

DERBYSHIRE MISCELLANY



Derby Market Place.

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MAPLETON OR MAPPLETON?

by R. C. Smith

As with other place-names the spelling of the name of this village has varied throughout the centuries since it was recorded in Domesday Book. But complete consistency has not yet been achieved, as some spell it 'Mapleton' and some 'Mappleton'. This contrasts with the invariable local practice of pronouncing the name with the 'a' as in cat. Should the spelling be consistent with this?

The village had its origin in pre-Conquest times. The eponymous maple tree was probably the field-maple, stated by Alan Mitchell (Field Guide to the Trees of Britain) to be native. It was locally common from the South to the Midlands, and flourished on calcareous soil. It would find Derbyshire congenial.

A variety of the field Maple was the sycamore, which was introduced probably by the Romans after 54 B.C.

Either specimen would be such a prominent feature of the landscape in those primitive times (before deforestation) as to afford (in combination with another feature) a ready means of identification.

Although examples of spelling listed by Cameron (Derbyshire Place Names) from 1086 differ widely, he observes, in a footnote, that the spelling 'Mappleton' is a local usage. Inferentially it has less authority than the form Mapleton, and may be idiosyncratic. If so, however, this form derives some support by reference to other sources.

In 'Elements of English Place Names' Professor Smith states that the Anglo-Saxon for the maple tree was mapultor, and lists four out of ten instances of the use of the root-word in the nomenclature, in widely scattered districts, spelt with two letters 'p'. One of these is another Derbyshire village viz. Mapperley.

Of the examples of the spelling of the name of the village under consideration, listed by Cameron, from 1086, used in documents dated 1159, 1169, 1200, 1439, 1573 and 1673 etc., some 15 in all, only one, from the Wolley Charters (1293) is given the double letter. The cartographers Saxton (1577) and Speed (1610) use only the single letter p, as does the Ordnance Survey c. 1810.

Before the introduction of the modern system of phonetics writers spelt names as seemed to them to represent the sound (in varying dialects). The compilers of Domesday Book (Norman scribes) were often defeated, being Latinists, in their efforts to transliterate the vernacular of the Saxon juries. The results were outlandish!

In Adam Farley's edition of Domesday Book, brought out in 1783, an attempt to achieve consistency was made by the use of a special form of type. He spelt the name of the village with one letter p. There is no indication that the word would be pronounced otherwise than as it is now in the locality.

Susan Morris, in the 1978 edition of Domesday by Farley, is supportive of this since in the English translation Mappleton is spelt with a double letter p.

Cameron equates the 'a' as in hay, hence the relegation of the form with two letters p to a footnote.

William Woolley in his History of Derbyshire, from notes compiled in the 17th century, uses each form. Burdett's map of 1767 spells the name as Mappleton, as also a deed of 1717 recently perused. These instances are by Derbyshire men, unlike Saxton and Speed.

On the sign-board at the entrance to the village, placed by the County Council it is given the double letter p, and the telephone directory also does so.

But this is not enough to sway the issue, since the heading of the letter paper of the Parish Council is 'Mapleton'; the Parish Magazine is entitled as of Ashbourne with Mapleton and the ordnance survey spelling is Mapleton but no resort to an authoritative source can be assumed.

Whatever the spelling the usage of the spoken word locally (pace Cameron) requires the form Mappleton. Should the written form be compatible as a concession to 'democracy'?

A DOMESDAY FAUX PAS

by John Wood,

It must be some ten years since I began to collate the many scraps of information which were to form the basis of the history of the Derbyshire village of Monyash in the High Peak. So many writers over the years have scorned and reviled this village, describing it as cold, grey and uninteresting, levelled unfair comment at its church and used it in general as a half-way house to more exciting places, that I felt the time had come to correct this unhappy state of affairs and to present to Monyash some of the laurels she so richly deserves.

At first, the response to my request for old documents, photographs etc. met with only luke-warm approval, followed by a period of stony silence, and it was only when I managed to convince the residents that there was a goldmine of information to be had from the Sheffield Reference Library that they began to discover all manner of ancient items among their souvenirs. Then began the torrent of myths, legends and half-forgotten yarns which, as any historian knows, do little to clarify the situation, and only tend to create suspicion as to their authenticity. Whilst struggling in this morass of bewilderment I was fortunate in enlisting the able assistance of the Rev. J. Hildage, vicar of Monyash, and Mrs. M. Jessop-Melland, a retired teacher with a comprehensive knowledge of her birthplace. The mass of information and documents from these two sources alone would fill a book, to say nothing of the endless stream of useful items from the pen of my dear friend the late Nellie Kirkham, so highly respected for her writings on all matters Derbyshire. Anyone who has tried his hand at an historical paper will be well aware of the many pitfalls awaiting the unwary, particularly when turning to some of the old directories for guidance. It was during such an exercise that I almost dropped the proverbial clanger let me explain.

It has long been the custom of Monyash folk to regail the visitor with a lurid account of how, way back down the years, the village was used as a penal settlement for wayward monks, as was one of its neighbouring farms, the legend gaining credence by (supposedly) being mentioned in Domesday as such. Just how long this myth has been afoot is difficult to ascertain, but it seemed logical to suppose that it had its origin in the written word, or so I thought let us examine the facts.....

On the fringe of Monyash, and approximately one mile to the S.E. stands the farm known as One Ash, nestling in a retired hollow close to the head of the river Lathkill. The Cistercian order of monks had a grange here, given to them by William Avenal, lord of Haddon, shortly after the foundation of their monastery in 1147. James Aveling gives us this detail in his erudite work 'Roche Abbey' published in 1870, and goes on to say .. 'Richard de Vernun, with the consent of Avise, his wife, and of William his son and heir, confirmed all the land and pasture of his fee in this place, which William gave; and William Basset, grandson of William Avenal, confirmed the same.'

At the taking of the Domesday survey in 1086 the commissioners found nothing whatsoever of interest in Monyash and recorded the one and only word 'Maneis' before passing on to nearby One Ash to write a simple 'Aneise' and depart.

It is astonishing to note how often rash and absolutely false assertions are made by ignorant writers regarding Domesday. Bagshaw's Directory for Derbyshire of 1846 clearly states 'It is noted in Domesday book that Monyash was considered as a penal settlement to which refractory monks were sent'. White's Directory for 1857 refers to One Ash thus 'It is noted in Domesday that Oneash was considered as a penal settlement to which refractory monks were sent.' Kelly's repeated the error in 1899 and perpetuated it at least until the turn of the present century. Little wonder that the folk of Monyash cling so tenaciously to this legend.

During my research into the history of the village I found no evidence to indicate that the monks of Roche were sent to do penance for their sins in the airy uplands of this stony shire. They certainly tilled the soil at One Ash and at Calling Low and, it would appear, augmented their income by grinding corn witness an item listed among the monks possessions. John, son of Mathew de Eston (for the support of a light at the high altar) gave the multure (millers fee) of twelve oxgangs of land in Monyash, Derbyshire, the tenants of which were to grind at the mills of the monk's grange at Oneash, paying the twentieth bowl'. Lead mining was another of their activities, as we learn from the taxation of Pope Nicholas c.1291 ... 'The possessions of the monks at One Ash consisted of four bovates of land, a mill and mines, valued at £8.8s.8d. per annum'. They also held land 'et mineram plumbi' at Sterndale and elsewhere, but the tasks they carried out were in no way designed to purge their souls, rather to enhance their Godliness and to provide for their beloved monastery.

To sum up Domesday was compiled in 1086 and the abbey of Roche was founded some sixty years later in 1147; therefore, it is impossible that either Monyash or One Ash could be mentioned in that ancient survey as being penal settlements for recalcitrant monks. Let us hope that this exposition will end, once and for all, the penal settlement myth.

DISPERSED TOWNSHIPS:
PARCEL OF THE TOWNSHIP OR CONSTABLERY OF MORTON LYING IN THE
PARISH OF BRAMPTON

(by F. H. Slawson, 129, Tapton View Road, Chesterfield S41 7LE)

John Bestall in The History of Chesterfield Vol. 1. p.34 says 'This whole question of the Parish, its boundaries, and the boundaries of other local units, such as the Manor and Borough of Chesterfield, will demand attention at many other points in the history of Chesterfield'.

That the boundaries of township, parish and manor do not necessarily coincide is well known, but the question of townships having parts or parcels of land separated from the main township, in some cases by several miles, appears to be little understood.

The connection of the township of Morton with the Parish of Brampton first came to the notice of Chesterfield local historians in a document transcribed, several years ago, by an extra mural class conducted by Mr. Bestall, on the history of Chesterfield. This document dated 1633 (ref. D267 53b) is in the Pashley collection in the Derbyshire County Record Office and relates to a dispute concerning George Heathcoate's estate at Cutthorpe, which is in the parish of Brampton. The relevant passage states 'These lands lye in the Parish of Brampton, but not in the Towne of Brampton, but in the Towne of Morton'. Lacking further information, this statement created the impression that Morton was in some way a lost name for Cutthorpe.

However, work done in 1978-9 by a local history class in Chesterfield, directed by Dr. V. S. Doe, on the history of Brampton, included a study of the sequestration survey of the lands of Rowland Eyre, lying in Brampton and Barlow in 1652. In this survey lands and fields are named, a number of which survived and appear in the Brampton tithe map of 1839, and so it was possible to accurately locate a significant number of them.

A levy for the public use of the parish of Brampton, dated 1659, notes some 22 owners or occupiers as having lands lying in Morton, six of which were coincident with six of those already located from the sequestration survey. These were found to be situated at Cutthorpe, Pratt Hall, Wigley, Hollins, Hen Park, and Chander Hill, all in an arc approximately $1\frac{1}{2}$ miles radius from Old Brampton church.

It was not possible to locate the other Morton lands in Brampton, although as will be seen later, a total of 600 acres was involved.

A survey of the hundred of Scarsdale of 1657 (Derbyshire Miscellany Vol. 6 1971-73 p.78) records details of some local parishes, and gives the acreage of their lands, and also states that for every 1,000 acres of a parish one trained soldier had to be supplied for Cromwell's army. The Morton entry reads 'The township of Morton consisteth of Morton, Pilsley, North Wingfield and Williamthorpe, around 4,000 acres of meadow, arable and pasture, woodland 200 acres. The total acres of Morton within Brampton is 600. Soldiers to be provided with a sword, a dagger, and a good cassock (or long coat) well lined'.

An entry in the Derbyshire Quarter Sessions Order book 1682-1703 (D.R.O.) dated 9th January 1683 records a motion made by John Acrod, High Constable of the hundred of Scarsdale, and a prominent resident of Brampton, in which he sought to alter the manner of levying trained soldiers in Brampton and Morton, contains the following passage:

"Part of the parishe or free chaplery of Brampton in this County, consisting of divers messuages, cottages and lands lyeing dispersed in the said Parishe are within the Township or Constabulary of Morton in this County, and are distant from Morton the space of five miles and upwards, beinge seperated from the same by severall other Constableries".

Morton was charged with 4 trained soldiers plus one trained soldier levied upon that part of Morton lying within Brampton, whilst Brampton was charged with 2½ trained soldiers. Since the levy on Morton in Brampton had to be collected by the constable of Morton, (perhaps by the appointment of a deputy), Acrod proposed that the parcel of Morton lying in the Parish of Brampton should for this purpose, be separated from Morton and annexed to Brampton "for the better dispatch of his Majesty's service", all other taxes to remain as before. Brampton would then be charged with 3½ trained soldiers, and Morton with four instead of five. The court agreed to this suggestion provided that Brampton did not object at the next quarter sessions; however Brampton did object and the order was "vacated" and the levy continued as before.

The earliest land tax assessment for Morton in the D.R.O. is that for 1780, when a separate sheet appears for Morton within Brampton, headed "An assessment for raising the sum of £55. 12. 0. charged upon the parcell of Brampton (within the Township of Morton) and County of Derby, pursuant to an Act of Parliament for granting an aid to his Majesty King George the Third, to be raised by a Land Tax at 4^s in the pound for the year 1780".

To produce £55. 12. 0. at 4^s in the pound Morton lands in Brampton were valued at £278. 0. 0. per annum, and if this was for 600 acres the average value was 9s. 3d. per acre. 32 occupiers of lands belonging to the township of Morton are named together with the owners of the same. In the same year Brampton land tax realised £166. 14. 4. so that Morton lands in Brampton represented one quarter of the combined total value of the lands in Brampton and Morton in Brampton. With an area of 600 acres and one quarter of the value, Morton formed a substantial part of the parish of Brampton, perhaps much more than has been realised.

This land tax was still being collected by the constable of Morton for 1832, (part of the constable's duties was the collection of special national taxes) and since the return was made in the spring, the assessment would be made in the early part of 1831.

Efforts to trace the origin of the separation of townships have so far been unsuccessful but it has been suggested that it may date back to Saxon times. Miss J. Sinar of the Derbyshire Record Office suggests that the condition may be attributed to colonisation, when the need for expansion led to Morton men settling on the marginal lands of Brampton between the periphery of that township and the open moorland. This theory may be supported by the fact that the lands belonging to Morton lie in an arc about 1½ miles radius from Old Brampton church, and on the moorland sides to the north and west. In addition, whilst Morton lands in Brampton were in the possession of 32 owners or tenants, who paid comparatively small amounts each, the Morton 1780 assessment shows that the much larger area of Morton was in the hands of only 16 people who paid much larger sums ranging from £3 to £8 except for only four small payments of 4s. 1d., 4s. 9d. and 6s. 4d., so perhaps there was no land available for settlement and Morton men found it necessary to seek land elsewhere. Perhaps parish boundaries enveloped these marginal lands at a later date.

It may also be of significance that the Deincourts held a manor in Brampton and also one in Morton. Their arms can be seen in Morton Church.

The Brampton vestry book 1801 - 1891 (D.R.O. 947/A/PV 1-2) shows that on 22 February 1833, Brampton appointed "Assessors and Collectors of Taxes", not only for the parish but also for the "Parcel of Brampton", no doubt to cover the parts of the parish previously dealt with by the constable of Morton.

This practice continued without a break until 13 February 1868. The assessors for the "Parcel of Brampton" appointed in 1868 were:

William Bothes	for Cutthorpe
William Crookes	" "
John Adlington	" "
Samuel Turner	" Lea Greave
James Brown	" Rufford
Thomas Watkinson	" Loads

These areas lay in the parcel of Morton in Brampton Parish and thus would confirm that the "Parcel of Brampton" was a legacy from the Parcel of Morton. From 1869 to 1872 the Brampton Vestry appointed Constables, but no mention of "The Parcel" appeared after 1868, and this distinction disappears from this date.

Further evidence is provided in the 1841 census returns for Brampton, for on the first page of the enumerators schedules there is a note by the registrar S. Hollingworth stating:

"TOWNSHIP OF CUTTHORPE otherwise PARCEL OF BRAMPTON".

"This place appoints its own Constable, its own Assessors or Collectors of the Queen's Taxes, its own Surveyors of the Highways, but in other respects it is part of the Parish of Brampton, not appointing either Church Wardens or Overseers of the Poor, but in these appointments joining Brampton. It is scattered over and intermixed with various parts of Brampton Parish as will be seen by enumerators schedules number 31 and 32". (The omission of schedule 30 is clearly an error).

Schedule 30 is headed:

Parish of Brampton - Township of Cutthorpe

Detached from Enumeration District 30.

and includes the major part of Cutthorpe consisting of

49 houses 127 Males and 108 Females

Schedule 31 is headed as above

Detached from Enumeration District 31.

and includes part of Holymoorside, Pocknedge, Loads, Nether Loads, Upper Loads, Lea Greave, Chander Hill, Barlow House and Woodhead, consisting of

20 houses 42 Males and 42 Females

Schedule 32 is also headed as above

Detached from Enumeration District 32.

and includes Rufford

2 houses 7 Males and 7 Females

A Total of 71 occupied houses with 7 unoccupied 176 Males and 157 Females a population of 333 people.

In a comparison of the 1841 census and the 1839 tithe map and schedule, 28 people shown as heads of households in the township of Cutthorpe in the census also appear in the 1839 schedule and their holdings were thus accurately located.

Some of these 28 people were obviously liable for tithe on property lying outside the township of Cutthorpe as well as property lying within the township, but sufficient of the property located coincides with the scattered "Parcel of Morton lying in Brampton Parish" as to provide conclusive evidence that the township of Cutthorpe is rooted in the former "Parcel of the Township of Morton lying within the Parish of Brampton".

THE VILLAGE & CHURCH OF MORTON, DERBYSHIRE

(by E. C. Clayton)

The village of Morton is situated about one mile distant from the main A61 Derby-Chesterfield road, the old Roman road named Rykneld Street. This part of Derbyshire was christianised long before the Norman Conquest in 1066 and formed part of the Saxon kingdom of Mercia.

In the year 1002 the manor of Morton was held by Wulfric Spott, a Saxon nobleman, who bequeathed it to Burton Abbey. In the reign of Edward the Confessor, 1042 it was in the possession of Swain Cilt, another Saxon nobleman. In Domesday book, 1086 we read that "In Mortune, (Morton) Oughedstune (Ogston) and Wistenstune (Wessington) Swain Cilt had $11\frac{1}{2}$ bovates of land, (a bovate was usually 15-20 acres). There is land for three ploughs and there is now in this domain two ploughs and 14 villeins who have $5\frac{1}{2}$ ploughs and 4 serfs. There is a priest here and a Church and one Mill of 6s. 8d. value, with the keeper of the Mill and 8 acres of meadow, with pannage (the privilege of turning swine into a forest for food) one mile and a half in length and the same in breadth, Walter Deincourt holds it".

The Derbyshire estates had thus passed from Swain Cilt to Walter Deincourt, whose home was Park Hall or Park House, near Clay Cross, as the site is known today. The family held Morton for a long time, for amongst deeds belonging to the Duke of Rutland, one was found which stated that in 1330 A.D. Roger Deincourt claimed a park in Morton and the right of having a gallows for the execution of criminals in the manor of Morton.

The family issue failed and the estates passed by marriage to Lord Cromwell and Lord Lovell, but were subsequently split up and sold. The Morton portion was acquired by the Sitwell family of Renishaw, after whom the village pub, the Sitwell Arms is named.

The parish boundary on the East side is the Morton brook, formerly known as "the Sheepwash" on account of sheep being dipped there each year. There was also a pinfold or pound, on the main road side at this point in which straying cattle were placed until their owners 'bailed them out'. This gave its name to the lower part of the village - "Corner Pin" - also the title of the pub in this locality.

The village school was erected in 1884 and has, of course, been modernised; it replaced the old village school previously erected on a piece of land on the north side of Morton churchyard conveyed to the rector of Morton and his successors for ever in 1737 by Lord Scarsdale for the erection of a village school. This old school, at which the writer's mother attended, has since been put to various uses, at present as an Old Peoples Club room.

Morton House, now Morton Welfare Club, was erected about 1752 by the Oldham family. Another old building, the Old Malt House, where the village ale was brewed adjoins the house, and after much renovation was first the Welfare Hall and now the Village Hall, which is greatly used. Morton House has a central Venetian window.

Coal was being mined in this district in the medieval period, there being reference to coal mining at Norton, near Sheffield, in 1257 and at Alfreton in 1310. In 1829 it was being mined at Stretton (near Morton) this being a footrill or drift mine. The churchwardens register of Morton Holy Cross Church records in 1600 the burial of William Yorkshire who died in John Wass coal pit, and in 1604 the burial of Margaret Wass, wife of John Wass, who also died in a coal pit on 7 September.

Agriculture continued the major industry until 1865, when however, a shaft was sunk to work the Blackshale and Tupton seams of coal; this pit closed in 1964. In 1874 the Hard Coal shaft was sunk and this closed in 1942. The No. 5 shaft is kept open as a pumping station to deal with water which drains into the old workings from the two former Tibshelf pits. This water is highly contaminated with red ochre and has to be filtered by means of settling ponds on the adjacent spoil bank which has been partially levelled. The water then flows into the Morton brook, subsequently passing via Westhouses and Alfreton into the Amber and then to the Derwent at Ambergate.

Part of the colliery surface buildings are occupied by a building and engineering firm and the other by a company engaged in the finishing of steel products. These are the only sources of employment in the parish, men having to travel to work at neighbouring collieries. The former railway station building is in use by a firm dealing with upholstery. During the past decade a housing estate has been opened up on Evershill Lane and two others in Holland Close and Pilsley Road. These new estates have brought a large influx of population into the village, this being increased from about 1,100 at the last full census to about 1400/1500 at the present time. Community life was practically non-existent for some years because of the closing of the Miners' Welfare Hall, the only building available for social use apart from the four classrooms at the village school which are useless for large functions. The Hall has now been purchased by the Village Hall Committee however, been renovated and redecorated and new kitchen equipment installed and it is in constant use as the Village Hall.

A sports field for football matches and other events, also with childrens equipment, has been provided by the Parish Council, and there is also a sports field attached to the village primary school.

Morton Cricket Club has been established since the turn of the century and continues to function very successfully.

Before the Norman Conquest a small hamlet like Morton would probably have its church built of mud and wattle. When the Normans came, this was not good enough and a new building of stone would be erected. This consisted of a Nave with a flat roof, and two small aisles divided from the Nave by round columns of stone. It had a small Chancel with little light, no benches or carved woodwork to relieve its severity and terribly cold. Such was the Norman church, but styles of architecture differed in later years. The Morton church would be on these lines. The present Arcade has three pointed arches, supported by two round pillars, the base of which are 'water holding' pointing to Early English or Gothic style and dating from the 13th. century.

In 1850 the condition of the Church gave rise to great anxiety and on the advice of an architect, it was decided that the Nave and Chancel (but not the Arcade) be taken down and rebuilt. This work was then carried out.

The tower had been rebuilt and attached to the 12th. century Church about 1400. On it are inserted the ancient Norman gargoyles of an earlier tower. The arch, connecting the tower to the Nave, is somewhat earlier than 1400. There are six bells, one cast about 1500, two in 1635, two in 1884 and one in 1923. The font, of immersion size, is possibly of Saxon origin and was discarded in the last century and replaced by a mid-Victorian work. The old font was given away and having had various owners and uses, was finally restored to Holy Cross by the writer and his family in 1958 in memory of his wife. The pulpit and bishop's chair both date from about 1600 and the communion table from 1635. The churchwardens accounts for that year state "for a Communion Table and a Raile (rail) about it - £2. 12. 0". Part of this rail was not needed and again we read "Item - for the Reile which was sold to Blackwell, 7s. 0d."

During the 17th and 18th centuries the headstones of the village graves were seldom more than two feet high, being only inscribed with the persons initials and the date. There are 30 of these 'initial and date' stone at Morton, and are the earliest type of gravestone that we possess.

THE TRIBULATIONS OF AN 18TH CENTURY DUFFIELD VICAR

(by Francis Fisher)

In the deeds and papers of Brookhill Hall now in the County Record Office is a foolscap manuscript book calendared as 'Letter Book of the Rev. Thos Calton, Vicar of Duffield c.1717 - 1725'. More accurately it is a memorandum book of miscellaneous notes in more than one hand, a few being church accounts and some pertaining to personal debts. These are of little or no value, but the bulk of the contents comprise a series of drafts of letters - all undated and only one or two giving an indication of the addressee. The screeds (it seems an appropriate description) are generally in an indifferent hand with many deletions and interpolations where the writer, (certainly Calton) amended his phraseology. The minor nature of the letters would not justify extended transcription, even if that were possible. There is nevertheless a human quality which is not too commonly encountered in archive material which may justify these few notes.

There is initially a recital of the state of affairs prevailing at the time of writing (probably around 1719) regarding the seating in Duffield Church. Almost entirely it appears to have consisted of open benches in rows seating eight or ten worshippers, used with no distinction by any parishioner. There was one pew, running from east to west, which was an encroachment blocking the north aisle, i.e. at right angles to the other seating. To this a Ralph Robinson, described by the vicar as a dissenter who seldom attended church, was laying claim and proposing to fit with a door and lock. To this the vicar was strongly opposed as he explains in a letter being sent to a Mr. Hand, probably the Bishop's Registrar at Lichfield. He says "I have sent you in haste those reasons that occur to me why Ralph Robinson should have no special privilege above any other parishioner".

At the same time Mr. Calton appears to have had other troubles, another letter referring to the dilatory issue of licenses from Lichfield and the conduct of the Derby Surrogate Mr. Cantrell, who he says 'makes a jest of me'. This delay had resulted in two of his parishioners having to wait in church whilst the groom went to Derby for the essential document before the marriage could be performed. "..... it seems I must be content not only to be termed a Lyar but to bear the ridicule and triumph of Cantrell ..." remarks the embittered vicar.

That, however, was secondary to the malice of Robinson and his friends, branded as 'a mobb of dissenters and a Papist', who were not only inciting the three chapels-of-ease to refuse payment of the rates and charges due to the mother church, but also pursuing a vendetta against one of the churchwardens. "Some are said to bear the officer ill-will because he has put up the King's Arms in the church, but this is more than they will own. Others because he has turned them out of the Ale Houses and will not let them tiple in the time of Divine Service'. The help of the Bishop is earnestly implored.

While this feud was taking its course another trouble manifests itself. To Mr. Hand the vicar writes again: "My parish clark behaves himself so scandalously in his office that I am determined to prosecute him and turn him out. He has set up a Tipling House and is so often drunk and very unfit to attend his office. The last Sunday there came a couple to be married with a license, he was very well appraised of it & I believe there were fifty people attending it. He went out of the way on purpose and kept the surplice locked up. (when) I had sent for him he would not come: when I had staid of him near half an hour I was obliged to perform the office without the surplice. He came and interrupted me in the office and when the bride was given into my hands by her brother he laid violent hand upon her and he would give her himself. While I went on in the office he kept talking..... it was very apparent he had been drinking". An admonition not to present himself at Communion was disregarded, and the vicar goes on "such a fellow is not to be borne with".

A further letter complains that the hoped-for support from the Bishop had not been forthcoming, but implies that the verger would have to be discharged. "His being a drunken troublesome fellow is too well known and I have too often passed it by. The ringers complain that what money is allowed them and whatever they get he compels them to drink it at his house. I have seen him ready to tumble into the grave with a corpse. I am told he is very often in drink and very quarrelsome. Laves his guest upon the fire and such pranks as by no means become his place". A subsequent letter indicates that the matter was not yet settled. "I am told such stories of my Clark's behaviour since my last as I could not have believed, but from one of his companions that he suffers things that have been stole to be roasted in his chamber and has been a partaker. That he has sent for this spark to keep his guest company on a Sunday while he has come to church; that he has told his companions that such and such persons have had the same convenience in his house that could be expected in the most notorious Bawd's House, that he has put them to bed together".

A letter headed 'Madam' continues the Robinson trouble. Her tenant William Robinson leased land on the approach to the church. This man had adopted a most truculent attitude towards the vicar, making the assertion that while the path to the church running through his fields was open to parishioners, no such right was extended to the vicar! By unloading road-mending material he made it difficult or impossible for the vicar to get to his church. And as if this harassment was not enough Robinson had put up gates which prevented access to the church, and had dug a ditch beside the path so deep that one parishioner fell in it with his horse and only narrowly escaped death.

Whether this Robinson was related to the Ralph causing the brouhaha over the seating is not clear, because the various intrigues against the hapless parson appear to multiply. A former churchwarden's accounts - approved by Vestry - were disputed not only by Robinson but also by chapelries asserting that they had paid - or would not! At one point the vicar proffered an olive branch, but it was a fruitless gesture. The seating was still in dispute, and one parishioner taking umbrage at being denied his usual seat in the chancel had turned Papist. The upshot of the various troubles is not made clear in the drafts, but a letter to a Mr. Rider suggests that the Bishop might consider appropriating ten or a dozen seats to be built at private expense: a compromise might then be reached.

Quite suddenly the nature of the letters changes: minor parochial affairs and family correspondence take over, leaving unresolved all the disputes which seemed likely to tear the church apart. But even in domestic matters the intemperate language cannot be suppressed. To the uncle of his housemaid he heaps obloquy on a 'drunken fool' whom the girl is set on marrying. "Such a fudling fellow..... very rarely sober in life ... drunk when he buried his wife", these occur in the space of a few lines in the letter. Along with his disquiet that the vicar's sister might be persuaded by the girl and her amour to open a "little scandalous publick house under my very nose and disgrace me". Truly the Reverend Thomas Calton seems to have had more than a fair quota of troubles.

GREAT HUCKLOW - A LEAD MINING VILLAGE IN THE NINETEENTH CENTURY:
POPULATION AND OCCUPATIONS

(by Jennifer Gardiner)

Great Hucklow in the mid-nineteenth century was a small township in the large parish of Hope. It was one of a group of traditional lead mining villages in the wind-swept, grey-blue limestone area of the High Peak.

The village in 1851 contained 47 inhabited dwellings, a number which, despite considerable fluctuations in population and local fortunes, has changed very little. From the small amount of information available it is possible to ascertain that these dwellings were, for the most part, small cottages consisting of a living room, a scullery and one or two bedrooms. A co-ordination of the 1849 tithe map and award and the 1851 census returns shows that these cottages were chiefly inhabited by lead miners or by members of the landless working population. Somewhat more substantial houses were inhabited largely by farmers, albeit tenant farmers. Among the latter houses were Hucklow Hall, Poyntoncross farm, Camphill farm, Starley Moor, Cartledge House and the "Queen's Head" inn. The village also contained a parsonage house (on the site of the later Florence Nightingale Memorial Home) and Unitarian and Wesleyan chapels.

The road running through Great Hucklow followed the same course as the present one but in 1850 it was simply a dirt road, dusty in summer and muddy in winter. The village green lay beside it as it does today.

It would seem, therefore, that structurally Great Hucklow has changed relatively little since the mid-nineteenth century. If a modern inhabitant could see the place as it was then, he would recognise many houses, farms and other features. Cottages have been demolished and others built, but they have changed the face of the village very little. However, he would undoubtedly be astonished by other, far more profound, changes which have taken place.

W. G. Hoskins, in his book "Local History in England" quotes an observation by Eric Gill which seems to sum this up.

"The men and women of the nineteenth century witnessed the destruction of a world, a material world, as old as man himself. Up to the nineteenth century - men had depended on their own exertions to win a living from the earth ---. This world, a world dependent upon human muscular power, the muscular power of draught animals, was a product of many thousands of years of development. It was not a primitive world, it was not an uncivilised world, above all it was not an uncultivated world. All the primary needs of humanity, material and spiritual, were met and met adequately -- it was a hand-made world throughout, a slow world, a world without power, a world in which all things were made one by one".

In 1850 Great Hucklow was still part of this "slow world". Its inhabitants relied upon their own labour to provide for many of their needs and they performed much of this labour within the confines of the 1,100 acres of the village. Consequently, the village was a busy place in terms of the comings and goings of its inhabitants. The occupational structure of the village was surprisingly diverse with lead mining and farming providing the major, but by no means the only, sources of employment. Throughout the centuries farming has provided some of the inhabitants with a living, but in the nineteenth century many more people, notably lead miners, rented a croft or smallholding to provide for some of their families' needs. The women would frequently be seen taking animals to graze on the green or roadside verges. Of the total number of households (47) in 1851 only 8 were wholly dependent on agriculture, and 6 more depended on agriculture and lead mining together to provide an income. This bears out the theory often put forward, that lead mining and farming were complementary occupations. However, these figures taken from the 1851 census returns, do not take into account every factor governing the true source of a family's income. The Minutes of Evidence given to the 1856 Select Committee on the Rating of Mines show clearly that many independent lead miners worked their mines in winter and took farm labouring jobs in summer, yet none of the independent lead miners in Great Hucklow mentioned such agricultural work to the census enumerators. It is interesting that Henry Dakin, aged 26, gave his occupation in 1851 as "lead miner" while his wife, Jane, described herself as an "agricultural labourer's wife". This may well be an example of the lead miner's pride in operation in that it was a matter of some status to be able to claim to be a lead miner with the special privileges accompanying that occupation. Henry was, presumably, either a labourer who had previously been a lead miner or a lead miner during part of the year only. His wife's answer may perhaps be interpreted as an example of the down-to-earth character of the Great Hucklow women. Similarly, men who were lead miners when young, and who subsequently become farmers, were inclined to give mining as a subsidiary occupation when all the evidence gleaned from local sources suggests that they had long since given up mining. William Gregory of Stanley Moor gave his occupation in 1851 as "farmer of 53 acres and lead-miner". Yet in the parish register at the baptisms of some of his children he referred to himself as a farmer from 1824 onwards. He was certainly a miner until 1817 but after that his name does not appear in any documents relating to mining. There are similar examples for the Oldfield, Chapman and Howe families. It would seem that the residents of the village were more inclined to bend the truth a little when answering the questions of the census enumerators than they were when giving information to the representative of the Almighty in Hope Parish Church. I include these few remarks and examples to show that what follows can only be taken as a general, rather than an

exact, picture of the occupational structure of Great Hucklow in 1851. Nevertheless, the 1851 census does reveal a village where many of "the primary needs of humanity were met" ...

OCCUPATIONS OF ADULTS (16 YEARS & UPWARDS), GREAT HUCKLOW 1851					
<u>Males</u>	<u>No.</u>	<u>%</u>	<u>Females</u>	<u>No.</u>	<u>%</u>
Lead miners	36	43	Farmer	1	1
* Farmers & sons	22	27	Farmers' wives/daughters	15	19
Agricultural labourers	3	4	Farm servants	5	6
Carpenters	4	5	Housekeeper	1	1
Tailors	4	5	Cotton weavers (handloom)	5	6
Blacksmiths	4	5	Cotton workers (other)	6	7
Shoemakers	3	4	Schoolmistress	3	4
Cordwainers	2	2			
Wheelwright & joiner	1	1			
Minister (Unitarian)	1	1			
Schoolmaster	1	1			
	<hr/>			<hr/>	
	81	98%		36	44%
	<hr/>			<hr/>	
**Adult Male population	83	100%	Adult Female population	79	100%

** The 2 totally unemployed were retired lead miners.

* Subsidiary occupations were given as follows:

- 1 farmer and carpenter
- 2 farmers and lead miners
- 1 farmer and publican
- 1 farmer and grocer

From the above table it can be seen that lead mining was the largest single source of employment in Great Hucklow and that mining at Hucklow Edge was contributing in large measure to the stability of the village community. 15 households depended entirely upon lead mining for their income. Similarly 8 households were dependent upon agriculture. But while farming and lead mining occupied 70% of the adult males in Great Hucklow, as the table shows, there were a considerable number of craftsmen in the village. Clothing, boots and shoes, farming and mining equipment and repairs were all provided by villagers for the village. There was also a resident grocer in the village although obviously other items must have been bought either from outside the village or from pedlars who hawked their wares through the Peak District. The schoolteacher, minister and publican provided for needs of a different kind. The publican of "The Queen's Head" in particular must have been a fund of information about local affairs and the inn itself was the centre for much local administration before this became centralised later in the century. Sales of property and land in Great Hucklow were conducted there, as were sales of shares

in small mining ventures, and inquests were also conducted in the house. (Local newspapers contain numerous accounts of inquests held there on men killed in mining accidents). The two Caleb Heginbothams - uncle and nephew - who were publicans there in the nineteenth century seem to have been heavily involved in local affairs, in particular those concerning lead-mining, and were themselves lead miners. Meetings of local miners' representatives with the Deputy Barmaster were also held in the inn, and the name Caleb Heginbotham invariably appears in the list of those present.

Thus, no one occupation played an all-important role in the economy. Obviously the contribution of the women to the village economy was considerable since, if we include farmers' wives and daughters who worked at home, 44% of the adult females were gainfully employed. Cottage industry in the form of hand-loom weaving and cotton spinning, doubling and reeling still provided work for women in the mid-nineteenth century. Child employment was not apparently, common, but again the 1851 census shows that some children did work - all of them either with, or for, their parents or some other close relative. 7 boys were lead miners or lead mine labourers (the youngest aged 9), and 3 worked on farms. 3 girls worked in cotton manufacture. Again, we should be wary of assuming that these details are totally accurate, since many children would have done occasional work, particularly in agriculture. Also the census returns give no occupation at all for a number of children between the ages of 10 and 15 years, yet neither are they said to be scholars, which leads one to wonder whether in fact they also worked, at least on an occasional basis.

Of course, the 1851 census returns provide a very static picture of the occupational structure of Great Hucklow, and give no indication of human factors such as the previously mentioned very human trait of telling the government representatives only what you want them to hear. A frequent, but false, assumption is that a man would follow the same occupation throughout his working life. The careers of many Great Hucklow men, particularly the most resourceful, of those whose families had lived in the village for generations (and who would presumably rather change job than home), show clearly the erroneous nature of this idea. Four years after the 1851 census the Post Office Directory shows that Michael and George Walker (previously lead miners) had become farmers and shopkeepers, Abraham Walker had entered the village as miller, William Chapman (working on his father's farm in 1851) had opened another shop, and George Chapman (a lead miner in 1851) was now a stonemason. Benjamin Turner (a lead miner in 1851) was now established as a carrier and the fact that in 1855 he travelled to Buxton three times weekly and to Sheffield also three times suggests that Great Hucklow was producing and buying goods in considerable numbers to warrant these trips. A man would often follow several occupations in the course of his life. Although the most extreme example of this which I have come across was a Windmill man, he serves to illustrate my point. Joseph Redfearn was the publican of "The Red Lion" in Windmill, at least from 1840 until 1871, yet at various times during this same period he also gave his occupation as blacksmith, lead miner, farmer of 55 acres and general dealer - a busy man indeed!

So, to sum up, Great Hucklow in the mid-nineteenth century was a fairly self-sufficient and thriving community. Its economic balance may have been precarious, based as it was upon lead mining, but the "destruction of a world, a material world, as old as man himself", had only just begun and affected the residents very little. Lead mining was still conducted in the smaller traditional way - the Mill Dam Mining Company was not established until 1857 - and lead was still commanding reasonable prices. Local farming families continued to

maintain traditional tenancies, cottage industries had not yet been ousted by machines in distant factories, and local supply and demand seem to have been reasonably well balanced.

The population pattern of Great Hucklow through the nineteenth century reflects the wider pattern of local and national events.

<u>POPULATION TABLE - GT. HUCKLOW THROUGH THE NINETEENTH CENTURY</u>								
<u>DATE:</u>	1801	1811	1821	1831	1841	1851	1861	1871
<u>POPULATION:</u>	171	218	274	253	242	232	242	217
	M. F. 73 98	M. F. 100 118	M. F. 148 126	M. F. 140 113	M. F. 130 112	M. F. 124 108	M. F. 122 120	M. S. 112 105
<u>DATE:</u>	1881	1891						
<u>POPULATION:</u>	173	147						
	M. F. 91 82	M. F. 70 77						

As was the case in a large number of lead mining villages, the population reached a peak round about 1821 and then began to decline, a decline which accelerated toward the end of the nineteenth century. There is no firm evidence to explain the early reduction of population in a village where mining was apparently still thriving, but it would seem that the reduction was connected in the case of Great Hucklow, not to the working out of veins (as in Wardlow and Foolow) but to the diminishing prices for lead. The Napoleonic Wars had pushed lead prices to £33 a ton for a short time between 1802 and 1804, but there were tremendous fluctuations in price during the greater part of the war, and inevitably the uncertainty that this produced did not encourage many new mining ventures. However, after an initial sharp drop in prices when the war ended in 1815, prices recovered and remained steady at about £23 a ton until 1824. 1824-25 marked a boom in the lead industry with high prices and high output - in 1825 the price of lead averaged £27. 5s. a ton. By 1829 the boom was over and lead fetched only £13.10s. a ton in 1832. The boom, while it lasted, seems to have encouraged many men to move to lead-mining villages like Gt. Hucklow and to try to cash in on the high prices, and the 1829-33 depression had the opposite effect, causing a fall in population in many mining areas.

The population table shows that the sudden rise in numbers in the 1821 period was caused primarily by an increase in the male population (an increase in no way accounted for by a rise in the birth rate) and that the 1821-41 decline was caused equally by a fall in the number of men in the village. It was only at the end of the century that the population as a whole began to fall dramatically. It would, therefore, be true to say that the population of 1821 was abnormal for Great Hucklow, caused as it was by an influx of men to the village - men who left within a very short time - and that the real decline began much later in the century.

In 1851 the village was still maintaining a reasonably stable population and, as was previously shown, an occupational structure which continued to function effectively. Great Hucklow had a young population as the following table shows.

AGE STRUCTURE OF THE POPULATION OF GREAT HUCKLOW, 1851

AGE	NUMBERS	
	Male	Female
Infants 5 years and under	20	15
6 - 10 years	12	7
11 - 15 years	9	7
16 - 20 years	13	14
21 - 30 years	21	26
31 - 40 years	17	10
41 - 50 years	12	10
51 - 60 years	7	11
61 - 70 years	9	7
71 - 80 years	3	-
81 - 90 years	1	1
TOTAL:	<u>124</u>	<u>108</u>

Well over half the population was under thirty years of age, as compared to 1871 when this number had dropped to less than one third.

However, having said that the village's social, economic balance seemed stable, we need look only a little further ahead to see a change. The early nineteenth century world was fast disappearing and the inhabitants of Great Hucklow were witnessing, as yet unknowingly, the beginnings of its destruction. The seeds of the late nineteenth century decline were already sown in 1851.

Geographical isolation seems to be the first factor involved here. The same isolation which had cushioned the people of the High Peak from national upheavals in the past was to hasten its eventual decline. It was not economically viable to introduce new occupations to so isolated an area. In addition, new ideas in farming or mining would not be quickly introduced or adopted. Consequently the area relied more heavily than most on a traditional way of life, and would suffer more when it disappeared.

The decline of lead mining had begun. The price of lead would never again rise to the figure it had reached in 1825, outdated methods of ore-getting were being used, and where machinery was used it was proving too expensive to pay for itself. In 1851, while prices remained reasonable, Great Hucklow and similar villages were maintaining mining despite this, but the 1878 depression was to be the blow from which they would never recover. Even the pride and tenacity of the miners were not enough to prevent the final decline.

The self-sufficient nineteenth century world was a precarious one. There was only a little leeway for decline before distress began. Reports similar to the following one from the Derby and Chesterfield Reporter were becoming more common.

"Jan. 21st 1848.

High Peak - The embarrassing state of trade has reached the mountain region of the Peak Hathersage, once noted for prosperity, is now in a sore state of poverty. Eyam, very recently in prosperity, is, through a great depression in the silk business, now indifferently off".

The people lived constantly too close to poverty to be able to lose much. The loss of additional family occupations, which in 1851 still supported lead mining, was to cause further distress. Cotton weaving, which brought added income to several Great Hucklow households, had died out as a cottage industry by 1871 and there was nothing to take its place.

Children left home to travel further afield for work and in the post-1870 period Great Hucklow has numerous examples of young lead miners and their families leaving the area. The fathers of these same miners were able to stay in their traditional home in 1851 because of a slightly better economic situation and because they had alternative occupations to turn to when lead mining was not bringing in money. Their sons in the 1870's had no such alternatives. They worked for the most part, for the Mill Dam Mining Company and their fortunes were entirely tied up in it in a way that their fathers' never had been in their smaller ventures.

The national agricultural situation added to the late nineteenth century contraction. In 1846 over one quarter of all men over twenty years of age were directly employed in agriculture and in 1851 agriculture produced about one fifth of the national income while by the end of the century it employed less than one tenth of the labour force and produced less than one fifteenth of the national income. The villagers in 1851 were seeing the end of agriculture as a major factor in the economy but, as with lead mining, they had twenty more years of relative tranquility before the recession which would totally change the face of Great Hucklow. After 1874 a combination of the national recession, bad seasons, poor harvests, low prices and severe outbreaks of disease in animals added to the farmers' problems. Foot rot in sheep and a ferocious blizzard lasting over forty-eight hours in January 1881 particularly affected the High Peak farmers and it took them many years to recover. All this, whilst it did not force many local families to give up their tradition of farming, certainly caused a further contraction of the labour force, in that farmers were unable to employ casual labour to the same extent that they had in 1851. Hence, lead miners looking for extra work had little chance of finding it and were often forced out of the area.

A comparison of the 1851 and 1871 census returns shows that much of the reduction in population can be explained by the movement out of the village of people who were children in 1851. The names of householders altered little, but whereas in 1851 there were large families in most houses, by 1871 there were often only the parents remaining in the village.

This exodus, although considerable, was almost certainly restricted by the character and history of the local people. It has been noted by many local historians that a locality with a history of occupation through the centuries by the same families, was more likely to survive the nineteenth century upheavals than one where families remained for a relatively short time. Great Hucklow families tended to stay put, and their character obviously did not incline them to move out without a struggle. The names Oldfield, Howe, Bagshaw, Dakin, Furness and several others appear in Great Hucklow records at least from the seventeenth to the twentieth century. 23 of the 47 heads of households in Great Hucklow in 1851 gave the village as their birthplace, and out of the remaining 24, 7 were born in the same parish and a further 11 within a radius of 5 miles.

One final point appears to have had some slight bearing upon the continuing ability of younger people to remain in the village and find work in 1851, and that was an epidemic of cholera which began late in 1848 and continued into 1849. Burials in the parish of Hope in the mid-nineteenth century averaged between 30 and 35 per year, but in 1848 this number rose to 68 and in 1849 it was still high at 53. The inevitable result of an epidemic was that the deaths created work and sometimes housing opportunities for others, and particularly among the farmers, younger men took over tenancies left free by the deaths of older ones. This in turn had the further effect of making it possible for men to marry as they now had the means to maintain a family. The parish register shows approximately a doubling of the average number of marriages in 1851 and inevitably in succeeding years the birth rate also rose. This is reflected in the population figures which increased temporarily between 1851 and 1861.

Whilst any study of the population and occupations of a single township at one time in the nineteenth century has inevitably got many limitations, it may perhaps serve to indicate the variety of factors which made up the structure not only of that village, but also of other, similar, places, and it may perhaps show which factors eventually brought about the disappearance of this "World as old as man himself". In the case of Great Hucklow, national events and recessions, changes in local industry, acts of God, and the individual character of the inhabitants all played a part in forming and changing the village, and will, no doubt, continue to do so in the future.

THE EDENSOR FRIENDLY BENEFIT SOCIETY

(by Angus Watson, Department of History, Matlock College of Higher Education)

The account books referring to a period 1839 - 1882 were discovered in Bakewell by Dr. and Mrs. J. T. Brighton and their dogs.

The Society provided insurance against unemployment through sickness and also met the cost of funeral expenses. Sick pay is recorded in the first book only for the years 1839 - 1846. The total for 1840 - 1841, the first year for which there is a comprehensive membership list was £111.7s.11d. and membership was 220. Annual totals fluctuated a little during the next five years, the largest being £128.11s. Od. when membership reached its peak of 242. ¹ Individual amounts varied according to contributions but the standard weekly payment was 5s., and in the first week ending 3 August 1839, 6 members, John Sheldon, John Greenhalgh and George Bacon each received that sum. ² In 1839 - 1840 the largest weekly payment of 10s. was made to Matthew Downs and James Bland respectively but in each case only at that level for one week. ³

Some members became familiar 'pensioners' like Joseph Sellors who first received assistance, 4 January 1840, and was still receiving help when the payments book closed on 30 April 1847.

Occasionally the individuals' illness is recorded:

"1844 27 January Thos Blagden 6 weeks pay £2.2s. Od. With Cancer in his cheek".

There are continual references to meeting funeral expenses of the member and his wife.

"September 21st 1839 Wm Hookey's Wife's Funeral £2.2s. Od."

"March 4 1840 Paid Mr Greaves Wm Hookey Funeral £4.0s..Od."

Refreshments were provided and paid for

"November 18 1844 For George Bacon's Funeral £6.0s. Od.

Refreshments at Funeral 15s. Od."

The Society was administered by a Council of 15 members, headed by a Master with two deputies, a Senior and a Junior Warden. Generally the Senior Warden became Master, although the succession did not continue from Junior to Senior Warden. In 1840 - 1841, the 12 Councilmen came from the three estate villages of Beeley, Edensor and Pilsley. Their duties may have been primarily formal but on the Council List 1839 - 1840, a number were identified as paying the sick, William Hulley and James Foster for Edensor, William Bacon, Thomas Sheldon and George Vickers for Pilsley and Abraham Wheeldon and Thomas Bland for Beeley. Councilmen were elected from a section of the membership list which rotated annually. In 1845, 34 from 223 members were eligible for election. Occasionally members were fined for not standing for Council and in 1862 the Senior Warden, Robert Sheldon paid 2s.6d. into the Club Box for not standing as Warden.

The organisation of the Society depended most heavily on two officials, the Secretary and the Treasurer, who were not named in the Council List.⁴ The Secretary, not only transacted weekly business which must have included correspondence with members drawn from an ever-widening area, but was also responsible for arranging the quarterly Club Night and the Annual Feast. In recognition, the Council agreed in 1850 that "because of Extra Business put into the Secretary's hands" his salary or rather honorarium should be £1.5s. Od. The Treasurer carried out the essential functions of the Society, the receiving and paying out of money and his importance was always recognised by an annual payment which in 1850 was £1.10s. Od.

Members contributed according to their means, though the standard levels of benefit suggest similar levels of contributions. These may have been paid at any time though the quarterly Club Night was the most appropriate occasion for those living locally.⁵

"17 August 1840 Contributions Club Night £29.1s.6d."

Contributions were placed in a box which in 1855 John Holmes repaired for 5s. The treasurer deposited the money in the Savings Bank in Bakewell. The security of this fund seems to have been £1000 deposited by the Duke of Devonshire in 1840 which in turn was invested at 4½% per year with a

Mr. Smithers, giving an annual income of £45. Members paid an entrance fee on joining and additional revenue was raised from a series of 'fines'. John Wilson was fined 3s.4d. - 1 May 1840, for unspecified offences, but fines were imposed in 1851 on David Blagden, a councilman from Edensor, for 'Leaving the Room' and on Anthony Gregory for 'not going to Church'.

The Society met quarterly at Edensor Inn, when accounts were presented, fines levied, contributions collected and ale drunk.

"2 November 1839 Mr. Walters Ale Club Night £1.0s.0d."

"28 January 1856 Ale on 4 Club Nights £2.8s.0d."

Each year in May the Annual Feast was held and members made an additional payment towards the cost of the dinner and entertainment. In 1841 each member wishing to attend paid 1s.6d. Not until 1860 was this raised to 2s.6d. Entertainment was more lavish than on Club Night and included the provision not only of ale, but tobacco and pipes and music, with Sutton Band obliging in 1856. Members could be excluded from the Feast and the Society. In 1841, John Vickers of Edensor and James Beard of Bakewell were expelled for non-payment and in 1843 George Bark of Birchills for poaching!

The Duke of Devonshire was instrumental in establishing the Society, not only by his deposit of £1000 but by early identifying himself as a member. His recorded membership continued until 1864 when he was listed as a yearly payer. Sir Joseph Paxton was also a member until the same year as was Lord George Cavendish of Ashford. None of these paid towards the cost of the Feast in 1864 though they had done so in some years previously and presumably attended.

Initially a majority of members came from the Chatsworth Estate, including the villages of Beeley, Edensor and Pilsley. In 1841 it was 62.5% of the located membership, of whom 34% were from Pilsley, 22% from Edensor and only 3% from Beeley. By 1869, the division was 50% from the estate and 50% from beyond, though as in 1841, the majority of those members living away lived within 10 miles of Chatsworth House. In 1882, 46% of the membership came from the estate and 54% from beyond, though primarily from within 10 miles of Chatsworth. Within the estate, Pilsley's dominance continued, contributing in 1882, 27% of the total as against 15% from Edensor. Despite the gradual erosion of estate dominance, membership continued to be drawn primarily from Chatsworth and its vicinity, and the gradually increasing number of members who lived further away were usually connected with local families.

Some members moved temporarily through service with the Duke on his other estates, notably in Cumbria and Ireland. Charles Eyre, first listed as a member in 1865, was described as being in the Duke of Devonshire's service from 1874 and in 1876 was residing at Carke in Cartmel when his membership possibly through death, ceased. John Noton in 1867 was listed as being 'in Ireland' but by 1868 was back home at Pilsley. Thomas Blagden who joined in 1869 lived at Pilsley until 1874 but from 1876 was living in 'Cumberland'. Like Eyre, he may have retired there after service : certainly he did not trouble to pay his Feast Day charge.

Thomas Evenett is particularly interesting as one who may have moved to Chatsworth, became a member and then after a period of service, returned home. He is first listed in 1862, though his location is not given. From 1871 he is described as living at Coniston. It may be that during temporary

residence on the Chatsworth estate, he joined and chose to continue his membership after leaving. Certainly there is no other reference to his surname, which was not a local one.

Through a significant period of the nineteenth century the society continued to provide discreet help as an alternative to the more centralised system of poor relief which since 1834 was in principle committed against 'out-relief' and by the third quarter of the century, increasingly so in practice. Many such societies prospered, quietly providing not inconsiderable assistance within a modest fraternal framework.

Notes and Referenc

- | 1. | <u>Year</u> | <u>Amount</u> | <u>Membership</u> |
|----|-------------|---------------|-------------------|
| | 1839-40 | £ 60. 1s. Od. | No details |
| | 1840-41 | £111. 7s.11d. | 220 |
| | 1841-42 | £120. 9s. 6d. | 223 |
| | 1842-43 | £112.19s. 6d. | 233 |
| | 1843-44 | £128.11s. Od. | 242 |
| | 1844-45 | £127.17s. Od. | No details |
| | 1845-46 | £ 96.17s. Od. | 218 |
2. An average weekly payment of 5s was substantial considering that an average agricultural wage in 1837 was 10s per week. J. R. Burnett A History of the Cost of Living, 1969, p250.
 3. During 1839-46, the largest weekly payment was 13s to Joseph Evans, 26 July 1845. Again this was for one week only. Where this payment included back-pay it is usually indicated in the accounts.
 4. Presumably each was an ex-officio member.
 5. From 1854, a number of members paid annually, including the Duke of Devonshire and Sir Joseph Paxton.

THE REVIVAL OF CATHOLOICISM IN THE EREWASH VALLEY

(by Philip Dalling

Extract from "The Restoration of the Roman Catholic Church in Ilkeston and the Erewash Valley. A social and political study from 1857 to the present day".

The influx of working class Irish immigrants to the towns of the Erewash Valley during the middle years of the 19th century posed a not inconsiderable problem for the fledgling Nottingham Diocese of the Roman Catholic Church.

During penal days the Roman Church had been kept alive in Britain almost entirely by the efforts of the recusant aristocracy and gentry, with the Powtrells of West Hallam, their successors the Hunlokes, and the Vauxs of Stanley Grange prominent in the Erewash area.

After the repeal of the penal laws it was the remnants of the same old families, and converts originating from the same social strata, who worked to expand the church in Britain. Their brand of Catholicism was, not

surprisingly, somewhat different in emphasis to that familiar to the immigrant Irish, coming as they did from a country where the ruling classes were Protestant and the Catholic faith was in the true sense the religion of the common people.

The recusant gentry had kept the flame alive in the Erewash Valley but by the middle of the last century they had left the area. Catholics were at last free to practice their religion but parallel with this new found freedom came, ironically, a void in which the faith could have simply faded away.

The earliest revival of Catholic worship came, naturally enough, in the largest centres of population and the impressive St. Mary's church in Bridgegate, Derby, was opened in 1839. A story which has passed into the folklore of the East Midlands Catholic community sums up the gulf between the "old" English Catholics and the Irish newcomers who were beginning to represent the numerical majority.

John Talbot, 16th Earl of Shrewsbury and Waterford, and the architect Augustus Welby Pugin, the creator of St. Mary's, dreamed of the restoration of the Catholic faith to England through the art forms and liturgy of the medieval church. Shrewsbury, Pugin and Ambrose Phillips de Lisle, a Leicestershire squire from Grace Dieu Manor, arrived in Derby for the ceremonial opening of St. Mary's carrying an offering of splendid Gothic vestments for the occasion. To their horror they discovered that the music for the ceremony was to be provided by an orchestra and lady sopranos. They left in a hurry and in utter disgust!

Distinctions between styles of vestments and forms of service however meant little to the Irish immigrants, fleeing their homeland in the wake of famine and depression to find work in the pits and ironworks of the Erewash Valley. These were the people who were to form the real stimulus for the expansion of the church but the Catholic authorities, still wary of hostility and prejudice, were noted for their cautious approach.

With no rich patrons to sponsor church building in the Erewash Valley, there was a real danger that the Irish, brought up to the Catholic faith in a country which had remained loyal to the authority of Rome despite centuries of repression, were under threat of becoming separated from their tradition in an alien society, unless the Nottingham diocesan authorities took decisive action.

Bishop Roskell, appointed in 1853 as second Bishop of a Diocese founded only three years earlier, was a native of Liverpool and was quick to spot the importance of making provision for the Catholic people of the growing industrial communities. He realised that speed was of the essence if the church was to become established in the Erewash Valley.

How strong was Catholicism in the Ilkeston district in the 1850's? For nearly two centuries official documents had presumed the old religion to be extinct in the Erewash Valley's largest town. A return of papists and nonconformists in Derbyshire, presented to the civil authorities in 1677, failed to record a single Roman Catholic in Ilkeston, although there were stated to be no fewer than forty in West Hallam, under the influence of the Powtrells.

The religious census of 1851 records no Catholics at all in Ilkeston. But as this census took its statistics from returns provided by churches and chapels, this is no surprise. As there was no Catholic place of worship in the town, officially speaking there were no Catholics. A much more reliable guide to the true state of things is provided by the secular census of 1851. This does not of course record religious adherence but does give the place of origin of the inhabitants. A good number of residents of Ilkeston give their place of birth as towns and villages in the southern counties of Ireland. Inevitably, given the massive Catholic majority in that country, the major part of the Irish immigrant population would have been of that faith.

With this in mind, the claim by the Nottingham Diocesan authorities in 1857 that there were 500 Catholics in Ilkeston and District is not too difficult to accept. They had not arrived in the district overnight but had settled steadily since the advent of large-scale industrialisation.

Mass was said in the town for the first time since the Reformation in 1857. Canon Sing, rector of St. Mary's, Derby, sent priests to officiate in the clubroom of a public house in Bath Street and the response was sufficient to encourage steps towards the formation of an independent mission.

At one stage in the revival of the church in England it would have been unthinkable to send a priest to establish a mission centre without sufficient means of his own or the backing of a wealthy patron. Father Charles Tasker, who arrived in Ilkeston in early 1858, had neither. But in the wake of Newman's conversation from the Anglican church and his avowal of a new spring and a second coming for the Roman church, optimism was the keyword.

The son of a jeweller from Banbury in Oxfordshire, Father Tasker was sent to Ilkeston with nothing more than the authority of the Bishop to beg funds for his work. His letter of appointment reads like the commission for a crusade, with Bishop Roskell making no attempt to gloss over the realities of life in a poor working class mission. It reads:

"Dear Reverend Sir. I entrust the charge of the new mission at Ilkeston to your zeal. There is a wide field for your exertions. There are upwards of 500 Catholics in Ilkeston and its immediate neighbourhood without a chapel or even a school to meet in, or a single vestment or chalice or any other requisite for divine service. All has to be commenced and everything has to be provided. You must first exert yourself to assemble the people in the best room you can hire for the purpose and gradually, through the charity and alms of the faithful you must strive to raise funds to erect a suitable school and chapel. You will find your flock poor but most willing to do their utmost to secure the services of a resident pastor among them. Whatever assistance I myself can give you, you shall have; and I recommend you and the work you have undertaken most warmly to all the clergy and laity of the diocese and beg of them to assist you; and I hereby authorise you to collect for the purpose of establishing the mission at Ilkeston and of building a suitable church and school. Begging that God's blessing may be upon your work, I remain, Dear Mr. Tasker, yours etc. R. B. Roskell".

Father Tasker had been sent at the age of eleven from his Banbury home to Sedgley Park, a Catholic school in the West Midlands and then on to Oscott College, Sutton Coldfield, then both a school and major seminary for the

training of priests. His arrival at Sedgley Park was in 1847, his ordination in 1856, with the two years in between his appointment to Ilkeston spent on the Oscott teaching staff.

Brought up as the son of what one would assume to have been a comfortable tradesman in a South Midland market town, educated to a considerable standard in school and seminary and then retained as a teacher in a no doubt fairly austere but nevertheless academic atmosphere, his experiences were perhaps not the best background for the daunting task of starting from nothing in a growing mining town.

It is difficult to reconstruct in detail the exact problems he faced in Ilkeston but finance and prejudice must have been high on the list. The latter never appears to have reached the point of open hostility but many references in the local press appear, to say the least, patronising.

The first public mention the writer can find of a Catholic mission in Ilkeston appears in the Ilkeston Pioneer for February 12 1857. Under the heading of "Roman Catholicism" the Pioneer, then a journal with strong Liberal/Nonconformist leanings, reported: "We are informed that the Irish in this neighbourhood are busily engaged in the formation of a benefit society and that it is in contemplation to commence religious services as soon as arrangements can be completed for obtaining the weekly labours of a priest".

Nothing further can be discovered in the local paper for some four years, but the Nottingham Diocesan records continue the thread of the story.

Father Tasker complied with the Bishop's instructions to find suitable premises and hired an empty lace factory on Nottingham Road as a mass centre. But, as was the case in other missions, notably nearby Long Eaton some thirty years later, the community initially proved too poor to support a priest on a full-time basis and Father Tasker moved to Derby before the end of 1859. For twelve months two masses were said at Ilkeston each Sunday, but served alternately from Derby and Nottingham.

In 1860 Father Arthur McKenna assumed responsibility for Ilkeston and within two years, managed to build the first school and chapel. Whether or not the material circumstances of the local Catholics improved considerably during the interim period is open to speculation, or perhaps it was due to Father McKenna's special gifts as an organiser. Whatever the reason, spectacular progress was made. Land was purchased at the corner of Regent Street and Nottingham Road on which to erect a chapel and school. The Pioneer of April 11 1861 reported that "a large amount of subscriptions has already been raised". The paper added that it hoped the building would be "an improvement on many of the ecclesiastical structures raised in this town", which seems to imply acceptance of a kind for the new community.

Two weeks later the same paper reported that the chapel was to be built in the Gothic style and consist of a nave and chancel with sittings for 300 persons. It was to be built of brick, with stone facings.

By July 24 the Pioneer was able to report that the plans of the Catholic community were about to come to fruition. The latest article read: "The Roman Catholics, being a numerous and increasing body in Ilkeston and the neighbourhood, it has been determined among the more influential of them to erect a new church and schools. We understand that it is proposed to build

the schools forthwith and they will be built up to and about a house which has already been bought and appropriated as the priest's residence. The building has been designed in an inexpensive style but with Gothic taste or feeling, the interior being finished by open timbered roofs and with stained and varnished woodwork. Messrs. Arthur Wilson and S Sutton Walker of Derby Road, Nottingham, are the architects".

The articles of 18 April and 24 July could be said to be contradictory, the earlier talking about a church and the second a schoolroom. It is obvious that the Catholic community, in assessing its resources, decided to erect initially a building which could double as school and chapel, but nevertheless designed it to have as much of a feel of a place of worship as possible.

Warming to its subject, the Pioneer gave a full report of the opening of the new building a couple of months later, in its issue for 25 September 1862. This read as follows:

"OPENING OF THE ROMAN CATHOLIC SCHOOLROOM". "On Sunday last, the new schoolroom which has been lately erected for the Roman Catholics in this town, was opened with a solemn high mass. The Rev Mr. McKenna officiated. The sermon was preached by the Very Rev. Dr. Roskell, Roman Catholic Bishop of Nottingham.

The mass on Sunday was offered up for the benefactors of the mission and on Monday for the late Lady Howard, who was a very liberal donor and patron to the church. (It is not clear whether "the church" in this instance means Ilkeston in particular or the Catholic church in general. The Howard family - the family name of the Dukes of Norfolk - had been major benefactors to the church in the Glossop area of Derbyshire, where they had lands.).

The little schoolroom, which is used temporarily as a chapel until the church shall have been built, was completely filled at the morning and afternoon services and was appropriately decorated for the occasion. The music proper for the occasion was rendered most efficiently by about twelve singers from the choir of the Nottingham Cathedral.

The harmonium was placed at the bottom of the room and was played in an able manner by one of the choir. The instrument was supplied by Mr Reintjes of Carlton Street, Nottingham. Its tone and external appearance fully warrant it as a first-class instrument; as a proof of which it may be mentioned that one of similar manufacture and from the same firm gained a medal at the International Exhibition.

Those present never heard a harmonium of the same compass of stops so well adapted as a substitute for the organ. Everything associated with the day's proceedings passed off excellently and gave universal satisfaction to all, especially to the Pastor, Rev. Mr. McKenna. This church will no doubt supply a want long felt by the Roman Catholics of the district and will be a great boon to the members of the congregation. The sermon of the Bishop in the morning and of the Rev E Smith in the afternoon were listened to with the greatest attention, particularly the Bishop's - his discourse being full of that impassioned eloquence for which he is so justly celebrated. The collections were very liberal and it is hoped a work so well begun will continue to improve and advance the glorious blessings of education, and its accompanying tributes, in the pleasant town of Ilkeston".

One feels from the tone that the article was contributed by a member of the congregation - it could even have been the work of Father McKenna.

The opening of the schoolroom/chapel gave the Catholic community a foothold in Ilkeston and a base for Catholic education - the latter so vital to the continued growth of a parish. But there were many more difficulties to be overcome before full parish status was to be obtained.

NOTES:

The above is an extract from a paper on the modern day history of the Roman Catholic Parish of Our Lady and St Thomas of Hereford at Ilkeston. This is today one of the larger parishes in the county of Derbyshire with Sunday mass attendances of up to 900 people. The church/schoolroom described in the extract was replaced with a larger church in 1930.

The first part of the paper in its entirety is devoted to a summary of the Reformation as relevant to Ilkeston and district and the activities of the church in the area during penal times. The following parts of the paper will deal with the considerable political controversies in which the parish was involved in the latter part of the 19th century and with parish development up to the following day.

The writer published a history of another Erewash Valley Roman Catholic Parish, St Francis of Assisi, Long Eaton, in May 1980 - the Golden Jubilee of the existing church in that town.

DOWNLEE

(by Margu rite Bellhouse

Downlee is a farm on the south west side of Chapel-en-le-Frith Station, situated on the banks of the Bank Hall Brook, which here runs under the road or drive from the Hall.

For many years it was "worked" from the Roebuck in Chapel, and it gained the reputation of never having had a farm house. This is not so, as the records, including the 1851 Census, show that there were two houses. The present dwelling is a new bungalow on the west of the farm buildings. Apart from the shippens and other modern buildings, there is one very large older building which has been stuccoed over, with doors at either end. I had thought that here was "Old" Downlee, but the grandson of James T Barlow, who now is the farmer tells me that his uncle remembers that there was an old cottage with buildings on the site, which were pulled down after 1892 and the present building erected, although the map of 1879 shows just one large building alongside the pond. He also said that the large building was constructed from stone of the former Bank Hall. The bridge over the brook bears the inscription I.F. and is decorated with carvings of leaves. I.F. may stand for John 1830 Frith, brother to Squire Samuel, both formerly of Bank Hall.

In several documents is a mention of "Bell Lane", leading from Marsh Hall, via Downlee, to Marsh (or Hand) Green. The line of this may still be traced through Downlee fields, lying between hedges. The old path to Combs (now closed), is shown on maps as commencing above the bridge. Owing to the construction of the Midland Railway, Bank Hall Drive has been diverted. It

probably joined the old road from Combs (across Marsh land) before joining up with the turnpike road. It now joins Long Lane, which appears too straight to me, to be the original line.

According to W B Bunting, in his book about Chapel-en-le-Frith, the Brownes of Marsh Hall held Downlee and Bank for several centuries.

1636 Feb. 28th. "Nicholas Browne the elder of Marsh Esq and his son Nicholas of Stonyloe in Staffordshire, gentleman, granted to John Heathcote of Cowdale, husbandman, a lease of Downlee Farm, the closes being called ... Little Downlee, Greenfield, The Croft at Nether end of Downlee and Bell Lane, with sufficient hedgebote, plowbote, cartbote and wainebote (if there be any upon the premises) for 99 years if John Heathcote, his son John and his daughter Anne, so long live. The consideration to be a cash payment of £83 and 20 shillings (?) a year to John Adyshed of Marsh, husbandman, during Adyshed's life and after death to Nicholas Browne senior and his successors, payment to be made at the Feasts of St Michael the Archangel, and the Annunciation of our blessed ladie Sainte Marie the Virgin ... and the boons, heriots, duties and Services viz. 2/- part of the King's rent, one day mowing, one day sheaving and two loads of coles at the feast of the Nativity of our Lord God and also all dues to the Church & King".

1663 ... The Brownes granted another lease of Downlee to John Heathcote

1681 ... "Cockyard and Downlee were turned over to the wives of George and Robert Bagshawe, as satisfaction of the ladie's portion".

1709 ... Robert Bagshawe held Downlee.

In the days of "Squire" Frith of Bank Hall (1753-1828), Downlee was part of his property, which included some land at Ridge and the two Owlgreave farms, which passed to Godfrey Webster, nephew of Samuel. His son, Samuel Frith Webster, who died in 1870, sold the whole estate to H. C. Renshaw J.P. who died in 1893. In 1895 the entire estate, Bank Hall, Owlgreave, and Downlee was again sold, and each was bought separately. Downlee was bought by Mr Lowe of the Ridge. In the Sale notice for Downlee, the fields named were, Part of Greenfield, Lower Little Hob Hill, Old Road Adjoining Plantation, Hob Hill, Little Meadow or Croft, House, building and yard, garden, pond, Dick Crofts, Great Meadow, Road, Down Lee Field, Part Carr Meadow and Clough. In 1892 it had been occupied by Jas. T Barlow as yearly tenant at a rent of £55 for 33.839 acres.

NOTES:

a) Land valuation list 1804 by Adam Fox.

DOWN LEE Owner Samuel Frith Esq. Occupied in division by William Carrington, John Lowe and George Bramley.

	A	R	P
Homestead	0	2	14
Downlee Field	6	0	00
Clough	1	0	00
Great & Little Meadow	7	3	20
Little Downlee Field)	8	3	09
Little Hob Hill)			
Great Hob Hill	6	1	28

House assessed at £1. Plantation Ground on Marsh Green valued with Pleasure Ground at Bank Hall.

b) Land valuation list 1837 by John Taylor.

DOWNLEE Owner John Frith Esq.
 Occupiers Thomas Carrington & J. Garlick. (Land)
 John Garlick (house) assessed at £1 5s Od.
 Thomas Carrington (house at Heyes) assessed at £1 5s Od.
 George Staley, 7a 3r 20p land, assessed at £12 18s 10d.

c) Census returns 1841

DOWNLEE Joseph Fox 30 Farmer
 Martha " 35 Wife & Farmer
 Sarah " 6 Months
 Ann Hulley 10 Servant
 Sarah Belott ... 73 Independent.

d) Census returns 1851

Francis Hallam ... 31 .. Farmer 36 acres
 Mary Hallam ... 24 .. Wife
 "Emaley" " ... 2 .. Dau.
 Ann " ... 4 mths. .. Dau.
 Sarah " ... 12 .. House Girl.

e) Census returns 1861

Francis Hallam ... 42 .. Farmer 49 acres.
 Mary " ... 27 .. Wife
 Emily " ... 12 .. Scholar
 Elias " ... 8 .. Scholar
 Mary " ... 4 ..
 Joseph " ... 3 ..
 John " ... 2 ..
 George " ... 3 mths. ..
 Sarah Royle ... 14 .. House Servant

Downlee is not mentioned in the 1871 Census. Unless it was entered as Barnfield

f) Rate book 1847 by Mr. Potter. Downlee, owner Godfrey Webster, tenant Robert Bagshawe. Assessed to the rate at £33 6s 1½d.

g) Baptisms from Chapel Parish Church records for Downlee.

Elizabeth	d.	Robert Bagshawe	Jan 26 1696	
Robert	s.	Lewis "	Jan 30 1711	
Mary	d.	Lewis & Edith Bagshawe	Feb 16 1714	
William	s.	Sam Bennett	Dec 25 1760	
Mary	d.	Sam Bennett	Aug 22 1762	
Sally	d.	Thomas Lomas	Feb 21 1768	
William	s.	Robert Lomas	Oct 15 1769	
Elizabeth	d.	Ellen Bagshawe	May 10 1773	Illigit.
Nanny	d.	Sam Ford	June 23 1776	
Sam	s.	Sam Ford	Jan 14 1779	
William	s.	Thomas Ashton	Oct 31 1783	Gardener Bank Hall
William	s.	John & Grace Shirt	Feb 26 1785	
James	s.	Cornelius & Betty Carrington	Aug 19 1792	
Elizabeth	d.	James Bennett	Dec 15 1799	
Sarah	d.	John & Mary Hibbert	Dec 21 1806	
John	s.	Jonathan & Sarah Garlick	Sep 4 1833	
Martha	d.	John & Ann Lomas	May 31 1835	Labourer
Priscilla	d.	Rob. & Hannah Bagshaw	Mar 23 1845	
John Peter	s.	" " "	Sep 27 1846	
Samuel	s.	" " "	Nov 12 1849	
Ann	d.	Francis & Mary Hallam	Jan 29 1851	
Elias	s.	" " "	Jan 16 1853	
Mary	d.	" " "	May 31 1857	
Joseph	s.	" " "	Aug 27 1858	
John	s.	" " "	Jan 15 1860	
George	s.	" " "	May 12 1861	
Frank	s.	" " "	Mar 19 1865	

h) Burials from Chapel Parish Church records for Downlee.

Sarah	d.	Robert Bagshawe	Jan 18 1694	
Esther	d.	" "	Mar 28 1698	
Robert Bagshawe			Apl 29 1706	
Sally	d.	Robert Lomas	Nov 1 1768	
William Carrington			Feb 7 1819	(72)
Mary Hallam			July 12 1853	(27)
Ann	"		June 3 1860	(9)

FURTHER NOTES ON DIALECT

(by W. P. Featherstone, 26 Strathmore Road, Wimbledon Park, London SW19 8DB)

Since my article in Volume 8, Part 4, on the dialect of the Dove Valley area and its comparison with the bordering areas of Staffordshire as well as a further cross reference with the work done on the dialect of Ilkeston, one or two interesting cross references have reached me which may be of further information to readers of Derbyshire Miscellany.

One very useful little booklet published in the last year deals with the dialect of Longnor, very much a border township in the area dealt with in my last article. Almost universally where a word is mentioned in this booklet and in my appendices, the agreement is with the Upper Dove definition. Bodge, moither and gennel are examples of this. The booklet quotes some fine local sayings:

"as dray as a limeburner's clog
 as queer as Dick's hat bout (band)
 as dense as a door nail (very familiar to me)
 as stupid as a wooden man made of smoke"

I have also heard from one of my former school masters who is a native of Wolverhampton. In some instances yet more definitions were found of a dialect word, i.e. blart - crying of a person. In others, such as cob and daub, there was agreement with the Ilkeston (and more national) definition. But in the vast majority of instances - 68 out of the 133 words listed and therefore more than 50% - my friend found that he was in agreement with either the Upper Dove spelling or definition or both. This with a definite attempt to eliminate words that had come into his usage since living in Derbyshire, is a quite extraordinary cross reference and I would be interested in the experience of other readers of these articles before drawing any conclusions.

I have also received a letter from Mr. F. L. Preston of Rotherham, again expressing interest in the similarity between the vernacular of Sheffield 40/50 years ago and some of my Upper Dove examples. I quote from his letter:

"Feart	Bodge	(G)natter
Gennel	Daub	Jib
Made up (with cold)	Dawdle	Kindle (a fire)
Moither	Gammy (leg)	Fair to middling
Wopse	Gaup (gawp)	Podge (a fat person)

Not being a philologist, I do not know if this supports the view expressed by S. O. Addy (a member of the Derbyshire Society and a founder member of the Hunter Society in 1912) in his 'Sheffield Glossary', 188., that the old Sheffield dialect was not a true Yorkshire dialect, but shared by the dialect of the Peak District, itself not a true Derbyshire dialect".

I think there is more than an element of truth in Mr. Preston's comments although I believe that today much of the similarity has been eroded. Certainly showing my article to a native of Sheffield who is in his early thirties revealed few words of any familiarity to him. Finally a few more words or phrases from the Upper Dove, to stir the language pot

Arist	near to
anust	opposite
baste	to beat
bezzle	to drink noisily
a bone in it	of someone coughing
coom thee weese in	come in
crawed	dry, usually as a result of eating
doll dirty/sad	bread or cakes that have not risen properly
horse godmother	tall ungainly woman
launders	guttering (this is a Cornish word which has come via the lead mining industry to Derbyshire)
never ceasing	without end, as in a noise or a child playing
slack	small coal, almost dust used with water to damp down a fire
a stone in it	of a kettle that will not boil
tachin end	thread used in boot making and by derivation a shoelace
you'll be taken	of a nervous person acting nervously banging,
tungin	booming noise

Also I cannot resist "rantan", which is a Brassington word for adultery, whilst in my area it would refer to a lot of noise. The link is in the village party armed with pots, pans and sticks who would visit the couple 'in flagrante delicto' and proceed to scare the pants off them (if they had them on) by their alarums.

JAMES F. REDFERN, SCULPTOR

(by A. D. Gibson, Vicar of Hartington)

Many parishioners and visitors to Hartington Church have been intrigued by the small figures in idleback and marble, included in the Local Interest Display, set up for Gift Day. They are the boyhood work of Hartington born James Redfern, a sculptor of renown in the mid 19th century, who was baptised at the church on 22nd January 1837. His father, William Redfern, a stonemason, died as the result of an accident when James was nine. Along with his mother, Mary, nee Nadin, and elder sister, Keziah - an older brother had died in infancy - he went to live with the licensee and his wife at the Red Lion Inn.

His first efforts in any elementary form of art seem to have been made by using pieces of idleback, discarded plaster-of-paris moulds used in the pottery trade. Using his pocket knife, he made this material into the forms of dogs, sheep and other natural objects which he saw around him. Occasionally he found a piece of wood, which equally served his purposes, carving for the sheer pleasure of it. When he attained the rare luxury of a sixpenny box of water colours and some lead pencils, he began sketching the parish church from many view points. For paper he used the best he could pick up from the grocer's store. These sketches attracted the attention of the Rev. Thomas Booth, D.D., Vicar of Biggin, who was writing a book on the Derbyshire scenery, and who intended making use of the lad's sketches for the illustration of this work, but he did not live to complete it.

Efforts were made to induce James to settle down to some profitable occupation; among these, one was that of placing him as a tailor's apprentice. A fortnight's experience in the tailor's shop proved too much for the lad and he fled home! One can quite understand how he became the despair of his poor mother, that is from her practical point of view. Her final judgment of her son's capacity for practical work was summed up in this saying, "Ah! my Jim is only fit to go about wi' a Punch and Judy show, to cut the dolls!".

Deliverance came at last through the Rev. Augustus Wirgman, Vicar of Hartington, who introduced James to Mr. Beresford Hope and his wife, Lady Mildred, sister of the Marquis of Salisbury, who had come to their estate in Beresford Dale. To cut a long story short, the lad was placed under the care of the Rev. B. Webb of Sheen and went to school there, his master being a Mr. Coleman. He became a member of Sheen Church choir. When he was about 19 he was sent to London, where he began to study seriously for his career. In 1859 he exhibited at the Royal Academy a group representing "Cain and Abel". In 1860 he went to Paris and studied there for some time. Returning to London, artists and architects entrusted to him many important commissions.

Today his magnificent work in marble and bronze can be seen in many cathedrals throughout the world and in many Yorkshire and Bristol churches. His principal works were 60 life-size statues on the west front of Salisbury Cathedral, an angel font in Inverness Cathedral, the statues for the pulpit and those of the Apostles in the Octagon in Ely Cathedral, the sculptures in

the Westropp Monument in Limerick Cathedral, the angels on the Lonsdale Monument in Lichfield Cathedral and the magnificent reredos, designed by Sir Gilbert Scott, and the figures on the south porch of Gloucester Cathedral. In the Chapter House, Westminster there is a colossal figure in high relief of "Our Lord in Majesty" and angels which are his work. He was introduced to Lord Ellenborough by Sir Gilbert Scott and Lord Ellenborough entrusted him with the restoration of the sculptures of the Chapel dedicated to St. Paul in Gloucester Cathedral.

Amongst much other cathedral work he subsequently produced and designed 20 figures and a bas relief for the porch of Bristol Cathedral. All Saints' Church, Bristol has 12 figures in the reredos and Cambridge has a statue (two thirds life size) of the 8th Duke of Devonshire, which are his work. On the pinnacle of the Albert Memorial, London are eight figures of the Christian virtues and four angels which he designed for bronze. He executed a replica of his work in Inverness Cathedral for St. Bartholomew's Church, New York. Alas! he died at the age of 39 in June 1876 and was buried in the grounds of the parish church of St. John's Church, Hampstead. He accomplished a large quantity of work in his short life. The memorial window, dedicated to him, in the west wall of Hartington Church tower, which depicts the visit to the tomb, where the angel, appearing, tells those assembled that Christ is risen, was designed and made by his nephew, William Smith, who in 1873 had left Hartington to join his uncle in London.

BAKEWELL HALL, SOUTH WINGFIELD

(by W. H. Brighthouse)

Bakewell Hall in South Wingfield Parish was a Medieval moated building in an area of the county where known moated sites of this period are few. Its site is not shown on any ordnance survey map.

The fact that it had a moat must have ranked it of some importance at the time it was built though there appears to be no early reference to it or its occupants (by that name) in the Darley Charters. The only reference to a building in the vicinity of this hall, occurs in a charter of Darley Abbey. dated 12th March 1269¹ in which Hugh, son of Peter of Oakerthorpe granted to the Church of (South) Wingfield and the Vicar thereof, all claims which he had in a certain house situated next to the road leading towards the church on the south side thereof. Unfortunately occupants names and the exact locations of buildings mentioned were not the predominant feature of these charters, rendering identification or comparison of siting an almost impossible task.

However, in the case of Bakewell Hall, later writings are available and we find Thomas Blore giving a fleeting reference to it in the following extract from his book² published in 1793.

"The Lords of South Wingfield had two parks the greater of which "(known as Wingfield Park)" according to John Reynolds' (of Plaistow) survey in 1655 contained 889 acres, exclusive of 100 acres extending into Pentrich. The lesser park, part of which extended into Oakerthorpe "(including Shaw Wood)" appears by the same survey to have contained 177 acres on the borders of which nearest to Oakerthorpe are a moat and other vestiga of an ancient mansion, said by tradition to have been Bakewell Hall. These parks are now disparked and divided into farms."

Another and more enlightening reference may be found in the copy of a part of an old manuscript in the county library at Matlock. According to several other references in this manuscript it must have been written about 1761 and for purposes of identification it will be referred to here as "The 1761 Manuscript". In this manuscript the portion referring to Bakewell Hall suggests that not only did the writer visit the site, but he also conducted a little (unrecorded) archaeological excavating on the spot as the following full extract indicates.

"Wingfield Manor House formerly had belonging to it the Great Park and the Little Park, the latter in which the Manor House stood, which said parks extended themselves into the Manors of Pentrich and Oakerthorpe, being of very large extent. Within that part of the Little Park which lay within the Manor of Oakerthorpe at a small distance from the River Amber is seen the vestiges of an ancient house said to be called 'Bakewell House' from a family of that surname that dwelt there, the very foundations of which are now quite vanished, and the place by this time has been quite forgotten. Did not the mote that encompassed it round appear visible which compass if you dig to ye ground appear much small stones and mortar, which are a strong evidence of there having been some time a structure there, and as to the name, a wood lying close to the east thereof (within the said Little Park also) commonly called Shaw Wood, but in all writings thereof "Bakewell Shaw" and a large meadow now divided into two, lying between the said house and Wingfield Church still called "Bakewell Meadow" corroborate the said tradition. Bakewell Hall stood near the Little Park gate and certainly ceased to be inhabited before the park was made."

There would appear to be ample evidence in this explicit paragraph to render the immediate location of Bakewell Hall little more than a mere formality of visiting the site. However reference to the Ordnance Survey map and the adherence to these instructions will only place the hall within an area of several acres, for the Little Park has now disappeared and the entrance to it no longer exists to help us although Bakewell Meadows, part of Shaw Wood, the Church and River Amber are all constants since 1761 and can be used to assist in its location. Two other hazards which could prevent it ever being found occurred in this particular valley: firstly over a century ago when George Stephenson brought his North Midland line from Ambergate through the Amber Valley and "that part of the little park which lay within the Manor of Oakerthorpe" passing dangerously near to, if not through the foundations of this ancient hall: secondly, as though intending to obliterate anything in this particular area which Stephenson's cutting and embankment had not already succeeded in doing, the area of Bakewell Meadows has recently been opencast for coal outcrop, rendering the possibility of ever finding the site of Bakewell Hall a very remote possibility.

However with the knowledge of one other recent topographical connection with this hall this remote chance remained a possibility. By taking the foot-path across from the corn mill at the bottom of Church Lane, over the River Amber on a footbridge (where the mill race rejoins the river) and across Bakewell Meadows towards the railway until the Oakerthorpe is reached, we reach a point over the brook where, tightly enclosed by the brook on the one hand and the railway embankment on the other stood an old stone house occupied by a family, named Woodward until the last war (1939 - 45) but now demolished. All that now remains are the foundations of this house hidden in the undergrowth, and a few fruit trees in its adjacent garden. The name of the house locally called "Hob-Nail Hall" was Bakewell House. The only piece of pasture land not disturbed in this area is a rough strip enclosed between the meanders of the

Oakerthorpe Brook on the west and the railway embankment on the right behind the foundations of the demolished house and its garden.

Spurred with more optimism than genuine hope and armed with permission from Mr. W. Critchlow, the owner, this rough strip of pasture land was inspected. Across the strip running north-south was a mound with a few trees growing along it, looking like an old field division, which could have been a long forgotten track or perhaps the boundary of the Little Park. Just beyond the mound was a depression in the ground resembling two sides of a moat. The third side was the brook and the fourth and nearest side to the Church showed no sign of a depression whatever. The corner of the two sides formed almost a right angle and the enclosed area was reasonably flat and quite large enough to have contained a small hall.

The position of this site certainly conformed to all the documentary evidence, but the doubts still entertained called for more expert opinion to corroborate it. For this opinion a local archaeologist Dr. P. Strange was prevailed upon, most willingly to further inspect the site. Dr. Strange considered this could well be the vestiges of the ancient hall and moat but for final proof it will be necessary to excavate. Although Mr. Critchlow is not at present anxious for his pasture land to be excavated he has kindly promised to inform me if any ploughing or other interference with the site is contemplated, and there for the moment the position must rest.

REFERENCES

1. Darley Cartulary H.23 p.347.
2. A History of the Manor of South Wingfield by Thomas Blore.