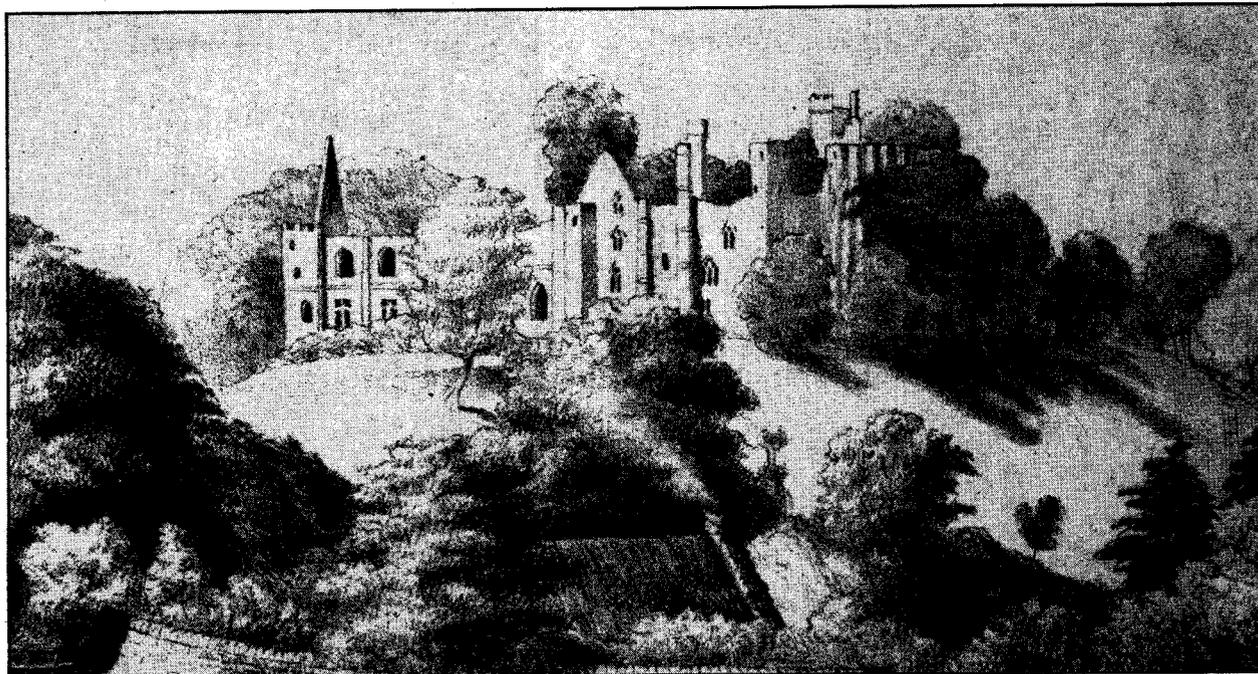


# DERBYSHIRE MISCELLANY



VIEW OF SOUTH WINFIELD MANOR HOUSE  
FROM THE VILLAGE.

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## WILL THE REAL WILLIAM PEVERELLS ....?

(by J.T. Leach)

'William Feverel, illegitimate son of William the Conqueror.' That statement in one form or another soon greets the student taking up research into the medieval history of the Peak District. Further reading conveys the opinion that the Peverells were major figures in the society and politics of Derbyshire and Nottinghamshire. Modern guide books and 'fact sheets' have often embroidered these traditional beliefs, so perhaps it is time to re-examine the facts concerning this enigmatic family.

A sense that these traditional beliefs are not watertight can be glimpsed in the Victoria County History (1). Describing the 'Domesday' tenants-in-chief it says, 'Following Henry de Ferrers in the Derby survey comes William Feverel. His estates in Derbyshire were less extensive than might have been expected in view of the immortality which his name has gained in connection with the Peak. Nothing is known of his origin, although a seventeenth century antiquary (2) started the very improbable theory that he was an illegitimate son of the Conqueror himself.'

The Anglo-Saxon Chronicle (3) for 1051 (4) records, 'Then soon came Duke William beyond the sea with a great retinue of Frenchmen, and the King received him and as many of his companions as it pleased him, and let him go again.' It is during this visit, that Duke William (future King of England) is believed, in a liaison with Maude (daughter of Ingilric), to have fathered a son called William. Maude later married Ranulph Peverell (whose father, Fayne, had been a standard bearer to Robert of Normandy) and it is his surname that the suggested illegitimate child is supposed to have taken.

If this is the tradition then it is time to examine what few facts are available. If the tradition is to be believed, then by October 1066, the young William Peverell would have been about fourteen years of age. Whether he played any role at Hastings is conjectural, as is the possibility that he had always resided in England as part of the large retinue of Normans that helped to make up Edward the Confessor's court. If the tradition is true, then the receipt of lands in Derbyshire and Nottinghamshire can be seen as a paternal gift rather than a reward for service, but, in the light of the Conqueror's knowledge and awareness of Northern opposition it is unlikely that one of such tender years and inexperience (political as well as military) would have been placed, as a tenant-in-chief, in the buffer zone between lowland and upland England.

Approaching the problem from a different angle, one can examine armorial bearings. Humphery-Smith and others have shown that early Norman armoury contains elements which already existed as family symbols, and also that tinctures and basic elements were common to inter-related groups of families. Thomas Feverel, a known descendant of Payne Peverell, bore Gyronny of twelve argent and gules a bordure sable Bezantée. William Feverel of Lenton (see below), however, bore lone vairé azure and or, although the attribution is retrospective. The Ferrers, descendants of the Peverel heiress, assumed from circa 1155 vairé or and gules and one William Feverel is credited with quarterly gules and vairé or and vert (latter tincture sometimes azure) a lion rampant argent. The difference between the arms of Thomas Feverel and those attributed to the Derbyshire/Nottinghamshire Peverells are such to suggest that in the twelfth century no connection was then understood. The Peverel coat with the lion, indicates a royal connection, as the Erabant lion is a feature of all William I's descendants, but it is probably a retrospective invention to clinch heraldically the 'Bastard' theory (5).

There seems to be no connection between the two Peverel families and in

the absence of a contemporary coat of arms it is highly conjectural to state a definite connection with King William I. Taken with the military requirement for a strong tenant-in-chief along a difficult frontier zone, the whole basis for belief in the tradition must now be seriously doubted. Writing as early as 1925 Statham says of the first William Peverel, 'His origin still remains unelucidated; but the balance of modern opinion seems to be against his having been a bastard son of the Conqueror (6).'

If little is known about the origins of the Peverell family, the examination must turn to their estates and their deeds. In 1086, along with a number of Nottinghamshire manors, 'terra Willi Pevrel' included Bolsover, Glapwell, 'Snodeswick', (South) Normanton, Shirland and Upton (fields), Codnor, Heanor, Langley and 'Smithy cote', Bradwell, Hazelbadge and Litton, Hucklow, Abney, Waterfield and Peaks Arse (Castleton) including Peak castle. (A sizeable holding between Yorkshire and the South.) As to deeds, the family founded religious houses at Lenton and at Northampton, but perhaps their finest moment came in 1138 when William Peverell achieved honour and distinction at the battle of the Standard (the valour of the Derbyshire soldiers also receiving acclaim)(7). However the family lost everything when the last William Peverell poisoned the Earl of Chester in 1152 (8). Tradition attributes this to the former's close liason with the latter's wife, but the Victoria County History (9) suggests that the Peverell lands in Nottinghamshire having been promised by Henry Plantagenet to the Earl, was the cause of the quarrel. Whatever the cause, the outcome was to arouse the King's fury. Peverell took monastic orders at Lenton, but upon hearing of the approach of Henry II, he fled the country, his estates being forfeited to the Crown and eventually passing to the control of the Duchy of Lancaster.

Any understanding of the Peverell family fails initially, because it is not clear which generation of the family occasioned which deed; this is in part due to the fact that the principal members in each generation all share the same Christian name - William.

Contemporary evidence in the form of the Foundation Charter of Lenton Abbey, records the dedication of the Abbey by William Peverell to the King and his family and, '.... also for the health of the souls of himself and his wife Adelina, and his son William ....' H.E. Savage (10) in his transcription of the charter adds as a footnote that this William Peverell was, 'Son of Will. Peverell, the illegitimate son of K. Will. I.' As well as perpetuating the tradition, Savage indicates by his footnote that there were at least three generations.

The Rev. Charles Kerry in an introduction to his, 'Survey of the Honour of Peverel', (11) gives a pedigree of the family which originates from William (later King) and Maude. It includes four generations of William Peverells, two wives and a brief note about each. This may well be correct but unfortunately he does not record his sources, nor is his construction supported by other writers.

The Rev. J.C. Cox in an article entitled, 'Ancient Documents relating to Tithes in the Peak', (12) writes, 'William Peverel, the illegitimate son of the Conqueror, who died February 5th, 1113, gave on his deathbed to the Priory of Lenton two thirds of the tithes of ....' This statement is untrue because the grant of tithes was part of the Foundation Charter of that Abbey and can be dated to between 1101 - 1108 (13). Cox contradicts himself because in his monumental work, 'The Churches of Derbyshire', in the entry for Bolsover (14) he records that William Peverel I died in 1142 and that the poisoning was committed by 'William Peverel the youner'. In the same work, under the entry for Glossop, (15) he states, 'It was subsequently granted to William Peverel by the conqueror, but on the attainder of his grandson it reverted to the Crown.'

A number of later writers cite either two or three generations, but with-

out references one suspects they echo this early research. Perhaps an exception is Dr. J.W. Jackson who records that William Peverell II founded Lenton Abbey and that William Peverel poisoned the Earl of Chester. (16) Statham recognises the doubts about the Peverell pedigree; writing about the original William Peverell he says, 'It is not certain whether he was succeeded by his son or grandson William'.(17) The Dictionary of National Biography records only one William Peverell and that he fought at the battle of the Standard and took refuge in a monastery in 1155.

Other Peverels recorded in the county records who may have been descendants of the above family, are Hamo of Calke (tempe Henry II)(18) and Nicholas son of Petri of Hassop tempe Edward I.(19) Also of Hassop is Humfrey tempe Henry III (20) and finally, another Peverel, at Stanton in the Peak in 1314.(21)

Considering the importance of the actions of the Peverell family in the development of North Derbyshire during this formative period, it is surprising that so little is known and that there is confusion. The possibility exists that a son(s) died before his father thus supporting both Kerry's pedigree and the probability that only three William Peverells were ever tenants-in-chief. Much more needs to be done before attribution to deeds is made, and so it must clearly be stated that before such research is carried out, any such attribution is purely conjectural.

In preparing this short article I would like to acknowledge the kind assistance of:

Dr. M. Bishop  
Mr. M. Craven

#### Notes

1. Victoria County History of Derbyshire, Vol. 1, p. 303.
2. Glover the Herald. See V.H.C. Northants., Vol.1, p. 289.
3. 'The Worcester Chronicle'; British Museum, Cotton M.S. Tiberius B IV.
4. Date corrected from the original of 1052. For discussion see, The Anglo Saxon Chronicle, translated G.N. Garmonsway, 1982, pp xxvi-xxx.
5. For the information regarding heraldry and armorial bearings I am grateful to Mr. Maxwell Craven.
6. Rev. S.P.H. Statham, Derbyshire Archaeological Journal, 1925, p. 163.
7. V.C.H., vol. 2, p. 95.
8. Simeon of Durham quotes 1154.
9. V.C.H., vol. 2, p. 96.
10. Staffordshire Historical Collections, 1924, p. 328.
11. D.A.J., Vol. XIV, p. 40.
12. D.A.J., Vol. V, 1883, p. 129.
13. 'Magnum Registrum Album', Lichfield Cathedral. Although the charter, contained in this volume, is undated an analysis of the signatories gives a datable period of 1101 - 08.
14. Vol. I 1875, p. 99.
15. Vol. 2 1877, p. 199.
16. J.W. Jackson Collection. Unpublished papers. Buxton Museum and Art Gallery.
17. q.v.6.
18. I.H. Jeayes, Derbyshire Charters, 1906, No. 534.
19. Ibid., No. 1353.
20. T. Walter Hall, A descriptive catalogue of land charters etc., 1939, p.2.
21. Feet of fines.

## Post-Reformation Catholicism in Derbyshire

(by J.A. Hilton)

Derbyshire forms the frontier of the highland North and is therefore a county where, after the Protestant Reformation, Catholicism might be expected to remain strong. However, Catholicism in Derbyshire merely survived. There was apparently little resistance to the Protestant Settlement, and although Catholic recusancy emerged under Elizabeth and was consolidated under the Stuarts, Catholicism became the religion of a small minority, dependent on a handful of gentry. It only revived in the nineteenth century as an urban community created by the Industrial Revolution. (1)

The religious settlement of 1559, imposing the royal supremacy and the Book of Common Prayer on the English Church, required the consent of the clergy on pain of deprivation, and the attendance of the laity at its services on pain of a fine. Despite the opposition of most of the episcopate, it was accepted by the bulk of the clergy. In Derbyshire it was accepted, apparently with little enthusiasm but without much opposition. Less than a third of the beneficed clergy subscribed to the settlement, but only six were removed from their benefices. Four were deprived: John Ramridge, archdeacon of Derby and rector of Longford, the rectors of Fenny Bentley and Norbury and the vicar of Wirksworth. Two resigned: the vicars of Elvaston and Melbourne. In 1564, nine of the justices were favourable to the settlement, and only three were unfavourable. The widespread, open practice of forbidden Catholic rites was not reported, either because it went undetected or because it did not happen. However, there was some open opposition by the gentry. Nicholas Gerard of Etwall had to be forcibly taken to church, where he chanted the Latin service. In 1561 Sir Thomas Fitzherbert, John Draycott and John Sacheverell were imprisoned in London for their religion, and Fitzherbert remained there until his death in 1591. His brother, Nicholas Fitzherbert, was secretary to Cardinal Allen, the founder of the English seminaries. Sir Thomas Gerard was gaol'd for recusancy between 1567 and 1570, and again in 1586. The nucleus of the recusant gentry was already apparent. (2)

The Government was sensitive to the religious situation in Derbyshire, and especially in the Peak. The county was on the frontier of the Catholic North, and Mary, Queen of Scots, was imprisoned there at Chatsworth and South Wingfield, before being moved to nearby Sheffield. The Peak was regarded as a refuge for priests. Nicholas Garlick boasted that 'there are great store of priests in the High Peak', and when search was made for priests in the North they fled, protected by the Church Papist magistrate, Robert Eyre, to the 'sanctuary' of the Peak. (3)

Despite the penal laws, the core of recusant gentry began to expand. In 1581 a spy listed ten Catholic gentry in Derbyshire, although some were in prison. The list was headed by Fitzherbert, Gerard and Longford, who emerged as the lay leaders of Catholic recusancy in Derbyshire. (4)

This recusant gentry provided the base for seminary priests who began to arrive in Derbyshire in the 1580s to minister to the recusant laity. William Harrison arrived in England in 1581, and was at Henry Sacheverell's Hopwell Hall in the same year. John Bavant, Champion's tutor at Oxford, returned to England in 1581, and was arrested at Longford in 1585. Three priests, Nicholas Garlic, Robert Ludlam, another native of Derbyshire, and Richard Simpson, were taken with John Fitzherbert at Padley in 1588. James Clayton was arrested whilst visiting Catholic prisoners in Derby gaol in 1588. Robert Gray was with Longford of Longford sometime between 1587 and 1593. Robert Shewell was with Whitehall near Ashbourne in 1595. John Radford was with Williamson at Sawley and with Jenison at Rowley near Bakewell in 1595, and with Humphrey

Also at Butterley in 1599. George Blackwell (subsequently archpriest, that is superior of the secular clergy) was with the Gerards in Lancashire and may have been with them in Derbyshire. These priests administered the sacraments which were the positive signs of the Catholic community. They risked imprisonment and death to do so, and in 1588, the year of the Armada, three seminary priests - Nicholas Garlick, Robert Ludlam and Roland Simpson - were hanged, drawn and quartered in Derby. (5)

The seminary Priests were recruited from the educated élite, and in particular from three sources: the English universities, Tideswell Grammar School and the household of the Gerards. The earliest recruits came from the universities. Ralph Sherwin (executed in 1581), William Hartley and Robert Ludlam were at Oxford before entering the seminaries. Ludlam's native village was Radbourne. Nicholas Garlick was probably the master of Tideswell Grammar School before he went to Rheims in 1581. Three of his pupils, including Robert Bagshaw, who joined the Benedictines, and Christopher Buxton, followed him to the seminaries, and another Priest, Oswald Needham, also came from Tideswell. John Gerard, a seminary priest who joined the Jesuits, was the son of Sir Thomas Gerard. His tutor, Edmund Lewkenor, who had been educated at Cambridge and Oxford, also became a priest. William Eaton, another priest, who joined the Jesuits, was the son of one of the Gerard tenants. Derby Grammar School also gave a pupil to the seminaries: Edward James. Derbyshire also contributed Richard Slack from Dronfield, Paul Green and Thomas Stamp. Four other Derbyshire men - John and Thomas Beveridge, Adam Eyre and John Radford - joined the Jesuits, making a total of nine Jesuits, eleven seculars and one Benedictine. Meanwhile, in the 1590s the Jesuit Richard Holtby built up a network of mission stations stretching from Newcastle-upon-Tyne via York and Selby to Derbyshire. (6)

The connections between the seminaries and the gentry are apparent in the distribution of catholic recusancy in the last years of Elizabeth's reign after a decade of missionary activity. In 1592-3, according to the first recusant roll, there were 182 convicted Catholic recusants in Derbyshire. The great majority, 125 (69%) were concentrated in four places. The rest were scattered in handfuls in twenty-one towns and villages. Headed by Thomas Barley gent., by far the largest concentration, sixty-five (36%), larger than the other three centres put together, was at Hathersage, an estate of the Fitzherberts. The other three main recusant congregations, totalling sixty (33%), were all in the south-eastern lowland of the county. The largest, twenty-seven, headed by the squire, Nicholas Longford, was at Longford. There were fourteen, headed by Lady Gerard, the wife of Sir Thomas, at Etwall and nineteen at Norbury, the seat of another branch of the Fitzherberts. Catholicism, therefore, was as firmly ensconced in the lowland south-east as in the upland north-west, and there was none of that geographical dimorphism which marked recusancy in some parts of the North. The decisive factor in the recusancy of a district seems to have been the commitment of the squire even if, like Fitzherbert, he was in prison for his Catholicism. (7)

The social structure of recusancy, like that of society as a whole, was pyramidal. The rank of women is rarely given, but of the fifty-eight men, six (10%) were gentry, fifteen (26%) were yeomen, and thirty-five (62%) were husbandmen and labourers, though there was some imbalance in this lowest class, for twenty (36%) were husbandmen and only fifteen (26%) were labourers. There were only two (3%) smiths.

However, recusancy in Derbyshire manifested the same sexual dimorphism, the same imbalance between males and females, that it did elsewhere. There were only fifty-eight (32%) male recusants but one hundred and twenty four (68%) were female. Men, as householders, were perhaps, under greater pressure to conform to preserve the family estate. However, the imbalance does indicate that women were more prepared to take the risks of recusancy, and confirms the view of religion as primarily a female activity. Certainly Elizabethan recusancy was very much a female concern. (8)

The Elizabethan attempt to secure religious conformity had failed, and in the early Stuart period a separate Catholic community emerged from the overwhelming bulk of the population, which not only conformed to the Church of England but also adhered to the Protestant Faith. The recusant community in Derbyshire was consolidated, and the clerical mission, especially of the Jesuits, was increased and re-organised.

Recusancy remained in four villages: Hathersage in the Peak, and Longford, Norbury and Etwall in the lowlands. By the early years of James I's reign, Hathersage was still the main single centre of recusancy with a total of sixty-one recusants, and there were seventy-four there in 1618. Longford had fifty-three, Norbury forty-five and Etwall twenty-six. Altogether, these 124 lowland recusants outnumbered those at Hathersage by two to one. (9)

The Jesuit mission increased and was re-organised. According to their annual reports to Rome, the number of Jesuits in the Derbyshire district went up from nine in 1621 to eleven in 1625, and remained at about a dozen or more throughout the sixteen-thirties. In 1633, the Jesuit college of the Immaculate Conception, the Derbyshire district, was formally erected to include Derbyshire with Leicester, north Nottinghamshire and Rutland. It was supported by a bequest from the daughters of Lord Vaux of Harrowden. From 1635 to 1677 the district held an annual average of ten Jesuits, and made an annual average of thirty converts. It also contained a clandestine school, under Andrew Sulyard, at Stanley Grange, near Derby, the seat of the Hon. Ann Vaux, until it was closed by government action. In contrast, there seem to have been only two secular priests in Derbyshire in 1631. (10)

Despite the emergence into recusancy in 1638 of the Eyres of Hassop, by the eve of the Civil War, Catholicism was looking less like a bastion of the North and more like an extension of the Midlands. (11)

After the comparative calm of the rule of the early Stuarts, English Catholicism suffered a series of crises: the Great Rebellion of 1642, the Popish Plot of 1678 and the Glorious Revolution of 1688. The hope of the Political restoration of Catholicism proved vain, and even the prospect of toleration faded. English Catholicism remained under penalty, and suffered intermittent bouts of violent persecution. As a result, the Jesuit mission in Derbyshire was disrupted. Although Catholic recusancy did not decline, it remained limited to a small minority. The Peak became the centre not only of Catholic recusancy, but also of Protestant Nonconformity and of the Ranters in particular. (12)

The Derbyshire Jesuits suffered spasmodic persecution and a decline in numbers. Fr. Robert Grosvenor was arrested by Parliamentary forces in 1651. Fr. George Bushy, chaplain to Powtrel at West Hallam, was arrested in 1678, escaped and was re-captured and exiled in 1681. The Catholic chapels at North Lees in Hathersage and at Newbold, near Chesterfield, were sacked by mobs in 1688. Meanwhile, the number of Jesuits in the Derbyshire district fell from ten in 1655 to three in 1695. (13)

The secular clergy in Derbyshire formed part of an archdeaconry, which included Staffordshire and Cheshire, under a vicar-general, who also had responsibility for Nottinghamshire, Rutland and Lincolnshire. In 1692, there were at least three seculars in Derbyshire: Robert Woodruff at Yeaveley, John Stanford with the Hunlokes at Wingerworth and George Bostock in the High Peak itself. (14)

Although the number of Catholic recusants had increased, they were a small minority of the population. In 1676 they numbered 588 (1%) of 50,657 the Derbyshire people enumerated in the Compton census (15), compared with 918 (2%) Protestant Nonconformists and 49,151 (97%) Anglican conformists. In the Peak, they were concentrated in two neighbouring centres: Hathersage in the valley of

the Derwent and Hassop on its tributary the Wye. In the Compton Census Hathersage was stated to contain 140 Catholics, 440 Anglicans and no Nonconformists. Even there the number of Catholics fell to fifty-eight in 1698 and to thirty-seven by 1704. Bakewell as a whole contained sixty-five Catholics, 200 Nonconformists and 4,235 Anglicans. On the edge of the Peak at Norbury, there were sixty-five Catholics, seventy-four Anglicans and no Nonconformists. However, near Derby, Catholicism had collapsed at Longford, which held only six Catholics and 322 Anglicans and no Nonconformists and at Etwall, which held only one Catholic, 160 Anglicans and nine Nonconformists. This collapse was consequent on the death, without heirs male, of Sir Nicholas Longford in 1610, and the sale, during the Civil War, of their Derbyshire estates by the Gerards, who were already resident at Bryn in Lancashire. Moreover, by 1682 the total number of Catholics in Derbyshire had decreased by 23% to 450. Of the 491 presented as recusants in 1682, the main concentrations were at Hathersage with ninety-four and nearby Tideswell with forty-six. (16)

This small Catholic community remained dependent on the leadership of the gentry associated with the Stuarts. The Eyres of Hassop, with their wealth from lead mining and their Jesuit chaplains, led the Catholics of the Peak, and Roland Eyre was a royalist colonel of horse in the Civil War. The Fitzherberts still held the manor of Norbury. The Catholic royalist Henry Hunloke of Wingerworth was knighted at Edgehill. In 1687-8 James II appointed Eyres, Fitzherberts and Sir Henry Hunloke to the Commission of the Peace. (17) Despite the Revolution, with the support of a slender base of gentry, the pockets of recusancy continued to survive into the 18th century. In 1705-6, when a return of recusants was made by the local ecclesiastical officials to the House of Lords, of the 230 or so recorded, there were over twenty members of the gentry (10%), about sixty to eighty members of the yeomanry and farming families (approximately 30%) and about 140 of the Poor, such as labourers and naupers (approximately 60%). Because these returns sometimes list heads of households, rather than individuals, the predominance of females over males was apparently reversed, males numbering over 100 (approximately 60-70%), but females numbering sixty to eighty (approximately 30-40%). (18)

Geographically, recusancy continued to retreat away from the lowlands of the Trent and towards the Peak. The main centres, deep in the Peak, remained Hathersage with over twenty and Tideswell, where the return increased from fourteen in 1705 to twenty-seven in 1706. Both these upland centres seem to have consisted of plebeian congregations independent of the gentry, but both were within six miles of the Eyres of Hassop. Norbury remained dependent on the Fitzherberts, who were usually absentee landlords, though represented by an agent who was a recusant, and there the return of twenty-four in 1705 decreased to thirteen in 1706. However, at Eckington there were over twenty recusants gathered round the Poles of Spinkhill, who maintained the Jesuit Robert Percy alias Francis Smith. These four concentrations made up some thirty-five per cent of the recusant population, the rest consisting of scattered families and individuals, often poor and shifting.

They included one curious combination of recusancy, immorality, charity, defiance and humour: John Eason of Ashbourne and Manleton 'carpenter and fornicator', 'who hopes that on payment of his last portion of his commutation money the court will please to dismiss his poor fellow sinner, Elizabeth Hamson, against whom excommunication is issued, only because she is poor and unable to compound, but he hopes so large a sum as he pays may compensate for both or else (he says) he could have compounded cheaper in his own Church of Rome'. (19)

The Stuart cause was finally defeated in the rebellion of 1745, when the Jacobite army reached its southern limit at Derby, and Thomas Wilson, the Priest at Hathersage, was imprisoned. The Catholic cause seemed to have fallen with the Stuarts. The recusant community had always been a minority, but under the Stuarts it had possessed strong influence at Court. The failure to restore the Stuarts left the English Catholics as a small and apparently dwindling

minority. If they were despised, at least they were no longer subject to violent persecution. In Derbyshire, the Jesuit mission remained small until the order was suppressed. However, the Catholic community, provided with a permanent ecclesiastical organisation, continued to grow, and put out new shoots on the eastern slopes of the Peak. (20)

Despite a temporary increase from five in 1704 to eight in 1712, and the donation of the Spinkhill estate by John Pole in 1718, the Jesuit district declined to three in 1740, and was still only four strong - including Thomas Cross at Spinkhill, Eckington, and Thomas Brennan at Barlborough - in 1773. Nevertheless, when the order was suppressed by the papacy in 1773, the ex-Jesuits continued to serve on the mission, and ecclesiastical organisation had been provided by the incorporation of Derbyshire into the Midland vicariate in 1688. (21)

The Derbyshire mission, therefore, acquired stability. In 1705 it consisted of three chaplaincies: a Jesuit with the Eyres of Hassop, and seculars with the Hunlokes of Wingerworth and the Pegges of Yeldersley. By 1773, when the vicars apostolic reported to Rome, it consisted of six chapels, with five seculars and one Jesuit. By the last twenty years of the eighteenth century it rested on four missions: the seculars William Southworth at Hathersage and Thomas Martin at Hassop, and the ex-Jesuits Joseph Johnson at Wingerworth and Thomas Cross at Spinkhill, Eckington. The Hathersage and Hassop missions, together with those at Stella, County Durham and Eastwell, Leicestershire, were endowed by Thomas Eyre, who also collected a library at Hassop for the clergy. Wingerworth rested on the support of the Hunlokes and Spinkhill on the Poles. However, these missions dependent on the gentry were at risk if the gentry family moved, conformed or died out, as had happened at Etwall and Longford. In addition to these seigniorial missions, there was that run by the secular priest, Thomas Blodworth. From his base at Derby, between 1782 and 1815, he ministered to the small congregations at West Hallam, Weston, Norbury, Ashbourne and Barrow. With the help of the Eyre endowment and by their own efforts the clergy were becoming independent of the gentry. (22)

As a result, the Catholic community in Derbyshire began to recover, although it did not keep pace with the growth of neighbouring Lancashire, Yorkshire and Staffordshire. In 1715, when a return of papists' estates was made, it was headed by Rowland Eyre of Hassop, with an estate worth £1,115, Sir Windsor Hunloke of Wingerworth, worth £1,035, Dame Catherine Hunloke, worth £705 and William Fitzherbert of Norbury, worth £497. By 1767 there were 722 Catholics and there were an estimated 550 in 1773. (23)

In 1767, when another ecclesiastical return was made to the House of Lords, Catholics were still therefore concentrated in four main centres: Hathersage, Wingerworth, Eckington and Barlborough. Between them these centres contained 315 (44%) of the Catholics, with Hathersage at 113 the largest concentration. (24) Wingerworth contained seventy-three, Barlborough sixty-five and Eckington sixty-two. The other 457 Catholics (56%) were scattered up and down the county.

Religion is not only a product of such environmental factors as geography and social structure, but it is also a matter of conviction and even of conversion. Merry Boniface Simpson, a wealthy and dissolute young Catholic, joined the Franciscans at Douai after he was awakened from a drunken stupor by 'an indignity offered him by a dog'. As a novice, he mocked a brother doing penance on his knees with a bone in his mouth, and, when ordered to take his place, left the house. He eventually returned to remain, going on Sundays to the English Secular College to eat the pudding promised him if he became a Franciscan. (25)

In the mid-eighteenth century Catholicism seemed restricted, but by the end of the French Wars the prospects seemed more hopeful. The Catholic Relief Act of 1778 tolerated priests, and the Act of 1791 allowed Catholics to

build public chapels, though the chapel at West Hallam had already been rebuilt in the 1770s: at Spinkhill in 1791, Hathersage in 1803, Glossop in 1810, Derby in 1813, Hassop, a beautiful little neo-Classical church, in 1818 and Tideswell in 1830. In 1829 the Catholic Emancipation Act was passed. Meanwhile the Society of Jesus was restored in 1814, and the local Jesuit district was revived at Mount St. Mary's College, Spinkhill, in 1842. These were the first signs of the Catholic Revival that culminated in the restoration of the English hierarchy in 1850. Toleration, the interest in revived Gothic taste, natural increase, Irish immigration, the converts from the Oxford movement, increased Catholic self-confidence and the Ultramontane assertion of Papal authority, all combined to produce what Newman called the "Second Spring" of English Catholicism in the balmy economic climate of Victorian England. (26)

The restoration of the Catholic hierarchy in 1850 involved the creation of the diocese of Nottingham, including Nottinghamshire, Derbyshire, Leicestershire, Lincolnshire and Rutland. Derbyshire contained the largest Catholic population, nearly 2,500, Nottingham, Leicestershire and Lincolnshire containing less than 2,000 each, whilst Rutland's Catholic population was negligible. Leicestershire and Lincolnshire were better provided with priests and chapels, but Nottinghamshire was worse provided, and Rutland contained none. In 1851, when the only religious census was made, the Catholic population of Derbyshire had increased to 2,499 (1.5% of a total of 266,693) with nine priests and ten chapels. Part of this increase was caused by Irish immigration, but the Irish were notable for the rate at which they lapsed from Catholicism, for in 1851 the Irish-born population of Derbyshire (3,979) outnumbered the Catholic population. A third of the Irish (1,314) were concentrated in Derby, but its Catholics numbered only 1,244, served by two Priests with one church. The Catholics of Derby made up 8% of the church-going population of 15,921, which was 55% of the total population of 41,000. More significantly, the Catholics of Derby formed 50% of the Catholic population of Derbyshire. In Derby Cornelia Connelly opened the first convent of the Holy Child Jesus in 1846, and began teaching the mill-girls. There were 320 Catholics in the Chesterfield district at the centres of Barlborough, Eckington and Wingerworth. There were 285 in the Bakewell district which stretched through Hassop to Hathersage. However, the second largest concentration, 891, was now at Hayfield above New Mills not far from Stockport and the growing Manchester conurbation. Catholicism was now an urban phenomenon, and the major religious beneficiary of the Industrial Revolution. (27)

The diocese of Nottingham was in the forefront of the Gothic revival and the Roman Ultramontanism that pervaded the English Church in its "Second Spring". The cathedral church of St. Barnabas at Nottingham was the work of Augustus Welby Pugin, and in Leicestershire his patron, Ambrose Phillips de Lisle, established the Cistercians at Mount St. Bernard and Gentili's Order of the Charity at his home at Grace Dieu. Catholic architecture and Gregorian chant were to secure the conversion of England. (28)

English Catholicism grew with British industrial prosperity. By 1910 the Catholic population of the diocese had increased fourfold since 1851 from 7,779 to 32,000. The number of priests had increased threefold from thirty-nine to 128 (84 seculars and 44 regulars), and the number of chapels had more than doubled from forty-two to one hundred and six. By 1921 the Catholic population had increased by a further 40% to 44,827, the clergy by 20% to 153 (91 seculars and 62 regulars) and the chapels by 11% to 118. Despite some slowing, growth had been maintained, and even gathered renewed momentum. By 1963, with the Second Vatican Council in session, the Catholic population had increased fourfold again to 128,000, the number of clergy had more than doubled to 351 (174 seculars and 177 regulars), the number of chapels had more than doubled to 263 (112 public and 40 private) and there were fifty convents, according to the Church's own estimates. The creation in 1980 of the new diocese of Hallam, including Chesterfield and the Peak, makes it difficult to assess the impact of the last twenty years of post-conciliar renewal. (29)

The same period was marked by the creation of a State-aided system of Catholic education. The first government grant to education was made in 1833, the Education Act of 1902 made local authorities financially responsible for Catholic elementary education, and the Act of 1947 added the secondary tier. By 1921 the diocese contained 8,562 pupils in forty-nine elementary schools, and 1,118 pupils in three secondary schools for boys and ten for girls. These schools were responsible for integrating their pupils into the Catholic and the national community. In this work, as in the Church's other social activities, the lead was taken by a proliferation of religious orders, the number of religious houses increasing from fifteen in 1910 to twenty-four in 1921. By 1963 there were 13,898 pupils in fifty-eight primary schools and a total of 9,853 pupils in forty-four secondary schools of various kinds. (30)

The progress of Post-Reformation Catholicism in Derbyshire reflected its progress in England as a whole. In Derbyshire, as in Cumbria, (31) Catholicism was not a function of the geography of relief. Although it remained strong in Hathersage, it did not retain holds throughout the Peak. For much of the period, Catholicism was dependent on the religious loyalties of the gentry. The survival of Catholicism was the result of the Counter-Reformation, but its revival was the result of the Industrial Revolution. The Second Spring of Catholicism in Derbyshire was the heyday of Victorian industrial supremacy. The Reformation was the turning-point in the history of English Catholicism, but the Industrial Revolution provided the energy for its renewal.

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#### THE CURSING WOMAN

(by Ernest Paulson)

The entry in Ashover Church Burial Register reads: "Dorathy Matly, supposed wife of John flint of this parish, foreswore herself, whereupon the ground open and she sanke over hed..., March and being found dead, she was buried March 2 (1660) Leonardus Theatcroft, Rejester."

Dorothy Matly was a working woman - a brawny, rawboned harridan with a rough and ready tongue who could hold her own in any argument as well as in work. If she wasn't as honest as she might have been, then she might well have said, "May the earth open and swallow me in I've ever taken anything

any one would miss." At all events, her husband, John Flint, never questioned her actions and always disappeared quietly towards the 'Black Swan' when he heard trouble on the way.

John was a leadminer, a man who went underground every day to crawl through wet, narrow tunnels where he could neither stand nor turn round, to pick the lead ore from the veins, put the ore in a bag round his waist, push the rubbish backward through his legs and so work his way forward, lighting his way by the candle stuck with clay to the front of his hard hat. Dorothy also worked at the mines. Every day she climbed about among the spoil heaps, turning over the waste to pick out small bits of ore which had been missed and then washing the gravel in a pan to recover the tiny 'sparks' to add to her store. He measured his earnings by the number of dishes of ore he mined; she by the small bags of ore scraps she carried home. Sometimes they were well off for a few weeks, then, perhaps for months, he would get practically nothing and they would have to depend on what they got from the lead merchant for her bags of bits - and what she could get on the side.

One Wednesday morning Dorothy was working at an old mine about a quarter of a mile above Ashover. As she scrambled and picked, she neither knew nor cared that she was working among old shafts and that the stones which covered them might give way at any moment. Her attention was all on her work. Near her a youth was busy washing a painful of gravel in a pool.

A loud curse and a splash made her look up. The lad had slipped and was sitting in the water. Grimly she watched him pick himself up and, with a quick glance in her direction, retreat behind a big rock. Soon he emerged in his drawers and spread his breeches on the rock to dry in the keen wind.

Dorothy's eyes were on the breeches. Unobtrusively she worked her way towards them as the pan was refilled and the lad concentrated on the washing. Using her bulky form as a shield, she quickly went through the pockets. Two pence! Ah well, it was better than nothing and by all good rights they ought to be at the bottom of the pool! Slipping the coins into the large pocket in her underskirt, she went back to work. She was yards away from the breeches when the youth put down the pan and straightened up.

At knocking off time the youth gathered his tools together and picked up his breeches, then fumbled for his pipe and tinderbox. After trying his jacket pockets, he plunged his hand into his breeches. Then his face changed. Laying the garment carefully back on the rock, he walked towards Dorothy, his hand held out.

"Gi'es 'um back" he said shortly.

"Gi' thi what?" grunted Dorothy, straightening up.

"Tha knows. Mi two pence."

"I ain't got 'em. May th' ground open an' swaller me up, if I 'ave."

"You 'ave."

The argument went on for some time, the voices getting louder and louder until finally the furious youth turned and stumped off home, yelling threats until he was out of earshot. Dorothy resumed her work. She began to wash gravel, using water from a tub on the ground beside her.

She was presently joined by a very small girl who began to play in the water in the tub. Soon her elder sister appeared and called to her to come along home as her mother wanted her. The child yelled a refusal and Dorothy laughed.

The more the elder child insisted, the louder became the little one's refusals, but the older girl refused to come nearer, nor did she ask Dorothy to bring her sister to her. When she was getting desperate, she was heard by George Hodgkinson, who was on his way to his home at Alton. Quickly he crossed the rough ground, grabbed the baby and tucked her under his arm, then

stood chatting for a minute or two. As he turned to go, he cocked an eyebrow at Dorothy and grinned.

"They say in Asher as young Ted's lost 'is pence up 'ere. Hast seen 'em?"

"May God make the earth open and swallow me if I have them" retorted Dorothy savagely. George laughed and putting the child on his back, strode back towards the elder girl.

The two children had barely disappeared and George Hodgkinson was only at the foot of the slope when he heard Dorothy cry out. Turning, he saw her arms flailing and even as he started to run back towards her, she went down, first to her waist, and then completely. Then her tub and bowl followed her in a shower of small stones. Suddenly he stopped. The great boulder on which the breeches had dried was sliding, rolling towards the place where Dorothy had disappeared. With a sullen rumble it went down the old shaft and a great hole appeared into which earth and pebbles trickled quietly. George Hodgkinson listened carefully, but there was no human sound from the hole.

A great deal of careful work had to be done before a windlass could be erected and men lowered down the shaft. They found the body twelve feet down, the head crushed by the great boulder.

The two pennies were in the dead woman's underskirt pocket.

#### AN ITEM OF POSTAL HISTORY - THE DERBY EARTHQUAKE OF 1795

(by James Grimwood-Taylor)

James Grimwood-Taylor, the postal historian, has kindly allowed us to publish his transcript of the following letter from amongst his personal collection. The letter was written by Mrs. Eliza Powell of Derby to her brother John Cottrell in London.

Dr Brother

you realy make me Smile at your thinking I have been alarmed at the wind of Something that has fallen on the top of the house - but the house has escap'd any apparent Damage - tho the Bookcases in the Back Parlour Crackt at the time very much and tho I do not give way to Idle fears - I think the Sensation of an Earthquake the most Awfull thing in Nature - and what must give one the greatest idea of the Almighty - when he Shakes terribly the Earth - there were Severall Chimneys thrown down very near us and Mrs. Newton who lives in the large house that belong'd to the Banker as you Come in from london Call'd on me and Said it rung all the bells in the upper part of her house - and Miss Grompton who lives in a very lofty hous and Sleeps up two Pairs of Stairs - was going to bed at the time and her Maid was thrown down, in the room with her - and a Shelve on which were many Viol Bottles were thrown down & all Broke - the tops of the Chimneys at Kedleston Inn were thrown of upon the slated and Broke them and it was felt at Ashbourn So much that Severall People left their houses it was also felt Smartley at Nottingham & Leicester, Buxton and at gentlemans house at a little Vilage near this town it rung all the Bells in the house - at Stockport and Manchester it was very Slight - Harriett writes me that Mr Watson was just got into bed when he said the bed Shook under him and that if nothing was under the bed he was sure it was an earthquake She was undressing at the time & did not feel it - it had been a very high wind all of the former Part of the day - but at the time it was Quiet a Calm & there was a very Strong flash of lightning - and the next day we was all Covered with Snow I had a letter today from Saml at liverpool & they had not felt it.

Watson is so much better that she writes me word they intend to come and see me - I had rather they should come now than later for it would interfere if we were Changing houses. Saml tells me Margaret Strong is gone to Ireland so that he has lost her, and desires I will look out for a wife for him and give him my advice. I wish I could advise him to a good one, for he deserves one - by the Mail today you will receive a little Parcell, in which is a Nice Cock Pheasant - I have not seen so beautiful a one a long time - I hope it will Prove as good as it is handsome - I will send a Pattern for a gown when I send the Sheets. Let me hear from you soon - take care of yourself.

I am dear brother your ever Sincerely affecte. Sister Eliza Powell  
Derby Novr 24th 1795

(PS) they did not send me the Sun for Friday night, so that I had no Paper on saturday whic I was sorry for, as I have kent them all carefully, as it was such an interesting time, and it broke the debates to lose one.

#### THE DIARY OF ROBERT LOUIS WILD

(by Dudley Fowkes, Staffordshire Record Office, Eastgate Street, Stafford ST16 2LZ)

Robert Louis Wild was born in 1837, the third son and fifth child of William Wild of Denmark Hill, London. After school on the south coast, he attended Oriel College, Oxford, taking his degree in 1859, and was ordained in 1851. He went on to become assistant curate of Canon Frome in the diocese of Hereford, and then, after a number of other curacies including Uffington, on the Severn below Shrewsbury, he was presented by his father, as patron, to the benefice of Hurstmonceaux in Sussex in 1866. After a long career in the church he died in 1912. His eldest son continued the clerical tradition, eventually becoming Bishop of Newcastle, and his son in turn held the office of Dean of Durham.

Whilst at school, probably in Sussex, Wild kept a diary. We do not know for how long, but "Vol 1" covering the period 1 November - 14 December 1849 has survived. It had descended to the late Canon Patrick Wild of Moorway House, Bredsall, whose widow has presented it to the Museum of Childhood at Sudbury Hall, having first consulted members of staff at Heanor Gate School about its origins, thinking at first that it had been written at a Derbyshire school.

Despite turning up in Derbyshire, a quick glance at the opening pages soon showed it to relate to a school somewhere on the south coast, probably in Sussex, but it gives such a revealing insight into the public school life of the day that we thought our readers would appreciate a few short extracts and would forgive us for departing from our usual "Derbyshire only" criterion.

The transcript is verbatim, respecting the original spellings, punctuation and capitalisation (or lack of it!).

Thursday November 1st. I got up in the morning about ½ past 6, did 3 Latin grammars and 1 Greek. Had my breakfast & after I had finished it (instead of going out with the boys) I stayed in-doors & played at marbles. Learned my latin at 11 & said it to Mr Darch, after which I had my dinner consisting of a piece of Roast beaf leg of mutton & scrap Pie. I then went out in the field and played at hockey; came in about ¼ to 5 played until 20 minutes to 7 & then I said my Geography after which I had my tea consisting of stale scrape & pigs wash. After I had finished my tea I wrote my Exercise and employed myself till 8 o'clock I then played until ½ past then Mr Wyatt

read the prayers & I went to bed.

November 12 (footnote: very foggy) Got up in the morning at  $\frac{1}{4}$  to 7 came down & did 2 Latin grammars 1 Greek & some English Poetry then had my breakfast consisting of rolls (which we always had on Mondays) then Mr Darch took us on the beach as it was to wet to go in the field - I came in at 11 & did my Latin &c as usual. then I went upstairs to brush my hair & Miss E.L. gave me my new straps then I had my dinner (footnote: Beef Mutton & Stew also Suet Pudding) then I went in the playground but the grass was as wet as dung I played at hockey but got a hit on my back bone which took away my breath a good deal: at 4 Mr D found it to wet to remain in the field any longer so he took us on the rocks & we had a jolly lark then we came in & I did 4 sums a good lot for me: then I had my tea: after which I said my latin to Dr then I wrote some of this journal & played till  $\frac{1}{2}$  past 8 then Mr D read the prayers I had my supper (for I and Charles were accustomed to have some every night) & then went to bed & glad enough I was to sleep.

November 15th This day was appointed a thanksgiving day to Almighty God for taking away that dreadful plague (footnote: namely the Cholera) from this land. I got up at 8 o'clock & had my breakfast then I came into the study to read then I went to Church the same person read the prayers that read them on Sunday & Mr Reale preached. Then I came home & had my dinner (footnote: Stew Pie & rice P) after which Mr Wyatt took us on the downs & precious cold it was there - I came home at 4 & had to learn the psalm that began the prayers (instead of O come let us ring &c &c) however I soon said it & had tea at 6 & went to Church in the evening which I enjoyed very much, came home & went to bed.

November 28th When I awoke I found the window covered with ice & pointed it out to Ernest. When we were called Jack went to get his ice it was about  $2\frac{1}{2}$  inches thick I eat some but it was very cold I told Jack I envied him for he had to stay in bed as he was not very well. At last I got down did my grammars had my breakfast & received a letter from Mama which answered the riddle I sent her in my last letter namely Can you tell me why a hypocrite sly can better descry than you or I on how many toes a pussy cat goes. The answer was the hypocrite neat can best counterfeit & so suppose can best count her toes - After breakfast I went into the field & Jorney lent me his hockey-stick I played at H but it was very wet the grass was covered with the white frost - came in at 11 did my lessons & when the 1st bell rang I asked Dr to take Ernest & me to the shell shop but he said he was too busy then E went & asked Mrs Laing but she would not & I met aunt & she said she would some day: then I had my dinner & after dinner went out in the field most of the boys played at prisoners base but I & a few other boys played at hockey with Mr Darch: came in about  $\frac{1}{2}$  p 4 played till  $\frac{1}{4}$  p 5 then did my sums but my chills kept continually tormenting me - Had tea at  $\frac{1}{2}$  past 7 Mr Darch excused my history & I stood roasting myself by the fire till bed time when I said that I should like to take the fire to bed with me.

December 3rd Got up at 7 did 2 Latin 1 Greek Grammar: then asked for one of the Magazines out of Dr's library: then had my breakfast consisting of hot rolls after which I went up into the study and set down sums and then went after the boys on to the Esplanade as it was too damp to go in the field: I came in at 11 and did my lessons and heard that some of the boys had got the Meysles and that Jemmy had got them and so Aunt could not go home tomorrow it was rather provoking just as they had packed up their cloths &c they had to unpack them again. I brushed my hair at 2 & had my dinner after which I went out into the field and lent the boys my skipping rope to jump over: I soon got tired of being out in the field so I came in & Edgar Bicknell gave me some chesnuts & some Rasbery-vinegar which I thought very good & he showed Tom Thumb (a beautiful book as he called it) which I had given Wistles to get 2d of it: I then skipped for a little time after which I did my sums & Geography at which Mr Wyatt asked Reginald "hitting what Hereford was famed for" he answered "Drinkables" which made us all laugh: of course he said it for the purpose as he had the book before him the proper answer was "Cider".

Then I had my tea at which Mr W left the room & so some of the boys began to make a row Ernest put the candle out with his tea, William O'Dowda made a great noise & Miss E. Laing was quite horror-struck: & said "did you ever see such a low, vulgar boy as that William O'Dowda" if you are not quiet directly I shall go out of the room: then W O Dowda got up & opened the door & said "the door is all ready for you marm: at last Mr Wyatt came back and she told him & he immediately sent W O'd up stairs. Miss Liang kept trying to light the candle which Ernest put out but could not succeed of course. Soon after old Baker came in with some milk & F. Gambier threw some tea at him he immediately gave FG a box in the ear: after tea Wyatt sent Bill with a piece of paper to Dr about him Bill very coolly read it as he wen along the passage old W said well I sure Mastr William reading my notes well I could not expect anything else from you: then I went up in to the study and worked till 8 then Henry O dowda (who had to say his Geography again) was asked where Carlisle was he answered "in Kent I think" he said "or some other out of the way place": so Wyatt told him to write his G out then he was rather impudent about it & so was R O dowda & so W told Dr and Dr kicked up no end of jaw about it & Henry said "I have done nothing that I should do it" but Dr took him by the arm & told him to go to his place & do it. I went to bed at ½ past 8 and slept soundly.

December 14th. A nasty pawing wet day: when the boys got up it was quite dark I lied in bed till a little after 8 & then came down & had my breakfast but did not eat much because I felt sick: after breakfast I went in the dining hall & played with Ernest at "I love my love" & then went into the study & did my lessons then I had my dinner after which I amused myself as well as I could by playing with Mr Darch &c &c &c then I did my sums after I had done one sum I had my tea.

### THE CRICH DUMB-BELLS

(by Ernest Paulson)

I have already told how the ringers of Darley went on winter-long strike when the Rector, William U. Gray, ordered them out of the belfr on practice night because he wished to rehearse a boys' choir he was trying to form. A hundred years later the Crich ringers' strike lasted a month.

The following, stripped of its florid imagery and poetic verbosity, is taken from the Derby Reporter of Christmas 1872. The opening reference to striking is very familiar.

THE CRICH DUMB BELLS - There is something melancholy in the idea (indoc- trinated though we be in the matter of strikes, in these our striking days) of a strike among the bellringers. Now all is hushed. No more 'the ringers ring old Grandsire through'.

The merry Crich bells are silent as the graves beneath the shadow of that ancient Norman tower in which they have been so long caged. But this 'dumb-bell' era refers to Christmas 1871, when, for the space of a month, the bells of Crich church were silent because the ringers refused to ring; and that novelty, a bellringers' strike was enacted. The reason was not that they wanted a rise in wages, for in truth, they never had received any; their only resource as a means of remuneration for their services had been to go round with the hat at Christmas and thankfully receive whatever their friends chose to throw into that receptacle. This doubtful source of remuneration had become tiresome and unsatisfactory to the ringers - hence the strike. Some were inclined to regard the silence of the bells as of no consequence and treated the demands of the ringers with contempt. Mr. Johnson, the Curate, however, came to the rescue and summoning the ringers to know their demands, he undertook to meet those demands by subscriptions to be collected by himself. He prudently inserted a proviso or two in the stipulations. For instance, the ringers had

been in the habit, when ringing was over, of rushing out of the church, all endishabille as they were, and probably, if not spending the intervening hours in the public house, yet in a very unsabbatical manner. The Curate's agreement was, however, that they should come to church in their Sunday garb and after their duties were performed, they should remain during the service.

Their twelve month service under the new regime was celebrated on Tuesday evening by a set-out, novel surely in the annals of the ringers, who, instead of humbly passing round the hat amid sneers and banter, found themselves the recipients of five guineas collected for them by their worthy friend the Curate and themselves entertained at a most substantial tea to which a good muster of friends sat down along with them.

### DOMESDAY WASTE AND DERBYSHIRE

(by John E. Heath)

The Domesday Survey (1086) records a value for almost every parcel of land with the exception of those estates which were waste. In the Survey of Derbyshire a large number of manors, particularly in the uplands, but also in the south of the county, were recorded as waste, and in particular, the royal borough of Derby, had 103 messuages that used to render farm (i.e. dues to the King) which were waste in 1086. H.C. Darby and I.B. Terrett (1) suggest that waste was land that had gone out of cultivation as a result of devastation.

Because the areas of waste, which are more extensive in Western and Northern England, rather than in the South and East, correspond with the areas of destruction wrought by the armies of the King in their task of subduing revolts in Northumbria and Mercia in 1068 and 1069, the blame for the waste has been placed on the pillaging armies.

Darby and Terrett also suggest that perhaps a cause of waste was farming in lean years. Severe winters did occur in 1069, 1072, 1076 and 1085 while the summer of 1078 was very dry. In the year that William harried the north 'a great famine occurred throughout much of England but especially in the north where there was heavy mortality'. The famine continued on into 1070 and 1071 (2).

Such a sequence of climatic disasters would decimate the population and result in the economically marginal settlements being deserted. This would partly explain the waste and deserted vills of the upland areas, but what of the settlements on low-lying land?

The 43 vills waste in 1066 in Shropshire, Darby and Terrett attribute to the predatory Welsh, but the Welsh cannot be blamed for the large number of deserted vills and wastes in Cheshire and Staffordshire, or in East Yorkshire. T.A.M. Bishop writes: 'it must appear remarkable that William's army should have indulged in no more than sporadic devastation of parts of the plain, while carrying fire and sword to the remote uplands'. (3)

A possible explanation for some of the waste to be found in the Midland manors may be the earthquake of 1049 recorded in the Anglo-Saxon Chronicle: 'In this year .... on 1 May there was an earthquake in many places; at Worcester, Droitwich, and Derby and elsewhere. There was also great mortality of men and cattle; and wildlife which spread over Derbyshire and some other places did much damage'. (4)

This same earthquake was recorded in the Chronicles of Florence of Worcester and Simeon of Durham, and it is also mentioned in the Chronicle of the Isle of Man. Unfortunately, these sources give no further detail. From the references in the Anglo-Saxon Chronicle it is obvious that the effects of

the earthquake were both extensive and destructive, but how widespread it is impossible to ascertain.

Domesday waste particularly the 103 messuages at Derby cannot be attributed to one cause; it is probably a combination of the 1049 earthquake, William's armies putting down risings, and in so doing living off the land, and the sequence of bad farming years, the consequence of either drought or extensive cold spells and famine.

- (1) H.C. Darby and I.B. Terrett: The Domesday Geography of Midland England (Cambridge 1954) p 433 et seq.
- (2) J.N. Stratton: Agriculture Records A.D. 220-1977, London 1969 (Second Edition 1978) p 16.
- (3) T.A.M. Bishop: The Norman Settlement of Yorkshire in Studies in Medieval History presented to Frederick Maurice Powicke, ed. by R.W. Hunt, W.A. Pantin and F.W. Southern (Oxford 1948) pp 2-3.
- (4) G.N. Garmonsway, (trans): The Anglo-Saxon Chronicle (Everyman), p 167.

#### Book Review

WORK AND PLAY FROM A COLLECTION OF OLD POSTCARDS OF DERBYSHIRE by Alan Power. Published by J. H. Hall & sons (Derbyshire Heritage Series), Derby, 1986. Softback, 21x15cm, 48pp, ISBN.0.946404.06.2. Price £1.50.

Nowadays we only send picture postcards when we go on holiday but in Edwardian times, when they cost a mere ½d to post (half the usual rate), vast numbers were produced and sent, and nearly everyone seems to have collected them. As a result, these cards now form an important historical record of life in the early part of this century and, recently, quite a number of books containing collections of them have appeared.

This particular offering ignores the common-or-garden street scenes or portraits of churches and comprises a selection of pictures showing Derbyshire folk going about their daily work or indulging in a spot of leisure. There is a good variety of subject matter, covering the period 1904 to 1928 and ranging from a water bailiff cutting weeds in the river at Youlgreave, through roller skating at the Premier Rink in Chesterfield, to a baby parade in Alfreton Park. At the beginning of the book there is a few pages of introduction and then two pictures per page for the remainder.

Captions are short but, unfortunately, the author seems to have been less than careful in putting some of them together. The Lombe's Derby Silk Mill, for instance, was not built in 1702 (p 9 - the date is given differently in the introduction as 1704!), but between 1717 and 1720 and it was not demolished in 1912 but destroyed by fire in 1910. Furthermore, although the card is dated as 1906, the view is much older as it depicts the doubling shop which was taken down in 1890. All this information is readily available in published form. Similarly, the lime kilns at Ambergate (p 14) closed in 1965 not 1966; Rolls Royce came to Derby in 1908 not 1909 (p 6); and the canal depicted in the view of Stanton Works on p 17 is the Erewash, not, as implied, the Nutbrook. These errors cause one to wonder how accurate the other captions are.

However, having said that, the book is extremely well presented and the standard of reproduction is very good. At only £1.50 it is worth having for the pictures. But beware the written content!

Mark Higginson