

# The Button Files

Newsletter of the Warburton Society

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## Editor:

Ray Warburton - [ray1warburton@talktalk.net](mailto:ray1warburton@talktalk.net)

Skype: ray.warburton

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## The Newsletter

Welcome to the seventh issue of **The Button Files**. There are only two feature articles in this issue. I had intended to include an article on the availability of parish records on the internet but time is passing, and as I have two articles ready, one of which is rather long, I decided to publish what I have and hold over the parish records until the next issue. Also the last 6 months have been quiet on the DNA front so there is no DNA article. The two articles I have are all about Johns and Josiahs, and are focussed on the parish of Bowdon. They are:

- **The Search for John** This is about my search for the John who is recorded as the father of a Josiah Warburton who was baptised at St Mary, the parish church of Bowdon, in 1818.
- **The Story of Hale Chapel** takes the role of my ancestor Josiah Warburton (1658-1730) in the founding of Hale Chapel as a basis for a discussion of the history of non-conformity in Bowdon parish, the life of Josiah himself, and the recurrence of the name Josiah in subsequent generations of Warburtons.

## Warburton One-Name Study

Updates to the **The Warburton Website** have been rather sparse since the last newsletter. I'm not sure where the time has gone to. The one update I did manage was to add the Altrincham District Monumental Inscriptions from a CD I first acquired nearly 2 years ago now.

The various inscriptions led to some updates to various clans which I need to add. In fact I am now on a new

version of the Reunion Family Tree software I use and this requires me to convert all my trees and rebuild **Warburton Family Trees**, so I will do that soon.

I have spent a lot of time on the Haslingden Parish resource, and it is already at the point where I would normally publish. I have been helped by the fact that images of the parish records for St Marys, Haslingden are now on Ancestry. I am also keen to integrate census information to help build family links. The availability of more information sources actually seems to slow me down.

On the negative side I seem to be missing a number of baptisms. I believe these may be Methodist baptisms, and though I believe many Methodist records exist, I may have to go to Preston, Lancashire to view them.

It is encouraging to see the website is getting used. The hits counter on the The Warburton Website is now 7247, up by 1000 hits in just over 6 months.

My current list of tasks still looks very similar to the list in the last issue. As usual it is subject to change as new ideas emerge. If anyone sees anything they would dearly like to research themselves please shout. I would be happy to include your work on the website.

1. Finish Haslingden.
2. Produce a resource for Lymm and Warburton. I think it is appropriate to combine these two as they once formed a single parish. I already have the material on families from in and around Lymm parish that Cathy Warburton sent me, and more came to light from the Altrincham District Monumental Inscriptions. Most of the material should fit into existing clans.
3. Cathy has also been researching links from Warburton families in the US to their English originators. I need to capture and publish her work.
4. Many trails lead to Tottington and the area just north of Bury. There is the Tottington Clan provided by Ann Cooper. A recent DNA participant had origins there. He is not linked to the Tottington Clan, but he is part of the new Lancashire DNA group. The Warbruton family in **Always Turn the Page** (see Issue 5), The Bakers, and Sam Warburton's family are all from that area. Tottington falls in Bury parish though there are also chapels in and around Tottington. The number of Warburtons at Bury is vast so it will be a big task, but it needs to be done soon.

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## The DNA Study

The DNA Study has not been advanced in the last 6 months. One test was completed but it merely confirmed the participant's view that his father was adopted.

This Saturday I am attending a seminar on DNA run by the Guild of One-Name Studies. Hopefully something interesting will come out of it.

## The Search for John

I have had a number of conversations with a lady called Leslie looking for the origins of her ancestor Josiah Warburton. Josiah has always been a name that interests me as the earliest known Josiah Warburton was my six times great grandfather, and the name has made a number of appearances in the various branches of the family since then.

Leslie's Josiah appeared in censuses from 1851 to 1881 giving his place of birth as Hale or Hale Barns, which is in the parish of Bowdon. This is exactly where my own family originates. However he was vague about his age, with Ancestry estimating his birth as anywhere between 1819 and 1825. The 1819 date was from the 1851 census when Josiah was living in Hulme, Manchester. I only found this record recently, and I am sure it wasn't on Ancestry when I first searched for him a few years ago. Many of the 1851 returns for Manchester were flood damaged and this probably explains the delay in the record becoming available. Also because censuses were held in late March or early April (1851 was the night of 30/31 March) Josiah's recorded age would fit a birth as early as April 1818.

The only relevant baptism in the Bowdon parish records, or anywhere else, was the son of John and Mary on the 19th June 1818. John is described as a gardener (probably market gardener) from Hale. There is also a marriage on the 31st August 1817 between John Warburton and Mary Hulbert, though the picture is confused by 2 other children of John and Mary being baptised in 1816 at different churches within the parish, one being at Hale Chapel with the father also from Hale. There are no obvious marriages to fit these two baptism so there could be three families in total, given the proximity of the two 1816 baptisms, with two of them probably originating elsewhere.

I am confident that Louisa who was baptised at St George, Altrincham on the 3rd March 1816 is unconnected, but Eliza who was born on April 30th 1816 and baptised at Hale Chapel may well be Josiah's sister, especially as her father came from Hale. This would mean that a different John married Mary Hulbert, and Josiah's parents did not marry in Bowdon parish, though this does not preclude his father coming from there originally, particularly if he married a girl from outside the parish (weddings normally being held in the bride's parish).

I cannot preclude the idea that John was not originally from Hale, but moved there, became familiar with Josiah Warburtons in the community (such as my three times great grandfather's son, brother, and nephew), and so

named his son Josiah. However on balance it is more likely he did come from the parish. I am less certain whether his wife was Mary Hulbert, or another Mary whose wedding has yet to be found. Nevertheless the question is whether John can be identified amongst the various John's from the parish?

There is no definitive evidence to identify John, but a process of elimination can whittle down the candidates. The problem is that there is a wide age range at which a father can have a son. My own three times great grandfather was born when his father was 59 years old (and he wasn't the youngest). Looking at Bowdon parish and including Hale Chapel (a Presbyterian chapel), and St George, Altrincham, which was founded in 1799, there were 20 John's baptised between 1769 and 1799, and none in the 5 years either side of this range. To these I must also add a John born in Newcastle-upon-Tyne but brought up in Hale, especially as his father was a Josiah from Hale Barns.

Of these 21 Johns 8 were already included in family trees and have a known story. Two others are known to have died by the time Josiah was born. When looking into the remaining 11 I found two more additions to my own tree.

John eldest son of William and Ann of Bowdon was born on November 1st 1796. William and Ann, are my great great great grandparents, but I originally missed John as his baptism was not on the FamilySearch website at that time. William and Ann's first five children were baptised at Bowdon, with their abode given as Bowdon, but they then moved back to Hale Barns and had their last five children baptised at Ringway Chapel.

This John fits the John who was buried in Halifax, Yorkshire in November 1860 aged 64. He was a schoolmaster and clergyman in the 1851 census, giving his birthplace as Bowdon. He married Mary Ann Willmott of Halifax in 1835, and had 3 children. Interestingly John is only described as a clerk on his children's baptism records. None of the three children married and they were all living together in Fulham, an area of London, in the 1911 census.

John the son of Josiah and Margaret was baptised in Newcastle-upon-Tyne on April 30th 1797, actually before his parents married, also in Newcastle. Josiah was the elder brother of my great great great grandfather William, and he and Margaret returned to Hale shortly afterwards. John would have been brought up there and may well have thought of it as his place of birth. Given his father is Josiah, this John was my favourite candidate for Leslie's Josiah's father. However the burial of John of Hulme at Bowdon on 25th December 1853, aged 56 fits this John nicely. In the 1851 census he records his place of birth as Hale. I have been able to add John, his wife and 8 children, and several descendants, to my Hale Barns clan.

Of the remaining 9 Johns I have been able to piece together sufficient history on 5 of them to be able to exclude them as Josiah's father.

Two of these Johns, the eldest and the youngest appear to be father and son. The eldest John was

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baptised on February 26th 1769, the son of William and Martha nee Chadwick of Altrincham. William was a tailor, and in 1799 John, a tailor of Altrincham, married Betty (or Elizabeth) Royle. Elizabeth died, aged 27, in 1800. John might have remarried but none of the Johns marrying subsequently at Bowdon is described as a widower. Although I have not found a record of John's death I think he is unlikely to be Josiah's father due to his age and the fact he is associated with Altrincham and not Hale.

John and Elizabeth's only son was the youngest John born on November 21st 1799. He was baptised at the newly built St George's church in Altrincham, and his parents abode was given as Altrincham. In the censuses of 1851 and 1861 there is John, a schoolmaster married to Sophia who gives his place of birth as Altrincham. His age varies slightly being 50 in 1851 and 62 in 1861, but he is the most obvious fit for the son of John and Elizabeth. Sophia is probably Sophia Bradbury and they married in Eccles, Lancashire. In 1841 and 1851 the

family is living in Glossop, Derbyshire, but by 1861 they are in Pendleton which is part of Salford, Lancashire, and not far from Eccles, where they married. They are missing from the 1871 census and are presumed to have died, though I can find no death registration that fits Sophia. There are a couple of possible registrations for John but none match exactly on age and his last known abode.

John the son of Josiah and Martha of Altrincham was baptised on November 17th 1771. Here we have Josiah as a family name, but no link with Hale. Josiah's baptism is not recorded but from his burial on May 17th 1818 we can deduce he was born in 1744/5. I haven't found John's marriage or burial but I believe he was the father of a Josiah born in 1795, mother Betty. The family lived first in Bowdon, then Timperley, and later Manchester. As Josiah lived until 1853 it is unlikely this John would be the father of a second Josiah in 1818.

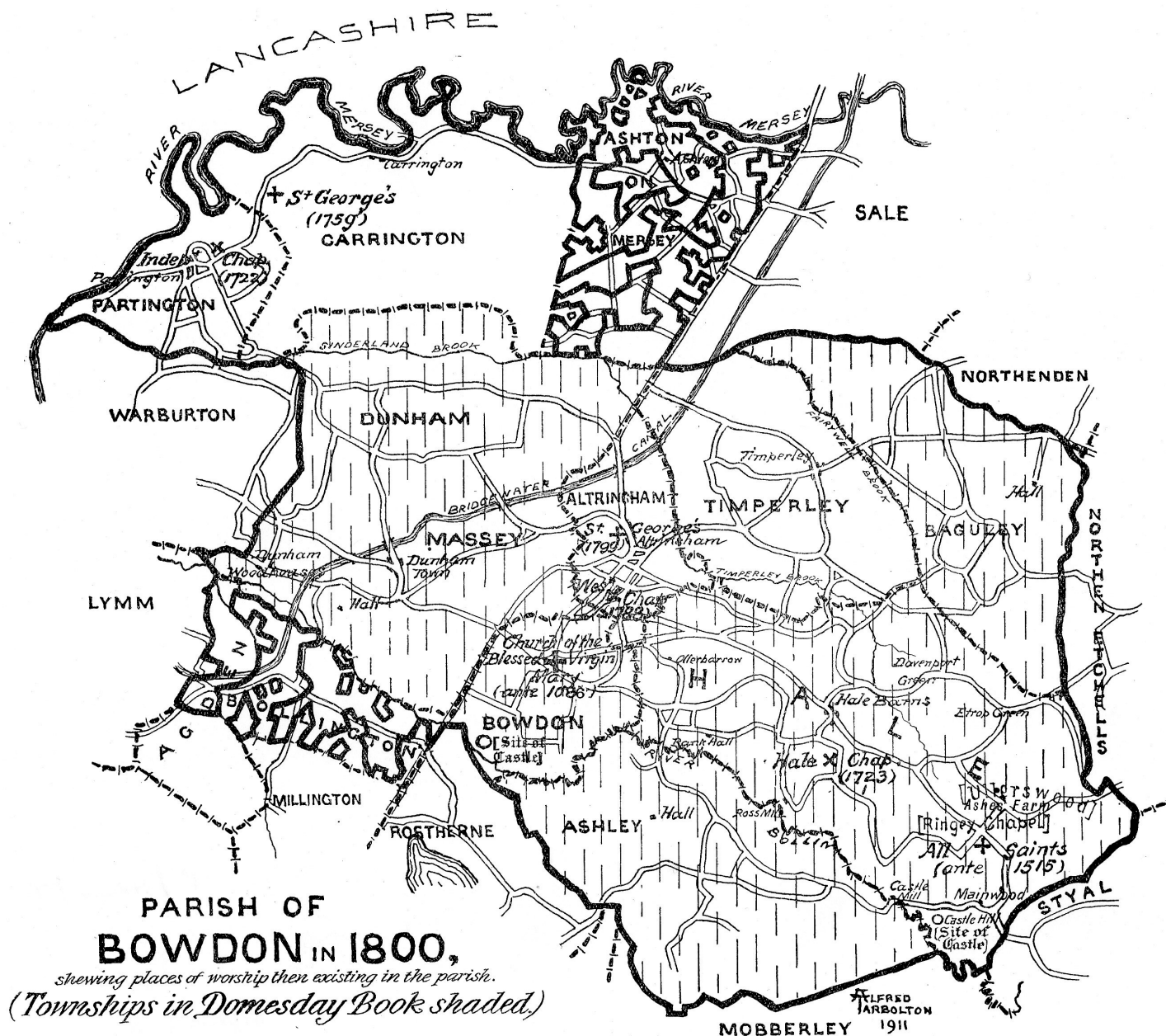


Fig 1. Map of the Parish of Bolton (from Tarbolton)



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John son of John and Mary of Dunham Woodhouses was baptised on July 31st 1785 and is probably the John who was buried in January 1835 at Bowdon. His age is given as 49 on his headstone, though 52 on the parish register. This John married Susannah Martin in 1817.

John son of Thomas and Hannah of Altrincham was born on February 5th 1795. He fits the John whose death was registered at Prestwich in the first quarter of 1877, aged 81. This John married Sarah Marsland in 1823 and can be followed through the censuses. He was a gardener, and sometimes his census age is a little low, but his place of birth is given as Altrincham or Bowdon.

This leaves four possible candidates for Josiah's father.

John son of William and Jane was baptised on October 3rd 1776. William was a schoolmaster in Bowdon. I have found no other record that fits this John. He is not buried with his parents. I can't discount him as a candidate for Josiah's father, but his age, place of birth, and the fact that his father's profession would suggest he also would receive a good education, all count against him.

John the illegitimate son of Mary of Altrincham was born on October 20th 1796 and baptised the following January. I have no further evidence of him, and on age he does fit the son of my great great great grandparents William and Ann. However his place of birth would seem to discount this.

John the son of Thomas and Anne of Hale was born on April 8th 1799 and baptised at Hale Chapel. I have been unable to find any further details of John, or of his father's parentage. Ann(e) was probably Ann Bayley who married Thomas at Manchester Cathedral on January 24th 1792. John's younger brother Thomas was convicted of burglary in 1828 and transported to Australia, where on release he married and had a large family. Maybe John also emigrated. I believe that, despite coming from Hale, he is an unlikely father for Josiah because he would only be 19 when Josiah was born.

The fourth and most likely candidate for Josiah's father was born on March 9th 1788, the youngest child of Thomas and Sarah of Hale. Thomas and Sarah Shaw were married at Bowdon on December 18th 1770 at Bowdon. They had 9 children, including an earlier John who died aged one. All were baptised at Hale Chapel, but on the first two Thomas and Sarah are recorded as living at Ashley, whereas for the others they were living in Hale. Thomas and Sarah's burials are also recorded at Bowdon, Thomas on December 30th 1794, aged 53, and Sarah on August 24th 1815 aged 74. This means they were both born around 1741.

There is no baptism for Thomas at Bowdon around 1741. However there is the interesting case of Josiah Warburton and Martha Bradbury who married at Bowdon on December 27th 1737. A son John was baptised to Josiah and Martha at Mobberley in 1739, and then on March 29th 1747 Jacob was baptised at Bowdon, the first of six sons of Josiah and Martha of Ashley to be baptised there. If this is the same Josiah and Martha, and there is no other marriage record to be found, then why the large gap between their first 2 children?

In the late 17th century and the first half of the 18th century there are several people in the parish who are attested to in various records, but have no record of their baptism. The reasons for these missing baptisms are explained in my article on **The Origins of Hale Chapel** in this newsletter, but they include baptisms at Hale Chapel between 1723 and 1752.

Maybe Josiah and Martha did have other children between 1739 and 1747 but their baptisms were at Hale Chapel and the records are lost. There is evidence to support this in that Martha, the daughter of Josiah and Martha of Ashley was buried at Bowdon on April 27th 1745, but there is no baptism record. Also we have already met Josiah, the son of a John who was born in 1771 and noted he was born in 1744/5. Now we have a Thomas from Ashley who was born in 1741.

This provides an argument for why John named his son Josiah. It was the name of his uncle and grandfather. At risk of introducing a circular argument it could be said that the appearance of a Josiah in a later generation strengthens the case for Thomas being the son of Josiah and Martha.

Alas grandfather Josiah's origins are also unclear. It is tempting to believe that all Josiahs stem from the original Josiah, my six times great grandfather, but the situation is far from clear cut. I will discuss the early Josiahs further in **The Origins of Hale Chapel**.

Indeed there are many caveats in identifying the son of Thomas and Sarah as Josiah's father. There are insufficient facts to prove the case. However the story is consistent with the known facts, and in most cases alternative explanations would appear to be no more likely.

## The Origins of Hale Chapel

The histories of Hale Chapel and Ringway Chapel are based on:

**Ringway Chapel before the Disruption 1515-1721**, by Alfred Tarbolton, published 1923.

**The Story of Hale Chapel and its Ancestry**, by Alexander Gordon, published in 1924.

Hale Chapel was founded in 1723. However to understand its origins it is necessary to explore the history of a similar but older chapel that used to lie one and a half miles to the southeast, in the modern village of Ringway. Through history Ringway Chapel had a variety of spellings, the most common being Ringay Chapel, though for simplicity I will use Ringway throughout.

Ringway lay in the far southeast corner of the large, ancient parish of Bowdon. Bowdon is recorded as having a church and a priest in the Domesday Book of 1086. From Ringway it stretched eight miles to the northwest to the banks of the River Mersey. Its roughly oval shape encompassed 30 square miles and 9 townships, including Altrincham where I was born and went to school, Timperley where I lived from the ages of four to twenty two, and Hale where my ancestors farmed from

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before 1600. The parish of Lymm with Warburton lay immediately to the west. Today due to the growth in population this area contains many smaller parishes.

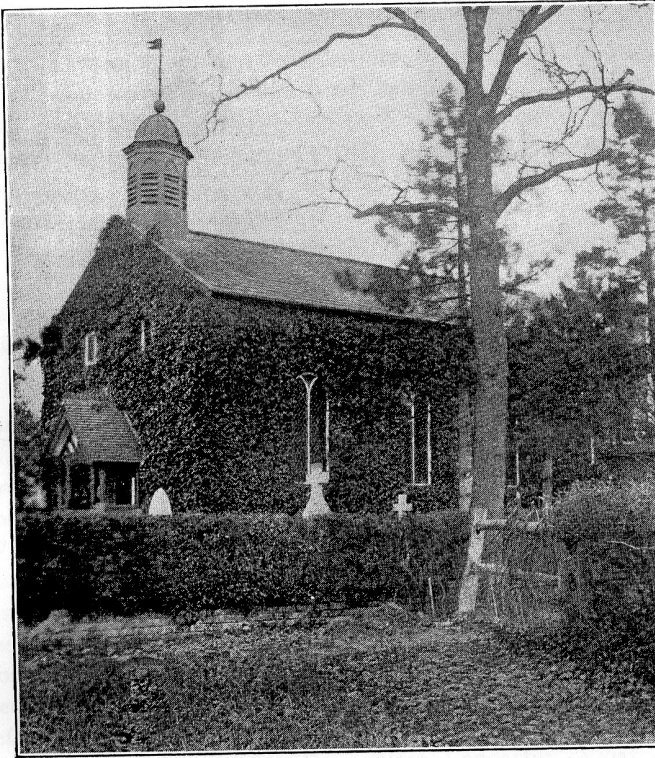


Fig 2: Ringway Chapel 1886 (from Gordon)

Following the Norman Conquest the Barony of Dunham Massey was granted to Hamo de Masci, and the Domesday Book records that the estate included the townships of Dunham, Bowdon, and Hale. Later, in 1290, Altrincham was granted a charter by the fifth Hamo de Masci in succession to hold Dunham Massey. This allowed Altrincham to hold a weekly market, and an annual fair, and Altrincham subsequently grew to be the major town in the parish.

In the fourteenth century, following the death of the sixth Hamo de Masci without a legitimate heir, ownership of the manor came into dispute, and it was only in the early fifteenth century that these disputes were resolved by partitioning the estate between three parties, Robert Booth an ancestor of the Earls of Stamford, William Chauntrell, and Thomas Stanley whose son was created Earl of Derby for his support of Henry Tudor (King Henry VII) at the battle of Bosworth Field. Hale was partitioned between the last two, and Ringway came under the ownership of the Earls of Derby.

The Earls of Derby retained control of their Hale lands until the early 17th century when they were sold to Sir Baptist Hicks, a London merchant. The exact date of this sale is uncertain but in 1616 Sir Baptist's name appears on a lease my ancestor George Warburton was also party to. By 1629 Sir Baptist had sold the estate to Sir Randolph Crewe, a successful lawyer who rose to be Chief Justice of the King's Bench. Sir Randolph acquired extensive lands in Cheshire, and built Crewe Hall near Crewe. The Crewe's Hale estates were eventually sold in 1808.

Dunham Massey continued in the possession of the Earls of Stamford until 1976 when it was bequeathed to the National Trust by the 10th and last Earl. In 1601 they bought the Chauntrell lands and returned them to the estate.

Ringway Chapel was founded around 1500. Its exact status is unclear, and it is widely believed it was a chapel of ease for Bowdon parish, founded to support those who lived some distance from the main parish church. However in 1717 the Reverend Peter Lancaster, then vicar at Bowdon, wrote to his Bishop at Chester, saying the chapel had a plaque, since removed, asking the congregation to pray for the Earl of Derby. A plaque dating this inscription still remained bearing the date 1515. This plaque is now also lost, and the date is disputed as it is believed that it should be the date of death of an Earl of Derby (either 1504 or 1521). Lancaster's letters also show that the chapel had no endowment but was supported by contributions from the worshippers. This would suggest that the chapel was built by the Earl of Derby for his tenants, rather than by the parish for the 'ease' of its parishioners.

Little is known of Ringway Chapel until the time of the English Civil Wars and the Commonwealth of Oliver Cromwell. As well as the struggle for power between the King and Parliament, these times saw a struggle within the English Church between three factions, the Episcopalians, the Presbyterians, and the Independents. Amongst the various issues which divided these three groups was the type of church structure they supported. The Episcopalians wanted a tiered hierarchy including Bishops. The Presbyterians supported a national church but with a simpler structure. The Independents wanted greater autonomy for individual congregations. The Episcopalians also tended to prefer to worship more in the style of the old Roman church, whilst the others wanted a simpler form of worship. The term Puritan would cover both Presbyterians and Independents. The Presbyterians followed the teachings of John Calvin. Whilst the Episcopalians supported the King, the other two groups supported the Parliament.

In Hale support for Parliament was strong, though not universal, and supported by a strong Puritan tradition. The preamble of many Hale wills reflects the Calvinist views of the Town Clerk John Goulden. Also both the Booths at Dunham Massey, and the Crewe's whose estates included half of Hale, were known Presbyterian sympathisers.

However it was the Independents who took control of Ringway Chapel. As Sir Peter Leicester commented in his *Historical Antiquities*, "it was much frequented in the late war by schismatical ministers; and as it were a receptacle for non-conformists; in which dissolute times every pragmatical illiterate person, as the humour served, stepped into the pulpit, without any lawful calling hereunto, or licence of authority".

One who was known to have preached there was William Barratt of Ringway who was the sub-commissioner for the Macclesfield Committee of Sequestrations during the Civil War, and thus responsible for taking the lands of Royalists and assessing their fines.



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In 1616 a William Barratt was one of three lives, along with two sons of my ancestor George Warburton, on a three lives lease on a property in Hale Barns, then owned by Sir Baptist Hicks. I can't be sure if this is the same William Barratt, or possibly even his father, but there is also a lease from 1646 in which William Barrett the Elder, William Barrett the Younger, and John Barrett were lives on a messuage on the Crewe estates in Ringway that they already occupied. As William Barratt the preacher was described as from Ringway this is most likely his family's main landholding. Whether the preacher was the elder or younger William is unclear.

Although Oliver Cromwell supported liberty of conscience, all ministers were required to take an Oath of Engagement pledging loyalty to the Commonwealth. Although this allowed Episcopalians, Presbyterians, and Independents to gain appointments, many Presbyterians refused. Following Cromwell's death they actively supported the return of the monarchy, encouraged by a promise of religious tolerance in the Declaration of Breda by the future King Charles II.

Many Presbyterian ministers retained, or took posts in the newly reconstituted church. However any minister who had lost his post during the troubles was invited to return to his original post, provided he hadn't supported the execution of the king. Thus it was that John Brereton, who had been a Presbyterian minister at Wilmslow, found he had to make way for the returning Royalist minister Thomas Wright. He was invited to Ringway Chapel where he officiated until 1662 when the heavily Episcopalian Restoration parliament, ignoring the more tolerant leanings of Charles II, passed the Act of Uniformity, the first of a series acts known as the Clarendon Code. The result was the Presbyterians were faced with an oath their conscience didn't allow them to take. Over 2000 ministers left the church, ushering in the concept of non-conformity.

This situation persisted, with one short interlude, until a Declaration of Indulgence by James II in 1688, was followed by an Act of Toleration passed in 1689, at the beginning of the reign of William and Mary. The interlude was in 1672-3 when Charles II made a Declaration of Indulgence, which he was soon forced to revoke by parliament. At this time John Brereton made application to preach at his home Castle Hill at Ashley in the parish of Bowdon.

What is known of Ringway Chapel at this time comes from letters written by two vicars of Bowdon to their Bishop in Chester. The first was written in 1693 by John Hyde, and three more were written in 1717 by Peter Lancaster. From these it is clear that for some time around 1681 at least there was a 'conformable' minister at Ringway Chapel, but that the dissenters had made use it for a while, possibly during Charles II's Declaration of Indulgence, until a vicar of Bowdon challenged them and demanded the keys. It was also mentioned that because the dissenting congregation had ceased to donate to its upkeep, the chapel had fallen into some disrepair.

In 1688 the dissenters regained control and began to invite their own Presbyterian ministers. The first was Robert Moseley who is known to be at Ringway in 1691.

He was not to vicar John Hyde's liking as he "made himself obnoxious by marrying and baptising in the parish". He was succeeded by William Dearnley (1692-1701), and Nicholas Waterhouse (1702-1724). These ministers were properly ordained Presbyterian ministers, very different from the pragmatical illiterate persons of William Barratt's time.

The letters of Hyde and Lancaster show how keen the Cheshire diocese was to recover the chapel for the established church. They viewed it as a chapel of ease for the parish, and believed it owed dues to its vicar. They also show how the congregation closed ranks to thwart them. Both Hyde and Lancaster seem to have met a conspiracy of silence in their efforts to collect the facts of the situation. Lancaster even complained that his church wardens at Bowdon were Presbyterians as their appointment was in the gift of the Earl of Warrington (one of the titles held by the Booths of Dunham Massey).

However the main reason why Ringway Chapel remained a Presbyterian chapel is the support of Crewe family. John Crewe, the grandson of Sir Randolph Crewe, died in 1684 and left his Hale estate in the control of his second wife and widow Lucy for the rest of her life. Only when she died was it reunited with the bulk of the Crewe estates, which had passed to Ann, John's daughter by his first wife, and her husband John Offaly. Their son John Crewe Offaly (he later dropped the Offaly part of his name) succeeded to the estates in 1711.

Lady Lucy was a firm supporter of the Presbyterians. Her bailiff was my ancestor Josiah Warburton and he was a leader in the Presbyterian community. Vicar Hyde says he had "great sway and seeming authority amongst them, and doth almost what he pleases, and is the main and chief pillar of the conventicle". It was clearly a thriving congregation as in 1717 it was reported to consist of 400 hearers. In 1719 a list of contributors to the maintenance of the present minister included 95 names, of whom 55 were from Hale, and several of the rest from outside the parish. The second highest contributor was Josiah Warburton at 4 shillings per quarter. However it was still necessary to establish a yearly grant of £4 from the London Fund. This was paid from 1713 to 1722.

Lucy's step grandson, John Crewe, was a member of the established church and he determined that once he regained control of the Hale estate after Lady Lucy's death, he would return Ringway Chapel to the control of Bowdon parish. Once in control he donated £200 towards the upkeep of the chapel on condition he retained the right to nominate the minister. A further £200 was endowed from Queen Anne's Bounty.

There is a story of an incident when Thomas Ashley of Ashley Hall took his retainers to disrupt a service and throw out the minister, Nicholas Waterhouse by the collar, and lock the chapel behind them. It is not clear exactly when this occurred but by the following Sunday the dissenters were back in control.

When it came the handover passed quietly. The new minister turned up during a Sunday service. He bid that Waterhouse should continue his service, and sat quietly at the back until he finished, at which point he requested the keys. The dissenters left quietly and determined that

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the only solution was to build their own chapel. The fact that the handover was without trouble supports the argument that the chapel was never a chapel at ease, but was donated by the Earl of Derby and remained under control of the subsequent Lords of the manor who were able, within the laws of the land of the time, to control the worship that went on there. It is noticeable that John Crewe's donation was on condition he 'retained' the right to chose the minister, though it is true that in the Presbyterian period the congregation also had to be happy to accept the minister, there being several references to ministers conducting trial services.

The exact date of this handover is uncertain, but was probably in the second half of 1722. Lady Lucy had two further husbands after the death of John Crewe and their names appear on the leases for the various tenancies on the estate. These leases also bore the name of Josiah Warburton as bailiff. The first lease with Josiah's name was dated 1686, and the last, which also bore the name of William Ffrowde, Lady Lucy's last husband, was dated June 1722.

The purchase of land to build Hale Chapel was dated July 4th 1723 when 13 persons paid £5 to Richard Leather for a piece of land called Buttsfield, halfway between Hale Barns and Warburton Green. One of the 13 purchasers was John Warburton, son of Josiah. Presumably the chapel was already under construction because on July 16th it was registered at Nantwich Quarter Sessions as a place of worship. The congregation, having made temporary use of a barn at Ashes Farm, Ringway, held their first service in the new chapel in October 1723. Originating as a Presbyterian church Hale Chapel, in common with a lot of Presbyterian chapels, has evolved into a Unitarian church, and it continues in this form today.

My ancestor Josiah Warburton, who played a central part in the story, was born on March 13th 1658 (modern Gregorian calendar; it would be reported as 1657 as until 1752 under the Julian calendar, New Year was on March 25th). He was the fourth of five sons. There were also two daughters. His father John (circa 1608 - 1691) was famed for his longevity.

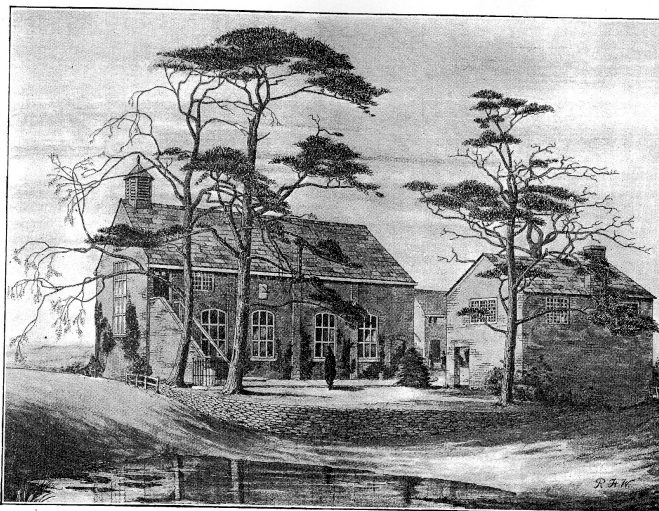


Fig 2: Hale Chapel and Sunday School 1860 (from Gordon)

John's was a prosperous family occupying a house with two hearths in the 1664 Hearth Tax. This house was situated in Hale Barns where John farmed a small estate of about 30 Cheshire acres (these are roughly twice the size of standard acres). Nothing is actually known of the estate until the 18th century rent books for the Crewe estates. These show John's descendants paying a nominal chief rent of six and a half pence per annum to the Crewe estate.

This would imply that the land was granted to John's ancestors by the Lord of the manor for some service. One theory was that the de Mascis planted soldier families in Hale in return for service in the Welsh wars of the early 14th century. However there are documents called 'extents' in the collection of Stamford papers that list free tenants and 'tenants at will' dated 1347 and 1411, and there are no Warburtons in these lists. Following the division of the Dunham Massey estate in 1433 most of Hale passed out of the Dunham Massey estate so there is little reference to Hale before 1600, though there are several references to Warburton tenants from 1427 onwards in the remainder of the estate.

After 1600 a veil is lifted from Hale. In 1601 the Dunham Massey estate repurchased the Chauntrell half of Hale and one Warburton family was revealed on the old Chauntrell lands. Also after 1600 there is a large body of wills available, and these reveal several Warburton families, including John's father George who was a significant figure being an appraiser on the inventories of a number of his neighbours. George's own will, dated 1639 shows he had a number of daughters who had married into the area's most prominent families.

The number of Warburtons in Hale suggests they had been present for some time. Further evidence for this is that one of Hale's seven Greens is Warburton Green. Both Warburton Green and Hale Barns are on land that formed part of the estates settled on the Stanley family in 1433. The only evidence of Warburtons living at Warburton Green is a single reference in the Bowdon parish register of Henry son of Henry of Warburton Green being buried in 1648. There is a Henery (sic) of Hale having one hearth in the Hearth Tax, but after his death in 1676 the family disappears from view.

The Stanley lands were owned by the Earls of Derby until 1572, then by Sir Thomas Stanley of Winwick, and then by Sir Edward Stanley of Tong who sold to Sir Baptist Hicks. It may have been a service to the Earls of Derby that earned a grant of land at Hale Barns, and possibly at Warburton Green. In contrast to Warburton Green, the estate at Hale Barns has remained in Warburton hands until the present day.

Josiah, however, was the 4th son. It was his eldest brother Thomas who followed John on the estate. He in turn was followed in 1711 by his grandson, another John. Two of Josiah's other brothers, John and Enoch, moved to Mobberley which lay immediately to the south of Bowdon parish. Enoch died in 1692. The fourth brother, George is a mystery. Though he got a bequest in his father's will, he was the only brother not made an executor of either his father's or his brother Enoch's will. Nor is there a marriage, or burial at Bowdon. I presume



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from this that George had gone further afield to make his living.

Josiah was married on February 12th 1678 (Gregorian calendar) to Jane Hollinpriest, daughter of Robert Hollinpriest and member of another significant Hale family that included a number of school masters. Josiah and Jane had a son and two daughters before Jane died in 1685. It was shortly after this that Josiah first appeared on a lease as the bailiff of the Crewe estates. He was to continue to do so for over 35 years.

Both Josiahs's daughters married Coppocks, John and William. This was another old Hale family but I don't know if William and John were brothers or cousins. Josiah's son John married Martha Hanson in 1712. Martha's father James was a landowner in Mobberley. Like his father John lost his wife early as she died in 1719 leaving a son and daughter.

Josiah was a wealthy man by the standards of the day. He is mentioned in a Stamford Estate Rental document from 1701 as tenant of Brooks in Hale. This property had a house of 3 bays, outbuildings of 7 bays, and 18 acres of meadow. However in 1704 it is noted that the lease was not renewed.

A lease dated May 14th 1719 named John the Elder, John the Younger and Josiah as the three lives on a property in Hale Barns. John the younger is Josiah's grandson. The rental of £1 2s 10d per annum matches the rent on a tenement in a 1677 document in the Stamford Estate papers called a 'Particular'. It is unknown why the Stamford papers include a list of the Crewe's tenants; perhaps they were considering purchasing the Crewe's lands in Hale. The tenement in question was leased by Robert Hollingpriest, Josiah's father-in-law, so it seems Josiah was now ensuring it was passed to his son John, and then to his grandson.

By comparing a 1726 survey of Crewe lands, the Crewe rent books, and the tithe map of 1838 it is possible to pinpoint the estate within Hale Barns. The land was passed to Mary the widow of John the Younger when he died in 1791, but it was now at an increased 'rack rent'. She still appears in the Rent Book in 1807, the year before the estate was sold.

It seems that Josiah may have remarried. A Margaret wife of Josiah of Northenden died in 1722, and was buried at Bowdon. Josiah was living at Northen Etchells in Northenden parish when he died on the 20th March 1730 (Gregorian calendar).

Josiah's inventory was valued at £1098, including £1027 of "money at interest" demonstrating the success of his career as bailiff to Lady Lucy Crewe. His will mentions he had helped his daughter Mary buy land at Crossacre, and includes, amongst his personal estate, a mention of Chief Rent which is divided between his daughter Deborah Coppock, and son John. This enigmatic reference is explained by reference in his son John's will to "that Chief Rent belong[ing] to me and due from William Tatton Esq of Wythenshawe Hall being the sum of six shillings and eight pence yearly". A similar reference is contained in the will of Josiah Coppock, Deborah's son. Although Josiah inherited no land from

his father he was able to find opportunities for his children and make other significant investments.

The non-conformist movement in Hale has caused unfortunate repercussions for family historians. John Hyde's letter referred to both Robert Moseley and William Dearniley conducting baptisms, and even marriages. This continued with Nicholas Waterhouse. Some of their baptisms were also recorded at Bowdon. For example, Josiah Warburton's eldest brother Thomas had two sons, George and Aaron. On December 23rd 1696 George's son John was baptised and the Bowdon parish record states that John was baptised "by whom I do not know, Aaron Warburton told me of it".

Notwithstanding Vicar Hyde's comment about Robert Moseley conducting marriages, marriages and burials were still required to be performed at the parish church and so there are many local Warburtons who are only known from these events. This has made the construction of my own Hale Barns clan a little fraught. None of Josiah's three grandchildren by his son John, born between 1716 and 1719, have baptisms recorded, and they are only known from subsequent records. Even after Hale Chapel was founded baptisms went unrecorded until 1752. The baptisms of the five children of Josiah's grandson John's first marriage were before 1752, and were presumably at Hale Chapel. I am descended from his second wife whom he married in 1769, and all the children of that marriage are in the Hale Chapel baptism records.

Josiah is the first recorded Warburton to bear that name. Subsequently the name appears frequently in the family, particularly amongst Josiah's own descendants and those of his brother John in Mobberley, whose descendants are easily identified through the parish records at St Wilfreds the parish church of Mobberley.

It is tempting to believe that all the Josiahs who appear in the records in the 18th century are linked to the family. However there are other families of Warburtons in the area, and though none of these other Warburton families are known to have a Josiah, the name was used frequently in other local families.

Excluding the descendants of Josiah's brother John at Mobberley there is only one recorded baptism of a Josiah prior to 1763. He was the son of John baptised in 1716 in Northenden. However there are several records of marriages and burials, including the infant sons of both Josiah's son and grandson. It was grandson John's third Josiah who finally survived to adulthood.

There are three Josiah's in the generation born immediately after the 1688 Declaration of Indulgence allowed the Presbyterians to gain control of Ringway Chapel. They are the son of Rebecca of Hale, who died in 1700, Josiah of Timperley who died in 1727 aged 36, and Josiah of Bowdon. One or more of these may be related to Josiah, though as Josiah had no known male Warburton cousins, and his wife Jane died in 1685, he would have to be a nephew, or son of a nephew.

Of Josiah's brothers we have seen that John's descendants in Mobberley are well documented, and George had probably moved away. So the only likely



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Fig 4: Two modern views of Hale Chapel

candidates are Thomas, the eldest brother, or Enoch the youngest. Thomas married in 1668 and had six children baptised at Bowdon between 1669 and 1678. Enoch married in 1683 and had a daughter baptised at Mobberley in 1685, and two unnamed children buried in 1687 and 1690. His will refers to 'children' so there may have been baptisms at Ringway between 1688 and 1692 when both Enoch and his wife died.

The earliest reference to a Josiah is the burial of the son of Rebecca of Hale in 1700. The fact that his mother is named rather than his father suggests she was a widow. Rebecca Barlow married John Warburton in 1687, and a John of Hale died in 1695. Rebecca Warburton married again a few weeks after infant Josiah's death. However on the available evidence this John cannot be tied to the original Josiah. Thomas did have a son called John, though he is only known because, in 1685, John son of Thomas of Hale Barns is mentioned alongside brother Aaron on a lease granted by Charles Turner and Lady Crewe. The name order makes John younger than Aaron who was born in 1671, so he was probably born in 1672-3 during the time when Charles II's Declaration of Indulgence was in force. However he would only be 15 when Rebecca Barlow got married.

Josiah of Bowdon married Martha Faulkener on December 25th 1711. His only known son, also Josiah, married Elizabeth Renshaw on January 11th 1737, but died on May 12th in the same year. Josiah of Bowdon died on April 19th 1763, his wife Martha having died on May 2nd 1755. These dates suggest a Josiah was born soon after the Presbyterians gained control of Ringway Chapel, around 1688.

Josiah of Bowdon is mentioned in a number of other documents, including the will of his brother Joshua dated 1720, and dealings on a piece of land in Dunham. The will mentions another brother, Peter of Crowton, but none of the brothers' baptisms are recorded. The land dealings referred to a piece of land that had earlier been bought by Aaron Warburton on behalf of a William Warburton. William's relationship to Aaron is unknown, as is the

means by which Josiah acquired the land. However it raises the likelihood that they are all related.

It is possible they are all Aaron's brothers, and so sons of Thomas. We have seen that Thomas had a number of children baptised at Bowdon. However the last of these was in 1678 so if these are Aaron's brothers then baptisms were going unrecorded in the 10 years before the Declaration of Indulgence.

Another possibility is they were the children of Enoch in Mobberley, born between 1688 and Enoch's death in 1692, and baptised at Ringway, though the time is limited for three, possibly four brothers. The William that Aaron bought the land for must also be accounted for. Any young children left orphaned by the deaths of Enoch and his wife were most likely brought up by his brothers.

Josiah of Timperley married Elizabeth Jansen in 1715 and died, aged 36, in 1727 leaving a son (who died aged 16) and 3 daughters. This makes his birth around 1691. Therefore he could also be Enoch's son.

The evidence is tantalising and contradictory. There is the tenuous link between Josiah of Bowdon and Aaron, son of Thomas, but if Josiah is Aaron's brother, then so are Joshua and Peter and it is difficult to see these as Thomas's sons since the baptisms of Thomas's children at Bowdon ended in 1678. Enoch is a better candidate, but he could only be father of one Josiah, so at least one must come from another family, though possibly one that was aware of more distant kinship.

There is also a possible fourth Josiah in this generation as Josiah of Partington is named as the father of Mary in 1718, but as there is no other mention of this Josiah it is possible either the name is in error, or it is one of the other Josiahs.

Looking at later generations there is the Josiah who married Martha Bradshaw in 1737. This Josiah is a possible ancestor of the John who is the subject of **The Search for John**. He is just old enough at 21 to be the Josiah born in Northenden in 1716 to a John, though he could also be another Ringway Chapel baptism. That

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begs the question 'who is John?'. The son of Thomas would be over 40 by this time, whereas a possible son of Enoch would be in his mid-20s. All Josiah's other known nephews (the sons of Thomas and John) have documented families so it is unlikely he is the son of one of them.

The one possible way to determine a link would be by DNA, if a suitable, living descendant could be found. However, the only son of Josiah of Timperley died as a teenager, and the only known son of Josiah of Bowdon died within months of his wedding. Josiah of Bowdon may have had other sons but they have yet to be identified. He also had two known brothers. Joshua's will shows he died young without issue, but Peter of Crowton may have descendants. The Josiah who married in 1737 seems to have had a large family but his descendants need to be studied in more detail.

## The Warburton Society

There are now 148 people in my **Warburton Society** distribution list, though there are a handful of broken email addresses. There are also 47 members of the **Friends of the Warburton One-Name Study** on Facebook. Not all "Friends" are also Society members.

The number of hits on the Newsletters website increased by 147 since the last Newsletter was published so hopefully everyone is finding it.

## Friends of the Warburton One-Name Study

*Friends of the Warburton One-Name Study is a private group I have set up on Facebook. The purpose of the group is to share photographs and ideas. From time to time I leave a comment on what I am up to, and sometimes include material intended for future articles. I encourage you all to join.*

*To join the Friends you need to be on Facebook. Then just find me (I'm the Ray Warburton who lives in Chepstow) and send me a **Friend request**. I can then add you to the group.*

*If you have no interest in Facebook per se you don't have to use it for anything else. You don't need to put much in your profile, and you can make it private anyway. Personally I rarely use it apart from to interact with the group.*

## Next Issue

I plan to publish issue number 8 during the third quarter of 2013. The contents will probably include two ideas I thought of for this newsletter:

- The Warburton Haplotypes.
- The coverage of parish records by both FamilySearch and FindMyPast has improved, with actual images of some parish records available. I also intend to upgrade my Ancestry subscription to include parish records, and I have a subscription to the new MyHeritage

SuperSearch. Working on various parish resources should give me a feel for the relative merits of each of these.

In addition I need to find another interesting historical Warburton to write about. Suggestions would be welcome

As usual my plans are fluid, especially if I receive better submissions or suggestions from members.