

PAINSWICK CHRONICLE



The Post Office, Painswick

Painswick Chronicle is published by Painswick Local History Society. It aims to present articles on a wide range of aspects of Painswick's history. All contributions, including letters and comments, are welcome and should be sent to:

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Painswick Local History Society meets on the third Tuesday of each month between September and June at the Croft School, Painswick. The annual subscription is currently £6.50 per person or £10 per couple. Membership application should be made to the Membership Secretary:

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The Society is grateful to Jennifer Barnett for drawings in this issue.

Number 6 2002

ISSN 1461-0787

PAINSWICK LOCAL HISTORY SOCIETY

President: Lord Dickinson

Editorial

Since the Chronicle's inception it has been editorial policy to include articles covering a wide range of interests and subjects. This year's issue, we think, is wider than ever before - from agriculture to marketing; from personal history to house history; from personal recollections to social history. We do hope that our readers find items of interest.

We are particularly pleased to include the short biography by a new contributor - Professor Angus Buchanan of Bath University. On a visit to Painswick he saw the Chronicle, liked the look of it, bought the three issues then available and, thus encouraged, or we hope we may say inspired, he wrote the article for us. We also thank Reg Hargrave, another first-time contributor, whose article on his house followed a talk which he gave to the Society.

Apart from the above two authors, we would like to thank all who have contributed in any way to the publication. And we may remind readers that we welcome any articles, long or short, upon any subject relating to the history of Painswick, for consideration for future issues. We also welcome comments and correspondence for publication.

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PAINSWICK'S WOOL INDUSTRY

by

Carol Maxwell

Nowadays we may think of Painswick Stream as small and picturesque but it was in fact the source of much of Painswick's wealth. The wool cloth industry depended on water power and was concentrated in the valleys where streams ran rapidly down from the Cotswolds towards the Severn. The smaller streams that ran into the Stroudwater or River Frome were known as the Bottoms. Cloth making was already well established in Painswick by 1440 and the earliest cloth maker recorded for Painswick was Henry Loveday in 1512.¹ In 1496 seven mills were held from the manor and in 1608, five clothiers, ten tuckers and 33 weavers were recorded in the parish which, by the end of that century, was said to be supported mainly by the cloth industry.¹

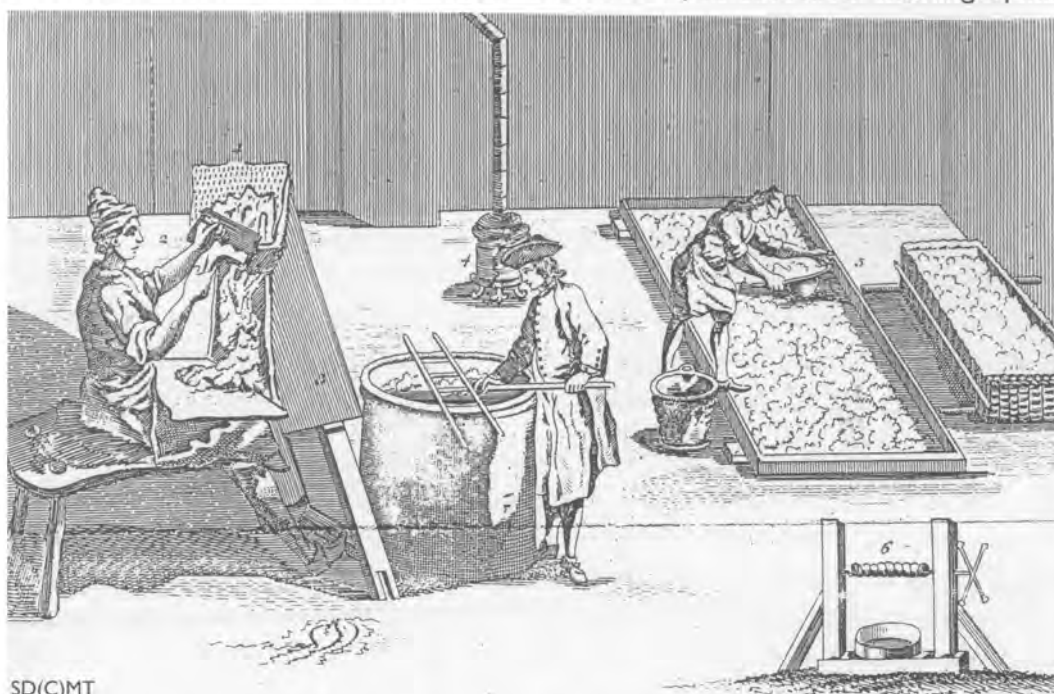
In fact, wool production in the Cotswolds dates from Roman times and during the fourth century sheep farming was beginning to develop on a big scale when the limestone uplands were being turned over to vast sheep walks. By the end of the 14th century the chief centre of sheep farming was the Cotswolds. Until the mid-14th century huge amounts of raw fleece were being exported but gradually wool, not necessarily Cotswold wool, was processed locally as it became more profitable to export the manufactured cloth. Lionel Walrond concludes that there probably was cloth making as well as wool production as early as the 11th century as there was an exceptionally high number of mills recorded in the Stroud valleys in Domesday Book - four mills in Painswick where only one, for corn, would have been expected in a village of this size.² Cotswold cloth was the best of British wool cloth and British cloth was considered the best in the world. A great deal of money was made, much going to the local churches and some impressive houses. The most famous merchant of the time, Dick Whittington (1358-1423) owned much property in the Stroud area, receiving the manor of Upper Lypiatt in 1394 in return for a debt owed. This consisted of the Toadsmoor Valley from Brimscombe into the centre of Stroud.

It was, however, the eighteenth century which saw Painswick's main success in cloth manufacture and the rise to great financial prominence of some notable families. Sixteen mills were recorded on the Painswick Stream and its tributaries, rising to thirty by the first part of the nineteenth century, and most of these were engaged in cloth production. It is worth noting that whilst a few families enjoyed great wealth and status locally from the industry a great many others working within the same industry endured poverty and the humiliation of having to be in receipt of Poor Relief because it was difficult to exist on the wages paid.

So why were Painswick's cloth mills so successful in the eighteenth and early nineteenth centuries? And why did they fall into such rapid decline by the mid-nineteenth century? The answer lies mainly in production methods. A brief description of how an eighteenth century clothier would organise his business will serve to paint a picture of working life for many Painswick residents at that time.

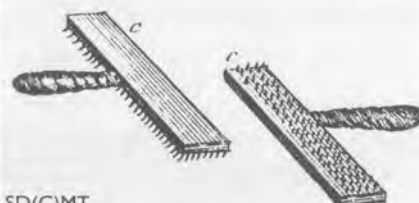
The purchase of wool started the process - English wool for coarse cloth, but merino wool imported from Spain for very fine cloth. Before it could be made into cloth it had

to be graded according to length, fineness, elasticity and strength. Sometimes the wool had to be washed in the stream and then left out to dry after which it was lubricated with oil. Some wool was sulphur-bleached and some dyed blue after washing. Spinners



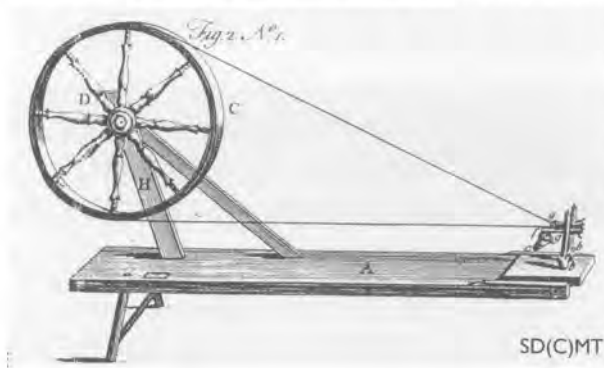
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and spinsters - women who had a spinning wheel of their own - would collect bundles of the washed wool, usually 10lbs in weight, to be carded and spun in their own homes. First it was disentangled - a dirty and difficult process called scribbling which tore or loosened the fibres - before carding, usually done by children by hand, to open the fibres. Sometimes at this stage different wools would be mixed depending on the type of cloth required. Then the fibres were twisted and stretched as they were spun.



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As the industry increased in size good spinners became hard to find as they were already fully employed and spinning stations were set up further afield often without supervision. There were many complaints about the quality of the work and the honesty of the spinners employed thus. Such complaints focussed mainly on dirtiness of the yarn,



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bad spinning (varying in thickness or containing lumps), mixing wools, and damping which, by increasing the weight, meant that not all the wool given out was spun and the surplus could be sold off. This last practice was called slinging and was difficult to detect. There are many records of convictions for buying and receiving stolen woollen yarn. A typical case is

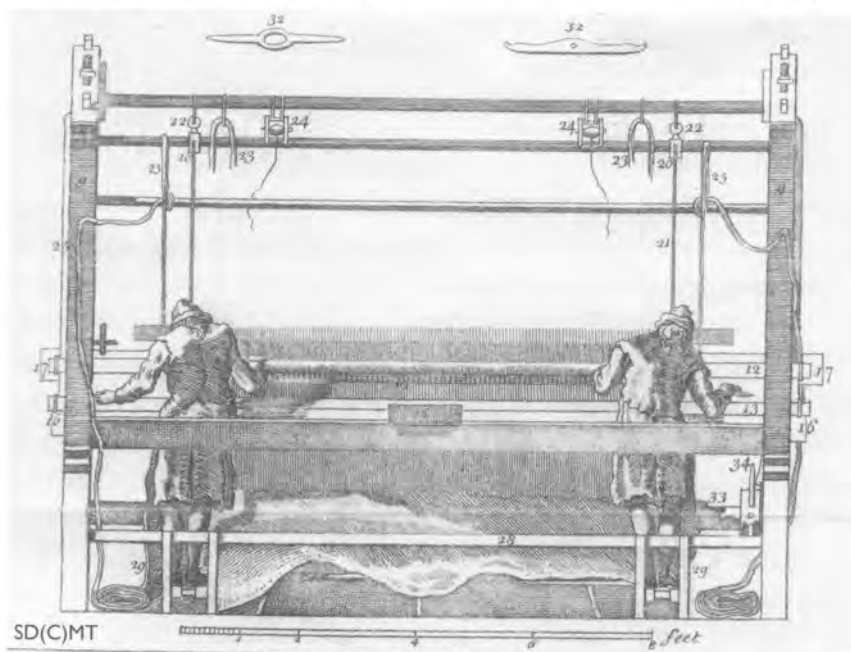
that of Elizabeth Hodges who received twenty one pounds of 'white Spanish wool' from Mary King (a mill employee) knowing that Mary King did not have the consent of her employer to take the wool. She was ordered to pay £5 and was given 6 months hard labour at Horsley House of Correction, 19th September 1800.³

After the spinning the yarn was sized, that is it was dipped in rancid butter or goose grease or oil.

Next, the weaver collected the spun yarn and also took it to his home to weave on his own loom. In Painswick most of the weavers lived in the lanes on the east side, Vicarage Street, Tibbiwell Street and Tibbiwell Lane. Often the whole family would be involved in the weaving process. The weaver would return the bales to the mill probably by packhorse as conditions were too muddy for carts down to the valley bottom in winter. The spinners and weavers, of course, were engaged in this capacity only in winter and spring as in summer time they were occupied in harvesting and the cloth industry came temporarily to a standstill. The main roads were on the high ground and the minor roads from the mills climbed the steep valley sides to reach the high ground as soon as possible. Ticklestone Lane was typical.



14th century pack horse doors in Bisley Street leading to clothiers yard



The weavers were extremely poor and fought hard to win the right to fix rates of pay annually but the clothiers made sure that no such Act was ever passed. A typical weaver's home in the eighteenth century would consist of two rooms downstairs - a kitchen and

a loomshop - and two rooms above. Most of the weavers were illiterate and signed their work by weaving their mark into the edge of the cloth. This was a statutory requirement. In 1634 Thomas Webb of Painswick found himself in trouble when

“...on the 27th of November last past, being at Blackwell Hall, in the Cloth Market, [he] offered for sale two Stroudwater Reds, not having the mark of the clothier woven in either of them.”⁴

This Thomas Webb is probably the one who is recorded in Painswick church registers as being baptised on 4 June 1598 son of Walter Webe.⁵

After these initial domestic operations all the finishing processes were carried out in the clothier's mill. Fulling or beating the cloth removed dirt and grease (fullers earth, mined near Minchinhampton, was added to aid this process) and it caused the woven woollen cloth to shrink and thicken. Woven broadcloth was 120 inches in width but after fulling it was reduced to 72 inches. Fulling felted the fibres giving a hairy or matted surface. The soaped wet cloth was repeatedly pounded by the hammers. Fulling stocks were used for this purpose and power from a water wheel was invariably used to raise the hammers, hence the need for the fulling mill to be where a head of water was available.



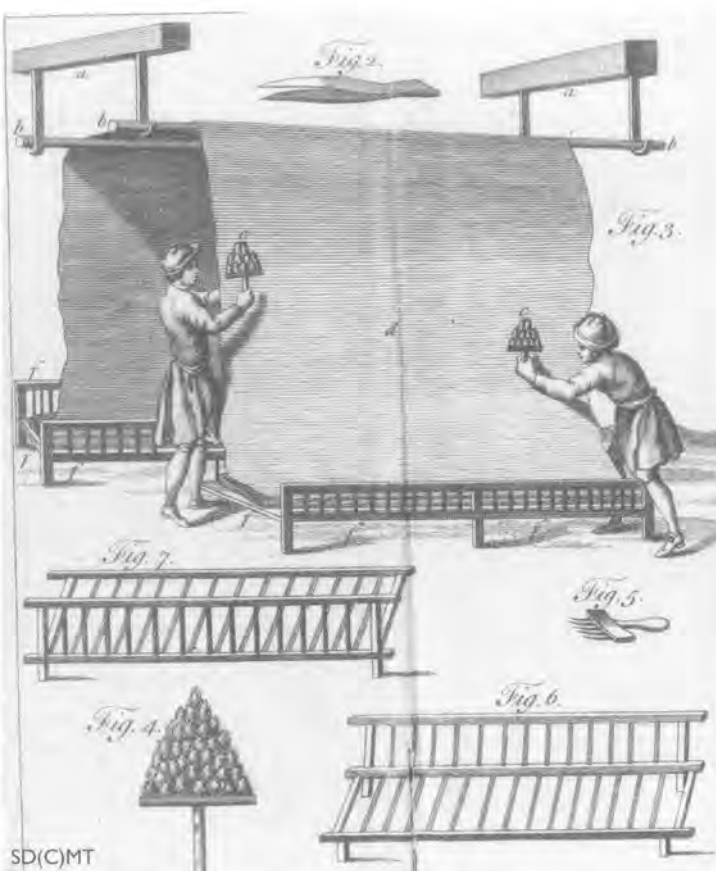
The cloth might be dyed next, though some was sold undyed. Painswick produced a range including red, green and blue cloth and black fustian. The wealthier clothiers had their own dyehouses, others put work out to be dyed. At this point the cloth had to be dried. This took place in the open air, the cloth being hung out on a rack or tenter usually on a hillside. In Painswick the fields above the Wick Stream would regularly have provided a colourful sight as the dyed wool was spread out on the tenter racks. However, this was always a troublesome business both in winter because of the unpredictability of drying conditions and because it incurred the hazards of both theft and damage from hooliganism. For example, in 1796 there were two thefts from the tenters at Rock Mill: “...7 or 8 ells of scoured say-cloth the property of Zachariah Horlick...”, and 14 yds of blue and white Worcester cloth with 10 guineas offered as a reward for information leading to a conviction.⁶ The penalty for cutting cloth out of the racks was serious, usually whipping and sometimes hanging. And as for the drying... Daniel Packer, a noted Painswick clothier wrote in a letter dated 22nd December 1768 to Thomas Fludyer & Co. in respect of an order placed with him

“Gentlemen... every Order is under hand and shall be sent as fast as possible... am very sorry your orders are so long coming, but 'tis through no neglect, but owing to this uncommon wet season. The blues are dy'd and

the whites are whitened but when I shall get them Dry I cannot tell."⁷

In another letter he complains about moth damage and the need to dye the cloth in order to prevent further damage.

The next process was to roughen the surface of the cloth initially by hanging the cloth up and stroking it with teasle heads but later, with mechanisation, in a gig mill. Powered, like the fulling stocks, by a water wheel the mill was a large drum on the surface of which were fixed teasle heads. These raised a nap on the cloth without tearing it. The raised fibres were then cropped evenly with a pair of cloth shears, usually weighing 30-40lbs. This process was executed by two skilled and usually very strong shearmen. Then, hot pressing gave the cloth a sheen and some degree of waterproofing. Finally, the cloth was packed into bales ready for sale.



It is worth noting that the problem of theft was present at all stages of the process. For example, in 1793 James Swain was charged

"...on a violent suspicion of having between the hours of twelve and one in the morning of the 16th day of December instant, feloniously stolen, taken and carried away a quantity of Spanish Wool of the value of £4... the property of a Painswick clothier."⁸

William Parker, a "millman", stole "a quantity of German Wool" from the dye house of a Painswick wool merchant in December 1818. For this he was transported.⁹ Also transported to Australia was Samuel Beard of Painswick who, in 1820, stole "...Five Ends of Superfine Saxony Black Cloth and... value of £100".¹⁰ And James Green stole two ends of woollen cloth, value £20, from Brookhouse Mill (John and Edward Wight, clothiers) in April 1827.¹¹

Throughout the eighteenth century the markets for Cotswold wool were very steady and sales were assured. Samuel Rudder's *New History of Gloucestershire*, 1779, lists the four principal markets for Gloucestershire cloth:

I The inland trade, or trade with the tailors and drapers in the English towns. The main London market was at Blackwell Hall in Basinghall Street.

In the provinces much cloth was sold at fairs, involving much travelling.

2 The army trade and other trade with the great London drapers.

3 Trade with Turkey.

4 Trade with the East India Company.¹²

The last two were supplied through Blackwell Hall. The clothier would send his cloth by waggon to his agent in London, called a factor, who would sell the cloth on commission.



Teasel Gig Mill at Dunkirk Mill by courtesy of Stroudwater Textile Trust

The following letter is from Daniel Packer to his London factor, Thomas Misenor. In it, Packer complains about the low price he had been getting for his cloth. Worcesters (Worc), 1 Hundred (H'd) and 2 Hundred (H'd) Salisburys are types of cloth. The fineness of cloth was related to the number of warp threads in a given width. These were reckoned by the 'hundred'. The term is not, however, specific, and in 1756 in Gloucestershire a 'hundred' actually contained one hundred and ninety threads. The East India Company is referred to as the 'Com', while 'Messrs. E and F' are a firm of bankers. The word 'chap' means a buyer. A transcript is given below.

Mr Thos Misenor

Painswick Aug 28: 1768

S your favour of ye 25th Inst: is before me. I will not sell my Worc Clo cheaper than you sold them to the Com: I do not know they pay 2 p cent at that price. My 1 H'ds are honestly worth £11, and cannot be afforded under. If you can get a chap for my 2 H'd Salisburys I leave it to you to procure the best price you can for them. I have disposed of 1 White list Worc to an Inland Clothier if I cannot dispose of them will send them up by the time you mention. We shall have fewer Clothiers another year. I hear there was one sent to Gloster Jail Thursday last, and last Tuesday Sam. Haines (Bro to Mr. Danll Haines) shot himself through the Head; he was deeply in Debt for Wooll and Messrs. E and F refused to accept his Bills for payment thereof, and so he took it into his Head to make short work of it by the above rash action.

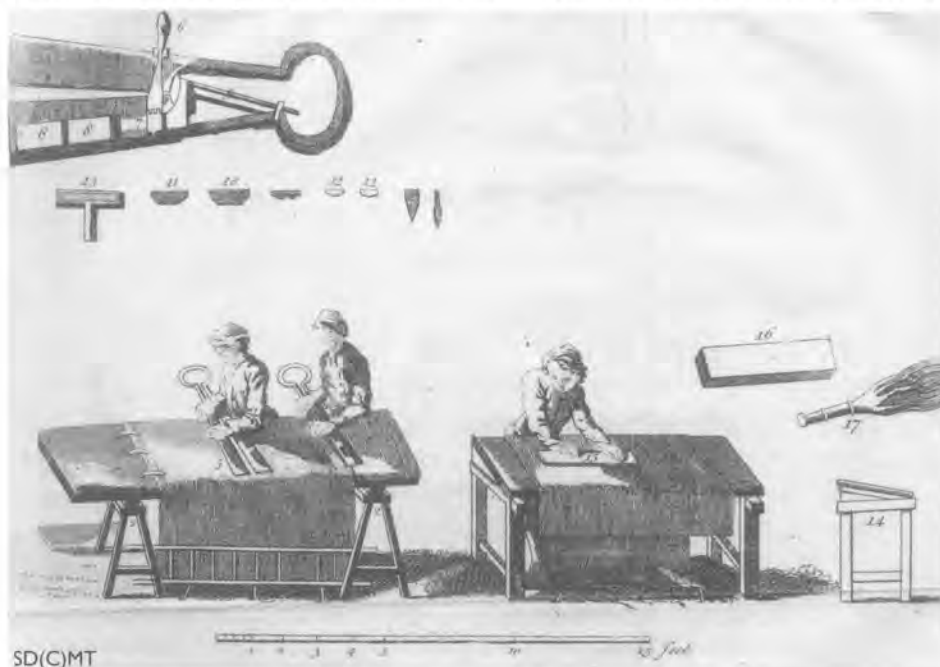
I am Sr your most Hum Serv

Danll. Packer 8

[Daniel Packer, though a very successful clothier, appeared to find much to complain about in his letters. His own health - "Gout in my Head" - apparently accounted for errors in his "Books" and caused him great concern in view of the fact that "I have eleven family of children to provide for ..."]

Daniel Packer sold most of his cloth in London, but, when such sales were difficult, turned to the inland trade and sold cloth to another clothier. During the eighteenth century the inland trade direct to country shopkeepers and merchants grew steadily.

In the latter part of the eighteenth century changes were beginning to affect the industry. Technological changes to machinery led to riots and unemployment, the riots often led by shearmen. Shearing had formerly been done by two strong men using huge shears. Renowned for their heavy drinking and a tendency to refuse to work unless their employers gave them beer, these men were quickly out of work once the new shearing machine, invented by John Lewis of Brimscombe in 1815, was introduced. Basically a long cylinder with helically arranged blades attached, it cropped the nap much more quickly and evenly than the shearmen. It was cheaper, quicker and certainly more reliable. Lewis's machine was therefore a direct threat to the livelihood of the shearmen.



At this time too milling machines were being developed and they were a much more efficient way of fulling cloth, hitherto a long drawn-out process. By the mid-nineteenth century such machines were being built regularly at the Phoenix Iron Works in Thrupp. The new power-looms required large premises thus threatening the long tradition of the hand-loom weaver in his cottage. Likewise, the introduction of the hand-mule in 1820 greatly reduced the labour required for spinning.

It is likely that these sort of changes, and there were many, did not affect Painswick immediately as its mills failed to adopt many of the technical advances. This may have

been partly due to the unwillingness of the by now very rich local clothiers to invest their money in the new technology. It was also due to the unwillingness of the craftsmen and craftswomen to change. They were proud of their independence and heritage and reluctant to exchange this for factory-style work.

Trade did continue to expand nationally up to about 1830. It was from this time that the population of the clothing district started to decline, with the exception of Stroud whose population continued to grow. Only Stroud's cloth manufacturers succeeded in introducing power-looms, perhaps partly due to the presence of the canal which facilitated the transportation of coal, essential to the new steam-driven mills. Getting coal to Painswick's mills would have presented overwhelming problems. Pigot and Co.'s National Commercial Directory 1830 described Painswick thus:

"Painswick, a market-town and parish... situated on the south acclivity of Spoonbed-hill, having a branch of the Stroud running by its side, with several other small and clear streams in its neighbourhood, upon which are many mills employed in the manufacture of broad-cloths, which is here the staple trade, and carried on to a very considerable extent - affording, in its various branches, employment to a great number of the inhabitants in this populous parish."

It listed the following clothiers:

- Cox and Hicks, Cox's Mills (now Damsell's and Oliver's)
- Palling John & Son, Lower Mill (now King's)
- Powell Zacharias, Powell's Mill
- Wight Joseph, Cook's Mill (now Painswick)
- Wight Robert, Brook House Mill
- Wood Samuel, Cap Mill

However, at the end of the eighteenth century and more rapidly in the early nineteenth century, the clothier with his small warehouse and mill employing spinners and weavers in their own homes was replaced by the cloth manufacturer who was the owner of a mill full of machinery. People's working lives were greatly changed by this. Skilled domestic workers had to become factory machine operators in mills powered by water and later by steam. In Painswick only Brookhouse Mill was said to have introduced steam-power in the early nineteenth century, an essential element for survival in the fast-changing work patterns. The last remaining water-wheel in any of the Cotswold cloth mills, broken by sediment in the pond in 1962 and removed in 1964, was at Brookhouse. By 1860 the cloth industry in Painswick was all but extinct. Pigot's Directory of Gloucestershire 1842 lists only John Cox at Cox's Mill and John Palling and Son at Lower Mill.

One of the last survivors was Henry Fletcher who was a manufacturer of scarlet- and billiard cloth and who was working at King's Mill in 1858 when he went bankrupt. In 1860, however, King's Mill was converted to pin manufacture by the firm of Watkins and Okey.¹ Likewise, Brookhouse Mill started to produce pins in 1876 (having also been an umbrella-stick factory, then a corn-mill since ceasing cloth production). It had housed two fulling stocks, a gig mill and a dyehouse. Pins were also being produced during the 1850s and 1860s at Painswick Mill, a process which continued for many more years.

So, the great clothing families of Painswick, who made their fortunes when the industry

was at its height, were largely embarrassed by bankruptcy and decline in the early years of the nineteenth century. They included:

- Palling, Caruthers - Small's Mill
- Packer, Palling - King's (or Lower or Packer's or Culvert) Mill
- Mason, Wood, Wight - Mason's (or Cook's or Reed's) Mill
- Webb, Packer - Cap Mill
- Webb, Wight, Palling - Brookhouse (or Ludlowe's) Mill
- Loveday, Baylis - Loveday's (or Baylis's Lower) Mill
- Powell - Powell's Mill
- Baylis - Baylis's Upper Mill
- Cox, Packer - Damsell's Mill
- Cox - Oliver's Mill

The following fates befell several Painswick clothiers according to notes made by Colleen Haine from sources in the Gloucestershire Record Office.¹³ In 1816 a commission of bankruptcy was brought against John Packer at King's Mill. The Packers had owned the mill since 1625. In 1817 the sale of stock included all the machinery and

"6 large bags of Spanish Wool, 1 bag of English Wool, Black Ladies Cloth, Super Livery Cloth, Super Army Scarlet Cloth"

and much more.¹⁴ The tenants of Mason's Mill in 1807, Nathaniel and Benjamin Butler, were bankrupt, and likewise Jacob Chamberlain, tenant, in 1810. This mill was owned by the Mason family who also owned Beacon House, now a Grade I listed building. The Packer bankruptcy in 1816 also affected Cap Mill. Here the sale of stock included

"Best Superfine Cloths, Cassimeres, Blue Superfine Broadcloths, made chiefly from German wools."¹⁵

In 1832 Robert Wight of Brookhouse Mill went bankrupt. In 1840 Philip Foxwell at Loveday's Mill went bankrupt and an enormous amount of machinery was included in the ensuing sale of stock.

Between King's Mill and Skinner's Mill (which was never a cloth mill) was Spring's Mill, used for only a few years as a cloth mill. The first evidence appeared in 1802¹⁶ when it was advertised to be let. It was owned by the Spring family but tenanted by Charles Gyde, a Painswick benefactor, until 1836. The mill stood on the site where Little Bridge House now stands and previously the owner's house had stood on the site of what later became the Cross Hands Inn.

In each of these cases the bankruptcies marked the beginning of the end of the clothing industry in Painswick. In each case, the mills were advertised for sale many times during the following few years, often without success and valuations plummeted. The bankruptcies brought large-scale poverty to the villagers though many of the clothiers themselves managed to retire while they were still well-to-do. An industrial revolution had swept away the established working system leading to greater use of machinery and the factory system in other areas. But in Painswick this revolution did not take place and the consequences were dramatic for a community whose economy and way of life had depended on the old system. What had been a very labour-intensive industry became a machine-based production system. Painswick's mills were small-scale, less suited to conversion than the larger mills in the north of England and, indeed, those in Stroud and Nailsworth. They could not compete

with the increased production rates and cheaper costs. The words in these property notices are poignant indicators of the end of an important era in Painswick's history: in 1843, Cook's Mill, "formerly used as a cloth mill", was leased by Edward Wood Mason to James Stokes;¹⁷ in 1845, Brookhouse Mill "formerly used as a Clothing, but lately as a Saw Mill" was for sale.¹⁸

And what of the hundreds of former employees? What became of them? Undoubtedly many left Painswick to find work in those parts of the country where the cloth industry was thriving. Many others emigrated taking their skills with them to countries like Australia where the wool industry was developing rapidly. Those who remained had little choice but to stay in the mills making pins and umbrella handles.

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The illustrations noted 'SD(C)MT' are extracts from *A succinct account of the woollen manufacture illustrated with copper-plates, exhibiting principal operations*, 1738. They are reproduced by permission of Stroud District (Cowle) Museum Trustees. Acc No. 2312

THREE CHILDHOOD RECOLLECTIONS SPANNING 100 YEARS

by Alice Sarah Hopcroft nee Tunley, 1842-1931

Like Walter Gabriel, I too had an old Grannie who was a character. She was born in 1842 and died in her ninetieth year. When I was a child she often told me stories of her own childhood days which were spent in the ancient Cotswold village of Painswick in Gloucestershire. What a mine of information she was! How I wish I had paid more attention to her reminiscences!

On one occasion - probably about 1850 - she saw a young man in the stocks and his mother was holding an umbrella over him because it was raining! Incidentally, the same stocks are still to be seen in the village.

Grannie [Alice Sarah Hopcroft nee Tunley] told me that her mother [Eliza Thurza Tunley nee Spring] died at the age of 28 [in childbirth], leaving three young children. Her father married again, left Painswick and went to live in Cirencester. Grannie was placed in the charge of her grandparents who also lived at Painswick. Her own father, however, did not forget her. Once each summer and once each winter he used to walk all the way from Cirencester to Painswick and back - a total of 34 miles - in order to spend an hour or two with his daughter.



When Grannie talked about her life as a small girl with her grandparents [Daniel and Hester Spring] after her mother died, she never accused them of cruelty; she merely said they were very stern and strict. If she was a naughty girl, they tied her leg to the bedpost and left her alone for several hours. From the time she was about eight years old, she was expected to rise from her bed at three o'clock in the morning to make tea for her grandparents. She said they used to wake her by throwing a large bunch of keys against her bedroom door.

Of all her reminiscences, the most poignant to me related to a period in her married life. She said she made all her own and her children's clothes by hand; a sewing machine was beyond their means. Yet her husband - my grandfather [Edwin Edward Hopcroft] - went surety or guarantor for a friend who bought a sewing machine, evidently on the hire-purchase of those days. I am not clear as to the details, but in some way or other the friend defaulted and my grandfather was made liable - for about six pounds. Grannie did not tell me what my grandfather did to earn extra money, but for herself she said that in addition to making clothes for another baby expected soon, she obtained orders for needlework to be done at home, which she toiled at every day and throughout most of the nights, besides looking after a husband and young children, until the required sum was earned. She was not bitter about it, but felt strongly the irony of a situation which compelled her to work beyond the point of exhaustion in order to provide another woman with a sewing machine which she so badly needed herself.

by Lewis Jackson

BUTCHER'S SHOP

The butcher's shop was on the corner of Friday Street and, behind what is now the Catholic Church was a slaughter-house and stables for two horses. There was an enclosed passage-way leading to the yard the entrance to which has been built in. The lintel above is still in place. (I have good reason to remember this).

My uncle, Toby, worked for the butcher, Mr Webb, and I (8/9 years of age) used to deliver orders on Saturdays and generally helped looking after the two horses.

One day Mr Webb asked me to fetch the chestnut horse from the field saying "don't try and ride him". When I had managed to put the halter on the horse I backed him up to a five-barred gate and got on his back. The horse walked steadily up the hill past the lych-gate, round the big lamp, down the road to the Cross, but when he got to the corner of Friday Street he dashed for the stables and I was just able to duck flat on his back as he entered the narrow passage-way.

DELIVERIES ON HORSEBACK

Toby delivered meat orders around Cranham and Sheepscombe on horseback carrying a basket on one arm and holding the reins with the other. When he returned there was good warning of his approach by the clatter of his horse up Vicarage Street for he always put the horse into a smart trot for a grand finish to his rounds.

THE STABLES

Above the stables was a loft where the hay was stored and where we cut the chaff. On one occasion, it was mid-winter, I was asked to feed the horses after school. The ladder to the loft was pinned vertically to the wall above the manger. I had climbed up to the loft taking a hurricane lamp but when descending with a bowl of chaff and oats, I slipped on the ladder and landed on my back in the manger right in front of the chestnut horse who reared up blowing the chaff and oats in the air!

On Mondays Mr Webb, the butcher, used to go to the cattle market at Gloucester. On one occasion he asked me to go up to Edge to meet the drover at 4 o'clock who drove cows from Gloucester cattle market to Stroud, and collect a cow. I wasn't sure I could manage this on my own so on the way, I cut a good nut-stick from a hedge which I thought would assist! After waiting a little while at Edge I saw the drover coming along slowly with the cows. He picked out the one for Painswick and I guided the cow down the lane. The drive was uneventful - I think the cow must have been tired by this time - but at the lych gate the cow seemed to think the churchyard was a good destination and I had to make a frantic effort to stop the cow and get it back into New Street.

by Paul Griffiths

I was born at Stockend Lane in 1944

As children we would visit Randalls Farm and Tump Farm. At haymaking the grass was mown by tractor and made by hand with a gang of folk around to help, and haycocks and hayricks and cider and the hay brought in by horse. John Pargeter of Tump Farm once gave me a lift home on his tractor with frogspawn in a leaking bag. Eddy Cook tried a tractor once but sent it back and carried on with his horse and cart. Charlie Payne was an old treefeller, using axes and saws in Stockend Wood. Once I went with my father to Spoonbed Farm to help with the haymaking and harvest, as each farm helped the others out.

All the water for the cattle, for us to drink and to cool the milk had to be saved from the roof or pumped up from the wells; at night we lived by paraffin lamps, candles and fading radio batteries; until the electric came in 1956 and the mains water in 1958.

Stockend Lane was tarmac'd around 1948. I remember the steamroller at Briarbank. My father had a motorcycle and sidecar sometimes, but often we would take the milk churns tied to an old carrier bike to the stand by the church at Edge, and coast back with the empties, sometimes landing in the hedge. Now and again we would go to Slad for an afternoon's gardening pushing my brother in a pram, and sometimes walk to my Gran's at Selsley, seeing the 'Whiteshillers' with their prams loaded with firewood on our way home.

I started at Edge School, walking along with David Cooke. Mrs Curtis would put us straight when we played about, and Mrs Gray ruled over 'the big room'.

We did P.E. [Physical Education] and country dancing in the stony yard and nature walks on Edge Common. Once we went to see the Queen in Gloucester Park.

We roamed Edge common. They made concrete blocks in the quarry there, used to build the kitchen at Fair View and the garage at Severn View. There were great-crested newts in the dew pond and leeches in the boggy patch. My brother and I played for hours in the snowdrifts and went sledging with the Cooks down Poor Piece. At Christmas we would go to parties at the Institute with games and food and eating jelly blindfold.

There was a shop on the green at Edge and a post office near the bottom corner. The smoking Mrs Mansell delivered the letters and the sprightly Mrs Chifney brought the papers. In the autumn the green would be covered with sacks of apples and pears awaiting sorting and taking to the cider factories. I remember Stanley Robinson's Austin 7 creeping along the lane with a kerf of hay balanced on the roof.

Life was simpler then.

THOMAS CLARIDGE (1802-1878)
Agricultural Labourer and Lay Preacher

by
Angus Buchanan

On a wet Sunday morning, 12th March 1876, Thomas Claridge set out from his cottage at Downhill, Slad, to walk the six or seven miles to Stonehouse, where he was engaged to preach at the Congregational Chapel. It is reasonable to assume that he was soaked when he arrived there, as the Minister described the day as "one of the most unpropitious mornings we have ever known". But after delivering a pithy and stirring sermon, Tom walked home again. The event would have been very much a matter of course for him. He was seventy-four years old, and he appears to have been an agricultural labourer at Down Farm for virtually the whole of his working life, apart from four years of his youth which he spent in the army. He is recorded as having been born at Yokehouse in the parish of Painswick on 3rd November 1802, and it seems probable that the present cottage called 'Yokehouse', with a beautiful panorama of Painswick across the valley, was at that time the home of his parents. [See note]

Tom Claridge had no schooling, and went to work on local farms at the age of seven. He seems to have led a wild and dissolute youth, being described as having been "a most loyal and devoted servant of Satan", but we can only speculate about the form of his iniquities. When he came out of the army in 1824 he married Margaret Ireland, "a person of good moral character", who appears to have had a good influence on him, helping him to learn to read and write. But it still took him several years to settle down, and he came to regard the first thirty years of his life as having been completely wasted.

Then early in 1834 there occurred the great event of his life: he underwent a religious conversion. He was influenced by the zealous preaching of a Primitive Methodist marble mason called John Hamlet, and by the 'little flock worshipping in the house of Charlotte Townsend, in Tibbywell-lane'. They appear subsequently to have moved to a house in Vicarage Street, as the Chapel at the bottom of Bisley Street was not built until 1849. A year after this encounter, Tom became a Primitive Methodist Lay Preacher, preaching once or twice every Sunday in Nonconformist Chapels of several denominations in the neighbourhood of Stroud and

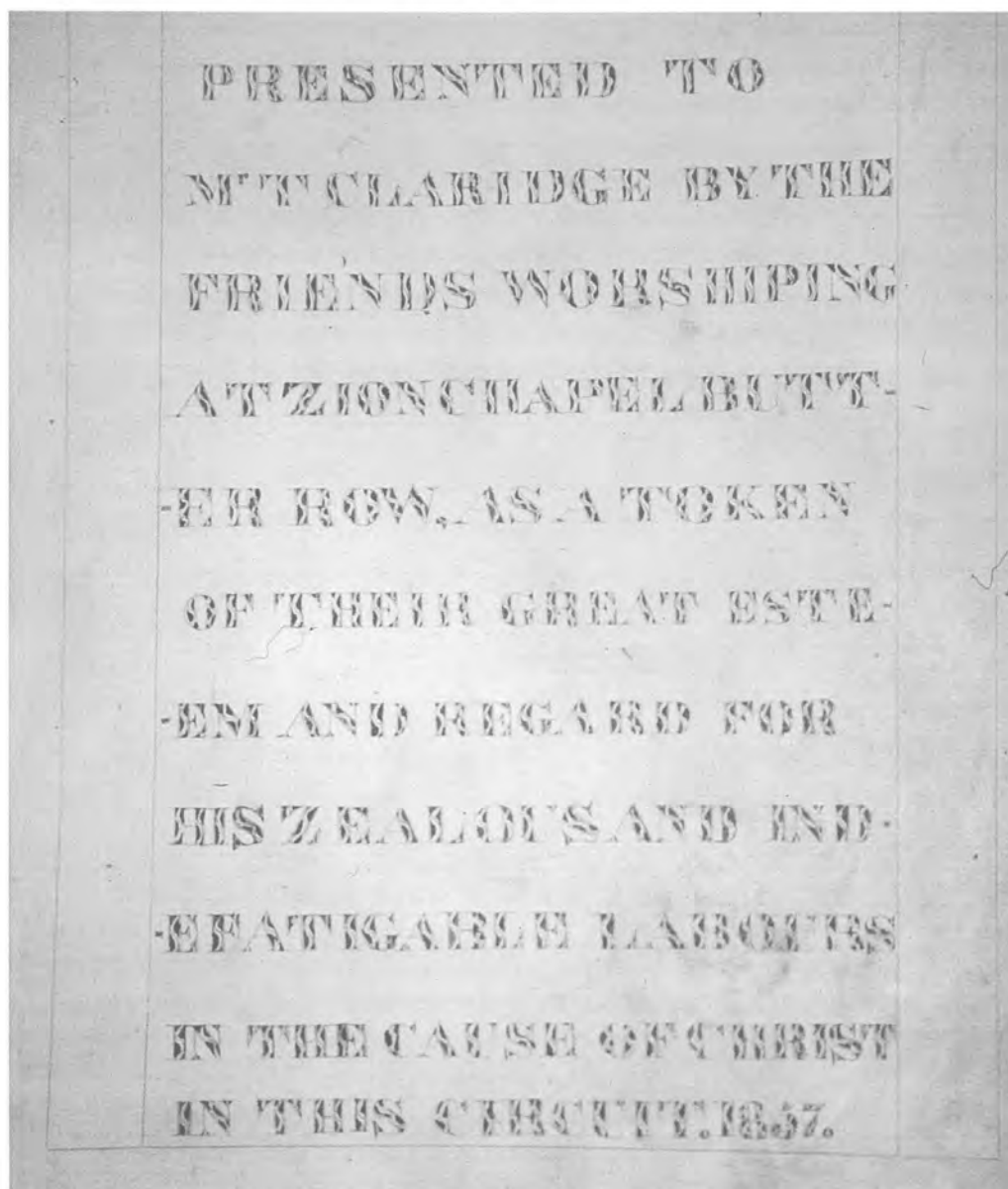
A SERMON
ON
"MASTER AND SERVANT,"
PREACHED AT THE
CONGREGATIONAL CHAPEL, STONEHOUSE,
BY
THOMAS CLARIDGE,
AN
AGRICULTURAL LABOURER
FOR
OVER FORTY-THREE YEARS,
ON
DOWN FARM, NEAR STROUD, GLOUCESTERSHIRE,
With an Introductory Sketch by his Minister,
C. SHERGOLD.

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CHARLES CRAWFELL, PRINTER, BROAD-STREET.

Note: The schedule to the 1820 map of Painswick shows Thomas Claridge as a tenant of Yokehouse

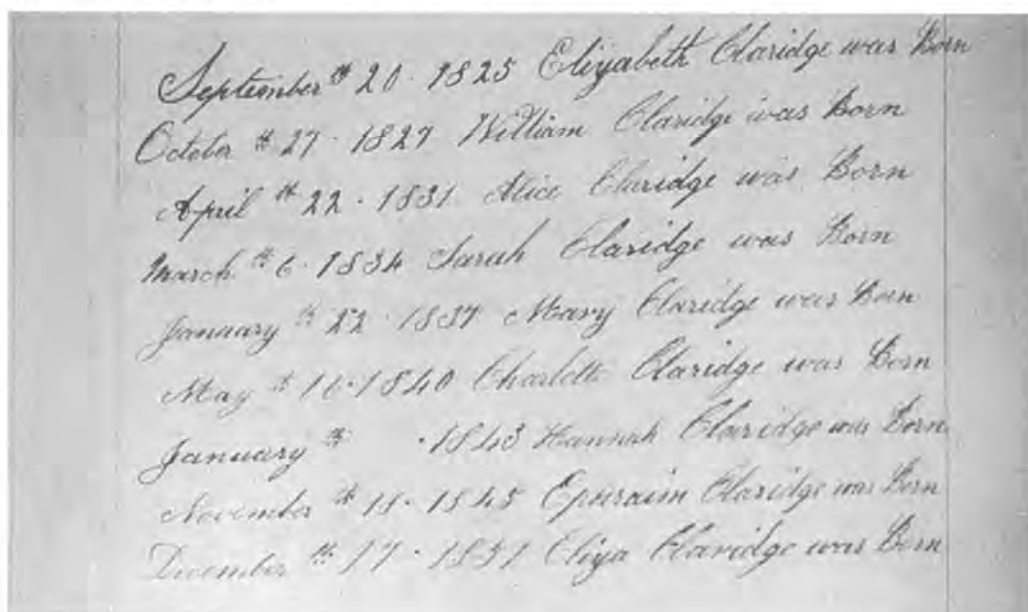
Painswick. He regularly walked many miles to fulfil his engagements. What was unusual about the occasion in Stonehouse in 1876 was that, unknown to Tom Claridge, a shorthand writer had been commissioned to take down the sermon. It was then printed and published and sold at twopence a copy, the proceeds going partly to the circuit funds of the preacher's chapels, and partly to provide a benefit fund for him in his old age. Whether or not he received anything from this modest publication is not known, but if he did he did not live long to enjoy it as he died two years later in May 1878.



Tom Claridge was my great-great-grandfather. I was fortunate to inherit the Family Bible presented to him in 1857 'by the Friends worshipping at Zion Chapel, Butter Row'. This was a new Primitive Methodist Chapel which had been opened in Rodborough the previous year. Inside the fly-leaf of the Bible, in what I take to be Tom's hand-writing, are listed the dates of birth of nine children between 1825 and 1851, although it seems likely that the last of these, Eliza, was a grand-daughter, as he declared in his printed sermon

that he had eight children of his own. The bible shows signs of having been well-read, especially the Book of Psalms, where several passages have been marked with a pencilled date and a signature 'Thos Claridge'. It seems likely that the dates record occasions when he used the marked Psalms as texts for his sermons, although there is no consistent pattern and as one date is 1851 there is a degree of retrospection about them.

Inside the Bible was a copy of the slim sermon of 1876, a mere twelve pages in a buff cover carrying the title: *A Sermon on "Master and Servant"* and giving particulars of its author. The sermon is prefaced by a short introductory sketch by the Rev Charles Shergold, who describes himself as minister of the preacher. The Primitive Methodists at this time did not normally have designated clergy, although they did appoint a number of 'circuit ministers'. It seems probable that Shergold was the minister of the Congregational Chapel where the sermon was delivered. There is a yellowing newspaper cutting with the sermon, taken from *The Stroud Journal* for 4th May 1878, containing a funeral sermon for Tom Claridge, preached by the Rev T Hobson. This must have been the Thomas Hobson who had signed the presentation Bible in 1857, as one of two Circuit Ministers.



September # 20. 1825 Elizabeth Claridge was Born
October # 27. 1827 William Claridge was Born
April # 22. 1831 Alice Claridge was Born
March # 6. 1834 Sarah Claridge was Born
January # 22. 1837 Mary Claridge was Born
May # 10. 1840 Charlotte Claridge was Born
January # . 1843 Hannah Claridge was Born
November # 18. 1845 Ephraim Claridge was Born
December # 17. 1851 Eliza Claridge was Born

This represents the sum total of the surviving documentary evidence I have been able to compile on Thomas Claridge. Not much about him has passed down in family folklore. His first son, William, went into the army and served in the Crimea: he was present at the funeral service in 1878 and was then described as 'Sergeant-Major Claridge'. William does not appear to have married, and I know nothing more about him, or about the six daughters listed in the Family Bible. I am descended from his second son and last child Ephraim, born in 1845. Ephraim became a carpenter and settled in Selsley, where he worked on the woodwork for the Primitive Methodist Chapel, now sadly destroyed, and also did some work for the Marlings in the Ebley Mills. Like his father, Ephraim had a large family, with nine children, of whom three were boys. Also like his father he was a man of outspoken views, although they seem to have been political rather than religious, as he served as Chairman of the new King's Stanley Parish Council when this was set up in the

1880s. A few photographs of Ephraim survive, showing him to have been a large and heavily bearded man, but I do not know of any photographic memorial of his father, and none of the written evidence provides any evidence of what he looked like. Perhaps Tom was a large man, like Ephraim, but at least one of the latter's sons, my great-uncle Fred, was a wiry man of medium build, so the genetic clues are ambiguous.

Sermons are not generally considered popular reading in this secular age, and it might have been considered likely that Tom Claridge would have adopted a 'hell-fire' style of delivery which would have made his preaching very unfashionable today. If allowance is made for some conventional passages of nineteenth century pulpit oratory, however, the sermon preached in Stonehouse has a remarkably human and topical resonance. It shows every sign of having been completely extempore in delivery, even though it was deeply prepared in structure and content, and probably also in its socio-political emphasis. It took the shape of a meditation on St Paul's Epistle to Philemon, the short letter of one chapter in which the apostle commended Onesimus, the bearer of the letter, to his friend Philemon. Onesimus had been a slave of Philemon but had robbed him and fled to Rome, where he had come under the influence of Paul. The preacher relates the status of Onesimus, as a slave, to that of a labourer - "that is a very high class, I can tell you" - and places it in a context that would have been familiar to his congregation at a time when the theme of Master and Servant was under discussion in the press and elsewhere in relation to trade unionism and, in particular, the role of the agricultural labourer as championed by Joseph Arch (1826-1919).

The congregation that Sunday morning in 1876 would have been rather better-heeled than some of the groups to whom Tom Claridge spoke, and could well have included some mill-owners. I understand that the Marlings themselves had connections with the Stonehouse Congregational Chapel, even though they had latterly conformed to the Church of England and been inspired to build the new parish church at Selsley. The preacher gently chided his listeners about wealth and jewels: "you in the pews know more about [that] than I do"; and suggests that they, like Paul, were people of some education: "not like me, who am without". It is even possible that there was a current local dispute requiring a measure of trust and forgiveness. Whatever the particular circumstances, the sermon shows deep wisdom about human relationships, quoting with approval Paul's promise regarding Onesimus, the returned slave, "I will put it straight for him".

It is not possible to tell how the congregation reacted to the persuasiveness of Thomas Claridge in the pulpit. Introducing the sermon, Charles Shergold pointed out that it was "not above an average specimen of his pulpit ability", but he was tremendously impressed by his "most fertile imagination, retentive memory, quick penetration, and discriminating judgement". In short: "He is a genius - one of nature's own". Whatever his social status as an agricultural labourer, therefore, Thomas Claridge lived a rich and fulfilling life, and one which is well worth recalling as a son of the parish of Painswick.

ROYAL CHARTER, 1253

by

John Bailey

The 8th April, 2003 marks the 750th Anniversary of the granting of an annual fair and weekly market at Painswick, by King Henry III. The Charter Roll¹ in which the grant is recorded, shows:

"April 8 Havering

Grant to Warin de Munchanesy, and his heirs, of free warren in his demesne lands in Ludesdon, Hertle, and Meleton, co. Kent, Fordham and Thurinton, co. Essex, Holham and Kerebrok, co. Norfolk, and Dunigton, co. Buckingham, provided that the lands are not within the king's forest; grant, also, of a weekly market on Thursday at his manner of Wyk, co. Gloucester, and of a yearly fair there on the vigil, the feast and the morrow of the Assumption."

The right to hold a market was granted by the King. It was frequently granted to the town authorities but in the case of Painswick, to the Lord of the Manor. The Lord at the time was Warine de Munchensey, 1192-1255, a distinguished soldier and powerful man holding many manors throughout England. In all probability he would have to have paid the King for the grant of the Charter, but it would nevertheless have been a very profitable deal. Warine in his turn, would charge 'stallage' for those who erected stalls in the market place, and would also have charged a levy on merchandise brought to market for sale, and may also have received a fee from buyers at the market. The Lord's jurisdiction over the market affairs was maintained for many years as is evidenced by the following entry of the Court Leet of Thursday 12th April 1733:

"We the jury... do present William King for putting up standings on market days before the doors and houses of several of the Lord's tenants to their damage and we do pain him for the sum of thirty shillings"

It will be noted that Painswick is referred to as 'Wyk' in the Charter Roll.

Yeomen and peasants had little opportunity to sell their surplus produce, so the grant of the weekly market would have been welcomed by the farming community. The produce would probably have been cereals, wheat, wool, sheep, cattle and timber, perhaps fruit and vegetables and dairy products.

The annual fair would have been a much more expansive affair. It was three days around the Feast of the Assumption (the reception of the Virgin Mary into heaven) - the 15th August. This was a very important date in the Christian calendar as, at that time, veneration of



the Virgin Mary held a special place in the faith. It may be no coincidence that Painswick was granted this date for the fair in view of the dedication of the Parish Church. Apart from local traders, Baddeley² says it would have attracted merchants and tradesmen from much further afield.

"...sellers and buyers, the local squires or their factors, and the business-folk from the farms, with their live-produce, their cereals, and fruits, and also the less serious pleasure seekers. There were erected stalls and booths (paying tolls), where small wares of every of every description, as well as food and drink, were retailed to a motley crowd. Bows and arrows from across the Severn, badger skins, shad and lampreys from Gloucester, and even salmon, salt brought on horse-back from Droitwich, cups, dishes, bottles, cloth, trinkets, tools, and live-stock - might all be seen jostling one another, while men women, and children, of all degrees, made the place resound with the chatter; over which some lusty peddler could be heard advertising unimpeachable wares from Bristol; or, some Bisley farmer having serious altercation with a Painswick rival, the villagers expecting a 'row'. In those days, when every man wore a knife, blood-drawing was as common, or commoner, than it now is in parts of Italy".

There was a further Royal Charter granted by King Edward II in 1321 to the then Lord of the Manor, Aymer de Valence (?-1324) -

"April 13 Gloucester

Grant to Aymer de Valencia, earl of Pembroke, and his heirs, of a weekly market on Tuesday at his manor of Payneswyk, co. Gloucester, and of a yearly fair here on the vigil and the feast of the Nativity of St. Mary."

The Lord of the Manor was again a national figure, 10th Earl of Pembroke, soldier and royal servant of considerable authority. It will be seen that the weekly market was transferred to Tuesday and the annual fair to the 7th and 8th September, dates, as with the previous grant, closely associated with the dedication of the Parish Church.

In the early 17th century, plague is thought to have led to the market's decline and its removal to Wick Street as a result of which much trade was lost to the market at Stroud. By 1737 the Lord's right in the market was said to be worth only £7 per annum, decreasing to £2 in 1758. It continued however, mainly as a corn-market until the 1870s. In the early 18th century the September fair was joined by a fair held on Whit Tuesday, both catering for sheep and cattle. A great market for sheep was also being held around 1775 on the Tuesday before All Saints and another on 1st to 3rd April, recorded in 1794, both possibly reflecting the flourishing state of the cloth industry. The fairs and the autumn sheep-market apparently continued to be held until the 1870s but had been abandoned by 1879³.

The original market area was the then open space, now bounded by Friday Street, St Mary's Street, and Bisley Street. Bisley Street - known as High Street up to 1750 - was part of the ancient route through Painswick, on the Gloucester to Cirencester road. It was a normal development that a market place be located alongside a main thoroughfare - there are many other examples of this. Some of the town's oldest buildings are still

to be found in the area of Bisley Street and Friday Street. The Fleece Inn - formerly the Lamb - is said to have the pattern of a medieval inn and hostelry. Mr Baddeley tells us that Friday Street had a public well, and that there was a High Cross in High Street and another cross in St. Mary's Street. There was also a market hall at the south end of Friday Street, which was still in use in 1739⁴. Another inn - later known as the George - faced on to the market place with stabling at the back. At the end of the seventeenth century, a prosperous period for Painswick, infilling of the market place began, maintaining the development that was taking place in the town.

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THE GLOUCESTER CATTLE OF PAINSWICK

by

Cedric Nielsen and Paul Griffiths

It was while working for the Agricultural Development and Advisory Service in Gloucestershire in 1962 that Cedric first came across the Gloucester breed of cattle. His job as a dairy advisor was to visit about 650 dairy farms in central Gloucestershire. At that time about 70% of the dairy cattle were Friesians and the remainder were Ayrshires, Guernseys, Jerseys and Shorthorns. He worked from Painswick and most days drove down the A46 to Stroud to start visiting farms. Cedric noticed as he passed Jenkins Lane a group of cattle on the right hand side of the road which had the most distinct markings he had ever seen.

The County Livestock Officer, Willie Young, explained that the cattle were one of the rarest breeds in the world, and that they were the Gloucester Breed and there were no more than sixty left. The only remaining herd belonged to the Dowdeswell family at Wick Court, Arlingham, who kept their young stock at Gydes Farm, Stroud Road.

Gloucester cattle are said to be one of the oldest breeds in the country and once herds were found over most of the south-west of England and South Wales.¹ In Wales the breed was known variously as Castle Martin in the far west and Glamorgan along the Severn estuary.

The cattle colour ranges from black head and shoulders shading to dark brown over the rest of the body. The striking marking called finchback is the white line of hair starting at the withers, extending down the tail and rump, down the hind legs and along the belly. The breed is naturally horned; these are black with white tips and sweep upwards. However, recently polled strains have been introduced.

The ends of the horns are sharp and can give you a damaging jab, which the cows are quite capable of doing when disturbed. I was told that the Gloucesters were kept in the Park at Frethern Court, Arlingham during the 1930s. A feature of this herd was that each animal had specially made brass knobs screwed on to the tips of their horns to protect the herdsmen. A local farmer showed me a pair of the knobs and told me that they were polished so that the cattle appeared to have golden horn tips, which gave them the appearance of supernatural beasts.

Gloucesters were bred for their milk, but the steers also provided meat, and were used as draught animals. The Duke of Beaufort had a plough team for many years and Charles Martell at Dymock still has a team on his farm.

The milk of the pure Gloucester is very pale because the cattle are very good at converting carotene to vitamin A which is colourless. Jersey cattle are unable to do this and produce creamy yellow milk.

Marshall was the first writer to describe the breed in his book on the Rural Economy of Gloucestershire.² It was not until the advent of the agricultural improvers of the 18th

century that breeds were recognised as distinct from just cattle. Breeders set standards for the conformation, colour and performance of the breed. Earlier records simply set out the number and age of cattle kept by landowners. For example, Thomas, Earl of Berkeley (1281-1321) took a personal interest in his livestock but was primarily concerned with cheese making. Thomas Blisse, yeoman, Well Farm, Wick Street left an inventory of the cheese in his loft in 1677 and had 43 cheeses of all kinds, no details about the cattle.³ Highfold Farm had a cheese loft, therefore the farm must have had milking cows, probably Gloucesters.⁴



One of the breed's claims to fame was the role that a Gloucester cow had in the control of small pox. Doctor Edward Jenner in 1796 carried out an experiment to prove that cow pox serum could prevent small pox in humans. He treated a dairymaid, Sarah Nelms, for cow pox which she caught from Blossom, a Gloucester cow. He then took serum from her arm and vaccinated eight years old James Phipps to protect him. The experiment was a success and the treatment is now worldwide.

Why did the Gloucester breed fail and gradually become a rare breed? Its failure was in part due to the fact that it never had a breed improver to raise milk yields and body size. The breed also suffered from an outbreak of cattle plague which ravished the herds of the county between 1746 and 1756. The government's policy was to slaughter entire herds. When the farmers restocked they looked for better performance and chose Blakewell's improved Longhorn breed. These in turn were replaced by the Dairy Shorthorn. The TB test programme of the 1950s failed many herds and these were replaced by the British Friesian which today dominates the dairy industry.

The Dowdeswell family sold their herd in 1972 and the cattle were dispersed over a wide area. Fortunately the new owners got together and formed a new herd book

society to keep the breed alive. The society has been successful and the breed is now off the endangered list.⁵

Paul Griffiths, who has known the breed all his life was able to buy two cows in 1999, and has bred from them. Paul's land opposite the old vicarage at Edge is home to his Gloucesters. So after a period of some twenty years, the breed is back in Painswick parish, hopefully for many years to come.

Further details of the breed can be found in a book by Adam Stout, *The Old Gloucester, The Story of a Cattle Breed*, 1980

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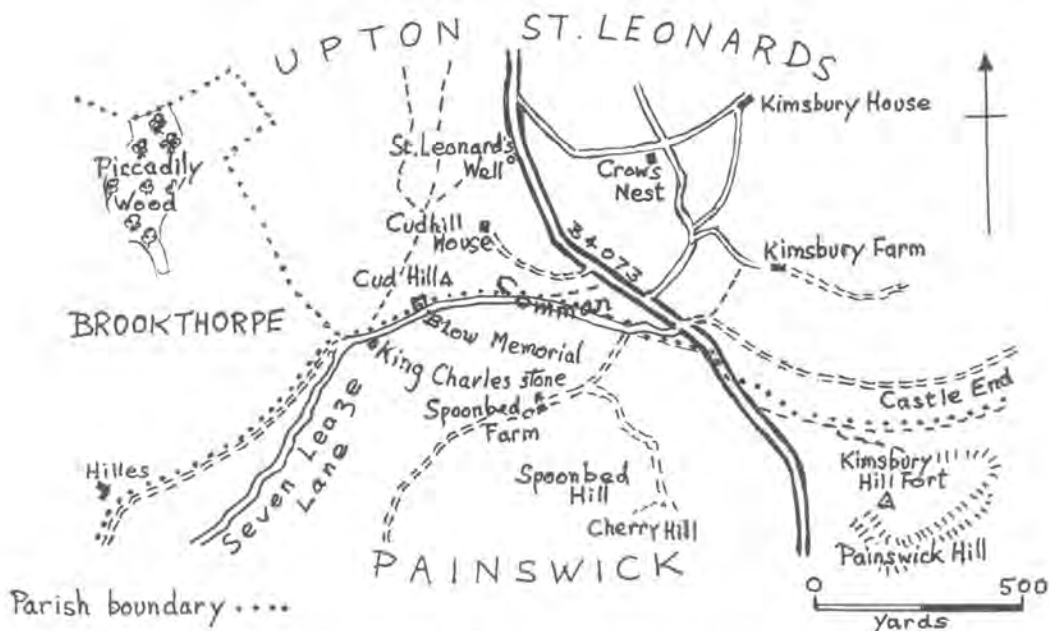
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CUD HILL

by

Reg Hargrave

Cud Hill is an area to the northwest of the parish of Painswick near to Spoonbed Farm and bordering the parish of Upton St. Leonards. Cud Hill Common, comprising an area of 10.7 acres, lies just off the Painswick - Gloucester road at the point where Seven Leaze Lane branches off. Cud Hill itself is not accessible to the general public as it forms part of the land belonging to the Blow Discretionary Trust, who are successors to the Painswick Manorship Estate. The Common however is accessible and is administered partly by the Blow Trust (2.8 acres) and partly by the Parish Council of Upton St Leonards (7.9 acres). The boundary between the two parts lies along Seven Leaze Lane. There is an ongoing conservation scheme and considerable work has recently been carried out by local volunteers and Cotswold Wardens. My own home, Cud Hill House, lies immediately below Cud Hill.



Until the time of the World War II the Common was grazed and traditional grazing rights are included in the details given in the official register created under the Commons Registration Act, 1965. A 1923 photograph shows a shepherd with his flock on the Common and an aerial photograph of 1946 shows the Common completely devoid of trees. There is also a photograph in a recently published book¹ which indicates that at some time in the past there was no fence dividing the common from adjacent areas. More recently a rampart was constructed to prevent vehicular access, especially by New Age Travellers.

THE SAXON PERIOD

In the summer of 1051 a bitter quarrel broke out between the Earl Godwyn of Wessex, leader of the Saxons, and the King, who was Edward the Confessor. The King summoned the Saxon Parliament to the City of Gloucester in response to which Earl Godwyn

called on the freemen of Wessex to take up arms. So the story goes,² the Saxons threatened the King's entourage from the heights of Painswick Beacon and Cud Hill. The reference to Cud Hill is the earliest I have been able to discover and the date 1051 accords with information given in a chronological chart in the guide to Chavenage House³ where it mentions that Earl Godwyn raised his standard at Longtree, Chavenage with a view to confronting King Edward at Gloucester.



Cud Hill Common looking towards Gloucester

THE SIXTEENTH CENTURY

In the year 1589 there is a reference in Lord Cobham's survey⁴ of Upton St Leonards to one John Cudd, who was apparently farming the Cud Hill area and who "had a barne newly built containing four bays on the end thereof being a beasts house". It seems likely that Cud or Cuda was originally a personal name, though whether this particular John Cudd gave his name to the hill or whether he took his name from the area we cannot tell. In 1662 William Selwyn who was Lord of the Manor of Bulleins granted to Richard Cudd the lease of a cottage for 99 years⁵ at a yearly rent of "one couple of good and fat hens"

ROYALISTS AND ROUNDHEADS

In the years 1643 and 1644, at the time of the siege of Gloucester, Royalists and Roundheads clashed in this area. It has been suggested that the large stone which stands in Seven Leaze Lane to the south of Cud Hill is the point from which King Charles surveyed the City of Gloucester. The stone⁶ may simply be a boundary marker between Painswick and Upton St Leonards or a mounting block for those who have had to walk their horses up the steep hill. But it is perfectly possible that



all three things are true. The stone is certainly situated at the point where the old road from Gloucester joined Seven Leaze Lane in the days before the modern turnpike road that we use today was built in the 18th century.

THE NINETEENTH CENTURY

In 1804 the Manorship of Painswick changed hands for only the second time since the arrival of the Normans in the 11th century. The new owners were the Croome family who purchased the property from the Jerninghams.

In 1805 a member of the Frankis family claimed to have "inclosed all that piece of pasture land being part of Cud Hill waste..." That claim was made by Ann Frankis, who died in 1838, in her will⁷, whereby she bequeathed her property to her son, Jonathon; and there is a reference to Jonathon Frankis as owning or occupying Cud Hill in 1837.⁸ He was described in the local newspaper as an "insolvent debtor".



Cud Hill House

According to an advertisement appearing in the Gloucester Journal dated 14th September 1812 the estate of Spoonbed Farm was to be sold by auction. Spoonbed lies immediately adjacent to Cud Hill, but is in the parish of Painswick. The estate was described thus:

"...is well-timbered and watered, is freehold except for a small part, which is copyhold of inheritance, and lies within a ring-fence adjoining the turnpike road"

assumed to be the Gloucester - Painswick road. The owner was William Frankis, not to be confused with the other William Frankis mentioned later in this article. Apparently there were no takers at auction because a year later the estate was again on the market. William Frankis died in 1820 and in the same year an application was filed in the Chancery Court for the sum of £758 to be paid from the estate of William Frankis of Painswick (described as both deceased and declared bankrupt) to William Frankis of Upton. The outcome of the legal action has not been ascertained.

It seems the Frankis family in Upton and Painswick were unable to escape the stigma of

insolvency. It was a matter of great personal disgrace for someone of yeoman status. There is another William Frankis who died of self-starvation in Gloucester gaol in 1857.⁹ In those days insolvency was a criminal offence, unlike today.

Shortly before that, in 1852, a family feud blew up in the Frankis family involving Ann Frankis (clearly not the one mentioned earlier) and the immediately aforementioned William Frankis. This had to do with property at Cud Hill. The action was brought in the name of 'John Doe'. The case was heard at Gloucester Assizes and the barrister, a Mr. Gray, stated that this was probably the last action in which 'John Doe' would appear, as an Act of Parliament had recently been passed changing the form of proceeding and requiring an action to be brought in the name of the claimant himself. Ann Frankis required William Frankis to be ejected from the Cud Hill estate on which the plaintiff had lent money on mortgage.⁸ The reason for the 'John Doe' practice is not clear.

On 29th February 1848 there is mention in the records of the sale of live and dead farming stock of Thomas Frankis deceased at Cud Hill Farm.⁸ On 22nd April 1854 appeared a notice advertising the proposed letting of Cud Hill Farm comprising 43 acres of arable and pasture land. The new tenants were three brothers from Upton-on-Severn⁸ (not Upton St Leonards). In 1859 the property at Cud Hill was offered for sale at The Bell Inn at the foot of Upton Hill. The details stated that the sale

"is subject to an annual chief rent of five shillings payable to the Lord of the Manor and a heriot of the best beast on death or alienation but usually compounded for a cost of five guineas"⁸

It is not known who the purchaser was or even whether the estate was sold at that time.

In 1882 a further sale was contemplated - the sale notice mentions that Ralph Wiggall⁹ was the then tenant. By all accounts the estate was bought by the Harris family who remained in occupation until 1925 when it was bought by Detmar Blow, the grandfather of the present brothers Detmar and Amaury Blow.

THE TWENTIETH CENTURY

In 1902 Cud Hill Common became the subject of a dispute between the parish councils of Upton and Painswick. It is well documented that a quarry existed at Cud Hill, and I believe it likely that the present Cud Hill House was constructed from stone from the quarry. Local people were entitled to quarry stone from the site for a modest sum, and it is this that lay behind the dispute. An article in a publication entitled *The Inclosures of Upton St Leonards* contains the following passage

"Cud Hill is on the border of the parish near Painswick Beacon. A villager whose father had a strip in the common field tells me that villagers were allowed to quarry stone at Cud Hill on payment of a shilling"¹⁰

The facts of the dispute are that Upton Parish sold a quantity of stone to a Mr J Musty and this was discovered by Painswick who claimed trespass by Upton and claimed compensation.¹¹ The dispute dragged on for two whole years and was finally resolved in 1904. It can be seen that Mr Musty had quarried a fair bit of stone as he had accumulated a total bill of £4.5s.0d. The Gloucester Record Office contains a large archive on this subject; there is a mass of correspondence between Mr Croome, the Lord of the

Manor of Painswick, Mr Birchall of Upton, the Stroud District Council and various legal firms. A minute of the Upton Parish Council of 28th April 1902 reads:

“Proposed: that all cattle, horses etcetera grazing on Cud Hill Common shall belong to the parishioners of Upton and shall be marked according to custom. Also that the clerk write to Painswick Parish Council to ascertain what they propose regarding their part of the Common and whether they would co-operate with Upton over management.”

To the best of my knowledge that issue was never concluded. In 2002 Mr Amaury Blow attended a meeting of the newly formed Cud Hill Common management committee.

During my earlier researches it did occur to me to ask who actually is the rightful owner of the Painswick side of the Common today. In 1965 the Commons Registration Act became law and Upton recorded its interest in the Common for roughly that part lying to the north of Seven Leaze Lane. The opposite section was claimed by the Blow Trust and in view of Painswick's claim in the earlier dispute, it was natural to ask how the southern section came to be Blow property. It seems likely that common land would have been included in the Blow property. According to the minutes of the Upton Council there was much uncertainty, and this uncertainty was still ongoing in 1910.

On Cud Hill is the burial ground containing the remains of a number of members of the Blow family, including Detmar Blow himself, who was a personal friend of William Morris and John Ruskin. Nearby is the memorial in the form of a gazebo designed by Detmar Blow (or possibly his wife Winifred) the lettering on which is thought to have been designed by Eric Gill. At the outbreak of World War II this remained uncompleted but no steps appear to have been taken to complete it.



The Blow Memorial

In 1957 the Upton Women's Institute published a history of Upton St Leonards covering the period from 1850 to 1957.¹² A Miss Louie Fielding in 1900 recalls the fear that local people had of gypsies camped on the Common.¹³

“In those days there were many gypsies camped on Cud Hill Common and

there was always a feeling of dread about them when we remembered the stories of children stolen by gypsies."

Under the Inclosure Award of 1897 the common fields of Upton parish were transferred from trustees (feoffees) to Upton Parish Council.¹⁴

A number of Upton residents have stated that during World War II Cud Hill House was commandeered by the government and used as a military hospital.

After the war the house was tenanted by Oliver Lodge (not to be confused with his father, the eminent scientist, Sir Oliver Lodge) who is described as a shepherd, romantic and poet. Lodge and Detmar Blow became friends in their younger days and in his tribute to Blow, Lodge recalls their earlier days together:

"Goodbye old friend. Though years and woes had parted us, yet with you goes one half of all I was...."

And it ends...

"Now on the Cotswold Hills you sleep, near all you love. And the good sheep graze quietly by your rural grave such sepulchre as kings might crave".¹

Lodge's second wife, Diana, was an accomplished painter who I gather exhibited regularly in the Painswick area. She died several years ago and her life and funeral were the subject of an interesting article in the *Stroud News and Journal*.

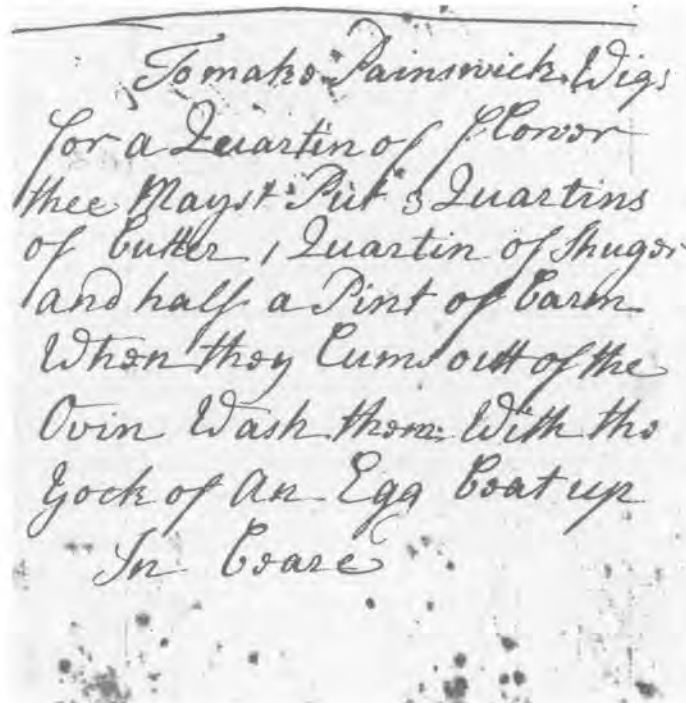
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| 14 | | ibid p38 |

CULINARY JOTTINGS

A Recipe for 'Painswick Wigs' (Cake Recipes 1746-1800)

Does anyone still make these?



To make Painswick Wigs
for a Quartin of flour
three Mayst Put 3 Quartins
of butter, 1 Quartin of sugar
and half a Pint of Earthen
When they Cum out of the
Oven Wash them with the
Yock of an Egg Beat up
In Case

GRO D6798/1

From the minutes of the board of Guardians - "Stroud Workhouse"

"Moved... that 40 sacks of Potatoes be purchased for the use of the Workhouse"

31st May 1839

"It was Resolved that the Clerk write to Mr A.S.Cooke the Medical Officer of the Workhouse drawing attention to the great increase in the consumption of Wine and Brandy by the Sick in the Workhouse and asking if any explanation can be given for the same."

29th June 1894

"The Clerk was directed to order a gallon of Cod Liver Oil for the Workhouse."

11th July 1873

"Cost of Cod Liver Oil during Michaelmas half year £2-1s-5d."

9th December 1887

"A tender by Mr W.Mills for supplying the Painswick District with Bread for Out-Relief @ 3³/₄d per loaf... accepted."

29th December 1893

CHILD EMIGRATION TO CANADA

by

John Bailey

Sheila Beatty, who lives in Arizona, recently wrote enquiring about orphanages in Painswick in the period 1880 - 1890, in particular one run by a Miss Wemyss. She had gleaned from enquiries in Canada that Miss Wemyss had sent children to Marchmont Distributing Home, Belleville, Ontario, which placed these children with families in the rural areas of Ontario (these were called "Home children"). Miss Wemyss was said to have sent at least 48 children between 1888 and 1890. The Marchmont Home was run by Ellen Bilbrough who later continued to run it in conjunction with her husband, the Revd Robert Wallace.



Miss Ellen Bilbrough

Sheila was enquiring particularly after her grandfather who had been sent from Painswick to the Marchmont Home in May 1888 at the age of 14. This part of the research was complicated by the variety of names he had used, James Henry, Henry or Henry Wellesley, and the various spellings of his surname - Beatty, Beattie, Beaty and others. He was certain neither of the names of his parents nor where he was born! The only consistent fact was his date of birth, 27th April 1874.

As far as I was aware neither the emigration of children to Canada nor the existence of a home for this purpose had been recorded in Painswick writings.

The sisters, Harriett and Alice Wemyss, who lived at Washwell House were renowned for their good works and unselfish devotion to the welfare of others in the community. Harriett was credited with the foundation of three institutions:

1882 Convalescent and Training Home for Women (originally in Tibbiwell Lane)

1890 St Mary's Home for Working Girls Feeble in Body or Mind, which started at Falkland House in Gloucester Street.

1893 Alexandra Hospital for Children with Hip Disease in part of what is now known as The Red House, Lower Washwell.

None of these institutions were involved with the emigration of children.

My search began.



THE PARISH MAGAZINE OF 1888

I knew that a lady in Gloucester had a bound copy of Painswick Parish Magazines for the year 1888, its first year of publication, which contained letters from boys then in Canada. In the July edition I found a letter to Miss Wemyss from Tommy Ramsay (previously Tommy Ackery) dated 2nd November 1887 from Belleville, Ontario, who had emigrated at the age of four. He relates a visit he had just made to Toronto, and sent his love to Mrs Steele (see below). The following month the magazine published a slightly earlier letter, 26th October 1887, written from Covey Hill, Quebec to Tommy Ackery from his old friend and companion Harry Popple (by then Harry Edwards). He reports that Alfie Taylor "has a nice home and that Freddie Harris and Bertie Hopkins will soon have one." He concludes by passing on his love to Mr & Mrs Wallace (see above). There is a further letter from "Mrs J.C." of Collfield, Quebec of 28th February 1888 to Mrs Steele, the Emigration Home, Painswick, saying that she had had Alfie Taylor since 14th October last and was seeking information as to his background.

The editor of the parish magazine, Mr C.T.Davis, referred to

"poor little friendless, homeless boys whose only refuge in the country would have been the workhouse" who had "found happy homes and friends and loving kindness in a new country".

He was delighted that

"there are kind hearts in Canada ready to give a mother's love, and the home life so needful for the children".

He also pointed out

"the benefit to this overcrowded country, where there is too little work, a lessening of the rates, lowest estimate of something more than £1000; every child sent out by the Emigration Home saves, we are told, the ratepayers £15 per annum, and up to the age of 14 a child would charge, so saving no less than some £150 per child".

These letters from Canada not only confirmed that there was an Emigration Home in Painswick but also the involvement of Miss Wemyss and an association with the Marchmont Distributing Home at Belleville run by Mr & Mrs Wallace. We also had the name of Mrs Steele, whose role needed to be clarified, and the names of a number of young emigrants.

THE CENSUS OF 1891

In the census return for 1891 Harriett Wemyss appeared at Washwell House (Taken 5th April). Alice must have been away. The adjoining entry, "part of Washwell Cottage" appears to relate to a school with Mrs Eliza Steele, a widow, as Matron with her two daughters and twelve young boarders, one from Stroud and others from the south and west of England including four from Bristol. Mrs Steele appears to have run the home on behalf of and perhaps employed by Miss Wemyss, who presumably provided the accommodation.



Children awaiting emigration

The children listed in the census included five who according to the Canadian National Archive (CNA) had arrived in Quebec, Canada on the S.S. Sardinian from Liverpool on 31st May 1891 in a party under the guardianship of a Miss Laver. They were:

Maud Denning, aged 4, from Bristol ("Dunning" per CNA)

Matilda Garland, aged 5, from Hampshire

Nellie Sampson, aged 6, from Bristol (CNA shows name as "Milly")

Walter Lee, aged 10, from London

Arthur Coates, aged 4, from Southsea (CNA shows "A.Coo...(illegible) male, aged 4).

Sheila Beatty was delighted in finding this link.

CANADIAN RECORDS

Further searches at the CNA also identified:

Harry Popple, aged 7

Alfred Taylor, aged 5

Edward Harris, aged 5

who had arrived in Quebec on 5th June 1887 having sailed from Liverpool on S.S. Polynesian on 27th May 1887, forming part of a party led by a Miss Merry and destined for the Marchmont Home, Belleville. Also listed were nine other children in the party, but all twelve were from the Painswick Home.



Newly kitted out boys on the boat to Canada

There were a number of others that Sheila was unable to trace, including her grandfather, though she knew that he emigrated in 1888 under the supervision of a Miss Hart. From the internet records of CNA Sheila found in shipping passenger lists names of 46 children emigrated from Painswick to Belleville in three parties, who departed from Liverpool:

26th May 1889: party of 20 young people sent out by Miss Wemyss, Washwell House, Painswick, Gloucestershire, with Miss Leech, matron

15th May 1890: party of 15 from Miss Wemzso [sic] Washwell House, Painswick, Gloucestershire, including Gertrude Laver, matron and Lizzie Walsh and Katie Kye, domestics

21st May 1891: party of eleven children sent out by Miss Wynings [sic] from Painswick, Gloucestershire, with Miss Laver in charge

THE EMIGRATION HOME

In The Annual Register of 1893 Francis Hyett refers to the opening of a Home to take patients from the Alexandra Hospital for Children with Hip Disease, and he says

"The premises were formerly occupied by the children who were to be emigrated to Canada. Miss Wemyss...was instrumental in opening the Home (i.e. Alexandra Hospital)"

This is what is now known as The Red House in Lower Washwell, which consists of an old cottage and considerable enlargement, part of which dates from that time.

An article in the Stroud News¹ of 1899 refers to the cottage acquired by the Hospital for their use as it was in 1893:

"It is a simple cottage, adapted as well as its own limitations would allow. It comprises two small wards (containing four beds each), a kitchen, a sitting room, and three small rooms for matron, nurse and servant. There is also a wooden structure which serves as a laundry and storeroom... it is contemplated to erect a new building for the reception of ten children instead of eight... Mr W.H. Dickinson has undertaken to erect a suitable structure...plans have been prepared by Mr W.H.C.Fisher of Stroud".

MORE FROM THE PARISH MAGAZINE

The parish magazines for 1889 and 1890² give extracts from two letters from foster parents in Canada with whom children from the Painswick Home had been placed. The first dated November 1888 refers to Sophy Glasson from her foster father, who went out "last year" and who had had to be returned to the Marchmont Home on account of the serious illness of her foster mother. The letter talks of the kindness of "Auntie Wallace" and says "how nice it will be when you get home again". The second letter gives news of "little Teresa (Bluebell)" that "she is doing well and is very happy and contented in her new home". The letter is initialled "M.E.". Sophy Glasson emigrated with the party led by a Miss Hart which left Liverpool on the S.S. Sarmatian and docked at Quebec on 7th May 1888.

In the parish magazine for November 1891 there is a letter to Miss Wemyss from Miss Annie Gertrude Laver of Wells Road, Bath, "who had just returned to England after taking the emigrant children to Canada." She writes of placing little Maud Denning with a Mr & Mrs Pyke, and also taking Millie Sansome to her new home at Smith's Falls with Mr & Mrs Milligan. She also relates that Arthur Coates and Johnny Hillard are still at Marchmont Home, and also Harry Morris. Other children mentioned in the letter, Elizabeth Chant, Walter Lee and Charlie Nye, we know were emigrated in 1891 and were also on the 1891 census return.

RECORDS OF PAINSWICK SCHOOLS

None of these details helped to track down Sheila's grandfather, James Henry Beattie. The Index of Births for England & Wales did not help. However, Sheila had seen minutes of Marchmont Home which showed the Home's high regard for the children selected

for emigration by Harriett Wemyss. It was believed that sometimes children were retained at the Painswick Home in order to acquire some experience of discipline, perhaps for some months, until ready to be sent to Canada. I therefore turned to the Painswick Schools records and found in the Boys School Admission Register³ the following entry:

Admission No. 336

Henry Beattie Born 27.4.73
Admitted 4.10.87

Guardian: Eliza Steel, widow
Date of leaving: 26.3.1888

2987	Chandler	Albert	30 9 76
3987	Black	Isaac	28 3 80
9987	Bateman	John	20 9 80
41087	Beattie	Henry	27 4 73
101087	Cooper	Herbert	10 1 75
9987	Black	John	15 7 81
01087	Burns	John	11 1 85

This was an excellent find, apart from the inconsistency in the year of his birth. The register goes on to give details of 30 other boys whose guardian is recorded as either Miss Wemyss or Eliza Steele. A few entries even showed the reason for leaving and indicated "Gone to America" or "Gone to Canada". In the Girls School Admission Register⁴ there were eleven entries which recorded the names of Miss Wemyss or Eliza Steele as guardian. In the records of the two schools it was possible to identify 14 who had been referred to in letters and who could be confirmed as having been emigrated to Canada.

The Infants School Log Book⁵ also turned up some interesting entries:

19th June 1885	Six children left for Canada
8th March 1887	Mr & Mrs Wallace from Canada visited the school
25th July 1889	Miss Cox brought a clergyman and a lady from America to see the children.

It was now possible to build up a list of departure dates when parties of children left for Canada: 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1893 and 1894, usually in May.

RECORDS OF THE MARCHMONT DISTRIBUTING HOME

The Marchmont Distributing Home had been run since its start in 1870 by Miss Ellen Bilbrough. She had accompanied Miss Annie MacPherson, who had gone to Canada in May 1870 with 100 boys rescued from the slums of London [see Note 1]. In due course Annie returned to England but Ellen Bilbrough remained until her death in 1900. She was joined by Revd Robert Wallace who she married. They were probably on their honeymoon when they visited Painswick Infants School on 8th March 1887! It seems likely that the entry of 25th July 1899 in the Infants School Log Book also refers to Mr & Mrs Wallace.

Sheila Beatty also came up with a discovery, namely a booklet by Marchmont Home entitled *Summary of Work among the Children of 1888*. The entry for 9th May 1888 reads:

"When a number of children arrive they speedily pass through otherwise we should soon be crowded out. A small mixed party, the fourth, reached Belleville today, rosy cheeked little lasses and lads mostly for adoption, from Miss Wemyss's pleasant cottage homes in Painswick, a little country village on the Cotswold hills, Gloucestershire. These are always particularly nice children, beautifully trained and outfitted with loving thoughtfulness..."

Henry Beattie was one of the 1888 party.

OBITUARY OF HARRIETT WEMYSS

Both sisters died in 1928 [see Note 2]. They were praised in various publications for their unceasing and unselfish community work for the good of their fellows, but it was clear that Alice had not been involved in the emigration of children. Harriett Wemyss's obituary in *The Times* was most informative:

"the movement for emigrating destitute boys, accompanying them personally over the seas, in all the discomfort of a steerage passage..."

and in the parish magazine the vicar, Revd C.H. Verey, said

"In her early life she went with parties of boys to give them a start for life in Canada under Dr Barnardo's emigration scheme."

Unfortunately, Dr Barnardo's in answer to our enquiries were unable to offer any help except to say that the Painswick Emigration Home was not connected with Dr Barnardo's. They did however trace a photograph of a group of children at the Marchmont Home with "Painswick" written on the reverse side. It has not been possible to obtain a copy of the photograph.

THE STROUD WORKHOUSE

Workhouses were the prime source of emigrated children and, although most of the children appeared to come from places further afield, it seemed worthwhile to make some examination of the records of the Stroud Workhouse, which were under the care of the Stroud Board of Guardians. The Wemyss sisters' uncle, Sebastian Dickinson [see Note 3], with whom they lived up to 1877, had been chairman for some years up to the time of his death in 1878, and from then on their cousin Francis Hyett was an ex-officio member of the board. I referred to the minutes of the weekly meetings of the Board of Guardians. The first mention of Miss Wemyss was dated 22nd April 1881;

"Board will allow Miss Wemyss to arrange for boarding-out within the limits of the Union six children - selection and choice of place to the satisfaction of the Guardians."⁶

This may well have been the first occasion when children from the Union were boarded-out in the community. At a meeting on 19th January 1883 the guardians had a report from Miss Wemyss:

"since May 1881 she had had 46 children under her care, of whom only three had turned out badly".⁷

The first mention of emigration of workhouse children occurs in an entry of 11th May 1883.

"A letter from Llewellyn Rice consenting to his four children...being taken from the workhouse by Miss Wemyss for the purpose of being emigrated

to Canada or elsewhere"⁸
and again on 29th May 1885

"Miss Wemyss made application for leave to take Linda Farmiloe out of the
workhouse for the purpose of emigration...request granted".⁹

The Board had to give its authority to any of the children under its care being emigrated
but was not actively involved in the emigration. There is an entry of 16th September
1887:

"A letter from Dr Barnardo respecting his Homes for Destitute Children
was laid before the Board....no action to be taken thereon as children in
this Union are emigrated by Miss Wemyss".¹⁰

She reported frequently on children in her care. Reference to reports on twelve
emigrated children in 1893¹¹ probably indicates that this was the total of children
emigrated from the Stroud Workhouse via the Painswick Emigration Home at that time.
Most children emigrated from Painswick Home were from other areas.

In June 1891 a Painswick Boarding-Out Committee had been formed.¹² This was
established to relieve Harriett of the full responsibility of the boarding-out of children
of the Union, which she alone had hitherto borne. She was by this date 50 years of age,
but nevertheless she was at the outset President and Secretary of the new committee.
Her cousin Francis Hyett joined her on the committee in July 1891. Whilst obviously the
new committee was responsible for boarding-out of children, they also for a while at
least, took over Miss Wemyss's former role as being responsible for the emigration,
where thought suitable, of workhouse children. For example on 9th March 1894:

"resolved that John Ashenford aged eleven be allowed to be emigrated by
the Painswick Boarding-Out Committee to Canada in June next and that
he be provided with the usual outfit at the cost of the Union."¹³

THE CLOSING DAYS

We know that the cottage in Lower Washwell that had been the Emigration Home had
been made available to the Alexandra Hospital in June 1893, so the Emigration Home
must have closed before this date. This is corroborated by evidence from Sheepscombe
School Register¹⁴ which lists three boys, George and William Humphries and James
Davis, who, presumably because of the closure, were boarded out in Sheepscombe. They
then attended Painswick Boys School for a few days only, before going to Canada in the
1894 party. This may have been the last group of children to go to Canada from
Painswick. The following entry suggests that emigration on behalf of the Union was no
longer in the hands of Miss Wemyss or the Painswick Boarding-Out Committee, but may
have been continued by the Union on an individual basis:

25th May 1894:

"It was resolved that George French...be emigrated to Canada to his
brother there, the father to give his consent in writing before the boy is
sent, and Mr Holland the Relieving Officer was authorised to leave his
district to take the boy to Liverpool and place him safely on board ship
there"¹⁵

SUMMARY

It has been established that there was an Emigration Home in Lower Washwell and that it was opened about 1884/85, the latter year being the date of the first emigration party to Canada. The Home had closed by June 1893 and that probably marked the end of Miss Wemyss's involvement with the emigration of children to Canada. The emigration party of March 1893 was probably the final group.



Emigration Home

The energy and drive shown by Harriett Wemyss has to be admired, especially since she had opened the Convalescent and Training Home only a short time before on 25th March 1882, and would have been striving for its success at the very time that she was getting involved with the emigration of children to Canada. Significant questions to which the answers are not yet known are: Did Miss Wemyss ever go to Canada herself? How was she able to attract children from outside the area, as far afield as Scotland? Was it through Annie Macpherson's agency? Further work remains to be done. The place of birth of Sheila's grandfather remains unknown.

The attitude of those engaged in this work on both sides of the Atlantic now seems very dated. But the children were being rescued from squalor and deprivation. They had no hope of improvement and would have been unable to extricate themselves from their situation. The children were not just deposited in Canada. Prospective foster parents were vetted, and after the initial emigration they were visited to ascertain whether their new circumstances were satisfactory, and the results were reported back. The Painswick operation was in all probability financed by Miss Wemyss from her own resources, so there would have been no financial gain for her. There is no doubting her motives. She was dedicated wholly towards the good of the children in her care.

Notes

1. Annie Macpherson, Scottish born, worked unceasingly in the East End of London. Determined to devote her life to helping destitute children in London, she opened several homes in the East End but she thought emigration was the answer. In 1869 she first helped 50 families to emigrate to Canada and whilst there she was invited to open a home in Belleville, Ontario - later called Marchmont Home. Annie placed Ellen Bilbrough in charge of the home. It is estimated that some 10,000 children went to Canada with her organisation.

2. Harriett and Alice Wemyss are commemorated on a plaque in Painswick Church and on the birdbath in the Memorial Gardens.

3. Sebastian Dickinson, the uncle of Harriett and Alice, being unmarried, on his return from India had determined to look after his nieces, their mother Eliza having died in 1857 and their father in 1848. He made his home at Brownhill Court, but also invested some of his wealth in other property at Painswick, including Washwell House which he acquired as a home for his two nieces. It seems likely that the property included the land on which Washwell Cottages stand and on which The Red House in Lower Washwell Lane was subsequently built. The sisters took up residence there in 1877 and Sebastian Dickinson died the following year.

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- | | |
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| 2 | Gloucestershire collection, Gloucester Library, 16590 and 16591 |
| 3 | GRO/S244.1.4 |
| 4 | GRO/S244.2.2 |
| 5 | GRO/S244.3.1 |
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| 9 | GRO/G/STR Vol 8a/17 p302 |
| 10 | GRO/G/STR Vol 8a/18 p435 |
| 11 | GRO/G/STR Vol 8a/22 p114 |
| 12 | GRO/D6/F113 |
| 13 | GRO/G/STR Vol 8a/22 p421 |
| 14 | Archive of the Sheepscombe History Society |
| 15 | GRO/G/STR Vol 8a/23 |

Appendix

Extract from the CENSUS RETURN FOR PAINSWICK, 1891

Entry No.			Age		Born
86	Pt of Washwell Cottage				
Eliza Steele	Head	Widow	40	Matron/ School	Painswick
Nellie Steele	Dau	Single	15	Assistant	Painswick
Margaret Steele	Dau	Single	13	Scholar	Painswick
Annie Lewis	Boarder	Single	11		Stroud
Elizabeth Chant	Boarder	Single	12		Dorset
Maud Denning	Boarder	Single	4		Bristol
Lucy Simmonds	Boarder	Single	5		Somerset
Mathilda Garland	Boarder	Single	4		Hampshire
Nellie Sansom	Boarder	Single	6		Bristol
Arthur Coates	Boarder	Single	4		Southsea
John Ellands	Boarder	Single	5		Bath, Somerset
Walter Lee	Boarder	Single	10		London
Richard Stone	Boarder	Single	4		Bristol
Jack Leslie	Boarder	Single	4		Southsea
Stephen Thatcher	Boarder	Single	4		Bristol
89	Washwell House				
Harriett Wemyss	Head	Single	49		Poonah, Bombay

A BRIDLE BOSS FOUND AT THE PARK

by

Cedric Nielsen

A Bridle Boss was found recently during gardening at one of the old cottages in The Park, Damsells Cross. Gloucester City Museum confirmed its identity and dated it to the 18th century.

The boss is made of lead, with a deep silver gilt coating on the top side. This side is decorated with incised rays and circles of raised buttons, each succeeding circle higher than the one below and culminating in a central button. The reverse side has an inset iron ring, allowing the boss to be attached to a leather strap. The strap would have been attached to the horse's bit.



Bosses were the equivalent of early mediaeval shields and were used as harness decoration and as a display of wealth by the nobility and gentry in the 18th century. They were often custom made to the owner's designs.¹ A nobleman's horse would have been covered with a brightly decorated cloth embroidered with the knight's coat of arms. Heraldic plaques would have been worn on each side of the horse's bit and on its forehead. Not all the harness would have been of leather; some linkages and chains would have been made of silver gilt and hanging from them decorations of leaves and flowers. One thinks of the nursery rhyme of the fine lady on her white horse at Banbury Cross.

The question of who owned the boss found at The Park interested me. The Park was originally the main entrance to Painswick Park with the Lodge set in its centre. The park keeper was often the reeve of the manor and a very important person in the manor. The remains of a substantial building at The Park gate indicate that this was the possible site of the reeve's residence. Baddeley² lists the responsibilities of the reeve as follows:

"He usually presided over the Court Baron which was held to make rules and regulations by which the tenants worked their land. He authorised fines, collected rents and managed the lord's lands, woods and commons."

The reeve was often the second son of the Lord of the Manor or some other noble's younger son. Baddeley mentions many reeves from 1442 up to 1803. Two of the 18th century reeves mentioned are Charles Hyett (1736) and John Colbourne (1785). John Colbourne, together with the overseers of the parish, ordered a general inoculation to abate the scourge of small pox in the town. He had the authority and status to ride around on a highly decorated steed, and it is possible that he may have owned the bridle boss.

References

- 1 Bailey, Gordon *Detector Finds* 1995, pages 84 and 85.
- 2 Baddeley, W St. Clair *A Cotteswold Manor, History of Painswick*, 1980, Alan Sutton pp 218 and 220.

PAINSWICK ENTRY FROM
'A Topographical Dictionary of England'

by

Samuel Lewis MDCCCXXXI

The topographical dictionary from which this entry has been taken appeared in four very large volumes in 1831. The Preface points to the fact that such a comprehensive study had not been undertaken before and

"It was determined therefore to make a general Survey of the whole Kingdom, and several gentlemen were engaged to procure, by personal examination and enquiry, the fullest information upon the various subjects contemplated in the plan of the work; and, in order to facilitate their enquiries, and to preserve uniformity in the arrangement of the information, they were furnished with printed questions, embracing every object to which their attention was to be directed."

"...several other gentlemen were employed at the British Museum, the London Institute, and other libraries, to select from authentic records and manuscripts the most important occurrences in the history of each place.

To render the account of every town and place of importance as correct as possible, prior to its being finally put to press, proof sheets were forwarded to those resident gentlemen who had previously furnished local information, in order that, in their revisal of them, they might introduce any changes which had subsequently taken place, or improvements that might bear that time in progress; these were in general promptly examined and returned, but in some instances inevitable delay was occasioned by the absence of the parties to whom they were addressed.

Though this essential precaution may have retarded the publication, it has conducted materially to the accuracy of the work."

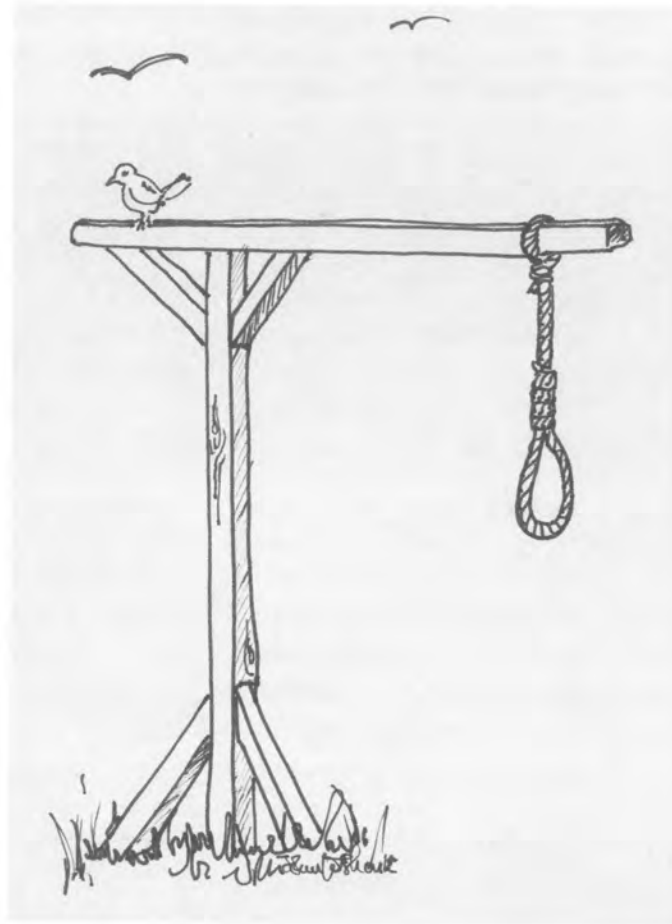
The study, in fact, took three years to compile and would appear to be the result of much intensive research. Nevertheless,

"The Proprietors cannot indulge the hope that, in a work of such magnitude, compiled from such a variety of sources, and containing notices so numerous and diversified, some errors have not occurred: indeed, the information collected upon the spot, even from the most intelligent persons, has frequently been so contradictory, as to require much labour and perseverance to reconcile and verify it. They have, however, regardless of expense, used the most indefatigable exertions to attain correctness, and to render the work as complete as possible; and they, therefore, trust that occasional inaccuracies will receive the indulgence of the Subscribers, who both in number and respectability are greater than have hitherto appeared in support of any similar undertaking."

THE ENTRY

Painswick, a market town and parish, in the hundred of Bisley, county of Gloucester, 7 miles (S.S.E.) from Gloucester, and 100 (W. by N.) from London, comprising the tythings of Edge, Shepscombe, Spoonbed, and Stroudend, and containing 4044 inhabitants. The manor is noticed in Domesday-book under the name of *Wiche*, among the possessions of Roger de Lacy; its prefix is derived from one of its subsequent proprietors, Pain Fitz-john. The town is situated on the declivity of Spoonbed hill, at the foot of which runs a branch of the Stroud river, and the turnpike roads from Stroud to Gloucester, and from Cheltenham to Bath pass through it. The streets are neither lighted nor paved; the inhabitants are supplied with water from wells. The manufacture of cloth is extensively carried on in the town and neighbourhood, although, by comparison with its former state, it may be considered on the decline; there are quarries of freestone and weather-stone in the vicinity. The market is on Tuesday, but it is very inconsiderable; there is a large market for sheep on the first Tuesday after All Saints' day (O.S.). Fairs are held, principally for cattle and sheep, on Whit-Tuesday and 19th September. A court leet for the manor is held annually, at which constables and tythingmen are chosen. The living is a vicarage, in the archdeaconry and diocese of Gloucester, rated in the King's books at £14. 15s 2½., and in the patronage of J. Gardener Esq., and others, as trustees for the inhabitants who pay poor rates. The church, which is dedicated to St. Mary, is a spacious edifice, with a very lofty spire, and a fine ring of twelve bells: it was erected at different periods, and is somewhat remarkable for the incongruous combination of the Grecian and English styles of architecture: the entrance is under a portico of the Ionic order; Doric columns appear in another part of the building, and, under the battlements of the north side, the spouts represent singularly grotesque heads of demons. In the chancel are monuments of the Jerningham family, to which the manor belonged in the reign of Elizabeth; and there is a handsome altar-piece, erected in 1743. There are places of worship for Independents and Wesleyan Methodists. A free school was founded, in 1707, for the education of ten boys, by Giles Smith, who bequeathed £200 for this purpose; and £200 more having been raised by voluntary contributions, lands were purchased, now producing about £30 per annum, for which 26 boys are educated: other benefactions have since been made, the most considerable of which is the sum of £500, the bequest of John Hillman, in 1808. A benevolent school was established here in 1809, and there is a National school, both supported by subscription. On the summit of Spoonbed hill is an ancient camp, with a double intrenchment, called Kimsbury Castle, King's barrow, or Castle Godwin: it comprehends a space of about three acres, is nearly quadrangular, and is supposed to have been a British fortress, afterwards occupied by the Romans, as many Roman coins, with a sword, and spear-heads greatly corroded, have been found at different periods. In the reign of Edward the Confessor, this camp was occupied by Earl Godwin, who headed an insurrection against the king in 1052. During the siege of Gloucester by Charles I., his forces encamped on this hill, and it is related, that after raising the siege, the king being seated on a stone near the camp, with his two elder sons, one of them asked him when they should return home, "Alas! My Son," replied the unfortunate monarch, "I have no home to go to." During the insurrections in the west and other parts of the kingdom, in the reign of Edward VI., Sir Anthony Kingston, then Knight Marshall, being lord of the manor of Painswick, caused a gallows

to be erected on Shepscombe Green, in this parish, for the execution of insurgents, and gave three plots of land in his lordship, since called *Gallows' lands*, for the purpose of keeping in readiness a gallows, two ladders, and halters; he likewise appointed the tythingman of Shepscombe to the office of executioner, with an acre of land in the tything, as a reward for his services; a field at Shepscombe, held by the tythingman for the time being, is still known by the appellation of Hangman's Acre.



SEEKING PHYLLIS BARRON

by

Les Baron

In the valleys of the South-west Cotswolds there are many busy sounds. In a mile you will hear the whirr of lathes, the pht-pht-pht of a power plant, the tapping of a barrel-maker, an eddy of music where pianos are made; and if you looked inside some other little buildings you would see upholsterers at work, men making beehives and others employed on garden tools. Never was such diversity.

I studied the intimate processes by the simple method of looking in the window of an industrial works photographer at Stroud; and there was one little picture which sent me hurrying to Painswick. I tried the butcher and then the grocer's shop and the lad therein directed me to Hamnett's House [sic]. He said I would find his sister working there. At Hamnett's House I asked with a certain interest for Mr Baron. There was no Mr Baron. The person I wanted, it seemed, was Miss Baron; but on this occasion there was no Miss Baron either, and the person I saw was little Peggie Birt, who without any doubt was the grocer's assistant's sister. She is seventeen or eighteen, a brunette with vivid country colouring, and her hands are those of an artist. I saw them working.

In a loft beside a lovely Cotswold house she showed me the meaning of craftsmanship, as understood in a village. On three long tables, each with a tray of vegetable dye beside it, were lengths of plain brown curtain fabric, ready for printing. First she showed me the blocks, some of them of her own design, hand cut from wood and linoleum, and then she transferred the chosen design to the fabric with four sharp hammer taps. In a little more than a minute the pattern had been repeated all the way down the curtain with never a break or overlap or a single variation in the depth of imprint. This, she said, was plain printing. Now she took another block with a different dye and overprinted; but this was still too easy. Again I watched her hands go down the curtain, and while they moved a glowing design grew out beneath.



Daisy Ryland and Peggie Birt in the workshop of Hambutt's Barn

Some of Peggie's work has gone to Winchester Cathedral. The principals, of course, are the chief designers, and dyes are manufactured on the spot from raw materials. Nothing comes amiss. When vegetables fail, liquid iron is used. Even rust comes into service. Some of the most beautiful designs sent out from Painswick are literally made of iron-mould! The village artist took me down to the vat room. Here is a cauldron eight feet deep, all blue bubbly dye, and this is used for faded blue and white effects. The white design is made by printing in the normal way, but with paste instead of dye, and the fabric, wound on hooked arms, is then plunged into the vat. The plain material becomes blue, the paste is washed away with sulphuric acid and there, madam, is your curtain.

It would be wrong, of course to describe this work at Painswick as a typical village industry. There is a flavour of Sloane Street about it which sits not well with the mellow speech of Gloucestershire. But it is certainly an experiment conducted along the right lines, and no one can go to Hamnett's House without quickly discovering a wish that England knew more of local handicraft. In Cornwall, as you will see, a number of London women have recently invaded the villages with handlooms - not just handlooms, but Ye Olde Handlooms - operated as often as not in conjunction with Ye Olde Tea Shoppe. That is extreme, and a highly undesirable extreme, quite as undesirable as the cheap-jack mass-producing factory, but I am sure that between the two there is room, even in 1934, for the recrudescence of some of those arts by which rural Britain was made so beautiful before the mechanical age began.

A very bad day it will be for this country when the village carpenter, cabinet maker, mason and tool-maker are altogether gone. The machines may give leisure. They can never give the joy which goes with a hand-made job well done - the joy, for example, which shines in every line and every piece of carving in Painswick Parish Church. The Cotswolds would seem to be a natural home for village industry, and Peggie exists to prove that craftsmanship survives. There may be Peggies in every village. There are probably others in Painswick.

I watched a few of them coming out of school by a path through the churchyard. One young man of seven or so was practising his art already - with chalk on a tombstone. Mothers had come to fetch their infants home. They chattered in the churchyard corner to the mistress. The infants in question - all too much in question - looked on anxiously. So it is with all infants and all mothers in villages.

A fat grey cat rolled over on a gravestone, then trotted in to dinner, the baby voices died away, and down a lane I wandered to a quiet corner, built for smoke and conversation. Sit still long enough in England and the strangest people come along. Here, in a moment were two New Zealand journalists on foot, each with a bag the size of a barrel. These were the goods they produced haphazard - books, eggs, mackintoshes, maps, a saucepan, loaves, a camera and butter. I watched them dreamily, and while a March sun blazed we utterly recast the world. Governments fell, systems were replanned, and at last, after all these years, the journalists' perfect paper was evolved - all in a Gloucestershire lane. Then I took the hard, high road of bitter fact to Cirencester.

[This article is an extract from *Westwood Ho*, an account of a cycling holiday taken in the West Country in 1934, by a journalist, Les Baron, who came to Painswick in pursuit of a possible family connection. Ed]

Photograph reproduced by permission of The Holbourne Museum and Crafts Study Centre, Bath.

SOCIETY EVENTS IN 2001

by

Gwen Welch

THE PIG AND HUMPTY DUMPTY

The January Society meeting started and ended with the reading of a poem. Both poems concerned the siege of Gloucester in 1643, the subject of the talk given by Malcolm Atkin. Before the talk Paul Griffiths recited *The Pig which saved a City*, which recounted how the citizens of the besieged city of Gloucester duped the besieging Royalist army into believing that the people of Gloucester had a large herd of pigs and, consequently, food to withstand a long siege. Mr Atkin doubted whether such an incident ever happened. He explained that the English Civil War was not a romantic adventure, but was as bloody and traumatic as the civil wars which are waged today. 1643 was the first full year of the Civil War, and, while other parts of the country switched support between the opposing factions when it was advantageous to do so, Gloucester remained loyal to the Parliamentary cause. With the fall of Bristol to the Royalists in July 1643 most of the West country, except Gloucester, was under Royalist control. King Charles marched from Bristol through Painswick and then camped outside Gloucester. Within the city defences was a garrison of 1100 men, commanded by Colonel Massey. The siege of Gloucester started on 8th August. The King hoped the city would surrender without fighting, but the city continued to defy the King even after the Royalists mounted a powerful bombardment. When reinforcements for the Parliamentary army approached in September, the Royalist army withdrew. The successful stand against the King taken by Gloucester turned the tide of the Civil War as it encouraged the people of London to raise an army to defend London against the King and there was no more talk of peace.

Mr Atkins ended his talk by reciting his version of the nursery rhyme *Humpty Dumpty*. It is thought that the rhyme refers to the siege of Gloucester, Mr Atkins has adapted it to describe, in coded form, the siege towers used by the Royalist army to storm, without success, the Gloucester defences.

TWO LADIES OF SHEEPSCOMBE

In February Elisabeth Skinner gave a fascinating insight into the lives of the sisters Georgiana Welch (1792-1879) and Sophia Chichester (1795-1847) of Ebworth Park, Sheepscombe. Elisabeth's article on this subject was published in *Painswick Chronicle* No 5, 2001.

THE DRAW OF CHURCHES

Aylwin Sampson's talk to the Society in March reflected two of his interests: drawing and the history of parish churches. His drawings of a wide variety of churches showed them in their village or town settings, sometimes dominating the landscape, as in Ross-on-Wye, or screened by adjacent buildings, as Cirencester church is from certain viewpoints. Churches with unusual features were shown and those associated with well-known people. Mr Sampson showed drawings of some of the memorials found in churchyards. He explained that few pre-dated the 16th century as in mediaeval times graves were re-used, so no memorials were erected. To encourage the wool trade, bodies had to be

buried 'in the wool' - a woollen shroud - and not a coffin!

The different styles of church architecture were clearly illustrated by Mr Sampson's drawings and his audience were given tips on how to recognise the styles and so impress friends with their knowledge!

EARLY DAYS AT CANTON HOUSE AND THE RISKS FOR TRAVELLERS

At the Research Evening in April, Hywel James spoke about his research into the history of his own residence, Canton House, in New Street, and particularly of the Holder family who occupied it for much of the 19th century. They were butchers and grocers; and the shenanigans - or perhaps one should say business acumen - of some of the family led to the accumulation of considerable wealth. Hywel traced the changing shape of the buildings on the plot through early maps and speculated that the raised level of his garden, compared with that of the neighbouring properties, might be due to the underlying remains of a slaughterhouse and of decades of butchering waste.

Peter Minall gave an entertaining insight into travelling conditions to and from Painswick from the 17th century to the coming of the railways. Renouncing the romantic approach, he dwelt on the difficulties facing travellers, from mere discomfort to accident, flood and highway robbery. He believes that Bull's Cross, formerly Bull Cross, may take its name from the Bull Inn which stood a short distance along Wick Street and from which carriers' wagons departed for London. His talk was illustrated with a selection of contemporary images, including fascinating early advertisements for local carriers and coach operators.

IN THE FOOTSTEPS OF *CIDER WITH ROSIE*

Thunderstorms and heavy rain did not dampen the enthusiasm or the spirits of the members of the Society who went on a guided walk around Slad in May. The guide, Jim Fern, was born and brought up in Slad and, as a contemporary of Laurie Lee, knew the people and places described in *Cider with Rosie*. He is referred to in that book as 'Little Jim'. The walk started from the Woolpack Inn and the first stop was beside the cottage opposite the Inn's car park, where Jim Fern was born. Mr Fern pointed out the cottage where Rosie had lived and other places which are mentioned in the book. Throughout the walk he interspersed his memories of childhood with comments about the changes that have since taken place. The Slad of Mr Fern's childhood was a village of unmetalled lanes and grass tracks, of candlelight and chamber pots. Many of the villagers were poor and had to work hard to survive, but there was a strong community spirit.

NEW LANDSCAPE PROJECT FOR THE SOCIETY

At the annual General Meeting in June the Chairman, Mark Bowden, looked back on another successful year for the Society. He suggested a future project - a landscape survey - to map and explain unusual features in the local landscape.

After the business part of the meeting, David Archard showed some of his extensive collection of postcards, photographs and newspaper cuttings to illustrate life in Painswick over the past 100 years. The slides depicted the people of Painswick working, relaxing, celebrating. There were murmurs of recognition from the audience when well-known Painswickians appeared in the photographs and names were put to the faces of those on group shots of clubs and societies. David ended his talk with views from the

top of Painswick Beacon at the beginning and end of the 20th century, showing that the view had changed little in 100 years.

HAPPY MEMORIES BUT BLEAK PROSPECTS

At the September meeting Martin Slinger, President of the Painswick Show, talked about the history of the Show. Martin described the ups and downs, from Jenkins Farm to Painswick House and back again, several times, from 1945 to the present, not forgetting the previous run of Painswick Shows in the 1890s.

It was an eye-opener to hear about the many famous names in show jumping who have been associated with the event. There was a note of sadness as well. With the decline in dairy farming in the area and increasing legislation, it is unlikely that cattle will be seen again at the Show. The show needs a permanent site and more people to help run it.

A LIGHT IN THE DARK AGES

The Anglo-Saxon period of Gloucestershire history was recounted by Carolyn Heighway in October. Mrs Heighway explained that there is little archaeological evidence and few contemporary accounts of the Anglo-Saxon invasions and of life in Anglo-Saxon England. It is known, however, that by 510 there were some Anglo-Saxon settlements on the Cotswold hills and that the three Celtic kings who ruled in the Cotswolds and Severn Vale were defeated by the Saxons at the battle of Dyrham in 577. Gloucestershire eventually became part of the Anglo-Saxon kingdom of Hwicce which also included parts of Worcestershire and the Welsh Marches.

The Christian church played an important part in the social and economic life of that time. Minster churches, built of stone, were established. There was a large minster at Bisley; the church, well, vicarage and big house lie within a large circle, the layout of a typical Anglo-Saxon settlement.

The land was divided into estates, whose boundaries were defined by charters. These estates were generally broken up into smaller settlements, which, by the 10th century, were run by squires. The church, manor house and farm formed the nucleus of a settlement, with the peasant labourers living in the surrounding countryside. It is possible that church and manor house were adjacent in Painswick.

'GENIUS OF THE MODERN TAILOR'

That was the headline used by the *Piccadilly Magazine* in 1925 for an article on Hill, Paul and Company of Stroud. Hill Paul was the company that owned the five storey factory building on the south side of Stroud railway station. The story of Hill Paul was recounted by Michael Bird, great-grandson of William Henry Paul, co-founder of the company. The business was wholesale clothing for the 'off-the-peg' market, a development which had been pioneered in Stroud by Holloways. Hill Paul's products included working clothes, military uniforms, riding breeches and suits. Their trademarks were 'Cotswold Clothing' and 'Cavs', probably reflecting the large numbers of cavalry twill trousers produced. As the *Piccadilly Magazine* recognised, Hill Paul was a major player in the wholesale clothing trade in the early part of the 20th century. After the Second World War, however, the business declined and the company closed in 1964; the factory worked on under other owners until 1989.

Painswick Local History Society Publications

Painswick Chronicle Number 1 (out of print)

Painswick Chronicle Number 2 (out of print)

Painswick Chronicle Number 3

Painswick Chronicle Number 4

Painswick Chronicle Number 5

Painswick: Time Chart of a Cotswold Village

by Carl Moreland in association with Painswick Local History Society

Barks and Bites from Bow-Wow Land

Leaflet: *Painswick Milestone Project*

