A NOTE FROM OUR CHAIRMAN

Formed over twenty years ago, Hope Historical Society has many facets, one of which is the Research Group which has been in existence for some five years. The Group was formed initially by three members who had decided to undertake a small research project on Village Houses. It has grown in size since this time and has undertaken several important pieces of investigation, many of which have formed the basis for exhibitions during Wakes Week.

Several of these areas of local historical research have now been completed and members of the Group are anxious that their results should be made available to a wider public, in the belief that many in the community will be interested to know of some previously unpublished findings.

It is therefore with great pleasure that we commend the results of their investigations to you and acknowledge the enthusiasm of the Group in carrying out these projects on behalf of Hope Historical Society.

We hope that you will enjoy reading the results of their work and find the topics of their research of great interest.

Dr James Burton  Chairman of Hope Historical Society

Programme for 2011

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Snippets from the archives of Frank Money and others

A note from the editor  Di Curtis  February 2011

The research group in its present form developed in response to a growing collection of archive material and the desire to mount a Wakes Week exhibition in St Peter’s church. One result was the development of guided walks through the village; another was the contribution by several members to the current work on a new edition of the Victoria County History under the editorship of Philip Riden.

The current articles have been written by the acknowledged authors, who are responsible for the information contained therein. However research for Hope Historical Society has also been carried out by many other members of the Society, amongst whom are Ursula Adler, Jill Burt, Sally Cave, Sheila Coackley, Moira Monteith, Jill Robson, Doreen Sedgewick, Esme Talbot.

The photographs are from HHS archives (except “Gill’s Stone” courtesy of Philip Sidebottom); the drawings from the Keith Green Collection; the cover by David Price. Margaret Peel and David Price helped with the editing.

Each article is filed in the Hope Historical Societies archive collection together with a full list of references and sources. If you think we have got our facts wrong or you can add to the story, please tell us.

The Hope Historical Archive is stored in the Methodist Church Hall and is available for consultation after contacting the key holder (Currently Ann Price).
RESEARCHING THE HISTORY OF HOPE

Historical research is a fascinating occupation and can become addictive. Whether you are looking into your family tree, researching land deeds for the history of your house or tracing ecclesiastical records about the church in the Diocesan Record library, fascinating facts emerge and interesting byways present themselves.

The work is like a jigsaw puzzle – each new fact learned slots into place and adds to the whole picture. It may lead you into unexpected areas and will come up with unrelated facts, which may one day find their place in the full story of Hope with Aston Parish.

Hope is a small village with a long history, starting with the prehistoric mounds on the surrounding hills. Its boundary today is only about sixteen miles around the perimeter, but what historical riches are packed into that small area. Researching the old village with its simple plan is a good place to begin looking. It lies on a north-south line, following an ancient track-way above the River Noe and with the church at one end. The tythe map of 1847 gives a clear view of how the old medieval village would have looked with the houses on their crofts and narrow fields showing the medieval field system.

One of this winter’s projects is to look for evidence of that old farming pattern as we map the incidence of ridge and furrow in the fields around the village.

The Far Ridings December 2010

However small the township may be today, Hope ecclesiastical parish was once one of the largest in England, its boundaries following the old king’s hunting forest, and stretching from Fairfield and Fernilee in the west to Stoke and Abney in the east and from Hope Woodlands in the north to Tideswell in the south.
Research can take several different forms. There is the rigorous academic line required by the Victoria County History, where information must come from original sources. Four of us have been involved in this project which started by looking at trade directories – an excellent source of information and a social history in their own right. We have been to look at wills in Lichfield and transcripts of ancient medieval documents housed in the basement of Sheffield University. Other sources of information are local studies libraries in Chesterfield, Sheffield and Matlock and County Record Offices in Sheffield and Matlock.

The earliest written reference to Hope is from the Charters of Burton Abbey when in 926 Uhtred “fidelis”, a prince from the Christian kingdom of Mercia, bought land at Hope and Ashford “from the heathen”. This became part of the King’s Land and a politically important buffer zone against the Scandinavian invaders.

Then after that tantalising glimpse, there is no further written evidence about Hope until the Domesday survey in 1086. But it is possible to conjecture and build up some sort of picture of the dark ages from the work of other researchers into the time when Uhtred, bought this “heathen land” for his Christian king, Edward. Was that when Hope first got its church and was it a “minster” church, with roots going back to a Christian community left over from the time of the Romans at Navio? This has been suggested by Gladwyn Turbott in his “History of Derbyshire”. The site of the church on a mound above the confluence of two rivers and with hills around is similar to other “ministeria” of this time, but there is no written proof that Uhtred, who built a chapel on his land at Bakewell, also built one here. All we have is a cross of that period in the churchyard to give confirmation of a Christian presence here.

Working in the Sheffield University library amongst the Court Rolls and other medieval documents we came across a series of names from the 1300s onwards that we recognise today, amongst them are Eyre, Woodroofe and Balguy.

Nicholas Woderove of Hope mentioned in the archives from 14th C.
From them we can build up a picture of land exchange and family inheritance, with many of the field names Eccles, Dam Ridding, Hallcroft and Pindale recognisable 500 years later on the Tythe map of 1847. This discovery of the continuity of names and places is part of the excitement of research.

Maps are always a source of fascination and information. Early maps may just seem to be a set of surveyor's measurements, but they can be as accurate as present day measurements. This was found to be the case when an archaeological survey was done on the Motte.

More modern maps give us a picture of land ownership and tenants – the enclosure award of 1819, the tythe map of 1847 and the land map of 1910 show us who lived and worked in the village and by comparing the 1847 tythe map with the 1851 census we get a snapshot of who lived in almost every house in Hope. Maps chart changing road patterns, the coming of the railway and the development of the village.

But it is possible to take a more personal view of research. One of the most popular projects has been the work on Hope's houses. Members have enjoyed looking at maps and census returns, trade directories and family memories to build up a picture of their house and the different people who have lived there over the past two hundred years and more.
The buildings themselves provide evidence – old beams, doors and window frames, roof construction and in particular cellars can tell us the age when a house first appeared on that piece of land, even though much may have changed outwardly.

Where is the stone lintel now?

Old photographs show changes too. Those of Edale Road, (once Main Street) show alterations as the years progress. We can start to put faces to the family names that recur in the village's story. We can trace how horse drawn transport gave way to the motor car and shops changed their character according to the fashions of the time. Banks have come and gone, but Hope is fortunate in still retaining the traditional butcher, grocer, greengrocer and several pubs that were the mainstay of past years, as well as a garage to replace the old smithies.

And then there are the mysteries! The trail that goes cold, leaving a story half told, or the book that all the evidence proclaims to exist, but cannot be found! In the Derbyshire Record Office there are a series of original documents relating to the old school and each one has written on it “Book of Hope” with a page number and initial. Neither the Record Office in Matlock nor in Sheffield has heard of this book. Where is it, and what does it contain? I am still on the hunt! Hope's story has not gone unrecorded in the past. In 1924 William Smith Porter, who built and lived at “Phoebe Croft” and was a churchwarden wrote “Notes from a Peakland Parish”, using as a basis the Parish records and documents in the parish chest, and with some original research into the Bagshaw papers in Sheffield. Annie
Freeborough wrote a book about the village combining fact and anecdote in “Hope, the History of our village” written as a response to a request from the Derbyshire Federation of Women’s Institutes in 1931.

More recently Edwin Chapman has transcribed a hundred years of Parish Minutes. All these are excellent sources for research.

A new venture which we hope to start in the spring is an oral history project. Members have already talked to some people in the village and their written memories provide us with another insight into the developing village. Now we hope to record memories on disc, so we have individual voices telling their story.

All this work has generated a large archive for the Society, with copies of maps, parish records, census returns, oral histories and much more, most of it now recorded on a computer database with appropriate category and number. We are able to store this material in the Methodist Hall, by kind permission of the Church Council, where it will be much more accessible. The photographic archive has grown too and is gradually being stored digitally, with archival storage for the original photos.

With so much material to hand and so much still to be done, I hope more people will be inspired to take on research into an aspect of the village history which particularly interests them. There is a real thrill in the chase and the satisfaction of knowing you have added one more piece to the jigsaw puzzle that is the “History of Hope”.

Ann Price, November 2010
FRANK MONEY     1908 – 1999

Local Historian and collector of photographs and Archives relating to Hope.

Eric Robinson and Frank Money survey the world.

Frank Money was a well known character in Hope who had a deep interest in local history. He left no stone unturned and accumulated a mass of archival material some of which is now in the possession of Hope Historical Society. These notes have been made from information supplied by Frank’s wife, Mrs Fiona Money, in the hope that something will be known of the character of Frank Money, which will give colour to the archival record he left to the Society.

Frank was born in 1908 in Eckington and moved to nearby Beighton when he was two or three years old. Frank’s father came from Lincoln and was in business as a grocer in Beighton. Frank’s mother was a daughter of the White family who kept the Grouse Inn near Frogatt Edge in Derbyshire. During World War I Frank’s family cycled out to visit his mother’s parents and family in Baslow and Froggatt.

Frank left school at 13 years old (c.1921) and went to work at the Beighton Coke Ovens; he subsequently worked around the area as a small grocer before he went to help his father run his grocery business in High Street, Beighton. However, Frank did not enjoy being a shopkeeper; he was a very practical man and should perhaps have been an engineer. He was fascinated by cars and at some period he owned a Trojan. He reputedly drove from around the age of 15 years old and was a courteous driver who never had a conviction.
As a young man, Frank was interested in gymnastics and with his brothers, excelled at being part of a human pyramid, a highlight of the gymnastic displays of this period. Frank enjoyed the local countryside and went camping all over Derbyshire, Wales and Scotland. He was also a cyclist and with his first wife Phyllis rode a tandem. Possibly because of his cycling connections he met up with GHB Ward in the 1930’s when he joined the Clarion Ramblers. Ward encouraged Frank’s interest in local history but failed to involve him with the politics of the “right to roam” movement of that period. In fact Frank, outspokenly, had no time for “Labour folks”, which, coupled with a deep distrust of authority, sometimes made him truculent and difficult to reason with in later life. His strong sense of person was based on his own ability to do things for himself, which he rounded off with a number of personal statements such as “Common sense is not common” and “youth is wasted on young people”.

Frank and Phyllis had two daughters, Sylvia born in 1936 and Susan born in 1944. During the war Frank was medically exempt from War service and was in charge of Civil Defence in Beighton. Around 1944, Frank built himself a caravan which was parked at Hardhurst Farm behind the Travellers’ Rest Inn at Brough crossroads. He left his wife and children in the caravan during holidays when he had to return to work. The caravan was in place for many years.

When his father retired in the early 50’s Frank did not take over the business but became a postman. Walking for work brought an end to his involvement with the Clarion Ramblers. In the early 60’s after eleven years with the postal service he left due to ill-health and a heart problem. His wife Phyllis died in 1967 from cancer.

In 1965 Frank went to work at the City Museum as a driver and handyman where he remained until he retired in 1973. During this period Frank developed an interest in local history and was very involved with Beighton History Club and with the Hunter Historical Society. His papers, documents and photographs all show an active research interest focussed on the Beighton area during this period of his life. His photographic skills were growing at this time with one bedroom given over to Frank’s photographic exploits.

In 1967 Frank met Fiona, soon to be his second wife. Fiona worked at the museum as an assistant keeper as part of the schools extension service. Fiona and Frank
had two daughters, Heather born in 1974 and Hazel born in 1977. The family lived at Beighton until they moved to Hope in 1978.

Hope village soon became accustomed to Frank’s perpetual quest for interesting additions to parish history. He was notably involved with the placement of the old toll posts at Mytham Bridge when the road was re-aligned; with stones in the parish church, which proved to be parts of ancient crosses and with the location of guideposts taken away during the World War II. He avidly collected old postcards and photographs and re-photographed those he could not acquire for his personal collection. He travelled the village searching out stones in walls which he ascribed to the Roman period and tracked down almost lost footpaths evident on the Enclosure (1811) and Tythe (1847) maps. He spent a lot of time drawing maps, often on wallpaper, which identified locations for villagers’ residences during the 19th century and to tie these in with the 1851 census data.

Sadly, Frank was not a big supporter of the local history society, possibly because he was fiercely independent with a strong anti-authority voice. Despite this, his local research figured in the historical society exhibitions and his papers have largely been deposited with Hope Historical Society as the “Frank Money Archive”.

Finally, many Hope people knew Frank best from his contributions to impromptu musical evenings in the local pubs. But Frank’s musical life began in his early years when he learnt to play by ear the piano, guitar, banjo and mandolin. He frequented folk clubs in the days of courting Fiona, but also had an instinctive liking for classical music. Along with his considerable collection of historical papers, he also accumulated sheet music for all occasions.

In 1998 Frank and Fiona moved from Hope to Castleton where Frank died in 1999 and where Mrs Fiona Money still lives.

Diana Curtis January 2011

Snippett from FMA and Seth Evans.

1821 Men killed building Cockbridge when it fell in (SCR 1923 & Seth Evans).
1830 William Wigley, Edale and Elias Kinder, Edale washed away in a flood while crossing Hag Lee Ford with timberdrag load. The bodies were found at Grindleford. 1830’s Miss Elliot crossing the bridge near Edale Mill, disappeared in a flood.
1858 John Froggatt, Hope fell dead in a drunken rage.
1861 William Hallam drowned in the River Noe.
A TALE OF TWO VICARS

The Rev Francis Orton, vicar of St Peter’s Church, Hope since 1829 left to become curate of St George’s Chapel, Altrincham¹ in 1843 and in the same year Rev Wilmot Cave Browne Cave left Altrincham to take over at Hope.

Francis Orton DCL was born in Leicester in 1798 and graduated with an MA from St Mary’s Hall, Oxford, followed by a doctorate in law. The registers at Hope show him to have been a diligent man performing most baptisms, marriages and burials himself. He baptized several of his own children describing his occupation as “servant of Jesus Christ”.

In 1836 he wrote to Mr Jackson of Smalldale (Bradwell) concerning the will of Mr Jackson’s father. He continued:

I take this opportunity of saying that I have given the subject you mention full consideration and have concluded to decline renewing any extraordinary efforts in the way of Preaching at Smalldale or Bradwell, both on account of

¹ St George’s was built in 1799 as a chapel to Bowdon, becoming a separate parish in 1860 so the priest in charge was a perpetual curate.
my health, and also because if the inmates of these places were disposed there are two full services in the Church on Lord’s days, and if they only took this opportunity of hearing my exhortations and would practise them in the ensuing week, I am sure no more would be necessary. And with respect to Class Meetings you mentioned I should not like to be responsible for the propriety of any religious instructions imparted by any other person than myself; the generality are so ignorant of the true doctrines of the Gospel that I should not have that confidence in them which I ought to have before I employed them to act for me. All I can say is that it will be a satisfaction to me to visit those who regularly attend God’s House in their health, when laid in bed of sickness · and to any during the long nights of winter I shall be happy to lend books if they apply themselves to reading them · and if any such are destitute of the Word of God, or want prayer books for the church, I shall let them have them at Reduced Prices of the Christian Knowledge Society which is about half price.

Believe me Dear Sir Yrs Truly Francis Orton
Hope Vicarage Oct 15th 1836

In spite of Rev Orton’s seeming impatience with the less well educated members of his flock he seems to have been respected as a vicar both in Hope and in Altrincham. In 1845 a printed paper libellous in its content was circulated casting “unjust and unfounded aspersions on the character of Dr Orton. The vicar of Bowdon wrote with 50 others to assure him of their estimation, respect and esteem and the contempt they felt in this wretched attempt to injure him.” Money was raised to try and find the author but the matter remained unsolved. While he was in Hope, Rev Orton spent some of his own money to repair the Vicarage. In 1840 he produced a terrier · a survey of goods, lands and benefactions belonging to the church.

“An old, but now comfortable Parsonage, having been made so, at between two and three hundred pounds expense, by the present Incumbent at his sole cost” “two parlours, a study, three lodging rooms, exclusive of one for the servants,

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1 letter Hope Historical Society Archives
kitchen, back-kitchen, pantry, cellar, but no outbuildings except for coal house” “thye Glebe consists of three fields (at a most inconvenient distance).”

He must have been happy to move to the new building in Altrincham. As curate at St George’s Chapel he continued the work of his predecessor, Rev Cave Browne Cave, spending much time at the Female Jubilee School of Industry. In one of his annual reports he stated that:

“Piety and industry is the motto inscribed on the door of our school. The Bible and the needle are the two only instruments unremittingly and prayerfully employed for these purposes, with such other information imparted as may tend to make the scholars respectful to their superiors and attentive to all the duties of their subordinate situation in society.”

Rev Orton began a “boat chapel” on the Bridgewater Canal which lasted until 1899. It would be a mission to the boatpeople who would not then upset the “respectable” members of the church. Rev Orton died in Altrincham in 1862 leaving £10,000 in his will with his widow, Ann, as one of his executors.

Rev Wilmot Cave Browne Cave was born in 1802 at Stretton-en-le-Field, the 4th son of Sir William, Bart who assumed the additional surname of Cave. He became perpetual curate at St George’s Chapel in Altrincham in 1834 after six years in Melmerby, Cumberland during which time he was ordained.

During his stay in Altrincham he was responsible for the building of the first vicarage in 1837, the erection of the Female Jubilee School of Industry also in 1837 and for repairing and beautifying the church in 1841. He continued his interests in building when he reached Hope. In the census of 1851 the family are shown living in the vicarage. The old vicarage was demolished in 1854 and the present vicarage built between 1854 and 1857 at an estimated cost of £720. It is suspected that they moved into the “Manor House” while the vicarage was being rebuilt. This house had been extended from the original farmhouse with many of the features similar to those of the new vicarage. In his will of 1849 Wilmot leaves everything to “my beloved wife all my property of every description for her own use and benefit without any limit or description whatsoever.” This included “my property called “The Manor House” at Hope.”
In his will he also left a field at Sandal Magna (Mary’s father had been vicar at Sandal which is close to Wakefield for many years so perhaps Wilmot inherited via her). He also left to Mary, his sole executrix:

“the whole of my shares in the Manchester Sheffield and Lincolnshire and in the Lancashire and Yorkshire Railways for the sole benefit of my said dear wife absolutely at her own disposal without any control whatsoever also my carriages Horses and Books plate glass china linen furniture.”

Wilmot Cave Browne Cave resigned the living at Hope in 1856 before the new vicarage was finished to become vicar at Honerton (Hackney).

In October a Wilmot Cave Browne Cave was attacked and robbed in Kensington and the case came before court at the Old Bailey. He stated that he had been attacked from behind with his arms pinned down and that another man had grasped his neck. A thin case containing a Crystal Palace ticket was stolen from one pocket and three sovereigns taken from his other pocket. John Macey, aged 28 years was sentenced to four years penal servitude.¹

According to his death certificate he died in Rook Nest, Stanley (Wakefield) of “Exhaustion after acute mania” on 6th May 1857. The informant was named Jane Arundel who made her mark with a cross.

Wilmot Cave Brown Cave was obviously interested in building. He described himself as Proprietor of Land in the 1851 census while staying at a hotel in Ashby de la Zouch leaving Mary at home in Hope. Why was he visiting Wakefield in 1857 – perhaps he was looking at his land at Sandal Magna? Why did he leave Hope before the new vicarage was finished and some of the bills still unpaid? What caused his mania? Was it a long term problem or a mental breakdown caused by the attack in London if, as it seems likely, he was the person who was robbed?

Mary Westmorland became Wilmot’s second wife just one year after his first marriage. They had no children of their own but adopted a little girl, Annie Adelaide, while living in Altrincham. Sadly Annie died in Hope in 1846.

Mary seems to have become very involved in the parish and we have evidence of her visiting the family of the vicar in Hathersage. The vicar was Henry Nussey the brother of Ellen Nussey who was one of Charlotte Bronte’s closest friends.

“The wife of Rev Wilmot Cave Brown Cave, vicar of Hope visited Ellen and Charlotte while they were staying at Hathersage. She announced that she and her husband intended to call on Henry and his bride when they returned home from their honeymoon, which reassured Ellen that some past unpleasantness between them and her brother was now forgotten. It seems likely Rev Cave was one of the list of the people Henry offended.”

We also know that Mary regularly visited the Methodist chapel. In 1847 the Sheffield poet, John Holland, spoke about a visit he had made to the Hope Valley and expressed his admiration of Rev Cave Browne Cave and his “active, intelligent and excellent” wife. He described how Mary sat:

“on the lowest form among the poor women in the Methodist Chapel. Indeed I was more struck with the rare fact …of a lady in her position affording such evidence that her religion raised her above mere church or chapel prejudices than I was by the magnificent mountain masses of Mam Tor, Winhill, Losehill, and the Winnats which I could see from the chapel window.”

Other clergymen did not agree with Mr Holland and thought her conduct highly scandalous, but he insisted that she did not neglect her “proper duties” and that the reports of the villagers described “the way in which she labours among them.”

Mary died on 16 November 1897 forty years after her husband. She had eventually gone back to the Eden Valley, living at Temple Sowerby, Westmorland not far from her birth place and not far from Melmerby where Wilmot began his ministry. Two of her three executors were John Walker Cave Browne Cave and Thomas Charles Westmorland. She left £1539.

With help from “Notes from a Peakland Parish” William Smith Porter MD
With thanks to David Miller, Altrincham Historical Society
Joan Clough January 2011

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1 A Bronte Encyclopedia
2 Seth Evans - “Bradwell Ancient and Modern” 1912
BIRCHFIELD LODGE AND THE FIRTH FAMILY

The house was originally built in 1875 by Edward Firth, a member of the Sheffield steel family, The Firths. He was the fourth son of Thomas Firth, who originally started the steel firm in 1842 and developed this from a small family company employing a handful of people, to a firm in the 1870s that employed more than a thousand people. Edward joined the firm from school (Mr Eadons’ in Redhill) and in 1870 was working as the director in charge of mills and forging at the Norfolk Works in Sheffield. His Sheffield home was at Tapton Edge, off Fulwood Road. He was described by his employees at that time as a typical English Country Squire, neat and precise in everything he did and sympathetic to anyone in difficulties. The Lodge originally was a simple building with four rooms on both the ground and first floor, but this he gradually developed over the following 20 years. In the late 1870s he added a bell tower and in the 1890s he added a ground floor music room with first floor bedrooms above.

The Firth family were significant Sheffield benefactors during the 1860s and the 1870s and presented the city of Sheffield with Firth Park, Firth College (later Sheffield University) and alms houses in Nethergreen. Edward, in 1875, gave approximately £2,500 towards the rebuilding of St Peter’s Church in Hope.

Edward had married in the 1850s and had 7 children, the oldest boy of which, John Loxley Firth, joined him at the family firm in 1883. Unfortunately he was not a healthy young man and was forced to retire from the business in 1885 when he came to live in Hope full time and lived next door to his father at Crabtree Meadows. John Loxley Firth died in 1897 and is buried in the churchyard at St Peter’s. Subsequent to this his father presented the village with Loxley Hall, in remembrance of his son. John Loxley Firth had three children, his elder daughter being the mother of Francis Bacon whilst his son Edward Loxley played cricket for Yorkshire on three occasions in 1912, before emigrating to New York.

During the 1880s and 1890s the estate was added to by land purchases down by the River Noe and further purchases from the Midland Railway Company. It is
rumoured that the reason for the station being where it is, is because the estate did not wish the station to be on its land. Edward Firth died in 1907 and the estate passed to his second son, Edward Willoughby Firth.

Edward Willoughby Firth was also a director in the family steel company and was a very keen amateur musician. He undertook significant modifications to the house services between 1907 and 1909 and further lived in the house until 1925, dividing his time latterly between Hope and Bournemouth. In 1906 and 1908, Edward Willoughby Firth arranged for new windows to be put into the east end of the Church. He was a bachelor and lived at the house with his sister Catherine Elizabeth. Following his sister’s death in 1925, the estate was auctioned and was sold for £11,000 to Mr Aaron Frost Hancock of Bamford. Over the following year and a half, a significant proportion of the estate was sold off in plots. The lodge itself was purchased by Mr and Mrs Henry Stockton Evason, who turned it into a country guesthouse/hotel in 1926. Two grazing farms were sold off as Farfield and Edge Farms and Twitchill Farm and much of the moorland was sold off as a small sporting estate to Col John Broadbent and Mr Walter Lingard. The organ from the music room was presented to the Methodist Church in Hope.

By the time of World War II, it had become a hostel for the Workers Travel Association until the 1950s when it was taken over by the Wood Street Mission of Manchester and subsequently by the Greater Manchester Youth Association. As such it was used to accommodate youngsters from Manchester on residential courses.

In 1994 the house was sold to Contract Data Research Ltd, a locally based private company, who restored the house to use as company headquarters. In 2000 the house was sold to Nash and Company, when it was split into four apartments which are currently in private hands.

Richard Ledingham January 2011
The reasons for walking the countryside are different and varied. For me one huge aspect of any walk is to look at the landscape and see the hand of man upon it. That can mean anything from a simple pinfold to the construction of a great cathedral. In this busy and well walked area it is becoming increasingly difficult to spot something unrecorded. For some years I have walked the footpath north out of Hope past Oaker Farm and on one such journey, happened to notice an unusual stone in a tumble-down wall, the low sun highlighting the shadows of the carving and the worked shape of the stone. After a few months I made efforts to secure a professional opinion of the stone via Pauline Ashmore and Arthur Wilson both of Arteamus.

So, on a sunny morning in early 2009 and accompanied by Pauline and Arthur, I headed out once more to look at the stone. Much photography and enthusing ensued and I was assured that I was not wasting their time. Arthur felt that it would be in the best interest of the piece to take it to a place of safety until it could be better assessed. We were lucky to find the owner of Oaker Farm not only to be in, but also to be the owner of the wall and only too happy for us to remove it for research. With an assurance to keep her informed of anything we found, we left with the stone, which I am pleased to say Arthur carried to the boot of his car.
Dr Phil Sidebottam from the University of Sheffield then became involved. He suggests that it resembles part of a large crosshead similar to several others found around the Peak District. The stone, carved from millstone grit and measuring approximately 30cms across, may not be associated with church sites but may have acted as a boundary marker. This certainly seems to make sense when viewed with an OS map.

Dr Sidebottam mentions evidence of a Hiberno-Norse settlement circa AD 912-924 and a group of Norsefolk known to be around the Wirral around AD 915, later farming on the Pennine fringes east of modern Manchester. He concludes the stone probably dates from circa AD 920 and was part of a large irregular crosshead used as a territorial marker of a Norse farming clan.

Who can know if this stone has had any other uses in the intervening thousand or so years, other than as part of a boundary wall and if there are any other pieces surviving?

It now resides in Buxton Museum where unfortunately they do not have it on current display. We do, however, have this photograph taken during its time at the University.

Gillian Glen November 2010

Editors Note   See also the discussion relating to the origins of Hope Cross.
Sidebottom PC, Stone Crosses of the Peak and the “sons of Eadwulf”. Derbyshire Archaeological Journal; 119; 206-219; 1999. Copy in HHArchives

Snippet from FMA and Seth Evans.

1867 Charles Pearson 79, Brough House fell dead in Newborough Arms at a sale
1864 Tom Kirk 68, Hope died through drinking excess
1893 William Tym killed by a fall from a cart, Hope
1894 Henry Lawton, 43, run over and killed at Hope
1895 John Cheetham, 82, formerly chemist, found dead at home in Hope.
1896 John Bradwell, (Bradwell) fell dead off wagonette seat in station yard
1898 Isaac Daniel Hill, Station Rd killed falling from a trap
1901 Abraham Furness, 75, killed by a fall of stone in Pindale quarry.
HOUSING IN HOPE SINCE 1900

This article is based on a talk given to Hope Historical Society in February 2010. When I started preparing for the talk I suddenly realised that I had lived half my life in Hope. I moved to the village in 1972 and at that time:

- Several houses were unoccupied and needed repair.
- Electric and telephone lines were above ground and with so few lights I needed a torch.
- The trees in the churchyard were huge and a local stalwart, Gwen Ward, always swept up the leaves in Edale Rd.
- The Old Hall pub was thriving and a piano player played most Sunday afternoons.
- We still had the market.

To my mind everything has gone which marked Hope as a very rural village which felt remote. Now I feel it has become urbanised with lots of highway notices, gates at the village entrance, double yellow lines, street and house lights everywhere so that the stars are harder to see. All for good reasons of course but it has changed the feel of the place.

These changes have come about slowly and I would argue that many are in response to national legislation, population growth and nationally directed house design. In addition the Peak Park Planning Board has had a strong influence together with the building of the cement works and the Ladybower dams. It is against the background of these factors that I am going to comment on our village housing.

I have chosen 1900 as an arbitrary starting date as it is really since then that most of the expansion has taken place. In 1900 the population of the village was 382 persons and they were housed in the central area of the village. A 1972 OS plan of the central village showing the distribution of housing by age of house is stored in the Hope Historical Archives. Some of the early work on this plan was done by other members of the Society and I have added my research. My professional work was in housing having worked in local authorities, housing associations, lectured and run a degree course in housing at Sheffield Polytechnic and finally being a consultant in housing research.
Piano Row

The first big expansion was in 1904 when the row of houses in Castleton Road nicknamed “Piano Row” was built. According to a 1910 Land survey they were mostly rented out and owned by Sheffield people except the Hobsons on the end. Six or so of the properties were not occupied and that may have indicated slightly too high rents or followed on Birchinlee being set up in 1908. Evidence for this is suggested by the 1911 census which shows a change of names from the 1910 survey. A footnote to the Birchinlee buildings is that some of the tin houses found their way to Hope. Strands in Edale Road is one and there is at least one other which has been brick clad and re-roofed in Castleton Road.

The row must have made quite an impact in terms of number and design. They are varied, built in twos and threes with pronounced gables in sort of mock Tudor decoration and a number have bay windows and what I call eyebrows. This is a cottage style developed in the late 1800s often through competitions such as the Agricultural Society one in 1855 which produced a typical house design with a porch, living room 13’ x 11’4”, scullery 14’ x 6’, pantry and 3 bedrooms, walls of rubble masonry and slated roofs. These cottage style houses developed as a result of the consensus in government circles that there should be a better standard of housing for labourers. There was also a shortage of housing, many dilapidated and overcrowded cottages and the private builders failed to fill the gap. So public provision was in the air and showed its teeth in the Public Health Act 1875 which gave local authorities the power to inspect and condemn properties. The rural areas did not benefit much from the initial acts, only eight districts using the powers of the 1890 Housing of the Working Classes Act. What was more useful was The Housing and Town Planning Act 1909 which made a systematic survey of rural housing and gave extra powers to acquire land and also gave advantageous interest rates. All this bumbling about did not achieve much but it raised the
profile of the problem so that after WWI Government got cracking in providing more housing.

**Sherwood Avenue**

The influential Tudor Walters Report was published in 1918, which set out enhanced designs and gave subsidies for building. The Addison Act, famed for its generous subsidies covering any losses made, followed it in 1919. There is a possibility that Sherwood Avenue council housing was built under this Act. Typical houses with Tudor Walter designs are those either side of the war memorial and two either side in the Avenue. They are quite spacious and have big gardens. The minutes of the Parish Council (PC) record some controversy with the Rural District Council (RDC) over their building.

Further down Sherwood Avenue on the left hand side are houses built in 1937 - 39 by Mr Wheat who was probably a “spec” builder and would have been able to borrow easily at this time from a building society as building costs and interest rates fell. There were plans to extend the Avenue into the Crescent but the land at the end was bought up by someone else. Mr Wheat bought the remaining plots on the right side and built the bungalows in 1946. These houses would have been part of a post-war government target to provide new and refurbished houses to a higher standard.

**Earles Cement Company Houses and The Marshes**

The Earles houses are either side of the quarry railway line bridge and The Marshes nearby. These were built 1928 – 1930 for the managers and workers at the quarry. Ownership changed hands over time from individuals who sold to Portland Cement Manufacturers Ltd who in sequence sold on to Blue Circle, Salmax and finally Lafarge. The houses are made of what looks like breezeblock, which have been rendered by some owners; there are little porches and the design is very like the cottage designs of the period.

The Marshes which were built at the same period are in blocks of two semis or in threes and are rendered with curious swirls on the rendering and are four square solid buildings.
Station Road

At the other end of the village are the Station Road houses also built in 1935 by Mr Wheat. Gordon Randles informed me that he and his parents moved there in 1935 along with most in the row. They again are solid cottage style houses with good space standards, all “mod cons” and big gardens as befitted a rural setting. “Grow your own” was a mantra then as it is becoming now.

Airey Houses

Post WWII Aneurin Bevan was the Minister for Health and in charge of housing. The Government brought out a White Paper in 1945 setting out a plan of action to house the displaced people and improve standards. A spectacular part of this housing drive was the provision of prefabs, 2-bed aluminium factory built small bungalows. They were meant to last 10 years but there are a few around still. In Hope the Council built other factory built houses called Airey homes. Numbers 50 – 68 Castleton Road are such and were the vanguard of a housing programme in Hope. Sadly over time they had construction troubles. If any tenants bought they had to be compensated in 1984 with repair grants for the failure of the concrete columns. The Council refurbished as necessary, cladding the outside with cut stone and renewing the roofs.

Marsh Avenue.

The next big development was Marsh Avenue in 1952. Again the preliminaries for the building caused a lot of correspondence to fly between the PC and RDC mainly about suitable pieces of land. Obviously the PC felt they were not being kept informed. The sports field and Marsh Avenue were owned by a local resident, David Bramwell. The area for Marsh Avenue was sold to the Council. There were protests from Cllr Charlie Lewis (Chair of the PC) about the standard of the housing, but in fact properties were built to quite a good standard.

Since WWII a number of Housing Manuals had been produced following the 1944 Dudley Report which reviewed standards. There was a feeling that pre-war estates were a little monotonous and cramped and there should now be a greater mix of building types. There were improved space standards, 900 sq ft kitchens and fittings upgraded from solid fuel cooking ranges to gas and electric cookers. The “Parlour” was under question as life styles were changing. It was no longer a room for special occasions and the bath in the kitchen was moved upstairs. The exteriors
were still unattractive pebbledash but building controls had only just been removed.

When the Right to Buy (RTB) was introduced in 1980 many of these houses were bought and personalised with new front doors, new windows and porches built on etc. Recently you may notice that the remaining Council houses have been re-roofed and covered with lighter pebbledash.

**Parker Morris Report.**

Society changed radically in the late 50s and 60s. More older people were living alone and the demand for housing was increasing. In 1961 the Parker Morris Report was produced which attempted to analyse how people lived in and used their homes eg. kitchen layout, equipment, provision for children to study, storage capacity, space standards etc. Sadly it coincided with an economic downturn, but it did feed into the Eccles Close design.

**Eccles Close and Shirley Close 1964**

At some stage the RDC purchased Eccles Close land and the PC only heard via the Derbyshire Times that private development was possibly going ahead. Naturally local hairs bristled. The outcome was eventually that the Council’s older peoples’ bungalows were built with subsidies provided under the Housing Act 1961. The bungalows are semis built around an open piece of land where, for the Millennium, a centrepiece of trees and benches were added, which breaks up the previous rather barren outlook. Councils could not always be persuaded to consider proper landscaping.

It was agreed to sell part of the large plot to private developers who built the central island of bungalows and at a later date an additional four houses and bungalows on the north side. This development added 103 households to the village – quite an impact. There was a further addition in 1973 of seven bungalows in Shirley Close and two more adjoining houses in 1994. Long lived local people will remember a tennis court and a horse riding stable next to the Clinic before the developments.

These were the last of Council building as, under the Thatcher government, it became policy to reduce local authority building and a 57% cut was made. Alongside that was the introduction of RTB so that many properties in Marsh
Avenue, Sherwood Avenue and the Airey houses were sold off with considerable discounts given. This sell-off helped to push up house prices in rural areas which in turn forced out younger families to cheaper accommodation in the towns.

**Housing Associations**

Building of new housing was pushed over to private developers and housing associations. There had been long established charitable associations and trusts like Peabody, Guinness and William Sutton mainly operating in the cities. In 1974 the Housing Corporation was established, and given money by Government to redistribute to individual housing associations. Caroline Court was started by Help the Aged and then Anchor Housing Trust took it over. Like many sheltered schemes of that era, the design concentrated on a high proportion of bed/sits and one bedroom flats which have now become unpopular. Refurbishment of such schemes is common but Caroline Court seems to be holding its own. It is also a great asset to the community having at one time being the WRVS centre for distribution of meals on wheels and now a Day Centre. Pat Wilson, a Castleton resident campaigned for the facility and donated money. Caroline Court was the last major building. With most of the open land gone there are very few opportunities to build in future. In recent years a certain amount of infilling has taken place which is summarised below; whilst renovation of existing properties has continued when appropriate.

**Hawthorn Close**

In 1981 a small private scheme was built in Edale Road. Hawthorn Close is a rather elegant block of 4 properties with parking space, good views and good-sized rooms built on land from the larger property of Hawthorn House.

**Castleton Road, 22 – 26 and the Market Place**

In 2009 four properties were built by Chris Machan in Castleton Road for the Peak District Rural Housing Association (PDRHA). They again were built on land bought from the sale of the adjoining house originally belonging to Mrs Wilson. They are small, but clever design has disguised the reduced space standards.

Ten properties were built by Mr Wilcockson from Hathersage in the Market Place, starting in 2005 and finishing in 2008. Plans kept getting changed and there were long discussions between the Peak Park Planning Board, the PC and the builder concerning orientation of the buildings, size etc.
I felt the space standards were tight and the gardens too small. It still looks a little bleak and could do with some landscaping.

Overshadowing all new building is the hand of the Peak Park Board. They have in the past been a dead hand in some respects but have begun to shift their position with regard to new housing. Rural Housing has come in for close scrutiny at national level. For instance, in May 2006 the Affordable Rural Housing Commission reported on the necessity for a significant increase in the provision of affordable housing and they suggested six new houses a year in each rural ward. Hope has a need for 37 households to be found housing and that will be a challenge. The old bowling green on the sports ground is a possibility and land near Caroline Court. However, the Coalition Government does not have a clear housing policy and no-one knows how the financing of housing will be achieved.

It is good to know that housing has improved so much over the years. The early days of having to empty your elsan or bucket by burying waste in the fields and lacking electricity or gas are not romantic memories. I hope that I have shown the extent to which Central Government policies influenced the comfort of our housing lives.

Christine Davies. February 2010

__Snippett from FMA__

Early 1700's New weather cock, £2.15s; setting up 2/6d.
1863 Fixing weather cock on church, 13 shillings; for brazing and gilding £1.
HOPE'S GUIDE STOOP

It is surprising how many historical artefacts have been found tucked away in vicarage gardens. Hope's vicarage was no exception. In his book William Smith Porter\(^1\) describes how an ancient circular font had been “disinterred” from its resting place in the garden and restored to its proper function in the church by Rev Vincent in 1906. In 1855 two pieces of a Saxon cross were found acting as door lintels when the old school building of 1654 was demolished to make way for a new school. These were also stored in the vicarage garden and were not re-erected in the churchyard until 1908, again under the auspices of Rev Vincent.\(^2\)

When St Peter's vicarage was sold in 1999 the retiring incumbent, Rev Michael Collier, collected a small triangular stone from its resting place in the garden and put it in the church porch whilst it was decided what should be done with it. This proved to be a guide stoop, one of many ancient stones that guided travellers across the wild moors of Derbyshire and it has posed many fascinating questions.

The stone itself is badly damaged. Its original measurements would have had sides of 21” in length and 9” deep and there is a central hole to take a spike from the stone pillar, of which it would have been the cap. Each face has a hand carved on it pointing in the direction of the destination.

One of these is to Hope, with no mileage given, which could mean that it stood in Hope itself, or on the boundary.

\(^{1}\) William Smith Porter. “Notes from a Peakland Parish”

\(^{2}\) Rev. E Cecil Vincent. “Notes on St Peter's Church 1904 – 1928”
Another face gives 3M Darwent Rod.

The third face has lost its destination and the mileage has been variously described as 6, or as 10 with the figure 1 missing.

At the time this stone was erected the miles would have been the Derbyshire long mile of 10 furlongs. It was not until the advent of the turnpike roads that the length of a mile was standardised at 8 furlongs.

Howard Smith, who has made a special study of Derbyshire guide stoops, has compared the Hope stone to two other local stones, one at Edale and the other at Hope Cross.¹ These also have the destinations around the capstone rather than on the shaft. Hope's stoop seems to be unique in its triangular shape and unusual in showing a mileage.

In 1697 an Act of Parliament made it obligatory for local Justices to ensure that way-markers were erected to guide travellers over the rough and ready roads then existing. Many areas of Derbyshire erected guide posts often with a date around 1709 inscribed on them, particularly over the wild moorlands where pack horses carried goods over the Pennines between Cheshire and Yorkshire. In his writings,

¹ Howard Smith) “Guide Stoops of Derbyshire” 2009 (Third edition)
GHB Ward reported on several guide “pricks” at various points on the tracks across Win Hill to Ashopton, Yorkshire Bridge and the farms of the Woodlands Valley.¹ Hope Cross up on the Brinks is at the junction of several of these old track-ways and carries a current capstone dated 1737. It is thought that this replaced a much earlier stone.

So, how old is our triangular stone and where was its original position? The evidence is conflicting and I have collected together the stone’s recent history, and various theories about its position, for consideration.

- The capstone was in the vicarage garden when Rev Michael Collier became vicar of Hope in 1978. He was told that at the start of World War II, the stone was removed from the Brinks and put in the vicarage garden for safe keeping.

- Frank Money saw the stone in the garden in the 1950’s and later photographed it. He believed the stone predated the current Hope Cross way-marker of 1737. He quoted an old story that the young men of the district used to test their strength by removing the capstone, but this would perhaps apply to the current stone at Hope Cross rather than our smaller triangular one.

- Howard Smith and the late Stephen Penny suggested from the style of the lettering that it might date from late 17th to early 18th century. They suggested independently that a local landlord, such as the Balguys of Aston Hall, identified a need for such directions before the legislation of 1697 made sign posting obligatory and that it might have stood on Aston Lane, at the junction of one of three paths going over to Derwent village via the slopes of Win Hill and Yorkshire Bridge. However when we asked the late Mr Joe Dalton, who had farmed at Aston Hall, whether he knew of it, he had no recollection of any such stone being there.

Recently Howard Smith has revised his thoughts on the positioning of the stone.

*By a process of elimination, and allowing for the distances to be in the old long miles...it is possible to deduce that the capstone and its shaft were located at Killhill Bridge, over the River Noe at SK172839 just N of Hope village, where important and ancient routes met. Although the side giving the distance of 6M has its destination missing, by deduction, the likeliest candidate is CHAPEL.*

¹ GBH Ward “Ancient Ways across Win Hill” Sheffield Clarion Rambler 1923”
However, looking at the stone again for this article, the figure 10M seems more likely for mileage. The “0” is very clear. If the original mileage on the damaged side was 10M then Sheffield might have been a possible destination. Furthermore the 6" Ordnance Survey maps of 1880, 1898 and 1923 mark a Guide Post at the corner of Aston Lane and Station Road, just over Netherhall bridge.

Furthermore, orientating guide stoops can be difficult. On reaching a stone the traveller would turn right from the face giving him his required destination, not keep straight on, as one would expect. The pointing hands would reinforce the direction of travel. It would be interesting to try out a model in various locations to see how this works with Hope’s capstone.

In 2003, thanks to the efforts of Hugh Wentworth Ping, then Chairman of Hope Historical Society, and his wife, Carol, who found a suitable spare gatepost lying in a field in Thornhill, the stone was set up in Hope churchyard. Catherine Mate of the Peak Park cultural heritage team had looked at the stone and agreed that as the original position was unknown then this was a suitable place for re-erection.

The “unveiling” was attended by Society members and by Howard Smith and his wife, Rev. Peter Bowles who had given permission for the stone to be erected in the churchyard and Maurice Dean who had done the hard work of digging the hole and fixing the capstone to the post. A brass plaque was fixed to the post with the following inscription.

“This 18th Century Guidepost (circa 1709) was found in 2000 and placed here in September 2003 by Hope Historical Society.”

The capstone with its pointing fingers stands near Hope’s Saxon Cross, both of them a testament to the safe storage properties of vicarage gardens, and to the good offices of Rev. Cecil Vincent and Rev. Michael Collier in ensuring their survival for future generations to enjoy.

Ann Price January 2011
EXPLORING EARLY LAND USE IN HOPE

During the last five years, I have been exploring land use during past centuries in Hope with Aston Civic Parish. Castleton Parish has a well defined (and mapped) medieval open field system which is best seen from the public footpath behind Dunscar Farm. It seems likely that agricultural use in Hope followed a similar pattern especially since Aston means East Farm. There are two ways of finding out: one is to look in the fields the other is to look in the records and at early maps.

In the Hope Valley, field names begin to appear in the records from the 16th C and some of these can be identified today. In 1544 Rauf Hethcote of Hope and William his son are leased for 40 years a croft called Hallcroft in Hope with houses, etc, enclosed with “hays and dyches on bothe sydes of Pekesarse” and land called “the Ruddyng” (Ridding means a clearing in the forest) abutting the “water of Pekeserse”.¹.

These fields feature in some early sketches dating from 1709 made in order to create accurate records of land ownership.² The sketches show the area of each field, the Motte and the footpath along the south side of Peakshole Water.³

The sketches inform us that Far Ridding belonged to Mr William Bocking and Near Ridding belonged to Mr Cresswell. They also suggest that this land was probably enclosed by 1544 when the fields were first mentioned by name.

¹ Jeayes, Derb.Charters; 1451,1452
² Rough estate plans of Hope by Samuel Hutchinson. DRO D258/24/26/4·10
³ Simplified sketch from the rough estate plan as above.
All these fields are identifiable by name on the 1811 Enclosure and shown here on the 1847 Tythe plan.

The Near and Far Ridings were owned by Thomas Ibbotson and occupied by John Hobson who used them for meadow and arable respectively. The Hall Crofts, Priest Croft and Holme were all owned by George Nuttall and occupied by William G Middleton who used four fields for meadow and two for arable.¹

Analysis of the Tythe Award shows that in 1847 the Earl of Newborough was by far the largest land owner (654 acres or 26% of the total) in Hope; this land was later sold off as the remnants of the Hassop Estate in 1911. The rest of the land holdings were very small with William G Middleton being the third largest land owner (204 acres, 8%). His farm with additional rented acreage was in the centre of the village, replaced today by the Spar. The Middleton Estate was sold as smaller parcels of land when the Hope branch of the family died out in 1906.

Looking at these fields today is both difficult and interesting. The northern Hallcrofts are largely occupied by Castleton Road housing and I haven’t yet been able to look at those which border the river. A well trodden footpath and Pindale road give access to the Ridings; when the snow is lying it is possible to discern faint traces of “ridge and furrow”, indicative of early open field cultivation, particularly in the Far Ridding despite the fact that the cement works railway passes close to the boundary. These faint traces are echoed in other fields in the parish and members of Hope Historical Society’s research group have started the process of recording these fields for the future.

Diana Curtis February 2011.

¹ 1847 Tythe Award and Plan: traced from the original (D1828A/P1209a&b) by Edwin Chapman and reproduced by permission of Derbyshire Record Office.