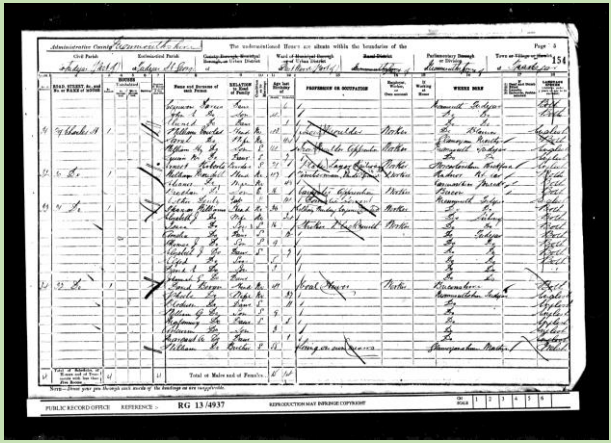
Cumbria Local History Federation

Bulletin 96 –Winter 2024



How to use the census in Local History : How to Days see p9

CHAIRMANS CHAT

It doesn't seem like five minutes since I was last writing this piece for the Bulletin. Now the dark nights are drawing in and hopefully you are supporting local Groups' varied programmes which are now in full swing.

For the Federation Committee it is the start of a new year. We have had our Annual General Meeting, held in October at Holy Trinity Church, Millom. Whilst this proved to be an enjoyable event, and my thanks to all who made it so, attendance was significantly lower than we'd hoped. This will be the subject for discussion at our next Committee meeting, where we will be looking at lessons to be learned to get us back to the attendances before the Pandemic.

Your committee are still looking how to get the Newsletter back in circulation. If you'd like to help, then please let myself or any of the committee know. Meanwhile you should be able to find details of the Group programmes on the CLHF Website. During this hiatus, feel free to share these details of upcoming events with your members. The same applies, of course, with the Bulletin. It is for all with an interest in Cumbria's local history, not just our Group and individual CLHF member contacts, especially if they receive your email communications.

The Committee continue to run 'How To' days for Groups, their members and individual CLHF members. These are proving to be very popular. We have run these around the county and are considering our original thought to re-run popular 'How To' days at different venues to allow them to be accessible throughout the county.

The Federation Archive Catalogue is becoming popular, and groups are beginning to upload their photographic and document archives. Some are further ahead than others. For those not familiar with the Archive Catalogue, it is set up such that individual groups will have their own individual domain name and access with information for each group kept totally segregated. If a group wants it linked to their own web site, then that's possible. Whether it is accessible to the public again or just their own members is up to them. If any of the groups want to share their experience, perhaps in a Bulletin article, then contact our editor!

Meanwhile the Lake District is ours again with plenty of opportunities to explore the county history and further your research whether great or small. Thanks to YouTube pointing various history videos to me, I've a new interest in the county's wealth of prehistoric sites. I'll be honest I'd never realised so much was out there. Definitely a lot for the Local Historian to consider!

Les Gilpin

CLHF AGM 2024

The AGM was conducted smoothly at the Annual Convention of October 12th at Millom.

All members of the committee except Liz Kerry and Sheila Fletcher were willing to continue in post. It was noted that the new Chair, Les Gilpin, had sent his apologies as had Lorna Mullett, Chris Craghill and Ruth Lawley. New members are always welcome.

The meeting agreed the annual accounts for the Federation and the appointment of Phil Healey as the auditor for the next year. All the committee members who were re-standing were re-elected.

The work done by Liz Kerry on the weekly what's on calendar was applauded and the committee were very grateful to both Liz and Sheila for all their contributions. Please contact Les Gilpin or Graham Brooks if you may be able and interested. It's a very worthwhile post that is much appreciated by a wide audience.

The finances of the CLHF are in reasonable health with funds at £3,821 which provides reasonable security to the organisation in the face of unforeseen events such as Covid.

Lyn Cole, CLHF Secretary

CLHF Convention and AGM 2024
'Tourism'

This year's Convention and AGM was held at Trinity Church Millom on the theme of 'Tourism'. The venue proved to be beautiful, welcoming and historically interesting.

Trinity Church is the ancient parish church of the area and dates to Norman times. The Huddleston family, who, for at least five centuries, owned Millom Castle, next to the church, added the south aisle to serve as their chantry chapel. This aisle houses the 15th century sandstone tomb of Sir John Huddleston and the slightly later alabaster tomb of Richard Huddleston and his wife Elizabeth. The latter was vandalised, probably, in the Civil War. At the west end of the Huddleston aisle is the unusual 'Fish' window, in the shape of a fish's swim bladder. A toilet and servery were installed in 2020.

The whole event was facilitated by the unflappable Millom and District Local History Society team. In addition, there was a sound system that worked!

The mood was set by the Chair, Alastair Robertson.

The first speaker was Millom's own, Jan Bridget, who using the 'Digging for Millom' project as a base looked at the history of people who had visited the area in the past. Going back to the prehistoric period there were visitors in the area with footprints being found in the mud of the foreshore and with the numerous monuments in the area. Both Wordsworth and Turner visited the area. The historian, Stuckley, when he visited thought the site of the castle was originally a Roman site.

Jan finished with how the archaeology project had helped to bring people to the area. Plans for the future include a heritage centre near the church which is hoped will entice more people to visit the area.

Jeff Cowton of the Wordsworth Trust described Early Tourism in the Lakes using information from an exhibition showing at present at Grasmere Wordsworth Centre. He looked at the way both the tourists considered the Lakes and the people who lived in the area. He examined the various guidebooks that were published to help the tourist. Wordsworth in one of his poems complained that people went through the Lakes with their heads stuck in their guidebooks and not looking at the scenery. Jeff compared this to the modern tourist with their mobile phone out.

He then went through the changes in the way people viewed the scenery of the Lakes. Originally the tourists were in search of the sublime and therefore an element of fear. This was followed by beauty which was considered safe.

Early guides gave places where such views could be best seen from, for example viewing stations.

The earliest tourists came fully equipped with all the paraphernalia required to view and record these views. Special viewers such as Claude glasses which used different coloured glass to change the appearance of the scene as if the season had changed. Some buildings had coloured windows inserted to give the effect. Another effect was to have canons fired to get the effect of the echoes.

It was also common for tourists to visit well know peoples houses and expecting a tour of the house when they called. The locals were fairly quick to see the opportunity to make money. The owner of the Bowder stone built a cottage next to it and employed an old man to collect fees to either climb the ladder to view the scene or shake hands under the stone through a hole specially dug for the purpose. Local museums were set up with examples at Keswick and Kendal. Local regattas were organised along with various games.

After an excellent lunch provided by the Church Wardens Graham Brooks took over Chair while Alastair Robertson presented on Early Tourism in the North Pennines. Tourism which had a different flavour to that in the Lake District.

A painting of the town of Alston from 1804-1820 when visitors were more 'Voyeur' like and as likely coming to see the quaint peasants as the scenery

The question must be were there any actual tourists? One of the most remarkable claims as a tourist attraction in the area was the Nent Force Level. Originally designed as a means of draining the deeper lead mines of the Nent valley. The first part was excavated so that boats could be sailed

up the tunnel and this became a tourist attraction with boatmen being available for hire.

The final talk was given by Liz Woodham who described the contribution of three Victorian Guides to tourism. This was based on original research which Liz had undertaken for her PhD titled ' A day in the Mountains' which examines the relationship between English Fellwalking guidebooks and fell walking from 1855-1966 beginning with Harriet Martineau and ending with Alfred Wainwright.

Although attendance numbers were low the atmosphere was very friendly and good natured, and the day was thoroughly enjoyed by all who attended. Well done to the organisers and contributors!

Thanks to Graham Brooks, Alastair Robertson, Nigel Mills, Liz Kerry, Lyn Cole and June Hill for contributions to the above. Ed.

Treasurer Report 2023-4

The financial position of the Federation has improved over the last year. The setting up of the archive project had depleted the Federation reserves significantly. But, due to a small profit across the events we have held over the past year we are now back with a bank balance that will allow us to weather another unexpected event like the Covid Pandemic.

We are still holding within our bank balance £580 on behalf of the ex Lazonby Local History Group. We are now in the process of discussing the use of this money with their representatives, including the possibility of digitising their paper archive and putting it onto our Archive system.

A number of the member groups who are using the new Archive cataloguing system have made donations to the Federation to allow future development of the system. These are at present within the general account but amount to £380.

The funds at present stand at £3,821 (including the two figures above).

Graham Brooks, CLHF Treasurer

Kendal Archives

As you may know a decision has been made to close County Hall in Kendal to the public whilst a decision is made about its long-term future. Following this decision, I just wanted to take the opportunity to explain the impact of the closure for the Cumbria Archive Centre, Kendal. We are committed to continue providing an Archive service in Kendal and we have taken a number of steps to ensure the continued care and management of our written heritage and facilitate access to our collections whilst a longer term solution is identified.

The archive collections will remain at County Hall during this time and staff will continue to care for and manage these collections as they have done since 1962. We are working with our colleagues at Kendal Library to support continued public access to the collections. In particular we will accommodate researchers in the Herdwick Room, which is located in the Local Studies Library on the first floor of the library. As with current procedures, access will to be provided by appointment to reserve a space and request documents in advance. We will continue to be open on Wednesdays, Thursday and Fridays and further details will be available through our website at www.cumbriaarchives.org.uk. These arrangements have been approved by The National Archives.

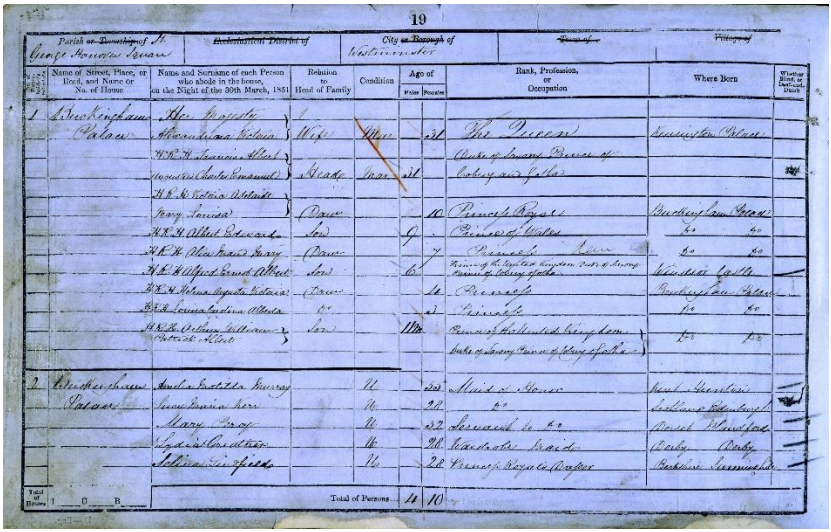
As I say, we are committed to the long term future of the Archive Service in Kendal and a feasibility study will be undertaken to address the longer-term options for providing an Archive Service in Kendal.

Peter Eyre, Archives Professional Lead, Cumbria Archive Centre.

How to use the Census in Local History Research

Held at Braithwaite Institute, Monday, 16 September, 2024.

This was the third 'How to.....' day we have held to date. The aim is to explore different sources of information which are readily available, giving members of CLHF details fo what is accessible, where to find it and how to use it. Previously, we have examined wills and inventories, on our first occasion and maps on the second. All three days have been well attended.



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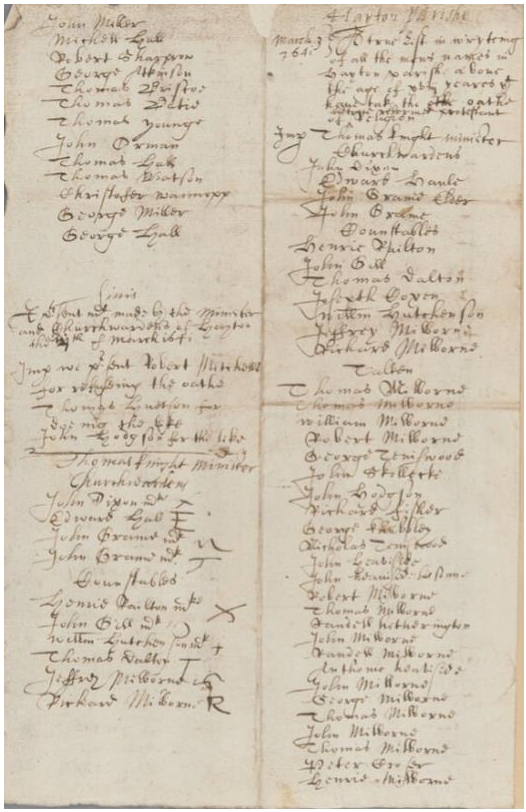
Parish or Township of St. George Hanover Square — Ecclesiastical District of — City or Borough of Westminster — Township — Village

No. of Schedule	Name of Street, Place, or Road, and Name or No. of House	Name and Surname of each Person who abode in the house, on the Night of the 30th March, 1851	Relation to Head of Family	Condition	Age of Males	Age of Females	Rank, Profession, or Occupation	Where Born	Whether Blind, Deaf and Dumb
1	Buckingham Palace	Her Majesty Alexandrina Victoria	Wife	Mar		31	The Queen	Kensington Palace	
		H.R.H. Francis Albert Augustus Charles Emanuel	Head	Mar	31		Prince Consort Duke of Saxony Prince of Coburg and Gotha		
		H.R.H. Victoria Adelaide Mary Louisa	Daur			10	Princess Royal	Buckingham Palace	
		H.R.H. Albert Edward	Son		9		Prince of Wales	Do	Do
		H.R.H. Alice Maud Mary	Daur			7	Princess	Do	Do
		H.R.H. Alfred Ernest Albert	Son		6		Prince of the United Kingdom of Great Britain & Ireland Prince of Saxony Duke of Edinburgh	Windsor Castle	
		H.R.H. Helena Augusta Victoria	Daur			4	Princess	Buckingham Palace	
		H.R.H. Louisa Augusta Victoria	Do			3	Princess	Do	Do
		H.R.H. William Frederick Albert	Son		1M		Prince of Hollenzollern Prince of Saxony Duke of Saxony Prince of Prussia	Do	Do
2	Buckingham Palace	Amelia Matilda Murray		M		29	Maid of Honour	Perth Scotland	
		Anne Louisa Kerr		M		22	Do	Ladbroke Edinburgh	
		Mary Bray		M		32	Servant to Do	Marsh Shropshire	
		Sophia Cockburn		M		28	Wardrobe Maid	Derby Derby	
		Adelaide Sheppeard		M		28	Dresser Royal Robes Keeper	Berkshire Sunningdale	
Total of Houses	1	0	0	Total of Persons			14	10	

Fig 1 1851 Census for Buckingham Palace with Queen Victoria as head of household

The day at Braithwaite began with a valuable presentation by William Bundred, of Cumbria Family History Society. He gave a very thorough account of why and how Census returns were compiled, and of how each decade, the census differed from its predecessor. He gave local examples from his home village in the extreme north of Cumbria, and in contrast, Buckingham Palace! There were even entries in more recent censuses of dogs being included in households!

The next speaker was Sarah Rose, from Lancaster University.



Many of you will know her from her work with the Victoria County History project. She spoke about Pre-19th Century Lists of Names and gave a comprehensive account of the various tax lists, lay subsides and other ways in which people's names appeared for settlements from medieval times onwards. Everyone was provided with a really useful check list for reference. Fig 2 is a Protestation record.

Robert Baxter is the Senior Archivist for Cumbria, covering the offices of Carlisle, Kendal, Whitehaven and Barrow. His subject was the Hearth Tax, of the 1670s. We were given a sound introduction into why and how the tax was introduced, and a guide as to where to find and access the records. The Hearth Tax returns for Westmorland have been published by CWAAS in conjunction with the British Record Society, but those for Cumberland have not survived so well.

The last presentation was by June Hill and was an analysis of the 1851 census for Maulds Meaburn village. From the raw data, various aspects of village life emerged – age structure, the numbers of male and female people, family size, occupations, where people had been born, acreage of farms, and so on. Most of the population was under 30 years of age and had been born within the village. What emerged was a picture of a hard working population, with most children under 14 attending the village school.

June Hall

RAILWAYWOMEN ACROSS THE NORTHERN PENNINES

THE EDEN VALLEY RAILWAY.

Culminating in a book, due to be published in August 2025, I and a small team of researchers in Kirkby Stephen and Ravenstonedale, are recording the role of women on two railway lines, Darlington to Tebay and Kirkby Stephen to Clifton.

Why? 27 September 2025 is the bicentenary of the opening of the Stockton & Darington Railway. Obviously, there will be major celebrations in the north east next year, but there is a 'west side story' too. The S&DR ran the Stainmore Line and the Eden Valley Line until the company merged with the North Eastern Railway in 1863. There will be celebrations over the August Bank Holiday weekend next year, centred on Kirkby Stephen East station.

So far we have found many women working at the busy Tebay station, particularly selling refreshments there – from Mrs Johnson in 1865 to Jane Sergeant in the 1940s. We are searching the archives in Kendal, Darlington, Durham and York, but local information does not always reach the archives. We know about Mrs Johnson, for example, from a Victorian poet who tried to sell his poems to passengers on the trains passing through Tebay. In 1865 he wrote 11 verses of complaint because the Tebay express did not stop long enough for him to make any sales! In verse nine he mentions Mrs Johnson 'selling cakes and bitter beer'.
Now we are looking for more information. Do you know of any women who worked, in any capacity, on either of these two lines? Booking office clerks, cleaners, waiting room attendants, station 'masters', or book sellers?

If you can help, please contact Anne Taylor by email: at241@cam.ac.uk.
Anne Taylor, Chair, Upper Eden History Society

MEDIEVAL STONE CROSSES & PLAGUE STONES

An Abandoned Ancient Stone Cross Base

In the side of a pasture field a few miles north of Lanercost in NE Cumbria lies an abandoned stone cross base that until recent years has sat out in an open field where generations of farmers have continually respected what is believed to have been its ancient position, particularly as a nearby site a short distance away is known as 'Stone Cross Rigg'. (Fig. 1)

In recent years the ownership of the field has changed several times and for whatever reason this antique reminder of our local history has been moved to a new position within the cover of the hedgerow surrounding the large field. The cross base does not hold English Heritage Listing.

The Penrith Plague Stone

An ancient stone cross base, that is Grade II listed, sits on the edge of

Penrith open to the vagaries of litter throwers. The English Heritage listing gives the site name as "Plague Stone in Grounds of Greengarth Old Peoples Home Bridge Lane". Further to this English Heritage goes on to describe the feature as "Possibly an old stone cross base, placed near Eamont Bridge near the entry to the town in 1598 and used for the transfer of coins between town and country people. Now used as a sculptural feature. A whinstone block 2ft 6 ins x 2 ft 0 ins x 1ft 6 ins with stopped chamfer at angles and square recess in top." Contrary to the listing the base is no longer in the grounds of the 'Old People's Home' but sits on the edge of a housing estate between that and Bridge Lane, opposite Penrith Community College.(Fig.2) The date of 1598 that is given depicts the time during an epidemic of Plague in the region.

The use of these medieval stone cross bases as receptacles for fluid to cleanse coins during times of plague is easy to see as the deep recess in the old base would hold an ideal level of vinegar for such an operation during the purchase or sale of victuals.
It seems quite clear that the Penrith cross base has led two different lives but there is no such conclusion to be drawn with the Stone Cross Rigg base stone.

Wayside Medieval Stone Crosses

Throughout Europe between the 9th and 15th centuries crosses were set up on waysides to serve as navigational aids in challenging landscapes and usually marked paths that connected religious sites. They were not only used by individuals, either local or foreign, or religious groups such as funeral corteges but also by pilgrims travelling between religious sites of both simple or major importance and they were usually in open locations where they could easily be seen. Such structures might also have been used as market crosses to raise the significance of a trading site but it is reasonable to assume that a cross made for that purpose would be rather larger than the simple structures exemplified in this article with their smaller hollowed out bases that held simple structured cross shafts.

Decline and Survival

Over time changing social, religious and political climates will have led to the decline of these simple crosses and as they weathered many cross shafts will have become detached from their bases with the shaft and cross eventually breaking up, whereas the bases will have weathered better over time, leaving them as ideal receptacles for antiseptic fluid, in this case vinegar, in times of epidemic. It should be noted however that not all plague stones were defunct stone cross bases and there are survival examples of other types of concave stone slabs or blocks, some quite crudely made, that would, nevertheless, have done the job equally well.

Cumbrian Stone Cross/Plague Stone Remains

It would be good to know if any other CLHF members, either groups or individuals, know of any examples of stone cross bases, complete or semi complete crosses or plague stones, however crudely made, in their area, as it would be good to document them.

Let us know what you think of the idea!
Chris Craghill, chriscraghill@gmail.com

BRIDGES

This is proving an interesting subject for local historians, and I hope you enjoy the following articles. Graham Brooks has added to Richard Brockington's summer article about Armathwaite bridge across the Eden. Keith Cooper describes how access to the church in Great Asby impacted the religious life of locals from medieval times. Bill Richardson encourages us to visit the hinterland of what is now Thirlmere dam and appreciate a trio of beautiful bridges. Ed.

CROSSING THE EDEN AT ARMATHWAITE

There are few descriptions of routes that people used in the early modern period to travel around the country.

Lord William Howard bought Thornthwaite Hall at Bampton before 1612 from Sir Henry Musgrave and he used it for hunting and added the banqueting hall. To travel between there and the main residence of Naworth Castle the river Eden would have to be crossed. The household accounts for Lord William[i] give some insights into how the river was crossed and where.

In February 1612/13 payments were made for ferrying across the Eden. A payment of 2d was paid to Jo Turner for boating over at Lazonby. There had been a payment in January 1612/13 of 12d for the ferry at Armathwaite to transport across the River Eden as they came from Thornthwaite. Another payment was made in June 1613 for ferrying the gentlemen at a cost of 7d and 10d for 10 loads of coal going to Thornthwaite.

In July 1613 more payments were made to Arthur (surname not printed in the Surtees volume) for boating different things across the Eden at Armathwaite. It cost 12d to carry 'My Lady'. Boating oats over cost 3d and 15 loads of coal cost 15d to boat across.

Further entries in the accounts show that the coals were being sent from Naworth to Thornthwaite. The Howards were working a colliery on Coalfell[ii] at the time with regular payments for coal being paid into the

estate accounts. Further entries in the accounts show that the actual carriage of the coal from Naworth to Thornthwaite cost 10s. The cost of transport was therefore 1s 1d per load, considering that after the estate started leasing the colliery in 1688 the estate was paying 4d per load. This would suggest that transporting the coal increased the price by at least a factor of 4.

There could possibly be sources of coal closer to Thornthwaite, for example the Reagill/Sleagill area of Westmorland[iii] or the numerous small collieries along the west Pennine escarpment.[iv] However there is very little evidence as to if any of these collieries were working at the time. The earliest documentary evidence is for the Renwick colliery being working in 1620. Supplying coal from there would still have had the problem of crossing the Edenand would not have been a significantly shorter journey. The accounts between 1612 and 1618 do not survive but presumably coal continued to be sent to Thornthwaite until it passed by marriage to the Warwicks.

There is a further reference to crossing the Eden at Armathwaite in the accounts. In 1695 the Howards made an agreement with an Edward Whitlock and George Monkhouse to build a bridge at Armathwaite. Payments were to be made within a month of the agreement, there is no date on the copy of the agreement in the 1695 accounts but a payment was made on 13th of November of £40. Further payments were to be made at Lady Day (£40), Next Lammas (£40) and a final payment at Mast 1796 of £80.

One of the possible reasons for the Howards paying for a bridge at Armathwaite which is right on the edge of the Barony of Gilsland would be to increase the trade in coal from their colliery at Coalfell to the public in the Penrith area. If no ferry charges were incurred, then the Coalfell coal would be more competitive with that from other collieries, especially the Warnell Fell Colliery. This is recorded as having been operating for some time in 1705 by the Reverend Thomas Robinson.[v]

Graham Brooks

[1] The surviving accounts are in the Carlisle Archive Centre under DHN/C706 – 712 covering 1612 till 1722 (not complete) Years 1612 - 1640 were transcribed and published as *A selection from the Household Books of the Lord William Howard of Naworth Castle with an Appendix containing some of his Papers and Letters and other Documents, Illustrative of His Life and Times.* P64. Surtees Society Volume 68. 1878. Years 1648 – 1660 were transcribed and published as Hudleston, C.R. *Naworth Estate and Household Accounts 1648-1660* Surtees Society Volume 168, 1958.

[1] Coalfell is situated to east of Hallbankgate centred on NY 598 603.

[1] Tyson B. *Coalmining at Reagill, Sleagill and Newby, 1683-c.1837*. 2004. C&WAAS Transactions 3rd series Vol4 pp175 – 200.

[1] Brooks G. *The East Cumberland Coalfield*. 2009 British Mining No 88 pp124 – 136.

[1] Brooks G. *The Mid Cumberland Coalfield*. 2011 British Mining No 92 pp 119 – 135.

THE SMITHY TO ROUGH HOW ROAD AND BRIDGE IMPROVEMENT SCHEME

The title of this piece is taken from a plaque fixed to a crag face on the west side of the A591 at the junction with the road across Thirlmere Dam. Another plaque beneath tells us the tells us the scheme qualified for a Civic Trust Award in !968. At only 1 ¾ miles in length this stretch provides a view of at least 3 generations of the development of road and bridge construction in 2 stops with a short simple drive between them.

On the A591 at Thirlmere opposite the Dam Road there is usually ample parking at Grid NY316195. Across the road, access to the Dam has been cut through a crag. The Smithy, now a house, is atop the crag to the left. The plaques are to the right, probably obscured by foliage. Behind you is the Dam access road from St Johns in the Vale. To the north the A591 continues straight and level. A steep quite rough walk down the side of the A591 takes you to St Johns Beck and the amazing sight of not 1 but 3 bridges. The 1968 bridge abuts the earlier bridge, probably built at the same time as the dam road, 1890ish. Smaithwaite turnpike bridge still stands at the far side, there is a considerable drop from the level of the Smithy, how this was negotiated has been obliterated by the later works.

Fig. 1 Three bridges across St Johns Beck

The northbound A591 is level gently curving through a rock cutting and over boggy ground along a causeway. The Award judges mention how the road apparently sits naturally in the landscape. Not mentioned are the preservation of a Milepost 4 miles from Keswick, and just further north Adams Cross, also known as the Crusader Stone. This is a meter high boulder now set in a 1960s dry stone wall marked with a simple cross and thought to be a meeting place for non-conformist worship. Both would originally have been beside the southbound carriageway and considerable effort has been made to preserve them. Southbound the road undulates and twists on higher ground and shows little sign of recent improvement.

Just after carriageways converge there is a large layby to the east on the line of the old road. Both roads run west of Rough How, the tree covered knoll at the far end. From the layby, at the far side of the field to the east you will be able to make out the raised course of the old turnpike, now grassed over passing to the east of Rough How. By Rough How at, Grid NY 300206, a stone helpfully informs us a bridge was built here in 1909. This crosses Naddle Beck at an angle, constructed of large sandstone blocks that appear to spiral; it is strikingly elegant.

From here you can see the simplicity of the 1968 bridge, concrete abutments are overlain with concrete girders and tarmac rolled on top. The engineering would be understood by the builder of a stone age clapper bridge. The highlight of this location can be found along the footpath between Rough How and the Naddle. The vestiges of the old turnpike come around the How from your right. To your left is a most remarkable survivor. A small stone built bridge crosses the Naddle at right angles. With no parapets, no keystone and no maintenance since 1909 this bridge spans not only the Naddle but the period from packhorses to the dawn of the motor age.

Fig. 2 Naddle Bridge

NB Adams Cross is both difficult and hazardous to find. Seek local guidance.

Bill Richardson Skiddaw U3A Local History Group

Some reflections on a bridge: Great Asby's 'Church Bridge'

Fig. 1 Church bridge from the south

The village of Great Asby, five miles south-west of Appleby-in-Westmorland, has a bridge which is known locally as 'Church Bridge' (see Figure 1). It crosses Asby Beck immediately west of St Peter's church (see Figure 2). The present structure last underwent some reconstruction as part of a Millennium Project, funded by Eden District Council. However, we can discover a little more about the earlier life of this beck crossing, which may have moved its position a short distance over the years.

The earliest reference to the bridge is probably in a 14th Century will of a Thomas de Anandale, dated November 13, 1374, who was Rector of Asby Parish from 1345 until that year of his will and his death. J F Curwen (*Later Records Relating to North Westmorland or the Barony of Appleby,* 1932, p 33) tells us that in his will, Thomas bequeathed for the maintenance of 'ponti Patrici de Askeby unam markam'. Curwen translates the name of the bridge, 'ponti Patrici', as 'Patrick's Bridge'. It is very likely that this refers to a beck crossing very close to the present-day 'Church Bridge', as it was

almost certainly the only non-ford crossing of the beck at this date, and also close to the Rectory, Thomas's home.

If it was in this position, close to a church which certainly existed in the 14th Century (the present church, built on the same site as its ancient predecessor, dates from the mid-1860s), why was it not called 'ponti Petri', 'Peter's Bridge'? Is it possible that Great Asby's ancient church was first dedicated to St Patrick and was the subject of a later re-dedication to St Peter? Before speculating about the possible background to such a re-dedication, we might question if Curwen is translating correctly the wording of Thomas de Annandale's will. The author would be very grateful if readers with a good knowledge of Latin can comment on that. Are there other possible meanings, in medieval Latin, of *patrici*? Let us assume for the moment that Curwen is correct and continue with our speculation.

Fig. 2 OS Map Scale 6inch to the mile Westmorland, Sheet XXII (1863)

Shortly after Scotland gained control of some areas of northern England just after the middle of the 12th Century, we have evidence that Hugh de Moreville (died 1162), Constable of Scotland, who had founded Dryburgh Abbey in southern Scotland, gifted 'ecclesiam de Askeby' (no name of a patronal saint is given), to the abbey. But by 1157 Henry II had regained control of the area, and Great Asby becomes a part of England once more. By the ***later*** 12th Century, the manor of Asby Winderwath (within which the

church is located), was leased to the Augustinian Canons of the Hospital of St Peter at York; one of the largest hospitals in medieval England. In a later charter, believed to be no earlier than 1231, which granted land in the manor of Asby Cotesford (this adjoins Asby Winderwath manor) to Byland Abbey, we find the earliest reference to the patronal saint of Great Asby's church, 'ecclesia beati Petri in Askeby', 'the church of the blessed Peter in Asby'.

Is it possible that the change of control of Asby's parish church, and the holding of local land by the Augustinian Canons of St Peter's Hospital, led to a re-dedication to St Peter, instead of to St Patrick, as an act of 'cultural cancelling', so to speak. Again, as with his question about the accuracy of Curwen's translation, the author would be grateful for readers' critical observations on this speculation about re-dedication.

Of course, it is possible that the name, Patricius, had an association other than with a patronal saint. Fiona Edmonds and Simon Taylor, ('Languages and Names', in Stringer, KJ & Winchester, Angus J L (eds), *Northern England and Southern Scotland in the Central Middle Ages*, 2017, p161) point out that the name, Patricius, "could represent a person's original name of Gospatric or Patrick; alternatively, it may have been adopted as a name in religion". So there could have simply been a local figure called Patricius, who had some association with the structure we are reflecting upon.

Our Church Bridge story moves forward to the Eighteenth Century. The Asby Parish Register was transcribed and published by Charles Rivington of Castle Bank, Appleby, in 1894. Rivington tells us about a note in the Register which records a rebuilding of "the ancient Church Bridge" in the Eighteenth Century. In that note, the bridge is described as, "being very dangerous and uneasy to pass over by reason of its height". The note continues, "Roger Pindar, Esq, a native of Asby Coatsforth [sic]….took it down and rebuilt it at his own expense, anno domini 1772". Would "its height", mentioned in the Register, indicate a high arch to lift it clear of Asby Beck in spate?

The bridge so generously funded by Pindar lasted for exactly fifty years. John Hill, lord of the manor of Asby Winderwath in the Nineteenth Century, notes in one of the nine volumes of his collected papers in the Cumbria

Archives at Carlisle that, "[t]he Bridge to Asby Church was swept away by the flood of 1822". That was a 'great flood', which destroyed a number of buildings and bridges in the surrounding area, including the water-mill of the manor of Little Asby, located at the hamlet of Waterhouses. Hill tells us a little more about the destroyed bridge: "it was a stone bridge and led into the church yard". He adds that "a new bridge was built by subscription". Describing the new bridge, Hill writes that "it was far more useful, as the last served only one purpose". That "one purpose", as Hill put it, was to give access to the church yard. Presumably, that was to provide a crossing place to those living on the south side of Asby Beck, especially for funeral services, when all the other crossing-points of the beck, fords and sets of stepping-stones, were made dangerous after heavy rain. Perhaps it was similar – in its position, if not in its height - to the surviving bridge which crosses the Dalebank Beck in Crosby Ravensworth and leads to the porch of the church of St Lawrence in that village.

The present-day 'Church Bridge' (see Figure 1) is in the position of Hill's 'new bridge' of 1822. There may be the 'ghost' of a lost bridgehead of the 'ancient bridge' on the north bank of Asby Beck, just outside the churchyard wall, and in line with the position of the porch of the demolished, ancient church (see Figure 2), but that 'ghost' may be just a figment of the author's imagination!

Keith H Cooper 2024

Stories from Parish Churches

Parish churches are at the centre of many towns and villages and inevitably provide evidence of the heritage and history of the local community. This is the 4th group of stories arising from members research of local churches. Adding to stories from Wreay, Addingham, Lamplugh, CrossCanonby, Lanercost, Ainstable, Great Asby and Raughton Head which have appeared in the last three issues of the Bulletin. Each story has shone a spotlight on a different subject or aspect of local history stimulated by the church itself or an artefact found at the church. These four articles demonstrate the wonderful diversity of stories which have coloured the history of the locality. The Editor

What's a merman doing on the gates of St Augustine's at Alston?

At the late Queen's funeral, the pipers in Windsor played 'The Skye Boat Song', a tune recalling the journey of Bonnie Prince Charlie to Skye, after his defeat at Culloden Moor in 1746. This seemed ironic given that Charles Edward Stuart was 'The Young Pretender' hoping to reclaim the throne for the exiled Stuarts in the second Jacobite Rebellion. (In 1688 the Catholic King James II had been deposed and replaced by the joint Protestant monarchs, William and Mary. James derives from the Hebrew name 'Jacob'. Hence 'Jacobite'.)

In 1715, when George I was King, James, the Third Earl of Derwentwater had taken part in the first Jacobite Rebellion. During the reigns of George I and II the country was deeply divided as to who was the rightful monarch. In fact, many Catholic claimants had stronger claims to the throne. As one contemporary put it you could hear arguments anywhere in the land 'not about beef or pudding but who is for the Protestant Succession and who for the Pretender.' So, when the Earl of Derwentwater, a Roman Catholic, backed the 'wrong' side in 1715 he was captured and executed in 1716 as a political example and his estates forfeited to the crown. The Derwentwater estates then comprised of more than 40,000 acres of land in the northern counties, including about 22,000 acres on Alston Moor with its valuable mineral deposits.

Establishing a Royal Hospital for Seamen at Greenwich, 'a Chelsea for sailors', had been 'the darling object' of the life of Queen Mary II. The founding charter was dated 25 October 1694 and building began in 1696 but there was always a struggle to raise the necessary money to complete the ambitious project. Sir Christopher Wren designed an impressive complex at Greenwich consisting of several blocks intended to house up to 2,000 pensioners.1759 was the year in which it was finished. It had cost £400,000 and had taken four reigns to complete. If the hospital had not gained the revenues from the Derwentwater Estates in 1735, by the gift of the crown, the story might have been even more prolonged. Great riches

from minerals and rents from farmers flowed to Greenwich from Alston Moor and some of 'our' lead was even used in the construction.

In times past we were a great maritime nation and there were many veterans of naval campaigns needing the help of Greenwich Hospital. So much so that when Princess Caroline of Brunswick landed at Greenwich to marry the future George IV and was met by the residents, she was heard to remark, (in French) 'Are *all* Englishmen lacking an arm or a leg?' Much more could be said about the site at Greenwich and a visit is strongly recommended if you are in the London area.

In Alston Moor also there is a lasting legacy from its association with the Greenwich Hospital. In 1767 Greenwich Hospital gave the clock from Dilston Hall, the Radcliffe seat, to Alston Parish. St Augustine's houses the clock, restored in 1977, and also a bell from Dilston. In addition, on the left-hand gate of St Augustine's you will find the arms of Greenwich Hospital with their royal and maritime references.

Did you know that Lowbyer Manor, the administrative centre for the Greenwich Hospital in the area, was once called The Anchor Inn?

If you note the anchors on the coat of arms you can see why. If you don't know this history, the association with the sea will be an enigma.

In 1964, due to a reduction in income, the whole of the Hospital's interests in Alston Moor, which it had held since 1735, were put up for sale and ownership passed to a charitable trust (for Roman Catholic Purposes). Again, it seems extraordinary that a Catholic Trust should become the owners when it was Catholicism that had been behind the ownership being vested in the Greenwich Hospital in the first place. Although they still hold some Northern Estates, Audrey Rutherford, who worked as a secretary, was the last resident of Alston Moor to have a direct link with the Greenwich hospital during the 229 years of its control.

Mary Elliot Alston Moor LHS. *First published in the Alston Moor Newsletter.*

Bibliography: 'Greenwich Hospital: A Royal Foundation 1692-1983' Philip Newell published by The Trustees of Greenwich Hospital (1984) (available to borrow from the Archives at Alston Town Hall)

'A Refuge for All: a short history of Greenwich Hospital' Pieter van der Merwe published by Greenwich Hospital (2010)

Derwentwater Estates and the Greenwich Hospital (Notes supplied by Peter Wilkinson) acknowledged with thanks.

Percy Toplis – 'The Monocled Mutineer'? Highly unlikely!

The photograph below is of part of the cemetery on Beacon Edge, Penrith. What is missing is

(photograph author's own)

any indication of the site of the grave of Percy Toplis. He is buried in the cemetery in an unmarked grave. The photograph above shows a patch of ground which may possibly be the site of his grave. Toplis was played by the actor Paul McCann in a TV mini-series of 1986, the theme of which was that Toplis was the 'Monocled Mutineer' active in the Etaples Mutiny of 1917. However, as Toplis was at that time on board a ship bound for India it is hard to see how he could have physically been involved in the mutiny, but the legend lives on – see the plaque at the bottom of this report.

Francis Percy Toplis was born in Chesterfield, Derbyshire and during his short life (1896 – 1920) he was involved in various forms of petty crime and vicious behaviour including rape for which he was imprisoned. He joined the Royal Army Medical Corps at the outbreak of WW1 and saw some sort of service abroad. Upon return to Britain, he promptly deserted and returned to crime, this time fraud which earned him a second term of imprisonment. Although technically still a deserter he re-enlisted in the Royal Army Service Corps only to become heavily involved in the illegal sale of army petrol.

On 24th April 1920 he was probably responsible for murdering a taxi driver in Andover which caused him to desert for a second time and to go on the run to London where, with some bravado, he paraded as a decorated army officer. However, he decided that he needed to get away quickly and headed to Tomintoul in the north-east of Scotland where he was confronted by a suspicious police constable and local gamekeeper. He retaliated by shooting and injuring both. He got to Aberdeen and took a train to Carlisle from where he started his walk along the now A6 road south towards Penrith. At Low Hesket he was questioned by a suspicious PC Fulton who let him proceed but alerted the police authorities in Penrith. On 6th June Fulton was joined by Inspector William Ritchie, Sergeant Robert Bertram and unofficially, Norman de Courcy-Parry, son of the Chief Constable. They lay in wait in the farm buildings of Romanway near Plumpton where Inspector Ritchie challenged Toplis who took to his heels firing at the policemen. They fired three shots one of which killed Toplis. The inquest, held on the 8th June, gave the verdict that Toplis had been 'justifiably killed by a revolver bullet fired by a police officer in the execution of his duty'. Toplis was buried in an unmarked grave at Beacon Edge Cemetery on the 9th June by the Board of Guardians who wanted it done quickly, quietly and anonymously but the Vicar of Christchurch, Rev. R H Law, insisted that he be given a Christian burial.

Which of the officers actually fired the fatal shot has long been a matter of debate as has the actual location of his grave. I am informed that visitors still ask but the cemetery authorities remain silent.

Plaque on the wall of Romanway Farm, Plumpton. (author's own)

Lorna M Mullett

St. Anthony's, Cartmel Fell

This little gem of a church, known once as a Chapel of Ease, was founded by the Briggs family of Cowmire Hall who were wool merchants and mercers in the 15th and 16th century. There was also some input from the neighbouring Knipes of Burblethwaite Hall. It is believed to have been consecrated in 1504, evidenced by a deposition of Anthony Knipe.

Cartmel Fell was in those days a remote parish, partly by way of its distance from Cartmel where the mother church was the Priory, but also because of its altitude and lack of roads. When Thomas Machell, the "Antiquary on Horseback" visited almost two centuries later, he pronounced it "CartLESS Fell" because nowhere was there a track for wheeled vehicles. For all major festivals, christenings, marriages and burials, the inhabitants of Cartmel Fell had to trek or ride to Cartmel, a distance of perhaps nine miles if one lived at the Windermere end of the parish. Hence the title "Chapel of Ease". After enduring the rigours of the journey for two centuries, a

petition was made to the Bishop of Chester to licence the chapel for burials. In bitter winters, the journey to Cartmel must have been made with sleds, but otherwise, the menfolk of Cartmel Fell carried the coffin on a bier. James Stockdale recorded in The Annals of Cartmel that he had seen the two parish biers "One rather new, and one very large (of oak) very old, very strong and very heavy – a load in itself!" He also said that for country funerals it was customary to invite a hundred or more mourners, so that the coffin bearers did not become exhausted. The bishop granted the licence and later in the century, one for marriages and baptisms.

Visitors to the chapel may be surprised at the quality of the glass in the Eastern end, some of which refer to the Briggs family and thought to have been commissioned by them, but the East window is the eye-catcher, depicting the crucifixion and the sacraments. St. Anthony with his staff and little pig also feature. Towards the altar are two box pews, one for the Briggs family which has carvings around the cornice of alternating wool "wanty" hooks and an "M" for the Mercers Guild.
If one looks closely at the panelling, traces of colour can be seen and ghosts of saints along the back.

After co-operating in the building of St. Anthony's, the Briggs and Knipes fell out, partly it seems from the Knipes disputing the Briggs's right to worship at Cartmel Fell as their domain at Cowmire was technically in Crosthwaite parish. A document in the Public Record Office dated 1561 reveals the extent of the dispute and is a plea for restraint. Julian, the wife of William Briggs, one Sunday morning arrived at St. Anthonys and was attacked on entering the chapel, dragged outside, thereby tearing her clothes, then her adversaries "*Hurte her in such sorte that there and the same tyme did lye and in a deade swone by a long space and not without great danger of her lyfe. By reason of such greate assalte and affraye, the said Julian a long tyme after did lye sore sycke and not lyke to have recovered her health againe.* " The result of this plea is not known.

Once kept in the vestry for safety, Kendal Museum houses the remains of a painted wooden crucifix which would have adorned the rood screen before the Reformation. The base has been burned, thought to have been from the heat of candles placed at its feet. It is one of just three from this period, the other two being Welsh. It was loaned to the Victoria and Albert

Museum in 2004 for their Gothic Exhibition, placed above eye level, as it would have been before the Reformation.

An even older relic was found nearby, used as a coping stone in a bothy. This is also in Kendal Museum and is a crudely carved arm with an indentation in the palm, like a nail hole. It has been ascribed to the ninth century, indicating a very early Christianity on the Fell. The site is only a few minutes' walk from the present church. A nearby spring may have been considered a Holy Well.

The church was used as the schoolroom until a custom-built one was erected close by in 1862. The Briggs pew has benches surrounding an oak table. On two of these benches are grids of squares, criss-crossed by diagonal lines. This is no schoolboy vandalism, and it must have taken some effort to complete. It must have been used for learning multiplication and possibly even logarithms. John Napier, the Scottish mathematicians, devised a system that could be used this way.

Many of the Parish accounts are preserved at Kendal Record Office, but when this closes, possibly these will move to the library. They show very competent literacy and accounting for the parish, so the schoolmasters, who were also "Readers" and took services at St. Anthonys, are to be congratulated.

Jennifer Forsyth, Cartmel Fell LHS.

Gravestones at Crosthwaite Parish Church, Keswick

Crosthwaite Parish Church on the outskirts of Keswick is dedicated to its founder, St Kentigern. The earliest Church on this site is believed to have been constructed under the instructions of St Kentigern around 533 AD. He may well have been the first to raise a cross on this slightly elevated ground from which trees had been cleared to form a thwaite, from which its name derives. The location is outstanding, being centrally situated on the floodplain between Derwent Water and Bassenthwaite and surrounded by high fells. St Kentigern may well have taken time out on his

journey from Glasgow to Wales to help establish Christianity in these outlying lands.

Fig 1: St Kentigern's Church, Crosthwaite, Keswick. There has been a church on this site since the 6th century.

Elements of the current structure and fittings date back as far as the 12th Century, but most of the current Church building is 500 years old, the interior of which was subject to a major (and not very historically sympathetic) refit in the mid-19th Century.

The earliest date on a gravestone in the burial ground that surrounds the Church is that on the Chest Tomb of Mrs Elizabeth Christian who (the inscription tells us) departed this life November 24th, 1732, aged 24. Elizabeth was the first wife of the Reverend Thomas Christian, who had been appointed Vicar of Crosthwaite Parish in 1728, aged 30. Thomas remained as Vicar of the Parish until (the inscription on the same Tomb tells us) he finished a life of generosity and benevolence on the 12th of October 1770 aged 74. So, Thomas was buried with Elizabeth, 38 years after her premature death. Elizabeth and Thomas had a daughter,

Dorothy, who died in 1772, aged 42 and she was buried in the adjacent plot to the south of her Parents. In the adjacent plot to the north of Elizabeth and Thomas is a near identical Chest Tomb in which lie the other 2 wives of Thomas Christian, Jane who died in 1737 aged 24 and Emma who died in 1794 aged 84.

Fig 2: The Gravestones of Thomas Christian, his three wives and one of his daughters, outside the East end of the Church. Thomas Christian was Vicar of Crosthwaite Parish for 42 years during the middle of the 18th Century.

Many stories could be told about Thomas Christian (including that of his infamous grand-nephew, Fletcher Christian, who led the Mutiny on the Bounty or his Father who made a fortune in a card game with the Bishop of the Isle of Man, sufficient to buy Ewanrigg estate near Maryport). But what I have chosen to focus on here are the three Christian Family Gravestones in the photo above, as they can tell us much about life and death in Keswick in the 18th century.

Crosthwaite Parish Church, not unlike Keswick itself, was a place where customs and practices changed slowly and often developed in a way that

was out with convention. The fact that the earliest gravestone outside the Church is dated 1732 and that there are remarkably few other 18th century gravestones here, suggests that local burial practices were out with the norm. At Crosthwaite it remained custom and practice for burials to take place within the Church itself long after such practices had largely ceased elsewhere. Crosthwaite is a large parish, extending down Borrowdale, Thirlmere and Newlands and across to Thornthwaite and Threlkeld. Deceased Parishioners were carried to the Churchyard near Keswick up until and throughout much of the 18th century for internment, where space was found under the Church floor. If necessary earlier sub floor burials were moved and the main bones (Skull and Femurs) were moved to the Ossuary (or Bone House) in the Southwest corner of the Church, and the space freed up under the floor was used by the newly deceased. This practice was damaging to both the fabric of the Church (constantly digging up the interior floor made it very uneven) and far from healthy for Parishioners sitting above these burials whilst attending Church. It appears that Thomas Christian as the still fairly new Vicar was determined to lead change by example in 1732 when he chose to bury Elizabeth outside. He picked the best spot in the Churchyard for her grave, right outside the Church's East Gable Wall, just yards from the altar on the other side of that wall. Thomas also appears to have marked this break with local convention by choosing some remarkable symbolism to be carved on his young wife's tomb.

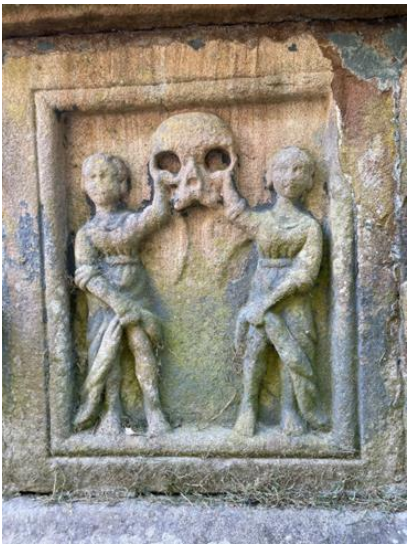


Fig 3: The imagery on the end panel of Thomas Christian & his first wife's gravestone depicts two women holding up a large skull in one hand and holding up their skirts with their other hand.

The tabletop stone bearing the inscription and long side panels are themselves fairly conventional for the time. The west end panel has a large Skull & Cross Bones motif carved on it. Whilst this is rare in Cumbria at the time it was very common elsewhere, certainly across the nearby border into Scotland during the 18th Century. Skulls & Crossbones simply serve to remind everyone who sees them that Death is inevitable and that all mortal bodies and possessions will mean nothing to you once you have died. The message is to prepare for death by living a good Christian life. It is the symbolism on the East Facing end panel on the Tomb that is most worthy of note. This shows us two women holding up a huge skull with one hand, whilst holding up their skirts with their other hand. Look closely and you can see what a swollen abdomen on the women may be, suggesting they are pregnant, and the outline of wings, suggesting they are either Angels or have the ability to ascend to heaven. The adjacent Chest Tomb in which lie Thomas's second and third wives, Jane & Emma, carries near identical symbolism, except that the women hold up an hourglass rather than a skull, whilst still holding up their skirts. The hourglass also serves to remind us of our Mortality and that death can & will arrive at any time. So why are the women holding up their skirts? Sadly, Thomas overlooked leaving us any account of the meaning of this symbolism, so we need to look elsewhere for clues. In and around Edinburgh the art of memorialising the dead with monuments outside the Church began in the early 17th Century. This art and the associated symbolism found in Edinburgh can be seen as heavily influential in the design of monuments elsewhere in Scotland & England in later decades and throughout much of the 18th Century. Again, we have no contemporary accounts of the meaning of most of the symbolism used, but one monument that may well have caught Thomas Christian's eye shows us a Female figure standing triumphant over a skeleton. That figure is partially dressed & pregnant, her clothing arranged to emphasis her femininity and fertility. She also holds aloft a bible, emphasising her Faith. Here the intended meaning is that Faith gives Christians the power of new life after death, by being reborn in heaven, so we need not fear death. Is this what Thomas is trying to show us on his family graves? When Thomas Christian's Daughter, Dorothy died in 1772, her grave was marked by a headstone on which is carved an image

of Dorothy's head which is equipped with a pair of wings. This had become the standard way to symbolise that the soul of the deceased had ascended to Heaven.

Crosthwaite Parishioners only reluctantly embraced burials out with the Church itself but once they got into the swing of it, they commissioned some of the finest Gravestones to be found anywhere in the Country. By the late 18th century, the Bromley Family of stonemasons were established in Keswick as Monument makers and they applied their virtuosity to creating truly breathtaking examples, almost all carved out of Cumbrian slate. This family worked for four generations at Keswick and are responsible for hundreds of local memorials of exceptional quality and artistry.

So next time you are in Keswick try to find the time to look at the Gravestones around Crosthwaite Parish Church. Whilst you are there you may choose to cast an eye over the Southeast Corner of the Churchyard. For it was here in the mid-19th century that the contents of the Bone House within the Church were finally buried outside in a large but unmarked grave.

Mark Hatton, October 2024

UPDATE

Stephen White has revamped and relaunched his website covering every aspect of Carlisle's history

https://www.carlisle-encyclopaedia.co.uk

Book reviews

Cumbria 1,000 years of maps

William D. Shannon

255 pages. ISBN 978-1-915513-05-2

£29.90

This book is a treasure. The quantity and variety of different maps included from the original Anglo Saxon mappi mundi c.1050 to a detailed plan of Solway Moss in the month of January 1772 following a 'bog burst' to 20th century travel and tourist maps. This is a tiny sample from 68 different locations or topics.

The clear images are contextualised by equally clear text which includes many gems. I learnt on page 7 that the 'famous scholar Bede' knew well that the world was not flat in AD725 and documented it in his book De Temporum Ratione. Bill Shannon has thoughtfully compiled a compendium of Cumbrian maps that will enrich and inform the local history of Cumbria.

Beautifully presented, a convenient size and affordable, this will make a very welcome Christmas present for historians and map lovers.

Ruth Lawley

Sedbergh HISTORIAN Vol 8 No 2 Autumn 2024

Annual Journal of the Sedbergh & District History Society.

47 pages. ISSN 1356- 8183

This is the latest in what has become a long series of journals published by the Society. It contains eight articles of research on various aspects of local history of Sedbergh and District, an article on the West Riding Registry of

Deeds at Wakefield, one on the new parliamentary Constituency and finally a short report on Easby (North Yorkshire) church which should have been visited on a Society Day out but was closed.

The Registry of Deeds at Wakefield is a left over from when Sedbergh and surrounding area was part of Yorkshire and all deeds etc were submitted to a central registry where they were recorded in an abbreviated form. This is an amazing asset if you are researching a property that was once in Yorkshire. It was also impressive to read about the amount of work that has been put in by members of the Society in transcribing these records and adding them to their website.

The research papers consist of two that are concerned with the famous school in Sedbergh looking at the history of one of the present schoolhouses and the second the early governors of the school.

One article that I found interesting was the one about counterfeiting of coins and money clipping. This was something I had heard about but always considered it would be something that happened in the bigger towns and cities. So, it was a surprise to find a number of cases in Dent.

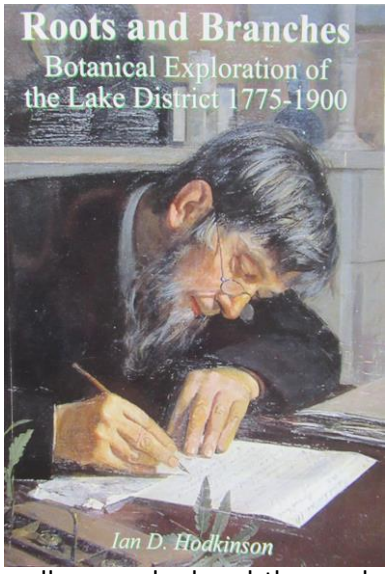
Another article that isn't specific to the Sedbergh area is a look at serve winter weather from the 17th to the 20th Century. I can remember my father talking about the severe weather of 1947. This article lists a lot of similar winters as also when there was periods of severe winters over a number of years. It will be interesting to use some of these dates when I am looking through various estate accounts to see if there is any pattern that can be determined.

One of the articles although it has the name Sedbergh in the tittle and actually has nothing to do with the town. It looks at the history of a three masted, fully square-rigged sailing ship. This sailed during its many voyages to America, Africa, West Indies, South America and India. It looks at the possible reasons for the name. A fine nineteenth century picture of the ship now hangs in the school.

The final paper is a typical genealogy paper looking at the Bracken family and especially those who lived in the Lune valley. Although this type of paper appears at first to be a long list of names and relationships, it is the added details that are added to some of the members that bring out the person from being just a name and occasionally fills in a gap in your research.

This was a very enjoyable easy read, but with many new facts and points that stimulated further thought.

Graham Brooks



Roots and Branches

Botanical Exploration of the Lake District 1775-1900

Ian D. Hodkinson

£18 Bookcase

ISBN 978-1-912181-67-4

This is a compendium of invaluable information about the botanists who explored the flora of the Lakeland from the 18th to the 20th century. It has been well researched and the work is original. There are no other published texts which cover the same ground to this level of detail. The narrative demonstrates the importance of different professional groups clergymen, doctors, farmers,mountain guides and tradesmen. The world of these botanists has been contextualised for both modern botanists and non botanists with an interest in history. Ed.

Faith and Religion in Cumbria, From Prehistoric to Modern Times,

in two paperback volumes by Michael Mullet
£20 per volume (ISBN: 878-1-912181-71-1;
Bookcase, 19 Castle Street,Carlisle
bookcumbria@aol.com)

Professor Mullett's new study ranges from the cults enshrined in the region's prehistoric stone circles to modern 'de-Christianisation', taking in the introduction of Roman deities, who were often aligned with indigenous gods, as well as the entry of Christianity during the Roman occupation. In the region's ethnic mix following the departure of the Romans, many surviving stone crosses set out Christian doctrines and proclaimed the 'triumph of the Cross' over the Norse pantheon. In the middle ages the deficiencies of the parish system caused by basic poverty and the challenges of the landscape and the climate, were alleviated by the preaching mission of the Orders of Friars, of which Appleby, Carlisle and Penrith had convents. Meanwhile, the monasteries that filled the region, led by Furness Abbey, attracted a popular loyalty which inspired large-scale resistance to their closure under Henry VIII: the rebellion known as the Pilgrimage of Grace of 1536-7 had its Cumbrian headquarters in Penrith.

The 16th and 17th centuries saw the conversion of Cumbria, along with rest of Britain, to the Protestantism of the Church on England, until, amidst the revolutionary mid-Stuart decades, 'Cumbria's Christianity', Quakerism, emerged out of the Westmorland Dales. The failure in the mid-17th century to establish any one dominant church in the Lake Counties made them the *de facto* birthplace of religious toleration in England. Eventually, Mullett argues, secular 'de-Christianisation' now seals the fate of faith.

Deeply researched, most notably in the accumulated volumes of the CWAAS *Transactions* as well as CW monographs, attractively written, balanced and lavishly illustrated, *Faith and Religion* is now the definitive guide to the millennia-long history of the Cumbrians' quest for the ultimate reality.

Cumbria Local History Federation

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