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Richard Rogers Esq.
with the kind regards of the
Author; and pleasant recollections
of hospitality received during the
Session of the Congregational Union
in Liverpool in the Autumn of
1854.



THE
HISTORY AND TRADITIONS
OF
RAVENSTONEDALE,
WESTMORLAND.

BY THE
REV. W. NICHOLLS.

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P R E F A C E .

I HAD intended to publish my researches into the various features of the traditions and history of Ravenstonedale, rearranged, and composed in a written rather than a spoken style ; but, after mature consideration, I have determined, for several reasons, to present my lectures to the public in the style in which they were delivered, except that they have undergone careful revision, and several additions have been made to them which could not be introduced when they were delivered for want of time. I gladly avail myself of this opportunity of expressing my obligations to the Rev. R. Robinson, of Mallerstang ; Mr. John Robinson, of Ash Fell, who is in possession of some of the most important MSS. ; but most of all to Mr. A. Metcalfe, of Park House, who was my chairman each evening, and through whose invariable kindness and courtesy I have been able to obtain much of the information contained in the following lectures. To my critics I may say that I am responsible for the blunders, and that my rushing into print has not arisen from the *cacoethes scribendi* of which one has so often heard, and the disease from which one would wish to be free, but from the desire to comply with the unanimous request of a crowded audience to which the last lecture was delivered, and to preserve, if possible, in a permanent form, facts and traditions which might otherwise be lost to the finest drag-net of any chronicler who might come at all remotely after me. The following record is a contribution to English history, although an atom, still an atom, and so a part of the mass, and thus furnishing the reader with an insight into the self-contained and independent rule in some of the more highly favoured dales, such as Ravenstonedale was.

In the Appendix the reader will find some notes containing valuable information. My aim has been to notice the facts connected with the parish which have been hitherto unrecorded.

W. N.

The Manse, Sept. 14th, 1877.

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LECTURE I.

IN presenting you with the history of Ravenstonedale I shall first attempt the etymology of its name by noticing the different derivations which have been suggested, and then furnishing you with the one which I accept, together with my reasons for accepting it.

The derivation given by Burns and Nicholson, in their "History of Westmorland," is that our Dale takes its name from a brook flowing through it, called the Raven; but, after careful inquiry and the examination of the oldest MSS. of the parish, I cannot learn that there is, or ever has been, a beck in the dale called by that name. Then another attempted etymology is that there is a dark grey stone in our dale called the Ravenstone, and for this etymology I have the influential authority of the Rev. R. Robinson, of Mallerstang; but concerning this, too, I have made inquiry, and cannot find that in Scandale Gill, where it is said to be, there is any such stone. These are the only two etymologies, I believe, which have appeared in print, and neither of them is satisfactory. But some of you with whom I have conversed have asked, "Does it not refer to a raven on a stone?" and, though I was at first sceptical of such an etymology and was disposed to look for an explanation less manifestly on

the surface, I am now inclined to think that the easiest and most apparent etymology is the true one. I was not aware until informed of it by Mr. William Metcalfe, in a note written to his father on this subject, that the word "Ravenstone" is used by Lord Byron, but I find it is in the following passage :—

"Do not think
I'll honour you so much as save your throat
From the Ravenstone by choking you myself."

And in a note, explanatory of Ravenstone, Lord Byron says that "The Ravenstone (Rabenstein) is the stone gibbet of Germany, and so called from the ravens perching on it."

To this day we have Gallows Hill as a feature in our dale, where, up to comparatively modern times, capital punishment was inflicted, and possibly in very early days, of which we have no historical record, executions were frequent here; and the essential stone was often occupied by the raven, which is a carrion bird. Hence the distinguishing name of our dale came to be Ravenstonedale.

Since delivering the preceding, I have received a communication from Mr. Cornelius Nicholson, who is an authority on such questions. He says, "Rafen-stan-dale (for that is the true spelling) is one of many names left in the northern counties of England by the Danes. The *f* and *v* are interchangeable. The raven was, perhaps still is, the national symbol of Denmark. It figured, still figures, I believe, on the national standard, until the standard itself is called the Rafen. The bird was esteemed to be sacred in Scandinavia, in pre-Christian times, as the dove was among the Slavs. In England the raven was held to be a bird of ill omen, and this arose, I believe, from the terror with which the Danish standard filled the minds of Picts,

Scots, and Angles, in the piratical invasions of the Northmen. The second syllable would be added to Raven when the first road was made, and by the same people. Dale is English and comparatively modern."

This is as much perhaps as can be said of the derivation of the name of our dale.

We have evidence that in the remote past our dale was well wooded. Roots are constantly being found in different parts, wherever there is sufficient soil to preserve them; and they are generally found to be those of oaks and firs, and branches of hazelnut bushes, embedded in mosses, in a state of wonderful preservation. Then some of our local names still in use indicate the prevalence of wood. Thwaite, which means wood, is, you know, a part of several compound names of places, as, *e.g.*, Adamthwaite, Narththwaite, and Murthwaite. And then I have been informed that a hill under Green Bell is called Nout-(nut)-berry, and that nuts covered up in the moss have there been found. There can be no doubt that the fells which are now so bare were at one time covered with wood; as, indeed, only 100 years ago they were covered with ling, and, in confirmation of this, Burns (in speaking of the county of Westmorland generally) says, "It is very certain that long after the Conquest this county was overrun with wood. We read of nothing but forests, and chases, and parks, and mastage, and pannage, and vert, and venison, and greenhue, and regards, and foresters, and verderers, and a hundred other names and titles respecting the keeping or preservation of the woods and game therein. And the reason why it is now so scarce he ascribes to the fact that it was industriously destroyed to prevent its affording shelter to Scotch invaders.

If I may at this point venture a word of suggestion, it is, that as trees are most useful for protection from storms on these wind-swept hills, whenever a landowner cuts one down he should plant two in its stead. It is to me always a matter of regret to see fine timber prone on wood carts, and being hauled out of the parish.

Fifty years ago there was a circle of stones on the high road leading from Kirkby Stephen to Sedbergh, near Rawthey Bridge, supposed to be a monument of Druid worship. These stones, I have been informed by Mr. Wm. Alderson, of Brigg, were blocks of limestone, about three feet high, and were inconsiderately removed for the purpose of helping to build the abutment on the Ravenstonedale side of the present bridge which spans the Rawthey, and bears date 1822. The holes in which the stones stood are, however, yet visible, although overgrown with grass. Collectively they form a circle. On Windy Hill, at a still higher elevation, and against our boundary wall, though outside of it, there are two barrows, which were opened by the Rev. Canon Greenwell and others about ten years ago, in each of which they found a skeleton, one being in a sitting posture. The skulls were supposed to indicate the race and period of the Ancient Britons. We know that in those early times the chiefs ruled each over his own district with kingly sway, and that when buried the summit of some lofty hill was chosen that their tombs might be conspicuous.

And now we come to what is perhaps the greatest ancient curiosity in the dale, although it is one, probably, which many of you have not noticed—the earthen dyke within the park. It is two miles in circumference, and at the base fifteen feet wide. When constructed this dyke must have been nine feet high, and at present it is in several places

six feet. It encloses a rough, rocky, woody gill, together with a considerable quantity of level land. On close inspection we find that in its day it was an important work, for the completion of which in twelve months the labour of several hundred men would be required. Many theories as to its design and use have been suggested, and without giving you all I will mention one or two of the most probable. One is that the dyke was thrown up for self-defence. The objection to this conjecture is, that it sets the assailed at a disadvantage, as in most places the dyke runs below the crest of the hill. Then, another theory is that the enclosure was intended for religious purposes, and so comprises a vast temple. The objection to this is found first in the dimensions of the enclosure, and secondly in the rocky nature of the ground enclosed. Another theory, and the one which to myself seems most probable, is that it was used as an enclosure for game, whither they were driven and despatched as they were needed, very much as in Africa the corrall is used in the present day. For whatever purpose the enclosure was made there is abundant evidence of its antiquity. Within it there is no ploughed land, although there is ploughed land outside and right up to it; and on the ploughed land, too, we have the oldest system of cultivation, viz., traces of ploughing sideways (crossways), not up and down, as at present. This system has thrown the land into very deep ridges, forming, in fact, terraces, which is to-day the evidence of the style of ploughing at a very early date. Then there are abundant traces of the succeeding or modern style of ploughing, which commenced at an early period, but no trace of either the ancient or modern style of ploughing exists within the aforesaid dyke, although, as I have said, on the outside both methods are

seen close against it. Within a few hundred yards of this important enclosure we come to the foundation of a town, now called *Severals*, consisting of many scores of dwellings. The foundations prove that these dwellings were of a very primitive construction. The foundation stones, being set up edgeways, show that the walls of the houses were very low, and that the ground floor was probably excavated and the timber then placed on the stones, as it was formerly on old thatched houses. If the period of the construction of these dwellings be as far back as the ancient Britons then we have a corroboration in the writings of Diodorus Siculus, who says, "The Britons dwelt in wretched cottages, which were constructed of wood, covered with straw." At the present day the openings for the doorways are visible, and there are also traces of the roads leading from the town, as also of a wall by which it was surrounded, just outside of which there is a barrow, similar to the one on Windy Hill, but which has not as yet been opened. The probability is that it contains the skeleton of the chief of the town or district. Foundations of other dwelling-houses of the same period are found in that part of the park grounds. These foundations have all been found on the dry hills. They extend beyond all local history, or even tradition, and, judging from their position and the character of their foundations, must be very ancient. Tradition tells us that the inhabitants, for some cause of which we are not informed, were banished from their homes, and they took up their abode at Newbiggen. Tradition also states that they called it Newbiggen—it was a new beginning. Here I should be disposed to say that tradition was at fault and that the word meant "new building."

Other objects of interest of about contemporary date are found in the "Giants' Graves,"* situated in the neighbourhood

* See Appendix, page 105.

of the dyke and the remains of the town. They are from twenty to thirty in number, and consist of huge mounds in the shape of gigantic graves, fifteen feet in width, and from thirty to forty-five feet in length, and, when made, were probably from six to eight feet high. Some are found in the level, others on the slope. Many have been the suggestions as to their origin and their use ; but, judging from their form and traditional name, the most probable seems to be that they were burial-places—the only difficulty we see in this being that on the opening of several of them no remains of any kind were discovered. But as their probable date is so remote this difficulty is not insuperable, since bones, and even teeth, decay.

No doubt some of you are aware that no notice of this part of Westmorland is made in Domesday Book. Burns, in his history, says : “ In the Domesday Survey an account is taken of many places within the barony of Kendal, together with the adjoining places in Lancashire and Yorkshire, whereas of Westmorland, properly so called, no survey was made, being all wasted and destroyed, and worth nothing.” From which I conclude we are to understand either that it was the scene of border conflicts, and so devastated, or that the land was in a swampy and uncultivated state. The probabilities are that at about that period the inhabitants of this dale were in a barbarous condition.

We have evidence of the existence at an early period of several fishponds here. There was one near Garshill, at the bottom of the present Ash Fell turnpike road. The dam which was cut through in constructing the present road was found to be artificial, the remaining portion of which may be seen close against the right-hand side of the road in

ascending, and has growing upon it a few slender firs. Within that dam there was doubtless at one time a large sheet of water.

Greenside and Sunbiggen Tarns still exist. These and other large pieces of water were stocked with fish, and supplied the early inhabitants with food. Traces of red deer have also been found—the antlers of one, now in the possession of Mr. Anthony Metcalfe, being found in the High Wood Mire in the park. Boars were known also to abound in this dale, and I am indebted to the same gentleman for information respecting the discovery which men, working under his direction at Dogbar, made of the teeth and tusks of wild boars, whilst digging for the foundation of the schoolroom, which has since been removed.

The majestic hill forming the head of our dale is, as you know, called Wild-boar Fell.* Upon it is a place called Dauphine Stve, and for several years the tradition has been current that the last boar seen in this part of the country was shot on Wild-boar Fell by Sir Richard Musgrave; and in remarkable confirmation of this tradition I have been informed that when the grave of the late Sir Richard Musgrave was removed, owing to alterations occasioned by the restoration of the Kirkby Stephen church, it was discovered that the tusk of a boar had been buried with him.

We have evidence therefore of several large tarns stocked with fish, and that boars and red deer abounded here. The probability is that the people lived by fishing and the chase, and that it was not until a later period that the land was brought under cultivation, and cattle fed.

In the time of William the Conqueror we know that this

* See Appendix, page 104.

part of Westmorland was given to Ranulph de Meschines, one of the Norman knights, and that the people were in due time brought under the rigour and order of feudal law.

I shall now call your attention to the roads,* a proof and necessity of advancing civilisation.

The ancient road or high street from Borrowbridge to Brough entered this parish at Hanskew, and so along to Riggs, now in the occupation of Matthew Bell, where there was an inn. From thence, through Brownber, over Badger Hill, it passed Friar Bottom, and over Smardale Bridge, where there has been a bridge for the last three hundred years, but previous to that there was a ford, the marks of which remain until this day. Near that bridge there was another inn, the foundation-stones of which have been removed for building purposes, though the corner-stone still remains.

Then there was another main highway which entered the parish of Rawthey Bridge, and came through Fell End and along the street immediately in front of the house at present occupied by William Bradberry, and so along past Stenner-skeugh, where there is still an old county bridge. It then goes forward on the high side of Flass and across Tarn Mire, and past Tarnwath Hole, a well-known boundary-mark of this parish; from thence over Ash Fell End, and so along the tracks which are still visible to Kirkby Lane Head.

And now I come to the cross-roads, leaving the old king's highway at Rigg End, past Sandwath, up Scot Rake, past Hunt Hoof, over Green Bell, down Spen Gill, past Adamthwaite, past Murthwaite, down Sally Brow, the

* See Appendix, page 107.

steepest of all roads, over Bow Bridge, and so on to the ancient highway from Kirkby Stephen to Sedbergh.*

The present road between Newbiggen and the town was made 100 years ago. The old road previous to that time left the old highway at High Lane, came down past Causeway End, and across the swamp on a paved causeway to the village of Newbiggen. The paved causeway may still be seen, being now laid to the pasture belonging to Mr. William Dixon, and running alongside of the present causeway. Another piece of pavement of the same date can be distinctly seen at the present day at Foul Dubbs, where the old road passed over the marshy ground at that place. All the roads at that time were over green tracks, or, as they were called, "rakes." The road came through Coldbeck, where there was no bridge, up High Dykes (this part doubtlessly called High Dykes on account of a wall or dyke which enclosed the church and church road), thence on to the town. From here there were three roads to the highway between Sedbergh and Kirkby Stephen—one up the town to Cross Bank, and so on to the Street; the second, by way of Back of Hobers, past Mr. John Robinson's residence at Ash Fell, and over the fell, past Waitby Scar, and down to the said old way at Kirkby Lane Head; and the third went past Banks, over Adamthwaite Cross, through Murthwaite and Murthwaite Park, over the river Rawthey, and up Blue Caster, where it joined the highway.†

* Connected with this cross-road I have had the following incident handed to me: The Scots, in passing over Scot Rake, looked back and discovered, as they thought, a village which they had neglected to plunder. On their going back they found that the village was nothing but rocks. These rocks were the "Bents Craggs."

† There is a tradition that the inhabitants of the town, hearing that the Scots were in the neighbourhood, and fearing their depredations, many of them fled with their pewter to Adamthwaite Cross, intending to bury it there in the earth; but whilst they were digging the Scotch came out in numbers from ambush in which they had concealed themselves, and seized the pewter which the Ravenstonedale people left in making their escape.

We now come to a monastery, which I think there can be little doubt at one time existed here. Unfortunately we have few documents, but we have evidence which, with the documents we possess, is quite as good, viz., the names of the places. There is Friar Bottom, and Capel (chapel) Rigg, Capel (chapel) Butts, an archery ground, Saint Helen's Well, and near it the foundation of a building which was undoubtedly St. Helen's Chapel, and, contiguous to Friar Bottom, a fishpond, now dry.

Documentary evidence shows that in the year 1336 the manor of Ravenstonedale, with the advowson, was given by one Torphin to the Priory of Watton, of the order of Sempringham. Burns and Nicholson, in their valuable history, say, "The tenor of Torphin's grant, including the manor, with the advowson appendent, is set forth in an account given to the Rev. Thomas Machel by Mr. Anthony Prockter, curate of Ravenstonedale, and Mr. George Fothergill of Tarn house, as also in a manuscript, written in the year 1645, by Anthony Fothergill, of Trannahill, great grandfather of the late Mr. Anthony Fothergill, of Brownber, whose account was taken from an office copy of the charter of donation remaining amongst the evidences in the tower or palace of the late abbey of St. Mary, without the walls of York; which tower was blown up with gunpowder by Oliver Cromwell in the year 1644, and this, with many other valuable charters belonging to the religious houses, was thereby destroyed and lost. The said charter was in English as follows: 'Know all men present, and to come, that I, Torphin, son of Robert, son of Copsus, have given, and by this my charter confirmed to God and the blessed virgin, and all the holy men serving God in the monastery of Watton, all the whole vill. of Ravenstonedale, with that

part of the vill. called Newbiggin, with the boundaries and limits thereof, as well without the vill. as within; that is to say, from the head of Beversdale, as the water of Beversdale runs, till it comes into the water of Tebey; and from thence by Hanscus to the Blea Tarn; and from thence into Rasett, and so to Couling stones, and from Couling stones to Skeat beck runs into Smerdale beck; and so by Smerdale beck till it comes to Smerdale flatt, and from thence till it come to the highest place on Ash Fell;* and so to Tarnwarth hole; and from Tarnwarth hole, as Kirkby way goes, till it come at Scandal water, and so going up that water into a path-way that goes to Mallerstang scarth; and then on the top of Wild-boar Fell to the head of the water of Ulndale; and as the water of Ulndale runs till it comes into the water of Rothay, and as the water of Rothay runs till it come betwixt Washingham and Keldon, and from thence to the head of Beversdale.'"

From this—viz., the manor and *advowson*—we learn that there was a church here at that early period, but of its minister we have no record. On the completion of the transfer of this manor from Torphin to the Priory of Watton it would seem that the monks of that order came and settled down here, in all probability at Friar Bottom, as Newbiggen is especially mentioned in the deed of gift; and we are also told that King Henry III., in the 36th year of his reign, granted to the monks of Watton a privilege of free warren in Watton and Staneton, in the county of York, and Ravenstonedale and Langdale, in the county of Westmorland, which would not have been of much use to them had there not been some residents here. At Newbiggen they built a chapel near a

* The ancient foundation of the boundary-mark at this point is plainly visible at the present day.

spring, to which they no doubt attached some healing qualities, and which they dedicated to St. Helen. Chapel Rigg they cultivated, for we have evidence of the crosswise ploughing upon it, which I mentioned in the first part of this lecture. On the Chapel Butts they recreated themselves by shooting at a target, and perhaps, seeing that the bow and arrow was the weapon of war at that day, they taught others to shoot with power and accuracy. We wonder whether they had an orchard or a garden in which they worked. We know they had a fishpond where they used to breed fish in abundance, which they could easily catch for their fast-day meals. Years ago some men were lowering the beck, at the outlet of what was once the fishpond, when they came upon a sluice which conveyed away the surplus water from the pond, but which, by its weight, has in the course of years sunk lower and lower until it became lost beneath the bed of the stream, where it is, as I can testify from personal inspection, to this day. The monks, at that comparatively early date, were most likely earnest and devoted men; they taught the people and very considerably civilised them; they were, in common with the occupants of other such houses, the almoners to the poor; they protected the weak and defenceless, and it was owing to them that we had as a parish the privilege of sanctuary. The parish church has never been an incumbency, but its pulpit now, as in the past, supplied as a perpetual curacy, and in former times it was occupied by the monks, who were ordained.

The old church was pulled down one hundred and twenty-five years ago. It stood near the site of the present church, built in 1744, but the tower stood alone, and on the town road side of the path. This tower, tradition says, rested on pillars, leaving openings at equal distances on

each side, while from the centre hung the bell rope of the refuge bell. Any person who had committed an offence worthy of death, and in those days there were many such, besides murder, after ringing this bell could not be seized by the sheriff, or any other king's officer, but must be tried by the court here, composed at first, no doubt, of the monks, and afterwards of the tenants, presided over by the lord of the manor's steward. And as a proof that this was no dead letter we have the testimony of Mr. Anthony Fothergill that in his time if a murderer fled to the church, or sanctuary, and tolled the holy bell, as it was called, he was free ; and that if a stranger came within the precincts of the manor he was safe from the pursuer. And he adds, "Of our own knowledge, and within our own memory, no felon, though a murderer, was to be carried out of the parish for trial, and one Holme, a murderer, lived and died in Ravenstonedale, whose posterity continued there for two generations, when the family became extinct.* In the old church there were two rows of seats below the communion table, where, it is said, the steward of the manor and jury sat formerly in their court of judicature. The malefactors were imprisoned in a hollow-arched vault, the ruins whereof were to be seen until recently on the north side of the church. Further particulars have come to hand respecting the old parish church since I delivered the foregoing, and which, owing to the kindness of the Rev. Dr. Simpson, of Kirkby Stephen, in calling my attention to it, I am able to insert. It is taken from the primary visitation of Bishop Nicholson, of Carlisle, which he made on July 12th, 1703 ; forty-one years, therefore, before the building of the present church. He says :—

* The privilege of sanctuary was abolished in this as in all other places by Act of Parliament in the reign of James the First.

“Ravenstondale, Jul. 12.

“Here’s a large and handsome church ; the quire part the worst, but all repair’d (as one continued pile of building) at the common charge of the parish. The altar has no rails, and stands at a distance from ye east window, having two rows of seats, or benches, betwixt it and that for the scholars. They have a tradition that ye steward and jury of ye mannour sate formerly on these benches in judgment (of life and death) upon such malefactors as were arraign’d for any capital crime, who were imprison’d in a hollow vault (some part whereof is still to be seen) on the north side of the church.

“They have three good bells and a clock in the tower, besides the saints’ bell, which hangs near that part of the south isle which is appropriated to the use of a school. In the dayes of Mr. A. Proctour, who was a great many years curate here, and is now rector of Dean, in Cumberland, this bell used to be rung in ye conclusion of ye Nicene Creed, to call in the Dissenters to sermon.

“The body of the church looks pretty well, and will appear better as soon as they have gotten it whiten’d, the Queen’s arms and sentences (on ye walls) renew’d, &c. The reading pew and pulpit are very good, and the late addition of a wainscot seat for the clark is an improvement very commendable. There are some old clumsie benches over against the pulpit, which still belong to some of the most considerable men of the parish, and were antiently their best seats. They are now the worst, and would be thought so were it not for the convenience of their place.

“In ye east end of the south isle, near ye entrance into the school, lye two blew marble stones, whereon are ye following epitaphs :—

I.

“‘Here lyeth the body of George Fothergill,
Of Tarn House, Esqr., the Queen’s Majesty’s
Receiver for Westmorland, Lancashire,
And Cumberland, who departed
this life Apr. 26, 1681.’

II.

“‘Nov. 19, A.Dni. 1681.
Was interr’d under this stone, Julian,
the wife of George Fothergill, of
Tarn House, second daughter of Richard
Skelton, of Armethwaite Castel, in the
County of Cumberland, Esqr. * * Issue
3 sons * * daughters.’

“Under each of these inscriptions there are some fragments of Hebrew, half worn away, the composure of Mr. Medcalf, who is now school-master at Newcastle-upon-Tyne, whither he removed from this place.

* * * * *

“The parish register begins at Jun. 12, 1577. They have a good poor stock, well preserv'd and employ'd. ‘Excepting the vicar and school-master,’ said one of the churchwardens, ‘we have not a gentleman among us ; nor can any remember the time that we had a beggar.’”

This valuable extract, which at the time I delivered this lecture was in the press, most fully confirms the statements I then made. But to resume.

In the time of Henry VIII., many monasteries, and especially the smaller ones, were a disgrace to Christianity. These were first suppressed. Whether the monastic institution at Newbiggen was in existence then we are not informed ; but this we know, that the dale was ecclesiastical property, and was given, together with the advowson, by King Henry VIII. to the Archbishop of York, and that after the death of that prelate it was sold to Lord Wharton for £935 16s. 8d., which was paid to the Crown in three different instalments—the first payment being made at the Nativity of St. John the Baptist, of £235 16s. 8d. ; at the following Christmas, £350 was paid ; and at the Christmas after, £350 ; and this continued for 121 years, until the last heir in succession to the Wharton estates became a rebel against the Government and was outlawed, and his lands confiscated, and the manor and advowson of Ravenstonedale were sold to Robert de Lowther, Esq., except the great and small tithes and oblations within the parish, which were sold to the inhabitants and landowners. You will perceive then that there was here as elsewhere the practice of the feudal system. In the old writings the landholders are called tenants of the lord of the manor. The dale was

divided into small holdings, and the holder was supported by it. He was required to pay fines of recognition from time to time to the lord. He was also required to teach his children, under a penalty of a fine, the use of the bow and arrow, and practice their use himself; and he held himself liable at any time to be called out by his manorial chief to engage in war. Indeed, in one of the ancient writings, we are directly told that the farms were divided in such a way that each should support the farmer who was the soldier. To this end, up to a comparatively recent period, no tenant could sell a part of his estate, or sell it altogether, without the consent of the lord, although he could mortgage it. The eldest son was the heir, and if there were no son, but a daughter, and she were married, she, by consent of the lord, could succeed; and the tenant had the power to will the land to one not belonging to his own family, if he died without lawful issue of his own body—though such an one was required to pay a series of heavy fines to the lord—so heavy, indeed, that it almost amounted to a purchase; and should a tenant die intestate and without a direct heir, the property reverted to the lord. In this way the present vicarage, which belonged to John Robinson, who died intestate, fell to the lord of the manor. At this stage I may notice that the feudal system, whilst an oppressive one, arose partly out of the necessities of the times, and had this advantage, that it secured a more careful cultivation of the land. Almost all the enclosed land was more or less under arable cultivation, and grew wheat; whereas, in the present day, small farms are thrown together, and the rent-paying farmer has not the time, or the money, or the interest to bestow the same amount of pains upon the farm buildings or the land. Then, again, in ancient times, if we may so

call them, the population of this parish was much larger than it is now. There are standing at present the ruined skeletons of houses which were once the centre of farms, but now belong to such as have been joined to others; and frequent are the remains of foundations of houses which once sheltered honest yeomen and their families, the chronicles of whose inmates are gone for ever. Take, for example, park lands, especially towards Gallows Hill. In reading over the old legal documents of the parish I have been convinced that Ravenstonedale, in the reign of Queen Elizabeth, was of more importance nationally and politically than it is now. This is partly owing to the fact that agricultural England extends now, by means of our imports, to the corn-growing countries of France and America, and partly also to the overwhelming importance of manufactures, which afford such lucrative employment to tens of thousands of the people, and constitute the mainspring of the prosperity of our great towns.

But now I must proceed to notice the "Peculiar Court," as it was called, of Ravenstonedale. This, let me once more remind you, arose from the ecclesiastical ownership of the dale, which extended from 1336 to 1547. The earliest reliable original record we have is in the hands of Mr. Anthony Metcalfe. It is only, however, a precious fragment bearing date 1689. The next in age, and which contains much information, gives an account of the making and walling of the Deer Park for Lord Wharton; but this is a copy, the original document being lost. It begins as follows:—

"The means by which Lord Wharton got the parks of Ravenstonedale.

"In 1560, the second year of the reign of our Sovereign Lady (Elizabeth), the several tenants who were possessed of any part of Ravenstonedale Parks, Hagge, Westerdale, Tadwray, &c., came before Michael

Wharton, Ambrose Lancaster, Charles Wharton, and Philip Machel, gentlemen, the commissioners of Thomas, Lord Wharton, and surrendered into their hands for the use of the Lord, their shares in the said parks, &c., receiving in return some new improvements and lands before enjoyed by other tenants, who had surrendered them up for that purpose, so that the oppressive burden might be somewhat more equal, and that the tenants of the parks, &c., might not sustain the whole loss. The different parks each surrendered and the recompense they received hereafter follow :—

“‘1. The 11th of October, Thomas Chamberlain surrendered a parcel of land in Vincent Park, of the yearly rent of 3s. 4d., and another parcel in Wheatfield, containing 8 acres, for the use of the lord for ever; and received in consideration for the same, 2 acres above Howbers in Scandaling; 2 acres upon Stowp Hill and Newclose, in the possession of Lancelot Murthwaite; 5 acres 1 rood in Newbiggen field, in the possession of Martin Fothergill and John Robinson.’

“‘2. Same day and year, Leonard Chamberlain surrendered as aforesaid a parcel of land in Vincent Park and Hagge, of the yearly rent of 6s. 8d., and another parcel in Wheatfield, containing 10 acres, and received 10 acres in recompense, viz., 5 acres upon Howber, lately in the possession of Hugh Shaw, Geoffry and John Fothergill; 1 acre in Keldsike, in the possession of Hugh Shaw; 1 acre upon Howber, in the possession of Rowland Perkin; $\frac{1}{2}$ acre upon Maddock Bank; 1 acre upon Claylands, in the possession of Thomas Fothergill; $1\frac{1}{2}$ acre in Scandaling, in the possession of George and William Fawcett; also $6\frac{1}{2}$ acres of new improvement above Greenside Head and Lockbank; and 2 acres above Slacknext, Adamthwaite.’

“‘4. Dec. 6th, 1560. John Chamberlain surrendered, as aforesaid, 10 acres in Wheatfield, and the land which he possessed in Vincent Park and Hagge, of the yearly rent of 6s. 8d., and received 10 acres of Greensett, in the possession of Rowland Perkin, and 7 acres at Ross-gill Beck.’

“‘5. Dec. 6th, 1560. Edward Milner surrendered the land he possessed in New Park, *alias* Ash Fell Park, of the yearly rent of 36s., and received 3 acres in Croke, in the possession of James Fothergill; 2 acres upon Stoophill and Hayber, in possession of Richard Fothergill; 1 acre upon Howbers, in possession of John Nicholson; 23 acres, new improvement, at Whitwall, Borwen Hills, and upon Ash Fell, adjoining to his house; and $1\frac{1}{2}$ acre in Bleaflatt Bottom, in possession of Cuthbert Swinbank; and to get stones, lead them, and wall 10 rood of park wall.’

“‘6. Same day and year, Robert Shaw surrendered his land in New Park, under Ash Fell, and received $2\frac{1}{2}$ acres of new improvement. Paid 40 wathers as a fine. Led stones, and walled 10 roods of park wall.’

“‘7. Same day and year, Roger Todd surrendered, as aforesaid, his land in New Park, as aforesaid, and received $1\frac{1}{2}$ acre in Scandaling, in the possession of George Fawcett and William Fawcett ; $1\frac{1}{2}$ acre in Croke, in the possession of Rowland Swinbank and Thomas Fawcett ; 1 acre at Blayflatte Yeate, in possession of Cuthbert Fothergill ; 1 acre. 1 rood in possession of Richard Cooke ; 5 acres in Ellergill Marsh ; and 1 acre adjoining to his house.’

“‘8. The 6th day of October, the same year, George Fawcett surrendered 2 acres in Scandaling, as aforesaid, and received 2 acres of new improvement at Supling Hill and With Hill, and 3 acres at Cannon Holes. He walled 60 roods of park wall.’ ”

Similar entries follow to No. 69.

These contributions of land in different and scattered parts were in some cases an equivalent, and in others they were not. In some cases, too, they were bestowed. But this was not all. The landowners were required to build a piece of the wall of the outside enclosure, in proportion to its size and the land which they possessed, and these were called—by a touch of irony, I should think—“love boons.” The demand was one which could only be made in feudal times, and in it we have a striking example of the evil of the system ; and it would appear that the people were so far rising into self-reliance and liberty as to feel it, for the copyist of the original document says, “The above—viz., a note of the manner how the said park were unjustly obtained—was copied from the original memorandum of the same, made at the time they were done, by me, J. R., 1777.”

The land was enclosed with a wall nine feet high, which, with the exception of the upper stones, remains as it was until this day. The quarry from which most of the stones were hewn is the Hagge Pasture ; and the entrance gate, which, at the time the park was made, stood on one of the

principal roads—viz., that leading from Tebay to Brough—still has over it two uprights, nine feet high, crossed on the top by a transverse beam.

Authorities differ whether there were ever deer in the park or not. If there were, we can picture the cavalcade crossing Smardale Bridge, winding up the hill, and entering the park at the aforesaid gate, and giving themselves up to the excitement of the chase. But the picture has another side. Many of the honest yeomen were uprooted to secure the park, for at that time it was the most thickly populated part of the parish, and they were compelled to be satisfied with parcels of land widely separated from each other and to live in a very precarious way. Indeed, in reading the old records, I have been impressed with the fact that the appropriation of the land was a sore trial to the inhabitants, which was remembered with bitterness.

And here I will mention a fact of some historical interest to this dale. There is a stone standing out from the boundary wall adjoining Ling Intack, which is called "Jarvis's Cross," but which, perhaps, few of you have heard of or seen. Previous to the building of the park, at a boundary riding, one Jarvis carried the flag. This was, and still is, considered a great feat. The circumference of the manor is about 30 miles. He started from Sunbiggen Tarn, and on reaching Ling Intack, about three miles from Sunbiggen, and so close to his destination, overcome with excitement and fatigue, he suddenly dropped down dead. This circumstance at the time produced a profound impression on the people who had been following him and the dwellers in the dale generally; and so, to commemorate it, they erected a sandstone with a double cross roughly cut out upon it, which remains to this day, and which is called

Jarvis's Cross. There are also to be seen at the present day two of the lord of the manor's tables, one in a bottom beside Scandale Beck in Park-lands, and the other at Cote Moor. They are circular, and the ground is cut round in a trench deep and wide enough to sit to the table and partake of food. There the lord of the manor assembled with his followers, and, erecting tents, settled down for a few days. They occupied the time in shooting, and the tenants were summoned to a meeting with the lord. The father of Mr. Metcalfe remembered the last gathering of the kind in the dale, which took place when he was a boy. The tents and the assembling of the inhabitants produced an indelible impression upon his mind. And to assure you of the correctness of this statement, I am informed that the remains of the tents and some of the eating and drinking utensils employed on such occasions are at present laid up in the lumber-room at Lowther Castle.

We must not pass over the manners and customs of the people two or three centuries ago, which differed widely from those of the present time. The people of this date constituted a little kingdom of themselves. They had their court, which at first sat in the old church. But we read in a book still extant, that there was so much wrangling over cases and the manifestation of such a bad spirit, which they felt was unbecoming and unsuited to such an edifice, that they petitioned Lord Wharton to have the trying of cases removed to a house belonging to him which stood near the west end of the old church, but which was destroyed, no doubt, when the church was taken down. The suit was granted, and there the cases were tried until the old church was taken down. From thence the court was removed to the inn, which stood near the highway, close against

Smardale Bridge, and from thence to the house at Town Head, now in the occupation of Mr. Robinson Moor.

The power of this court in the time of the Plantagenets was very considerable. Prisoners were here tried for capital offences, and the condemned were executed on Gallows Hill, which is in the park, not far from High Wood. It bears the same name at the present day. Subsequently this power ceased, but at what date I have not ascertained. In the manuscript book of which I have had the loan, and which is dated 1581, we learn that the grand jury had power to try cases of contention, variance, debts, demands, titles, claims, and tenant-right. The names of the jurymen at that time were: Stephen Bousfield, George Green, James Taylor, Anthony Pindar, Christopher Roger-son, Richard Wilson, William Adamthwaite, Robert Todd, John Adamthwaite, John Fothergill, Edward Fawcett, John Ewbank, and Vincent Cautley. From the same document we learn that the jurors were summoned by the steward of Lord Wharton, and unless there were lawful cause for absence, such as sickness or military duty, such an one absenting himself was fined 12d. Then follow other laws pertaining to the jury and defendant in a suit. I shall content myself with selecting the more particular and remarkable, such as the following, which shows the acute-ness of the framer of the revised laws as we have them: "If the jury do not agree, but be divided into two parties, each party shall represent their view to counsel, and the party in the wrong pay all the expenses, and the other party go free." The trifling cases, we learn, referring to disputes about hedges, ditches, highways, gutters, and water races, were referred to private but respected individuals. "If a sworn trial be demanded the plaintiff or defendant,

according to whether of the two lost the trial, was required to pay 12d. fine, one-half of which go to the lord and one-half to the jury. Any one going out of the parish for trial to be fined 6s. 8d." The grand jury entered upon their duties by taking an oath, of which the following is a copy: "We ye grand jury for renewing and better establishing from henceforth of the order of correction of slanderers and givers forth of unlawful words against their neighbours which hath been and still ought to be executed within this lordship of Ravenstonedale, do by virtue of our charge deem and award that at all times hereafter every person or persons within this lordship which shall be convicted before the grand jury for the time being and by them be found to have offended against any person or persons within this lordship either by slanderous words or other unlawful speech or report that the same offender or offenders shall, upon such a Sabbath Day, before the celebration of the general Communion then next following the conviction, and in such manner before the people assembled in the church, as the minister and such men as be in the church, having due consideration of the quality of the fine, shall appoint the said offender or offenders, in penitent manner, to confess their fault, and to ask the party aggrieved forgiveness for the same, upon pain every such offender or offenders to forfeit to the lord of this manor, so often as they shall contemptuously or obstinately deny or defer to make their reconciliation to the party aggrieved when and as they shall be enjoined and appointed by the minister and all the whole assembly of them that be in charge for this church of Ravenstonedale, as is aforesaid, every one of them, the said offenders, for every default until they have done the same enjoined on them, 3s. 4d.; and

the men in charge of the church, upon their part and behalf, not to fail in execution hereof at any time hereafter, upon pain to forfeit to the lord every one of them, for every default, 12d. Given forth at the court holden at Ravenstonedale the 24th day of November, 1584, ye 26th year of the reign of our sovereign, Queen Elizabeth, by us the said juries, whose names are hereunder written and subscribed." And then follows this significant addition: "This ancient order of correction of the misdemeanors of the tongue by you, the jury, now renewed and fortified by penalties, I confirm and allow of, and will that the curate and men in charge of the church there shall always hereafter uprightly, without all partiality or intermission, put the same in execution within that my lordship accordingly, and thereunto I set my hand.—PHILIP WHARTON."

Such a law as this one would expect to be a very wholesome check against slander. There is a tradition that the culprit was compelled to stand up, wrapt in a white sheet, and confess his fault; but, whether this were so or no, the confession must have been a terrible ordeal, and I can understand that the fine was often paid. A 3s. 4d. fine must have been equal to £3 or £4 at the present day. From the manuscript book, it would seem that, notwithstanding the fine or penalty, the vice was a prevalent one, as its mention is followed by a homily against the sin of slander, in which many passages of Scripture are cleverly and skilfully incorporated. Then, in laws again revised in 1587, we learn that the fine for slander is doubled, and is 6s. 8d.

We also learn that "if any person rail at another in the church or churchyard he shall pay in default 3s. 4d."

"No juryman shall upon the Sabbath Day deal with any trial, or enter upon any worldly cause on the Sabbath Day. Fine 6d."

“No inhabitant shall keep in his house any woman begotten of child out of wedlock before that she be first delivered of child and have also suffered the penalty of the law for her offence. Fine 6s. 8d.” Here was a punishment inflicted upon the woman whilst her shame, one would think, would have been sufficient, and that it should have descended with more severity on her seducer would have been only just.

“Any one who enters upon the goods of orphans shall be liable to be called to account on pain of penalty, 6s. 8d.”

And now we come to a remarkable entry. Eavesdroppers to be fined 6s. 8d. These are the exact words of the law : “There shall neither man or woman within this lordship lie or hearken in any man’s doors or windows after the manner of an eaving dropper, to forfeit for every default 6s. 8d.” This shows that there must have been some curious ones at that time in this kingdom of Ravenstonedale. But I must say, to the honour of the Ravenstonedale of to-day, that I believe that race amongst us to be extinct. We have witnessed practical jokes in our day, and although they are not very pleasant to those who are operated upon they are infinitely better than sly, crafty, stealthy, un-English eavesdropping.

Now here is an entry which I was scarcely prepared to find in the reign of Queen Elizabeth : “There shall no person or persons within this lordship play at foot-ball within the precincts of the same upon pain, every player to forfeit for every default 12d.” Had this occurred under the rule of the Puritans, I could have understood it, for with all their excellence they leaned, no doubt, too much towards gloom and sternness. Here is another law of your ancestors of a similar character with which I can find no fault, but which some of you, perhaps, would regard as a hardship :

“No one shall play at dice or cards, except it be within the twelve days of Christmas, and then only for a pot of beer, but at no time shall any play for a wager.”

“None shall milk any kine but their own, except by permission of their owner.” This law will, I suppose, receive our ready assent. This also: “That if any tenant enter into any other lands and tenements and cut down there any wood, or underwood, without consent first obtained of the owner of the same lands and tenements, shall forfeit for every such fact and offence, in all 6s. 8d.” Then there are laws which give us a glimpse of bygone customs which have been for a long time abandoned. For example, here is one:

“Every one within this lordship, being neither lame nor decrepid, nor having any other lawful reasonable excuse, between seven years of age and threescore, shall not be without, but shall provide, and have in his own house, longbow and arrows, exercise the same accordingly to the statute, and shall bring up his children and servants in the same exercise, and not suffer any of them to want bow or arrows for one month together, contrary to the statute, upon pain to forfeit to the lord of this manor for every default against any part of this order, 6s. 8d.” And I have been informed by some of the residents that yewtrees were grown in our churchyard to enable the inhabitants to obtain bows for their arrows. For sometime they have disappeared, but the recollection of them has been handed down.

We can imagine the farmer in one of his pastures, with his boys and servant-man about him, giving lessons in the use of the longbow—a weapon which won the brilliant victories of Poitiers and Cressy, and in which the English excelled. And if tradition may be trusted, the Ravenstonedale men could use the bow to some purpose, for it is said

that when the park was being fenced in the lord of the manor meant to carry the wall not only down to the bottom of Dog-bar, where it now goes, but on beside what is now the main turnpike road, but that the owner of that property was what in modern parlance may be called "an ugly customer," and he vowed that he would shoot anyone who dared to come one inch beyond the bottom of the slope. The man was ploughing at the time, with his bow and arrows fastened to the plough, and of the wallers, no one liking to be first, they turned off at right angles, and left the man with bow and arrows unmolested. And if you will look carefully when next you pass that way you will see a loophole for arrows left in the wall by the builders, whereby, perhaps, they could harass their surly and determined neighbour.

Then we have the following interesting law: "Any female in a house, from 7 to 50, shall bring to the church a burthen of bent and rushes according to the time appointed by the curate. In default, 6d." These rushes were laid down in the aisles of the church, and were used in the manner we employ matting. The sight of the women and girls bearing their offerings in this form to the church was no doubt picturesque and pleasing. But there seems to have been some danger of the aforesaid rushes being stolen, and so it was distinctly specified that "if anyone take away the rushes for barn hams (horse collars) he shall be fined 6d." Again, "None shall go from Ravenstonedale Mill who have been accustomed to use it without payment of a fine;" the reason for this law being that the keeping up of a mill was a considerable expense, and it was a great advantage to the people, and unless they all supported it it would not pay, and so the people were bound to carry their

corn to the Ravenstonedale Mill, and not elsewhere. The present mill at Coldbeck is, I am informed, very old. The fields near it, still bearing the names Mill Holme and Mill Croft, were probably enclosed when all around it the land was common. There was also a corn mill at Bowderdale, which stood in a field, and is still called Mill Close, and the mill race which carried the water to the mill is still visible. It has not been used for hundreds of years. We only possess traces of its former existence and its name.

“None shall sell meat after the manner of tippling houses without a fine.” In the present day we should think such a restriction very hard.

“No improvement must be made except by permission of the lord of the manor.” That we should not like, nor the following:—

“There shall none cut down any great timber of either oak or ash without licence of the lord or his officer, upon pain for every default of every general tree, 3s. 4d.” And again—

“Neither shall any fell down any ash spars, upon pain of every default, 2od.” “Neither shall any cut down any sapling upon pain of every default, 6d.” “Neither shall any cut down any birks upon pain of every default, 6d.”

And now we come to the estimate in which outsiders were held. They are in this code of laws denominated foreigners. At the time intercourse with the surrounding parishioners was very occasional, and no doubt from the exceptional privileges which the people of Ravenstonedale enjoyed, they wished to keep themselves distinct. Indeed, in those days a young man could not commit a greater offence against the general feeling of society than to marry a lass from another parish. This, notwithstanding, was

becoming common about one hundred years ago, and the damsels of the dale issued a written protest, a copy of which is subjoined.

“Whereas, we, ladies of Ravenstonedale, have for many years past been much injured and abused by the illegal practice of our neighbouring parishioners, are no longer able to contain and bear the sufferings of this insupportable damage :—

“Notice is hereby given—To all gentlemen bachelors of the said parish of Ravenstonedale, who attempt to contract the banns of marriage, or try any experiment instrumental to the same, and not with a lady of their own parish, shall immediately pay the sum of £20, to be distributed amongst the poor of the said parish ; and if any such offenders shall refuse to pay the said sum justly liable to their offence, shall be imprisoned during the first ten months after their marriage. Given under our hands this 5th day of September, 1776.—Majority of Females.”

I regard this document as a playful statement of disapprobation of the growing custom.

“There shall no stranger or foreigner get peats, turves, or ling, either break any soil within the precincts of this lordship, without licence of the lord, or his officer, upon pain of every default, 6s. 8d.”

“There shall be no inhabitant within this lordship sell either peats, turves, or ling to any foreigner upon pain of every default, 6s. 8d.”

“There shall no person within this lordship, without licence of the lord, take or keep any cottager in any part of his houseing, the same being not proveable and known before to be a dwelling-house, or a lawful cottage ; neither shall any person within this lordship let any dwelling-house,

or cottage, to any person or persons, but only to such as be born within this lordship, or that have continued with us three years before the date of these orders, so as they cannot be avoyded but be accounted for our own parish poor by statute, upon pain to forfeit to the lord for every default, 6s. 8d."

Some of these laws sound strange to our ears, but we must not forget the change which has taken place in society generally since they were framed. The queen was not Victoria, but Elizabeth. The population of the whole country at that time would not be more than six or seven millions, and whilst there were a few incipient manufacturers, the country, as a whole, was agricultural, and the age of great cities had not arisen. Bristol was the only city of commercial importance after London. Manchester, Liverpool, Leeds, Sheffield, Birmingham, names which at the present day represent hundreds of thousands of the inhabitants, and the springs and sources of our national prosperity, were then unknown. Hence, the agricultural districts were of much greater relative and actual importance. And I do not hesitate to say that Ravenstonedale was at that period more thickly populated, and of much more national importance than it is now. It was, indeed, a little kingdom of itself. The houses of to-day were most of them standing, but were more numerous formerly, and the roofs, instead of being slated, were neatly thatched. The clothing of the people was coarser, but much more warm and durable. They carded their own wool, and they wove it themselves, and made it up into coats and dresses. They grew their own corn in the fields, and subsisted on their own flour and meal. They drank no tea. It was before the age of tea and potatoes

and tobacco. Their drink was either milk or a simple home-brewed ale. They were superstitious even to bondage, every gill being haunted by some old woman or some old man on mischief bent. The highways were occasionally the scenes of robberies by men of the Dick Turpin stamp.

In a cottage within the enclosure of Tarn House is the original door of Tarn House, and in it, near the latch, may be seen two bullet holes, which, through Mr. Furness's kindness, I have seen ; and in the stone lintel of the doorway there is the cut of a sword, which is supposed to have been made by a highwayman when pursuing a traveller who fled to Tarn House for shelter.

At the period at which we are considering Ravenstonedale great national events were transpiring. The Spanish Armada had been defeated, Frobisher, and Hawkins, and Drake were gaining brilliant naval victories, and the nation was rising from a third to a first-rate power, possessing a supremacy at sea which from that time it has never lost.

That the people of our dale were acquainted with these facts we cannot doubt, inasmuch as the great arteries of communication passed through it in three different directions ; and when the pack-horses halted at a public-house, which they did frequently, the traveller would not be slow to communicate the glorious news ; and if news travelled as quickly then as amongst us it does now, it would soon be known all over the dale.

Scotland at that time was a distinct kingdom, and was in a very uneasy state under the reign of its Queen Mary. The Protestants and Papists were each struggling for supremacy. In case of war between the two countries Westmorland and the sister county of Cumberland were invaded, and at all times a Border war of plunder was carried on, which was

continued until comparatively recent times. Hence, in the names of our parish, we have traces of outpost defences, such as Brackenbar, Whitebar, Brownbar, Rammingbar. They stand well for defence or signals. Within those bars, more up in the dale and nearer the town, stands Dogbar. Go beyond the valley, towards Crosby Garrett, and you come to Stockbar and Stobar, and another Brackenbar.

There are also remaining the enclosures into which the farmers drove and kept their stock, and defended them, too, when the Scotch depredators were about. One is Stephen Miller's, Newbiggen, another at Lithe Side, and another at Brownbar; and I am informed that when the cattle were let out to graze it was with the following charm :—

“ If you come, they come not,
If they come, you come not.”

I have ample material for another lecture, which will bring us to more recent times. Let us learn from the past to appreciate the larger privileges of the present, and know to how great an extent we are indebted for these to men who served their generation well, and then fell asleep—men of integrity and intelligence, and some of them of considerable administrative power. In our next lecture I hope to be able to treat of some of them—of those who left their native dale and became famous, and also of those who remained at home, regarding whom you may feel equally thankful and equally proud.



LECTURE II.

AT the commencement of this, my second lecture, I purpose calling your attention to the lords of the manor, who, in the time of Henry VIII. and Queen Elizabeth, and even later still, were to parishes like this as little princes. For *one hundred and eighty-seven* years the Whartons, of Wharton Hall, were the lords of the manor of Ravenstonedale, and although it is not my intention to furnish you with a history of the family I shall be tempted into some details respecting them, and especially in their relations with this parish.

From a manuscript book in the possession of Mr. John Robinson, of Ash Fell, I learn that the first of this family in whom we have any interest was Sir Thomas Wharton, knight. He was governor of the town and castle of Carlisle. He was warden of the west marches, and in the thirty-fourth year of the reign of Henry VIII. (A.D. 1543) he came to the assistance of Sir William Musgrave, in a celebrated battle which took place between the English and Scotch, known as the battle of Sollom, or Solway Moss—an account of

which is given by Hume in his well-known "History of England." As a result of this battle letters, copies of which are still extant, passed between Sir Thomas Wharton and King Henry VIII., who rewarded him for his distinguished and useful service on the occasion by making him a baron, and so raising him to the peerage.

Dr. Burns, in his "History of Westmorland," says: "In the reign of King Henry the Eighth, at the famous rencounter at Sollom Moss, Sir Wm. Fothergill, of Ravenstonedale, was standard-bearer to Sir Thomas Wharton. His arms were: Vert, a stag's head coupé within a bordure inverted." Here we have the record of the presence of a distinguished Ravenstonedale man. We are not told of his following, but we may be pretty sure that he was not there alone. He would have his troop of Ravenstonedale men, who would march under their own flag out of the parish, amidst the plaudits of the people, to engage in a war with the Scots, which was at that time most popular. And although we have not a minute account of the celebrated fight preserved to us, we may be sure that the men from our own dale gave a good account of themselves on their return.

Philip, the third Lord Wharton, was closely associated with Ravenstonedale. He it was who, in the 22nd year of the reign of Queen Elizabeth, signed the indenture concerning tenant-right, extracts from which I read to you in the first lecture; and he also signed the indenture concerning wood, &c., on the 27th of August, 1592, in the 34th year of the reign of Queen Elizabeth. His income, the chronicler tells us, amounted to £2,107 11s. 4³/₄d. The exactness is remarkable. Which of us know the amount of our income to a farthing? At that day £2,107 was a very handsome sum, and would be quite equal to £10,000 at the present time.

£216 13s. 4d. of this sum he received from Ravenstonedale, and from the following sources :—

	£	s.	d.
Ravenstonedale Park and Lord grounds there	100	0	0
Rectory and Vicarage of Ravenstonedale in profits by the calves and broken tithes	3	6	8
In oblations and other duties collected at Easter ...	16	0	0
Tythe lambs and odds thereof	30	0	0
Tythe corn at the Old Barn*	11	6	8
Tythe wool.....	40	0	0
Tythe corn at the New Barn	16	0	0
	£216	13	4

The next event in the history of the Wharton's interesting to us occurs in the reign of Charles I., in which we learn that Philip, fourth Lord Wharton, was active against the Royalists. He was a colonel of a regiment of horse. The lord of the manor in those days, we know, regarded all the landholders as his tenants; and they held their land on condition that they would render "suit and service;" and as the whole of the Wharton lordship, in this immediate locality, only included our own dale, Nateby, and a part of Kirkby Stephen, the strong probability is that many of the men composing this regiment were drawn from Ravenstonedale; and doubtless in some of the farmhouses, where to-day are hung up the sword and spurs and horse-gear of the yeomanry cavalry, there was the stronger and rougher equipment of the horses and the men who were preparing to fight under the leadership of our uncrowned King, as he has been called, Oliver Cromwell.

It was this same Philip, fourth Lord Wharton, also, who bequeathed Bibles to the poor, which are to be found

* It is not now known what buildings are referred to as the "Old Barn" and "New Barn." Perhaps they were demolished many years ago.

bearing his name in, I suppose, every house in the dale to-day. The following is the wording of his will in regard to this legacy :—

“Instructions by me Philip Lord Wharton, Baron of Wharton, in the county of Westmorland, to my trustees for the time being for managing the trust expressed in a deed bearing date July 12th, 1692, and made between myself of the one part, and Sir Edwd. Harley, Sir Thomas Rokeby, Edward Harley, son of the said Sir Edward, John White, Esqre., Thomas Benlowe, Esqre., Wm. Taylor, Gent., and Wm. Mortimer, Gent., on the other part. As to the disposal of the clear yearly rents, issues, and profits, which shall from time to time arise out of Synithwaite, and other lands in the county of the city of York, in the said deed mentioned, I do hereby appoint as followeth

“First—That one thousand and fifty Bibles, with the singing Psalms bound up therewith, shall be yearly provided, of the English translation, ‘Published by authority,’ in a large 12mo, with a fair print, well bound in calves’ leather, with strong brass clasps, each Bible not exceeding the price of 2/6 or near thereabouts, as they can be bought at best hand for ready money.

“Secondly—That the like number of Catechisms shall be yearly provided, now entitled, ‘The Grounds and Principles of the Christian Religion, with the Proofs thereof out of the Scriptures.’ The same to be well bound in sheep’s leather, not exceeding the price of 2/6 per dozen, or thereabouts.

“Thirdly—That an inscription be on the middle of the outside cover of each Bible, and each Catechism, and each of the two other books, hereby appointed to be provided, with these words, ‘By the will of Philip Lord Wharton;’ and added under the same, the year of our Lord, in figures, in which each of the said books were given out.

“Fourthly—That on the inside of the upper out-cover of each of the said Bibles there shall be some words in a printed paper to this or the like effect :—

“‘These reading Psalms, in the English translation, are to be learned, without book, by the child to whom this Bible is given, namely :—

“‘I., XV., XXV., XXXVII., CI., CXIII., CXLV., in figures, and not in words at length.’”

In the old document I find a comment on the above, which I heartily endorse. The annotator says, “The

hallowed subjects of these poetic compositions ought to be duly observed and personally applied ; nor can any rightly appreciate them but for purposes of designed and profitable instruction."

"Fifthly—The bookbinders having advised that the Bibles and other books will be made more serviceable if they be six or eight months in quires to sweat, rather than that they should be bound immediately after they are had out of the press, I desire and appoint that the same be provided in October, so as to be bound timely before they are to be put up in boxes to be sent to the respective persons who are instructed to deliver the same, the said 1,050 Catechisms being to be delivered on or about the second or third Tuesday in July.

"Sixthly—The said books to be delivered out yearly, at such times as is hereafter appointed, by such person or persons respectively as my trustees for the time being, or the major part, shall respectively nominate for the purpose, to such children who can read of poor people of good report, in the cities, towns, or places hereafter appointed, as the said persons so nominated, upon their knowledge, upon good testimonials, or enquiries to their satisfaction, shall have reasonable ground to hope that the said books will not be embezzled or abused, but made use of for the good and lawful benefit of every the said children.

"Eighthly—That, at the delivery of the said Bibles, notice to be given that, upon or about the 2nd or 3rd Tuesday in October, in the year following, the said children must produce their Bibles and Catechisms at a place appointed, and that a reward of twelve pence shall be given to the parent, or other person who hath the care of the education of each child, who shall give the best account of his or her improvement in reading the Bible and repeating the Catechism and the said Psalms ; and that also other books, well bound in sheep's leather, shall be then given to the said child whose parents or guardians will undertake to instruct such child therein.

"The said rewards to be given to so many children, as hereafter appointed in the places following :—

	Bibles.		Bibles.
Doncaster	20	Pontefract	30
Leeds.....	80	Halifax	40
Bradford	40	Wakefield.....	30
Sheffield	50	Richmond.....	40
Northallerton	10	Bedale	10
Thirsk	10	Swaledale	60

WESTMORLAND.

	Bibles.		Bibles.
Appleby.....	20	Manors and lordships of Shap,	
Kendal	20	Reagill, Seagill, Bampton,	
Kirkby Stephen	20	Carshillan, and Lang Martin.	50
Russen, or Ravenstonedale.	30	Lordships of Langdale, Tenby,	
		Brosherdale, and Preston	
		Patrick	30

CUMBERLAND.

	Bibles.		Bibles.
Carlisle	20	Coldbeck	16
Cockermouth	30	Lordships of Dean, Whinfell,	
Croglin	4	Broughton, Birkby	20
Penrith	40		

Eight places also in Bucks and Beds.

“In conclusion—That the Bibles and Catechisms be packed up in boxes by so many, and so many tens in each box, and sent to the persons who are to deliver the same, together with one of the said

Mr. Lye's Catechisms,
and of the said

Jos. Alleine's book, ‘Sure Guide to Heaven,’

to every ten Bibles, to be paid to such child as shall make the best proficiency as above said ; and that $\frac{2}{6}$ for every ten Bibles shall be then sent in every of the said boxes to the person or persons respectively entrusted to the nominating of the said children enquiring after their proficiency, who shall desire or accept the same.

“Lastly—That my said trustees may give $\frac{2}{6}$ more to each person so employed for every ten Bibles they deliver out, if my said trustees do find that the pains and care of the said person or persons shall deserve this said other $\frac{2}{6}$, which, among other places, may probably be found requisite in Halifax, Swaledale, and Ravenstonedale.”

Speaking on the whole question of the distribution of the Wharton Bibles amongst us, I must say that the conditions of the original deed are, in many respects, not attended to ; and it will be within the recollection of some of you present that formerly the Bibles were given out by the Hewetsons of Ellergill, and afterwards by the Hewetsons of Street, both at the time Nonconformist families, and, of course, without a Prayer-Book accompanying it, as now.

In the year 1662, and therefore during the lifetime of this Philip Lord Wharton, a law was passed which required that every clergyman in the Established Church, parson, vicar, or other minister whatsoever, should, before the Feast of St. Bartholomew, openly and publicly, before the congregation assembled for religious worship, declare his unfeigned assent and consent to all and everything contained in and prescribed by the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies, according to the use of the Church of England, &c. And it further enacted that none would be recognised who had not obtained episcopal ordination.

Now many of the clergy had spoken out against some of the doctrines and rubrics of the Book of Common Prayer as savouring too largely of Popery; and, in consequence, 2,000 English clergymen, on Sunday, the 24th August, 1662, were wanting in their pulpits, left their homes, and, like the patriarch Abraham, went forth, not knowing whither they went.

One of this noble army of men, of whom we all, as Englishmen, might be proud, was the Rev. Christopher Jackson, the incumbent of Crosby Garrett.* He, no doubt, repaired to Wharton Hall, and conversed with Philip Lord Wharton, who was a Presbyterian Dissenter. The people of Ravenstonedale at that time, under such high influence, were doubtless largely Parliamentary and Nonconformist in their sympathies, and they set to work and built the present meeting-house in a very eligible site; and there Mr. Jackson ministered, sustained by the lord of the manor, and listened to Sunday after Sunday by the most influential

*See Appendix, page 112.

families in the dale. Lord Wharton, at his death, left £100 in trust towards the minister's salary, to be invested in land in the dale, which was done, and has been, and still remains, the foundation of an endowment.

This was when the old church was standing, and one hundred years before the new church was built, and of which I shall speak presently. And although Philip, fourth Lord Wharton, was a Presbyterian, the possession and gift of the living were in his hands ; and the following anecdote is preserved of him showing the conscientiousness of his bestowment. A clergyman applied for it, to whom his lordship said : " Sir, it is my custom to dispose of the living that I am patron of to those who perform three conditions—viz. : In the first place, the minister must pray in my family—I don't mean read prayers, for any one of my servants who can read is able to do that. In the next place, he must preach in my family, that I may have a taste of his talent that way. And then he is to go to the parish, and if the people approve him the living is his." And the chronicler tells us that the worthy clergyman fulfilled the conditions to the satisfaction of the parties, and was inducted. And the chronicler, who was none other than the grandfather of Mr. John Robinson, of Ash Fell, who is with us this evening, says : " Comparing present with ancient things, we can hardly forbear exclaiming in the words of Virgil, where Anchises, in the latter part of Æneas's posterity, breaks out with the exclamation, " *Heu, pietas ! heu, prisca fides !* "

" Ah, the piety ! ah, the faith of ancient times ! "

I shall pass over Thomas, the fifth Lord Wharton, as not introducing to our notice anything of interest concerning Ravenstonedale ; and shall conclude the Wharton dynasty

of the lords of the manor of Ravenstonedale with his son Philip. He was, the historian tells us, about seventeen years of age at the death of his father. He was a person of unbounded genius, eloquence, and ambition ; had all the address and activity of his father, but without his steadiness ; violent in parties, and expensive in cultivating the arts of popularity—which, indeed, ought to be in some measure charged to his education under such a father, who, it is said, expended £80,000 in elections (an immense sum in those days), by which the estate became encumbered, and the son was not a person of economy enough to disengage it. In a word, if the father and son had been one degree higher in life, and lived in Macedonia at the time of Philip and Alexander, they would have done just as Philip and Alexander did.

The young marquis set out in the world a violent Whig, and for his extraordinary services in Parliament and out of it was created *Duke of Wharton*. After that he set up in opposition to the Ministry, then became a Tory, then a Jacobite, then a rebel to his king and country, and accepted a commission in the King of Spain's army against Gibraltar. He died at the age of thirty-two in a Bernardine convent, in a small village in Spain, where the charitable fathers' hospitably took him in ; and was buried in the same poor manner in which they bury their own monks.

He was in his early days a brilliant courtier, and so did not pass unnoticed by Pope, who writes of him—

“ The scorn and wonder of our days,
Whose ruling passion was the lust of praise.”

And again—

“ Poor Wharton ! nipped in folly's broadest bloom !
Who praises now ? His chaplain on his tomb.”

And so ends the history of a family who bulked largely in the eyes of your fathers, and whose names were constantly on their lips; who ruled here with feudal and despotic sway—indeed with a power which you, their great great grandchildren, would not stand, no, not for one hour. Whilst we talk, then, about the old times, which are very picturesque, and which are the roots of the present, let us not cast a wistful eye upon the past, but say sincerely, in the language of that grand Book which we all reverence, “Surely the lines have fallen unto us in pleasant places: we have a goodly heritage.”

After the confiscation of the Wharton estates to the Crown, they were purchased by Robert de Lowther, Esq., of Meaburn Hall, who bought all the Westmorland property for £26,000. Ravenstonedale was, of course, included, except that I wish you to notice that the purchase did not include the great and small tithes. These were sold to the landowners of the parish. The Lowthers seem to have been popular as lords of the manor, although we have evidence in the old books to show that they never had the absolute power here which the Whartons possessed. The spirit of the feudal age was passing away. The towns were rising into importance, and the merchants were rapidly becoming a new element in the constitution, which was silently, though effectively, undermining the feudal customs, and inducing the spirit so nobly uttered by Burns many years afterwards:—

“The rank is but the guinea’s stamp,
The man’s the gaud for a’ that.

* * * * *

For a’ that, and a’ that,
Their tinsel show and a’ that,
The honest man, though e’er so poor,
Is king o’ men for a’ that.”

There seems to have been one serious quarrel between the lord of the manor, Robert Lowther, Esq., and the tenants in the year 1736. It seems to have arisen from the fact that the lord of the manor refused to pay land-tax. Consequently the jury of four-and-twenty determined to pay the land-tax on the rectory, which had been separated from the rest of the lord of the manor's estate, but no more; and they bound themselves to resist the claims of Robert Lowther, Esq., and to stand by one another. The document reads thus :—

“September y^e 7th, 1736.—Whereas, Robert Lowther, Esqre., Lord of this manor of Ravenstonedale, has occasioned to this parish a vast trouble and expense for several years past by refusing to pay his Land Tax, tho' (as farr as we are able to judge) he was not overcharged : but the last year, upon his appeal, the Commissioners then sitting did order, under their hands and seals, tenn shillings of his the said Robert Lowther's assessment to be laid equally upon the tennants, upon account of the rectory, supposing that the then assessors had under rated the said rectory in their said assessment, being then but newly purchased by the tennants, and thereby parted from the Lord's Parks, which both had been united in one estate in the Lord's hand till that time. Now this may certify whom it may hereafter concern that we, the four and twenty of Ravenstonedale aforesaid, do (by our hands hereto subscribed) bind ourselves to stand by and bear and pay our proportionable shares of charge which Mr. Lowther's appeal may now or hereafter occasion the said land sessors from time to time rating and assessing him, the said Robt. Lowther, to the best of their skill and judgment, according to law, and the said assessors from time to time managing the said affair according to the direction of the said four and twenty or the major part of them.

“Godfrey Milner.

“Anthony Knewstubb.

“Anthony Ffothergill.

“James Richardson.

“John Bousfield.

“John Hewetson.

“Robert Ffothergill.

“Richard Ffothergill.

“John Spooner.

“Hugh Shaw.

“Peter Gyles.

“James Bayliff.

“William Knewstupp.

“Thomas Elliotson.

“Anthony Fothergill.

“James Alderson.

“Stephen Dent.

“John Robinson.

“Thomas Fothergill.

“Thomas Fothergill.”

In the year 1808 an Act was passed by which a purchase could be made of the lord's rent. This Act was taken advantage of, and most of the lord's rent in the parish was enfranchised, and since then the whole of it. So little by little the ties between the lord of the manor and the landholders were removed, until now the claims are practically nothing that we can complain of; and perhaps the title which those of us who hold land in Ravenstonedale possess is as good as any in the kingdom. The only question at present awaiting settlement is the taking in of the commons, and that in due time, which means a reasonably short time, will come.*

We now come to another period and aspect of "the peculiar court" of Ravenstonedale.

The grand jury, as we have seen, was composed of twenty-four of the most influential men in the parish. The first record we have in the parish book, and which was kept by the public notary, now in the possession of Mr. A. Metcalfe, is an account of how the jury were chosen, and their names. It appears that if there were vacancies by death or old age they were filled up in the following manner: If they occurred on the west side of Coldbeck, by those living on the south side; and if on the south side, by those living on the west side. On February 20th, 1667, the following vacancies were filled up: Instead of Michael Todd, deceased, Robert Hunter; instead of Robert Fothergill, deceased, Robert Shaw; instead of Henry Pindar, being unable, Philip Bousfield, which, the chronicler says, makes up the four-and-twenty with those that were remaining of former elections, whose names are under written:—

* See Appendix, page 103.

TOWN ANGLE.	FELL END ANGLE.	NEWBIGGEN ANGLE.
Thomas Dodson.	Richard Fothergill.	Thomas Parkin.
George Fothergill.	Simon Alderson.	John Alderson.
Ralph Milner.	Stephen Dent.	John Cantley.
William Shaw.	Wm. Fothergill.	Anthony Fothergill.
	James Rogerson.	Richard Robinson.
	Chris. Fawcett.	Robert Shaw.
STENNIS KEUGH.	BOWDERDALE ANGLE.	
Edwd. Adamthwaite.	Chris. Bousfield.	
James Parkin.	Peter Pindar.	
Robert Hunter.	James Clarkson.	
	Philip Bousfield.	

These, including the public notary, make up the four-and-twenty. And now we come to evidence that the four-and-twenty had plenty of legal work upon their hands. Five writings were in the hands of John Fawcett, of Town Head.

1. "A decree in Chancery in the suit of some kind against Chamberlain."

2. "Pleadings in the Exchequer 'concerning the hay tyth exemplified under the great seal.'"

3. "Depositions in 'the Starr Chamber about the hay tyth.'"

4. "Another exemplification and pleadings in the Exchequer about the 'hay tyths.'"

Here I should explain that one of the first expressions of independence on the part of the tenants was the desire to commute the hay tithe to the lord of the manor, and which doubtless had its influence in eventually securing the purchase by the tenants of the tithes altogether.

5. "An exemplification of a decree in the Court of Requests. Papers concerning the maintaining of our customs subscribed by all the tenants."

Other legal documents were intrusted to Henry Cantley. I select some of the most interesting :—

1. "Pleadings in the Starr Chamber in the suit for hay tyth."

2. "The deed to the minister for payment of £5 8s. out of Blea-tarn yearly by Geo. Fothergill and his heirs."

3. "An exemplification, interrogatories, depositions, and a decree in the Court of York."

Writings in the hands of Henry Bousfield :—

1. In one box the indenture of customs, dated the 22nd Elizabeth, with the Lord Wharton's hand and seal. (A copy of this we have.)
2. The indenture of wood. (A copy of this we have.)
3. The old articles under Thos. Lord Wharton's hand. (Lost.)
4. An indenture betwixt Philip Lord Wharton, Sir Thos. Wharton, and the tenants, concerning a general fine. (Lost.)

The next document of interest is one which states that some of the ancient rights were lost, or were in danger of being lost, and that the four-and-twenty were determined to support each other in preserving and defending them. It is as follows, *verbatim* :—

“An agreement of the four and twenty entrusted for the good and benefit of the parish of Ravenstonedale have been much neglected, and that there hath been and dayly is incroachments made upon our just rights and priviledges whereby we and our posterity are in great danger to be very much damnified and in a manner inslaved to private persons' wills, and covetous desires. Wherefore in pursuance of former presidents of our ancestors, and prevention of so apparent ruins and inconveniences for the future,—we the four and twenty elected and chosen for the good and welfare of this parish do think fitt to oblige and engage ourselves every one to other, and every one of us for ourselves by those presents, oblige and engage ourselves one to other, to stand to and maintain according to law and equity our indenture, and all other our antient customs and priviledges belonging to our parish aforesaid, against all opposers whatsoever, the care of concernment being first considered on and determined to be of public good and advantage, to the said parish by the four and twenty or the major part of them, to which agreement as aforesaid, we, the now four and twenty have hereunto subscribed our hands and names this 27th of February 1667, and by these presents do faithfully engage to stand close and sure one to another in all concernments for the woole publick of our selves and neighbours and for the better manageing of our just rights and priviledges and for the satisfaction of all the tennants of Ravenstonedale afforesaid and for having their assent and consent hereunto we do hereby order this agreement assent and consent for the woole public of the said parish to be published, that if there be any tennant or tennants that have not a mind to be included or concerned in this our agreement that he or they come at our next Publick Meeting and give

us his or their exeptions to the contrary that so we may know who to rely in time of need and public concernment and to leave all such persons to themselves, and we shall take silence for all others their consent and rekon them as members of this agreement and act in all public matters for them as for our selves. In witness whereof we have hereunto subscribed our hands and names as we stand chosen in every Angle of the said Parish.

“ TOWN ANGLE.

“ Thomas Dodson.
 “ Geo. Fothergill.
 “ Edw. Adamthwait.
 “ Jam. Perkins.
 “ Ralph Milner.
 “ Willm. Shaw.
 “ Robert Hunter.
 “ John Fawcett.

“ FELLEND ANGLE.

“ Richd. Fothergill.
 “ Simo. Alderson.
 “ Step. Dent.
 “ Willm. Fothergill.
 “ Jam. Rogerson.
 “ Chris. Fawcett.

“ NEWBIGGEN ANGLE.

“ Tho. Parkin.
 “ John Alderson.
 “ John Cantley.
 “ Anth. Fothergill.
 “ Richd. Robinson.
 “ Robt. Shaw.

“ BOWDERDALE ANGLE.

“ James Clarkson.
 “ Chris. Bousfield.
 “ Phillip Bousfield.
 “ Piter Pinder.”

And then follows the following interesting entry, which I also give *verbatim*:—

“ The day next afforesd the four and twenty did appoint George Fothergill, James Rogerson, Thomas Parkin and Christopher Bousfield to call on John Fawcett for that legacy of £27 given by Richard Fawcett for building a stone bridge over Coldbeck and to call for or secure the same for the good and benifitt of the parish. A.D. 1667.”

Previous to this there was no bridge at Coldbeck, but a ford.

We ought to thank Richard Fawcett for providing so valuable and so useful a bridge at Coldbeck, and to feel grateful to an ancestry which has laid us under such substantial and useful obligations.

The first case in which I can find that judgment is given

in this ancient book is in the case of James Fawcett, who died at sixteen years of age, and was therefore, legally, an infant; and the four-and-twenty decided that his tenement should go to his cousin, James Fawcett, of Newbiggen; and this they were determined to stand to. It is as follows:—

“Memorandum, that this sixth day of January, 1674, that the major part of the four and twenty did this day meet and did confirm all orders made heretofore by the said four and twenty for the maintaining the indenture and custom of the said parish according to law and equity. And whereas it hath pleased God to take to his mercy one James Ffawcett, an infant without issue of his own body, under the age of sixteen years, a tenant of the said parish, and that John Ffawcett, of Newbiggin, his cousin, is conceived to be his next heir at law, we do therefore order the said John Ffawcett to enter into the premises whereof the said James Ffawcett died tennant, and to keep possession of the same to his own use, he paying to the lord of the manor all rents, fines, and services of right due to the same, and we, the said four and twenty, or the major part of us, whose names are hereunto subscribed, having taken the present case and its concernment into our consideration, do conceive it to be of public concernment, as also all others that shall happen of like nature for the future. And therefore we do in the behalf of our selves and the parish and whole tennants therein residing, promise to defend the same against all claims that shall be made, or pretended to be made, by the lord or his officers, to make the same or any that shall fall or happen for the future an escheat or forfeiture to the lord, and that all charges expended in or about the premises shall be paid of the public charge of the said four and twenty, and the said parish. Witness our own hands, the day and year abovesaid.—

“TOWN ANGLE.

“Geo. Ffothergill.

“Ralph Milner.

“Edwd. Adamthwait.

“John Ffawcett.

“Thos. Parkin.

“Robert Hunter.

“Will. Ffothergill.

“Richd. Robinson.

“Henry Bousfield.

“Wm. Shaw.

“FELL END ANGLE.

“Richard Fothergill.

“Tim. Alderson.

“Chris. Fawcett.

“James Rogerson.

“Step. Dent.

"NEWBIGGIN ANGLE.

"Thos. Parkin.

"John Cantley.

"Thos. Sympson.

"Robert Shaw.

"Ralph Alderson.

"BOWD. ANGLE.

"Chris. Bousfield.

"James Clarkson.

"Phil. Bousfield.

"James Hall."

The next is dated April 16th, 1651, from which we learn that one William Chamberlain left his tenement to his son Stephen, on condition that he paid £60 out of it towards the maintenance of the minister, and which was to be invested in the manner which Stephen Chamberlain and the four-and-twenty thought fit, which was in land in Hober and Mufflegill, and the lord's rent on it was to be 2s. per annum. The aforesaid Stephen Chamberlain, it was alleged, retained one rood from the minister, the Rev. Mr. Dodson, which was the cause of another meeting being called, and the four-and-twenty decided against him. Whereupon Stephen Chamberlain was requested to yield the rood.

These two cases I give you as specimens of verdicts which were given by the four-and-twenty; and against which, practically, there was no appeal.

And now I come to the *poor stock money*, and although I cannot give you the first sum set apart for this object I can furnish you with an account of some early and interesting contributions. In the parish book I find the following entry:—

"On Thursday, the 20th November, 1701, there were ten pounds privately put into the hands of Mr. John Dalton, minister, to be for an augmentation of the stock to the poor of this parish, Ravenstonedale, together with the letter which was thought fit to be copied and set down at large."

"Novr. 1st 1701.

"Rev'd. Sir,—We have entrusted and requested a friend privately and carefully to deliver to your own hand the sum of £10, designed as an augmentation to your stock for the poor, and for the use of the sd poor,

within the several townships or divisions of your parish, and do desire your receipt may be given to the bearer hereof for the same ; and your particular care and assistance, together with the church wardens, is earnestly requested, that good and substantial security may be taken for the said sum ; and that the yearly consideration thereof may be equally and duly distributed to the poor within your whole parish. We think it needless to subscribe our names for the matter of this nature ; it is altogether unnecessary, and therefore beg to be excused."

"Again, there were also five pounds more given in like manner to Mr. Thomas Toulmin, curate of Ravenstonedale, on the 22nd day of January, 1708. As witness my hand,

(Signed)

"THOMAS TOULMIN.

"And with the said £5 came the following letter to me :—

"'Rev'd. Sir,—A friend is intrusted and requested carefully to deliver unto your own hand the sum of five pounds, designed as an augmentation to your stock for the poor within the several townships or divisions of the parish, and do desire your receipt may be given to the bearer hereof for the same, and your particular care and assistance, together with the churchwardens, is earnestly requested that good and substantial security may be taken for the said sum, and that the yearly consideration thereof may be duly and equally distributed to the poor within your whole parish as aforesaid. Dated the 22nd day of January, 1708.'"

There are other similar entries in the parish book, the details of which I need not give you ; but there seems for three hundred years past to have grown up, by small additions, a sum of money given or left by the benevolent for the poor of the parish, who were at that time, we must remember, entirely dependent upon the inhabitants of the parish for relief. In our day it has reached a good sum, and the items respecting it are as follow :—

Date unknown—	Founder not known ...	£196	12s.	Div.	£9	7	1
"	John Giles, cornfactor, London	40		"	1	17	4
"	Mr. Fawcett, for poor west of Coldbeck Bridge	34		"	1	11	9
April, 1855. —	Thomas Airey, Esq. ...	150	}				
" 1859. —	John Airey, Esq.	105		"	8	3	9

In this place I shall remark that I find entries of moneys left for the poor in the hands of private individuals, mostly relatives, and on inquiry I learn that it is lost; and I understand that there are two or three £10 in the parish at this moment in the hands of people who are as anxious to help the poor, and especially in the education of their children, as their departed relatives were; and, although they may not think so, judging from entries in the book their money is held for the poor on a very precarious tenure.

In the year 1720 the ruling four-and-twenty had the following fact brought before their notice: Aged and infirm people applied to them for parish relief, and at the time of such application they often possessed a moderate quantity of furniture, but—often previous to their decease—it was removed piece by piece by relatives and others; and although the aged people had in some instances received a weekly allowance for years none of the aforesaid furniture came to the four-and-twenty for sale, after the aged people's death, to in some measure repay them for the responsibility of their maintenance which they had undertaken. It was therefore resolved, and, in my humble opinion, justly, "That, as soon as any poor person applied to the ruling four-and-twenty for relief, an inventory should be taken of their furniture by their clerk, the public notary." And I am happy to inform you I can supply you with a few specimen inventories of the poor people's furniture 170 years ago:—

Town Angle. Goods of Elizabeth Riddin.

	£	s.	d.
A cupboard and omery	0	4	0
A pan and dishes.....	0	2	0
A table and odd things	0	2	6
2 course bedds of cloaths	0	3	0
A pair of beddstocks	0	2	0
	0	13	6

“Old Roger Barber, only a great Bible for his life.” Surely he was without this world’s goods, for the goods he possessed belonged essentially to another. The next :—

Goods of Michael Taylor. Town Angle.

	£	s.	d.
2 pewther dubbers	0	3	6
A line wheel and other things	0	5	0
A table, dishes, and other household stuff	0	4	0
Bedding	0	4	6
	0	17	0

Besides this inventory I find the following memorandum : “Town Angle. Goods viewed and apprizd by James Richardson, Robert Fothergill, and Hugh Shaw. 1729.”

Then the next inventory shows the fairness and consideration of the four-and-twenty. It is of the goods of Richard Robinson, which amount to 28s. 6d., and besides which I find the memorandum : “Those goods of Richard Robinson’s are resigned by the four-and-twenty on account of Richard Robinson now taking care of maintaining himself.
“A. FOTHERGILL.”

I will only give you one specimen more, which gives a good many odd things no longer in use, and which affords us an insight into the manner of life of the people of that day :—

*Household Goods and other things belonging to Robert Robinson in
ye year 1729.*

	£	s.	d.
Girdle, brandrath, and girdle-piece	0	2	6
Long settle	0	2	6
2 pair of tongs.....	0	0	10
3 stools	0	0	3
An hour glass	0	0	10
A chist	0	6	0
A spinning-wheel	0	1	0

Cords and hotterel	0	0	6
A salt pie	0	0	1
A stand yarn and hotterel	0	0	4
Yarn windies	0	0	6
A chaff bed	0	2	0
5 happins	0	11	6
A brass pott and kilps	0	4	0
A dish pink and knopp	0	4	2
25 clues of yarn	0	4	3
A can, a stand, and a mungarelt	0	2	0
3 dishes and a piggen	0	0	4
3 trenchers and a wood dubber	0	0	3
An ark and a desk	0	1	8
A stone of wool	0	1	3
A peat spade and a flaying spade	0	2	0
13 yards of cloth, at 1s. per yard	0	13	0

I also have an account of their weekly allowance :—

Elizth. Riddin received	9d.	per week.
Michael Taylor „	9d.	„
Richd. Robinson „	9d.	„
Richard Fawcett „	1s. 2d.	„
Jane Whitehead „	6d.	„
John Fawcett „	9d.	„

Then in some cases the parish relief was lumped. Hence we read :—

“ Allowance was made the day of the date above (March 31st, 1730) to poor pensioners, besides beggars, boarders, and those other poor, which have relief upon occasion, but not weekly, which follow here below :—

“ Stephen Fawcett, Greenslack, 6s. 10d. till Michaelmas ; Elizth. Bale, 5s. ; Chris. Alderson, 2s. 6d. ; Thomas Bowerbank, per year £2 15s., besides clothes.”

We must not forget the difference in the value of money now and then ; 9d. would be quite as good as 2s. 6d. now, and £2 15s. would be equal to £10. In examining these and other similar records in the parish book I have come

to the conclusion that the poor were well cared for, and I believe that in our day it would be a blessed thing for them if we could go back to the custom of the olden times and keep our aged poor amongst us. As it is they are taken away; and although the appointments of the Workhouse are clean and comfortable our aged poor feel that they are exotics there, and, like an old tree uprooted and transplanted, they soon begin to wither, and fade, and die. Here let me say a word to the young men. You will soon be the men of influence. A change cannot be made now; but we ought to have our aged poor with us, to live, and to die, in their native dale.

I now come to the following interesting entry:—

“May 26th, 1791.—It appears by the a/c then given in that the interest of the apprentice money was all accounted for, as witness my hand,
“ARTHUR BOUSFIELD.”

From this we learn that there was money left for apprenticing boys, but which is now, I understand, employed for the education of poor children. In the parish book I find a list of apprentices, beginning in 1763. They are as follow:—

“Richd. Hubbs, app. to Joseph Hanson, Mole Catcher, Northumberland, June 18th, 1772. Richd. Shaw, app. to James Clogston, Weaver, Ravenstonedale, March, 1774. Wm. Adamthwait, app. to James Thompson, Barber, Kendal, April 23rd, 1789. Geo. Richardson, app. to Richd. Doby, Watch-chain Maker, Wolverhampton, July 11th, 1798. Wm. Hastwill, app. to John Robson, Husbandry, Ravenstonedale, Nov. 11th, 1799. Richd. Birtall, app. to James Birtall, Blacksmith, Ravenstonedale, Jan. 10th, 1801.”

And then follow 22 others with similar particulars.

We now come to the legacy for the distribution of bread to the poor in the parish church. It will be known to some of you that £200 were left, by will, by John Robinson, of Coldbeck, for the aforesaid object. He died on the 17th

day of August, 1842. The following is an extract from the will :—

“ I give and bequeath the sum of two hundred pounds unto the vicar or incumbent and churchwardens of the parish of Ravenstonedale of the time being, to be paid to them at the expiration of six months after my decease, upon trust to invest the same in the public funds of Great Britain, or on good and sufficient real security at their discretion, and upon trust to lay out the annual interest, dividends, and produce of the same in the purchase of bread, and distribute the same weekly, on every Sunday morning, in the parish church of Ravenstonedale, after divine service, to such poor, aged, and indigent persons, resident within the parish of Ravenstonedale, as they, the vicar and churchwardens aforesaid, shall think most deserving and necessitous, without any regard being had whether such persons have their parochial settlement in Ravenstonedale or not. It being my wish that this bequest shall not be applied in aid of the poor-rates of this said parish.”

The £200 have been invested, and the interest amounts to £6 2s. 5d., which is duly and conscientiously expended by the vicar and churchwardens in gifts of bread to the poor.

I will now read to you a tabulated and complete list of the Ravenstonedale charities as they exist to-day.

A LIST OF THE CHARITIES OF RAVENSTONEDALE.

Date.	Founder.	Legacy.	Amount of Stock.	Yearly Dividend.	Trustees.	Purposes of the Charity.
Unknown.	Not known.	£ s. d. 196 12	£ s. d. 9 7 1	Parishioners.	{	For the benefit of the poor.
Unknown.	John Giles.	40 0	1 17 4	Parishioners.		
Unknown.	Mr. Fawcett.	34 0	1 11 9	Parishioners.		
March, 1661.	Richard Fawcett.	30 0	{ 512 10 0	{ 1 12 8	Parishioners.	{ For the education of poor scholars in Newbiggin and Bowderdale, preference being given to those of the name of Fawcett.
	Not known.	5 0				
	Not known.	20 0		0 18 8	Parishioners.	For the parish clerk,
August, 1842.	John Robinson, Esq.	200 0	204 1 7	6 2 5	{ Minister and Churchwardens.	{ To be expended on bread to be given every Sunday morning after service among the deserving poor.
April, 1855.	Thomas Airey, Esq.	150 0	167 13 9	{ 8 3 9	Churchwardens.	{ For the benefit of the deserving poor.
April, 1859.	John Airey, Esq.	105 0	105 5 3			

This money was invested in the names of Matthew Thompson, Esq., Kirkby Stephen, deceased; William Stowell, Esq., Darlington; John Fothergill, Esq., Greenside, deceased. After the death of Mr. Matthew Thompson, Mr. Stowell wished that new trustees should be appointed. A public meeting was accordingly called, and the three following trustees were appointed: Mr. Barnes, Mr. J. Fothergill, jun., and Mr. William Dixon. And a few months after the change was made it was discovered that the power over the poor stock money on the part of the parish had gone by its being vested in the Charity Commissioners.

I now come to the rebuilding of the parish church; and I regret to say that whilst there is in the parish book a full account of the building of the steeple there is not any more than an occasional allusion to the building of the church. The first item we have is—

1738.	£	s.	d.
July 5.—Paid to Ralph Alderson, in part for pulling down the steeple	5	0	0
To ditto... ..	3	3	0
July 18.—When the foundation of the steeple was laid, spent at each of the four alehouses, 2s.	0	8	0
Sept. 8.—Paid to Matthew and Partners for finding lime for the steeple	29	11	3
Sept. 8.—The same day, to Robert Robinson and John Richardson, for pulling down part of the church wall and walling up again, drawing up steeple timber and bells, and other things	2	14	10
Dec. 2.—Paid to Zach. Wright, for casting lead and covering steeple	4	9	0
Paid Richard Todd, for calling the bargains...	0	2	6

Without giving you any more particulars I may say that the whole cost of the steeple was £264 3s. 5 $\frac{3}{4}$ d. Apart from documentary evidence the tradition seems to be that the church was built before the tower, and the tower afterwards built up against it. There is an interesting fact

connected with the church, which in this place I should mention, that the south porch (*i.e.*, the porch nearest the town) was built stone by stone the same as the south porch in the old church, not a *fac simile*, but the same porch which was taken down, and put up again in the new church.

You will be interested to know how the money was raised to pay the expense of rebuilding the church. There was an assessment laid on the land, and a brief seems to have been given by the Bishop to the Rev. Mr. Mounsey, curate of the parish, by means of which collections were secured in the neighbouring churches.

	£	s.	d.
Crosby Garrett sent.....	1	3	11½
Kirkby Stephen	4	13	4
Appleby	1	9	7
Musgrave	0	6	10
Kirkby Thore	0	5	11½
Through Mr. Amory	200	0	0
Sedbergh	6	10	0
Dufton	0	2	7
Received of John Winder on account of the brief..	50	0	0

And so other sums are enumerated, great and small, and the final result was that the treasurer received £57 10s. more than was laid out in the building. I find, under date six years later, the following entry:—

“The vestry order the present church wardens to pay to James Richardson 14/- (arrears) over £2 2s. given generously gratis by James Richardson for building the vestry on the west side of the church.”

There is also the following interesting entry:—

“Also be it further remarked that the said Revd. George Fothergill, Fellow of Queen’s College, Oxford, and eldest son to Henery Fothergill, of Lockholm, in Ravenstonedale, for the great and honourable regard to the place of his nativity, and for his high and valuable respect to the

parish in general, has generously given a silver chalice, or cup, with a cover of the same ; as also a silver decantor, for the use of the new church, together with a box to preserve the same, in all to the value of twenty pounds. Also be it further remarked that the Revd. Mr. Henery Fothergill, another son of the said Henery Fothergill, of Lockholm, Master of Arts, did likewise give three guineas to seal over the chancel in the new church in Ravenstonedale abovesaid, as witness my hand this 9th day of July, 1746. Also be it further remarked that ye two silver salvers, for bread, at ye communion, was the gift of John Spooner, of Greenside, to ye new church."

There is no account of the pewing of the church, but I have been told on the best authority that all the oak of which the pews are made came from Lowther, and was a handsome present of the lord of the manor. There is in the parish book a long account of the appropriation of the seats "showing how the seats in the new church, in Ravenstonedale, were chosen according to a rule agreed upon unanimously in vestry 1st June, 1744, by those that paid cess towards the rebuilding the said new church in pursuance of a former vestry held for rebuilding the said new church, and settling the seats therein."

	Numbered Pew.
To Robert Lowther, Esqre., by his steward, 4 whole pews.....	23, 24, 25, 72
Curate's family, 5 seats	26
Henery Fothergill and Sons, 5 seats	27
John Bousfield, 5 seats.....	22

And so the appropriation goes on.

Some Quakers in the dale—Thomas Thornborough and Thomas Close—objected on conscientious grounds to pay the assessment, and so did not possess pew No. 95, which would otherwise have fallen to them. It was therefore bought by the Rev. George Fothergill, and set apart for the poor and lame. There was also a dispute respecting the appropriation of the seats, and the disaffected parties wrote to the bishop, who sent the letter to the curate with the

inquiry as to the wish of the parishioners, and the following was the curate's reply :—

“ March 24th, 1746.

“ May it please your Lordship,—Upon the receipt of your Lordship's letter of the 12th March, 1746, with a petition therein enclosed for our church wardens, I gave public notice for the parishioners to meet in vestry to consider of the same, on Tuesday, the 24th inst.,—when and where I read to them the petition, and your Lordship's letter, which, when considered about, the said parishioners voted as follows.”

And then follow two columns of names side by side. Over the one is written, “ For having the petition granted,” and then follow seven names. Over the other column there is written, “ Objectors against granting the petition, because we think that the former settlement (in full vestry) agreed upon at first choice of seats in our new church, with your Lordship's approbation, to be entirely best.” And then follow 36 names, leaving a majority for the first appropriation of 29.

There is evidence here that this was one of the burning questions of the day. All the disputants in it are, as far as this world is concerned, silent in death ; and we can calmly, and without the smallest tinge of party feeling, inquire into the particulars of this internal strife.

Here I may refer to the harmonious relations existing between the two congregations of those times, for we read that in the old church “ there was a small bell, called the saints' bell, which was wont to be rung after the Nicene Creed to call in the Dissenters to the sermon.” And the chronicler adds, writing over 100 years ago, “ and to this day the Dissenters, besides frequenting the meeting-house, oftentimes attended the sermon at church.” I am happy to state that the same friendliness still exists. The incumbent, the Rev. G. Atkinson, is respected by all ; and if our

services were held at different times the friendliness would, no doubt, be exemplified now, as it was then.

Our endowed school was endowed in the year 1668, by Thomas Fothergill, B.D., Master of St. John's College, Cambridge. In the year 1758, a very good new schoolhouse was built by the inhabitants and other contributors; adjoining to the south end whereof was erected also a dwelling-house for the master. This has lately been succeeded by a new handsome building, comprising a commodious schoolroom and the room in which we are assembled, which was wholly the gift, and the munificent gift too, of R. Gibson, Esq.; and it is due to that gentleman to say that this is only one of his many and varied gifts to the inhabitants of this parish; and I say of him, in the language of one of your own wits, "would that we had a Mr. Gibson planted at every mile." And let it be recorded that at this point in our history of Ravenstonedale you gave him a good cheer, or a good clap, or both. (Here there was a storm of enthusiastic cheering.) It will be known to some of you that the trust deeds of this school were lost, and the trustees dead, and the only link of connection between the grammar school and the land was that the rent was regularly paid to the schoolmaster. At a public meeting called in the year 1870 a request was made to the Charity Commissioners for the power to appoint new trustees, which was granted, and the appointment made at a meeting held in the schoolroom, and called for that purpose. The trustees have, however, become the executive in the management of the school, which is a first-class elementary one, at present under the efficient instruction of Mr. Hainsworth. The endowment at present amounts to £58.

We can most of us recall the picturesque old schoolroom,

and to some of you it is invested with many associations—some of them perhaps of a not very pleasing character ; but these I will ask you now to forget and call to mind the excitement of barring out. It is near Brough Hill fair, and the elder boys agree amongst themselves that the time has come to bar the master out, and keep him out, until he has agreed satisfactorily to the new terms of the new school year. This is whispered through the school, and at break of day on the Thursday morning the big boys assemble, roll in a huge stone, which served year after year for that purpose, and then these seeming young rebels fixed their block of stone against the door, which they locked, bolted, barred, and made perfectly secure. And now they were prepared for a siege. The younger scholars were on the outside to bring supplies to the youthful garrison, in the shape of apples, and gingerbread, and toffy, and such things as boys love. They are ready for the attack, and the defenders of Gibraltar are not more resolute. Yonder appears the expected foe, and the cry is heard, “Master is coming.” He is near, he is at the door, he raps with his stick, and in angry tones exclaims, “You boys, let me in.” But no ; the bravest of the garrison appear at the window, and a parley is held. Then the written terms are handed out ; and I am glad to tell you I possess a specimen :—

“THE ARTICLES OF RAVENSTONEDALE SCHOOL.

“Be not surprised that these lines come to hand,
For by reading their meaning you’ll soon understand ;
We hope that, dear sir, you will do us no harm,
And we’ll show you the cause of this rude alarm.

“Long, long we have toil’d in heart and in mind,
To these Rules of old Syntax we’ve long been confined,
Week after week we this school do attend,
To Latin and Greek our minds there to bend.

- “ Of study we’ve plenty, of play scarce a bit,
 So hard is our study we are forced to submit,
 So strict are our laws we begin to complain,
 And we hope that, dear sir, it will not be in vain.
- “ Whilst we on our beds so profoundly did sleep,
 Minerva the Great into our chambers did creep ;
 Her dictates so sacred in mind we still hold,
 And should we disclose them you’ll think us too bold.
- “ But Horace and Virgil and poets all say
 That study’s more pleasant united with play,
 And the rest of this week we think is our due,
 And we hope, nay, we’re sure, of compliance from you.
- “ Two days at Brough Hill, we hope you’ll remember,
 The first of October and last of September ;
 And when nuts become ripe two days we require,
 Or else at the outside you’ll keep we desire.
- “ At Christmas a month is always our due,
 And the same must be granted at Midsummer too.
 Saturday for play we always require,
 When we from this dungeon with pleasure retire.
- “ And every saint day we hope you will grant us,
 And duly to Church we’ll go, if you want us.
 For every new scholar we ask but a day,
 Contrary to which you nothing can say.
- “ Our Sovereign’s birthday you cannot refuse,
 Or else disloyal we you will accuse.
 And a day at each fair our city does hold
 We hope you will grant us, not thinking us bold ;
 But if you’re repugnant to this our demand,
 Resolved we are at the door you shall stand.
- (Signed) “JOHN WHARTON.
 “ANTHONY METCALFE.”

In the original copy which I possess the lines—

“ And when nuts become ripe two days we require,
 Or else at the outside you’ll keep we desire ;”

and also

“ And every saint day I hope you will grant us,
 And duly to Church we’ll go if you want us”—

have a stroke of the pen passed through them, intimating
 that they were not agreed to by the master ; and the two

names given are witnesses to the agreement. And now there is a holiday until the end of the week. On the Monday following, on the most friendly terms, without any singling out of ringleaders, or even recollection of the stormy past, the school duties are resumed.

We have in the parish book a very interesting list of the landholders in this dale in the year 1734, together with the valuation of the property. The valuation was taken and signed by eight of the heads of the parish, and amounted to £1,958. From these figures we learn two facts. The first is the decrease in the number of landholders, for whilst in the year 1734 there were 180, now there are 70; and, furthermore, whilst in the year 1734 the property here was only rated at £1,958 per annum, it is now rated at £8,784 per annum. We cannot but conclude, therefore, that, even as compared with 143 years ago, we are living in a new and different age.

In looking over the old writings one cannot but be struck with the evidence of transition into a brighter and freer state. It resembles the break of day, which is at first only just light, but expands gradually into full light. In the time of Queen Elizabeth the inhabitants of this dale were satisfied with the feudal laws under which they lived. Still there was progress, and the national quickening which was taking place was producing its effects here. The Duke of Wharton wished at eighteen years of age to exact a fine, only due on his attaining his majority, but this the men of Ravenstonedale resisted, and declared that they would not pay the fine until he was twenty-one. A suit was instituted, but it was evidently going against the lord of the manor, and so he dropped it.*

* See Appendix, page 109.

When Mr. Lowther entered upon his estates there was another dispute concerning the admittances. So far as I can gather the lord of the manor would not give the admittance, and until this was bestowed they would not pay the fine. Again a law-suit was instituted ; the admittance was granted, and the fine paid. Then there arose the question of the sale or mortgage of land, and it was decided that a landholder could mortgage the whole of his tenement, but not a part of it. There is consequently a caution in the parish book to all landholders not to mortgage a part of their property, as if they do they will forfeit the whole of it. The steward of the lord of the manor also required those who had mortgaged their land to bring their deeds to the Lord's Court, and have a fine laid on. This they resisted, and seem to have gained the day.

By this time the landholders begin to lose the term tenant, and they are estates men, or as they were and still are called 'statesmen. They begin to feel that they own the land upon which they and their forefathers lived, and act with a larger freedom. This expresses itself in litigation, for the number of law-suits at this period is something amazing. But the people of Ravenstonedale are working out their own enfranchisement ; they are clearing their properties of their various encumbrances. They pay off the greater and lesser tithes. It would seem that the most stubborn, and the one which cost them the most concern, was the hay tithe ; but it went with the rest, and, as a consequence, the land of Ravenstonedale to-day, every inch of it, is tithe free.

But there was another contention with the lord of the manor. A land-tax—a national tax it seems to have been—was imposed, and each parish had to raise so much. The

lord of the manor refused to share this tax with the landholders. This they seem to have borne for a time; but, after awhile, they, through their ruling four-and-twenty, determined that they would insist upon the lord of the manor sharing his portion of tax on the park lands with them. They went to law about it, and the trial lasted some six or seven years, and, eventually, the inhabitants obtained a favourable verdict, the lord of the manor taking his proper share of the tax.

And why, you may ask, was it that the people were so often triumphant as against their lord? My reply is, because the whole nation was advancing in the same direction. The towns which were springing up everywhere were securing a free people, who were bringing a public opinion to bear upon these questions, and so the people in the counties were emboldened to press their demands.

The last link that bound the people of this dale to the lord of the manor was the payment of the lord's rent. Freedom from this was made possible by a general bill on the question which had passed through Parliament; and the people of this dale, taking advantage of it in the most friendly way, purchased of the lord of the manor the lord's rent. With this payment the last tie was severed; and the supervision we have now is an advantage to us, rather than otherwise; and I speak no words of flattery when I say, that although there may have been able stewards of the lord of the manor in the past, not one of them excelled the gentleman who now occupies that important position amongst us. But there are other aspects of this transition state to which I must call your attention. *The very appearance of the face of the land has undergone a change.* The landholders ploughed a great deal of their land, and grew wheat and

oats, and took it to the mill to be ground, and thus provided bread for themselves and their families. Flour was not imported in those days ; and when it was, some years later, it had imposed upon it a protective duty. The number of cattle kept was comparatively small, for there was no market for the butter, and butcher's meat was a luxury known in those days only to a few. Sheep were probably more numerous, as they were useful for their wool. Indeed, the Ravenstonedale in those days was isolated and complete in itself. The people grew their own corn, wove their own wool, knit their own stockings, and tanned their own leather ; and the remains of the tannery at Brant Garth, may be seen to this day. Indeed, I believe that in the seventeenth century Ravenstonedale could have stood a siege uncommonly well—a *cordon* of soldiers could have been placed around their parish boundaries, and it would scarcely have inconvenienced them. But we have evidence of transition. Less land was ploughed, though up to the recollection of men still living most farms had one ploughed field upon it. It was gradually discovered that if a good market could be found outside for the cattle and butter it would pay better than growing corn in a climate where there was some uncertainty as to whether it would ripen and be gathered in in a satisfactory condition. The markets were open, and "butter badgers" came through the parish with their carts and bought up the butter for the large towns ; still the price was small, but it paid, and the ploughing grew less and less, and the flour came into the parish from the outside—it was found to be cheaper and better—until the *speciality* of our soil and climate was found to be for meadow and grazing land.

To-day, with the facilities of carriage which we possess,

the prices given for your produce would have been regarded by your forefathers, could they have been told of it by a gifted seer, as only a vision or a dream.

The transition is equally true of the laws. The four-and-twenty were to all intents and purposes a parliament under the lord of the manor, who was practically the king. They legislated on a wide range of subjects, from, in early days, the power of life and death to restrictions as to the time of getting rushes for thatching, which was stated to be "on the first Tuesday after St. Bartholomew's Day, at 12 o'clock in the day. In default, 3s. 4d. Dated August 21st, 1728."

Their executive officers were, in later times, constables and churchwardens, and these were chosen in turn by what they called "garth row," and in case of refusal a heavy fine of £1 19s. 11½d. was imposed and rigorously exacted. The condition of liability to service was living in a farmhouse with four acres of land attached to it, and if any householder built a house without the land about it which fulfilled the requirement of the law the four-and-twenty had the power to demolish it. I quote the law which is clearly laid down in a case which came before the grand jury, and which is given in detail in the parish book. It reads as follows:—

"We, the Grand Jury, upon the petition of the major part of the Four and Twenty, concerning a difference that happened this year between John Hewetson and Anthony Shaw, both of Ellergill, concerning the office of Ch. Warden, the said John Hewetson refusing to perform the said office because his dwelling house was demolished or taken down, and we having considered the matter, and taken the information of several ancient inhabitants in every angle, do find that at the first agreement of Constable and Ch. Warden, going by garth-row or neighbourhood, it was unanimously agreed that every tenant within this parish should serve the said office."

And then it goes on to say—

"And if any has erected any new ousett since the said office went by

garth-row, we order the same to serve in their turn if they let to farm four acres of ground with the said new ousett or ousetts to be demolished wholly, except it be for father or mother or son, and this under penalty to forfeit to the lord of the manor, for every default, thirty-nine shillings and eleven pence halfpenny."

The power which the four-and-twenty possessed they held very tenaciously, but the spirit of the times, and the shaping of circumstances and events in the outside world, were against them; and it was very well it was so, for they could not hold the power of feudalism over one another and throw it off in relation to the lord of the manor. Things were making towards a larger freedom all round, though they knew it not. In reading over the old records one experiences a touch of sadness in contrasting the power of the four-and-twenty in the early period and the form and shadow of it in the later.

The fact is that England was at this time rapidly becoming one united, consolidated, and mighty empire, taking under her care the rule and regulation of her people. Some of the local laws we are sorry to lose, so exactly are they adapted to the people and the district; and yet we feel that the wider constitution is more in harmony with the spirit of the times, and conduces most to our happiness and prosperity.

There is one other feature of transition to which I must refer before I conclude this lecture, and that is *the change in the inhabitants*. As we have already seen, there were in the year 1734 one hundred and eighty landholders, and these nearly all lived on their own estates. They were called estatesmen, and the people of that day said of such an one, with a touch of respect in their tone, "He is a 'statesman.'" They saved money and spent much, for those days, in bringing up their families in their native dale. They furnished their

houses well, as may be seen by the handsome oak chests, and presses, and wardrobes bearing the date 1580, 1700, and thereabouts, and which still remain bearing their initials. They were well educated in the solid elements of education. They were well-read men; they were thoughtful, and possessed a great deal of information on various subjects. Men of integrity were they; their word was their bond. They were proud of Ravenstonedale, and felt they were not an insignificant unit of England. They made no pretension to being gentlemen, but they were what was better, MEN. Men of force of character. And we ask, where are their descendants? The children of many of them are here to-night, but the Pindars, the Cautleys, the Coulstons, the Eubanks, the Dents, the Giles, the Ellyotsons, and the Chamberlains in name are gone. Peace to their ashes. They served their generation well and then fell asleep.





LECTURE III.

I NOW come to between eighty and ninety years ago, and so within the tradition, and almost within the recollection, of the fathers of the present generation. Still, I shall occasionally have to refer briefly to a more remote period.

The Parish Church first claims our attention. The order of clergymen of which I can find any record is as follows :—

- June 2nd, 1691. Thomas Hunter, clerk.
- May 22nd, 1692. Arthur Tempest, A.B., clerk.
- Feb. 7th, 1693-4. John Wright, A.B., clerk.
- May 31st, 1697. John Dalton, A.B., clerk.
- May 20th, 1706. Thomas Tolmin, clerk.
- Sept. 22nd, 1738. Robert Mounsey, clerk.
- July 6th, 1780. Jeffrey Bowness, clerk.
- June 24th, 1813. John Robinson, D.D., clerk.
- May 31st, 1834. Thomas Moss, clerk.
- August, 1842. W. C. Kendall, clerk.
- July, 1849. William Yarker, clerk.
- May, 1871. I. Barnes, clerk.
- March, 1873. G. Atkinson, clerk.

It was the custom to have the sales and any other announcements called in our churchyard from the stone on which our sun-dial stands. There James Haygarth, within the recollection of the present generation, used to call the sales immediately after church service. This kind of advertisement was the only one accessible before newspapers became general. The notices were of the most miscellaneous character, I understand, from the legal document of the lord of the manor to the sale of a mangle. The notices also came from a radius of several miles round ; and one of his sons has informed me that the fee was three-pence for each announcement made.

One of the old inhabitants has told me that the aforesaid Mr. Haygarth was an object of great interest to the congregation. He used to sit on the pulpit side of the church, facing the bulk of the people, and when the minister was drawing towards the close of his sermon, perhaps in the midst of his "Thirdly," Mr. Haygarth put his spectacles on his nose and looked over the bundle of bills which he had to read. And many a furtive eye was cast towards the public caller and the possibilities of the budget which he had before him. Indeed, I have been informed that amongst the young folks there was more interest felt in Mr. Haygarth, from the moment the bundle of papers was being overlooked, than in the sermon of the preacher. As soon as the benediction was pronounced, the congregation left the church and gathered round Mr. Haygarth, who read the diverse and diversified announcements. On one occasion a legal document was presented to him, which he had not time to look over carefully. It was "A Precept for Calling a Court," abounding, no doubt, in legal technicalities ; and tradition says that the hash he made of it was some-

thing most amusing. The people looked at one another, and then up at him, in blank amazement; and when he had concluded they were as wise as ever, only a little more muddled. On reaching home the first question asked of the church-goer was, "Well, what calls were there?" I think we shall all be agreed in the judgment that this is one of the old customs which we are thankful has passed away.

Outside the churchyard wall, and near the Grammar School, stood the stocks.

The most remarkable man in Ravenstonedale during this period was the Rev. Dr. Robinson. He came into the parish as master of the Grammar School, and afterwards became the clergyman here as well as magistrate. From all accounts, he was a man of great force of character, and owing to his own perseverance, rather than early advantages, a man of some erudition and scholarly attainment. Under him the school prospered greatly. Pupils came to him from a distance, who were boarders in his house. He was strict, even to, at times, excessive severity. But the boys got on; and where he discovered ability in any youth he endeavoured to secure him for the services of the Established Church. Hence his school was a minor college, and resembled in some respects the St. Bees and St. Aidans of the present day. For I have been furnished with a list of no less than twenty clergymen who were contemporary ministers in the Church of England, some of whom are alive at the present time, and who received no college education other than that which they obtained here :—

Rev. J. Fawcett, Mallerstang.

Rev. S. Hutchinson, Soulby.

Rev. Henry Guy, Asby.

Rev. James Hunter.

Rev. Henry Robinson, Martindale.

Rev. John Hill, Rector of Scaleby.

Rev. R. Chamberlain, Congregationalist Minister.

Rev. Dean Daws, Dean of Hereford.

Rev. R. Robinson, Mallerstang.	Rev. S. Daws, Long Sutton, Hol-beach.
Rev. G. Morland, Lancaster.	
Rev. J. Morland, Afton.	Rev. George Daws, Ash Vicarage, Martock.
Rev. J. Beck, Temple Sowerby.	Rev. Thomas Dent, Clitheroe.
Rev. R. Wilson, Richmond.	Rev. Thomas Guy.
Rev. W. Gibson, Dubbs, York-shire.	Rev. H. Fothergill, Dr. Robinson's Curate.
Rev. Jeffery Hebden.	

After reading down this list we are not surprised to learn that the Bishop of Carlisle (Bishop Law) should say to the Rev. R. Robinson (son of Dr. Robinson), "Your father, by his college school, kept a light for the Church of England in your part of the county of Westmorland, which but for him would have been in a dark and destitute condition."

Now we come to the other place of worship at that time in the dale—"The Presbyterian Dissenters." The following is a list of the ministers :—

- About 1735. Mr. Ritchie.
- „ 1770. Mr. William Scott, who removed to near Jedburgh.
- 1774. Mr. Tetley.
- 1775. Mr. James Somerville.

Concerning Mr. Somerville's removal the following entry occurs in the church book :—

"Mr. Somerville, having accepted of the call to Branton, finished his ministry in this congregation on the 21st March. . . . Both minister and people were deeply affected with sorrow at the thoughts of parting, and they did part in the most cordial and affectionate manner as dear Christian friends."

"1790.—August.—In this month the Rev. John Hill, minister in the chapel belonging to the Hon. Lady Maxwell, Carlisle, was on a journey. He paid us an unexpected visit, when he preached on a Lord's Day, morning and afternoon."

After labouring amongst the people for some weeks, Mr. Hill received a unanimous call, which was signed by 34 persons, whose names are given in the church book. Mr. Hill's ministry here was highly prosperous. During his time

a cottage, which stood against the road, in front of the chapel, was bought and taken down, and the ground on which it stood added to the burial-ground. The entrance to the chapel before this time was across from a yard near the north side. The house which is on the south side of the chapel was also built during his ministry. This was in the year 1802. The document in my possession states—

“That being desirous of promoting the religious education of the rising generation, and having the opportunity of purchasing a small piece of land, we intend enlarging our burial-ground, likewise to build a vestry room for the accommodation of the young people and children who attend the Sunday school for religious education. With a view to accomplish this our design we thereunto set our names and the sum we are willing to subscribe for the above purpose.”

The cost of the removal of the cottage, and the enlargement of the burial-ground, and the building up of the house at the south end of the chapel, seems to have been about £250, and was defrayed by voluntary contributions. The most munificent gift I find entered with the following particulars: “On the 1st June, 1816, a donation of £100 was received from Mr. Robert Bousfield, No. 8, Borough, London (formerly of this parish), for defraying expenses of building house at the south end of the chapel for the Sunday school.”

Mr. Hill was contemporary with Dr. Robinson, and was in his way quite as remarkable; and it would appear that their relations were not merely cordial, but intimate. Dr. Robinson lived a part of the time in the house at present occupied by Mr. Richard Moor, whilst Mr. Hill resided in the farmhouse belonging to the chapel farm. They were therefore neighbours. Both of them were smokers. Mr. Hill's granddaughter, the late Mrs. Alderson, told me not long before her death that each of the reverend gen-

plemen smoked long clay pipes, and that one of their favourite topics was the reading and non-reading of sermons. Mr. Hill advised Dr. Robinson to dispense with the manuscript in the pulpit. Dr. Robinson was inclined to do so, but thought it not possible. Mr. Hill was a devout man, and remarkable answers to his prayers have been handed down. He died in the year 1809. The following is the entry in the church book:—

“The Revd. John Hill, for nearly 20 years pastor of the Protestant Dissenting Church, Ravenstonedale, Westmorland, departed this life Novr. 26th, 1809.”

This is followed by an eulogium, in which, among other things, it is stated “that in the year 1793 Mr. Hill formed a Sunday school, which he attended himself in the intervals of the services of the sanctuary.” On the day of his burial Mr. Hilman, of Keld, introduced the service by singing; Mr. McLean, of Kendal, prayed before the sermon; Mr. Kelso, of Dent, preached; Mr. Scott, of Park Head, prayed after the sermon; and Mr. Norris, of Aldstone Moor, spoke at the grave.

After this Mr. Muscatt, of Darlington, was invited to come and preach for six months, which he did, and this resulted in a call, which he consented to accept “on condition that the church be reorganised, and put upon the Independent or Congregational Plan.” This was agreed to, and Mr. Muscatt was ordained on June 12th, 1811. Mr. Muscatt produced an era in the history of the church. He, or more strictly speaking the church under his influence, changed from Presbyterianism to Congregationalism—a form of church polity which it has adhered to ever since.

In the year 1813 “Messrs. Richardson and Milner, two worthy young men of the congregation,” having heard the

minister often complain of the late and irregular attendance, collected money for a bell, which was erected.

The next minister was—

1815 Mr. Bonner.

STUDENTS.

1836	.....	Mr. Hasell.	1857	.....	Mr. Barton.
1837	.....	Mr. Sedgwick.	1859	.....	Mr. Howard.
1844	.....	Mr. Bryan.	1863	.....	Mr. Barnfather.
1846	.....	Mr. Matheson.	1868	.....	Mr. Pool.
1854	.....	Supplies.	1869	.....	Mr. Nicholls.
1856	.....	Mr. Moses.			

The power of the appointment of a minister, when the pulpit becomes vacant, is vested, according to the trust deed, in the hands of the trustees, “who have first of all signed the call to be given to the minister, together with the church and contributing part of the congregation.” The doctrine to be taught, as set forth in the same document, “should agree with the Catechism and Confession of Faith set forth by the Assembly of Divines at Westminster.”

I should mention that Mr. Ralph Milner, of Ash Fell, in the year 1731, built the gallery, which used to have a brass plate upon it, stating the fact. Nine years ago the chapel was re-pewed, and floored with boards, and the windows altered, and this largely through the interest and energy of my predecessor, the Rev. R. Pool.

The community at the “High Meeting,” as it has been called of late, has passed through various vicissitudes, but it has ever been faithful to the principles of evangelical religion. And you will forgive me if I say of a community so near my heart, in the language of Holy Writ, “Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes I will now say, Peace be

within thee. Because of the house of the Lord our God I will seek thy good."

The Friends possess an ancient meeting-house in this parish. There is no date upon it, but Mr. Thomas Handley, of Northwaite, informed me that it was probably erected in the year 1670, as there is a similar meeting-house at Sedbergh which bears that date. If so, it was built eight years after the Presbyterian meeting-house, and as early as twenty years after the rise of the Friends' Society. It is now, as you are aware, closed; neither has it been used regularly as a place of worship within the memory of the oldest inhabitants. The permanent meeting is held in a barn on the estate of Mr. Handley. Formerly the attendance on the Sunday was from fourteen to twenty; now it is from six to twelve. There are occasional burials in the old chapel-yard, and the simple memorials of the ashes of the stern Nonconformists of the Quaker type give an air of solemnity to the simple building and its surroundings to this day.

The Primitive Methodist Chapel is comparatively modern, and bears date 1837. The Wesleyan Methodist Chapel bears date 1839. The Fell End Chapel, 1861. Into the history of these I need not enter, as they are within the recollection of the older men amongst you from their very beginning.

Beside our endowed day school, we have two others. That at Newbiggen is a modern building, and was built by voluntary contributions. The present master is Mr. A. Faulkner, who is esteemed amongst us as a painstaking and competent man. Fell End School has been recently rebuilt; it is on the provisions of the old deeds, having none of its own. It is pledged to no creed, but is for a day school for Fell End for ever. The present master, Mr. Sleightholme

gives, I understand, satisfaction to the parents of the children at Fell End.

Next I call your attention to the ancient market. We must bear in mind that when it was held the population was greater than it is now. There were houses in the back lane which have since been demolished, and the main thoroughfare was often called Front Street. The market was held on Thursday, at the bottom of the town, for the sale of meal, flour, beef, potatoes, apples, and occasionally pigs, which had been brought from places at a little distance. And what is, perhaps, worth recording, the boys on that day left school at three o'clock in the afternoon. There were four public-houses in the immediate neighbourhood of the market. The Black Swan, at present conducted by Mr. Brunskill; the Pack Horse, no longer a public-house, at present occupied by Mr. John Brown; and the houses, now private houses, occupied by Mr. John Birtle and Mrs. Shaw. But as the population decreased and the facilities of intercourse became greater, and shops sprang up, the market became more and more unnecessary, and so passed away. Still it was found that a market was needed for the inhabitants, not to buy, but to sell butter, and this was established at Newbiggen, owing to its nearness to the railway station, and that, as you know, exists as a flourishing institution to this day.

A fair was held on the first Thursday after Whitsuntide, not on the green, as at present, but at the bottom of the village; neither was it called "Pot Fair," as it is now, but it had the better name of "Town Fair." Blankets and other such things were sold at it, though it was mostly given up to pleasure. It dates from great antiquity, and fell out of use in its ancient form about forty years ago.

At the period of which I am speaking there seems to

have been a great deal of quiet enjoyment amongst the people. Their legal contentions were over, and there were no poor, properly so called, in the parish, and life seems to have been to them, on the whole, a very pleasant thing. There are some jokes still extant, which are worth preserving for their sharpness and wit, though I can only make a selection. And here I would remark that the Ravenstonedale wit is akin to Scotch wit, and yet it has a character of its own. It is dry and condensed, very much is said in a very few words, and the object of it must have felt as if he had received a heavy blow. Here is a witticism of that kind: John Beck, of Dubbs, asked his neighbour who was at a supper given somewhere in the parish, and his reply was: "There was I and Mr. Bowness (the clergyman), and a few of the heads of the parish." To which John Beck replied: "If thou was one of t' heads, Lord help t' tails."

Here is another, told by Robert Wilson, maternal grandfather of Mr. Metcalfe, who walked to London. Whilst walking down one of the main streets, one of the shopkeepers, who was standing on his door-step, asked him to buy, and his reply was: "Nay, but I'll swop tha, between a bawk stee and a pair of creels." The effect of this reply we are not told, but the Londoner must have stared.

Here is another: Mr. Rennison, of Coldbeck, went away to London. After he had been there for some years, on his return, he said to Richard Coates: "Well, Rissendale town is in the very same place it was when I left." To which Coates instantly replied: "Oh, aye; we've been so thrang this hay-time, we haven't had time to skift it."

Here is another: An old friend and companion of Robert Brown had, after making his fortune in London,

passed Robert Brown, who was sitting at the roadside, breaking stones. He said to Brown : "What is the reason, Robert, *you* have not got on?" "Why, I'll tell ye," was the reply ; "my mouth was ower big."

Then it is interesting to recall the effect which the introduction of the railway produced upon the imagination and thought of our dale's folk. It is said that a small engine had been puffing for two or three days before Betty Scaife's house, known as Betty of the How, whereupon she remarked in very compassionate tones : "Poor thing, they don't feed it as they sood do." And the Rev. Mr. Holme has furnished me with the following fact : Robert Noddle and James Metcalfe went to Tebay to get some coals. Now it so happened that Robert Noddle had never seen a train. Accordingly James Metcalfe asked, on their arrival, if the mail had passed. He was told it had not. Mr. Metcalfe then said : "Robert, we will stand with our backs to the wall, and stick our heels in the ground." Whilst they were in that position, the train, without stopping, almost instantaneously swept past. Mr. Metcalfe, turning to Robert, said : "Well, Robert, and what do you think of that?" To which he made the significant reply : "What do I think on't? Why, that it is neither man's wark, nor God's wark, but t' divel's!"

And now I can give you a capital practical joke. Now a practical joke, as a rule, is a very objectionable thing, and especially to those on whom it is practised ; but of the one I am about to tell you I think that its cleverness will atone for the rest. I am informed that Thomas Thompson and John Jacques, shoemakers in this parish, were impressed with the fact that there was coal in this dale, and thought that they had discovered traces of it in

Pinska Gill, and so they determined to dig into the earth in search of it. This they could not afford to do all day long, and so they worked at it overtime. When they had dug a pit about the size of a small room, John Bousfield, of Weasdale, while the shoemakers were at work at their trade, dug deeper down and underneath, and inserted a large block of his own coal. That evening, as one of them was digging, he came down upon it. Their joy was unbounded. They clapped their hands, they embraced each other, and they threw up their work for that night ; and carrying the piece of coal they had dug out to the Black Swan, told the men therein assembled of their success. The fact soon spread, and others were attracted in, and it was taken in sober earnest by the people. Meanwhile the shoemakers chipped pieces about the size of a hen's egg off the lump and burnt it in the landlord's fire, and all pronounced it to be good. The price was determined upon, and the happy sons of Crispin received a great many orders for loads of coal. The next day also, tradition says, they spent at the Black Swan ; and when their lump had about gone in samples, and their money was spent, they went to their mine in right good earnest, when, after working for a day or two very determinedly, they learnt that the coal discovery was all a hoax.

Here is an instance of sharpness on the part of the landlord of the same aforesaid Black Swan. Willie Dawson, as many of you know, had come into possession of two or three cows, and determined upon setting up as a farmer in a small way. One of his cows he wished to sell, and intimated to a cattle jobber at Kirkby Stephen that if he would come over to Ravenstonedale he might look at her. But Willie Dawson was not farmer enough to know her value, and yet he had made an appoint-

ment with the dealers to come the next day at say three o'clock in the afternoon. He got out of his difficulty in the following ingenious manner: Just before three o'clock he went down to the shippon, and climbed up on the bawks, where he could hear everything that was said below, and yet could not be seen. He had left word that when the men came they were to be sent down to look at the cow. Accordingly soon after they entered. They examined the animal carefully, and said one to another, "Well, she is worth £10 or £11. We will try and get her for £10, but rather than lose her we will say £10 10s." They then returned to the Black Swan. In two or three minutes Willie Dawson came hurrying in. "Oh," he said, "you are here before me. Now, come down and look at the cow." They said, "We have seen her." "Oh, you have. Well, and what do you think of her?" "Why, what do you want for her, Willie?" "£12." "That is nonsense." And so the bargaining went on. At length they came to £10. No, they would not give any more. Willie, who knew all about it, was equally firm. They got on to their horses, and looked as if they were injured men, that the host would not take such a good and fair price for the cow. They waved adieu, and departed. Shortly, one of them came back, and said, "Ten shillings shall not part us. I'll have the cow."

I will now select a fact which goes to show the irksomeness of billeting soldiers upon the publicans, which was very common in those days; and seeing that the landlord only received a small sum for providing each man with bed and breakfast it must have been a great loss. The following fact is preserved of cleverness on the part of the landlord of the inn at Coldbeck in evading this claim: His name was Joseph Breeks, and surely he must have been

sharp in looking after his own interest. One afternoon a casual caller at the house told him that there was a company of soldiers at Orton. Then, thought he, they are on their way to Kirkby Stephen and Barnard Castle, and will most likely take Ravenstonedale in their way. Instantly he shut up his house, and went and sat beneath the tall hedge which still grows on the other side of the road opposite the inn, and from whence he could see and hear everything. Shortly afterwards two officers came up; they tried the door, knocked, pounded, walked back a few steps, and looked up at the windows. It was evident there was not a soul in the house. Seeing a small and somewhat insignificant man seated under the hedge, knitting very vigorously, they asked him if he knew where the landlord was. To which he replied: "It would take a cleverer fellow than I am to tell where he is," and continued knitting. They went to the back of the house, and examined the door there, but still no one was to be seen. By this time the soldiers had come up. Again turning to the man, who was still knitting in the true, vigorous, Ravenstonedale fashion, they asked him if he would go and look for the landlord, but they received the same reply: "It would take a cleverer fellow than I am to tell where he is." They then marched past the house, and went to the Black Swan, where Willie Dawson, very much to his disgust, was obliged to take them all in, to the number of sixty. They slept in the large room, and tradition says that when there the soldiers had a long dispute as to who should sleep on the deal part of the floor, and who on the oak; the latter being much colder than the former.

And now I will conclude this part of my lecture by telling you a capital joke which was intended to be played off on

the chairman's father, though Mr. Metcalfe was more than a match for them.

Mr. Langhorn, the schoolmaster, and Mr. John Wilson, from Scotland, though a native of this dale, agreed that they would go down to Park House, and make Mr. M. a very large offer for a good cow which he had. And, they reasoned, he won't agree to it at once, and we will say no more about it, but let the matter wholly drop after we have made a large offer. Accordingly they went down and made a large offer for the cow, and then proceeded at once to talk about other things, and spent a very pleasant evening with Mr. Metcalfe, who was, I suppose, a very genial man. They indulged in, what you know I don't take, gin, and were very merry. On leaving, one of them thought, "Well, it will be odd not to say another word about the cow;" so in the fulness of his happiness he said, whilst on the threshold, "You have said nothing about the cow." Mr. Metcalfe quietly replied, "You may have her."

I have had the following memorandum handed to me of a marriage which took place in Ravenstonedale, in which there was a great disparity of age between the parties united. It is taken from a newspaper, and is as follows :—

"July, 19th, 1796.—Marriage.—A few days ago, at Ravenstonedale, by the Rev. Jeffrey Bowness, Mr. John Robinson, aged 84, to Miss Mary Fawcett, aged 28. The parish bells were rung, all the music of the dale assembled, and the whole village attended the celebration. [The people said] : ' Hey, let us all go to the bridal' for there will be lilting there.'"

Also the following :—

"A few days since was married, at Ravenstonedale, Mr John Robinson, schoolmaster there, to Miss Shaw, of the same place, a polite and agreeable young lady with a handsome fortune. Their ages together make only thirty-two. Oct. 11, 1766."

The next thing we have to notice is knitting. This dale

was as remarkable 60 or 70 years ago for its knitting as it is now for its excellent butter. Lord Brougham, when he was here on one occasion, noticed that many of the women were knitting while he was speaking on political questions, and remarked that this dale should be called Knitting Dale.

Knitting was taught to all the children in the schools. In fact there were knitting schools, one of which was kept by Dolly Coupland, in the Back Lane, who seems to have been a character, and taught three generations of children, and she thought she was as much entitled to credit for training the subsequent clergymen as Dr. Robinson, because she took them in the early stage. One of her favourite games was to place the children in a circle, and the one placed in the middle of the circle was considered out and had to try and secure a place in the ring, and so went round with the following formula :—

“Ipsum Dipsum Day with me,
There dwelt a man in a famous tree,
His name was Ke-ka-kobler Catch'm.”

Both boys and girls and men and women were accustomed to knit; and I have been informed that Mr. Allen, of Kendal, alone brought into this dale £50 a fortnight as the wages for knitting. In those days it was a very common thing for people to “go forth,” which meant for several to go to the house of a neighbour, in a friendly manner, and without the preparation or “fash” attendant upon a party. Here is the graphic account which I received from one of yourselves, Mr. James Knewstubb, of Stouphillgate. He says: “Several went forth and sat in a semicircle around the fire, and by firelight knitted. Often there was no sound heard except the click of needles. The conversation on these occasions was the ordinary gossip. Occasionally a

ghost story was told." Here I may say that I think it likely that sometimes a book was read, though Mr. Knewstubb does not remember being present when there was a reading. Professor Sedgwick, in a description which he gives of the Dent knitters, informs us that one often read to the rest, and meanwhile continued his knitting, and could turn over the pages with very little interruption to his work, just as a player on the piano can continue playing and yet turn over the leaves of his music. Supper consisted of bread and cheese and milk, placed upon the hearthstone. At this time, and before it, there were open fire-places. The only one left in the parish is at the house of Mr. William Alderson, Fell End.

The superstitions seem to have been of the usual kind—the belief in ghosts and the power of witchcraft; and in an age when superstitions were so common it is not surprising that they should prevail in a mountainous district like this, where there is so much to stimulate the imagination. Since living amongst you I have been struck with the impressiveness of our scenery, as seen in deep twilight. Sometimes in walking one sees the summit of a mountain disclose itself beyond one that is near, with a startling suddenness. The sounds, too, have a weird effect upon the mind amid the general stillness—the cry of the pee-wit, or the roar of a distant waterfall, or the sougning of the wind amongst the pines. The varieties of atmosphere, too, magnify or distort the appearance of objects with which we are more or less familiar, and so give our fells, and our crags, aye, and even a cow or a sheep, a spectral appearance. John Foster says, in an article which he contributed to the *Eclectic Review* on Highland superstitions: "When the scene of their training to the belief and expectation of apparitions was a wild and

solemn region, with vast mountain solitudes, lofty or fantastic summits, deep darkened glens, torrents and cataracts, rocks, precipices, caverns and echoes, mists, meteors, and storms—and when some of the occupations, at some of the seasons, involved considerable peril—and when, besides, each gloomy or dangerous locality by degrees acquired its tradition of being the scene of some mysterious occurrence—the effect could hardly fail to be that their minds would be kept in that imaginative state in which, while undefended by knowledge, they would be subject to endless illusions.”

Numerous as our ghost stories are, and fortified as some of them are by evidence, I have not the smallest doubt that all the supposed appearances could be accounted for according to natural phenomena. To select two or three : Pinska Gill is said to be haunted by Nanny Trotter, who murdered her illegitimate child in that secluded gill, and, enrobed in a grey cloak, is said to have made certain appearances there. I can only say that, although I have passed that way at all times and in all weathers, I have not yet seen her. Here is another, which, perhaps, some of you will recognise, and for the account of which I am indebted to Mr. Harry Beck, Sandwath : An old man, whose name I did not learn, was returning from Dubb’s with a ha’porth of milk in a pitcher. At Dubb’s gate he met a boggle, who with his stick knocked him down, split his clogs, and broke his pitcher ! A neighbour went off to Dr. Farrar on horseback, who returned with him, riding behind him on his horse. Dr. Farrar said, as they were journeying, “There are legions here, and before we can go on any farther we must lay them,” which he did. He then went to the man’s house at Rigg End, and laid the evil spirit under a large stone, where it remained for a number of years—indeed, until

Robert Murthwaite required stone for building purposes, and removed the stone aforesaid, thus suffering the boggle to escape, which took up its residence in the surrounding trees, the light of which may be seen until now.

I have not seen the light, though I believe there is a peculiar phenomenon there produced by the light of the setting sun. Then there are certain knockings in some of your houses which you do not understand, and of which you do not like to speak, but which I feel confident could on careful investigation be explained according to natural causes.

Then, I will select another on the supposed power of witchcraft—a belief which, I am happy to say, has passed away from amongst us: Henry Hopes lived at the “Clouds.” He was peculiar in always being more or less afraid of being bewitched; and when he was in the company of strangers pricked them with an awl until blood came, and so prevented them, as he thought, from bewitching him. He also put bits of red cloth around the horns of the cows and sheep to prevent their being bewitched. On one occasion a Mr. Cunningham and Thomas Hunter went to see him. He was churning at the time, and fancying that the process was not getting on as fast as it should he thought his visitors had witched it. He declared this, and his angry manner made them escape with such haste that Mr. Cunningham lost his watch seals in scrambling over the wall, and tradition says that they are there until this day. Needfire has been employed here within the recollection of the present generation. I should explain that it was produced, in the first instance, by rubbing two pieces of wood together. When the fire was kindled it was regarded with superstitious reverence. It would have been con-

sidered sacrilegious to use it for common purposes. One of the oldest inhabitants of Weasdale recollects its adoption in that part of our parish. He says: "The murrain had not come amongst our cattle. It was in our neighbourhood, and we feared it, and employed needfire as a charm. It was brought to us from Orton. With it we set fire to straw, through the smoke of which the cattle were driven." In olden time, I have read, it used to be the custom in Westmorland and Cumberland generally, previous to lighting the needfire, to carefully extinguish all the fires in the locality, a deputation being sent round to every house to see that not a spark remained.

"The merry nights" was an institution which has now passed away, and also the "thin drink nights." The former, for the information of the young people present, I will endeavour to describe. To the merry night (merrie neet) party relatives and friends were invited to tea, and after tea dancing was engaged in, which was often kept up until a late hour. It fell into disuse, owing to its affording temptation to drinking, and also the generally volatile and frivolous spirit which it induced.

The thin drink night meant special gatherings which were held, and the evening passed in one or the other of the public-houses.

The old customs which remain, being not matter of history or tradition, I need not refer to, though they are vanishing away—departure is written upon them. Even the dialect, which is so deep-seated and clung to by the people so tenaciously, has had rung out its death-knell. The process of education is rapidly assimilating us to one standard of uniformity.

It will interest you to know that the first shandry was

introduced into Ravenstonedale by the Rev. John Hill, who sold it to Mr. Benjamin Hewetson, and it is still in the peat house at "the Green." Also, Mr. B. Hewetson's sister introduced the first umbrella into Ravenstonedale. Eighty or ninety years ago almost everything was sold by measure, and not weight, and Mr. A. Metcalfe has in his possession the standard quart measure for the dale. (It was exhibited.) The leading sheep of a flock used to have a bell suspended from its neck, and that sheep was called the bell-wether. Many specimens of these bells are still in your houses. The lead mine in our dale has been worked by various companies for a great many years. From forty to fifty years ago it was worked very thoroughly by the London Lead Company. Ten years ago, the Peases, of Darlington, began to work it, and have continued it until recently, but it has never paid. It may also interest you to know that the attention of Sir Humphrey Davy was called to the ebbing and flowing beck, at "Beck Stones," and this led Sir Humphrey Davy to inquire into the ebbing and flowing wells throughout the country. Also that the inventor of the electric telegraph was of Ravenstonedale parentage on the mother's side. This is the account given in the "Complete Peerage, &c., for 1876:" "Sir William Fothergill Cook, son of the late W. Cook, Esq., by Elizabeth Ann, daughter of J. Fothergill, Esq., Ravenstonedale, Westmorland. Knighted for great and special services in the introduction of the first practical electric telegraph."

In olden times many members of the Fothergill family rose to distinction in the outside world. George Fothergill, of Tarn House, was clerk of the peace for the county of Westmorland; Thomas Fothergill was master of St. John's College, Cambridge; Dr. George Fothergill was principal

of Edmund Hall, Oxford ; and Dr. Thomas Fothergill, his brother, became provost of the same college, and vice-chancellor of the University. Mr. Anthony Fothergill, of Brownber, without any assistance from a liberal education, by the mere force of natural endowments, was the author of several considerable tracts, religious and controversial, one of which is extant to this day. Descendants of these Fothergills are still living in the dale, though they do not bear the old family name.

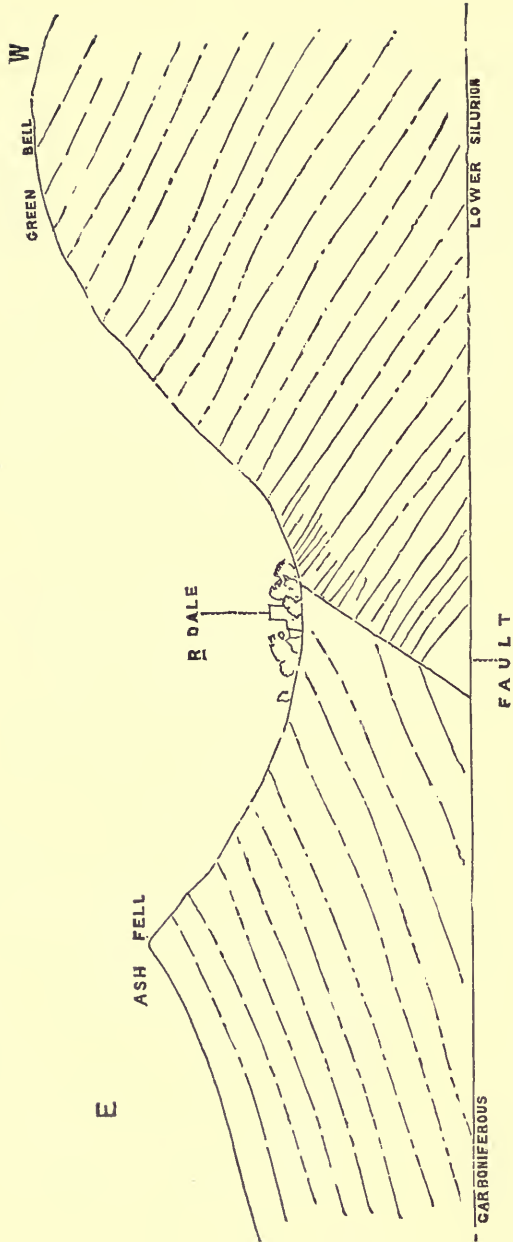
In more modern times, I may mention the names of the prominent men, as Henry Hewetson, known as "Gold-lace Harry," John Wilson, Robert Bousfield, Benjamin Hewetson (from Crooks Beck), and John Hewetson.

I might mention the names of men who are still living, but that would not, to say the least of it, be in good taste.

It is interesting to me to see, as I occasionally do, a lad go out of the parish, with the bloom of health upon his cheeks, and honesty and integrity, I can fearlessly say, in his heart. For, whatever our sins may be, the Westmorland people are honest. And as I see such a youth driven by his father in the shandry, with all his effects contained in a box, or walking down to the railway station, with more slender effects still, I think of the past—I call to mind men who were the grandfathers, or great grandfathers, of these boys, who went forth in a similar way, and who took hold of things by the right handle, and who by diligence and integrity rose to positions of opulence and responsibility. This peculiarity I have noticed, too, that the Ravenstonedale men, in common with all people who are born and brought up in mountainous countries—the Swiss, the Tyrolese, and the Scotch—preserve a warm, indeed an enthusiastic love for the place of their nativity ; in fact, I have found them more Ravenstonedale

than you are yourselves ; and if I want money for purposes of education or Bands of Hope, or anything for the general good of the parish, I have every confidence in writing to the prosperous men who are natives of Ravenstonedale.

Some time since I received from one of them a contribution, with the following words : " I am glad you are getting on with your lecture, for Ravenstonedale, to my mind, is the beauty of England." And although we may have our own individual opinion with regard to the wisdom of erecting such a splendid house as the late Mr. John Hewetson built at Street, we must not forget that it was an expression of his love for Ravenstonedale ; and it furnishes a powerful proof to us that it was no idle sentiment on his part when he said, " I love even the stones of this dale." And this feeling extends to the children of our Ravenstonedale men, who are almost as enthusiastic as their fathers were on their fathers' account. May this affection never die out ! No, not even diminish ! And you, young men, whether you go out into the wide world or stay at home, remember you have a history of which you may well be proud, and always act worthy of it. Remember, if you would succeed, you too must possess those sterling qualities of integrity and self-denial, and in most cases I am bound to say godliness, which distinguished them.





APPENDIX.

THE following Notes consist either of material for which I could not find a place in the foregoing lectures, or which I obtained after the lectures were delivered, and as a result of further inquiry, and which, it seemed to me, should be preserved in a permanent form.

NOTE A, p. 14.

The accompanying geological drawing, for which I am indebted to C. Callaway, Esq., B.Sc., will show the reader that there is a fault which runs through the bottom of the valley. This has been caused by the falling down of the strata. It is a part of the great Pennine fault which runs down the valley of the Eden under the escarpment from N.W. to S.E., bends round to the S.W. at Brough, passes through Ravenstondale, and runs down to Ingleborough and Settle, where it branches into the two Craven faults. The form of the land is produced by sub-aerial denudation. The valley has been excavated by river action, modified by the fault, and by the subsequent action of glaciers, which have helped to round the outlines. The order of the succession of the strata on Wild-boar Fell is, beginning at the top: Coal measures, millstone grit, Yoredale series, scar lime-

stone. At Ash Fell, as shown in the drawing, the strata are carboniferous (sandstone and limestone), and on the western side of the fault the formation is lower Silurian slates.

NOTE B, p. 15.

The mountain at the head of our dale bears the name of Wild-boar Fell, and is, on the authority of the Ordnance map, 2,323 feet high. The name is supposed to be derived from the wild boars which used to abound there; and in confirmation of this there is a road just under the summit called Dauphine Sty. From the top of this mountain the helm wind occasionally descends, and is very fierce and blasting so long as it lasts.

The other important mountain is Green Bell. The height of it, according to the Ordnance map, is 2,047 feet. The name is supposed to be derived from the bell-like shape which the mountain assumes when seen from a distance. Near its summit, just under the saddle-like bend, is the source of the River Lune, which consists of a small moss-encircled pool of transparently clear water. It is an object for picnic parties occasionally in the summer time. Owing to the position of this mountain, a particularly good view may be obtained on a clear day of the Cumbrian range on the one side, and the Pennine range on the other.

The lowest elevation above the sea level in the parish is Rawthey Bridge, which is 700 feet.

NOTE C.

Westmorland, it is well known, is rich in wild flowers, and Ravenstonedale abundantly shares in this wealth. It also produces varieties less generally distributed, such as the grass of Parnassus (*Parnassia palustris*) and the mountain

globe (*Trollius ranunculaceæ*). At the end of May and beginning of June the pale purple bird's-eye primrose (*Primula farinosa*) is to be seen. It grows especially in great abundance around Sunbiggen Tarn. The yellow mountain pansy (*Viola lutea*), called by the people "white violet," attains a large size, and is of a very bright colour. A variety of the meadow crane's-bill (*Geranium pratense*), with large white flowers veined with purple, is to be found here. The orchids are well represented. Besides the more common species, there are to be found the pyramidal orchis (*Orchis pyramydalis*), sweet-scented orchis (*Gymnadenia conopsis*), butterfly orchis (*Habenaria bifolia*), the tway-blade (*Listera ovata*), and occasionally, in the parks, the bee orchis (*Ophrys apifera*) and the fly orchis (*Ophrys muscifera*).

For a dissertation on the climate of this district I refer the reader to a work recently published: *Legends and Historical Notes on Places in the East and West Wards, Westmorland*. By Dr. Gibson.

NOTE D, p. 13.

In my first lecture I refer to the traces there are in the dale of ancient occupation and burial. Professor Rolleston and others explored several barrows at *Rasate* two years ago. The result of the investigation has been committed to the press, but will not be ready in time for me. The work is edited by the Rev. Canon Greenwell, and to it I refer the reader for fuller particulars than those which I have obtained and herewith subjoin:—

1. There was found at Hard Rigg an urn composed of clay paste, well fired, cylindrical in shape, about two feet long and one foot in diameter, and which contained the

bones of a female which had been burnt. A bracelet was also found in the urn.

2. At Rassett Pike there was found about 11 or 12 feet below the surface the skeleton of a very big man, who could not have been less than 7 feet high. There was an upright stone at his head 9 feet high and $2\frac{1}{2}$ feet broad. He was supposed to be a man of considerable importance. The direction of the grave was north and south.

3. At Sunbiggen, about 5 feet below the surface and two feet into the rock, there was found the skeleton of a man who had been buried with his knees against his chin, and with a flint at his head. The direction here too was from north to south.

4. There were also found at Sunbiggen, near the top of the hill, the skeletons of two women in a grave, with stones placed at the bottom, and at the sides, and over the top. The direction of the cyst was north and south.

There were also human bones discovered, dispersed in different directions, and intermingled with the bones of cattle.

Flues were discovered two feet square, and some of them seven or eight feet long. In these bodies were burnt, and so fierce had been the fire that some of the stones had been changed into lime. A bone here and there was found, and one or two teeth.

It is not surprising that this district should have been a wee bit eerie in the past, and that boggles were supposed to abound there. On one occasion it is said that Richard Bousfield, who was a strong-minded man, and disbelieved in the existence of ghosts, was one dark night riding horseback from Blasterfield to Ravenstonedale village. Whilst in the Sunbiggen district a man on horseback, it is alleged,

mysteriously appeared at his side, whom he could not precede, or follow, or leave in any way until he came within sight of the village.

Such is the tradition.

NOTE E, p. 15.

In the first lecture I refer to the ancient roads which were, in the first instance, made for, and used by, pack-horses. The most important coach road of modern times was that between Cautley Head and Kirkby Lane Head. It formed part of the main highway between Lancaster and Brough, one mail coach passing each way daily through the parish. This was convenient to the dale's folk who wished to go abroad for a season. An anecdote is told of one very striking occurrence which took place on that road.

Just before entering our parish the horses ran away with the mail coach. It was in the winter time, very early in the morning, hence quite dark, and the snow was lying very deep upon the ground. The following is the account of it, kindly forwarded to me by J. Dover, Esq., of Sedbergh, who was one of the passengers at the time. He says :—

“It is about forty years ago since the writer commenced a journey to Newcastle-upon-Tyne from the Bull Inn, Sedbergh, about one o'clock one severe frosty morning in midwinter, per the old Exmouth coach. The passengers consisted of myself and a lady and gentleman inside; Willy Taylor and Tom Heavyside, the driver, outside. We travelled at a good speed up to Dicky Metcalfe's, the Cross Keys, Cautley, a distance of about five miles; and being a very cold morning, Willy the Butcher and the driver went into the inn to have a taste of Dicky's gin, but left no one in charge of the horses. Consequently they got tired with waiting, and started full trot towards Kirkby Stephen. Metcalfe hearing the horses, started off and ran a considerable distance after the coach, clothed only in nightshirt and slippers; but the speed of the horses being so great he had to give it up. During this time I was looking out of the coach windows, but never mentioned what had happened

to either the lady or gentleman. This part of the road was narrow and very dangerous, being entirely unprotected from a deep rocky river, so that I decided to leave the inside and hold on behind until we reached the next steep hill, called Rawthey Brow, which was about a mile further on the road ; but in alighting from the step I fell upon a sheet of ice, and this prevented me from again reaching the coach, or of informing the occupants of what had occurred ; but in their case ignorance was certainly bliss in crossing the moors on that dreary morning. Still I kept on running until I reached the inn at Cross Bank, kept by Mr. Shaw, where I engaged a horse, and without saddle followed after, expecting at the bottom of each steep hill to find the coach upset ; but to my great astonishment I found it standing in front of the King's Arms, Kirkby Stephen, its usual place, and the lady and gentleman in great perplexity sitting in the inn, wondering what had become of the driver and the person who had so abruptly left his seat in the coach without speaking a word, and concluded I must have been either drunk or insane, or had robbed them. But when they found their money and watches all right they could not conjecture how they had lost the coachman, nor what had caused me to decamp, until I had revealed to them the mystery, and told of the many dangers they had escaped in their journey of ten miles without any driver, while at the same time the reins were dragging about the horses' legs. In consequence of the heavy drifts of snow which occurred in several parts of our journey the horses had to be driven to the very edge of the road. We waited some time in Kirkby Stephen, expecting the driver ; but as he never made his appearance, I was compelled to mount the coach box and drove through Brough to Spittle, a distance of ten miles, at which place we obtained another driver. Before again proceeding on our journey I did not omit the usual practice of opening the coach door and, in joke of course, tipping my hat to the lady and gentleman, who, instead of bestowing the usual gift, very politely acknowledged their appreciation of my exertions on their behalf."

NOTE F, p. 51.

In the second lecture I have said, "*The only question at present awaiting settlement is the taking in of the commons, and that in due time, which means a reasonably short time, will come.*" Here I would add that the *heaf* was formerly recognised by the local law, and in an unstinted common

such a provision was necessary. But the law is now obsolete, and the common is unlimited, and in deciding a case of dispute the magistrate or the county court judge sets aside any prescriptive right; consequently the present state of things is unsatisfactory. And whilst it is quite impossible to go back to the legal right of the heaf, it is the opinion of most of the intelligent men in our district that the pasturing of sheep, and cattle, and horses on an unstinted common must necessarily be the source of much quarrelling amongst the shepherds; whilst small farmers, who cannot afford to spare the time to be much on the fells with their sheep, are defrauded of any benefit in the common at all. The only satisfactory settlement of the matter, in such cases, is the enclosure of the common.

NOTE G, p. 71.

In the second lecture I have also said, "*In looking over the old writings one cannot but be struck with the evidence of transition,*" &c. As the transition was going on it was difficult, and in some respects painful, for the people to realise it; and in no particular perhaps to the same extent as in their giving up their claim to their peat. This they regarded as their own as much as their enclosed land, and when anybody and everybody came and dug peats out of their peat-bog, of which they had been so economically careful, it seemed to them that they were being robbed.

Mr. Penrith, of Crosby Garrett, who lived many years in Ravenstonedale, told me that on one occasion A. had gone to what had been considered the peat-bog of B., and had dug his peats, B. meanwhile watching him. On the evening of the same day both these men met at a cottage prayer meeting. The one who had dug the peats was the first to pray, and he

was followed by the one whose peats had been dug, and who had hard thoughts towards his brother for digging them, though they legally—*i.e.*, according to broad English law—belonged to the Ravenstonedale public. Accordingly in prayer he determined to open the matter out, and in a powerful way appeal to his neighbour's conscience. He began by saying, "O Lord, Thou art everywhere. In the house, in the field, on the common. Thou canst see a man who walks out on the fell with a peat-spade over his shoulder. Thou canst see him go to his neighbour's bog, and dig out his neighbour's peats, and bear them away."

Not unfrequently, I understand, the previous owner of the bog resisted the unwelcome visitors. The following fact is told: Mr. Edward Metcalfe, who had newly come into the parish, had been ordered by his landlord, the Rev. Arthur Gibson, to look after his peat-moss rights. Soon after this he saw John Law, whom he did not know, trespassing, as he deemed it, and asked him for his name, to which he made reply, "My name is *Law*." The farmer thinking that Law was an assumed name, and an intimation of how he would act if he were disturbed, withdrew.

The following is a contribution from the pen of Mr. Metcalfe, of Park House, showing the change which has taken place in the stock, &c., of the parish. He says:—

"A hundred years ago this parish was famed for its longhorned cattle, and many ardent admirers of this ancient tribe stuck to it long after the introduction of the present shorthorns. Several of the old inhabitants, up to within the last thirty years, kept these cattle with their fine long horns, but the shorthorns kept gradually taking their places, and now they are in every hamlet and upon every farm in the parish. The shorthorns are much earlier in coming to maturity, either for the butcher or the breeder, and I may safely say the parish is now as equally celebrated for its shorthorns as it was in former times for its longhorns. There is an old saying, that 'Neither a good wife nor a good cow is allowed to go out of the parish.'

“This parish consisting as it does of about 16,000 acres (6,000 enclosed, and 10,000 unenclosed), it may readily be assumed that mountain sheep form a great item in the grazing department. Thousands of sheep are kept, principally black-faced, Herdwick's, and half-bred.

“Great changes have taken place in the prices of beef, mutton, and butter during the last fifty years. Within that period legs of mutton were sold at 4d. and 4½d. per pound, and beef was also sold at the same price. Butter has increased in value in a still greater ratio than meat. At the time mentioned, butter was selling at about 6d. per pound ; now it is at least 1s. per pound above that price. This has in a great measure been brought about by the ready access to the manufacturing towns. It was then the usual practice throughout the parish to have legs of mutton and legs of beef hung up in the kitchen for winter ; now we seldom see anything of the kind. All this has been changed since winter feeding came into fashion.

“The value of land, also, has nearly doubled since the time referred to—indeed rents have quite doubled—and the wages of servants and labourers have increased in a still greater proportion. At that time servant men were getting about £10 a year, and servant girls about £5, with board and lodging. Men have now on an average £30, and girls £20 a year. Labourers, who were then glad to work for 1s. 6d. a day and to find their own rations, have now daily wages ranging from 3s. 6d. to 4s. 6d. Women formerly had 1s. per day, with rations, for hay-making ; now they can obtain 2s. 6d.

“Previous to the introduction of mowing machines, at least 200 men were hired into the parish as hay-makers ; but since these machines came into use the number of men employed has been greatly reduced, indeed quite a revolution has taken place in hay-making, and, as the farmers say, nothing but fine weather is now wanted.

“A couple of generations ago the hills surrounding this valley were well stocked with grouse, but the heather is gradually dying, and it is thought that in the course of a few years this species of game will have become quite extinct. Formerly grouse-killing was effected in a manner very different to that which is employed at the present day, with its breechloaders and central fires. At that time the usual plan was to net the birds. This was done by having large nets, which were drawn right over the dogs when they were at ‘point,’ and in this way very frequently a whole covey was captured at once.

“When guns first came into use they were of great length in the barrel, so much so that the sportsman had to carry a staff with a forked top, which was pushed into the ground to rest the gun upon when game

were seen sitting. The first person in this parish who shot game flying was Thomas Fothergill, of Brownber. This would be about 200 years ago."

As another evidence of transition, in a manuscript book, in the possession of Mr. Robinson, there is a copy of the conveyance of the farms and tenements of Ravenstonedale by King Henry VIII., in the 32nd year of his reign—first of all to the Archbishop of York, and six years subsequently, after the death of the Archbishop, to Sir Thomas Lord Wharton. The preamble is followed by a list of the landholders of the dale three hundred and thirty-six years ago, and the number of acres they possessed.

It is the earliest list of the kind we have, and so may be regarded very much as our Domesday Book. The date is 1541:—

The Advowson, Presentation, Disposal, and Right of the Vicarage of the Parish Church of Ravenstonedale.

Edward Mylner	36 acres	Miles Garthwayte	8 acres
John Todde	15 "	Wm. Peycocke.....	7 "
Robert Shaw	20 "	Thomas Sawyer.....	cottage
Geo. Fawcett	8 "	Henry Handley	5 acres
Wm. Fawcett	7 "	Reynold Fawcett.....	8 "
Cuthbert Hunter	13 "	Hugh Handley.....	cottage
Miles Futhergill	6 "	John Grene	3 acres
Hugh Shaw	6 "	George Grene	4 "
Roger Shaw.....	10 "	Christopher Grene	3 "
Edmund Shaw.....	10 "	Rowland Dent.....	4 "
Lancelot Shaw.....	6 "	James Dent	5 "
Margaret Shaw	6 "	Christopher Wharton ...	7 "
Robert Futhergill	18 "	Richurd Halle	7 "
Jenkyn Futhergill	7 "	Robert Halle	7 "
James Paycocke	3 "	Richard Nelson	5 "
Rowland Paycock	cottage,	Rowland Dent.....	8 "
	&c.	Geoffry Hablethwaite...	7 "
Christopher Wharton ...	8 acres	Stephen Fawcett	2 "
Thomas Grene.....	4 "	Gilbert Fawcett ...	6 "
Leonard Grene... .	4 "	Geoffry Fawcett	8 "

Robert Fawcett	3 acres	Cuthbert Swynebank	
Widow of Christ. Fawcett	6 "	(clerk)	cottage
Jenkyn Fawcett	6 "	Thomas Pynder	"
Edward Fawcett	11 "	Geoffry Futhergill	6 acres
John Hablethwaite	7 "	Widow of Rowld.	
Wm. Hablethwaite	3 "	Futhergill.....	cottage
Reynold Goldington ...	6 "	John Nicholson	7 acres
Wm. Alatson	11 "	William Shaw	8 "
James Fawcett.....	cottage	John Paycocke (clerk)..	4 "
Thomas Goldyngton ...	"	William Bayliff	cottage
Chris. Goldyngton	"	Richard Fawcett	8 acres
John Person	2 acres	Simon Taylor	cottage
Reynold Adamthwaite	4 "	Widow of Giles Fawcett	"
Robert Adamthwaite ...	9 "	Rowland Wilson... ..	6 acres
Martin Futhergill	cottage	Wm. Heblethwaite	cottage
Miles Futhergill	6 acres	Cuthbert Swynebank	
Richard Adamthayte ...	6 "	(clerk)	"
Widow of Ed. ^y Adam-		John Todd	"
thayte	cottage	Lancelot Grene	14 acres
Widow of Robert Adam-		Abraham Taylor	8 "
thayte	8 acres	Rowland Taylor	20 "
George Futhergill	4 "	Roger Grene	4 "
John Futhergill	4 "	Richard Grene.....	cottage
Widow of Reynold		Thomas Fawcett.....	"
Futhergill.....	4 "	Chris. Wharton	8 acres
Nicholas Futhergill.....	3 "	John Wharton.....	8 "
James Futhergill	12 "	John Halle	6 "
Gilbert Blerthorne	6 "	Stephen Bousfell	10 "
Widow of Thomas		James Bell	9 "
Swynebank	7 "	Reynold Bousfell	cottage
Cuthbert Swynebank ...	7 "	John Hanley.....	"
John Perkyn.....	8 "	Chris. Todde	6 acres
Richard Coke	4 "	Lancelot Pynder	4 "
Giles Coke	4 "	Cuthbert Godyngton ...	5 "
Reynold Sywnebanke... ..	10 "	Matthew Dent.....	6 "
Robert Todde	4 "	George Dent	4 "
Gilbert Perkin	4 "	Wm. Dent	7 "
James Fawcett.....	cottage	John Bousfell	3 "
Thomas Heblethwaite...	5 acres	Henry Bousfell.....	3 "
Rowland Perkin	7 "	Chris. Bell	9 "
Anthony Grene	cottage	Geoffrey Dent	5 "
Lancelot Bayliff	5 acres	George Dent	4 "

Rowland Bell	9 acres	Oswald Futhergill	6 acres
Wm. Peyres.....	7 "	John Perkyn.....	13 "
Richard Bonselde	11 "	Alice Rudde.....	9 "
Johe Pynder.....	5 "	John Blankerne	12 "
Leonard Peyres	8 "	John Taylor... ..	5 "
Roger Shaw.....	4 "	William Petley.....	cottage
Adam Shaw.....	4 "	Edward Robynson	"
Widow of Edw. Fawcett	cottage	Richard Granger.....	3 acres
Cuthbert Fawcett	5 acres	Thomas Robertson	12 "
Margaret Fawcett	cottage	John Skayff	cottage
Widow of Vincent		Widow of John White-	
Taylor	8 acres	head	10 acres
Richard Robinson	15 "	Thomas Whitehead.....	9 "
Wm. Myrthwaite.....	cottage	Richard Perke	9 "
Rowland Myrthwaite ...	"	Robert Holme.....	4 "
John Cautley	4 acres	Robert Thornbrughe ...	10 "
Widow of John Cautley	4 "	John Parke	cottage
Widow of John Lovell	7 "	Henry Holme	"
Launcelot Myrthwaite...	8 "	Widow of Thomas	
Launcelot Dent	cottage	Wharton	"
Richard Dent	"	Widow of Robert Parke	"
Wm. Robinson.....	5 acres	Alexander Wilson	"
Thos. Robinson	cottage	William Ward.....	"
Roger Corney	6 acres	William Duckett.....	"
Richard Walker	6 "	Widow of Cuthbert	
Rowland Holme	3 "	Thorneboroughe	"
Edward Pynder	7 "	Rowland Fawcett	"
Simon Pynder	7 "	James Inman	
Arthur Fawcett	cottage	Robert Thorneboroughe,	} Little encls- ures of land and called Intacts
Richard Cautley	3 acres	Richard Parke,	
Wm. Richardson.....	3 "	Robert Holme, and	
Widow of W. Robynson	15 "	Thomas Whitehead	
Henry Bevell	10 "	Anthony Fawcett.....	8 acres
Nicholas Clement	5 "	William Chamberlayne	} Message and Tenement
James Hablethwaite ...	5 "	Thomas Chamberlayne	
Rowland Futhergill.....	10 "		} Message and Tenement
Anthony Futhergill.....	16 "		
Henry Futhergill.....	6 "		
Geo. Peycocke.....	9 "		
Richard Halle	5 "	Robert Shaw	30 acres

The above list is followed by various particulars of the conveyance. And then come the words—

“It agrees with the record, and was signed by me,
(Copy) “WM. ROOKE.”

And this note also—

“The above is a translation of a copy of the grant made by King Henry ye 8th to Lord Wharton of the manor and lordship of Ravenstonedale, the sd copy of which grant, writ in Latin, was attested by the above Wm. Rooke to be true, and to agree with the record. It was writ on nine sheets of stamp'd paper, and cost the parish of Ravenstonedale, for the copy and the stamps, £3 06s. 00d., as appears by the receipt, signed July ye 18th, 1723.

“Translated by JOHN ROBINSON, Ashfell,
“Augt. 2nd, 1776.”

“Lector, ignosce et parce erroribus. Reader, excuse and pass over the errors.”

All rights seem to have been included in this transfer, and amongst others, of course, the right to the trees and underwood. This, however, the tenants bought of the lord of the manor in the year 1592. We possess a copy of the indenture of the purchase. £80 were paid by the tenants for the timber on condition that each paid a nominal sum yearly, and that no one should convey or sell wood out of the parish.

A comparison of the next list we have, and which I subjoin, will interest the reader in showing him the change which had taken place in the names and number of the landholders during the intervening 192 years. It is taken from the “Parish Book :”—

“Ravenstonedale April ye 20th 1734

“The yearly vallue of all the Lands and Tenements within this Manor as they were settled by us whose names are subscribed when we Survay'd the whole Parish in order for laying the assessment for paying for the Tythes with the names of the Tennants in whose possession the said Lands and Tenements were at laying the said Sess :—

Francis Thompson	£11	19	0	John Blackburn	£3	4	0
John Atkinson	13	4	0	Robert Fawcet	0	8	0
John Milner	31	4	0	John Perkin	7	6	0
Hugh Shaw	20	10	0	John Bousfield	46	8	0
Thomas Robinson	14	12	0	John Fawcet	26	8	0
John Fawcett	12	16	0	Godfrey Milner and wife	15	9	0
Robert Hunter	22	12	0	William Bayliff	9	4	0
Robert Fothergill	17	8	0	John Shaw	10	8	0
Thomas Dent	17	0	0	William Hewetson	0	8	0
Richard Fothergill	20	4	0	James Richardson	7	4	0
William Fothergill	31	4	0	Anthony Fawcet	1	4	0
James Richardson	16	0	0	John Milner, for Town	1	4	0
Ditto for Scandal Ing...	0	16	0	Henry Barber	10	0	0
George Perkin	13	16	0	Richard Mitchel	3	0	0
George Harrison	7	12	0	John Beck	2	0	0
James Fothergill	12	8	0	Thomas Green	2	0	0
John Chamberlain	4	8	0	James Robinson	9	12	0
Thomas Fawcet	6	8	0	George Whitehead	0	8	0
George Fothergill	19	4	0	Mary Robertson	2	0	0
John Robertson	8	12	0	Mrs. Lydia Atkinson ..	12	16	0
Hugh Shaw for Stenner-				John Toulmin	12	16	0
skeugh	14	4	0	Richard Howelton	0	8	0
Robert Fothergill	36	16	0	James Fothergill, for			
Richard Hewetson	29	12	0	Clouds	3	12	0
Anthony Shaw and Son	19	4	0	Mr. Gardiner, for Waller			
Elizabeth Morland	10	16	0	field	4	0	0
William Howgill	2	4	0	John Rogerson	11	4	0
Richard Fothergill, Cross				Isabel Thornborough ..	4	4	0
Bank	4	4	0	Thomas Close	6	0	0
Anthony Perkin	5	4	0	James Rogerson	6	0	0
Stephen Fothergill	10	16	0	Thomas Dent	12	16	0
Henry Fothergill	16	0	0	John Robinson	8	0	0
George Perkin, Junior...	14	16	0	Ditto, for Ann Robinson	8	0	0
George Perkin, Senior	8	0	0	James Dent, for Cold-			
George Morland	4	16	0	keld	12	16	0
John Hewetson	45	12	0	Anthony Fawcet	8	0	0
William Shaw and wife	17	4	0	Stephen Dent	12	16	0
Elizabeth Beck	8	16	0	Robert Hall	8	0	0
William Hewetson and				John Fawcet	11	0	0
wife	10	8	0	William Fawcet	12	16	0
Hugh Bayliff	0	16	0	James Fawcet	24	4	0

Thomas Fothergill	£12	16	0	George Fothergill	£6	4	0
James Perkin	6	16	0	John Fothergill	6	0	0
Mary Petty	6	4	0	Thomas Blackburn	6	12	0
James Dent and wife ..	16	8	0	John Blackburn	6	0	0
Thomas Fothergill	22	8	0	Richard Breaks, junr....	5	0	0
Thomas Hastwell	11	16	0	Richard Breaks, senr....	0	8	0
Thomas Fawcet	10	4	0	Thomas Fawcet Smith...	1	4	0
Stephen Fawcet	0	8	0	Robert Breaks	2	12	0
William Hunter	5	16	0	John Breaks.....	0	16	0
Robert Hunter.....	14	8	0	William Fawcet	1	0	0
James Bayliff ...	17	4	0	John Fawcett ...	0	8	0
Anthony Fothergill.....	16	0	0	William Wilson	0	8	0
Mr. Francis Bainbridge	3	0	0	Margaret Breaks	2	16	0
Thomas Adamthwait ...	1	0	0	William Dixon	12	16	0
William Adamthwait ...	8	16	0	Thomas Gon	0	8	0
William Cleminson.....	6	8	0	Anthony Pinder	15	4	0
Joseph Chamberlain....	6	0	0	William Knewstub	12	16	0
Joseph Hanson	4	8	0	Richard Murthwaite....	9	12	0
Joseph Hunter ...	11	4	0	Anthony Knewstub.....	22	8	0
Isaac Handly ...	20	16	0	Richard Brown	4	0	0
Thos. Thornborough...	4	16	0	Elizabeth Powley	5	4	0
Ralph Alderson	4	0	0	Thomas Atkinson	6	0	0
John Cock.....	3	4	0	Roger Pinder	12	16	0
John Howgill	6	16	0	Thomas Knewstub	6	0	0
George Cleasby	3	12	0	Anthony Fothergill	24	12	0
Thomas Shearman	6	8	0	Ditto, for Newbiggen ...	5	12	0
John Fawcet and Wife...	9	4	0	John Fothergill	33	4	0
John Udale	0	16	0	Thomas Fothergill	19	4	0
Richard Green	10	8	0	William Fothergill	4	8	0
John Atkinson.....	9	12	0	William Whitehead and			
Thomas Green	3	4	0	Wife	24	0	0
James Fawcet	15	4	0	George Robinson	36	16	0
Robert Fawcet.....	4	8	0	John Hastwell	13	8	0
John Spooner	26	16	0	Richard Law	3	16	0
Stephen Chamberlain...	15	12	0	Thomas Fawcett	7	8	0
James Alderson	13	4	0	Richard Eliotson	20	12	0
John Cautly	10	4	0	John Giles	12	12	0
James Perkin	12	0	0	Peter Giles	23	10	0
John Perkin	9	0	0	James Dent	8	12	0
Michael Bovel	42	8	0	John Dent.....	10	4	0
Stephen Fothergill	12	12	0	Richard Todd	10	0	0
Henry Fothergill.....	0	8	0	Isabel Todd	5	8	0

Simon Bousfield	£5	16	0	Thomas Fothergill	£14	0	0
Thomas Eliotson	14	16	0	Robert Fawcett	17	4	0
John Eliotson	4	8	0	John Murthwaite	26	16	0
John Eubank	15	12	0	Richard Fothergill	6	16	0
Ralph Bousfield	5	4	0	Agnes Bovel	4	0	0
Christopher Bousfield...	3	8	0	Stephen Dent and Wife...	12	12	0
John Bousfield	25	0	0	Christopher Bousfield ...	6	8	0
Thomas Scarbrough	14	16	0	Edmund Whitehead ...	5	12	0
Ditto, for Newbiggen...	2	8	0	Thomas Dent	5	12	0
Thomas Shearman	6	8	0	John Beck	4	0	0
John Whitehead	5	12	0				

The number of names, 181; the total sum, £1,958 8s. od.

The said valuation made by us,—

John Bousfield,	John Spooner,
James Richardson,	Thos. Blackburn,
Thos. Fothergill,	Thos. Elliotson,
John Robinson,	John Gyles.

The present list of land-holders (1877), resident and non-resident, is as follows. It does not include the owners of cottages :—

James Barker, Cow Bank.	R. Gibson, Coldbeck.
Robert Beck, Dubbs.	T. Handley, Back Side.
T. Clayton's Trustees, Lane.	John Handley, Northwaite.
R. Fothergill, Wath.	John Handley, Northwaite.
John Hewetson's Trustees, Raw Foot.	Thomas Handley, Northwaite.
A. Metcalfe, Park House.	Miss Handley, Northwaite.
Miss Scarbrough's Trustees.	Thomas Fothergill, Bents.
M. Thompson's Trustees.	William King, Eller Hill.
John Wilson, Weasdale.	J. Simpson, Sand Bed.
Vicar of Ravenstonedale.	J. W. Sewart, Wandale.
Mrs. Warden, Sedburgh.	R. Sedgwick, New House.
R. Udall, Weasdale.	William Thompson, Needle House
Thomas Hewetson, Lane.	Robert Thexton, Sprint Gill.
William Alderson, Brigg.	Rev. J. Boyd, Waller Field.
Richard Shaw, Cold Keld.	W. Potter's Trustees.
John Fawcett, Murthwaite.	Miss Fawcett, Greenslack.
George Fawcett, Tarn.	John Beck, Keld Head.
— Hastwell's Trustees.	Henry Beck, Artlegarth.
A. Hunter, Elm Pot.	Mrs. Burra, Lockholme Hall.
	John Beck, Town.

James Cleasby, Hill.	W. Winn, Ash Fell.
Thomas Dixon, Crooks Beck.	W. H. Wakefield, Sedgwick.
Richard Fothergill, Greenside.	Independent Chapel.
Rev. A. Gibson, Back Lane.	Rev. G. Atkinson, Coldbeck.
— Hewetson, Street.	H. Beck, Sandwath.
R. Hewetson, Ellergill.	W. Dixon, Causeway End.
The Misses Hewetson, Gars Hill.	T. Fothergill, Newbiggen.
Ben. Hewetson, Green.	John Fothergill, Brownber.
Joseph Jackson, Black Swan.	W. Milner, Greenside.
The Earl of Lonsdale, Park Lands.	R. Peacock, Newbiggen.
J. Moore, Tarn House.	Rev. W. Nicholls, Greenside.
John Robinson, Ash Fell.	J. Richardson, Brownber.
J. S. Stowell, Lyth Side.	Mrs. Chamberlain, The Hole.
Miss Thompson, Kirkby Stephen.	R. W. Hewetson, Claylands.
Miss A. E. Thompson, Kirkby Stephen.	S. Milner, Newbiggen.
Miss M. Thompson, Kirkby Stephen.	Thomas R. Fawcett, Hill.
R. Todd, Stennesskeugh.	John Fawcett, Artlegarth.
	Robert Thompson, Lythe Side.

NOTE H, p. 46.

In my second lecture I have referred to the Nonconformist meeting-house which was built in the year 1662 for the Rev. Christopher Jackson, who was ejected from the Church of England under the Act of Uniformity.

Considerable historical interest attaches to this building. It is the oldest Nonconformist meeting-house in the county. The date of the old meeting-house at Kendal, now in the possession of the Unitarians, is 1687; and that at Stainton, near Kendal, which was endowed by Lord Wharton, is 1693; whilst our chapel dates from the year of the ejection, 1662. In the year 1690, Lord Wharton gave a parcel of land in our dale, known as "Waller-field," the rent of which was to be paid to the minister of Low Row Presbyterian, now Congregational Church, York, and continues to be paid up to the present time. The Rev. J. G. Miall tells us, in his "History of Congregationalism in Yorkshire," that "John Howe was the intimate friend and travelling companion of

Lord Wharton." Seeing that Wharton Hall is not more than four miles from our village, and that it was the rendezvous for all the ejected ministers in this district, there is every reason to suppose that many men of eminence have preached in our chapel, and not the least among them being the great John Howe, the gifted chaplain of Oliver Cromwell.

The following are miscellaneous items which should not be lost :—

Tradition says that when the park walls were built wages were 1d. per day, or a peck of barley-meal.

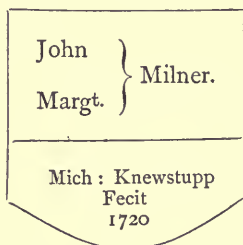
In 1801, when Napoleon had closed the foreign ports against us, the people of Ravenstonedale broke up meadow land and common land for ploughing. Still the newly appropriated land did not yield food enough, and some of the dalesmen went to Newcastle for Dantzic rye, and even notwithstanding this help, there was a great deal of privation and suffering in the parish, the recollection of which has not yet been forgotten.

At about this period there were "Fencibles," as they were called, trained in Ravenstonedale Park.

Here is a remarkable item taken from the Parish Book : "1764. Mrs. Mounsey received 5s. for mending the surplice 34 years." Surely women's rights were not recognised in those days ! Here is another item equally remarkable : "1761. Pd. Mr. Mounsey (the clergyman), for winding up the clock, &c., £1 6s. od., which sum he has received for many years."

"1773. The churchwardens paid to John Robinson, for two foxes, 8s." Poor foxes ! If the balance were struck, they have rather been sinned against than sinning. Still in a district like this, where there is so much poultry, it was necessary they should be eradicated.

Just below the top of Ash Fell there is a house cut out of solid rock, large enough to accommodate six cows. On one side of it there is cut the following inscription :—



In 1792 the wages of women, with rations, in hay-time, was from 6d. to 7d. per day ; now it is 2s. 6d.

Thomas Stubbs, the great-grandfather of Thomas Stubbs, the joiner, was a good hay-time man, and used to get 30s. a month ; now such a man would receive £8.

Mr. James Knewstubb was the first to introduce the mowing machine into this Dale, in the year 1866.

During the great election contest in 1826, still fresh in the memory of the old inhabitants, between the Lowthers and "Harry" Brougham as he was then called, Lord Brougham spoke from the gallery of the Black Swan Inn ; and in the course of his speech, seeing several of the women and lads knitting whilst listening to him, said, "This parish ought to be called Knitting Dale.

The North-Eastern Railway passes through our dale ; it enters it at Park-lands, and goes out of it, in going towards Tebay, at Bowderdale. It was opened in 1861. Our station bears at present the name of the parish, though from its commencement until the close of the year 1876 it was called "Newbiggen," after the angle of the parish through which it passes. When first it was constructed, there was some prejudice on the part of the old people against it, and if they

wished to preserve the old things, their jealousy was not unfounded. But who would go back to pre-railway times? Why, I will venture to say, that could one of the fathers revisit once more "the glimpses of the moon," and with unprejudiced mind see the many improvements that have taken place here, he would bless the locomotive and all the other influences which have tended to bring the people of this dale into intercourse with the outside world.

Happily, we are aside from the tourists' route, and this saves us from the vulgarisation of the quiet of our noble hills, and the inducement of that mercenary spirit which holiday folks with their pockets full of money engender. The writer walked from our dale to Sedbergh late in the summer of the present year, and called in at a wayside "public" for tea, and was charged the modest sum of 6d. He protested at the lowness of the price, but the landlady would take no more.

Should this little book fall into the hands of an outside reader, he may ask—What is the state of the morals of the people living in your "happy valley"? and my reply is, that the morals of the people are generally good. Here and there you may find an exception; but taken as a whole, they are honest, truthful, religious—certainly in the sense of church and chapel going—and sober. It is not for the historian to look into the horoscope of the future. Still, judging from appearances, there will be in the next generation men of higher education, and we might expect, therefore, of broader intelligence. The land will be more highly cultivated, fruitful as it now is, and many of the peculiarities of our dale-life will have gone. So true is it, as Tennyson says—"The old order changeth, yielding place to the new." But of this I am confident, that so long as Wild-boar Fell keeps watch and ward at the head of our valley, with Green Bell on the one side, and Ash Fell on the other, so long shall its inhabitants love Ravenstonedale—not less, but more.

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