

# Staveley & District History Society

## Journal Winter 2012/13

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The views expressed in articles in this Journal are those of the individual authors and not necessarily those of the Society.

*Cover photo: Painting of St. Anne's Church and Vicarage on the West wall of the nave, reputedly by the hand of the Revd. William Kilner, Vicar of Ings (1764-1813).*

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The next issue of the *Journal* (No 27, the Spring issue) will be published about the 12<sup>th</sup> April 2013. All contributions (letters, articles, etc.) are welcome at any time but should be with the Editor no later than early March.

## From our new Buildings Rep - How buildings tell our histories.

*Jemma lives in Staveley and is the Church Buildings Support Officer for the Churches Trust for Cumbria. Before returning to Cumbria, she spent 10 years researching and listing buildings north of the border and advising on changes to them for Historic Scotland. She has recently joined the committee to help develop our knowledge of our old buildings.*



How does your home make you feel? Calm and relaxed or, if you're in the middle of building works (as I am), stressed and dusty! If you stop and think about your house, does it conjure up memories? You may have made changes to either its layout or décor and these changes will reflect what was going on in your life at the time. Perhaps you needed to adapt your house to accommodate additional family or maybe you just wanted to bring it up to date. There is always a purpose to a building's design and its later changes and there are always stories wrapped up in bricks and mortar.

Wouldn't it be great if each building came with its own history book, rather like a car log, so that you could find out who used to live there, what sort of lives they had and how and why they changed the building over the years? If you're interested in creating something for your home – to document the past or put something in place for the future, then we'd be interested in hearing from you. We're about to start working out the best way of creating house "log books" and we look forward to working with a range of buildings – different types and ages. That extension that was built for a previous occupant's ageing parents which is now ideal for your teenage children's den is in some ways more relevant than if Mary Queen of Scots might have once slept here (perhaps)!

Design and function are linked. Some buildings such as Kentmere Hall are designed to command and protect whilst others, like Abbey Home, were originally designed to impress, then modified to care for people. Churches in particular can help to illustrate the changes in architectural fashions as evidenced in the Georgian and Victorian styles of St Anne's at Ings and St James' in Staveley respectively. On the whole, churches were built to impress as well as venerate and so often the latest styles were employed with highest quality workmanship and materials. And although many churches received a Victorian facelift, they usually still hold fabric from much earlier periods, which help to piece together the development of the community around it. Many of the buildings in our area are fairly simple and functional; like the remaining industrial buildings and the small houses that most of us live in. These still hold tales, for instance in our house we have found a blocked up doorway leading now to nowhere. Who used to walk through that door, why, what happened in their lives and what did they do in this house? What did that door see? We are making memories all the time and even the newest of houses tell a tale. If you'd like to research your home

– build a history of your building’s history - or get involved in any of the recording work that the Society does in the area, then please get in touch.

*Jemma Metcalfe-Gibson*

## More on the Wilson/Buckley/Johnson dynasty

Our *Lakeland Valley through Time* tells the outline story of how the land purchases by J H Wilson and subsequent gifts from his nephew R W (Richard) Buckley affected the development of Staveley. What is not clear is that both Wilson and Buckley were not originally from the south of England, but relatively local; Wilson was born in Ashton, Lancs (presumably the one near Wigan) and Buckley in Runcorn, Cheshire, though spending most of his formative years on Merseyside.



Louisa Johnson (Challiner)

Yorkshire and had set up home in a large property in Crosby Garratt for the birth of their first three children. By the time of Richard’s death they had moved to Liverpool, where the last four of their eight children were born. The odd one out, Charles, was born in Whitchurch, Salop, in 1854.

After Edward’s and Sarah’s deaths in 1890, the landholdings were divided amongst the children. It would appear that those nearest to Staveley (Reston and Sunny Brow) went to Charles and to the youngest child, Louisa J, who by this time was married to William H Challiner from Liverpool. We have no record of the Challiners or the Johnsons residing at the Abbey during the 1890s and it would appear that none of them wanted it and it was put up for sale – eventually becoming the orphanage. The Challiners were also not happy

LVTT also contains an error regarding the subsequent family links; (*incidentally the error does not appear in Joe Scott’s draft*) - after Buckley’s death the estate passed to his sister (not his niece) Sarah Martha Buckley, some two years his junior, and also born in Runcorn. Sarah had married Edward Johnson from Haworth in



Henry and William Challiner

with Reston Hall, and commissioned the building of a new larger residence further towards Ings, Middle Reston, completed in 1901.

Like many other families in the UK, WWI gave the Challiners their share of tragedy.



Sidney Johnson

They only had two children, Henry and Louisa (Queenie), and Henry was killed on active service in 1916. His name appears on the Staveley War Memorial and until recently his commendation letter from the King hung on the wall in Middle Reston. By 1924 the only Challiners left were Louisa J and Queenie. Queenie continued to take an interest in village activities and was one of the contributors to the Village Hall in 1936. She appears on the photograph of the opening (*page 16 of LVTT*).

A regular visitor to Middle Reston was Charles' son Sidney (a Solicitor) who was a guiding hand to his younger cousin. Eventually, when both Louisa J and Queenie passed away, Sidney's Peter inherited Middle Reston and the Reston Estate. The name of Peter Johnson will be familiar to those interested in Local History. Peter was a keen amateur historian and it is

thanks to him that there is a large stock of Staveley letters and deeds deposited in the Kendal Record Office. Indeed the article on J H Wilson and the prodigal son (Journal Issue 11) was largely based on Peter's research.

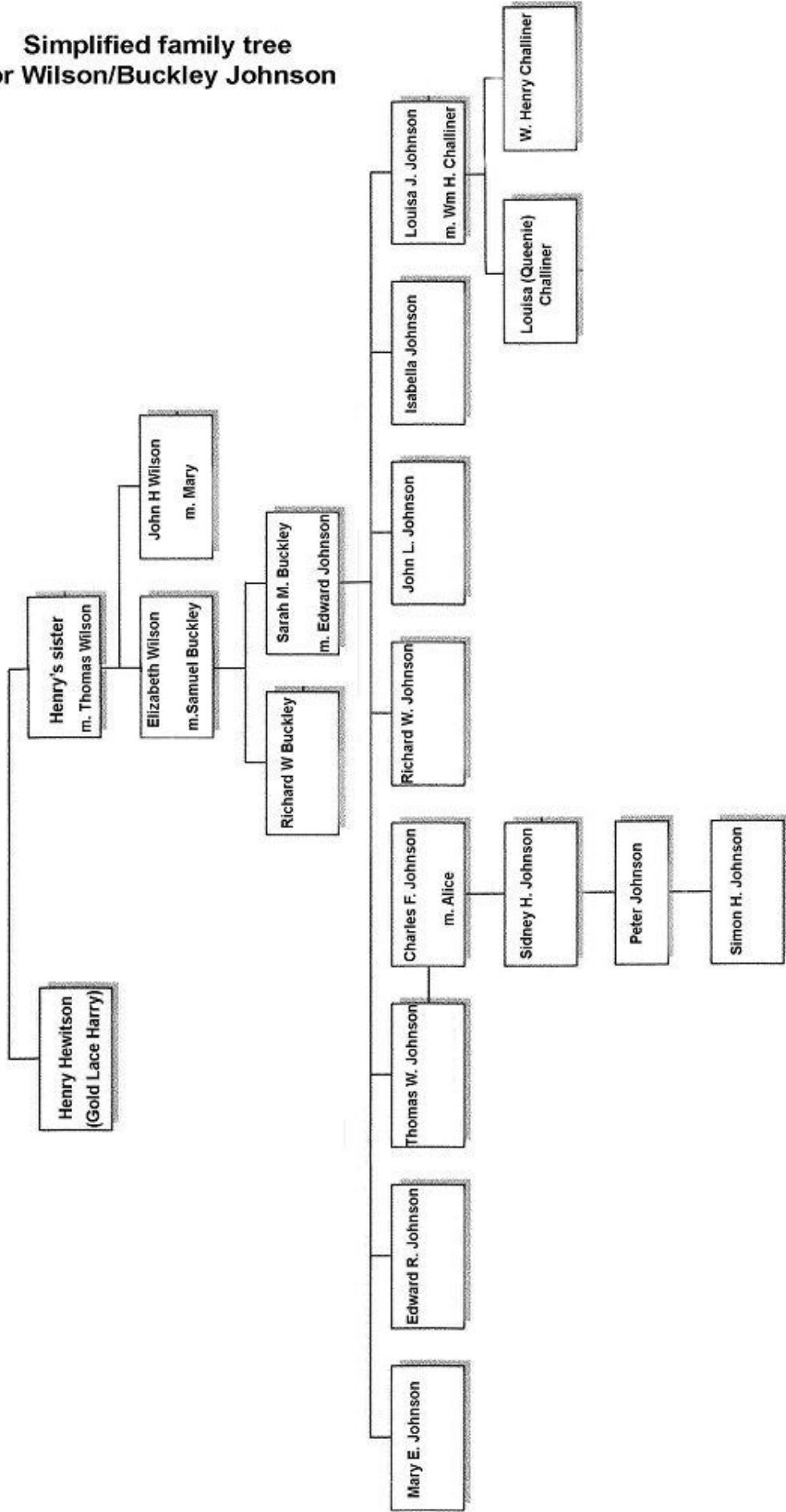
Middle Reston was recently put up for sale by Peter's son, Simon and it is thanks to Simon that we have obtained these family history details and have received a number of documents relating to Reston and Sunny Brow. These have been copied for our records and the originals duly deposited in the Record Office. One of these was an original copy (uncut) of the 1741 Gold Lace Act. We have also been allowed to copy many of the family photographs, some of which are included in this article.

*John Berry*



Young Louisa  
(Queenie) Challiner

### Simplified family tree for Wilson/Buckley Johnson



## St Anne's Church, Ings

*This article marks the completion of the major 'reordering' of the Church, the first for 135 years. It is contributed by the present incumbent, Rev. Geoff Watson who retires in February 2013 after nearly 19 years as Vicar of the United Benefice of Staveley, Kentmere and Ings.*

**Beginnings at Grassgarth:** On 10th August 1511 Thomas Birkhede of Hugill was granted an indulgence to complete a beautiful chapel, dedicated to St Anne. It seems likely that this chapel was on the site of St Anne's Farm, at the top of Grassgarth Lane on the other side of the A591 from the present church. Remains can still be seen there which may date from that time or possibly from an even earlier church. Ings and Hugill were then part of the parish of Kendal in the Diocese of Chester. In 1546 Henry VIII had a survey of religious establishments made. The survey includes *Service of the Chapelle of the Ings, in the parish of Kendalle - Sir James Inman, incumbent*. Inman heads the list of clergy on the board in the present church of St Anne's, but the next name is that of the Revd. Clement Stevenson in 1616. It is likely that there were one or more incumbents in between, but from 1616 to this day the line of recorded clergy is unbroken.

**The Present Site:** A chapel on the present site of the church may have been built in or near the year 1616. A document preserved in the Chester Diocesan Registry, and certified by the Vicar of Kendal in 1717, says "*Ings, in Hugill, so called because of its position among the meadows. The Church was built about 100 years ago*". Clement Stevenson was limited as to the range of services which he was licensed to conduct and even had to have his children baptised in neighbouring churches. The Diocesan Registry in Chester also contains a petition from the inhabitants of Staveley, including some living in Hugill, to the Bishop of Chester, asking him to grant to the minister of Staveley the right to baptise, marry or bury. Before this time parishioners had to travel to Kendal Parish Church for baptisms, weddings or funerals. Permission was initially granted, but subsequently cancelled, because the churchwardens of Kendal Parish Church complained to their patrons, the Master and Fellows of Trinity College, Cambridge. It is likely that Ings was in the same position as Staveley, and it was not until some date between 1651 and 1700 that Ings Church was licensed for baptisms, and probably for marriages. The first burial at Ings did not take place until 1791.

In the 17<sup>th</sup> century Rowland Wilson, a wealthy London wine merchant born in Ings, was a major benefactor of St Anne's and of the Parish of Kendal. He endowed a school (rebuilt in 1859) which is now Ings Parish Hall (across the lane from St Anne's Church) and established a charity which provided fresh bread every Sunday for the poor of the parishes of Ings and Kendal. Loaves of bread were left on the wooden shelf which is now on the West wall of the nave of the present church.

**The Bateman Church:** The rebuilding of the church in substantially its present form was the generous project of Robert Bateman, an English merchant of Leghorn (Livorno) in Tuscany, probably born (to a poor family) at Reston, near Staveley. His

portrait hangs on the North wall of the nave. The design chosen by Bateman was in the current Georgian style, similar in many details to his new house at Reston and clearly built by the same people.



The main entrance of the church was then at the south west corner of the building and from the outside the outline of this former entrance can still be seen in the stonework. The base of the tower was used as a small vestry. Above it was a West gallery used by musicians and singers before the installation of the organ. Bateman gave three bells to the church, which still hang in the tower and one carries the words "*Robert Bateman Merchant in Leghorn 1743*". Over the door leading into the tower is Robert Bateman's coat of arms with a memorial tablet above - "*This Chapel was begun to be rebuilt Anno Domini 1743 at ye sole Expense of Mr Robert Bateman, Merchant at Leghorn.*

*Born in this Hamlet. But he dying Suddenly the Same Year the Work was ordered and Appointed to be finished by his Executors."*

At the East end of the church the altar was at floor level, with panelling behind it. The chancel and sanctuary were floored with marble, which Bateman had sent to beautify the church, possibly from the famous marble quarries at Carrara, near Leghorn. All the windows then had clear glass. Artificial lighting must have been by candles, with little or no provision for heating. Between the church and the River Gowan stood the vicarage, now called 'Burnthwaite'. One record suggests that this house was also built by Robert Bateman or his executors. The near contemporary painting of St. Anne's Church and Vicarage on the West wall of the nave dates from the time of the Revd. William Kilner, Vicar of Ings (1764-1813).

Bateman died in Leghorn and is buried there in the "English Cemetery". He left money for walls and railings to be built around it. The house in which he lived still stands in Livorno and research is currently underway to learn more of his life there. The colourful legend that Bateman was murdered by the ship's captain on a voyage home to England is untrue, though still repeated. His proposed new home, Leghorn Hall (now Reston Hall) near Staveley, was often used as the vicarage when the parsonage house next to the church was not large enough for the parson's family. Bateman also gave instructions in his will and left money in trust so that houses each with a piece of land should be built "*for the dwelling of the poor families of Hugill and that they might benefit by the piece of land*". These houses were built at Grassgarth, close to St. Anne's Farm. The Bateman Trust still exists, though now it owns and manages the modern complex of "Meadowcroft Cottages" across the lane from the present church.

**The Wordsworth Connection:** On 4th October 1802 William Wordsworth married Mary Hutchinson at the Parish Church of All Saints, Brompton-with-Sawdon, between Scarborough and Pickering, North Yorkshire. Two days later along with Dorothy, William's sister, they paid an afternoon visit to St Anne's on their way home to Dove Cottage, Grasmere. Dorothy recorded the following in her journal: *"...It is a neat little place, with a marble floor and marble communion table, with a painting over it of the last supper, and Moses and Aaron on each side. The woman told us that 'they had painted them as near as they could by the dresses as they are described in the Bible', and gay enough they are. The marble had been sent by Richard(sic)*



*Bateman from Leghorn. The woman told us that a man had been at her house a few days before, who told her he had helped to bring it down the Red Sea, and she had believed him gladly!"* You would look in vain for any reference to the dress habits of Moses and Aaron in the Old Testament and Dorothy was obviously amused by the woman's grasp of geography. She recorded Robert Bateman's first name as "Richard" and later William incorporated the Bateman story they heard that day into his poem "Michael". It tells of an elderly couple fallen on hard times hoping that their son might revive their fortunes. The mother, Isabel, recalls other local young men made good, including 'Richard' Bateman. An extract from the poem is engraved on a brass plate by the vestry door.

*There's Richard Bateman, thought she to herself,  
He was a parish-boy--at the church-door  
They made a gathering for him, shillings, pence  
And halfpennies, wherewith the neighbours bought  
A basket, which they filled with pedlar's wares;  
And, with this basket on his arm, the lad  
Went up to London, found a master there,  
Who, out of many, chose the trusty boy  
To go and overlook his merchandise  
Beyond the seas; where he grew wondrous rich,  
And left estates and monies to the poor,  
And, at his birth-place, built a chapel, floored  
With marble which he sent from foreign lands.*

**Major Changes:** In 1842 the church was extensively refurnished with box pews and completely redecorated. The work was paid for by subscription. A list of the subscribers is on the West wall of the nave. Among them is Queen Adelaide, widow of King William IV. Her connection with Ings is unknown but she did stay in Bowness for two nights in 1840 and she may have heard about St Anne's at the time.



In 1876, the Vicar of Ings, the Revd. Thomas Fenton, appealed for funds for repairs and improvements to the church: *“In carrying out this needful work it is hoped that certain improvements may be made in the internal arrangements of the church, which, while preserving in its integrity the building so valued as the work of good Robert Bateman, will have the effect of beautifying the interior, and will at the same time render it more convenient for the reverent celebration of Divine Worship.”* An extension was built to house the organ and vestry on the north side of the church. It seems likely that at this time the altar was raised several feet, the marble floor relaid, and the box pews were replaced by open pine pews (*removed in 2012*). The paintings of Moses and Aaron were moved to the West end of the church but at some point since have been removed altogether and their present whereabouts are unknown. The burial ground was also extended at this time. Friends of the Vicar gave new altar ornaments, cross, candlesticks and vases.

A brass tablet in the church records the completion of the work: *This Church, built in the year 1743 by the bountiful hand of good Robert Bateman, was in the year 1877 restored and an Organ Chamber and Vestry added thereto by offerings from every one of the 197 people of the Parish of Ings, largely aided by the kind and generous help of many others, all of whom, out of gratitude and love to God and His worship, gave of their substance, not grudgingly or of necessity, knowing that ‘God loveth a cheerful giver’. Signed on behalf of the Contributors by Thos Fenton, M A, Vicar; Jos Bingley, Architect; Thomas Braithwaite; Churchwarden; Thomas Farrer, Schoolmaster. Deo Gratias.*

**A New East Window:** A few years later, in 1883, a new East window was dedicated. Its subject was The Transfiguration, and it was described as: *‘Our Lord, in white raiment; on his right Moses, on his left Elijah, at his feet the three Apostles, adoring. Inscription: ‘To the glory of God and in memory of Isabella Thompson. Born June 6th 1825. Died February 1874’* The window was designed by Edward Frampton, of Buckingham Palace Road, London. Other windows depicting The Raising of Jairus’ daughter and the Incredulity of St Thomas were designed by Shrigley and Hunt, a Lancaster firm founded in 1875.

**William Fell the Woodcarver:** In 1898 the panelling behind the altar and a lectern and pulpit of carved oak were added to the church. These were the work of a local woodcarver, William Fell of Common Farm. He also carved a vivid self portrait which hangs on the North wall of the church close to the pulpit. The pulpit and the panelling remain, but the huge lectern is presently in store and a more conveniently sized reading desk, made and given by our organist Alfred Henderson, is in current use.



**Into the 21st Century:** During the 20<sup>th</sup> century the church building saw much life but little change. The school closed in 1972 and then reopened in October 1979 as Ings Parish Hall thanks to the work of the Parochial Church Council and the then Vicar, Ian Robins. Now, thanks to the generosity of our congregation, of local people, of a number of grant-making trusts, the church has been refurbished once again. While the building retains its main focus as a place of worship it has been adapted for wider community use. It has a new under-floor heating system, powered by an air-source heat pump, and has been redecorated inside and out to a scheme suggested by the National Trust in keeping with what may have been the original style - old and new working together.

*Geoff Watson*

## **Tales from the Tapes: A conversation about life in Ings – Part 4**

*Transcript of SHS meeting held in Ings Parish Hall on 16<sup>th</sup> January 2001 chaired by Joe Scott (JS). The panel: Dorothy Buckley (DB), John Redmayne (JR), Denis Sowerby (DS) and Dorothy Whitwell (DW). Questions came from the 'floor' (Q) and the chairman. We resume with memories of memories of post, deliveries and milk:*

Q: What about the post?

DW: He was on a bike.  
Well our postman walked.

Q: Two deliveries a day?

All: No.

JS: Did he come from  
Staveley?

JR: Fred Lewis that fellow  
was called.

DW: Then Mr Brier came  
from Kendal.

JS: Yes. He came on a bike though didn't he?

DW: No he didn't. He walked and he used to go down to Starnthwaite and then round by Summer Grove and Outrun Nook, back by the Yews, then us (*Borwick Fold*) and down the village (*Crook*) and then he stopped at that Plum Fold. He had a hut there, didn't he? And he stopped there till quarter to four to collect the post to take it back with him.

JS: He had quite a walk then, didn't he?

DW: Then they started with the bike, John Hutton and Jimmy Wheaton,



DS: Borwick Fold would be via Crook, whereas Ings was via Staveley.

DW: Wasn't it the Wild Boar who wanted them delivering as far as that one time?

DS: They didn't want to wait until the post came from Windermere or something, and the Wild Boar was put on to our round. Then they had a bike.

JS: What about shopping then? You didn't have a shop in Ings, did you? So you had to go to Staveley or to Windermere.

DB: Well people came round. They came round from Booths and from the Co-op, and then you gave the man once a month, glasses and paraffin. You made your own order. Bread was delivered at least twice a week, wasn't it? Martins from Bowness, they delivered bread. Then Martins and Whitakers used to come round once a month for their order and then that was delivered. And the butcher came of course.

JS: Oh, you were well looked after.

DW: Yes, better than it is now really.

JS: Was this before or after the War? They're coming in vans are they these people?

DS: It was on before the war, and it just carried on.

JS: They'd have motor vans, would they, those delivery people?

DW: Not the butchers, they used to come with a horse and trap.

Q: The milk? Was that delivered as well?

DS: In those days nearly every farmer had a small dairy herd. I think there would only two farms in Ings that didn't have a small dairy herd.

Q: And did you deliver in Ings?

DS: We did, yes.

DW: We didn't because we were too far away. We just drank our own....and you made butter.

JS: But you went round in a horse and trap before the war?

DS: No, just on foot, or bike.

JS: With a can of milk?

DS: Yes. You had to do the milk round before you came to school in the morning.

JS: Oh, that was your job, was it? Did you do that John?

DW: We were too far away, John and I.

JS: Oh, yes you were at Borwick Fold.

MH: Can Dorothy tell us how she made this butter?

DW: I didn't. No, that's back into my parents time. By the time I was married we were sending milk to Libby's and then the Milk Board eventually.

JR: That was done with a separator was that, separated the cream from the milk, stored in bowls for so long, don't just ask me how long.

DW: A week, because your churning day was once a week.

JR: Then it was churned and then worked on...like a flat board?

DW: We didn't, we did it with Scotch hands.

JR: But that was basically before the Milk Marketing Board started up. All this butter was hawked into Windermere and surrounding towns.

MH: How did this tie in with rationing? You were rationed with butter if you were like us.

JR: Well there was a lot of black-marketing went on.

DW: But you did actually take the butter coupons and send them back in. You had your customers who were registered for butter.

LH: It was the same as killing a pig. You'd to give all your coupons up, hadn't you?

JR But it was the Milk Marketing Board you see. And the farmers, it's what they're trying to get us to go back to do now.

DS: The Milk Marketing Board was a great asset really, because it took the marketing of your product away from you and found markets for it.

LH: The more rules and regulations you get, the more is taken out of your own hands.

JR: No way is there room for all farmers to go back. You'd produce to sell at your road gate.

*To be continued*