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**Society News
*In Memoriam***

It is natural that a Society such as ours will lose several valued members each year, and they are missed by us all. Among these were: -

Our Honorary member **Stella George** died on 4 June in Canada, after nearly twenty years since leaving Lorton. With Ron George, our founding Chairman, Stella was an original member of the Society and personally contributed a great deal to its successful creation. The image is of the visit from Canada of Stella and Ron in 2003, meeting our Committee at Fold End.



The 'memory wall' for Stella is at <https://chapelridgefh.frontrunnerpro.com/book-of-memories/4232481/George-Maria/index.php>

Our member **Dorothy Hind**, of Keswick, died on 7 March. Dorothy was best known as a leading local historian of Keswick, and supporter of the museum, but Dorothy also provided the Society's link with Keswick and was a committee member 2013-15.

Message from the Chair

In the continuing uncertainty arising from the Covid-19 Emergency, Committee members reluctantly decided at a meeting held outside on a sunny afternoon in early July that there was little option but to cancel physical meetings and outings for the rest of the year. The decision was made in view of social distancing limitations, little opportunity for members to socialise before or after any Talk, and quite

Our programme for 2020

Except for the AGM, events and activities for the rest of 2020 have been cancelled. Please see the Message from the Chair in this issue

08 Oct 20	Annual General Meeting using Zoom	Derek Denman
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Officers and Committee 2019/20

President, Professor Angus Winchester	Financial examiner, Peter Hubbard
Charles Lambrick <i>Chairman</i>	Tim Stanley-Clamp <i>Vice-chair</i>
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The next *Wanderer* will be published on 1 November 2020. Please send items to Derek Denman, by 1 October.

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<http://www.derwentfells.com> <https://www.facebook.com/Lortonlocalhistorysociety>

onerous responsibilities placed on organisers in running public meetings. Another factor was the uncertainty regarding the willingness of speakers to address meetings, and an overall feeling that members' interest and pleasure in attending Talks, even if organised, would be unattractively compromised.

On the positive side, the committee decided to explore whether 'virtual' Talks could be arranged from time to time in the future so that members would be offered the possibility of enjoying them online in the event that the holding of physical meetings remains problematic. This is currently in the early stages of consideration. James Lusher, who lives in High Lorton, has recently been co-opted onto the committee and has kindly agreed to undertake a comprehensive review of how the Society can best serve its members in terms of meetings and Talks. An additional positive aspect of the Society's affairs is that, because of the absence of meetings and outings and together with the fortunate fact that

there is plenty of suitable material, the committee decided that the August *Wanderer* would be an expanded edition. I naturally hope readers will find it an interesting and informative one.

As you will see from the accompanying papers, the Society's 2020 AGM, which was postponed from the usual second Thursday in June, will now take place 'virtually' on 8th October. I encourage members to participate in the meeting. Further details about the arrangements for 8th October will be found on page 3 and will be posted on the Society's website.

Apart from causing the abandonment of the usual pattern of the Society's activities for 2020, the Covid 19 Emergency has provided the committee with the opportunity to begin considering carefully the appropriate way ahead for the Society not only in terms of the future pattern of Talks, but also with regard to outings and other activities. This is under way.
Charles Lambrick

Our AGM on 8 October: - how to participate.

Notice of our AGM for 2019 is included with this edition of the Wanderer. This meeting replaces that which we were unable to hold on 11 June. Our Constitution, at <http://derwentfells.com/pdfs/constitution.pdf>, requires the AGM to be held in June, 'or as soon as practicable after that month'. Because of the continuing restrictions on physical meetings, this AGM will be held online using Zoom. It will cover just the business of the AGM, without any following talk, and should last less than thirty minutes. If you are a member and wish to participate in the AGM, then please register your attendance with the Secretary, Derek Denman, by 20 September. By email to derekdenman@btinternet.com. This will allow us to set up the facilities for you individually, and for the overall numbers. To ensure that you will have the necessary facilities to participate, please see the following information.

Participation

Zoom is an online service which provides video meetings on screen. Participants will need a computer or iPad or similar equipment, with Internet access and an email address. A camera and a microphone, usually built into the screen, will allow you to be seen and to speak at the meeting, though the camera is not essential. You can find more about Zoom and can download the free Zoom App before the meeting if you wish from <https://zoom.us/>.

If you register to attend the meeting further guidance will be available before the meeting, if you should need it.

The full business of the AGM is set out in the Agenda and reports. If you wish to ask a question at the AGM, then it would help the meeting to run smoothly if you could notify the Secretary of your question in advance. If you wish to stand for election to the committee or any post,

then again please notify the Secretary, and this will be introduced on the day.

We apologise that this limited form of meeting is necessary, but we are unable to give proper notice of a physical meeting, and there would be no talk given nor refreshments. We expect the next AGM to be held in the normal way on 10 June 2021.

Tim Stanley-Clamp Vice Chair

The Wanderer

Due to the current restrictions, this edition of the Wanderer has again been produced with the minimum number of people involved in production and distribution of the printed version.

This issue of the Wanderer has been expanded to 28 pages with some good colour images. We hope that readers will find some stimulating articles which will inspire members to provide contributions for future issues.

Project

Capturing this moment in History

by Pip Wise

We are living through a moment in time which has meant significant changes to our lives now and could have long lasting implications for the future. For some lockdown has provided a welcome opportunity to reflect on what's important to them, reconnect with distant friends and appreciate their surroundings in greater depth than they ever had before. For some people this is a desperately worrying time, for others, a time of enormous hope for the future of the environment.

We've been thinking about how we could capture people's experiences and do something as a community and have come up with the idea of asking everyone to make a contribution to an electronic 'Melbreak Communities Scrapbook'. Contributions could be photos, art work,

drawing, painting, writing, poetry, video, audio, jokes, quotes - anything that sums up or illustrates your Covid 19/lockdown experience or thoughts about the future. Once collated the scrap book can provide a record of our experience and our community. It will be available initially via the Melbreak Communities website and long term will be included in archives.

Please send any contributions with your name to Pip Wise via:

Email - pip.wise@hotmail.co.uk

WhatsApp - 0772 900 4943

Or ring me on 0772 900 4943 or 01900 85561

Articles

The Chapel at Lorton Hall

by Derek Denman

Following the publication of the authoritative history of the Grey Lady of Lorton Hall in the May *Wanderer*, a request was received for information on the Chapel at the Hall. This article answers that request, from documents describing its 'restoration' and dedication in 1965.

They are a pair, the Grey Lady and the Chapel, in that their recent manifestations are both products of the same creative historical imagination. It is best to say at the outset that there is no evidence whatsoever of a chapel at Lorton Hall before 1965, and that, as far as we know, the Church at Lorton has occupied the same site since the late twelfth century. It appears to be conveniently sited to serve both hamlets which then existed at High and Low Lorton.

However, that is not to declare that a medieval chapel on the site of Lorton Hall did not exist, because it is difficult to prove a negative. That applies both to the material world and to the supernatural, in its various forms. We may believe in whatever we wish, and shared beliefs often

have more agency than historical facts, especially in the romantic Lake District.

A chapel at Lorton Hall was dedicated on 1 March 1965, in buildings which had been the stables. The cover of the Order of Service is reproduced here, but we do not have space for the other three pages.¹ To characterise the service, it would seem that this new private chapel might provide a comfortable place for those who had some regrets about the Reformation.

That fondness for aspects of Catholicism is apparent in the Parish Magazine of St Cuthbert's Church, Lorton, of February 1965, which announced the plans for the dedication of the 'restored' chapel.² It included a fabricated historical basis for this being a restoration rather than an original creation. The relevant text of the Magazine was as follows:

My dear People.

[Death of Sir Winston Churchill]

You will see from the Parish Kalendar that on the first of March I intend (D.V.) to open the restored chapel at Lorton Hall. Canon W.W. Farrer, when vicar here, did much research into the history of the parish church and its predecessors on the same site and he discovered that the first parish chapel was erected there after the Reformation.³ Previously on the site there had been only a small mortuary chapel, just to serve the graveyard. He also produced the evidence, now included in the list of the Vicars of Lorton, showing that the first "Chaplain" was appointed to Lorton in 1189. That chaplain was appointed as a private chaplain by the then Squire of Lorton Richard de Winder whose family had received a grant of the manor of Lorton and the joint lordship of the manor of Whinfell with and from the Lord of the Honour of Cockermouth, Ranulf de Meschines,

¹ From a photocopy in L&DFLH Archives.

² From a photocopy in L&DFLH Archives.

³ It is not true that Canon Farrer stated that the current site was post-reformation. See

<http://derwentfells.com/pdfs/sources/LortonChurchFarrer1946.pdf>



THE ORDER OF SERVICE

for the

DEDICATION

of the

CHAPEL OF LORTON HALL

to the

HONOUR OF OUR BLESSED LADY MARY, MOTHER OF GOD

and

SAINT MARGARET, QUEEN OF SCOTLAND

on

MONDAY, MARCH 1st, 1965

at 4.0 p.m.

by

THE RURAL DEAN OF COCKERMOUTH AND WORKINGTON

THE REVD. CANON W. R. M. CHAPLIN

and

THE VICAR OF GREAT BROUGHTON, COCKERMOUTH,
THE REVD. K. F. MORRIS.

(ancestor of the present Lord of the Honour of Cockermouth, Lord Egremont and also of myself – both through the female line).⁴ The "capella de Lortona" was near to the

pele tower of Lorton where the Squire lived and it also served as the place of worship for the people of the parish, the chaplain having a licence from the Bishop of Chester after this

part of Cumberland had become separated from the Archdiocese of York under which jurisdiction it had previously been.⁵ The names of many of the early chaplains have yet to be discovered, the only ones known being of later date: viz, Alan Peyll, who was here early in 1524 and was styled as "curate".⁶ He was followed by Henry Wylson and Peter Hudson as "chaplains" in February 1524. At the end of that month Alan Crakplace took up permanent appointment as chaplain to the Winder family and curate of the parochial chapelry being assisted by Peter Hudson till the latter died and was buried here on October 7th 1552. The following year the young King Edward VI died and no records were kept during the reign of his successor and sister Mary I.

The two last chaplains recorded were Thomas Peile – whose death on 2nd July 1602 was recorded as "Sir Thomas Peile Clerke", - and John Bell who was buried on July 21st 1608. So ended the use of the chapel near the Hall and as the buildings were no longer required for chapel and lodgings for the chaplain they were turned into farm buildings.

Between 1630 and 1663 the Winder family were engaged in building a new manor house linking up the pele tower with the old chapel, then turned into farm buildings. [Winder history and manor; grant of High Lorton in the twelfth century; the pele tower and the Scots; chapel rebuilding in 1809; dedication to St Cuthbert.]

The dedication of the old chapel was "to Our Lady and the Blessed St Cuthbert". The restored chapel will be dedicated "to Our Lady (the right and proper first dedication, only dropped in general at the Reformation) and (in place of St Cuthbert, as that is now

the right and proper dedication of the parish church) Saint Margaret, Queen of Scotland" – for whom I have a special reverence, being an ancestress of mine.

The dedication will be performed by Canon R. Chaplin, the Rural Dean of Cockermouth and Workington assisted by Rev. K. Morris, Vicar of Great Broughton in the presence of the clergy of the Deanery and others invited to be present – limited, I am sorry to say, by the small number who can be accommodated inside the rather small chapel.

After the dedication the chapel will be open to the public on most days in the year for prayer and meditation but will be mainly used by myself and my family as a private chapel, in which sense it is like other private chapels of ancient foundation, a 'peculiar' – not under the jurisdiction of the Diocesan Bishop. I hope you will all come to see it and if you wish, make proper use of it in due course. I shall always be pleased to tell you more about it and its long history.

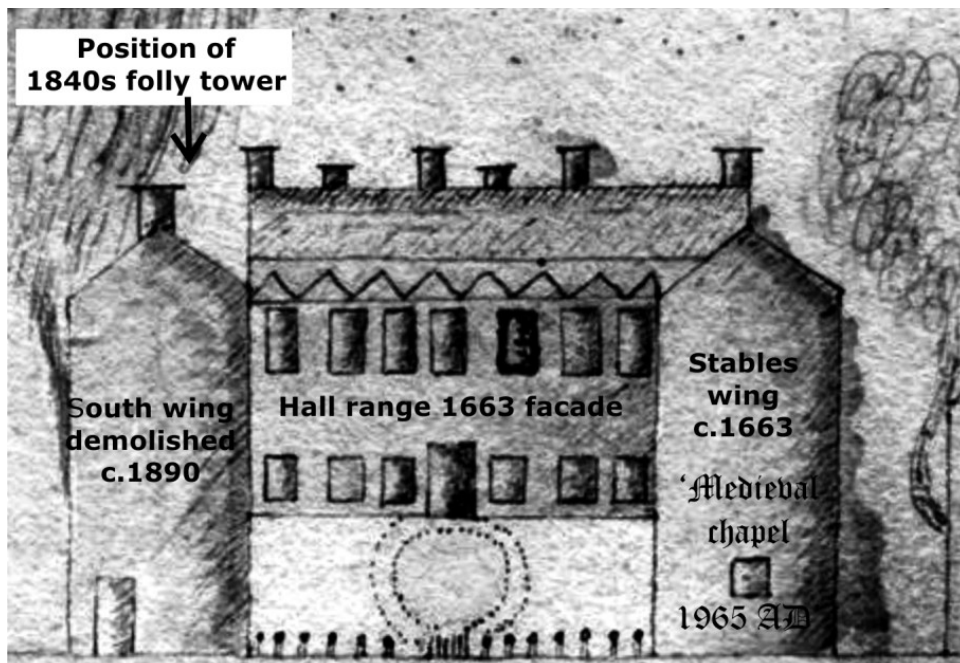
*I remain, with all good wishes,
Your very sincere Vicar,
JAMES A. WOODHEAD-DIXON.*

It is disappointing to see this misuse of the work of William Warwick Farrer, 1883-1955. A grocer's son from Braithwaite, he first worked in the family shop there. He became a reader at Crosthwaite Church before training at Durham. He served at Heskett-in-the-Forest and then at Addingham. Lorton was his last parish, from 1947-54, and he was made an Honorary Canon of Carlisle Cathedral. He was buried at Thornthwaite. His history of Lorton contains errors, but those were honest mistakes.

⁵ Transferred to the new Diocese of Chester in 1541, rather later than implied here.

⁶ The clergy names given here are accurate. See Ron George, *A Cumberland valley*, 2003, pp.101-2.

⁴ Fictitious, even through the female line.



Lorton Hall from the East, 1803 estate plan

The tale of an early chapel at or near the site of Lorton Hall appears to be a deception. The fabricated history might be intended to provide validating material for a personal plan to establish a private chapel, outside of the purview of the church authorities, at which to have control of the form of worship. The Rev. Woodhead-Keith-Dixon continued in post until 1980, providing an effective ministry to many residents. He subsequently moved to Tenerife.

The building date of the stables

The February 1965 Parish Magazine claims that 'between 1630 and 1663 the Winder family were engaged in building a new manor house linking up the pele tower with the old chapel, then turned into farm buildings'.

The evidence suggests the hall-range came first, and that there was no pele tower before the nineteenth century, and no chapel before the twentieth. The

present hall has the date 1663, above the main entrance of that time. However, that two-storey façade was a redevelopment of an earlier hall, not a new manor house. Interior work in the 1990s showed that the two lower northern windows of 1663 had been set in older, larger and higher-arched window-openings, consistent with an earlier single-story hall. The new window in the most northerly old opening had been set as far south as possible. This allowed the abutment of the stables block to overlap as much of the hall as possible, covering the inglenook at the north end of the hall. This suggests that the stable block was part of the Winders' 1663 rebuild, with openings directly into the courtyard. It may be that in 1663 there was a boundary constraint to the north, which required the stable block to overlap the original hall.

What was on the site of the stable block before 1663 is unknown, but 'farm buildings' may be correct.

From Antigua to Cockermouth: the Story of South Lodge and its Residents

by Lena Stanley-Clamp

The South Lodge mansion was built near Cockermouth in 1831. Its virtually unknown and uncommon history brings to life Cumbrian society of the 19th and 20th centuries. It also reveals the long shadow cast on Cumbria's past by its connections with slave plantations in the West Indies.

South Lodge was the first gentry house to be built in the area after the All Saints Vicarage. The house was located on an estate one mile south of Cockermouth. The land was previously part of Cockermouth Common. Following an Enclosure Act of 1813, the land was enclosed and divided, and converted from common pasture to individual ownership. The plots were granted through a process of awards decided by commissioners, which took many years.¹ The enclosures brought much needed work for the town's poor with the building of roads and the draining and fencing of the land. As can be seen on the OS map revised in 1863 and published in 1866, South Lodge stood in woods and pastures – see page 14. It was bordered on the east by the recently built Paper Mill Lane (now Simonscales Lane) and the River Cocker on the west. The approach to the house was through an entrance in the north-east corner of the grounds. The remains of that entrance can still be seen at the corner of Vicarage Lane.

It is a graceful house with a fine porch. Cream-coloured columns stand out against the tinted stone of the façade, giving the house a bright focus -see page 14. Historic England describes this Grade II listed building as follows:

¹ CAS(C) QRE/1/27, Cockermouth enclosure award, 1832. Unseen due to closure.

² historicengland.org.uk/listing/the-list/list-entry/1327113

³ The sources for the vital data and residence are; England & Wales Quaker Birth, Marriage and Death Registers 1578-1837, Births, Marriages, Death indexes, England & Wales; US

Square plan villa, coursed stone with ashlar dressings, 2 storeys, overhanging eaves (boarded), and hipped slate roof. South front has centre double doors and fanlight, with side lights, under porch of 4 fat round Doric columns (unfluted), with high frieze and cornice. Two 12-paned and two 15-paned sash windows on ground floor, and five 12-paned sashes above. Earlier wing at rear, of lower proportions, but altered details. Interior has staircase with iron balusters'.²

The rear wing contained stables and probably servants' quarters.

South Lodge was built by Jeremiah Spencer Esq for his wife Lydia. Jeremiah Spencer's father (1752–1841), also called Jeremiah, was born a Quaker in Pardshaw.³ He was a cabinet maker, tallow chandler, ironmonger, and agent to the Eagle Insurance Company. His wife Jane Harrison (1759–1825) was born in Wigton. Jeremiah, their third child, was born in Cockermouth in 1789. While the parents were in trade and no doubt prosperous, the first owner of South Lodge was a landowning gentleman. So how did this transformation come about? Jeremiah Spencer married into money and it was his wife's inheritance that made them wealthy.

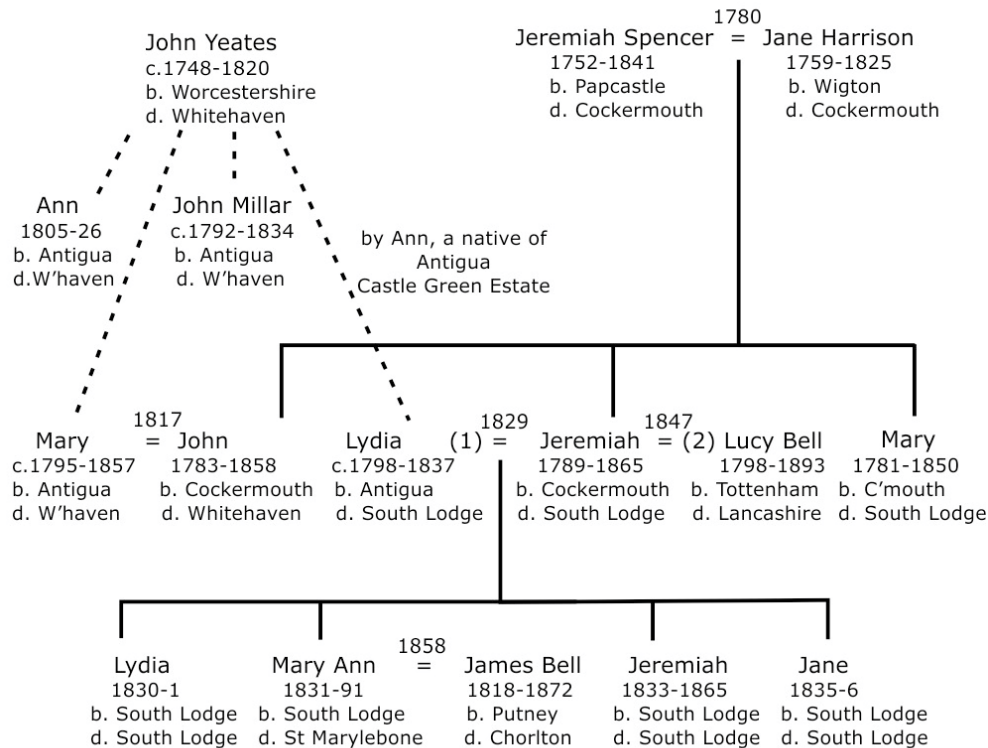
Lydia Yeates' story: from Antigua to South Lodge

Lydia's life is recounted in Jeremiah Spencer's letter/memorandum addressed to his very young children, written after her death: 'I will now while the recollection of her is fresh endeavour to give you such information as will be interesting, curious and I hope very useful to you when you come to feel and understand your situation and what I shall communicate to you.'⁴

& UK Quaker Published Memorials 1818-1919; England Censuses.

⁴ Memorandum by Jeremiah Spencer (undated) in the possession of his descendants. On the evidence of its contents, it was written in the summer of 1838, with a later addition in 1859. This document is quoted extensively in this article.

The Yeates and Spencer Family Connections



Lydia was born in about 1798 in Antigua on the Green Castle plantation, where her father John Yeates (1748-1820), was a manager. Lydia's mother, whose name was Ann (no surname), was 'a native of Antigua' and probably a slave. On Lydia Yeates' marriage certificate her mother's name is left blank. We do know from Jeremiah's memorandum that her father, John Yeates, was from Worcestershire and as a young man came to the West Indies, where he spent most of his adult life. He had one son and three daughters born there between 1792 and 1805, possibly with Ann or, more likely, they were the children of other Black slaves.

John Yeates managed the Green Castle estate for the Martin family. Colonel Samuel Martin (1694-1776) was born in Antigua. By the standards of his contemporaries, he was a progressive plantation owner, unlike his father who was murdered during a slave revolt in 1701 after he demanded they work on Christmas day. The Samuel Martin who was the employer of John Yeates, was the author of *An Essay Upon Plantership* (which had five editions, the 3rd revised edition was published in 1856). Two of his sons inherited the Green Castle estate during John Yeates' term as manager: Sir Samuel Martin (1714-1788) was a British politician and a Secretary to the Treasury, and his half-brother Henry Martin (1733-1840)

was a Naval Commissioner at Portsmouth and Comptroller of the Navy. Lydia's father John Yeates became himself a part-owner of the Wyckham plantation. He was appreciated by his employers: in two codicils of his will of 1775, Samuel Martin left him a gold watch and chain, a silver hilted sword, a gun, kitchen furniture, all plate, sheep and poultry. His son Sir Samuel Martin of Pall Mall left to his manager John Yeates £20 and £60 more in a later codicil in his will of 1788. The 1768 inventory of the Green Castle plantation reveals that Colonel Samuel Martin owned 304 slaves. The total value of his property was estimated at £43,333.⁵

John Yeates retired from Antigua a wealthy man. From 1813 he resided in Whitehaven in a house in Lowther Street. He died in 1820 and was buried in the St Nicholas Cemetery in Whitehaven. John Yeates' past in Antigua is not documented except for two short fragments of his letter to his employer Colonel Samuel Martin and the latter's will. Jeremiah recollected that John Yeates was '...a very discreet man, and a kind and indulgent parent'. Are we to understand that his discretion was due to a reluctance to speak about his past?

At the age of seven Lydia Yeates was sent to Whitehaven into the care of a family of merchants to whom her father used to consign the produce of the estates. She joined her older sister Mary Yeates (1795-1857) there and attended a school ran by 'some ladies of the name of Taylor who inhabited a large house in Howgill Street'. Both girls later attended a boarding and day school run by the Misses Wood. An advertisement for the school boasts that the Misses Wood had engaged from London 'a Lady eminently qualified to instruct the Young Ladies, their Pupils, in every Branch of useful and ornamental Education'.⁶ Lydia and Mary joined their father and sister Ann (b. 1805) when they

both came to live in Whitehaven. After her father's death, Lydia lived with her married sister Mary in Whitehaven. Their brother John Millar Yeates (born in the West Indies in 1792) was appointed her Trustee in his father's will. Both Lydia and Mary married Quakers and became Quakers themselves. It is important to note the Society of Friends was the first entity in the UK to condemn slavery and slave ownership. Quakers were the among the first and most prominent anti-slavery campaigners in Britain and the US.

Jeremiah Spencer and Lydia met in 1819, by which time his older brother, John (1783-1858), who was a wine and spirit merchant in Whitehaven, was married to Lydia's sister, Mary. It was a long courtship. Lydia and Jeremiah rode out together on the shore at St Bees. The first time he saw her, 'she galloped on a very wilde horse, I still ride on 17 and a half years on. I rode very often with her and her father afterwards while he lived, and with her often until our marriage'. Jeremiah and Lydia married on 2 October 1829 at Whitehaven. They travelled to Edinburgh and Glasgow for their honeymoon. Their subsequent stay at North Lodge in Allonby probably inspired the name of the home they built in Cocker-mouth.

Life in Cocker-mouth

In 1800 Cocker-mouth was the second most important town in Cumberland. Its population grew from 2,865 in 1801 to 5,775 in 1851. It was a market town whose industry was driven by the mills on the rivers Cocker and Derwent. In the first half of the century the town had 40 industrial sites: corn millers, tanners, textile manufacturers, dyers, hat manufacturers, brick makers, brewers and smaller businesses. Cocker-mouth had two seats in Parliament which added greatly to its status. The town expanded to the south of

⁵ The papers of Samuel Martin 1694/5-1776, relating to Antigua, from the collections of the British Library, introduced by Dr Nathalie Zacek, University of Manchester, Microfilm Academic Publishers, 2010. See also Rebovich,

Samantha Ann, 'Landscape, Labour and Practice: Slavery and Freedom at Green Castle Estate, Antigua', Syracuse University, 2011, Anthropology - Dissertation 92

⁶ *Cumberland Pacquet*, 27 and 30 June 1818

its medieval centre with the arrival of the railways in 1847 from Workington and later from Penrith and Keswick in 1864.⁷

The Spencers lived in Cockermouth while South Lodge was being built and moved into their home in September 1831. Jeremiah's memorandum paints an intimate picture of their life together and gives an insight into Lydia's personality. She was 'anxious for a settled habitation and she enjoyed the work much as it was going on, and the dwelling after she came to live here. Calling it in her last sickness her "pleasant earthly home" and saying she had not a wish beyond it'. Their married life was marked by tragedy. Jeremiah and Lydia had four children born in Cockermouth. Two daughters, Lydia and Jane, died in infancy. Infant mortality was very common; in the years 1874–6 in the Cockermouth district 26.1% of total deaths were children under one year old.⁸ The Spencers' surviving children were Mary Ann, born on 6 December 1831 and Jeremiah, born on 31 July 1833.

Lydia's daily life revolved around her family and home. She was a devoted and affectionate mother. Her husband wrote: 'she delighted in every act of service to you and was unwilling that any other should do for you what she was able to do'. While very content with her family's company, she was 'always glad to see her friends and was generous to them "perhaps to a fault"', adds Jeremiah, 'though I think I never blamed her for this disposition'. Among those calling on her at South Lodge was Lydia's friend and neighbour Eliza Fawcett who lived at the nearby Vicarage.⁹ She was the wife of the long-serving incumbent Edward Fawcett of All Saints Church.

Jeremiah and Lydia Spencer were members of the Cockermouth Meeting of the Society of Friends. Lydia had deep religious convictions. Her husband recalled that she sometimes spoke in the meetings

of worship and there were people still alive 'who can remember and quote some of her words. Some who do not belong to our society'. In another passage Jeremiah quotes their friend Stephen Grellet speaking about Lydia: 'she, a wild olive by nature had been grafted on the true stock', an allusion to the Scriptures. Elizabeth Fry, a prominent Quaker and a prison and social reformer, speaking of Lydia in her lifetime, said 'she was a sweet young woman'. Jeremiah described her physical appearance as '...rather tall somewhat slender when she married, though fat when younger – of very regular features, a flored [sic] complexion much freckled with handsome teeth most beautiful feet and ancles, neat Auburn hair and a plump face'. There is no portrait of Lydia Spencer, but the description suggests that her daughter Mary Ann resembled her – see page 15.

Lydia died on 29 January 1837, aged 38, after a prolonged illness which, according to her husband, she contracted during her last pregnancy. (Their daughter Jane died aged 12 months, only two months before Lydia.) The night before her death Lydia said to her husband 'no woman ever loved her husband more than I have loved thee'. In an affecting scene at her deathbed, she said goodbye to her surviving children Jeremiah and May Ann, blessing them and asking them to be good. Lydia was buried in the Quaker Burial Ground in Cockermouth. Jeremiah had 'the desire of his heart taken away from him'.

Jeremiah Spencer's memorandum reveals a man of education and deep feeling. A portrait of 1832 shows him at home holding a map of the world which may hint at the family's link to the West Indies – see page 15. The wooded background and the sky visible through a window evoke South Lodge. This atmospheric painting is by Joseph Sutton (1762–1843), a member of the Royal Academy and the most prominent artist

among the Cockermouth School of Portrait Painters. A later portrait of Jeremiah, undated and by an unknown artist, shows an elegantly dressed, agreeable-looking man – see page 15. We know he loved the Lorton Vale. 'He used to quote a well-travelled friend who said that it much resembled the famous Vale of Tempe in northern Greece'.¹⁰

A few house guests mentioned by Jeremiah Spencer in his memorandum provide an insight into the family's connections in the wider world. Stephen Grellet, an American Quaker (1773–1855) was born Étienne de Grellet du Mabillicier in Limoges and was the son of a counsellor to King Louis XVI. He joined the King's Guards at 17, was condemned to death during the French Revolution and fled abroad. After joining the Society of Friends, he became involved in missionary work in prisons and hospitals in North America and Europe. He met rulers and dignitaries such as Pope Pius VII or Czar Alexander I. Grellet encouraged reforms in education, and in hospital and prison conditions. He made another brief appearance in Jeremiah's memorandum when the latter recalled that 'Isaac Hadwin [a travelling Quaker] at our Quarterly meeting dinner table stopped the waiting and spoke of the satisfaction he and Steven Grellet had felt in your mother's company'. Daniel Bell Hanbury (1794–1882) and his sons Daniel Hanbury the Younger and Cornelius Hanbury, of Clapham, were Jeremiah's initial appointees as executors of his will. They were pharmacists and Quakers. Daniel Hanbury (1825–75), was a botanist, a leading 19th century expert on pharmacognosy, and a Fellow of the Royal Society. His brother, Cornelius Hanbury, attended the World Anti-Slavery Convention in 1840.¹¹

The Society of Friends would have played a central role in Jeremiah Spencer's life, shaping his beliefs and values as well as the family's social life. There are references to Jeremiah Spencer in Bradbury's history of the Cockermouth Quaker Meeting.¹² In 1826, he was appointed as one of the five trustees of the Meeting House and Burial Ground, a position he held for the rest of his life. In 1850, he was one of five Friends appointed to find a new caretaker. In 1854, a new law required all places of worship to be registered with the local authority. The application for registration of the Cockermouth Quaker Meeting was done in the name of and signed by 'Jeremiah Spencer of Cockermouth, gentleman'. A brief note in the *British Friend* vol. 9, 1851 reports that Jeremiah Spencer donated £2 to the appeal for the Friends of the Poor African.

Occasional mentions in the Cumbrian papers shed light on Jeremiah Spencer's public life. We learn from one of the earliest reports that he was the Treasurer of the Cockermouth Temperance Society in 1834.¹³ This must have been a cause close to his heart. He remained involved with the Society for 25 years, chairing its meetings. In 1855, he chaired a public meeting in the Cockermouth Court House on the Maine Law for the furtherance of the United Kingdom Alliance for the suppression of the traffic in intoxicating liquors.¹⁴ Jeremiah's involvement with the Cockermouth Branch of the Bible Society is documented by a reference of 1848 which finds him chairing a meeting.¹⁵

The local press was assiduous in reporting the meetings of the Maryport & Carlisle Railway Company. Jeremiah Spencer's name appeared among the Committee of Directors in a promotional pamphlet for the new project. Jeremiah

⁷ <https://www.cumbriacountyhistory.org.uk/tow/ship/cockermouth>

⁸ J. Bernard Bradbury, *A History of Cockermouth*, 1981.

⁹ She was recorded in the 1841 Census as a resident in the All Saints Vicarage.

¹⁰ 'An account of the family of Bell of Cockermouth in Cumberland by Jacob Bell 1787. Typewritten from a transcript by Samuel Gurney, January 1908', handwritten copy in L&DFLHS archive.

¹¹ https://en.wikipedia.org/wiki/Daniel_Hanbury

¹² J. Bernard Bradbury, *Cockermouth Quaker Meeting. The First 300 Years*, 1988.

¹³ *Carlisle Journal*, 12 April 1834.

¹⁴ *Carlisle Journal*, 23 February 1855.

¹⁵ *Cumberland Pacquet*, 23 May 1848.

was an investor in the M&CR which was 'one of the best paying properties of its kind in the kingdom'.¹⁶ In 1855, he was elected as one of the four Guardians to represent the ratepayers of Cockermouth in the Poor Law Union of local parishes. In 1856, he attended the meeting of the trustees of the Workington and Cockermouth toll gates.¹⁷

The censuses are an invaluable source of information. The 1841 Census shows Mary Ann and Jeremiah Junior were present at South Lodge, but no other members of the family appeared on the list. Two male and three female adults were listed. Amelia Burke, 40, was a governess and a Quaker according to her death record. George McRay, 30, William Thompson, 25, James Bell, 20, and Hannah Briathy, 20, were servants. (Their ages were rounded up, but in Amelia Burke's case it appears to have been rounded down.) Both the children's father Jeremiah and his brother John Spencer, who lived in Whitehaven, were away from home. It is tempting to imagine they were on a voyage to the West Indies. Their aged father, Jeremiah Spencer of Cockermouth, died in January 1841. The death notices said he was 'highly and deservedly esteemed' and that even at his great age of 92 he enjoyed his full faculties.¹⁸

Jeremiah re-married in January 1847 at Wigton. His second wife Lucy Bell (1798–1893), was from Tottenham, Middlesex. We do not know much about her. Lucy Spencer appeared only once in the press reports we have seen. In 1861, a well-attended lecture on Pompeii took place 'in the Free Grammar School, founded at this town by Mrs Jeremiah Spencer of South Lodge'.¹⁹ According to the information transmitted in the family, the relations with her stepson were not good. After her husband's death she

remained in Cockermouth for a time, living in Challoner Street with a nephew and a servant.²⁰

In 1850, the *Carlisle Journal* reported under death notices that 'At the house of her brother, Jeremiah Spencer Esq, South Lodge, Cockermouth, [...] Miss Spencer of the Society of Friends, advanced in life – much respected'. Mary Spencer died on 30 June 1850, aged 69.²¹ It is likely that she spent her final years at South Lodge.

The 1851 Census listed Jeremiah Spencer as the head of the family, aged 61, and described him as a landowner and fund holder. His wife, Lucy, was then 53, Mary Ann 19, and Jeremiah Jr, a 'Scholar at Home', was 17. The household included a private tutor, John Treadwell, from Kensington, Middlesex, aged 25, and five servants: Jonathan Pearson 70, Isabella Watson 64, Mary Nixon 31, cook; Elizabeth Horobin, 23, housemaid (from Leeds); and Catherine Crosthwaite 58, laundress.

Mary Ann Spencer's marriage to James Bell on 9 June 1858 at the Friends Meeting House in Cockermouth would have been a big event in the life of South Lodge. Mary Ann made a good match, marrying into a prominent Quaker family with deep Cumbrian roots. She lived in Marylebone, London, with her husband, James Bell, who was a Liberal politician and served as a Member of Parliament for Guildford from 1852 to 1857. We shall hear more about her and her family in the second part of this story.

The 1861 Census shows a reduced household at South Lodge with Jeremiah Spencer, 71, described as landed proprietor. Lucy Spencer, 63, was listed next. Jeremiah Junior, 27, was then a land proprietor. The three servants included a cook, Martha Pennington, 32, a housemaid Ann Slevan, 37, and a groom, Robert Davidson, 57.

¹⁶ *Carlisle Patriot*, 21 May 1836, *Maryport and Workington Advertiser*, 25 July 1884.

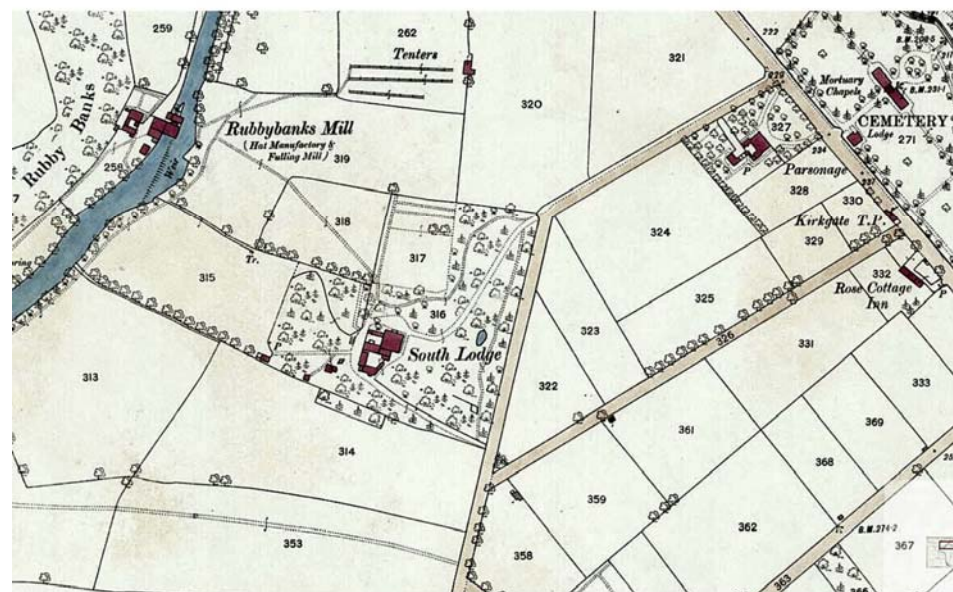
¹⁷ *Carlisle Journal* of 13 April 1855 and of 19 December 1856.

¹⁸ *Carlisle Journal*, 30 January 1841 and *Cumberland Pacquet*, 26 January 1841.

¹⁹ *Carlisle Journal*, 1 March 1861.



South Lodge in 2020:
photograph by the author



South Lodge on the Ordnance Survey
First Series map, surveyed in 1864



Jeremiah Spencer
by Joseph Sutton, 1832



Jeremiah Spencer the Elder
by an unknown artist c.1850



Mary Ann Spencer
by an unknown artist c.1850



Jeremiah Spencer Junior
by an unknown artist c.1850

Reports in the papers provide an insight into the social life and leisure activities enjoyed by the Spencer family. In 1857, we hear that Jeremiah Spencer Junior and his sister Miss Spencer were at the Globe Assembly Room attending a lecture on India by Captain Wyndham of Cockermonth Castle, who 'has been 14 years in India [...] and climbed the snowy heights of the Himalaya—attaining altitudes far above those of Albert Smith on Mont Blanc'.²² In December 1861, Jeremiah Spencer, was among a large crowd of gentlemen at the annual Cockermonth Parks Coursing competition. Earlier that year Jeremiah Junior attended a Ball in the Globe Assembly Room in Cockermonth. Jeremiah the Elder (the papers started to refer to him in this way around that time) attended the annual agricultural shows. In Cockermonth, they were held in a large field adjoining the Railway Station. He occasionally showed his horses. In 1865 there were 16 head of cattle and 3 horses on his estate.

Deaths of Jeremiah the Elder and his son Jeremiah Junior

Jeremiah Spencer died at South Lodge on 5 July 1865, aged 75, and was buried in the Quaker Burial Ground in Cockermonth. His will was proved at Carlisle by the affirmations of William Fletcher of Brigham Hill, gentleman, and Wilson Robinson of Whinfell Hall, yeoman. His new choice of executors and trustees throws some light on who his local friends were.

Jeremiah Spencer Junior died nine days after his father on 14 July 1865, aged 31. We do not know the circumstances of his death. He was also buried in the Quaker Burial Ground. According to the opinion transmitted through the generations of the family, he was a troubled soul and a dreamer whose grand ideas never came to anything. Jeremiah Junior's portrait, probably by the same artist as the second portrait of his father judging by the palette and style, suggests a young man somewhat lacking in confidence – see page

²² *Carlisle Patriot*, 17 October 1857

15. It could not have been easy to live in the shadow of his father. The executor of his will was his brother-in-law, James Bell.

Jeremiah the Elder's will is dated 16 June 1859 and has two codicils (the first codicil deals with the appointment of new executors) added on 21 June and 22 December 1864 respectively. The main beneficiary was his daughter Mary Ann, who inherited all the real estate: 'messuages, Lands Tenements and hereditaments' in the parishes of Brigham, Bridekirk and Wigton. The residue of the property, was left to his trustees, who 'do and shall permit my Son Jeremiah Spencer to receive and take the rents Issues Profits and proceeds of all my aforesaid real and Leasehold property' (except those bequeathed to Mary Ann Bell) for the term of his natural life. After the son's death, the same provision was made for any of his legitimate children born in his lifetime. In the event of there being no child all the property was to be transferred to his daughter, Mary Ann, and her heirs absolutely, forever. The terms of the will seem to reveal that Jeremiah Junior was not capable of dealing responsibly with property or money. The will mentions dwelling houses, gardens, orchards in or near the Cockermonth Corn Market occupied by the tenants John Walker and Edmund Maynell. The first codicil refers to his properties in Wigton and to stocks and shares in the Newcastle and Carlisle Railway Company, all left to Mary Ann.

As for his wife Lucy Spencer, Jeremiah the Elder commended her to his children and them to her. A provision of a dower would have been made on her marriage. The probate record mentions payment of a £200 annuity to the widow Lucy Spencer, which would be the value of the dower. In the second Codicil written six months before his death, Jeremiah left his wife the sum of £40 from the income of his two houses in Market street, payable in half-yearly instalments. He also gave up all claims to her own estate, which suggests she had an independent income.

The last will and testament of Jeremiah Spencer the Younger of South Lodge, gentleman was dated 29 June 1865. He left all his real estate to his sister Mary Ann Bell and her heirs. He bequeathed all his personal estate to his brother-in-law James Bell for his own absolute use. He also gave to James Bell as Trustee all the estates that 'may be vested in me'. The will was proved at the Probate Court in Carlisle by affirmation of James Bell of Fawe Park, Crosthwaite, the sole executor.²³

Jeremiah and Lydia Spencer found both personal happiness and tragedy in their beautiful and affluent home at South Lodge. Was Jeremiah Spencer, an upstanding member of his community, ever troubled by the fact that his wife's inheritance and his own fortune were the product of slave labour? Quakers were forbidden to benefit from the slave economy, although many did so. We can assume Jeremiah was ambivalent towards this part of his family's history. One passage in his memorandum refers to the West Indies as 'a dark and unfavourable place'. The Spencer family's diverse origins and their progression, on Lydia's side, from a sugar plantation in Antigua to the status of landed gentry in Cockermouth is extraordinary.

As the door closes on the lives of Jeremiah Spencer and his son, another chapter opens which will tell the history of the new owners of South Lodge and their tenants.

The author wishes to thank Caroline Ainscough for sharing the Spencer family tree, documents and portraits; Derek Denman for his guidance and encouragement, and Chris Thomas for sharing information about the Cockermouth Quaker Meeting.

Another record of the manor of Balnes, 1316

Balnes, or Bal-ness, was the name used by Thomas de Lucy from the 1290s for his manor based on Loweswater, which had been carved out of the barony of Egremont for his mother in 1230. It contained approximately the hamlets which are now in the civil and ecclesiastical parishes of Loweswater. Seven contemporary references were known to me, ending in 1313 with the quitclaim of Sleningholme island 'given at Balneys' (see pages 25-8).

In 1316 Balnes was held by Anthony de Lucy:

On the day after the Ascension of the Lord in the ninth year of Edward II (1316) Sir Anthony de Lucy Knight, grants 'Roberto de Eglisfeld valletto meo', to be yearly received from his manor of Balnes, twenty shillings and 'unam robam de secta valletorum meorum', a dress of the pattern worn by his valets, in return for services rendered and to be rendered.

This quotation comes from *The Queen's College, Vol.1 1341-1646*, by John Richard Magrath, Oxford, Clarendon Press, 1821, p.2. The original document is in the archives of The Queen's College Oxford. While presumably a young man in 1316, Robert de Eglesfield, chaplain to Queen Philippa, became the founder of the Queen's College in 1341. From 1400 the college accepted only boys born in Cumberland and Westmorland, playing a key educational role for this district for centuries. It started to become less exclusive from 1739, when it admitted some boys from Yorkshire.

In the next *Wanderer* I hope to address the manor of Balnes from its creation to its Tudor transformation.
Derek Denman

Ranulph de Lindsay and the earliest records of Lorton and Loweswater

by Derek Denman

The first historical record that we have of either Lorton or Loweswater is a twelfth-century grant of a part of it by Ranulph de Lindsay to a monastic house. He gave all his land in 'Loretuna', with the mill, to the Priory of Carlisle, and the chapel at Loweswater, to the Priory of St Bees, through which we know that these were substantial hamlets in the mid-century.¹ This article seeks to answer the questions; who was Ranulph de Lindsay? How and when did he obtain the property and make the grants?

Unfortunately, we do not know Ranulph's dates of birth and death, nor of any residence, nor of any family relationship other than the identity of his wife. He married Ethereda, the sister of Alan, lord of Allerdale.² Ranulph was dead by 1158, which we know only because by that date Ethereda had remarried to William de Esseby (Ashby).

Ranulph de Lindsay witnessed four charters, which provide a means of identifying his role and period of activity. Those charters can fit within the period 1136-57, when the area of Cumberland, Westmorland, and Northumberland was under Scottish rule

The Lindsay family has been thoroughly studied by its descendants, and Ranulph's family connections cannot be progressed further than they have already. However, we can go some way towards understanding his role in our valley.

Historical context³

It is not helpful to think of our area as either English or Scottish during the time

of Stephen and David because it had been part of Strathclyde, or medieval Cumbria, which embraced the Solway rather than being bounded by it. After 1066 our area remained under Scottish rule, until William Rufus took Carlisle in 1092 and built the castle. Norman rule from 1092 to 1136, was followed by Scottish rule under David I from 1136-53, and Malcolm IV until 1157.

David had not expected to be king of Scots, being the seventh son of Malcolm III. David was raised in England within the court of Henry I, in the more refined Anglo-Norman culture, but at a time when the Scottish kings were effectively clients of the English crown. In 1100 Henry I married David's sister, Edith, raising his status at court. David's elder half-brother, Duncan II, and three of his full brothers, each became king of Scotland. After the death of Edgar in 1107, David became the heir to the Scottish crown, held by Alexander I.

Edgar had bequeathed to David that part of old Cumbria which remained in his control, which stretched from Loch Lomond to the Solway. The other part of old Cumbria, which was south of the Solway, was in Norman hands. On becoming king in 1107, Alexander I would not release 'Scottish' Cumbria to David, who eventually gained control in about 1113, probably with the assistance of Henry I. At the same time, as Prince of the Cumbrian Region, David married Matilda, daughter of the executed Earl Waltheof of Northumbria, acquiring the earldom of Huntingdon. After David became King of Scotland in 1124, he would consider that his kingdom should include Northumbria and Cumbria south of the Solway, though steps to gain that territory would wait until after the death of Henry I in 1135.

When Henry I died, the disputed succession between Stephen, the last Norman reigned 1135-54, and Henry's

²³ Wills obtained from www.gov.uk/search-will-probate

¹ James Wilson *The register of the priory of St Bees*, Surtees Society, 1915, pp.105-6; Sir William Dugdale (1605-1686), *Monasticon Anglicanum ... Vol.6*, 1846, p.144

² Wilson *St Bees*, p.57n

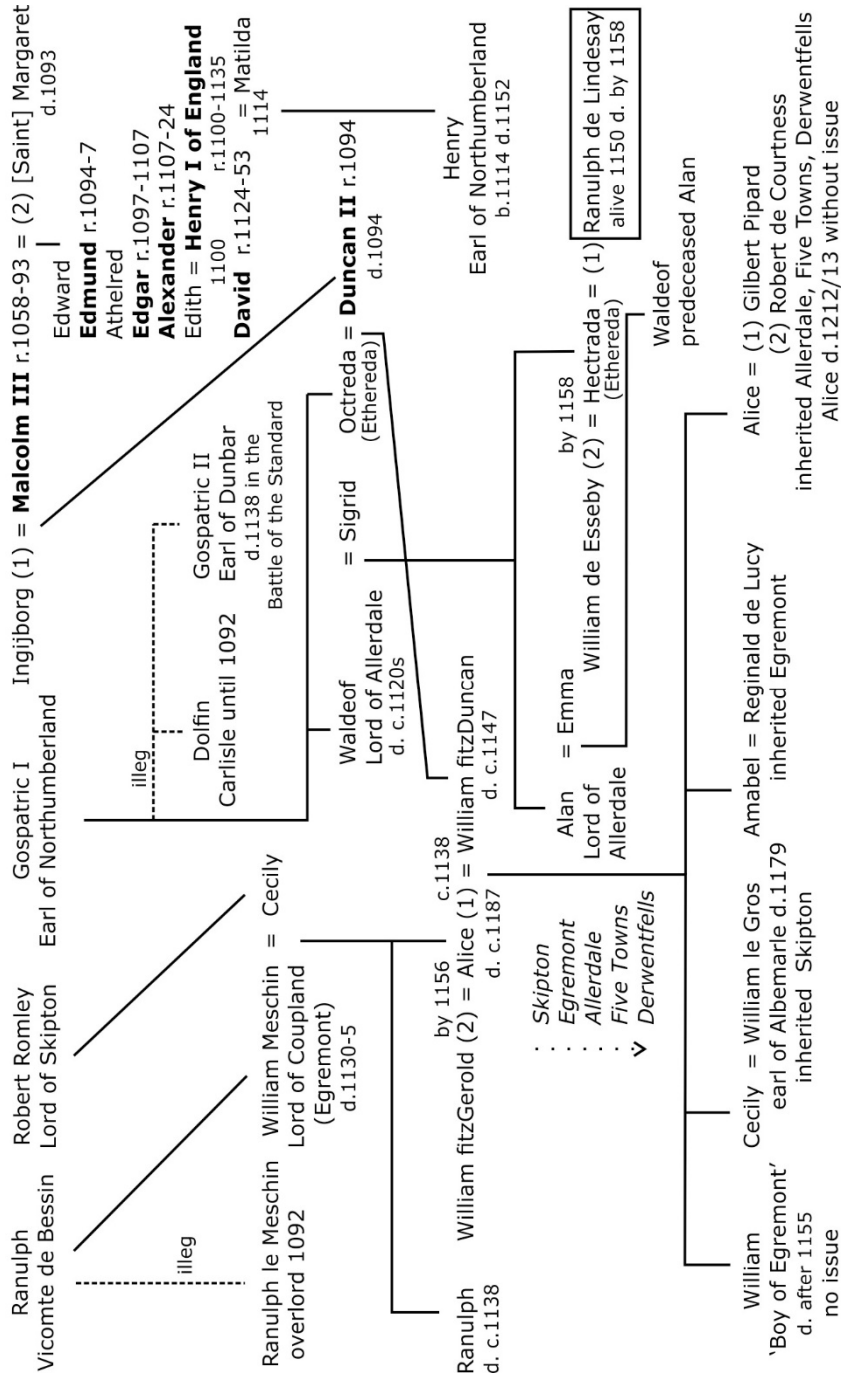
³ General background: A L Poole, *Domesday book to Magna Carta, 1087-1216*, OUP, 1993;

G W S Barrow, *Kingship and unity, Scotland 1000-1306*; Richard Oram, *David I: the king who made Scotland*, Tempus, 2004; Keith Stringer, *The reign of Stephen*, Lancaster Pamphlet, 1993.

NORMANS

NATIVE

KINGS OF SCOTS



niece, the Empress Matilda, caused civil war and anarchy. Stephen, who installed himself as king, needed all his fighting resources to hold England and Normandy, and could not hold his northern border.

David I of Scotland took those northern counties in 1136, and Stephen agreed to cede the disputed territories to David and his son, Henry, who became Earl Henry of Northumbria. Further Scottish campaigns were made before the treaty became fully effective, culminating in August 1138 with the Battle of the Standard at Northallerton. The settled Scottish rule of our area, as far south as the River Ribble, lasted through the deaths of David in 1153 and Stephen in 1154. In 1157 the northern counties were retaken by Henry II, the first Plantagenet king, and were consolidated in England. The England/Scotland border line was not agreed until the Treaty of York, in 1230.

The Lindsay/Lindsay family

The Lindsay family origins are uncertain, but they were a minor family in David's earldom of Huntingdon. They became Anglo-Norman knights, through acquiring property and status in 'Scottish' Cumbria, as David I feudalised the lowlands after 1113. The *Lives of the Lindsays*, by Lord Lindsay, was published in three volumes in 1849, and yet this was just a starting point for a more scholarly and exhaustive work by the American John William Linzee, *The Lindseseie and Limesi families of Great Britain including the Probates at Somerset House*, published in 1917. This minor family from England prospered under David in Scotland, achieving later nobility through marriage into Crawford family, at Crawford Castle.

Charters imply that two sons of Walter de Lindsay, William and Walter, settled in Scotland, though it is unknown whether that was before or after David became king and established his court at

Roxborough. William and Walter held land at Earlston circa 1150.⁴ The first known charter witnessed by Walter the father, probably between 1114 and 1116 and made in England, was a grant of 100s rent to the Church of Glasgow from David's property in Northamptonshire.⁵ This elder Walter also witnessed David's inquest to determine the possessions of the church of St Kentigern in Glasgow, probably early in the 1120s, but there is no evidence that Walter himself held property or resided in Scotland.⁶ His son, William de Lindsay, first witnessed a charter of David I in 1136-7, concerning land in Berwickshire.⁷

Ranulph de Lindsay

A relationship between Ranulph de Lindsay and those discussed above cannot be established, though he could have been a brother to Walter the elder, or even another of his sons. Possibly he provided the family's knights' service for their new possessions. The only family linkage comes from the Pipe Rolls from 1188 to 1198, where a William de Lindsay owed 40 marks for a writ of right in the English King's court against holders of disputed properties in Cumberland, including Loweswater, which match fairly well those once held by Ranulph de Lindsay and his wife Ethereda.⁸ This suggests that a William was an heir of Ranulph. William de Lindsay did not recover the properties, and in the later records it is said that 'the sheriff says he has nothing in England', which was effectively a resolution of the case.⁹ This appears to confirm William as a Scot, and that the property that Ranulph had acquired in Cumberland was in the hands of 'English' owners, who would retain it.

Ranulph de Lindsay and William fitzDuncan

The charters witnessed by Ranulph de Lindsay, and the location of the Cumberland properties he acquired, link

⁴ G W S Barrow, *The charters of David I*, Boydell Press, 1999, no.204

⁵ Barrow, *Charters*, no.3

⁶ Barrow, *Charters*, no.15

⁷ Barrow, *Charters*, no.53

⁸ Joseph Bain, *Calendar of Documents relating to Scotland ... Vol 1*, no.194 and eight further

⁹ Bain, *Cal. Docs. Scot.*, Vol 1, no.252

him closely to William fitzDuncan. Ranulph was probably a knight in the service of fitzDuncan, who in turn was David's principal commander during the actions of 1136-8. William FitzDuncan was the son of Duncan II, David's elder half-brother, who had reigned in Scotland for just a part of 1094 before being killed. William had fled as a child to Allerdale with his mother, Ethereda, who was sister of Waltheof, Lord of Allerdale. This was at a time when Allerdale, south of the Solway, was newly under Norman rule, but retained a native lordship and culture. William fitzDuncan had a claim on the Scottish throne, and was only a few years younger than his uncle, David.¹⁰ He was, however, content to be David's principal Scottish commander, and was very keen to retake the northern counties from the Normans in the campaigns from 1136 to 1138.

The first known record of Ranulph de Lindesay was when he and fitzDuncan witnessed a charter of Gospatric, Earl of Dunbar, granting Edrom and Nisbet, in Berwickshire, to Durham Cathedral Priory, whose grange was at Coldringham, Berwickshire.¹¹ Gospatric was a brother of Waltheof, Lord of Allerdale, and a cousin of fitzDuncan. Gospatric was killed at the Battle of the Standard in August 1138, while the earliest date of the grant would be in the 1120s.

The opportunistic Scottish incursions into Norman-held territory were triggered by Stephen's taking the crown of England. David's principal objectives appear to be to take back Cumbria south of the Solway and Northumbria. Actions in 1136 resulted in an agreement which did not hold, and which led to the comprehensive and decisive campaign of 1138. In that campaign, David led an army into Northumberland, while William FitzDuncan led another through Cumbria and Craven. FitzDuncan defeated the English forces at Clitheroe on 10 June, and then joined

David's forces, as his principal commander, for the Battle of the Standard on 22 August near Northallerton. The Scottish army was decisively beaten, but curiously, though they lost the battle they won the war, in that the English had not the resources to capitalise on the win and to hold the area. Steven ceded the northern counties to David.

In the following years of Scottish rule, fitzDuncan became David's overlord of Allerdale, Coupland/Egremont, and land to the Ribble. David himself had control of the Carlisle area, with his second seat at the castle, where he built the surviving keep. Appleby and Westmorland were overseen for David by Hugh de Morville, a lifelong Anglo-Norman associate, and David's son became Earl Henry of Northumbria, having pledged homage to Stephen.

In both the campaigns of 1136-8 and the settled peace which followed in the northern counties, while England was in the turmoil of civil war, the evidence suggests that Ranulph de Lindesay was in the service of fitzDuncan. This would include firstly the campaigns and the battles at Clitheroe and Northallerton, and then a settled period with property in Cumberland. Ranulph would fit in Allerdale, where his wife was sister of Alan, who in turn had fitzDuncan as his overlord.

Native Allerdale and Norman Egremont

The Scottish armies from 1136 were probably not resisted in Carlisle, nor in Allerdale. An army from Cumberland fought on the Scottish side, with fitzDuncan, in the Battle of the Standard. The legendary Galwegians from just over the Solway, which was not part of Scottish Cumbria, were considered the most barbaric element of the Scottish armies, fighting for loot and taking slaves. They were recorded as the perpetrators of the atrocities in the area.¹² Were the fighters from Allerdale any better behaved?

The less populated forest of Coupland, south of the Derwent, was a different matter. After 1092 the barony of Coupland had been given by the Norman overlord, Ranulph le Meschin, to his half-brother William, with the Derwent as its northern boundary. William soon gave part of Coupland, that is the Five Towns and Derwentfells, to Waltheof of Allerdale. While this grant is unrecorded, and the reasons for it unexplained, it is easy to see that a river is not a cultural boundary, and that including the Derwent Valley in Allerdale might contain that native culture in one lordship. That left Lorton in the control of the lord of Allerdale at Papcastle (no Cockermonth at this time) while Loweswater was retained in William Meschin's reduced barony of Coupland.

William Meschin built his castle at Egremont, from which the reduced barony took its name. He married Cecilia, the heir of Robert de Rumilly, lord of Skipton creating a solid Norman lordship looking southwards, compared with the native lordship of Allerdale looking northwards.

In 1138 as the Scottish army under fitzDuncan moved south, with its Galwegians and probably with Ranulph de Lindesay as a principal knight, the surviving records become more fulsome and strident as the culture became more Norman. Nothing is known from Allerdale, while in Egremont they destroyed Calder Abbey, expelling the monks. Calder, an offshoot of Furness, had been founded in 1134 by Ranulph Meschin, the son and heir of William, who had founded of Bees Priory after 1120. Ranulph Meschin died around the time of the Scots incursion, and fitzDuncan married his sister, probably in 1138. Thereby he established a claim to Egremont and Skipton, which came to his descendants together with Allerdale.

While Egremont was easily taken by force, the English knights put up a recorded defence at Clitheroe in Lancashire in June 1138. The Scottish occupation of Craven, including Skipton, was the occasion recorded in terms of random damage and terrorism.¹³

A charter witness after 1138

The above has suggested that Ranulph de Lindesay became active in West Cumberland during 1136-8, serving William fitzDuncan. In the peace that followed, in David's expanded Scotland, Raulph was active principally in the lands for which fitzDuncan was David's overlord.

In 1120 William Meschin and Cecily had founded the Abbey at Embsay, near Skipton, which was later moved a little to become Bolton Abbey. The village of Kildwyke had been given by Cecily de Rumilly to Embsay Priory, and William fitzDuncan made a charter of confirmation of his mother-in-law's gift. This confirmation should date between 1138 and 1147, the date of death of fitzDuncan suggested by Richard Oram¹⁴.

*W. dunecan filius. Dñi, hōib, de crava -francū -anglū fat
Saatal me gællille dno dō 7 lēe marie 7 lēo cudberto de amclera
7 canonicū eide loci totū uillā de childeuue rū molino 7 tōca
molū 7 qēqđ ad pōccā uillā pāner ī bolco ī plano ī aqf 7 pōccū
m elemōtina. libe ab ōī tēcular tēruicio. 7 ab hōtē. pōccū aīe
mē 7 pōccū 7 mōt mē 7 uōccū mē 7 antecellōy mōy. G. ad tūa
m filio. 7 ramulfo de lindesia. 7 Walto de maner 7 rōtō engerrā
filio. 7 durando. 7 Wito de archil. 7 hētone malleurer. 7 ricardo
ellulf filio. 7 rōgō tēpette. 7 lūmōne gōspatē filio. 7 rōgō fatrou.
7 aldredo ulfi filio 7 ranero frē suo. 7 Wito de rillethoua 7 drogo
ne breu factore.*

A facsimile of the original charter witnessed by 'Ranulfo de Lindesia'.¹⁵

The two other documents witnessed by Ranulph de Lindesay date from the early 1150s and illustrate his activity after the death of fitzDuncan. The creation of the abbey of Holm Cultram, in 1150, planted a Scottish monastery in Allerdale.

¹⁰ Oram, *David I*, for David and William fitzDuncan

¹¹ Archibald Lawrie, *Early Scottish Charters prior to AD1153*, 1905, no.117

¹² See 'The Chronicles of John and Richard of Hexham' in Joseph Stevenson *The Church historians of England Vol.IV*, 1855

¹³ Thomas Whitaker, *The History and Antiquities of the Deanery of Craven*, pp.13-15.

¹⁴ For the death of fitzDuncan: *Charters*, pp.272-3; Oram, *David*, p.97

¹⁵ Whitaker, *History of Craven*, facsimile p.333

This was a cell of Melrose Abbey, which had been founded by David in 1136.¹⁶ Holm Cultram was founded with land given by Alan, Lord of Allerdale, and his short-lived son, Waltheof. It was confirmed by Earl Henry as the King's son in 1150-2, with Ranulph de Lindsay as a witness.

Lastly, Ranulph de Lindsay can be firmly placed with king David at Lamplugh, when David, late in his life between 1150 and 1152, is thought to have made a pilgrimage to St Bees. While at Lamplugh, David granted Enersett (Annaside near Bootle) to the Priory, in a charter witnessed by Walter, Chancellor of Scotland, Robert de Brus, Hugh de Morville and Ranulph de Lindsay.¹⁷

The de Lindsay marriage and properties

A list of Ranulph de Lindsay's holdings can be constructed from two sources from the twelfth Century. Firstly, there were the lands claimed in 1188 by William de Lindsay, Ranulph's presumed Scottish heir, against the current holders, Henry Clerk of Appelbi, the Countess of Albemarle and Nicholas de Stutevil. Those properties were Ukmaby & Blennerhasset, Unerigg (Ewanrigg), Leventona (Kirk[en]in[g]ton), Loweswater, Beckermet and Stapleton.¹⁸ Secondly, there is a confirmation by Henry II (reigned 1154-89) of the properties of the Priory of Carlisle, founded 1120-2, which includes the grant by Ranulphus de Lindsay of all his land in Arthuret and all his land of Lorton with the mill, which is now High Lorton. 'Ex dono Randulfi de Lindeseia totam terram quam habuit praedictus Randulphus in Artureth, et totam terram suam de Loretuna, cum molendino et cum omnibus pertinentiis ejusdem terrae'.¹⁹ That incontestable title might explain why William de Lindsay did not claim property in Arthuret and Lorton.

The only record of a grant to Ranulph is contained in a document known as the Chronicon Cumbrie, which is an unreliable

account of the descent of the baronies of Allerdale and Coupland, created for a legal dispute c.1316.²⁰ It states that Alan, second baron of Allerdale, made a number of grants including, in John Denton's history, 'to Ranall de Lindsey with his sister Octred he gave Blennerhasset and Uknaby'.²¹ Alan is thought to have inherited Allerdale before 1136, and would be in a position to give his sister in marriage together with lands.

Wilson considered that all Ranulph's lands in Cumberland came with Ethereda.²² Two of the properties, Loweswater and Beckermet, were in the Barony of Egremont, and therefore not in the gift of Alan, nor his father Waltheof. The Barony of Egremont was taken by force by William fitzDuncan in 1138. The acquisition of Loweswater and part of Beckermet by Ranulph de Lindsay would require the agency of William fitzDuncan, after his marriage in 1138. It seems likely that the two marriages and the acquisition of Ranulph's lands would be in 1138.

The de Lindsay monastic grants

The grants of property to monasteries by Ranulph de Lindsay would therefore be made between 1138 and 1158. Refining within that twenty-year period is more difficult. Poole notes 'a striking fact' that the intensive development of monastic revival followed the death of Henry I, during the anarchy or civil war. 'It was the turbulent barons of the wars of Stephen and Matilda who endowed the movement, hoping to atone for their misdeeds by acts of piety'.²³ In the case of Ranulph de Lindsay and William fitzDuncan, those notorious misdeeds in Copeland, Craven, and around the Battle of the Standard were completed during 1138. The atonement seen in Ranulph's acquisition of land for monastic grants should follow soon after the creation of the need for atonement.

It is unsurprising that fitzDuncan and the widow of de Lindsay made later grants to the re-established Calder Abbey, which their army had destroyed in 1138.²⁴

Loweswater

Ranulph's widow Ethereda had married William de Esseby by 1158, and he provided the first known record of Loweswater chapel, in a confirmation of the earlier grant of the chapel by Ranulph de Lindsay and Ethereda.²⁵ In the same deed William and Ethereda then granted to St Bees Priory, in addition, a half carucate of land plus other rights. This is the first record of the land for a grange, which became the Kirkstile.

In a later charter, Cecily, Countess of Albemarle (eldest daughter of William fitzDuncan and defendant in the writ of right of William de Lindsay of 1188) confirmed 'the chapel of Lowsater with the two bovates of land belonging to it, which the chapel and the land the aforesaid monks have already fifty years'.²⁶

That charter of confirmation was made after the death of Alice, Cecily's mother, who had remarried to Alexander FitzGerold by 1156. The unrecorded death of Alice is thought to be in 1187, in which case Cecily's confirmation dates the grant of Loweswater chapel and land to St Bees Priory to circa 1137. This supports the case made above for 1138. However, it does seem from the above that the land for the Kirkstile was a later grant by William de Esseby and Ethereda, circa 1160s.

This sequence also suggests that, under English rule, Ranulph's lands were held in the right of Ethereda, in that she and her new husband were able to make grants, and after her death Loweswater escheated to the barony of Egremont.

Lorton

It is likely that Ranulph also gave High Lorton to the Priory of Carlisle in or soon after 1138. Ranulph may have held all of

Lorton and may have given Low Lorton and other freeholds to secular owners before he gave all that remained to the Priory of Carlisle. Those existing freeholds do not appear in surviving records until 1230.²⁷ Curiously, despite it being said, in the confirmation by Henry I, that Ranulph gave all his [remaining] lands in Lorton to the Priory of Carlisle, his widow Ethereda and William de Esseby, gave to the Priory of St Bees, circa 1160s, two bovates of land in Lorton, a peasant holding which is unidentified.²⁸

Conclusion

Ranulph de Lindsay came from a minor family in England, of Anglo-Norse culture, who prospered in David I's feudalisation of the Scottish Lowlands. Ranulph himself probably provided a knight's service to William fitzDuncan, who was David's nephew and principal commander during the campaign of 1136-8. Ranulph was probably a commander in FitzDuncan's army of 1138, which took Allerdale, Coupland, and Skipton through the Battle of Clitheroe, and then fought at the Battle of the Standard.

It is likely that Ranulph gained his wife and his properties in Cumberland in 1138 as a reward for his services. It is also likely that his monastic grants followed swiftly, as atonement for his misdeeds. His lands included Loweswater and Lorton. It seems that the lands were later deemed to be held in his wife's right.

In Loweswater, a date of 1138 for the chapel grant is supported by a confirmation circa 1187 that the monks had held it for fifty years. The land which became the Kirkstile was not granted by Ranulph, but by his widow and William de Esseby after 1158.

In Lorton there is no further dating evidence for Ranulph's grant of the land and the mill to the Priory of Carlisle, but it may all have been settled in 1138.

¹⁶ Lawrie, *Early Scottish Charters*, no.244

¹⁷ Wilson, *St Bees*, p.69

¹⁸ Bain, *Cal. Docs. Scot.*, Vol 1, no.194

¹⁹ Dugdale, *Monasticon Vol.6*, p.144

²⁰ Wilson, *St Bees*, pp.18-20

²¹ Angus Winchester, ed, *John Denton's 'History of Cumberland'*, Boydell Press, 2010, p.61

²² Wilson, *St Bees*, p.57n

²³ Poole, *Domesday to Magna Carta*, p.188

²⁴ William de Esseby and Ethereda/Hectreda gave land in Beckermet, Wilson, *St Bees*, p.550

²⁵ Wilson, *St Bees*, No.75, pp.105-6

²⁶ Wilson, *St. Bees*, No.28 p.56 – a translation.

²⁷ Bain, *Cal. Docs. Scot.*, Vol 1, no.1106

²⁸ It is tempting, to link that with *Ingilberdhap*, a property recorded in Lorton, and thought to be at Hopebeck; Wilson, *St Bees*, pp.566-7,

**The island called
Sleningholme**
by Hugh Thomson

Even those thoroughly familiar with Crummock Water may be surprised to learn that it contains an island formerly called Sleningholme. The name appears three times in the Lucy Cartulary. The earliest reference records the grant, in the last year of the reign of Edward I, of a licence to occupy 'an island in Crumbokwater called Sleningholme' for an annual rent of 2 shillings.¹

65. 26 Edward (III) [sic] Sunday after Michaelmas: Grant: Sit Thos. de Lucy to Sir Thos. de Irebie, knt.; an island in Crumbokwater called Sleningholme; annual rent 2s., payable at St. Martin in winter and Whitsun for all services: (Thos. de Ireby) binds himself, his goods within the liberty of Cokermouth, his lands and tenements in Embleton and his tenants there, for distress (etc.) for payment of said rent: warranty and alternate sealing clauses: given at Balneys.

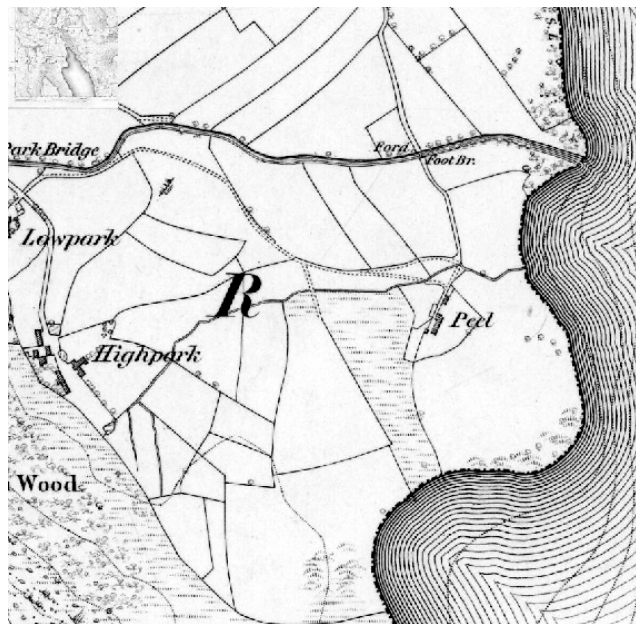
Thomas Ireby was lord of the manor of Embleton.

The islands in Crummock Water shown on modern maps – Scale and the Holme islands off the western shore, and the Wood House islands to the east - are mere specks, at the southern end of the lake. Although the annual rent for Sleningholme was no great sum (equal to the toll levied by the king on each cask of French wine unloaded in London), other grants by the Lucy family in the fourteenth century to the

Irebys quote an annual rent of four pence per acre, suggesting that Sleningholme was at least six acres in extent. Where can it be?

The name is unusual. The village of Sleningford, near Ripon is recorded in Domesday and contained a mill mentioned in 1328 in the records of Fountains Abbey in 1328 - but I can find no other similar names. Old Norse 'slenta' suggests a slant or a slope, and 'eng' (Old English 'ing') means meadow – the hillside above the Sleningford Mill is a sloping meadow. 'Sleningholme' suggests an island of sloping meadows. Does such a site exist on Crummock Water?

Peel 'Island' at the northern end of Crummock and shown below on the first series Ordnance Survey map, is a low mound protected on the northern and western sides by marshy ground and on the southern and eastern sides by the lake. See page 28 for supporting photographs.



¹ TNA/HMC/National Register of Archives, 'Lucy Cartulary', A transcription and translation of a collection of documents associated with the

inheritance of the Lucy estates by the Percies, earls of Northumberland, c.1400. Numbers 47, 65 and 93 are quoted in this article.

When Thomas Ireby died, in 1312, his heir, another Thomas, relinquished Sleningholme.

93. 5 Edward II March 27: Quitclaim: Thos. son and heir of Sir Thos. de Ireby to Sir Anthony de Lucy: island in Crumbocwater called Sleningholme: sealing clause: with: Sir John de Lucy: and Sir Rob't de Layburn, knts.; Thos de Louthre; Thos, de Hethuait; Thos. de Musgras'; John Danney of Quenrigge: Nich. Le Engleys: given at Balneys.

Anthony Lucy had succeeded his brother Anthony, and Edward I's son, Edward II, was king of England. Robert de Brus and his brother Edward raided English territory in 1311; the Scots occupied the monastery of Lanercost for three days in 1312, and in 1313 'the people of Westmorland, Copeland and Cumberland' paid a ransom and gave 'the sons of the chief lords of the country' to obtain a two year truce.²

Anthony Lucy was active in the Scottish wars. He fought and was taken prisoner at Bannockburn in 1314 and, after being ransomed and released, rose to be warden of the West March.

Anthony's only rival in the north was Andrew Harclay, who distinguished himself by leading a successful defence of Carlisle, besieged in 1315 for three weeks by a Scottish army.

In 1322, Harclay intercepted, at Boroughbridge, a retreating rebel force led by the king's cousin, the earl of Lancaster, and Lord Clifford. Harclay prevented the rebels escape and took their leaders prisoner. For this service, he was made earl of Carlisle; many of his prisoners, delivered to Edward II at York, were executed and the rest imprisoned. But Harclay's efforts to serve Edward II soon resulted in disaster and disgrace.

² The chronicle of Lanercost 1272-1346, translated with notes by Sir Herbert Maxwell, 1913



A fourteenth-Century knight, said to be Andrew Harclay

On 3 January 1323, despairing of Edward II's failure to bring the Scottish wars to an end, Harclay met Robert de Brus at Lochmaben, and arranged a truce. According to the Lanercost Chronicle, 'the poor folk, middle class and farmers in the northern parts were not a little delighted that the King of Scotland should freely possess his own kingdom in such terms that they themselves might live in peace'.³

When the King learned that Harclay had concluded this agreement without his knowledge or approval, he 'sent word to Sir Anthony de Lucy that he should endeavour to take him by craft'. In return, 'the king would reward Lucy and all who helped and assisted him'.⁴

On 25 February, with 'three powerful and bold knights, ... four men-at-arms of

³ Lanercost, p.241

⁴ Lanercost, p.242

good mettle, and some others with arms concealed under their clothing', leaving 'behind them in all the outer and inner parts' of the castle 'armed men ... to guard the same', Lucy 'entered the great hall where the earl sat dictating letters'. According to the Chronicle, Anthony 'spoke as follows': 'My lord earl, thou must either surrender immediately or defend thyself'. 'He, perceiving so many armed knights coming in upon him on a sudden, and being himself unarmed, surrendered'.

Harclay was delivered to Edward in York, and punished by execution. Anthony was richly rewarded for his part in this affair. He gained Cockermouth, with its castle, and embarked on 'a most impressive career, which established him as the predominant magnate in the far North West'.⁵

Sleningholme's last appearance in the historical record was in 1323.

47. 1323 November 2: Lease for 100 years and 1 day: Sir Anthony de Lucy to Sir Hugh de Moriceby: island called Sleningholme in Crumbockwater: to hold from All SS, 1323: annual rent 2s. silver, payable at Whitsun and St. Martin in winter: warranty and alternate sealing clauses: given at Carlisle: lessee to have dead wood by view of the forester.

Perhaps this unusual grant was linked to Anthony's dangerous mission against Harclay earlier in the year. Hugh Moresby was one of the 'three powerful and bold knights' who had accompanied Anthony into the castle of Carlisle.

One question remains – what was it that made the island of Sleningholme so

desirable an asset? There are, perhaps, two clues.

Behind the beach of Sandy Yat, on the western edge of the island, a narrow strip of marshy ground contains the remains of a system of banks and ditches, as illustrated in the satellite view on page 28. This strengthens the only approach to the island not protected by the lake or by extensive marshes.

Oxford Archaeology North, surveying the site on behalf of the National Trust in 2009, have indicated that the style of these defences is 'suggestive of a prehistoric promontory fort'. 'A Bronze Age or Iron Age date ... is likely, with possible re-use in the Medieval period'.⁶

The second clue is 'Peel', the modern name of the location. The Lanercost Chronicle states that when, in 1336, Edward III re-occupied Stirling, 'in place of the ruined castle he caused a fort to be built – a *pele*, as it is called in English'.⁷ The word was used for a temporary fort, a timber structure.⁸ The dictionary indicates that, in Middle English the term 'peel', was used to describe 'a palisade formed of stakes: a stockade or palisaded (and moated) enclosure'. Much later, the word was applied to 'the massive square towers or fortified dwellings built in the 16th century in the border counties of England and Scotland for defence against forays'.⁹

Sleningholme's natural and prehistoric defences may well have been strengthened during the period of the Scottish wars by the construction of timber defences.

For at least 2,000 years, the defensive aspects of these sloping meadows had been recognised. In the fourteenth century, the inhabitants of the

⁵ Grant, *The St Bees Lord and Lady*, p.11

⁶ OAN Survey Report, volume 2, NT SMR 29400, 29402, 29403

⁷ Lanercost, p.299, - the Latin is '*in loco castris destructi fecit unum praesidium, quod pell Anglice vocabatur*'.

⁸ The timber fortress on St. Patrick's Isle which preceded the later Peel Castle on the Isle of Man mainland has been extensively

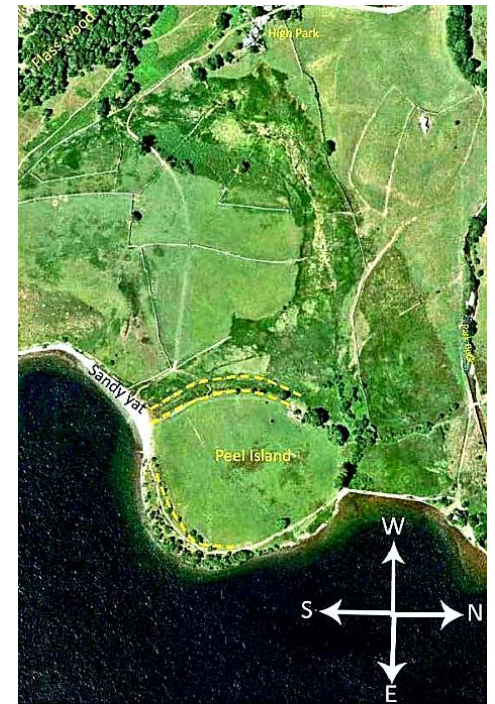
excavated. A temporary fort constructed by the monks of Piel Island off Barrow-in-Furness was replaced by a stone castle at some time after 1327, when the Abbot of Furness was granted a licence to crenellate.

⁹ The dictionary (*Shorter Oxford English Dictionary*, 1933), gives 1505 as the date when 'peel-house' and 'peel-tower' came into general use.

north of England needed all the protection they could find, for themselves, for their families and for their cattle, from the marauding Scots. Did Sleningholme, out of the way and defensible, offer just such protection?

Thomas Ireby, who relinquished the island in 1312, was killed during the Scottish raid which destroyed much of Embleton in 1322. Anthony Lucy may have relied on it as a refuge before, in 1323, he acquired Cockermouth Castle. Lucy may have granted Hugh Moresby rights to this refuge as part of a reward for his services in the dangerous venture into Carlisle Castle.

These are conjectures, consistent with the evidence that Sleningholme was of special interest to Cumberland's warrior aristocracy in turbulent times. They may also explain how the site of a Bronze Age or Iron Age fortress came to be called Peel.



The satellite's view of 'Sleningholme', with annotations

Seen from the slopes on the eastern side of the lake, the green of Peel's meadows contrasts with the colours on the steep eastern face of Melbreak.



Seen from Park Beck. A low mound protected on the northern and western sides by marshy ground and on the southern and eastern sides by the lake.

