug up in 1807 in the Lancaster Parish church yard (now in the British Museum) - which, although it was damaged, probably stood six or seven feet high. It was covered with familiar Celtic rope work, ending in a dragon's head.



The replica cross was made from stone quarried in Claughton and was carved by Mr Edwin Curwen, who unfortunately died shortly before its installation.

## **The Memorial Hall**

The original Memorial Hall was a wooden structure, the main section of which was first fit for use in November 1920, financed primarily by William Fitzherbert-Brockholes. It was built, firstly to commemorate those from Cloughton who lost their lives in the Great War of 1914-18 and secondly in response to a “growing desire all over the country to brighten country life by the formation of clubs and institutes”.

In 1919, the feeling in Cloughton was that no such suitable building existed – the school being unsuitable for social gatherings.

It was the general consensus that the funds for both the furnishing and upkeep be financed by the community. This was done and some additional building work was undertaken.

The Memorial Hall was officially opened in 1921.

In the 1980s it was decided that the old building was considered unsafe and a decision was made to replace it. The original building was demolished and replaced with current new building, which was financed by both the local community and the County Council.

The new Memorial Hall was officially opened on the 8<sup>th</sup> March 1986.

## The Parish Clergy

Blessed Thomas Whittaker	
T. Walmsley	
Edward Blackburne	
Richard Taylor	1709 - 1726
Roger Brockholes	1727 - 1741
Richard Birtwistle	1741 - 1743
James Parkinson	1743 - 1766
John Barrow	1766 - 1811
Robert Gradwell	1811 - 1817
Henry Gradwell	1817 - 1860
Mgr. Robert Gradwell	1860 - 1906
Henry Holden	1906 - 1916
Henry Roberts	1916 - 1921
Canon James Lowry	1921 - 1926
Francis McKenna	1927 - 1951
Thomas Baron	1951 - 1955
Canon Edmund Whiteside	1955 - 1976
Canon W. Jackson	1976 - 1984
J. Heaney	1984 - 1987
Mgr. Martin Molyneux	1987 - 1999
John Dobson	1999-2004
Stephen Cross	2004 -

## Acknowledgements

We thank Marion McLintock for allowing us to use the information in her book :

**'The Church of St Thomas the Apostle, Claughton - A Brief History'** (ISBN: 0 901800 39 2), copies of which are available for sale from the church.

Many thanks also to all who gave of their valuable time and effort to produce this commemorative booklet.

## History Trail Map.



- |   |                    |    |                     |
|---|--------------------|----|---------------------|
| 1 | St Thomas's Church | 8  | Brock Bottoms Mill  |
| 2 | Roman Road         | 9  | Brock Mill          |
| 3 | Viking Burial      | 10 | Sandholme Mill      |
| 4 | Chapel Croft       | 11 | Bobbin Mill         |
| 5 | Duckworth Hall     | 12 | Thirlemere Aqueduct |
| 6 | St Mary's School   | 13 | Wayside Cross       |
| 7 | Matshead Mill      | 14 | Memorial Hall       |