

EXPLORING CUMBRIAN CHURCHES

The visitor to Cumbria must not expect to find the large and stately parish churches of, say, East Anglia or Wessex. More typical of this area are the little friendly whitewashed churches of the dales, built late in the middle ages or in the seventeenth century, as plain and straightforward as the men who made them.

Few buildings survive from before the Norman Conquest, although there are many interesting pieces of Anglo-Saxon and Viking age sculpture including two of the finest crosses in England, at Bewcastle and Gosforth. However, it is a great area of Norman churches; time and again you will find the heavy pillars and rounded arches typical of the twelfth and early thirteenth centuries. Due to the wars with Scotland which began in 1297 there was little cash to spare for church building in the Decorated and Perpendicular styles, although there are glorious exceptions in Carlisle Cathedral and Cartmel Priory. Eighteenth century prosperity gave the towns some fine new churches, as at Whitehaven, Workington and Penrith. Cumbria did not escape the Victorian passion for church rebuilding -indeed the poverty of earlier years meant there was essential work for the Victorians to do.

The primary function of all churches, whether pre- Norman or present day, is as a place of worship; and it is hoped that visitors will spare some time from admiring the structure of the buildings to join the local congregations at their services.

Carlisle

The Cathedral is a small cathedral for a small diocese - but for all that, a fine building. A church was started for a house of Augustinian canons before 1120, and became the cathedral in 1133. The west end and transepts are the ... earliest part - weighty Norman work. The rebuilding of the chancel began in the thirteenth century but a disastrous fire in 1292 meant that some of the work had to be redone. The crowning glory of the rebuilding was the great east window, one of the finest in England, complete despite plague and warfare in the mid-fourteenth century. Scottish troops in the Civil War 1645-52 were responsible for the demolition of three-quarters of the nave in order to use the materials for the building of guard houses in several places in the city and for repairing city walls. Look out for traces of subsidence of the foundations; the fifteenth century paintings of Cuthbert, Anthony, and others on the backs of the choir stalls; the pele tower, now the Education Centre and the canons' refectory (fratry) on the south side of the undercroft, which now houses a restaurant.

St Cuthbert's church nearby is a Georgian town church of 1778 but it is built on a very ancient site with Roman foundations - indeed the first church may have been built here before the saint himself visited the town in 686. Note the mobile pulpit - on rails - and the mayor's pew. Nearby is the medieval Tithe Barn (1480).

For more details on the Cathedral and its precincts, refer to the handy Carlisle Town Centre Trail, and to the guide books to the Cathedral and St. Cuthbert's Church.

Aldingham

Parish Church, plenty of Norman work of late 12th century and 17th century box pews.

Allithwaite

Parish Church, by Paley with stained glass by Morris and company, along with vicarage and school, c. 1865.

Alston

Contains a disused Quaker meeting house and a disused congregational chapel; typical of the total simplicity of 18th and early 19th century worship.

Appleby

St. Lawrence was restored by the illustrious 'Proud Northern Lady', Lady Anne Clifford, in the 17th century. Many churches in that area owe a lot to her. St. Michael's on the hill opposite her Castle, has a wall by the churchyard with curious ancient carvings.

Armathwaite (near Carlisle)

A very homely early 17th century church; a curate in the next century became notorious for keeping a beer house.

Aspatria

The Parish Church has large pieces of several Anglo-Danish crosses.

Barrow-in-Furness

St. James's Church, by Paley and Austin, has one of the best steeples in the county, and a highly unusual interior of 1860's, in the style of the 13th century.

Beckermet

St. John's Church, in the village; St. Bridget's out in the fields; both with important medieval and Scandinavian remains.

Bolton

A small, basic church of the 12th century with successive but not major alterations; scores more must have been like this in the Middle Ages. Note the carving of the two knights on the north wall.

Brathay

Church, built with the money of Giles Redmayne, a London ribbon merchant in 1836.

Brigflatts

Friends meeting house, on the banks of the river Rawthey, a mile or so from Sedbergh, A place of peace and sanctity. Nearby, a tablet high on Firbank Fell records a meeting of George Fox with the Westmorland Seekers.

Brougham

St. Ninian's Ninekirks, an old church completely re-built by lady Anne Clifford. A most unusual church in that it remains totally unchanged and just as it was in the 17th Century. Also St. Wilfrid's Chapel.

Burgh-by-Sands, (and Newton Arlosh and Great Salkeld)

Built in the 14th century with walls of 7 feet or more thick for protection against the Scots; lots of carvings but it takes skill to make out what they represent.

Casterton

The church was paid for by Casterton Girls' School's founder William Carus Wilson.

Cleator

Roman Catholic Church is a notable instance of modern redesign for worship 'in the round'.

Coniston

Graveyard with Ruskin's tomb and carvings done under the supervision of the Anglo-Saxon expert W.G. Collingwood; glass by Kempe, the great contemporary of Burne Jones.

Crosby.Ravensworth

Delightfully situated, tastefully renovated; the Earl of Lonsdale's men in the 1830's used guns to deter Methodists from worshipping there.

Dalston

In the pretty market place, the Bishop's local Parish Church with some of the monuments of his predecessors.

Dalton-in-Furness

A large bold church by Paley and Austin, with a delightful extension. A dominating church in every way.

Denton

The Parish Church on the borders of the Diocese and for long thought to be in another diocese, so the vicar escaped prelatial attention.

Grasmere

A medieval but undatable church, exciting and puzzling; full of lake Poet associations. Wordsworth is buried in the churchyard.

Great Asby

A parsonage, formerly a pele tower, with 14th century core.

Hawkshead

The church, which the young Wordsworth attended, possesses one of the best guide books of the Diocese.

Hugill or Ings

Church and local hall built in 1743 by local man, Robert Bateman, who grew wealthy trading in Italy.

Ireleth

Church with wide views over Millom area.

Kendal

Holy Trinity Church, one of the largest in the county, completely altered in the 1850's because the body of the building was ruinous; a quiet oasis in a busy town; contains brasses and medieval coffin lid. Also an early 18th century Unitarian chapel, one of a handful in Cumbria and possibly the only modern survivor.

Kirkby Lonsdale

A church with magnificent views of Underley Hall and a fine ring of bells; massive piers of c. 1100, much 15th century re-building; early 17th century pulpit, carving and masonry copied from Durham Cathedral in the 11.th century.

Kirkby Stephen

Church tower visible from much of the town, churchyard cut off from the bustling market square by a busy road, but near the river.

Kirkoswald

Home of college of half a dozen priests in the early 16th century (compare Greystoke, trail 5).

Lindale

Possessing the iron obelisk to the memory of iron-mad John Wilkinson, pioneer in the industry, whose coffin was so heavy (of solid iron) that it took weeks to manoeuvre it into position using half a dozen horses, only to find the hole was too small!

Long Marton

A late Saxon and early Norman church including a carved dragon, and four legged animal with wings.

Lowther

The church, set apart from all buildings, really a memorial for the Lowthers with some lavish monuments to them; one 19th century rector, appointed by the Lowthers, was Provost of Queen's College, Oxford, for many years - a College with close Cumbrian links.

Mallerstang

A wild remote valley with one of Lady Clifford's restored churches.

Milburn

A curious village on the fellside, with Norman church.

Millom

With an ancient Parish Church by the castle, and a new one in the town, sign of industrial wealth in the 1870's.

Natland

Parish Church by Paley and Austin c. 1910, regarded as unsurpassed by others of that date.

Ormside

The church, with work possibly by Carlisle Cathedral masons, a pre-Norman building with Norman additions.

Orton

Home for many years of the Chancellor or chief legal officer of the Diocese in the 18th century, Richard Burn, author of important works on ecclesiastical and secular laws, and to whom we are indebted for his mammoth history of Cumberland and Westmorland.

Plumpton Wall

A Parish Church of 1907 by Robert Lorimer, and considered one of the best compositions in the Diocese.

Ravenstonedale

Church completely re-built c.1740 with sundial and imposing three decker pulpit; small old fashioned gallery and box pews, re-using of 12th century masonry. A small Gilbertine settlement in the churchyard.

Sebergham

Parish Church contains sculpture by the 18th century Cumbrian artist, M. I. Watson.

Silloth

Possessor of a Parish Church built to a design by young Charles Ferguson, and commissioned by the Simeon Trust of Evangelicals.

Sizergh

The chapel at the Castle recalls the support given by the Stricklands to Roman Catholicism after the Reformation.

Soulby

Church built c. 1660's by the Musgraves of Bewley and Edenhall, the staunchly Royalist family.

Swarthmoor

Friends meeting house, built in 1688. The local family, the Fells, fostered early Quakerism. Margaret Fell's second husband was George Fox.

Tebay

The Parish Church has a Tudor tower as its first one blew down in a storm; an Italian sculpture of a child kneeling, and one of the last types of brass used as memorials, c.1727, very late indeed.

Urswick

The only church in the Diocese to contain woodwork by the Camden Guild, formed in the little Cotswold town by C. R. Ashbee in the 1900's. Also there is a very late Anglo-Saxon cross, 11th century.

Warwick

A beautiful church near the Eden, with an apse dating from the early 12th century reminiscent in details of original Carlisle Cathedral work - possibly by the same mason.

Witherslack

Parish Church built under the Will of Dean Barwick of St. Paul's Cathedral and of his brother, physician to Charles II.

Wray

A castle of the 1840's and a church built for Dr. James Dawson, a liverpool surgeon, and an early 'refugee' to the lakes; Canon H.D. Rawnsley was incumbent and his relations owned the living.

Wreay

Built by Sarah Losh in the 1840's as a memorial to her sister and family, the gem of the county, a very early 'lombardic' style like the Byzantine, with exquisite carvings and sculptures; the whole by village craftsmen.

MONASTIC CUMBRIA

There were a dozen houses of monks, nuns and canons in Cumbria in the middle ages, as well as four friaries of which nothing remains.

Armathwaite

Benedictine nuns, founded before 1200, dissolved 1537. The house called Nunnery near Kirkoswald, is built on the site but hardly anything remains of the nuns' building.

Calder

Cistercian monks, founded 1134, dissolved 1536. Beautiful ruins in private hands, now open to visitors.

Carlisle

Augustinian canons, founded before 1120, dissolved 1540 - but the canons had staffed the Cathedral since 1133 and many stayed on after 1540 as the new chapter.

Cartmel

Augustinian canons, founded 1189-94, dissolved 1536. Survives as parish church - see trail 4.

Conishead

Augustinian canons, founded before 1181, dissolved 1536. Nothing of the medieval building survives, but the later house on the site is now a Buddhist monastery.

Furness

Cistercian monks, founded 1127, dissolved 1537. Splendid ruins in the care of English Heritage with a site museum, in a beautiful valley just north of Barrow. This is the place to go to find out how a large and powerful monastery worked.

Holm Cultram

Cistercian monks, founded 1150, dissolved 1538. Part of the nave of the monks' church survives as the parish church in the plains beside the Solway, but the monks' buildings have almost all gone.

Lanercost

Augustinian canons, founded 1165-1169, dissolved 1538. The nave survives as the parish church and the ruins are in good order under English Heritage - see trail 6.

Saint Bees

Benedictine monks, founded 1120-1135, dissolved 1539. The church remains as the parish church - see trail 2.

Seaton

Benedictine nuns, founded before 1210, dissolved 1536. Remote and tiny, near Bootie in south west Cumbria - just one wall of the church survives.

Shap

Premonstratensian canons, founded about 1200, dissolved 1540. Ruins in the care of English Heritage - the most impressive part is the great west tower, and the austere setting.

Wetheral

Benedictine monks, founded 1106-1113, dissolved 1539. Only the gatehouse remains -see trail 6.

Other Places of Worship in Cumbria**CHURCH OF SCOTLAND****Carlisle**

The Church of Scotland congregation in Chapel Street grew out of a much earlier Presbyterian tradition in the city, located in Fisher Street. The Chapel Street building was erected on a site gifted by the Earl of Lonsdale and is a neat classical building of 1834. The interior was altered in 1979 to provide a two story facility, with the sanctuary on the upper floor and well used halls on the ground level.

Longtown

The present church, built in the early 19th century, originally housed a secession congregation and is a minor listed building. It is a neat sandstone church on one floor, with traditional central pulpit and plain glass windows.

CONGREGATIONAL**Blennerhasset**

A little 1820's chapel (now a holiday home) financed by the Lawsons of Isel, the great Temperance reformers and liberals, who had leanings towards Nonconformity. The minister in the early 1800's was engaged in one of the last diocesan battles over Church Rates (to maintain the parish church and pay for its upkeep) in the parish of Torpenhow. The incumbent, Mr. Thexton, threatened to lock up the Methodists of Bothel and the congregationalists of Blennerhasset in their pigsties if they further opposed his demand for a Rate. He had a lot to learn about Cumbrians and did not get his Rate.

Bootle

The former Countess of Huntingdon's Connexion chapel of the 1780's rebuilt in the 1840's. The Countess was an early friend and admirer of Wesley and Whitefield, but supported the latter and established her own group of churches and ministers. Joseph Whitridge, a Bootie man who made a

fortune in London, was converted to the Connexion and built the chapel, much to the annoyance of the parish incumbent who complained about their success in his reply to the Bishop of Chester's Visitation. With the death of the Countess many chapels became Congregational including the ones at Bootie and Whitehaven.

Cockermouth

George Larkham, an important preacher and church leader for nearly 50 years, was one of the ejected ministers referred to earlier. He established one of the early Dissenting churches here but was forced by the Five Mile Act to live in the surrounding villages. Like many of the proud Dissenting congregations, its history, lovingly recorded, is in the county library record office.

BRETHREN

Kendal

In 1835 Isaac Crewdson, a county Friend living in Manchester, advocated in a book 'the Beacon', that Quakers should return to the evangelical activities of the 17th century. This advice divided Quakerism and sorely damaged it in Cumbria. Dissatisfied Friends established Brethren societies both at Kendal and Whitehaven, which accounts for close similarities between the two movements.

QUAKERS

Moorhouse

An early meeting house which was rotting in a field twenty yards from the road and surrounded by mud and cattle. Now a private house.

Carlisle

A simple and functional building, latest of several meeting places on the one site, set almost defiantly opposite the castle. A convenient rendezvous for the many Quakers gaoled in the 17th century for refusing to swear oaths, or pay tithes or Church Rates; and not far from the much hated huge Tithe Barn on West Walls.

Swarthmoor

Home of Judge Fell, early protector of the Quakers because of his wife's entreaties; after his death Margaret Fell married George Fox and gave him a base for missionary activities at Swarthmoor Hall, near Dalton, which remained their home apart from periodic gaol sentences for over thirty years. Open to visitors and residents.

Appleby

The assize town where hundreds of Quakers were tried and sentenced, basically because they would not conform. Magistrates delighted in sending them to London for trial which was a costly business and many Friends found themselves ruined for the sake of their conscience.

Kendal

A real hotbed of Quakerism, but in the 19th century, due to internal divisions, a majority of members left for other denominations - Congregational, Brethren and Anglican. The idea of Quakerism as peace loving and quiet is misleading. 19th century Quakers had an evangelical mission hall in the town, and the early Quakers were especially noisy and prone to outbursts of excessive zeal and enthusiasm. The characteristic dress and language was frequently altered before the 1800's and officially made optional in the 1850's; George Fox possessed the same pair of moleskin breeches for forty years.

SALVATION ARMY

Carlisle

By 1882 the Army was in full swing in the city, stirring up the local press into attacks on them, and risking body and soul by marching and singing hymns through the notoriously rough Irish Caldewgate area thus upsetting the police and bringing magisterial wrath on their heads for upsetting the slumbering 'submerged tenth'.

Whitehaven

The Army upset the local Methodists by collecting off Methodist worshippers in the chapel porch on their way in to services! The Methodists were aghast, and banned their members from attending meetings of the 'Hallelujah people' in 1880.

BAPTISTS

Toulebank

The great Cumbrian Baptists centre, and a very progressive one with many close contacts in Lancashire and Yorkshire. The congregations grew out of the work of the Sawrey family who were strong Parliamentary supporters in the Civil Wars, and were responsible for missions to wide areas of south west Cumberland and the Lakes.

Carlisle

The Baptist cause was founded four times and was only finally successful in the 19th century after help from the local Methodists and the great preacher C.H. Spurgeon.

Maryport

As with the Presbyterians, so the Baptists relied on Scottish initiative to resurrect flagging causes. In the case of Maryport help came from Scottish migrants and ministers.

Broughton in Furness

Home of Nathaniel Caine, a Liverpool business man and director of the Millom Iron Company, who, although himself a Baptist, financed Methodist and other denominations in their work during the 1860's and 1870's because he found existing religious facilities completely inadequate. His son, W. S. Caine, was M.P. for Barrow.

Hawkshead Hill

The Northern Association's main Cumbrian congregation and, in fact, one of the most important 18th century congregations in the north of England. It is a splendid little chapel in a row of cottages on the way over the fells to Coniston from Hawkshead, where, into the 19th Century, Baptists from all over England met at regular intervals to direct the work of the Association.

UNITARIANS

Carlisle

James Losh (later James Arlosh) was Diocesan Inspector of schools for the Bishop of Carlisle in the 1860's, but later he became a Unitarian and a supporter of the new congregation in Carlisle which flourished in the last quarter of the century. He was a member of the Wreay family.

Kendal

The Unitarian cause developed out of the old Presbyterian one in the town during the mid 18th century. Kendal Chapel, being important and prosperous, was fertile ground for the then heretical beliefs of Unitarianism. However, orthodox members seceded giving rise to several non-conformist chapels as well as a Scottish Presbyterian one in the 1820's.

Cleator

Unitarian services were held at the mill of Thomas Ainsworth, a Lancashire industrialist, for some years in the mid Victorian era. His mill workers attended services and he showed great tolerance by allowing Catholic priests to give special attention to Irish workers. David and John, his sons, became M.P.'s; David bought Wray Castle on Windermere and represented a Cumberland seat.

ROMAN CATHOLIC

Dodding Green

The priests from this major 18th century Catholic centre later spread to Kendal and the county's outlying fells as missionaries. The similarity of these itinerant preachers to those of the Methodists was the reason that Wesley was often suspected of being a 'Papist'. The decline of the landed gentry of the 'old faith' due to the 18th century Penal Laws, allowed the priests to transfer from the country houses to town congregations, and allowed flexibility in coping with the Irish influx.

Furness

Thomas West spent many years in the Furness peninsula as a popular and much respected itinerant priest, who used his wanderings to write the first proper guide to the region.

Corby

Corby Castle, frowning across the River Eden towards Wetheral Parish Church was, for centuries, home to the important and popular family of Howard. The Corby Howards were Roman Catholics although they were related to the Earls of Carlisle at Naworth and of Castle Howard in Yorkshire, who were Protestants. Philip Howard, a locally born member of the family, became M.P. for Carlisle, the only Roman Catholic M.P. for the county.

Cleator Moor

To many this was the centre of Victorian Catholicism, with a packed Irish community whose centre was the Catholic church. No less than one fifth of West Cumberland was Irish with a third of them being Ulstermen, but although it is undeniable that they were mostly poor it is worth remembering that the meanest street in Whitehaven was inhabited, not by the Irish, but by Manx families. The new religious Orders of the mid and late 19th century catholic revival found much work to do in West Cumberland, and the Wigton convent remains a good example of their fine work.

METHODISTS

Ambleside

Methodism came here in the 1840's when Mr. Coombes, a Congregational minister, on returning to Manchester could not make a success of his private chapel there so returned to Ambleside. The chapel is still there used as a workshop and is very much like the Sandgate, Penrith, Methodist 'preaching box'. He sold it cheaply to the Kendal Methodists who recruited vigorously and founded a Home Mission circuit. Its trials and tribulations are recorded in the biography of one of

its ministers, Walter Briscoe, who suffered much in the 1860's ministering to a hostile population (though worse was to befall him at Barrow).

Appleby

A possibly unique chapel literally carved out of the rock for the Primitives. This is the town, where it is alleged that the Anglican incumbent detailed his curate to poach children from the successful Wesleyan Sunday school with bribes of sixpences and sweets. When the Wesleyans were seeking a building site in the 1820's, they approached the Whig-Liberal landowners, the Thanet family, who ran the borough for many years. Land was refused, but to make capital out of it, the Tory Lowthers who nominated the other M.P. for the unreformed borough (it lost both M.P.'s at the 1832 Reform Act), gladly gave land.

Arnside

A real Methodist centre, full of retired ministers and laymen, and once possessing the Methodist 'Oakfield school for girls', one of the first of its kind in the world.

Bothel

The Primitive Methodist chapel is now a small workshop; the Wesleyan is a real country chapel, cherished by its members and still a focal point of rural life. Joseph Jopling used it when he was a Primitive Methodist lay missionary in the 1850's and 1860's. He was a north easterner who spent his life and his fortune of £500 bringing Methodism to the wide rural circuit, rendering himself so poor that in his final illness the circuit was asked to pay his medical bill which it did.

Caldbeck

One of the Methodist centres in which Quakerism was important; an utterly functional chapel in the true Quaker tradition. The memorial stone records the labours of the Reverend John Toft who collapsed and died in 1912 after cycling up the hill from Wigton.

Carlisle

The head of the District of Methodists, and for fourteen years workplace of 'Romany' Branwell Evans, the broadcaster and writer, who, along with his dog Raq, brought the delights of the Eden Valley to thousands. He was pastor of the old Fisher Street Society, and was able to settle all manner of local problems and pilot the scheme for a Central Hall in the 1920's through to completion. It is on the site of a Roman house and incorporates an 1800 year old well. Early Methodism was brought by a Longtown Customs officer and it was not unusual for converts to be thrown in dung heaps and pelted with refuse.

Crosby Villas

Home village for one of the few Cumbrian women preachers, Mary Porteous, a Primitive Methodist pioneer who laboriously worked the mining area of 19th century Cumbria.

Dalston

Where the former United Methodist chapel stands as reminder of the internal struggle of that group. In 1835 the Society quarrelled with the circuit ministers who then refused to hand over the chapel although the society had provided the money for it. The original building lay empty for fifteen years and was sold as a workshop; the Wesleyans found it impossible to attract even one person to their renewed services and the frustrated and homeless United Methodists set about building a new one by the River Caldew.

Gosforth

A Methodist chapel maintained with devotion by mixed families of Quaker and Methodists for many years. Early Wesleyan and Primitive preachers were surprised to see Quakers in full garb in their congregation.

Hawkshead

The Union chapel of 1862 is so called because of the union of denominations worshipping there. The Quakers merged with the Wesleyans and lived harmoniously together, which was not so unusual - at Plumpton the Methodists shared the Presbyterian meeting house services.

Kirkland

One of a number of little Bible Christian settlements in west and south Cumberland, generally made up of Cornish miners and ministered to by Cornish men. They were normally confined to the south-west of England, and very like the Primitives, to whom they became affiliated because of increasing costs and migration.

Lazonby

A Primitive chapel built by the circuit minister, Adam Dodds, who had great problems in acquiring land and was forced into subterfuge because of prejudice. The minister did great work in the county, and consequently, locals believed that the initials 'A.D.' found on so many chapels refer to him.

Nenthead

The Primitive Methodist stronghold par excellence in the county; over half of this mining village would attend the chapel, and Chester Armstrong wrote a book about his experiences there in the Victorian period, which is essential reading for those who want to understand Dissenters.

Orton

Where Stephen Brunskill was raised and where he retired to after years of working a farm and milk round in Kendal from 1780's onwards, while converting townspeople to Methodism. His successes and failures are in his autobiography.

Penrith

One of the major Cumbrian Methodist centres, with names like Varty, Crone, Pattinson, Gate and Fairer prominent in its annals. It was centre of the Eden Valley Wesleyans, for many years in charge of forty societies and thirty chapels until Kirkoswald formed a new circuit in 1871. A prosperous and stable circuit based on the pleasant Eden villages. It is interesting to note that many of the Methodist chapels are on the edge of the villages because of disputes, prejudices or opposition, Wetheral, Glassonby, Kirkoswald, Langwathby and many others in the valley are at opposite ends of the settlement to the parish church or manor house. At Salkeld, the Anglican, Wesleyan and Presbyterian churches were in separate parts of the village which was also the case at Torpenhow and several other villages.

Scaleby

Where early Methodists were beaten up, and had dogs set on them when they complained to the local Justices.

Skirwith

A little Methodist chapel looks across the narrow valley which divides the two straggling lines of houses in the village, almost in defiance of the Anglican church opposite which was built about the same time with very High Church sympathies.

St. Bees

Because of the clerical and Lowther influence, a difficult 'nut' for Methodists to crack. However, the Ireland family who were United Methodists in Egremont, arranged for a friend to buy a plot of land and then sell it to the Methodists - hence their neat chapel in a Victorian Anglican stronghold.

Whitehaven

Like Kendal, a centre of Nonconformity and especially of the Methodists. It was John Wesley's favourite Cumbrian place and a handy port for the trip to Ireland. Contrary winds and unreliable captains made Wesley sometimes wait days for a sailing, days which he used profitably visiting the surrounding areas of West Cumberland. Every Methodist received personal interviews which must have been a frightening experience for them. John Braithwaite, a local man who became an important Methodist minister, inherited considerable property from the Hogarth family there and had a biography written by his faithful friend Robert Dickenson.

Workington

Home of that famous evangelist, Hodgson Casson, who tramped several Cumbrian circuits from the Borders and Dumfries to Kendal, Ulverston and Appleby, inspiring many with his actions and preaching. His biography gives a good picture of the man and every Methodist SC'riety had its tale to tell of his eccentricities.

PRESBYTERIAN

Brampton

The Presbyterian minister got on famously with the local Anglican incumbent in the 1690's and 1700's and they started a society for the reformation of manners; such fraternising with the 'spiritual enemy' called forth the wrath of Archdeacon Nicholson, shortly to be Bishop of Carlisle.

Kirkandrews on Esk

The meandering Border parish in which the 18th century inhabitants normally went over the national boundary to worship in Scottish Presbyterian services as the parish church was too far away for convenience and often offered no regular services.

Great Salkeld, Penrith, Plumpton

Dissenting causes at various times, Presbyterian or Congregational or both, with ministers of various denominations, even including Unitarian men.

Ravenstonedale

A mixed Dissenting tradition in a remote dale, eventually, and after serious internal division, Congregational.