

# ***A Saunter Through The Ages Down The Avenue Burghwallis***

*Being An Unofficial History of Saint Helen's Church & Some Village Gossip*

H. R. Dimon. March 1962  
(HARRIS BROS)

## ***A PERSONAL INTRODUCTION***

*Dear Subscriber,*

*I have just been looking through some shocking old records — my school report, for instance. Boys, I suppose, keep either one or other of two people busy — the Doctor or the Policeman. In my case it was the former. He spoke to Father in the only language Pa understood: “The child's a little hot-house plant.” This explains a laconic remark on my school report: “History — Good, when present” ! And to that the fact that I've never known what time it is, and it is obvious that I am no historian.*

*Neither am I a “literary man.” The language I use has never been called anything but bad.*

*Therefore, you have been warned; my qualifications “to write up a history” are as good as a plumber's to bake a cake. If the result is as heavy as lead, the fault is in the mixing; the ingredients are good.*

*Three reasons are given for making an attempt. Two follow immediately; the third is tacked on to the end of the foreword, as a tail.*

- 1. For a long time a knitting-together of the historical data of our Church has seemed desirable. Having watched the reactions of a party of Americans round a guide in the Tower of London, on the spot where Sir Walter Raleigh was beheaded, one felt an inadequacy in our own treatment of visitors genuinely seeking after historical details of the Church. To point, however knowingly, at the sides and say “That's the walls, they're the windows, the roof's on top,” did not seem good enough. Indeed, it was a visitor, one day, who, just after I had pointed to “the walls,” said, “Yes, that wall was down during one period” ! I discovered later that he was a member of the Pontefract Archaeological Society. From then on it seemed absolutely necessary to pull up our socks, to send for a plumber and to bake the cake.*
- 2. But why a plumber? You will remember in the Old Testament, one time when there was a job to be done, Samuel said, “Here am I, Lord; send me.” It seemed much easier to say, “Here am I, Lord; send another member of the congregation.” But gentle hints dropped that it would be a good idea” to produce a history, gathered moss. So I bought a blow lamp and borrowed an apron.*

*Once begun, imagine my delight, when I contacted Mrs. Newton (the late Revd. J. Willis Kidd's niece), to find that in spite of the hurry of the removing that follows with a tied house tenancy she had preserved the Revd. Willis Kidd's notes of the Church history. It was in the hope that something like this booklet would be produced that he spent years on patient research, which in the end made him truly an expert on the historical data available. I have included his text on the early Church almost verbatim, perhaps re-arranging but adding little.*

*It was strange to find that his notes contained' scarcely anything about the many interior changes made in his own incumbency. Perhaps the notes were written before the alterations were made? We are greatly indebted to the Revd. J. Willis Kidd for his work, and to Mrs. Newton for so generously making it available to us all. Like Mark Twain, who lumped together the whole period from Adam and Eve up to his own time and called it "The Middle Ages," we give a broad general sweep of early history until 1850 (approx.), when a more detailed, year-by-year account of Church and Village life begins.*

*We are indebted to Mrs. Mary Frank, daughter of Rector Peel of Burghwallis, for these details, recorded from her own memories and her Father's notebooks. So many of these have been included in the belief that they would interest present Church members. Again, it is Mrs. Newton of Campsall who is responsible for its being possible to hand on to you glimpses of life in those days. Without her help, the record would have been only a shadow of its present appearance.*

*Many thanks, too, to the Anne family, who have kept a remarkable family history, much of which became known for the first time publicly at the time the estate was sold.*

*The notes on the Cricket Club are nothing more than a personal account and are not meant as a "Club History." (Please, send another member of the Cricket Club!). Whilst I was borrowing some carbon copy paper from Mr. O. W. Baines, he kindly allowed me to dip into his earlier records of the club. Thanks are expressed to him for preserving them and sharing them with us. It allowed me to present some sort of balance between the old and the new.*

*3. The third and last reason for the booklet is to draw your attention to the Church, made, as the Scriptures say, for You; not You for the Church. Only the righteous hardly need a church. It is for imperfect folk; for one thing among many — to clear their minds and consciences, to try afresh. The Church is there for us to join together: it is obvious we must, sooner or later, or fly apart in bits — or should I say atoms? A song — Number One in the hit-parade in my teddy-boy days — was : "Why was I born? Why am I living?" Ask that question of anyone today, and the answer will probably be: "So you're beginning to wonder too, eh?" Christ was sure why He was here. "I am come that ye might have life and have it more abundantly." What DO you believe? That we ARE just lumps of material moving round? — albeit the most evolutionised and complex product of the various species we see on the earth with us. When the analyst boils you down arid presents his report:*

*The Church offers more than one type of service. There is a wide choice:*

**Sunday:**

*A sung Communion Service, with address, 11 a.m.;*

*A short, plain, said Communion Service, with no address, 8 a.m. (on the first Sunday in every month);*

*A simple Evensong, with address, every Sunday, 6.30 p.m.; Children's Kindergarten and Catechism Services, Sunday afternoon.*

**Weekdays:**

*A short, plain, said Communion Service, on some weekday mornings, as announced.*

*Other Services no doubt could be available if there was a demand for them.*

*The above are public services. The Church is available for anyone for private rest, prayer, reading, meditation and relaxation. Every new machine invented today is a little noisier than the previous one. There is so much noise and vibration in some factories that a visit leaves one with ear-ache and a sense of "feeling hammered." A place of peace and quietness set aside (as is St. Helen's Church) is today — if used — worth its weight in gold, and will become more precious in the future. A Psychologist Consultant might well charge five guineas for pointing out 'this benefit. Is half-a-crown, at least, too much? The booklet is available for less if that is too much for anyone. All subscriptions for the "history" will go towards the fabric fund to help preserve the building. If after reading through it you have wasted your most precious commodity — time — and learnt nothing, console yourself that the money has gone to a useful purpose. Conversely, if you feel the fabric fund deserves a larger subscription — "we thank you."*

*Village people, like Scottish people, are very friendly folk. Please do not become too friendly, as happened recently in Aberdeen, when two taxicabs collided, injuring the 49 passengers. Woe if an ancient Burghwallis custom of 1860 begins all over again. The Rector then, as he visited once a month, passed on a tract and book from house to house. If only one copy of this booklet is bought and, friendly-like, passed round the village, I shall go down in history as "an angry old man, with only half-a-crown in the fabric fund."*

*The Agatha Christie "who-dun-it?" thriller at the Ambassador Theatre in London has run for a record-breaking ten years, helped by a little note in the programme which says, "Don't give the plot away to your friends." Could I please make a similar request? Don't tell your friends. Inform them that they must procure a copy.*

*Much information collected had to be left out to stop a book forming. The colossal edifice "History" wobbles on a foundation stone of jelly, marked "circa." Everyone is so sure that in 1066, Harold, lying back in a deckchair at Hastings, had his holidays cut short by a delinquent with a bow and arrow. But watch the puzzled frown appear as you pose the question: "What was the subject of the sermon last Sunday morning, dear?" We are very sure that as fast as Oliver Cromwell knocked down castles, Sir Walter Raleigh planted mulberry trees in churchyards. Historians, with a wonderful sense of camaraderie, keep each other out of mischief by producing accounts and appraisals for recounting and reappraisal. A recent one, for example, says Joan of Arc — like all the top film stars, except Charlie Drake — had a stand-in at the crucial moment! There are good reasons for the differences, of course. Getting the true facts of history is often tedious, painstaking and time-consuming: a difficult, sometimes impossible, task. This booklet is controversial in parts. If it inspires*

someone to write (for the fabric fund, of course) Volume Two, "A Saunter UP the Avenue," I shall be delighted. It will satisfy, if only "a sense of the past in Burghwallis," is felt.

"The Church Council vouches for the truth of the record and is entirely responsible for the contents." This is what I should like to say, but cannot.

MEA CULPA,  
Yours sincerely,  
H. R. Dimon.  
March 1962.

### **THE CHURCH**

*THE CHURCH is dedicated to S. Helen, Mother of Constantine the Great, first Christian Emperor of Rome. Helen was a Christian and the wife of Constantus, who, while on a visit to York, was proclaimed Emperor of Rome on the death of his Father. Part of the old Roman Road was exposed in the parish, near Barnsdale Bar. Burghwallis was a Roman station or camp, and it is reputed to have had Christian Roman soldiers stationed here; hence a probable visit from Helen for a break on the journey to Rome. She afterwards set off on a pilgrimage to Jerusalem to find and save the Holy Places. She found the true Cross, and her son Constantine afterwards built the Church of the Holy Sepulchre, which still stands. Her statue in the Church (at the right-hand-side of the altar), placed on a pre-reformation stone bracket, depicts her holding the Cross ' and the Church of the Holy Sepulchre.*

*After the Roman occupation of Britain had ceased, and peace came to these parts, the Britons built their first Church. Evidence still remains of the early British foundations, similar to those seen at Barton-on-Humber.*

*The Great North Road runs through the parish, and it is worthy of note that east of this road one finds signs of Saxon buildings and place-names which are absent on the west side of the road.*

*The early Britons built their Church to the Glory of God and in honour of S. Helen, whose fame and connection with the place were evidently well known. How long this Church stood is not known, for the Saxons built the present Church on the old foundation.*

*The present building is substantially built to this same Saxon Church plan. A West window of the Saxon Church is still in its place. The Church consisted of a nave and chancel which ended in an apse. The South doorway is still seen and has a Saxon arch. The North doorway, now blocked up, is also Saxon.*

*The first addition to the Church was the unbuttressed West tower, which is transitional Norman style, finishing with the traditional four sided stumped spire, or roof. The lower tower windows are round-headed, but have pointed twin-bell openings above.*

*At the time of the Domesday Survey, the Church had fallen into a ruin, the North side of the nave had completely fallen down to about eight feet from the foundations. It was restored in a late Norman period. Excellent examples of herringbone masonry are to be seen on the outside South wall.*

*Then followed various alterations and additions. A porch was built, with a stone roof on chamfered transverse arches, about 1190, over the South Saxon entrance, the present door of which has medieval iron hinges. In the porch is an old Mass Dial, which is the ancient notice board. On it is scratched a circle with three marks, denoting different hours, and in the centre there has evidently been fixed a pointer, moved by the parish priest to indicate the hour of the next mass.*

*About 1216, the lancet window in the nave was inserted, the Saxon chancel arch was removed, and the present Early English arch was built in order to allow the addition of the Rood Screen (which dates from about 1280 and still remains, after careful restoration in 1881). The Screen is of excellent workmanship, with wide one-bay divisions, ogee arches with complex tracery above them, subdivided by a pendant into two pointed arches. The cornice is straight with vine trails.*

*About 1380 to 1420, the apse was removed and the present perpendicular East End built. At the same time the large window in the South side of the nave was inserted. The two windows inserted in the north wall are "Victorian Gothic." The Revd. Willis Kidd also added the adjective "regrettable."*

*A copy of a photograph taken in 1856 shows the chancel roof flat and under-drawn. The present oak barrel-vault roof is late 19th century.*

*There are three bells, all ancient but recast. The small one is called the Venite Bell, for calling to worship; the second is the Profundus Bell, which tolled for the dead; and the third is the Ave Maria Bell, and rings the Angelus still.*

*The Church, therefore, is one of the very few in the district that still retain their original form, no aisles having been added.*

*Other additions are the top of the tower (to which a parapet and pinnacle were added about 1320) and the Gable Crosses on the nave and chancel, added about 1480. The parapet and pinnacles may have had some restoration in the 19th century.*

*It is recorded that the Church and the Tithe Barn were filled with heraldic glass, removed or destroyed years ago.*

*During recent restoration, when the floor tiles placed there during the Victorian period were removed for a stone-paved floor to be put in, the pre-reformation altar mensa (table) was found beneath the chancel floor. It weighed seventeen hundred-weights and is now replaced in its old position on the High Altar.*

*At the same time a vault was discovered under the High Altar, and in it the body of a pre-reformation priest, buried in a hair shirt, emblem of penitence and humility. A fragment of it was removed and was kept in the sacristy.*

*On the floor of the nave in front of the chancel step (covered by the carpet) is a fine three-foot-long memorial brass to Sir Thos. Gascoigne, buried in 1554; the figure is complete in armour. The four shields and the inscription have disappeared. By the side of the Brass there was a smaller one, of a kneeling figure (perhaps that of his wife, or his guardian*

angel) in the attitude of prayer. The knight's brother was the Rector, and he is buried on the Gospel side of the High Altar, where his tombstone is intact.

In the middle of the stone-paved chancel floor, which has some medieval ledger-stones, is the grave slab and small brass to Eleanor Anne, who died on November 4th, 1660. During the restoration, the Brass had been removed to another spot, and in order to identify the correct spot, the grave slab was lifted, and in a vault beneath, the coffin was found. The lid was removed, and inside was a lead coffin with the lead-sealing as bright as the day when it was first sealed. All was replaced, the grave slab also, and the Brass fixed in its correct place. There are records of many other burials of the Anne Family in the Church, together with those of the owners of Skellow Grange, which is in the parish of Burghwallis. It was the unsafe state of the floor that made it necessary for work to be done on it. When the work had been completed, the Victorian tiles were replaced by stone paving.

There still exists the ancient wooden door from the South doorway, the wood dating from 1107; the hinges, doubtless local workmanship, may be even older. Also, there are considerable remains of the 'old village stocks'; it was hoped to have these restored and replaced in the churchyard.

Opposite the South porch is the Churchyard Cross, the top (the Crucifix) having been restored recently. Just at the foot is an ancient kneeling-stone upon which village people in the past knelt to pray for the dead. By ancient custom, the shaft was decorated in November (All Saints' and All Souls' Tide). There are several medieval grave-stones of soldiers with the cross and sword clearly shown, three of them being inside the Church. A spreading mulberry tree grows at the East side of the churchyard. The sun-dial, originally on the South porch, is fixed on the East churchyard boundary wall.

The list of Rectors, on the wall by the George III Coat-of-Arms, is an interesting one, and the earliest record is 1253. Among them is one Bartholomew Washington (of the Adwick-le-Street Washingtons), of whom it is recorded that he baptised his own son, and four days afterwards he himself was buried. Of a Mr. Hardcastle it is recorded that he was "a poor and indifferent preacher."

The Parish Register dates from 1539 and is complete, being carefully, restored during Rector Willis Kidd's period by H.M. Records Office. The Yorkshire Archaeological Society have printed them in English, Dr. Whiting (the vicar of Hickleton) acting in the matter on their behalf.

The old Churchwardens' Chest in the Sacristy dates from 1731, and in some of the interesting accounts there is evidence of a Warden who was a "doodler" and was given to sketching during meetings.

The Cup Chalice is Sheffield. 1782.

### **CHURCH AND VILLAGE LIFE FROM 1800 TO 1895**

Next follows, in much more detail, an account of Church and Village life from 1800 to 1895. It must needs be of both, for this was a period that saw a social conscience awaken in the Church; a period when the Church in Burghwallis began to realise that worship is not a

*thing apart from life but more probably begins only when what is “sung and said to God” is “put into practice.” There was a reciprocated interest in that a renewed desire for knowledge of the Scriptures arose, and so increased use of the Church’s services followed, particularly of the celebration of Holy Communion. The record of the numbers of Church attendances, etc., is given out of interest and not in any belief that the working of the Holy Spirit can necessarily be measured mathematically.*

*During the incumbency of one of the Rectors, the Church was renovated. Ceilings were put in the chancel and nave; the North door and chancel arch were plastered over; and open deal seats with high backs were put in the nave, (with a square pew, covered with green baize, for the squire; and two pews with doors for “Skellow Grange”). There was a long green-baize pew with a door for the Rector, in the chancel. The whole Church was whitewashed. Tin candle-sticks a foot long, with tallow candles, were stuck at the corners of the pews, and there were pegs for hats all round the Church. A sun-dial was perched on the South porch. “Indeed,” says Mrs. M. Frank, “the only redeeming features that I can remember when my Father came as Rector were the old Jacobean pulpit, reading desk and altar rails; the two oak benches cut out of the trunk of a tree, where the singers and clerk, sat; the old oak screen and door; a pewter flagon and paten; and some old stained glass in the windows.”*

*The South path to the Church from the old road was closed and the present lane from the new road made. The title to the living of Mr. Ewbanks (Rector about 1800) was invalid in some way, and he had to resign. He left his small daughter behind, buried in the Church. Mr. Wyatt followed and was Rector for fifty years. He, and some of his family, lie buried in the far East corner of the churchyard, where in winter their graves are covered ‘over with snowdrops. A celebration of Holy Communion at this time was three times a year.*

*William Peel (who lived at Frickley Hall for a few years) bought the next presentation of the living of Burghwallis for his son Francis William Peel in 1856, and he was to remain Rector for thirty-nine years. From this time one begins to see the Spirit moving on the waters. The parish then consisted of Burghwallis; Skellow Grange; Mill House and Cottages; four houses in Sutton; a house at the end Of the Low Road to Owston; and, five miles away, scattered houses in Haywood.*

*There was no organ. The old clerk led the singing of the hymns. There was no school in the village; the children who did go walked to Carcroft. A monthly Holy Communion Celebration and a Catechism for children in Church was begun in 1856. Arrangements were made by the priest, with the squire, to have a school in the village. The old carpenter’s shop was adapted, the opening being January 5th, 1857 — with twenty-one pupils and E. Baker (from Burghwallis Farm) the first mistress. Morning and afternoon Sunday School, meetings and dances, were also held in the room. It was enlarged about 1890 as the fifty-two children who attended Sunday School could hardly be accommodated.*

*April 12th was “Tithe Rent Day and Dinner.” This latter event always took place at the Anne Arms, Sutton.*

*In 1859 the Burghwallis and Haywood candidates were confirmed at Campsall. A night school was begun in the winter time for young men.*

*1864 was recorded as a sad year in Rector Peel’s life. In January, “Church plans arrived at the Rectory.” The restoration of the Church was contemplated; money was received; plans*

were approved of — at first; later on opposition crept in amongst the parishioners. The Archbishop of York was appealed to, who recommended Rector Peel (by letter) to give up the restoration (which he did for the time being, taking down, in July, the notice of restoration of the Church, and returning the money collected). It was to be twenty years later before the restoration was carried out.

The “old-fashioned hard winters” are recorded: twenty degrees of frost on Christmas Day, 1860; skating on Campsall Ponds, 1865, There was no vestry to the Church in those days. The Rector robed in the Rectory, and, wet or fine, walked across to Church and up the aisle as the last bell was ringing. At the Celebration, the old clerk proceeded to the Altar rails, and the women came up first. He arranged them in order, somewhat roughly at times; then the men followed — never husband and wife together — “a custom” says Mrs. Frank, “I have never heard of in any other church.” At the end of the service the Rector gave the clerk the cup and he emptied it. These old customs would be considered irreverent today, but they were far from being so then.

Christenings took place in the middle of the afternoon service; families gathered round the font; and one of the hymns sung was a Baptismal hymn. At funerals, the coffin was carried shoulder high up the Church lane, the Churchwardens going in front leading the hymn which was always sung. The Sunday following, the mourners came to Church, an appropriate sermon was preached and a hymn sung.

Mr. Peel, being Rector, could restore the chancel, and this was begun in 1865. The oak screen was carefully taken down and put in the granary. The old chancel arch was found underneath the plaster. The chancel was tiled; two carved oak seats and a chair and carved oak Altar rails were put in. A red velvet Altar cloth was given, also a silver flagon, cup and paten. In the same year the Rector’s notebook says, “a letter box was set up in the village, and one hundred and thirty-three apricots were gathered off the school tree.”

It is said that there was always an apricot or plum tree planted in the school yard, to interest the children and to teach them honesty, which it did, seldom a plum or apricot being missed. The Rector counted the fruit when it was ripening and picked it when ripe. The children took the fruit up to Skellow Grange, and each child had a jam tart.

On May Day the children went up to Skellow Grange with garlands and each child received a sixpence. Garlands and posies were hung on the trees by the children at the summer school feast.

**1867.** Advent services; on Wednesday evenings began, with between thirty and forty in the congregation.

**1868.** Harvest Festival service at 2.30 p.m., with one hundred and seventy in the congregation; collection, £4/5- for S.P.G. Hitherto there had only been one offertory a month, and that was for the sick and needy fund distributed by the Rector. Now were instituted two more collections, a month for Church expenses.

**1870.** Services were held every night in Holy Week, and more than twenty people came each evening. A service was also held at Haywood once a week in Lent and later on in Sutton, in farm houses. This was the year the old Jacobean pulpit and reading-desk were removed, and carved oak ones substituted.



*The three bells, which were cracked, were re-cast and re-hung. At a meeting at Sprotborough Rectory, thirteen clergy met to start a society to meet at different houses every month to discuss religious subjects. This was the beginning of Clerical Meetings: only cold lunches were allowed. Rector Peel arranged his turn for when the roses were out and the strawberries ripe. High and Low Church met happily together, and it was always a very sociable gathering.*

*Mr. Birch, of Skellow Grange, and Rector Peel met together, the former agreeing to build in memory of his wife and the latter to endow up to £500, a Church at Moss. A vicarage was built later in 1877, Haywood and Moss becoming a separate parish from Burghwallis. During the winter a soup kitchen functioned once a week at the Rectory for the needy. When a baby was born, the mother was supplied with gruel and a bottle of Port wine when convalescing. There is absolutely no truth in the rumour that the population of Burghwallis at this time was governed by Mum's liking for a bottle ! (Sorry about that — the irreverent devil lies, like a volcano, just below the surface, always waiting to erupt. — Ed.).*

*This same year also saw Rectory alterations and additions in order to house the Rector's family of twelve children more comfortably. It was about this time that an old harmonium was given to the Church to aid the singing; it eventually went to Moss Church two or three years later, when Burghwallis purchased a beautiful little organ. It is now felt that all that is required to aid the singing is for someone to give the Church an organist. Before this, a large choir had got together and the Canticles were being sung.*

**1875.** *Moss Church was opened, with over a hundred people attending. The Burghwallis Rector took the Sunday Evening services for some time. Congregations were very large — over one hundred and twenty sometimes and one wonders where they all came from, as the population was scattered and not large. Burghwallis congregations at this time had fifty to eighty in the morning and eighty to a hundred in the afternoon.*

*Skelbrooke were without a Vicar, and Rector Peel became Vicar of Skelbrooke for ten years. A Mr. Duffin from Barnby Dun took the Burgh-wallis afternoon service every Sunday, and on the second Sunday in the month the morning service as well, when Revd. Peel spent all day at Skelbrooke.*

**1876.** *The first services on Saints' Days — a short evensong at 7.30 .p.m., and address on the saint of the day; often thirty or more people attended. The first early service at St. Helen's was on St. Andrew's Day — Communicants numbered ten, the offertory was £1/3/2.*

**1879.** *Sunday, October 3rd — morning service at Burghwallis : ninety-eight present, thirty-five communicants; afternoon service : one hundred and seven.*

*Sunday, October 10th Harvest Festival; morning service, one hundred and one present, communicants thirty-six, offertory for S.P.G. £4/17/-. Afternoon service, one hundred and sixty at least present; offertory for S.P.G., £2/6/-. On this Sunday, after the Celebration, Rector Peel went into the pulpit and said that, if the congregation were willing, he would like to have a Celebration every Sunday, twice at eight and twice at twelve o'clock in the month. All agreed most willingly. This year the most severe frost since 1860 was recorded, and it*

*was colder even than then. Altogether it was a wet year — little sun, poor harvest, and trade was bad.*

**1880.** *A wonderful year for good congregations at St. Helen's — often, nearly one hundred in the morning and over one hundred in the afternoon. Communicants were increasing.*

**1881.** *Easter Sunday morning — 111 attended, 47 communicants. Afternoon, 160 or more. The Rector began a Penny Bank branch. There was also a Clothing Club, and about this time the Girls' Friendly Society was started for girls and children, and the Y.M.F.S. for men and boys. The girls had meetings at the Rectory, where also was held a Bible Class for young men in the winter, once a week, which was very well attended. The boys met once a fortnight. They had an expedition in the summer, and the young men had a supper and social evening at the Rectory in the winter. There was also a sewing class in the winter for some good object, with "tea and buns in the middle of the afternoon." "My Father," says Mrs. Frank, "did not talk about what he did. He did it as a matter of course, ill or well, wet or fine, and the parish took it for granted, and although they were grateful for all he did for them, like Yorkshire folk, they said 'nowt'.*

*This year the Rector's faith and patience were rewarded, the way was clear at last, and all were agreed for the restoration to begin on July 24th. Pearson of London was the architect, and Shallito and Morgan of Campsall did the work. Morning and afternoon services were held in the farm-house at Burghwallis. Money and gifts poured in. Gifts from the Peel family themselves included an alabaster reredos (the present one), a brass lectern, a corona, lamps, pulpit lights, brass font ewer, oak altar table, alms bag and bookmarker — a generous list. Subscriptions totalled £1,262/19/3, and the total expenditure amounted to £1,269/19/5, with a footnote added that further repairs needful to the tower and bell frames would probably cost £200. Two memorial windows had previously been given to the Church: the East window by Caproniere, and the South window by Clayton and Bell. Later on, the lancet window by the pulpit was given "In memory of twenty happy years with a daughter before she married." The subject is St. Helen.*

**1884.** *This year saw the restoration continuing; oak was used for rafters and doors, and for every seat in the Church. The organ was encased in oak, and a vestry built. Friday, February 8th, saw the Church re-opened. Early Celebration offertory was £26/5/5. At 3 p.m. the Archbishop of York, who had given £10 to the restoration fund, preached. Twenty-four surpliced clergy were present, with twenty-six others. Offertory totalled £24/16/8, with two hundred at least in Church. The Archbishop left his sermon in the carriage, and as it could not be found he had to preach extempore. Attendances of over two hundred continued throughout the day, with offertories of over £10.*

*On Sunday, September 14th, Rector Peel took leave of the Skelbrooke people. The farm-house had been turned into a vicarage and a resident vicar appointed.*

*Tuesday, September 16th — Harvest Festival — 234 in Church, 152 at tea, in addition to children. This was a very popular and sociable function. Numbers of people came to see the Church every year, and they were often taken round the fruitful, spacious Rectory garden. The Church was always open, and no damage was ever done to it or a flower picked in the churchyard. It is recorded that once a golden sovereign was left on the altar.*

*The Rector of Burghwallis was elected Proctor in Convocation. Later in the year a Colonial Bishopric was offered to him, but he declined it on account of his being too old, recording, "I dwell among my own people."*

**1889.** *The greenhouse was built from a small legacy left to the Rector. The same year, Skelbrooke Parish Room opened. This was a barn adjoining the vicarage, and was most successfully adapted.*

**1891.** *The Lich Gate was finished. It was during this winter that the Church Tower, which had become very unsafe, received attention. Stones were numbered and taken down, and then the tower was rebuilt as it had been. The Rector was taken to Leeds for a serious operation, and as he was months in recovering a clergyman from Sheffield came every weekend to take the services; later there was a resident curate for a time.*

**1892.** *Archbishop of York MacLagan held a confirmation service at Burghwallis, the first there. Communicants were approaching eight hundred in the year.*

**1895.** *A chill, caught one day while visiting, developed into pneumonia, and Rector Peel's stirring thirty-nine years of service ended in the parish he had loved on October 18th, when he was seventy-two years old.*

*There are certain very striking similarities with Rector Peel's ministry in the pattern of Revd.' J. Willis Kidd's incumbency of 25 years. Interior alterations and additions to the Church during his time include family memorials fashioned by local craftsmen. The iron gates to the chancel were made by the Scurrahs, the village blacksmiths, who also constructed the bracket in the chancel for the Sacristy bell. The wooden Victorian pulpit was removed for a stone pulpit memorial to W. Scott, Churchwarden and local mill owner. The pulpit forms part of a War memorial altar, the gilt centrepiece representing the handkerchief of Veronica — "Weep not for Me," said Christ, on His way to Calvary, "but for yourselves and your children." Newly erected was the stone Lady Altar, and the stone support for the pre-reformation High Altar mensa. All this stone comes from the local Park Nook Quarry at Skelbrooke, and was fashioned by mason Oliver Naylor under the direction of Francis Knowles. Oak Communion benches for the nave altars were a gift from the Crossley Family as a memorial to W. Crossley, also Churchwarden and builder. The benches were designed in collaboration with the Rector, and the work directed by B. Crossley, son of W. Crossley, the woodwork being done by a local joiner, V. Dimon.*

*Other architectural changes include : the installation of the statue to S. Helen by the High Altar, the painting of the reredos, and the removal of the organ from the North side of the chancel into the bell tower and the construction of a choir gallery round it. Part of the old organ chamber was then walled off to enlarge the East-end sacristy, into which was placed a cupboard, designed by the Rector's nephew, for keeping vestments, altar vases, etc. The insertion round the walls of "the story of the road to Calvary" was a memorial to G. B. Kidd, a nephew of the Rector ' who was killed at sea during the Second World War. The holy water stoup in the porch was also erected.*

*The altar Service book was a gift from the congregation, near and far, in memory of the Revd. Willis Kidd; whilst the Service book for the priest's stall was given by her Family in memory of Mrs. H. Elm.*

## **THE VILLAGE**

*THE VILLAGE* was originally tabulated as “burgh” in the *Domesday Book*. It was held then by William Pictavus, whose family continued here until the 13th Century. Dionysia, daughter of Robert Pictavus, married into the Wallis family, and the village became known as BurghWallis. The ancient village was built, as were most Saxon villages, in a horseshoe pattern, at the east end of the Church the present Rectory front lawn, was the village green, and the site of the village Cross is now, marked by a bird bath. Only two or three of these old houses remain, the majority becoming derelict during a plague. Until recently, there still remained the old plague well (opposite the drive from the Rectory Cottage), where the village people used to wash their money before the travelling merchants would touch it. Most of the stone superstructure of this well, probably restored circa 1800, has crumbled away in more recent years.

*1377.* Elizabeth, a descendant of Pictavus; married Sir William Gascoigne (Lord Chief Justice of England), and Burghwallis became the seat of the Gascoigne family for nearly two centuries. Thomas Gascoigne, who put his Coat of Arms in the Tithe Barn window, is buried at the foot of the chancel step; his grave is marked by a brass figure of a knight. For a short time towards the end of the 16th Century, the estate belonged to the West family, one of whom married Barbara Gascoigne. It subsequently passed on marriage to the Anne family of Frickley, who held it until 1942, when the estate (2,251.5 acres) was sold, the Hall going to the Roman Catholic Authorities for use as a Convent. Today elderly ladies live there cared for by the Sisters of Charity of Our Lady of Good and Perpetual Succour.

*Frickley (the Annes' since Edward II) and Burghwallis were closely connected; the former being the family seat, the latter being for the eldest son or widow of the late squire. When Frickley was sold (circa 1765) Burghwallis became the family seat.*

*In 1700, a road or street a quarter of a mile long ran through the village, passing the Hall, Church and Rectory on the South side. At the West end, a road led to Skellow Grange; a bridle path, called later Stony Croft lane, went down to Carcroft, and probably a lane, as now, took one to Robin Hood's Well. The East end of the street led into the Low Road to Owston, and by-paths led to Sutton and Campsall over the open fields.*

*The blacksmith's and carpenter's shops were near the western entrance to the village. Nearby, later, the squire's mother placed an iron seat for wayfarers. A short lane led into the park, where was the village well., The lane was once the way to Doncaster, through the park. The Home Farm house, 17th Century and still standing, was by one of these lanes. Outside was a public pump. Then came the old gabled Hall, with its low rooms and old cedar trees in the garden. Close by, on the same road, were the remains of an old barn and a house near a wood and stream, surrounded by a stone wall. Part of the house was pulled down as being too large, and even then what was left was made into two cottages. Could these have been the old Rectory and Tithe Barn before the new ones were built? More cottages clustered together at the eastern end of the village — long since pulled down — but some apple trees remained up to the turn of this century.*

*Towards the end of the 1700's, Burghwallis (as elsewhere in England) experienced a great change. The squire of that day added to the Hall, built cottages and pulled others down. He closed the South road through the village and made a new one to the North (the present one) linking the lanes at each end.*

*The new Rectory was ready in 1800, Mr. Eynbank being the Rector at that time. The old Rectory was considered damp way "back in 1763, and the present Rectory was built on higher ground, probably glebe land. Stone and sand were near at hand, and it is thought that the bricks were made from clay out of a glebe field down the Common Lane to Owston, thus providing a convenient pond of water for the cattle. A soft and hard water well, made in the yard outside, supplied the house with water. Although somewhat ugly outside (viewed from the hill on Burghwallis Lane to Sutton it looks like a barn peeping through the trees), within was a charming commodious dwelling consisting of four sitting-rooms, kitchen, back kitchen, pantry and upstairs laundry; five or six cellars, one or twos with fireplaces; eight bedrooms (four more were added later), together with a linen-room and servants' hall, and two attics. Outside were a boothouse, two pigsties, a stable for three horses, a harness room, over these two granaries, a coach-house, cow-house for two cows, a large tithe barn and attached to it a two-roomed cottage. A small garden lay to the South and a lawn to the North; a kitchen garden, two orchards and meadows lay to the front and rear of the house, which later were developed for archery, croquet, tennis and cricket between 1850 and 1895. Time, I am afraid, makes it possible to describe all this today in three words : a veritable dinosaur.*

*Land at Sutton and Trumfleet was added to the estate by Michael Tasburg Anne (whose memorial is in the eastern side of the churchyard) in the early 19th Century, and he also built the South wing of the hall in 1813.*

*The lane in which the old well (by the present church hall) is situated was known to the local inhabitants as "The Abbe's Walk," for there is buried in the churchyard (1843) an old French priest, aged 92 — Abbe , Louis LeRoux, who was chaplain to the Princess de Conde in Paris. He and the Princess came to the Anne Family, then res'ident at Frickley Hall, during the first Revolution. She afterwards returned and ultimately lost her head. The old Abbe came to Burghwallis and lived in a thatched cottage, now known as the Dower house, which is hard by the above-mentioned well. The Abbe used to walk up and down the lane saying his breviary, hence the local name, "The Abbe's Walk." He gathered around him the village children, and he used to tell them stories of the French Revolution as he had witnessed it. Among the children was a girl who later became a nursemaid to the Annes, and she passed the stories on.*

*The living of Burghwallis parish has always been in private patronage. The last patron was the late Major George Anne, who although no longer the squire after 1942, still remained Lord of the Manor and patron of the living. Now Church of England livings in the patronage of Roman Catholics, by a recent law, have in the south gone to Oxford University, and in the north to Cambridge University.*

*The name of the owner of the estate had changed only four times since Saxon days. There is more than enough interesting history of the Anne Family to fill a book. The family "tree" traces its origins and its connection with many other well-known families of the land. Mrs. Fitzherbert is one relative mentioned in history.*

*A strict father's disapproval of the suitor for his daughter's hand led to breathless whisperings, the patter of light footsteps hurrying along the Avenue at the dead of night, to a coach waiting at the end of the lane. A daughter of the Anne Family (in the 19th Century) was eloping, with a maid to see her to the coach. There were no lights down the Avenue in those days. Is there any truth in the rumour that, once in the coach, the young couple literally Sc'ortched across those Hills?*

*To go in story from one extreme emotion to the other — the father became estranged from his wife, which made it not a little hazardous following his hobby, gardening. In particular, attention to the, flower beds near the house had to be carefully arranged when the wife was not in her room, which was just above the flower beds, for from this vantage point she had yielded to the temptation to spit on him.*

*The experiences are described by the daughter of the Annes in a book, the “Recollections of a Northumbrian Lady,” which is in the W.R.C.C. library. The oldest part of the present Hall, partly Elizabethan but mainly 18<sup>th</sup> Century, is the kitchen, which was probably the Great Hall and Living Room .and perhaps is on the site of the 13th Century house occupied by ‘ Wallis and his Norman ancestors. Some curious pieces of old stone-work can be seen in the exterior wall of the kitchen.*

*Two wings were probably added by Gascoigne, and the main entrance was then the present Garden Door, the stone posts of which are not later than early 15th Century.*

*In the Hall Chapel’(age uncertain) is a tablet to Ven. John Anne, priest, “hung, drawn and quartered for the Faith” at York, in 1588. For the same reason, George Anne and Richard Fenton died in York Castle prison in 1600; whilst Elizabeth Anne (a Benedictine Nun) died in a French prison, in 1791. John Anne is commemorated in the mural of the porch of the new Roman Catholic Church at Carcroft.*

*No owner of Burghwallis Hall ever complied with the terms of the Reformation and so at the head of the present back staircase is a priest’s hidey hole, opened in 1909. It has an unecclesiastical exterior and unobtrusive entrance, a narrow flight of steps from the backyard, which almost certainly dates from penal times. Roman Catholic priests were persecuted on political grounds, and priest hunters often interrupted the mass, necessitating the quick exit of the priest into hiding. The chapel then was in the attic. Later, an unpretentious red-brick’ room was added to the hall as a chapel and purposely made to appear as anything but a chapel. Indeed, it has been used for many purposes other than as a chapel. It has now a bright, well-cared-for, cheerful interior and has been used for many years as the chapel for Roman Catholics in the surrounding districts.*

*The fine old entrance gates of iron were made for an exhibition in Paris in 1882, and they were purchased there by one of the Anne Family.*

*^Rockley Hall, standing 200 years ago, also belonged to the Anne Family, but not a stone now remains, although the site is clearly to be seen in a field between Rockley Lane and Shirley Wood.*

*There are many other interesting houses, notably one known as “The . Forecourts,”—which was situated in the Hall grounds. Now in private ownership, the house with its fine old oak beams has been carefully . restored. Some lovely old oak panelling of the Stuart period, once in this house, is now in the Sanctuary of the Parish Church. Another ancient farm house, which later served as shop and post office, has had careful restoration; a cowshed became a billiard room; a pig sty was turned into a drawing room. This house, centuries old, also has a wealth of old oak beams. The Home Farm is another ancient house, and is of the 17th Century. Apart from the four Hillcrest dwellings, most of the houses in Grange Lane were built in the thirties by the late Fred Haigh, sometime Chairman and Parish Councillor, a genuine Independent with unsurpassed knowledge of local government administration, whose interest*

*(with support) was responsible for the “parish politics” taking a step forward from a “feudal to a democratic” pattern. The Council Houses came after the 1939 War.*

*In 1942 Major G. Anne made a transcript (three foolscap sheets long) of the original conveyance of land witnessed by Rector Gleadall and John Robinson, husbandman of Blacker Green, near Haywood, executors of the “.will of William Huscroft of Blacker Green, in 1678, Charles II reign. In the will’ was left to “John Robinson, William England and their heirs, the Ministers, Churchwardens and Overseers of the Poor of the Parish of Burghwallis for ever all these eight lands or scillions of arable land in Sutton Field, by estimation two acres three roods and a half, be they more or less, for the use of the poor of the parish.” The transcript was preserved by Mr. & Mrs. Haigh, and now has been-handed to the safe keeping of the Church.*

*The Children’s Playing Field was given by the late squire’s family as a memorial to their son Robert, killed in a flying accident while serving with the R.A.F. in the last war.*

*Robin Hood’s Well, by the side of the Great North Road, was in Burghwallis parish, until its recent removal for road alterations. It has yet to be re-erected. The Wellhead was designed by the architect of Blenheim Palace — Vanbrugh — and was commissioned by the Earl of Carlisle (of Castle Howard), circa 1720. Up to these parts, and beyond, was once a wood and the northern-most arm of Sherwood Forest, a favourite haunt of Robin Hood. This famous man was no myth, for a few years ago the Yorkshire Archaeological Society had discovered that he was one Robert Hood, born near Wakefield. He never was the Earl of Huntingdon — that is a story of pantomimes. The District is well described by Fletcher, who mentions Burghwallis and the Anne Family in his famous historical story, “When Charles the First was King.” A battle between the Cromwellian forces and those of the King was fought here, the opposing armies being placed opposite each other at Barnsdale Bar and Red House. The hillocks on the Old Skellow Hill are known locally as “Cromwell’s Mounds,” the site being called “Cromwell’s Batteries.” When the foundations were being dug out for the shops at Skellow, skeletons were identifiable, through the relics found with them, as Cromwellian soldiers.*

*When Askern was a Spa, those taking the waters used to ride round Burghwallis, and view the Hall and Rectory grounds — “show places,” both kept in perfect order. The walls of the Rectory and stables, etc., were covered with roses, jessamine, pears, plums, cherries, peaches and apricots; the orchards were full of apple and plum trees, melons, cucumbers and vegetable marrows; bush fruits and vegetables abounded; and the Rector was celebrated for his asparagus, roses and strawberries. Flower, rose, rhododendron and azalea beds spread into the small orchard and meadows near the house. After viewing the grounds, the patients then moved off to the old Half Moon Inn at Skellow, where doubtless much ale undid the good the Spa water was supposed to accomplish.*

*A peculiar taste is the only reason the next historical incident is included. In 1926 the water supply to houses in the village came from a fresh water spring in the Willow Garth. An 8ft. water wheel into the Skell (the stream running between Robin Hood’s Well and Burghwallis by the side of the Willow Garth) pumped the water supply up to the houses. Suddenly, the water developed “a strange flavour,” a “smoky” taste. Now at this time, sheep stealers were busy in the district. One sheep a week was being missed. Gluttons! Evidently the Willow Garth Well was the scene, of the latest crime, for having carved up the poor beast into shoulder, leg and chops, the remains were thrown into the well. It never rains but what it*

*pours. Unfortunately for the water supply, the sheep had been through the sheep-dip only a day or two before it was stolen. There is absolutely no truth in the rumour that the oldest inhabitant, asked by a reporter to describe the taste of the water, replied, "Offal"! That is certainly how one's young nephew Norman, who weekly plies one with his "Beano" jokes, would describe that effort.*

*When the estate was sold, Squirrel Wood (60 acres approx.) on the South boundary of the Park, was purchased for £900 by the District Scout Commissioner (the late Major Clarke) and presented to the Doncaster Association of Scout Troops as a permanent camp site. An ideal spot was gradually developed, with drainage dykes, shower baths and lavatories, assembly square, open-air chapel, and camp sites in various parts of the wood allocated to the different troops which comprise the Doncaster Association. The establishment has, like the Church, experienced damage from time to time from footsteps wandering idly round with hands that have no useful things to do - and this in spite of Wood Warden's. The trees in, the wood grow thick on the "ground and are packed with bird's: Campers assure me that John Peel's "View Halloo," is as a whisper compared with the 4 a.m. "dawn chorus" of the birds, with the wood pigeon as Leader of the Orchestra. The Camp- Fire Concerts are very jolly affairs. After one has disposed of the grass and glowing camp-fire embers floating on the surface, no I.T.V. advertising agent even is worthy to describe the superb flavour of the time-honoured, enamel-mugged Cocoa, distilled down in the wood and freely offered. This is the real McCoy — smoky, sheep-dip flavour, with a difference — it's by design, instead of by accident. It is good to have preserved in Burghwallis a camp site for scouting. It was a wonderful, far-seeing act of Major Clarke's, which will give pleasure to thousands, for the companionship and good fellowship between the scouters under canvas always seem to be of the finest quality. The scouters deserve everyone's support. One is reminded that, thirty-five years ago, Burghwallis had a Scout troop with two patrols, begun by the Revd. Willis Kidd, with Frank Jones (son of the then Askern Colliery Manager) as Scout-Master. Frank, at the time, was also organist at S, Helen's Church.*

*A water wheel used to be used for corn grinding at the Mill. The Mill Pond, now silted up, was called "Tony's Pond," after a Swan who laid claim to it for many years. The whole district fed him, and many inhabitants will remember seeing him stretch out his long neck and fly furiously across the pond to chase off a bevy of water-hens trying to gather up some of the crumbs. The Skell at this time was unpolluted, and trout swam in the stream. The water has improved again now, and a suggestion to fishermen friends that one would like to see the stream restocked, cheaply of course, by their bringing home a few live trout each angling time, failed to get a bite. Well — did YOU know that it is illegal to carry live game fish away from the water being fished?*

*In addition to the present cricket pavilion, two other army huts are still on very useful active service in the village — the Village Club & Institute and the Church Hall. The latter was bought for £90 to house the Sunday School, but with alterations its final cost amounted to £600.*

*It may seem odd in a few notes on records, memorials, names-that-make-history, etc., to include a paragraph on the lack of a record, the lack of a memorial. Some years ago an attempt to have an extra name inscribed on one of the two main memorials in the village failed. No mines-rescue-team man is unaware of the danger he may have to move into. I believe that Leonard Crane went to the colliery almost in his carpet slippers to help deal with a fire underground which got out of control. He was brought out of the pit conscious but*



*terribly burned. He died shortly afterwards on the way to hospital. Here was an act of a mines-rescue-team man which, even if men are unable to attain the same exalted level as Christ's sacrifice, was, at least pointing in the same direction. "Greater love hath no man than this, that a man lay down his life for his friends." If a record of anything is to be made, is not this act worth recording?*

## **TRANSPORT**

*THE HISTORY of transport to and from Burghwallis is simple. If, in the past, species have lost abilities or disappeared completely through failure to use faculties they possessed, then there has never been any danger of the biped becoming extinct in our district. As recently as thirty-five years ago a Carrier's Cart came in a morning through Burghwallis from Norton on its way to Doncaster. It was a large covered wagon drawn by a horse, which ambled slowly along. (It has, by now, reached Texas, where its progress can be followed daily on television). The Carrier was most obliging. You could ride to town with him; hand him a parcel to deliver at the station; get him to change a pair of shoes at the shop, back a horse, or wait until the end of the market to collect sixpennyworth of cheap pig's trotters or cow heels. It was later in the afternoon, when the horse came into sight, plodding his weary way home again with the size-larger shoes for the customer (the horse was always properly shod). Nowadays, of course, there are plenty of buses from Burghwallis to Doncaster. If one misses the eight-thirty in a morning there is another one along at half-past four in the afternoon. Then, just miss the Carrier's Cart on Tuesday morning and "it was perishin' cold" standing about waiting for the next one to come along — on Saturday morning.*

## **THE CRICKET CLUB**

*RECORDS exist of a hundred years of cricket at Burghwallis, and the then private cricket pitch in the Park has, through the hospitality of the Anne family, entertained many famous cricketers. Lord Hawke and two other county players have played here on many occasions in the 1880's. Sam Gilbert, one of "Wisden's Cricketers," was one of the men who laid the ground area in 1890. In spite of this, when the Club won the Doncaster League Second Division Cup for the first time in 1928, Mr. O. W. Baines recalls chiding Mr. Bagshaw (then a League Vice-President) for having to ask his way to Burghwallis for the celebration, and mentioned a visiting team whose bus driver reported that Burghwallis was not on the map and returned to his garage without delivering the players.*

*In 1917, Mr. O. W. Baines (Secretary of the Doncaster League) was Secretary and batsman for Burghwallis. Beginning with a balance sheet of income and expenditure totalling £2, it is interesting to follow the gradual building-up of the records until now the club has over £200 set aside in a fund for a long-frustrated hope of the club — to have a field of its own.*

*The present President of the club, Mr. Jas. Cocking, was captain of the team in 1917, and led the batting averages for some seasons and the bowling averages in 1921.*

*The club has a good record in the Doncaster League Second Division, winning the Cup three times, whilst competing with anything up to fifty teams in the neighbourhood. The first occasion was in 1928, and the second in 1929. In 1951 the final was reached but our team*

*lost to Whiston Parish Church. The cup touched our lips again in 1953. In knockout competitions Burghwallis have usually played some lively cricket. The final was lost to the Plant Works in the Doncaster Town competition, but success came our way again in the Askern Spa Competition Final.*

*Burghwallis players who have won the Doncaster League Best Average-over-the-Season Prize include — for batting, Dick Middleton, 1921; for bowling, S. Perry, 1952, and H. Dimon, 1948, when the club was building up again in the Third Division.*

*In a short account it is difficult to recall with fairness all the notable feats performed on the field of play. Sometimes a single catch in an afternoon can be worth more than a crop of wickets. I remember V. Dimon getting a century, and there may be others of whom I have not heard. Rex Middleton and W. Allsop have both taken all ten wickets in one innings. One does not easily forget taking the first nine wickets against Doncaster Town, only to be thwarted on the last wicket by a young lad picked up to stand in for a player who had failed to turn up. A few years at this game and no cricketer boggles at taking castor oil.*

*The club has been in abeyance for two or three short periods for various reasons — loss of ground, the war, etc. The present club — with permission from Mr. Ellis to use the old ground in the park — was restarted after the 1939-45 war. with £27 left in trust from the previous club and £20 loaned by Mrs. A. Dimon. With this, an old army hut in Skellow Grange park was purchased, and with V. Dimon as foreman joiner the villagers worked literally day and night to construct the present pavilion. Not every club has on record four brothers and a brother-in-law playing together in the same team. It is not the prowess of the players that determines the success of a cricket organisation but the calibre of the secretary and supporting officials. Burghwallis has had some enthusiastic, efficient secretaries, including Mr. O. W. Baines, Mr. Fieldhouse, Mr. N. Dimon, Mr. C. Dalby, Mr. H. Leek, and now Mr. G. Tagg. Chairman and committee men who were heart-and-soul in re-forming the present club were Mr. W. Senior and Mr. B. Crossley, Mr. W. Taylor, Mr. A. Pidcock, Mr. R. Smith, Mr. H. Bell, Mr. S. Dimon, Mr. D. Perry and Mr. G. Hayes.*

*To do justice, a book on the club would have to be written. To select a few incidents is no doubt to leave out the best. With the three chosen, one hopes to show the amazing patterns that a game can make — a village game perhaps more than any other — very often far beyond just the interplay of bat, ball and wickets.*

*Before league cricket, matches between Burghwallis and Askern Spa (one of the oldest clubs in the district and then famous for its Hydro and Pool) were the tit-bits of the season and, incidentally, very keen affairs. One day, Major G. Anne took the Burghwallis team for one of these matches, and after the match he entertained both teams at the Swan Hotel. As he was leaving in a few days to take up an appointment in South Africa the evening was spent in jollification, and at the close the Askern team proceeded to show their regard for this fine sportsman by taking the horse out of his cab and pulling the vehicle themselves to the outskirts of the village, escorted by cheering supporters. When coming down the steep hill from the Swan, the amateur coachman had difficulty with the brakes, and it was only by a miracle that the sharp corner into High Street was safely negotiated.*

*On another occasion, one of the visiting bowlers was sending down some very good stuff and things were going badly for Burghwallis. When George Smurthwaite (a fast-scoring batsman, attractive to watch) went in to bat his captain told him to play steady, and — as a good team man should — he obeyed. After stonewalling for about an hour he had the pleasure of making*

*the winning run. The following over he relieved his pent-up feelings by hitting the bowler who had been so troublesome for four sixes and two fours.*

*A remarkable match—in the records of the present generation — was played, and completed, in a brief interval between two rainstorms. It looked as though the rain might stop, so we waited in the pavilion for over half-an-hour. When play was possible we sent Toll Bar in to bat. But their innings was short-lived. Jack Cocking took five wickets for two runs; I bowled wild and loose, compared with Jack, and finished with five wickets for four runs; and Toll Bar were all out for seven runs. More rain looked imminent. The usual batting order was changed for the hitters “to have a go !” Burghwallis won in one over. A six was hit, there was a bye, then a four, and then down came the rain ! And it continued for most of- the afternoon, leaving the match the only one to be finished in the day’s Doncaster League programme. One can still see the. stunned look on the faces of the Toll Bar players as they stood around outside the pavilion. They were most sporting about the treatment meted out, the only complaint I remember hearing was that “it left an hour and a half to opening time” !*

*Jack Cocking is the present Captain of the team. He is a good all-rounder who has followed in the footsteps of his Uncle (President). Jack has excelled at bowling for a number of years. Because of him there are literally hundreds of batsmen whose only exercise 013 a Saturday afternoon has been the walk to the wicket — and back !*

## **IN CONCLUSION**

*In spite of some through-traffic travelling between main roads, the village still retains a peaceful atmosphere. Holly, although much less than formerly, still abounds. Lovely old beeches on Grange Lane, carpeted beneath with bluebells in spring, are a joy to see. The line of trees used to extend along the headland of the field opposite the newer houses on Grange Lane. These beeches were, unfortunately, cut down during the Second World War.*

*The Avenue, particularly in May, when the young copper beech leaves mingle with the green, is as pleasant as any lane in the district, and in what might be called the centre of the village is a large Crucifix, erected on the fiftieth anniversary of the marriage of the late Ernest and Edith Anne.*

*Change may be so slow and imperceptible as to persuade us that what one sees, what one holds, what one uses, in the physical world is what is real, what is solid, what is permanent; yet this short chronicle shows that change, however slow, goes on, for change is one of God’s major laws in the physical world around us. Not one of Us is the same person five minutes on. And in things of the Spirit we should be lost without change. Probably the most worthwhile words we sing or say in church are, “Lord, have mercy upon us”; “We intend to change.”*

*The Crucifix down the Avenue is a silent reminder that the unchanging Love of God is what in the end is the only reality, the only permanence. “Is it nothing to you, all ye that pass by?”*

*H. R. DIMON  
MARCH 1962*