

Staveley & District History Society

Journal Winter 2017/18

CONTENTS

- 2 **From the Treasurer**
An update from Roger Collinge on the Society's finances
- 3 **Thomas Bland (1799-1865) – Artist or Archivist**
Robert Courtier discusses two pen and ink sketches of Kentmere Church
- 7 **A History of Ings Farms – 1300 to 1800**
An article from 2000 by Don Kewley, based on a talk given to SDHS
- 11 **Tales from the Tapes: Staveley Pharmacy. Part 3**
The transcript of an interview of John Wood by Adrian Runswick in 1997

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

Cover photo: The Mills of Staveley. Diagram taken from 'Water-Power Mills of South Lakeland' by Michael Davies-Shiel, Hayloft Publishing Ltd 2017, by kind permission of Noree Davies-Shiel.

The next issue of the *Journal* (No 42, the Spring 2018 issue) will be published about the 12th April 2018. All contributions (letters, articles, etc.) are welcome at any time but should be with the Editor by early March.

From the Treasurer

Whilst the financial health of the Society remains robust, as you will be aware the society has been running a deficit for several years. The committee has gone along with this as we have been able to dip into reserves.

We have managed to reduce some costs, principally as a result of some members receiving the journal by email, but we have been finding that speaker costs are going up quite rapidly. Of course, we are anxious not to compromise the quality of our monthly talks consequently these extra monies will be found.

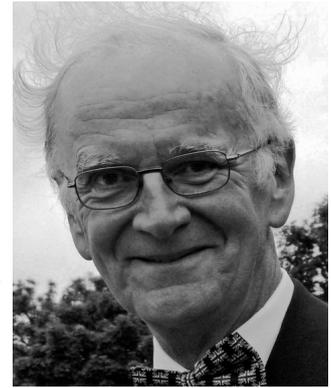
So we now feel that a small increase in subscriptions is needed in order to keep the deficit down. The subscriptions have been £7 per single member and £12 per couple for as long as any of us can remember! The subscriptions will therefore go up to £8 per member and £14 per couple as from the 1 January 2018.

We have also decided to match the subscription year to the accounts year so subscriptions will be due on 1 January each year. So you are having 3 months free this autumn - a statement a treasurer finds painful! We expect to spend more than our income again in 2018 and will thus monitor subscription levels carefully in the future.

I hope you are enjoying and learning from the lectures. We are making a fresh effort to get oral histories recorded and transcribed. Also we have a project to document the history of some of the older buildings in the village. So there is plenty going on and if you feel you could help with any of these activities please let a committee member know.

With best wishes for Christmas and the New Year.

Roger Collinge



30.09.17: Water in the River Gowan reached the underside of the new bridge in Staveley.

Thomas Bland (1799-1865) – Artist or Archivist

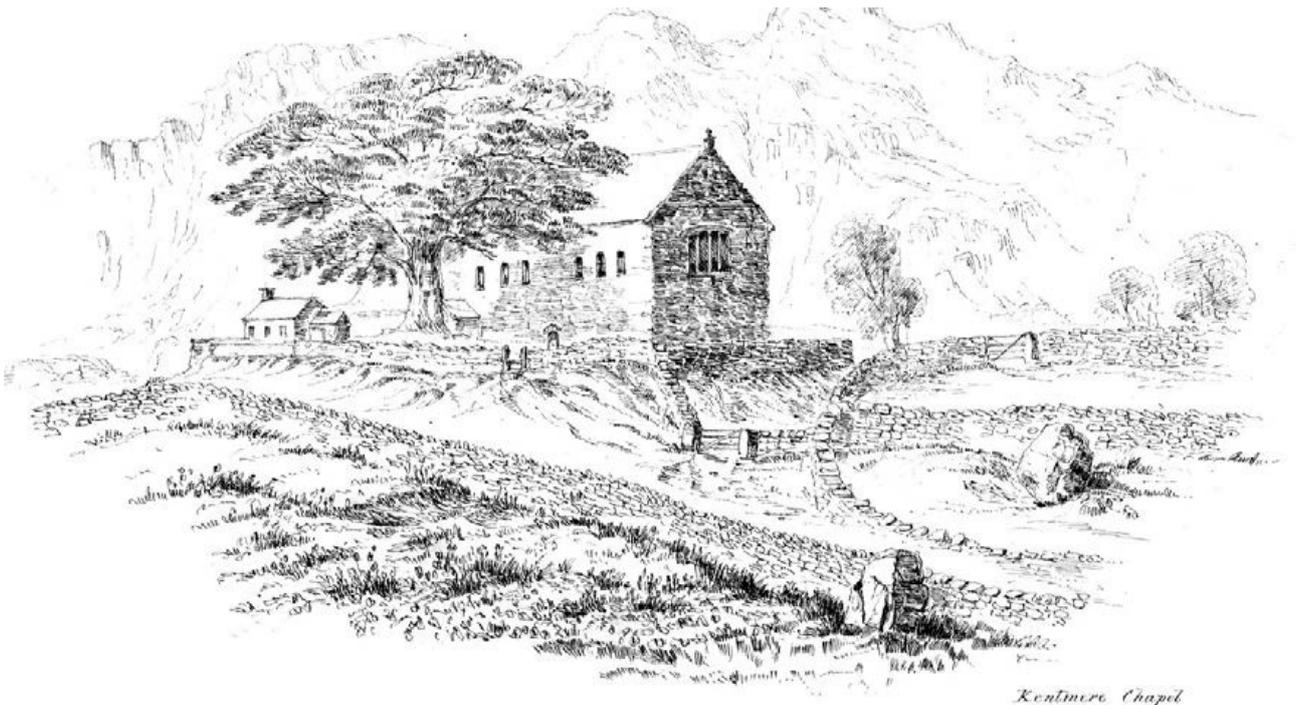
Thomas Bland lived most of his life in Reagill (a few miles east of Shap) where he created a garden at Yew Tree Farmhouse displaying some of his many talents as sculptor, artist and composer. One of his specialities was as a graphic artist of pen and ink architectural sketches. A portfolio of some 200 of these, unpublished, sketches is held by Carlisle Library, formerly having been deposited with the Tulle Museum. Included in this portfolio is an original letter written by Thomas Bland which states quite unambiguously his motivation for these sketches:-

‘....for the purpose of making drawing (sic) of old churches and other remains of Antiquity my object is not so much to make money as to preserve at least some resemblance of objects which are fast disappearing, ~~which~~ (sic) a record will in some measure be done when drawings are committed to the charge of such a gentleman as yourself. I remain, yours truly. Thomas Bland.’

Such a charitable objective should be a boon for historians as it makes the intent of effectively being an archivist. If this intent was realised, the result would not be bettered until the invention of portable photography several decades later. With all historic documents, however, there remains the inevitable question of how much license, or bias, might be present, even if unwittingly. This question is particularly relevant for Thomas Bland’s portfolio, because quite inexplicably, there are no dates attached. Thus there is difficulty in corroborating the context of the ‘remains of antiquity’ Bland wished to preserve in his sketches with other known features.

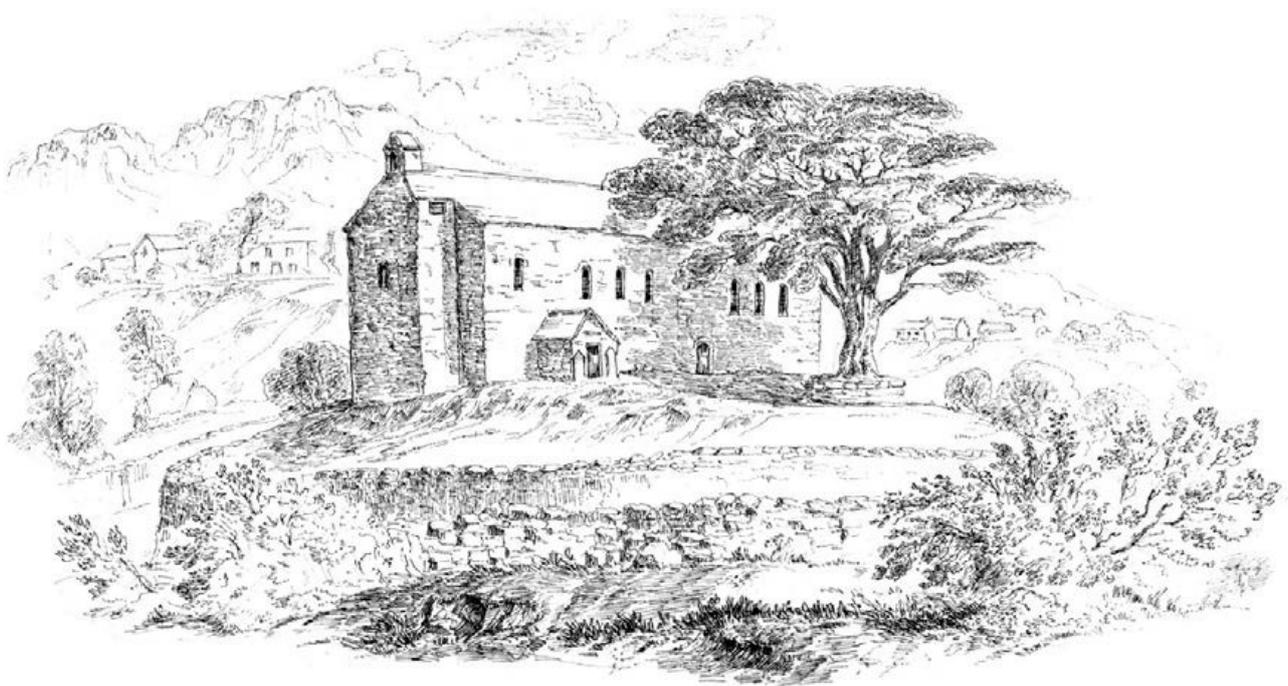
Amongst his work are two drawings of Kentmere Chapel. These are of special interest, as Bland’s prescience of the fast disappearance of antiquity came to be true for this building. The sketches show a building of different construction from that depicted in 1691/3 by Thomas Machel, and very different from that which followed the extensive renovations in 1866, only a year after Bland’s death. The two drawings are shown opposite. Unfortunately, inspection of these drawings raises questions rather quickly as anomalies exist between the two views, one from the SW and one from the SE. This paper tries to resolve these anomalies to see to what extent the two sketches can be held to match the original intent of the artist, or whether they destroy the credibility.

The key anomalies are:- 1) the view from the SW does not show the tower end, 2) the view from the SW also does not show the old school and 3) what appears to be the old school appears inside the church yard and thus in the wrong place. The particular interest concerns the tower which is shown essentially non-existent, entirely subsumed into the nave roof with a simple ‘clanger bell’ housed on the gable end. At the present time, this is a unique portrayal in any form of document. One of the questions left unanswerable by the lack of dates is whether the sketches were done on one visit or two well separated visits?



Kentmere Chapel

View from SE



KENTMERE CHAPEL.

View from SW

A biographical account of Bland quotes:-

'...there was scarcely a relic of antiquity in the two counties of Cumberland & Westmorland that he had not visited. A wandering fit would seize him, when with little more than his sketchbook to accompany him he would start off on foot, & walking from village to village, would make rapid pencil outlines of every object of interest that came his way.' Rapidity is implied by this method of working, suggesting that one visit would have been easily sufficient to do two drawings. In addition, the isolation and relative unimportance of the subject appear insufficient to have warranted a return just to do another view. The originals show that the drafting technique was as described above. The original lead pencil sketch lines are easily to be seen (with optical aid) alongside the pen & ink lining especially where there are slight differences between the two. It seems reasonable, therefore, to take the view that the sketches are of the same date, and possibly even a bit rushed.

Contrary to the anomalies, there are a large number of very precise details (notwithstanding that some criticism can be levelled at the pure drafting skills, such as inaccuracy of relative scales, line-work and perspective). All the windows and doors are correct, with an attempt to portray the door heads particularly accurately. In the view from the SE, the road, trees, walls and rocks, are particularly well detailed and instantly recognisable as matching today; a painstaking portrayal of the natural features. A particular feature is the lightly sketched building complex in the upper left distance of the view from the SW, depicting The Parsonage (now Capplerigg). This is very significant as it shows the buildings not as first built (and shown on the 1858 O.S. first edition 1:2,500 map), but as modified later with an additional 'wing', as can be seen today. Such a modification could not reasonably have been prescience in the eye of the drafter, so the date of the drawing must be after 1858. Speculatively, as the 1861 Census shows the Rev Gerard Hayton, Perpetual Curate, in a household of nine living there, it is quite possible that the building had already been enlarged by then. Its original construction date is unknown beyond the sale of land to the church commissioners, c 1854, so a drawing date after 1861 for Bland's visit seems likely. The Parsonage is shown in the correct location and with the recognisably correct skyline beyond.

The other distant buildings in this view shown to the right hand side are not accurate, but then they are not actually visible from the location of the viewpoint either. What is shown, though, is a reasonable approximation, albeit with gable ends in the wrong orientation, of what existed in this area. Close examination of the line work shows an element of detailing added after scant pencil lining – as if an attempt to tidy-up the finished article from hazy memory.

The main anomaly thus appears to be the School. The Corn Rent map (c 1836), the 1858 O.S. map and the O.S. book of references (1860) depict a 'School' positioned just outside the churchyard. The only verbal description can be found in an 1867 document of the church commissioners describing the old school as:- *'The School House and appurtenances standing on a piece of waste ground fronting the highway*

and adjoining the Chapel yard in the Township of Kentmere'. The school consistently described above, was later removed and a new one built. Although there is a large amount of documentation in public archives associated with this new school, a definitive date for its construction has not been found. The best date appears to be 1869, as seemingly well recorded in one of Kelly's Directories and not contradicted by any other documents. There thus seems little doubt that the school depicted in the view from the SE is the old school, as the documents above confirm that Thomas Bland had died before it was removed. So why does it appear to be within the churchyard and why not in the view from the SW?

The answer to these questions appears to be the result of using a telescope or similar optical enhancer. The view from the SE can only be seen from a distance of nearly $\frac{1}{4}$ mile, and where optical aid would be necessary to pick up the detail as drawn (post cards of the early C20th shown just how far away one has to be to get the same view). A feature of such a view is the loss of perspective that it brings. By chance, the 'horizon' of the churchyard itself obscures the churchyard wall making it virtually impossible to distinguish various other horizontal features. Close examination of the original sketch lines shows that it would have been impossible to unambiguously tell without an uncommonly good memory where these lines all fitted in between the front of the building and the churchyard. Bland appears to have ended up showing the school seemingly in the exact position that the new school takes today, albeit that is a hundred metres beyond the wall, whereas the old school was just in front of the wall. The reason the old school is absent in the other view would appear to be merely artistic licence as it would have dominated the view to the detriment of the church, the titular subject.

So what conclusion can be drawn as to the depiction of the church tower? The weight of the above analysis seems to favour that it is indeed a correct depiction, as none of the anomalies are significantly false depictions relative to the main structure. The reason the tower is missing from the view from the SE can be seen to be merely a simplification of the view using the large (and very old) yew tree to remove the difficulty of trying to draw a partly hidden structure. As this view would have been observed from a distance, the intermediate terrain did not allow for closer examination of the tower by moving sideways. As is usual, the conclusion must be that only other independent information can really settle the likely truth behind historic documents, regardless of their apparent authenticity. In this case, the roof line depicted by Bland would have required a wall plate or purlin running across from the nave roof to the tower facet just below the bell housing. Only for this alignment of the roof without a tower would such a member have been necessary. It can still be found in the tower now embedded when it was built up to its current height in 1866. It is also to be noted that the 'clanger' bell is now positioned at the same level as in Bland's sketch but on a new floor within the tower to support it.

However unexpected, it appears Bland did live up to his lofty ideals.

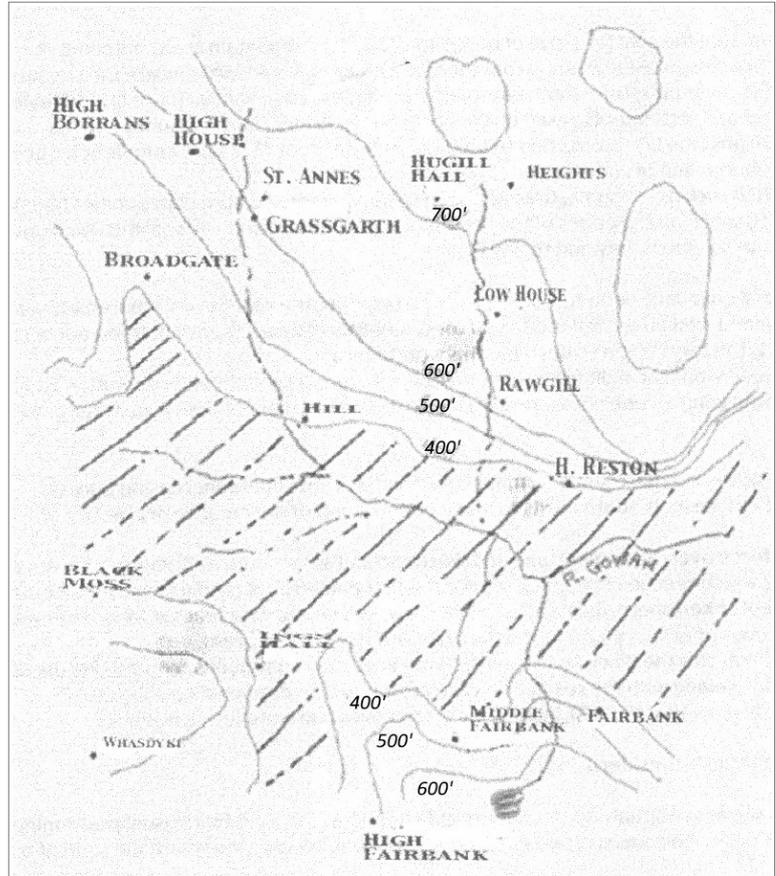
Robert Courtier

A History of Ings Farms - 1300 to 1800

This article was written in 2000 by Don Kewley, based on a talk he gave to SDHS at the time. It was recently found in Staveley Vicarage. He writes: The basis of this review is documentation provided by present owners of Ings farms plus material from published sources and primary records held in the Kendal Records Office.

Early Farming 1150 to 1300:

There is no doubt that the coastal fringe of the central Lakeland mountain area contained simple farmsteads, with access most probably from the sea. This area would incorporate the western coastal plain, the lower limestone south Lakeland area and the Eden valley. There is much evidence of land clearance and settlements based on Cartmel and the Priory, Furness Abbey and its immediate environs (the lay-monks had to feed the masons from 1127 until completion), Urswick with its C10th church and of course Kendal. Of the local valleys such as Langdale, Grasmere and Kentmere, isolated communities began clearing farming space on the edges of the heavily wooded valley floor with permission from the Lord of the Manor to whom they had to pay rent.



The fringe areas would have been reasonably easy to clear but the valleys were extremely wet and completely wooded well up the fell-side, with these small farmsteads literally carved out of the “waste” which is the term given to describe this wooded state. A typical farmstead would be built from timber and stone clearance with mud and wattle walls, or lower walls having rough stone embedded in clay, topped with a roof of thatch, heather or even bracken.

As the 1300s progressed these small farming communities came under increasing duress. The Scots crept increasingly southwards to make easy picking of the meagre prosperity of cultivation. In 1316 a large force overran Cumberland and Westmorland as far south as Furness, followed by another in 1322 which reached Preston; hence the first evidence of solidly constructed buildings such as the ‘keep’ at Kentmere, Burneside, Yewbarrow, and larger structures at Muncaster and Sizergh, buildings offering refuge for the families and stock of the area. This constant pillage plus the Black Death and lesser plagues and continuous crop failures devastated early farming

in Lakeland with the result that valley communities disappeared altogether. Manorial Records show that by 1400, income from tenancies had completely dried up.

Ings farms: physical considerations: Most of today's farms are situated at a considerable height in comparison to usual positioning, i.e. well above most valley bottoms such as Langdale; in fact many are on a level with the summit of Claife Heights. The plateau of land on which the present St. Anne's Church stands is 200ft. above Kendal and Windermere. The names Blackmoss and Fairbank suggest this area of land was too wet for cultivation. It is also suggested that the ancient road from Kendal to Ambleside which went over Misset had to be raised above the watery land (Ings) and was then only fit for foot-carriers and pack-horses. Logically the first farms of Ings were carved out of the reasonably dry wooded fellside with access from the early road upon which the Romans possibly travelled from Galava to Waterfoot. So it is quite feasible to suggest that Ings had not seen any farming before 1500.

After 1500: The 1500's saw a total explosion of population and farming in the Lakes. The Scottish raids ceased. Not only were original farmsteads re-populated but there was a huge demand for more land. Sheep were becoming important with a demand for woollen goods through Kendal. Stone was becoming available through mining. Farming meant self-sufficiency, so the ground cleared of trees and stones had to provide all the needs of existence. A typical farm would be about 7 to 10 acres originally carved out of the 'waste'. Stock were one or two draught cattle for ploughing and manuring a poor soil, a few sheep, a pig or two and some hens. Sufficient acreage needed to be enclosed and sown with oats and barley for bread and ale. This meant that stock had to have alternate feeding arrangements so they were driven into the higher fell until the crops were harvested.

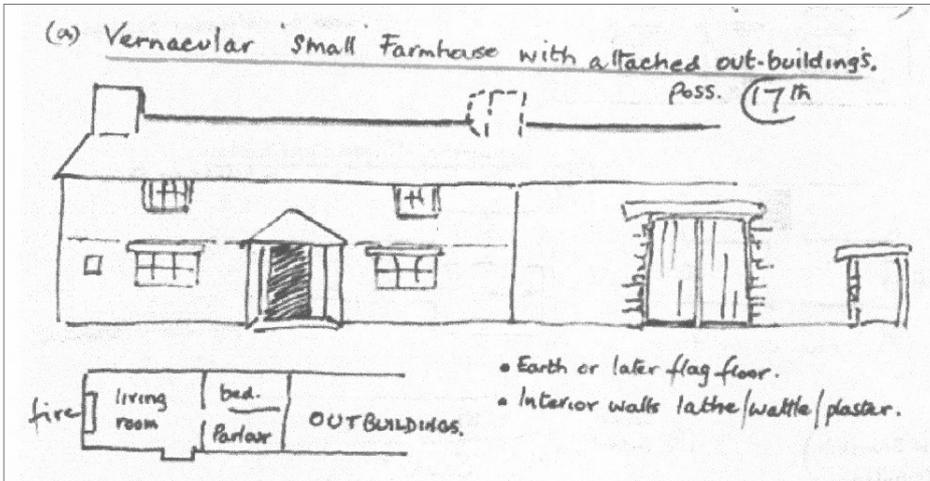
It is the enclosing and its consequences that provide clues to early practice. in Langdale the entire valley floor was 'ring-garthed' (the ancient walls are still in place and the National Trust have refurbished whole sections) dated approximately 1500; nearer home the farmsteads of Windermere (probably Orrest) were simply 'garthed', so Grassgarth sounds right, situated on the fellside facing south for warmth, a good water supply, stone for building and plenty of timber for construction and soap making for washing wool.

It is interesting to find that soon Manorial Courts were trying to slow down the rate of clearance of the land. Trees were disappearing from the fellside at an alarming rate, the growing herds of swine were devastating the forests and tenants were enlarging without permission or regard for the Nation's shipping and Navy needs. The Lord of the Manor responded by walling his remaining forests (Haggs).

In Hugill (Ings), the first mention of a Chapel at Grassgarth (1511) suggests a population nearby; no point in a church without a need. By 1546 there was the first recorded Vicar, James Inman. The first buildings (about 1550) were possibly High House and Broadgate built by Braithwaites, plus Grassgarth, Hugill Hall and Low House, almost all in a line across the fellside. Although these buildings have changed considerably there are still remains of the originals with names and dates. By the 1600s wool was at a premium with packmen criss-crossing the county tracks with

pieces for the Kendal outlet. This new wealth saw old farms re-built or enlarged and new farms being created. As the land was improved, in Ings the Church moved to a more central situation to accommodate lower farms such as Rawgill and Hill. Such was the demand for land that farms were appearing on the wetter and colder north facing side, but as high on the plateau as possible, namely Fairbanks, Whasdyke, Borwick Fold and Hagg End.

Buildings: Probable style (1600 – 1700): Decent stone was now being quarried



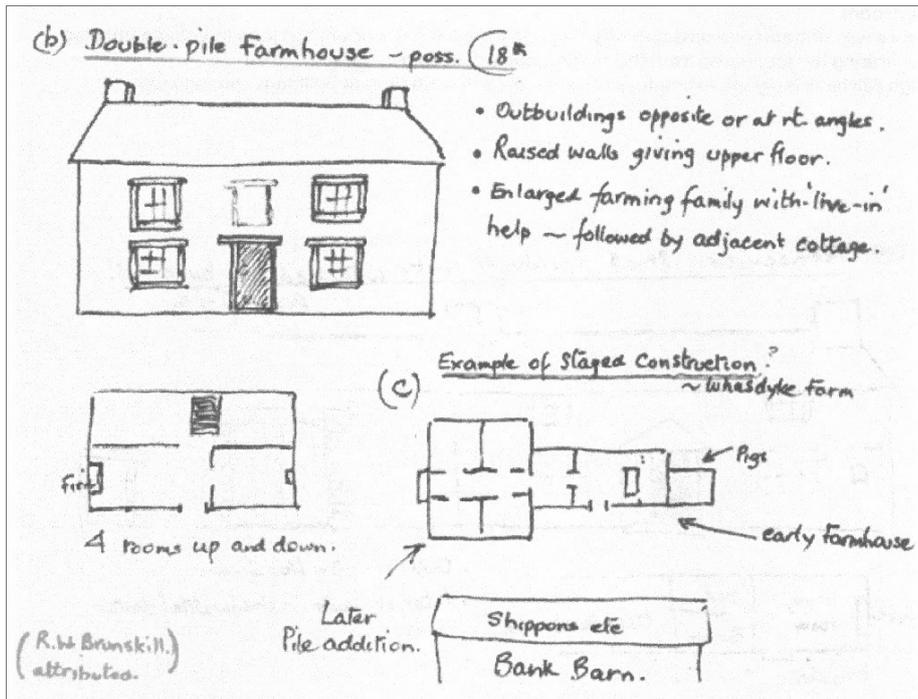
for walls and roof. The living section of the farmstead was coated inside and out annually, with limewash, inside to lighten up the dark main room and outside for weatherproofing. A large fireplace dominated the living

room with a small fire window as near as possible to shed light on all the activity round the hearth. (Hearth Tax 1674). Everyone kept their head-wear on, even when sitting round the fire, to prevent being splattered with blackened raindrops coming down the wide chimney. Over the fireplace there was probably a half-loft where the children and any lodgers slept as well as a place for grain and food storage. The parents would sleep in the only bedroom. There was sometimes a passageway through from front to back of this long low single building separating the fire-house from the animal quarters and barn. High Fairbank is a good example of this style of farm, with the out buildings coming later.

Later style (1700 – 1800): New farmhouses or alterations are described as Double-pile. These involved raising the walls of the fire-house and putting in either internal staircases or stone steps outside. A kitchen was also often added. High Grassgarth has a suspicious bulge in the wall which might indicate an added stairwell. Hugill Hall looks as if the walls were raised as does Low House. High House certainly had an upper floor created and two wings added for a kitchen and beds. Whasdyke was undoubtedly originally single-storied with the double-pile section added later. Borwick Fold still shows external stone steps. Increased prosperity, especially from wool, encouraged better outbuildings, more in the form of today with a clustering round the central yard. The farmhouse stood apart and was double-piled e.g. Ings Hall, Middle Fairbank (Gowan Bank), High Reston, Grassgarth (which eventually compiled 8 bedrooms) and Broadgate.

Odds and ends: By the middle of the 1700s that main road to Keswick and Cockermouth which went through Ings and via Troutbeck to Ambleside had been toll-gated and improved sufficiently

to take light coaches for passengers to catch the regular traffic from Kendal to London. The track in the direction of Windermere was also being established. The land around the farm was being claimed and walled. The main 'lonnins' up to the common grazing were also walled to prevent driven stock wandering onto 'in-byes' e.g. above



Heights and St. Anne's Farm. Of course, Grassgarth Lane and Vicarage Lane would have been part of this network.

A few unanswered questions: Who owned the bull? At this time Troutbeck has 3 bulls, one for each of the common grazing rights and 3 constables to manage all matters. Ings would certainly have had a constable, if only to escort the Hearth (1674) and later Window (1777) Tax collectors. Where was the grain milled? Limefitt Mill owned by the wealthy Browns of Troutbeck would have been as handy as Reston Mill? Who did the renowned Roland Wilson buy Grassgarth from and where was his 'so-called' big house? And what about the Braithwaites? It was mentioned earlier that they built High House etc. and that early paths led to St. Anne's Chapel thus assuming that they would worship there. They certainly occupied nearly all that side of the road over Applethwaite and Misset and built most of the farms there including Broadgate and Misset Farms, but they were Quakers and were fined for refusing to attend church. Nevertheless they were extremely generous with their wealth, giving £1,000 each to Ings and Troutbeck towards the rebuilding of their 'Church' schools. Where did the Longmires live? They figure largely in Troutbeck, Staveley and Burneside and certainly are mentioned early in Grassgarth but where were they living when William was born in 1687?

Finally, the first census was taken in 1841 and every 10 years after. That first census shows that farms changed hands quite frequently and that many had extra 'live-in'. Certainly some of the very young children from the poor families occupying the Bateman 'Almshouses' were working as labourers on many of the local farms.

Tales from the Tapes: Staveley Pharmacy. Part 3

Recording by Adrian Runswick on 4th November 1997 of John Wood, who kept the Chemist's Shop in Staveley. John is a pharmacist. He now lives in Ings and was doing so at the time of the recording.

Coming to your customers, you strike me as very busy. I always see people going in and out of the place. When I go in myself, more frequently these days I'm afraid, there are usually people in there already. Am I right in thinking that you know a tremendous number of them? Is that true? I probably know, I would say, about 80% of my total customers. The rest would be made up from holiday makers in the summer period.

Now the 80%, where are they coming from? They're coming from the village. Not from Ings? Village residents, not many from Ings.

From Kentmere? Not many from Kentmere – we get a few shopping. You see, because basically what you've got here is that Ings is a mile away from the shop, Kentmere is a mile away from the shop so therefore, if those people wish it and sign the form then the GP dispenses their medicines, so therefore, I don't see them unless they come to purchase something. In case people think that Kentmere has moved, it's more than a mile away from your shop, Well, I know, that's what I mean. Anybody living more than a mile from the doctor's surgery – then the doctor can dispense if that patient wishes them to. Now you mention the surgery in Station Road, no, it's in Crook Road, in Staveley and that is an important thing isn't it, that you are down in the village and there is quite a big surgery, four doctors, I think. Four all told.

Four, all told. How does that work? Well, in what way how does that work?

Well, it seems to me that immediately I've got a prescription I come to you, and I should guess that most people who are at that surgery do the same. Yes. And I think, also, that they can, I know they can, just ring you up, and when I come in I don't need to go to the surgery – they ring you and well you are there. This is the wonderful world of computer records and things you see. If you want a repeat prescription without wanting to see the doctor, then you will ring the surgery and they will issue you with a prescription. Every lunch-time I go to the surgery and pick up those repeat prescriptions for that afternoon and then I dispense them throughout the afternoon. I do the same, in the morning I collect the ones that came in from the afternoon. I get the ones in the morning to do through until lunch-time. So in theory within 24 hours of you ringing up for your repeat prescription, it should be ready to collect from me.

A little bird tells me that sometimes if you feel it is necessary you will go and deliver that prescription. Is that right? Yes, we do run a prescription delivery service. We also, for when it's needed, for some elderly who get slightly confused with their tablets, we issue a cassette which is divided into little compartments, seven compartments for seven days in a week. Each of those compartments is divided into five separates for different times of the day and I put a week's supply of medicine in

there. Basically you have a little slider which you pull back to gain access to that morning's supply and you pull it further back to get to the afternoon ones. On the back of the cassette we've got a record of everything in there, when it should be taken, what time, and how. So the patient's carer, when they go to visit that particular person to help get them breakfast or help get them up, or whatever, they can then take those tablets out of that cassette and give them to the patient or leave them with the patient to take. In that way we know that they shouldn't be taking more than they should and they should be getting their correct medication at the correct time.

Is it possible, John, then to describe a typical day – is there such a thing as a typical day? They're all quite different really. Basically I try to get to the shop before 8.45 am and the first thing I do, when I get out of the car in my little car park by the side there's a black box there. I unlock it and then get out a lot of processed film which I then take into the shop and file away. Then I go and get the post, try to look at as much as I can before 9.00 am and then at 9.00 am the lights go on and the computer's switched on. We then start, by 9.10 usually. Mrs Miles, who is the Practice Nurse at the local surgery has dropped off the prescriptions from the night before and then I start to prepare those ready for people to collect. If she hasn't I will then ring the surgery to see if they are still up there and then at 9.30 am when Mrs Ashton, my morning help arrives, I'll quickly nip to the surgery and collect those and start compounding them. Usually by 9.30 am to 10.30 am the main wholesale deliveries will have arrived.

In between dispensing and serving customers or clients or answering questions I'll endeavour to check off, put out, price up, and put on the shelves the goods that have arrived. Basically that is the day until lunchtime. With the computer - anything we need to order goes on the computer – at a predetermined time – they're very clever these machines – the Wholesaler's computer will ring my computer and take the order and then it will tell me on the screen what they haven't got in stock so I can try and get it from somewhere else. This way, it helps me to keep my stock down to a minimum and hopefully, although it doesn't always work, we shouldn't run out of anything. You invariably do, because of manufacturing delays. And then at 1 pm, we go home for lunch. 2 pm I go to the surgery and pick up any more prescriptions to dispense and then it's virtually repeated for the same in the afternoon. That is a general day.

You close at? We close at 6 pm. Apart from a Wednesday when there is no surgery so we close at 5 pm. *Saturday?* Saturday we take a half-day, again because there's no surgery in the afternoon so we close at 12.30 pm. *Sunday?* Sunday we're off as well. The reason we don't do what you call a 'Duty Rota' is because I struck up an arrangement with the senior doctor of the Practice, Dr Burns, and said "Look, I've opened on Sunday for hours before and it is a waste of time. How about you giving them an emergency amount for the weekend and then we can sort it out with you on the Monday", so that's what we do. If they get stuck, everybody in this village knows my phone number so we come and do it.

To be continued