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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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Copies of the Chronicle are available from officers of the Society.

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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PAINSWICK LOCAL HISTORY SOCIETY

President: Lord Dickinson

Editorial

This is the fifth issue of *Painswick Chronicle*.

Following our customary approach, we have selected a range of articles covering a variety of subjects in order to appeal to a wide readership.

For the first time we have used material from the Society's Oral History Project. Mr Bernard Pearce was interviewed by Mr Hywel James who transcribed the recording. We hope you will find the result an interesting and very personal account of his early recollections as a child and youth brought up in Painswick. We hope to include further items from this project in the future.

We extend our thanks to our authors and those who have contributed in any way to this publication. We would like to remind our readers that correspondence concerning any of the items is very welcome.

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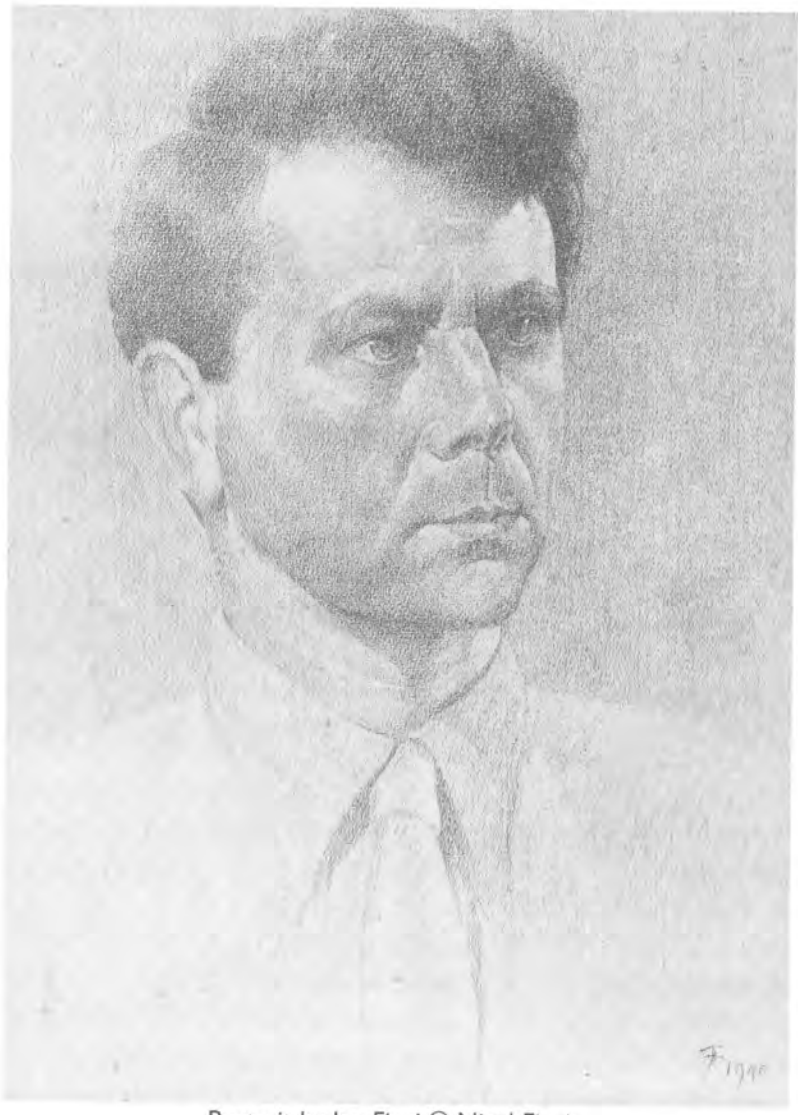
GERALD FINZI

THE PAINSWICK CONNECTION

by

Dr James Hoyland

In this, the centenary year of his birth, it is appropriate to recall that Gerald Finzi and his mother lived at King's Mill House in Painswick from 1922 to 1925. This short period in his life was important, not so much for the music that he composed while he was here, as for the people that he met, most notably the Blow family at Hilles near Edge. Finzi was later to become one of our most distinguished composers and a major figure in the English musical renaissance of the first half of the 20th century.



Portrait by Joy Finzi © Nigel Finzi

Gerald had been born at St John's Wood on 14th July 1901. His father died when he was eight and the family moved to Harrogate. By the age of ten Gerald had set his heart on

becoming a composer. He and his mother spent a holiday in Churchdown in 1920 and this was their introduction to Gloucestershire where they decided to live. In 1921 the Finzis stayed at Chosen Hill Farm, returning there in June 1922, when Mrs Finzi bought King's Mill House (complete with ghost). The Finzis moved there in July, just in time for the Three Choirs Festival of 1922, held that year in Gloucester. The Three Choirs Festival and the composers associated with it, notably Herbert Howells and Ralph Vaughan Williams, was another major influence on his life and he became a regular attender at the Festival, where his music would often be performed.

King's Mill had been one of the Painswick cloth mills from the 16th to the 19th century although there had been a building on that site since at least 1495. Like other mills it became a pin mill in the latter half of the 19th century. The house was very different in the 1920s and expensive to maintain, but with its surroundings - the stream running through the garden and the fields beyond, it must have made a considerable impact on the young composer's mind. He was in the habit of carrying a notebook whenever out, in which he jotted down tunes, many of which he was to use in later years. He was a composer in the English pastoral tradition, thus landscape and country were both important to him.

The Cotswolds at that time was a centre of the Arts and Crafts movement. Finzi was influenced by John Ruskin and by William Morris as well as by the poetry of William Wordsworth, and this is doubtless how he came to know the Blow family, the architect Detmar Blow having been something of a disciple of Ruskin. Another attraction would have been the fact that the Blows were direct descendants of John Blow, the great 17th century composer. Detmar was musical himself and evidently played the fiddle while his tenants and farm labourers, all treated alike of course, performed old country dances. Detmar and Winifred Blow took Gerald under their wing and he became part of the family, staying at Hilles and spending at least two Christmases with them. Whether or not for financial reasons, the Finzis returned briefly to Chosen Hill Farm in 1925, before Gerald moved to London into a house chosen by Detmar Blow. This was upon Adrian Bolt's advice, to help further his musical career. Gerald married Joy Black, an artist, in 1933 and in 1939 they moved to Church Farm at Ashmansworth in Hampshire. This was to be their permanent home where they held open house, like the Blows at Hilles.

Finzi composed only two works of note during his time in Painswick. In 1923 he composed his *Severn Rhapsody* for string orchestra. He had surely been inspired by the view of the River Severn from Hilles, perched as it is on the brow of the Cotswold escarpment at Edge, just two miles from Painswick. In 1924 Finzi wrote his *Requiem de Camera* in memory of his composition teacher in Harrogate, Ernest Farrar, who had been killed in the First World War. He also doubtless had other musicians and poets in mind who had been killed in the War, and the work can perhaps be seen as a forerunner of the great *War Requiem* that Benjamin Britten composed after the Second World War. The *Requiem de Camera* is written for chorus, baritone solo and an augmented string orchestra. It starts with a slow prelude marked "appassionato" in the score. This is followed by a setting for chorus of nine stanzas from John Masefield's poem *August 1914*. The third movement, for baritone solo, is a setting of Thomas Hardy's poem *In Time of*

the Breaking of Nations. Hardy was one of Finzi's favourite poets and he was to set in all over 50 of Hardy's poems to music. The final movement of the Requiem is a setting for chorus of Wilfred Gibson's poem *Lament*. The Requiem is a truly elegiac work, a protest against war, and it ends with a muted Last Post. The Requiem had to wait until 1990 for its first performance when it was recorded. Our own rendering of the Requiem at a Painswick Music Festival on 1st August 1993 may well have been only the second performance of the work. We were celebrating the centenary of Wilfred Orr's birth that year and it seemed fitting to include this other work, which had been composed in Painswick. In contrast to Finzi, Wilfred Orr lived in Painswick for 42 years, from 1934, after his marriage to Helen, until 1976 when he died. The Orrs lived at Clevelands, now called Church House in St Mary's Street, by the entrance to St Mary's Churchyard, and the house bears a commemorative plaque recording this fact. Words were important to both Orr and Finzi, and they were both very adept at setting words to music; his output was very small, but included 24 settings of poems by A.E. Housman. Orr is hardly remembered now, in contrast to Finzi. Orr referred to himself as "the forgotten composer" but he is described in *Grove's Dictionary of Music* as "one of the finest song writers of the 20th century". There is a small commemorative relief of him on a wall in the Town Hall.

While he was in Painswick, Finzi, with his friend Jack Villiers, another 'Hilles habitué', founded the Painswick Music Club, as it was then called, and he is also said to have coached a quartet in one of the council houses. Orr in his turn was a stalwart member of the Painswick Music Society, as it is now known. And so we come full circle to Gerald Finzi's tragic death in 1956. As mentioned earlier, the Three Choirs Festival and its composers, were major influences on Finzi. He attended the 1956 Festival in Gloucester and it was evidently a very happy time for him. During that Festival week, in September, he took Ralph Vaughan Williams up Chosen Hill to a place where he had gained inspiration for one of his earlier works. They visited the Sexton's Cottage, but tragically for Finzi, the Sexton's children were ill with chicken pox. Finzi had been suffering from Hodgkin's disease for five years and his resistance to infections had been seriously affected. Three weeks later he was dead from the complications of chicken pox, thus bringing to an end his 36 years association with Gloucestershire, including those three years when he lived in Painswick and his links with Hilles.

At this year's Three Choirs Festival held in Gloucester, Finzi's centenary is being celebrated by the performance of four of his major works - the *Clarinet Concerto*; the *Cello Concerto*; the cantata *Lo, the full final sacrifice*; and his great setting of Wordsworth's *Intimations of Immortality*.

In writing this article I have drawn heavily on Stephen Banfield's *Gerald Finzi, English Composer*, published in 1997 by Faber and Faber. I heartily recommend this book to anyone who wants to learn more about Gerald Finzi.

EDUCATION AND SCHOOLS IN PAINSWICK DURING THE 18th, 19th and 20th CENTURIES

by

Derek Hodges

In this first year of the twenty-first century and third millennium, it seems fitting to look back nearly three hundred years and trace the origins and history of formal education in this town.

Although, no doubt, many were educated privately in the 17th Century and before, it was not until 1704 that under the Act of Uniformity, the Consistory Court licensed a certain John Parker to be headmaster in the parish of Painswick - probably an unendowed school.

In 1707 a Mr Giles Smith, a Mercer, and his wife Ann executed a settlement for the provisional endowment of a school in Painswick. This provided for the establishment within five years of the death of the survivor of

> "a free school in Painswick for the instruction of poor boys of the said parish to write, read and cast accounts - such boys to be chosen by the said Trustees - and not to exceed the number of ten at one time".

The said Trustees were directed from time to time to elect a "fit and proper person of sober life and conversation" to be master of the said free school. There was a condition. The parish had to raise within five years of the deaths of Giles Smith and his wife, another £200 for the same object. The number on roll could then be increased to 20. Giles Smith died in 1707 and his wife in 1720. The condition was complied with and in 1725 a Charity School was opened. Thomas Rawlings, Curate of Painswick, was probably the first headmaster as he had been licensed in 1724 to the office of headmaster of the public school at Painswick. Where it started we don't know but in 1825 (one hundred years later) there is mention of a school in part of the Old Town Hall which stood where the Memorial Cross stands now.

In 1726 a gallery was erected at the west end of St Mary's Church for the sole benefit of the Charity school, but it was only occupied by the master, his family and his boarders although he augmented his salary by letting off the remainder to his parishioners.

In 1739 this school was described as a Grammar School and a Mr William Davis was its master.

In 1814 a Mr John Hillman left £500 for further endowment of the school but it was not until 1825 that the income of this trust was applied to the maintenance of the school. At this time (1825) the master took in boarders at £20 to £30 per annum and day boys were admitted on payment of a fee. The boarders, fee paying boys and free place boys were all taught together with no apparent problems.

In 1820 this school was called a 'Commercial Academy' and numbers obviously started to grow because in 1828 Mr W H Hyett converted two of his cottages in Butt Green into a school for boys. A fee of one penny a week was charged for each boy but the

school was largely supported by Mr Hyett. This school remained there until 1836.

Now the girls were not being left behind, because in 1830 there were two girls' schools in Painswick. One was called the National School and the other the Benevolent School. The National School was a Church School and was (in 1830) carried on in (I am fairly sure) the premises in Edge Road opposite Hambutts Barn.

Butt Green

The Benevolent School was an undenominational school founded by a Quaker lady, Miss Merrell who lived, I think, in a house in Gloucester Street, but in 1830 the school existed in a house which stood where the present telephone exchange stands. The school was managed by a committee of ladies including a Miss Knight and Mrs W H Hyett. Mrs Hyett tried hard to combine the two schools but it took a long time!

Edge Road

It is evident that between 1830 and 1840 school accommodation in Painswick was inadequate and inconvenient as schools were being shunted about in various buildings all around Painswick. In 1837 the Girls Benevolent School took over in Butt Green from the boys. Then it was moved to a building in Bisley Street and Butt Green Cottages became an infants school.

In 1840 the Old Town Hall was pulled down and the present one built and the Free, or Charity School was allowed to use the top floor. In 1844 the Congregational Schoolroom was built in Gloucester Street and a school was carried on in it by the British and Foreign Bible Society. Also in 1844 the union between the National and Benevolent Schools at last took place and the building in Edge Lane became the school-house for all the Painswick girls, but it was found to be too small.

Inscription on Town Hall

Congregational Schoolroom

Where the boys went to from Butt Green in 1836 is not known, but wherever it was it must have been inadequate.

It was obviously necessary for a new school to be obtained and under the exertions of Mr W H Hyett a sum of £1600 was raised and on 30th March 1846 the first stone of the building which is now the Library in Stroud Road was laid by the Vicar and the school became known as the National Schools as money had been obtained as a grant from the National Society.

The boys were educated in a ground floor room in Stroud Road and the infants in the room behind. Both these rooms are now used as the Library. The upstairs room now known as a the Library Room was used for the girls' education. In 1855 the Free School,

in the Town Hall, was united with the National Schools and the boys department transferred to the Town Hall.

The National Schools - Stroud Road

The Master of the boys' department was Moses Pullen, a man far in advance of his time. He was a superb master who had a genius for imparting knowledge. One of Painswick's famous old boys, Professor A W Bickerton, who became President of the London Astronomical Society, wrote of him as being one of the finest science masters under whom he ever studied. The curriculum was very forward looking in that carpentry, printing, mechanical drawing, land measuring and mapping were included. Chemistry and practical agriculture were also taught. Evening classes for adults were started and in one of the classrooms a lending library was formed - all this one hundred and thirty years ago!

The curriculum of the Girls' School was more humdrum than that of the boys but it was better than most. The income of a Trust started by a Miss Cox was, through the Charity Commissioners, applied in training two girls in domestic duties. Special attention was given to knitting and sewing and, indeed, something quite unheard of, a Sewing Mistress was engaged. The lady managers wished their school to be a training ground for wives and mothers, but whether they achieved their objects I don't know.

Our local school benefactors had, I think, great vision in those days. They recognised that much evil could be overcome with proper decent education, but there was so much apathy amongst the parents that they decided to make education more practical and by so doing made it more popular. Numbers leapt from 123 in 1855 to 167 in 1861. The boy printers were paid a small wage which induced them to stay on longer at school and the managers craftily found that by charging parents fees quarterly in advance instead of a weekly fee, attendance was very regular.

The annual cost of the united schools was, in 1855, £216.16s.1d. Incidentally the annual

salary of Moses Pullen when he was engaged, was £65. He got extra for training Pupil Teachers and Industrial Instruction, but he did get a rise in 1858 of £10 per annum.

In 1863, 10 years after the union of the Free and National Schools, a difference of opinion between the Chairman (the vicar, the Rev Arthur Biddle) and the Secretary (Mr Hyett) resulted in separation again. From January1864 the Free School known as the Painswick Endowed School moved back to the Town Hall where 26 poor boys were educated together with some fee paying boys. This school closed in 1867 when Mr Pullen left Painswick and the boys returned to the National Schools.

MOSES PULLEN

At this time there was in the Court House a Boarding School for young ladies kept by a Miss Williamson. Later another school was started in the Court House which in 1870 was described as a Grammar School and in 1876 as a flourishing Gentlemen's Boarding School. It was closed in 1897.

We are now at the date of 1870 - a great milestone in education in this country. The Education Act of 1870 made education compulsory for children between the ages of 5 and 13, and had to be funded by the districts in which the schools were located. New schools had to be provided by elected bodies known as School Boards and the schools were known as Board Schools.

At this date (1870) the three National Schools in Painswick together with those at Sheepscombe, Edge, Slad and Stroud End (Uplands) - seven schools - were carried on as Voluntary Schools but by 1877 all but Edge and Sheepscombe were in financial difficulties. On 27th November a School Board for the civil parish of Painswick came into existence and in 1878 Painswick and Sheepscombe were placed under the control of the School Board. The schools ceased to be Church Schools and although the buildings were owned by the Church, education was paid for by the districts.

In 1881 the school was enlarged. In 1896/7 the room where infants had been taught was taken over by the boys and a new school room was built for the infants. This schoolroom is now the Church Rooms.

One or two names of teachers who served Painswick well, both in excellent teaching and long service are worth noting. Mr John Hodges, no relation, but a man after my own heart, was appointed Assistant Master of the National School for Boys in 1859. Promoted Headmaster in 1863, he retired in 1896. Miss Sarah Smith was appointed

Mistress of the National Infants' School in January 1874 and she retired in 1920. She taught the grandchildren of her earliest scholars.

In 1902 an Education Act was passed and Painswick School became known as a Council School under the management of a group no longer popularly elected but by a committee of Managers, two-thirds of whom were appointed by the newly formed County Council and one-third by the Parish Council.

From 1902 the school followed the normal pattern for Council or County Schools. It was an all-age school providing pupils by scholarships to Marling School and the Girls' High School. Pupils who did not go to the Stroud Grammar Schools stayed on and their education was guided along practical lines such as woodwork in the present upstairs library room and domestic science in the Town Hall (where the scouts used to meet - now sold to St Michaels). Older children, 11 plus, from Sheepscombe and Cranham came to Painswick for these subjects. The older girls continued to occupy the upper room of the Town Hall until in the fifties it became mixed. In 1961 when Mr Harper retired and I took over, the school was reorganised into a primary school, that is, infants and juniors. Also in 1961, Archway School in Stroud was opened as a Secondary Modern School and that is where the 11 plus pupils who did not gain scholarships to Marling School or the High School went. The number on roll in 1961 was 99 but by the end of the sixties it was obvious by the increased numbers that we were outgrowing the premises in Stroud Road.

Eventually the present site in Churchill Way (formerly allotment gardens) was obtained and in 1973 a stone building consisting of two classrooms and a hall was built to house the infants, and the school operated on two sites. Numbers continued to grow because of considerable building, both local authority and private, and in 1978 terrapin classrooms were built on the very large site and the whole school moved up with numbers increasing to well over 200.

The old school became a library and Church Rooms.

I retired in 1982 and handed over to Bernard Jones. Soon after, because of houses being bought up mainly by retired people, numbers started to fall to such an extent that terrapin classrooms were taken away.

However, with the changing of rules regarding catchment areas and the continuing excellence of the school, pupils were attracted from well outside the Parish. Finally in 1998, exactly twenty years after the school opened at the Croft, the original buildings were refurbished and enlarged and a beautiful hall (something I always wished for) was built.

I understand the number of pupils on roll is now increasing and the school is well staffed. At the beginning of the summer term Roger Harding became Head and we wish him well as he takes the school forward into the new millennium.

The Painswick Education Foundation still exists giving grants to boys and girls to enable them to complete their further education.

Another report in the year 2101 will, I am sure, be something well worth reading.

ONE HUNDRED YEARS AGO...

THE MUD-RAKERS

"If all before their own door swept
The village would be clean".

The *Stroud News* of 1st March 1901 reported that

> "...this maxim was much in evidence at Painswick last Saturday [23rd February] - so much so, in fact, that it has been suggested whether Mr Surveyor Ratcliffe's anxious inquiries and researches there will lead to the issue of "Lost, stolen or strayed" bill in order that several tons of road drift might be re-captured. Its presence in the principal street of the town prior to last Saturday afternoon was said to be inconvenient and unhealthy. Taking time by the forelock, and, as a gentle hint to the authorities, some 200 or 300 yards of roadway were swept by a number of voluntary workers. From Star Inn corner to the Schools the road was thoroughly swept, and the dirt was stored in heaps on the roadside. These, however, were removed by some unknown person or persons".

The following extract from the *Gloucester Journal* of 2nd March 1901 explains how the incident arose:

> MUD AND GARBAGE IN PAINSWICK
> RESIDENTS AS STREET SCAVENGERS
>
> The Town Crier of Painswick (we read in Tuesday's *Daily Mail*) was on Saturday sent round with his bell and the following proclamation:-
>
> "Oyez! Oyez! Oyez! Owing to the disgraceful state of the main street of the town, consequent of the neglect of the County Council officers to do their duty and remove the mud and garbage that have been suffered to accumulate, an appeal is hereby made to the inhabitants to assemble at three o'clock precisely today in front of the Town Hall, to manifest their Public Spirit and respect for cleanliness and decency by bringing their own private mud-rakes and assisting in an organised attempt to clear a way through New-street so that the godly-minded may get to church tomorrow, Sunday, with clean feet and without any excuse for profanity. God Save the King!"
>
> "The appeal was responded to by all the principal tradesmen, shopkeepers, and many private residents of independent means, assembling as requested with every available implement for the removal of the obnoxious material. After being marshalled in the Square, they were drilled by a soldier home from the war, and marched to their appointed locations in the muddy street, where, at the word of command, the work commenced, and in an incredibly short time the needed transformation was effected. The sight was one of the most striking ever witnessed. The streets were thronged by a curious and excited crowd, and several photographs were taken of the army of workers clearing away the accumulated mud and refuse".
>
> "The 'soldier' referred to was Sergt. Alfred Burdock, of the Royal Horse

Artillery, a nephew of Capt. Burdock, of Fire Brigade fame".

The Mud-Rakers in New Street

But this was not the end of the episode. The *Stroud News* of 15th March 1901 reported that

> "...in consequence of the mud-raking incident at Painswick, the town is getting quite notorious. Two representatives of the *Pictorial World* visited Painswick this week and took several photographs of beauties and curiosities of the healthful resort. Through this popularity local property owners are anticipating increases in rateable values as a set-off against probable rate for the forthcoming sewerage scheme".

Traders in the town noticed an influx of visitors, earlier in the year than is normally the case, no doubt because

> "...Painswick was as clean as it is pretty, and that without the expenditure of a single penny!"

THE LADIES OF EBWORTH

by

Elisabeth Skinner

With invaluable information provided by Dr Jackie Latham

Ebworth is an ancient estate situated at the head of the Sheepscombe valley. In the 18th century the old farmhouse on the hilltop was converted to create a handsome Georgian residence known as Ebworth Park.

Dr and Mrs Fletcher owned the estate at the beginning of the 19th century. Their son, Stephen John Welch Fletcher Welch, who took his mother's maiden name, is an important, if absent, figure in this story. He was just 19 when he married Georgiana Ford, five years his senior, the sister of an Oxford contemporary. The marriage must have been a disaster. Young Mr Welch deserted his wife and by all accounts went to live in Paris. When his father died in 1826 and he inherited Ebworth, he set up a trust. Throughout her life the deserted Georgiana lived at Ebworth paying rent to the trustees of about £40 a year for the house and garden. By 1826 Georgiana had been joined at Ebworth by her sister Mrs Sophia Chichester. Sophia was three years younger than Georgiana but was already a widow. Her marriage to Colonel John Palmer Chichester, a man almost twice her age, lasted no more than a year.

The sisters came from a well-connected family. Their mother was Mary Anson of Shugborough and their father, Sir Francis Ford, was heir to a Barbados planter. As an MP for Newcastle under Lyme (1793 to 1796) he supported Sir William Pitt and on one of the few occasions when he made a speech in the House of Commons he spoke in favour

of delaying the abolition of the slave trade. The sisters were two of Sir Francis and Lady Mary's eight children. Georgiana was born at Thames Ditton in 1792 and Sophia in 1795; when their father died the girls were just nine and six. In the mid-1820s the sisters living at Ebworth were in their early thirties. Despite their unfortunate (and childless) marriages the women were possibly well-situated as the daughters of an affluent but dead baronet.

Surprisingly, when their widowed mother, Lady Mary, and their eldest brother, the second baronet, died in nearby Cheltenham during the 1830s, neither mother nor brother mentioned either of the sisters in their will.

The sisters may have shocked many of their social contemporaries, including close members of their family. What did they do wrong? They rejected many of the social, political and cultural conventions of the time. Their intention was to concentrate on developing spiritual strength and to deny physical comfort. They were confirmed vegetarians and teetotallers. They were opposed to marriage and believed that the spirit would be fortified by celibacy. The search for spiritual welfare attracted the sisters to some of the more radical and mystical leaders of the 1830s, many of whom caused concern among conventional society.

In the 1830s and 1840s revolution was in the air. Pressure for the reform of society, politics and religion contributed to anxieties intensified by the changes in France. Essentially, it seemed, middle class and educated working class political and religious activists were harnessing in this country the forces of the new industrial working classes in a range of diverse challenges to the oppressive values of the upper classes.

And the ladies of Ebworth played their part. They toyed with a range of weird anti-establishment ideas and offered financial support and active encouragement to individuals who were promoting social and religious change. One of the men who gained the interest of the sisters was John Zion Ward, a supporter of Joanna Southcott. Sophia Chichester sent money to Ward and wrote to him until his death in 1837. The historian E P Thompson, in his history *The Making of the English Working Class*, is scathing about people who followed Joanna Southcott and about Zion Ward in particular:

> "There remained many offshoots from the Southcottian movement, whose sects were now taking peculiar and perverted forms which perhaps require more attention from the psychiatrist than the historian... The first is the enormous following gained, between 1829 and 1836, by a crippled shoemaker, 'Zion' Ward, one of the inheritors of Joanna's mantle. Ward, formerly a zealous Methodist, had convinced himself by allegorical acrobatics, that he was the 'Shiloh' whose birth the ageing Joanna had announced. Soon afterwards, he came to believe that he was Christ (and had formerly been Satan)" and "he directed his messianic appeal towards the dynamic of Radicalism."(Thompson 1963)

In 1832 Ward had been imprisoned for blasphemy. Perhaps it is no wonder that Lady Mary Ford was concerned at the activities of her daughters.

Another friendship which would have disconcerted the sisters' family was with the

political agitator and reformer Richard Carlile who was imprisoned for nine years in the 1820s for anti-government activities including the publication of the works of Thomas Paine. In 1837 the sisters welcomed Carlile and his family to Ebworth and gave him financial help and after Carlile's death in 1843, Sophia Chichester helped the family by taking them briefly into her London home.

In 1835/6 Zion Ward attracted the interest of James Pierrepont Greaves and it is as friends of Greaves that Sophia and Georgiana are best known. We are told that "a very fine friendship existed between him and Mrs Sophia Catherine Chichester." (Harland 1907) Mrs Chichester apparently purchased an annuity of £100 for Greaves who wrote her at least two letters a week. Greaves was not convinced by the ideas of Zion Ward but he was widely read and as a result of his study of mystical writers, including Swedenborg, Greaves established his own "eccentric system of belief and way of life" (Latham). Greaves called himself a mystic and a sacred socialist. He attracted quite a following, including the Ebworth sisters; one of his supporters referred to him as "essentially a superior man to Coleridge". (Pitman 1873) He founded the Aesthetic Society and in 1838, (influenced by the educational ideas of Pestalozzi with whom he had worked some twenty years before) he set up an educational and communitarian experiment at Alcott House, Ham Common, near Richmond in Surrey.

The Ebworth ladies were very impressed by the Alcott House experiment and supported it from the start. In 1843 Georgiana wrote to George Jacob Holyoake, suggesting that he may like to apply for the post of schoolmaster at Alcott House. Her letter describes the community:

> "Probably you have heard of a very small Community now associating together at Alcott House, Ham Common, Surrey under the name of Concordium; - a sort of industrial College, at this present time, having a printer & printing press, - tailors, - shoemakers, - Baker, - Gardeners - & other labourers, both sexes associating kindly together as one Family and tho' not manifesting any great doings as yet, are to be highly commended for their sincere & resolute Opposition (in practical Habit) to the principles practices, & Manners of the Old Immoral World, reprobating War, Slavery, and Intemperance, and Gluttony & Bigotry, not only in profession by wordy declamation, but by discontinuing and discouraging all habits that tend to the above horrors."
>
> "The Concordists at Alcott House wish to form a school there, & are desirous anxious to meet with a Competent Educator, previous to agreeing to receive any more Children into the establishment, there being four now there. The diet is exclusively limited to bread stuffs, & farinaceous food, & fruits fresh & dried of every sort that can be obtained, & all kinds of Vegetables; & Water is the only drink supplied. Neither milk, butter, Cheese, Eggs, nor any species of flesh meats, nor of Animal food; neither tea, coffee, nor any of those artificial stimulants do the Concordium partake of, or supply to others. There are married Couples, and Parents & children now in this Concordium . The working members receive no wages but are supplied

with Lodging - food clothing, washing, & bath & firing & candle and whatever is needful, for their giving their services to the Concordium, about Eight Hours daily is the usual average for them to work, eight hours for sleep, & eight for bathing, recreation, meals & Improvement. Many wise and good Philanthropists visit and encourage them in their Labour of Love." (McCabe 1908)

Another member of the circle, an associate of James Greaves, was James 'Shepherd' Smith. Smith was in London promoting his ideas through a publication called *The Shepherd*. He felt that he was carrying out a "mission to mankind" and appears to have relied upon Mrs Chichester and Mrs Welch for financial help especially with his publication (to the tune of £135).

A biography of 'Shepherd' Smith was published in 1892, written by his nephew. It contains extracts from letters in which Georgiana and Sophia speak for themselves. Until 1839 the letters were mainly written by Georgiana but she frequently represents herself as the mouthpiece of her sister. One letter written by Georgiana in 1837 responds to Smith's acknowledgement of financial aid.

> "Our proposal does not confer any personal obligation upon yourself, although it is needful at this crisis, like grease upon the wheels, to set the machine agoing ..."

Smith's nephew stresses that the ladies of Ebworth are

> "essentially progressive females, seeking to give practical expression to their faith in the higher life".

He is grateful that

> "these ladies were in no sense fanatical ... they wrote with calmness and common-sense, and one has a feeling that his (his uncle's) constant correspondence with refined, cultivated and intelligent women did much to preserve his sanity ..."

Smith's biographer quotes another letter from Georgiana in which she explains the sisters' views - especially on marriage.

> "Everything is good that will break up and break down the present laws, systems, and arrangements of marriage, which, as now existing in every grade of society, are most vicious and demoralising altogether."

A letter from 1839 continues with this theme and most clearly reflects the pain which the sisters' own marriages must have caused them.

> " As we find so much infelicity in marriage, there must be some deep-seated disturbing cause in human beings, brought into activity through marriage, to produce this universal unhappiness."

The sisters had strong views on food. Georgiana wrote to Smith,

> "Mrs C will feel extremely obliged to you to persevere in co-operating with our efforts to bring eating of animal flesh and blood, and the butchering trade altogether, into thorough disgrace and contempt..."

And finally, Georgiana comments on beards.

> "I must confess that I have a partiality for men wearing their beards; nevertheless we are rather startled at your hint of the probability of your

> reassuming this distinguishing feature, and it makes me uneasy for the first time about you. Whatever the Spirit may say to you, or impress upon your mind about wearing your beard, must chiefly and mainly, if not altogether, refer to some inward spiritual state, quite distinct from any outward chevelure, either upon the head or on the chin."

Distress and illness seem to have affected Georgiana in late 1839 and as a consequence Smith received no more money - a considerable problem as this subsidy was his main source of income. Sophia continued to debate intellectual issues in correspondence with Smith for some time but was unable to provide any funds.

Henry James (the father of the well-known American author) admired Sophia's ideas and intellectual abilities. He is thought to have described her as "a lady of rare qualities of heart and mind and of singular personal loveliness as well". (James 1879) The spiritualist, Newton Crosland, wrote that she was a "fair, well-preserved, good-looking woman about forty years of age with quiet, subdued well-bred manners and gentleness of speech". (Crosland 1898) It is from Crosland's account of the late 1830s that we learn that, despite Sophia's anti-marriage beliefs, she became engaged to John Westland Marston, a man twenty years her junior. Marston was a dramatist and a member of Greaves' Aesthetic Society. But celibacy was an important element of the ideas promoted by Greaves who forbade the marriage. Instead in 1840, Marston married a Miss Potts of Cheltenham to whom he had been introduced by Sophia with Sophia herself as bridesmaid.

The sisters lived on a national stage, but what impact did they have upon the people of the Painswick valleys? The biography of 'Shepherd' Smith contains what must be Georgiana's own description from 1837 of the local community:

> "a manufacturing population of many hundreds, dependent on the master of the factory and a few petty shopkeepers, who, as is usual, retail inferior articles, give short weight, and charge a higher price than they can be obtained for in towns. Since the legislative Act of October 1830, licensing beer-houses, ten of these and two public-houses have been opened in this village (not one having previously existed), which are rapidly contributing to the demoralisation of our neighbours. No gentry live in or near the village, and a clergyman of the Church of England, an Ultra-Calvinist, preaches to the saints, leaving the sinners to their predestined doom; these are invited by Baptists and Wesleyans, who succeed in getting large congregations; still, vice and wretchedness increase amongst them." (Smith 1892)

Georgiana hints at the nature of their relationship with neighbouring villages.

> "Eleven years ago we sedulously began to set on foot schemes of instruction, but we were opposed directly by the clergy, limited, baffled, defeated, and finally obliged, with deep regret to quit the field. The last three years we have endeavoured to circulate better and more liberal ideas than those generally prevailing around us, by lending and giving such books as Combe's *Constitution of Man*, &c; but here, again, the clergy oppose us, and in too many instances succeed in warning persons against reading any works we would put into their hands." (Smith 1892)

But the sisters must have enjoyed the company of local friends. For example, they probably

knew Mary Roberts of Yew Tree House in Painswick. Miss Roberts was well-educated and wrote many books, including *The Annals of My Village* an account of the natural history of the countryside around Sheepscombe and Painswick published in 1831. She belonged to a well-respected Quaker family but left the Quakers to become a follower of the dubious prophetess Joanna Southcott. Mary Roberts clearly walked towards Ebworth on many occasions for her knowledge of the surrounding hills and woods is evident from her book.

In 1832 the sisters' protégé, James Pierrepont Greaves moved into the Stroud area for a while to live with his sister and help the poor in Randwick. Did he already know the Ebworth sisters - or was this when they became acquainted?

Perhaps the former Royal Naval Lieutenant Richard Morrison came to live in Sheepscombe through contact with the Ebworth sisters. Morrison rented Sheepscombe House for a spell in 1843. He was better known as Zadkiel the writer of an almanac. He was an astrologer, a phrenologist and a mesmerist. Sheepscombe Church has a letter written by Morrison in which he refers to the sisters at Ebworth.

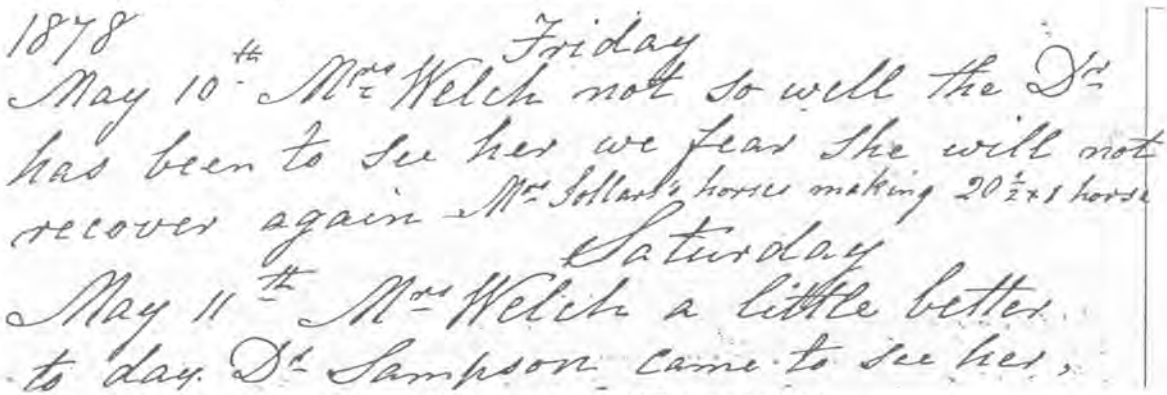
Another member of this possible network of friends who shared ideas, was Isaac Pitman, the founder of shorthand. In 1831 Pitman came to Wotton-Under-Edge where he was to be a teacher. It is reported that he was suddenly converted to the ideas of Swedenborg a subject which also deeply interested Georgiana and Sophia. Pitman visited the sisters at Ebworth in 1838/39 when Greaves himself was also staying there.

A member of the Alcott House group in the 1830s and 40s was William Oldham who managed the business. Remarkably, in 1861 the ageing William Oldham was living at Greenhouse Cottage between Bulls Cross and Painswick. In 1862 he married young Miss Eliza Sutton, a writer, and sister of the Swedenborgian poet, Henry Septimus Sutton. (Eliza died in Painswick in 1905.) Oldham, once a Painswick resident,

> "retained throughout his exceptionally long life unusual activity of body and mind although naturally of a very delicate frame. He was, even for a vegetarian, singularly abstemious, and habitually a very early riser. In person, he was short and spare, with a countenance and head which fully embodied one's preconceived idea of an ancient prophet or seer. The features were finely chiselled, the complexion clear and delicate as though formed of rose-tinted alabaster. The eyes deeply set, of a clear blue, translucent and sparkling even in the last years of his life. The head was covered with venerable and beautiful masses of snow-white hair, which fell upon the shoulders; equally white was the beard which fell upon his breast. His brow was very fair and smooth and fully and roundly developed." (Harland 1907)

Finally to conclude the sisters' story - they lived together at Ebworth through the 1840s although Sophia had a home of her own at Ham Common and frequently left Ebworth to see family and friends. Despite evidence that the sisters' mother and elder brother did not appreciate their search for spiritual truth and social reform, they did not break with other members of the family; their brother George (the estate trustee) was staying with the sisters at Ebworth in 1841, and it was at the home of another sister that Sophia died of consumption brought on by influenza in 1847.

After Sophia's death, the censuses taken each decade show that Mrs Georgiana Welch continued to live at Ebworth Park for the most part alone with a small domestic staff. The surviving business journals and accounts of Thomas Lediard, bailiff of the Ebworth estate, give brief glimpses of the last years of her life in the 1870s when she was in her eighties. She was then a rather frail elderly lady, occasionally visited by her nephew Mr William Ford and other relatives who kept an eye on her. She was no longer a teetotal vegetarian and she supported the Stroud elections; she contributed financially in fairly small ways to various local charities and to the churches at Cranham and Sheepscombe; she employed local people and used local trades persons.



1878
Friday
May 10th Mrs Welch not so well the Dr has been to see her we fear she will not recover again Mr Sollars horse making 20½ x 1 horse
Saturday
May 11th Mrs Welch a little better to day. Dr Sampson came to see her,

Extract from the Journal of Thomas Lediard

As it turns out, perhaps it is overstretching the imagination to see the ladies of Ebworth as revolutionaries. They questioned social and religious values and struggled to find new meaning in life. They weren't afraid to test the more radical ideas of the turbulent mid-19th century and simply hoped that their offers of financial help would "grease the wheels" of social change.

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The story of James Pierrepont Greaves and his strong friendship with the sisters is told in *Search for a New Eden* by J.E.M. Latham, published in 1999 by Associated University Presses, Inc. If you wish to buy a copy (£28), order forms can be obtained from Elisabeth Skinner - 01452 812747.

PAINSWICK FIFTY YEARS AGO

by

A J Gwinnett

As I am writing reminiscences it may not be out of place to say that in my early years many housewives in Painswick baked their own bread, my mother being one of them. This operation took place once a fortnight at Grandmother Whitting's bakehouse to which the dough was taken about dinner time. On the Saturday morning previous a number of boys would assemble at the end of the Churchyard with hoops and cans and then away off to Stroud Brewery for half a pint of barm. If we did not go to Stroud the rendezvous would be "Halls in the Wood" which is now the famous Royal William Hotel, known to motorists and tourists all over the country. The result of the bread making was excellent, for I doubt if there is anything like it or as good today. At a fortnight old the bread was delicious, in fact it would be more than a treat to secure some today.

I must refer to the Church and Churchyard where many alterations have in my time been effected and which have not always been to the betterment of either. There was no North door to the Church at this time and the path was level throughout the length of the churchyard. From the top of the churchyard a path came down by the side of the Loveday tombs and led to a flight of steps into the gallery. This path was done away with when the door was demolished. Around the corner, underneath the church clock the space was enclosed by iron railings, and if memory serves me correctly two or three interments had taken place inside. The entrance to the tower was by the still existing door in the West end of the Church. Before the additions to the south side were made the path went straight through to the iron gates at the eastern entrance to the churchyard. The whole of the beautiful yew trees were then in perfect shape, and only a madman would ever have thought of cutting them into the hideous monstrosities that are now presented. Generally speaking, years ago a number of sheep were turned into the churchyard, and by this means the grass was kept short and rich. Every year towards Painswick Feast the yew trees were clipped and greatly admired by visitors. It was then said that there were 108 trees and I know that one or two have since disappeared.

Now as to the interior of the Church. All the Cotswold churches are very beautiful. The Cathedral-like magnificence of Cirencester; the glorious porch of Northleach; the delightful architecture of Chipping Campden; and the Norman work at Quennington, are all gems of the Cotswolds, while Deerhurst in the valley challenges other parts of the Cotswolds for antiquity. But I am digressing: my job is not comparisons. Returning to Painswick Church, as I remember it as a boy, it was filled with quaint square box pews, some large, some small, some tall, others oblong shape. There were some with locks on the doors, and one I remember quite well in the middle of the nave had a cupboard in it wherein the books were kept. Above the chancel arch hung the Royal Coat of Arms which I believe were those of William IV, while the commandments and benefactions to the church and parish were on boards placed along the front of the gallery on the north side. There was no entrance to the church on the north side save the gallery door before mentioned, the main door being on the south side and doors at each end led into the gallery. I have

Drawing of Church Interior - 1876

mentioned the belfry door at the west end and it was by this that we school children entered on Sunday mornings. Hereabouts there was a large stove but I cannot remember how it was heated. What I do remember is that the school children were looked after by Mr James Lawrence, and in the winter we were allowed in batches to have a warm on the double seat each taking a turn to move up until the end nearest the stove was reached. The organ and choir were in a gallery across the western end of the church completely blocking the arch. On the right, at the entrance to the chancel, was the three decker pulpit. It comprised (1) the parish clerk's desk occupied by Clerk Powell; (2) the Minister's enclosed reading desk; and (3) the enclosed pulpit; all approached in succession from one enclosed staircase. The pulpit had suspended over it a large circular or octagonal sounding board, with panelling continued from the back edge of it to the top of the pulpit after the manner of a canopied bedstead. On the projecting bookrest of the pulpit lay a large scarlet cushion with yellow tassels hanging from its corners. The old clerk led the responses and at the end of each prayer said "Aw Mon" in stentorian tones which almost the deaf could hear. I cannot recall who occupied the chancel but I have a recollection of Captain Cox's family sitting hereabouts. The Squire's pew I remember was in the south gallery. The boarders from Court House sat underneath, and I remember Carrier Webb from the far corner of the north gallery looking down upon the scene. Much of what I recollect is due to the fact that with other boys living near the church we assisted the clerk in cleaning the church. The services differed largely from those of the present day, much more being said alternatively by clergy and congregation.

Now as to the work of restoration as it was called. What an awful mess there was in the church with the pulling out of the pews, much of which was sold cheaply as firewood and found its way into Mrs Hale's garden. While operations were proceeding in the nave a large lead coffin was discovered. Whether or not there were any remains inside I cannot say but I believe it was reinterred in the same spot. Not a few skulls were unearthed and as the dirt was tipped over the well near the stocks this portion of man's anatomy provided

sport in the shape of a football. It was interesting to watch from day to day the changes wrought by the builders, Messrs. Gyde, of Pitchcombe, and at last when all was accomplished what a different church was presented: not as it is today, for Mr and Mrs Seddon added many improvements, and the Gyde Memorial Screen enhanced the beauty. The re-opening was a great musical demonstration, the choir being augmented by members of the Cathedral choir and also from the Parish Church. In this I played an important part for I was organ blower to Mr Thomas Hackwood. The anthem on that occasion was "I was glad when they said unto me we will go into the House of the Lord." The Rev Herbert McCrea was the Vicar at this time. I cannot leave the church without

Drawing of Church Interior - 1876

mention of the storm of June 10th, 1883 (I think that was the date). If I cannot remember the date I cannot forget the storm. It had been a sultry afternoon as we lay underneath the wall by the hillside of the Plantation, and I still recall my brother's advice of an early removal on account of gathering clouds over Sheepscombe. Shortly after five the storm arrived in full fury, and that terrific flash which struck the spire cutting clean the top portion, splitting the remainder, then along the top of the church bursting the altar and doing other damage. What a mercy no one was killed. When I first saw the result of the flash the dust and smoke was issuing from the remaining portion of the spire as though it was on fire, in fact our neighbour declared it to be so. The entrances to the churchyard were all barricaded, but so unnerved were many of the inhabitants that they declined to go to bed that night. Indeed it was a long time before the effect of the storm wore off.

[This article, published in 1944, was taken from *The Gloucestershire Countryside* (edited by Robert Payne, late member of the Society), a quarterly magazine. It is the third and concluding episode of the reminisences of Arthur John Gwinnett as printed in *Painswick Chronicle* Nos 3 and 4 Ed.]

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A POSSIBLE MEDIEVAL BOUNDARY WALL ON PAINSWICK BEACON COMMON

by

Cedric Nielsen

INTRODUCTION

The stone boundary wall discussed here runs for about 1.26km from the north-east corner of the hillfort banks on Painswick Beacon to a point at the top of the Portway opposite Prinknash Park wall, some 100m from Cranham Corner (Figs 1 & 2). Its width varies from 0.75m to 0.8m on the stretch from the hillfort to the gate opposite Castle End house; little more than the base remains. It has been repaired on each side of the gate for 5m and then is in a poor state for 40m. Then from this point to the Portway its width is 0.65m to 0.75m and its height varies from 0.8m to 0.9m, and from the base of a steep quarry to the Portway from 0.8m to 1m.

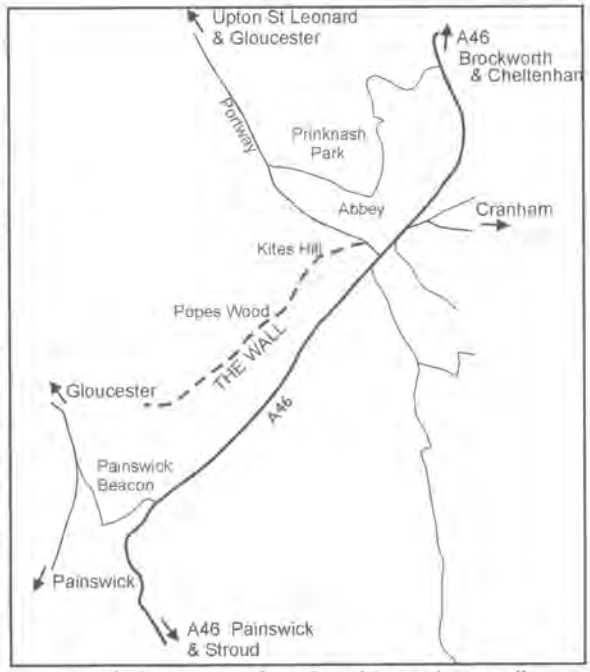

Fig 1 Location of medieval boundary wall

At its west end the wall divides Painswick Beacon Common from Madams Wood followed by Popes Wood, while at the east end of the common it divides Popes Wood from the road for 40m and then from the western part of Buckholt Wood. It is a substantial structure that invites questions about its age and original purpose. This study examines its construction and the evidence for it being a medieval wood boundary wall or, as others have suggested, a 19th century parish boundary wall.

THE WALL

The wall is made of large slabs of stone roughly shaped, built on foundations which appear to be at least 0.3m deep. Some of the stones are large enough to be laid across the width of the wall. In places the large stones are placed vertically with shaped ends and bases so that they rise from the foundations on each side while the core is of infill with smaller stones. Where the wall has been eroded down to the first course, in plan the outline is saw-toothed. Its construction is quite different from the usual field walls in the district.

The wall runs in a general north-east direction for most of its course. From its start at the west, (near a small 20th century reservoir), it runs at the top of the scarp for the length of Madams Wood to the new house called Windways. The wall was made of Lower Inferior Oolite (freestone) ashlar blocks. Robbed and weathered to its foundations, all that remains usually is a grass covered mound and stone rubble. The length fronting Windways has been replaced by a new stone wall.

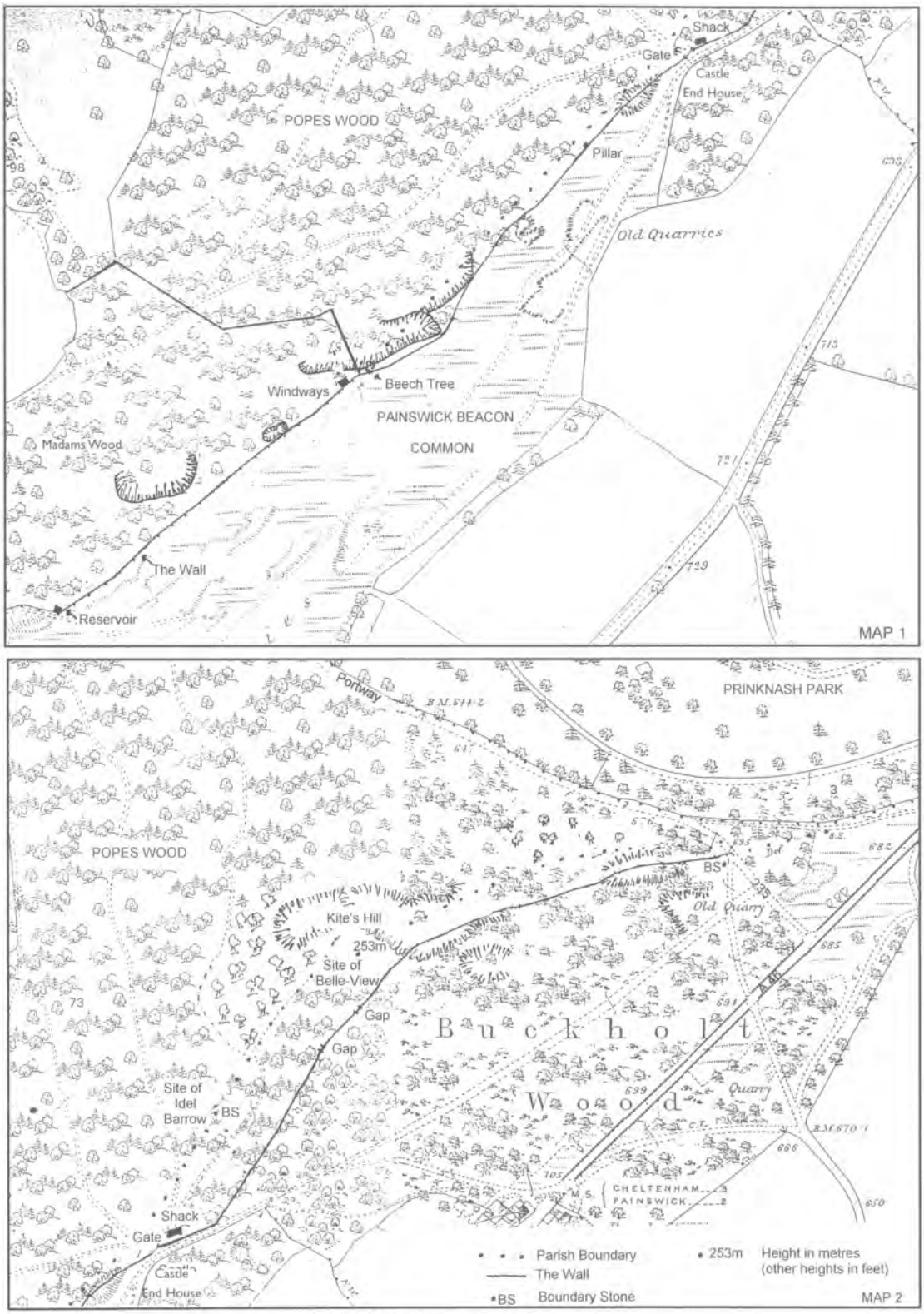

Fig 2 Boundary wall at Painswick

At the junction with Popes Wood the wall changes course slightly to go round the top of a deep quarry, (Fig3). From here to Castle End House it is one or two courses high, constructed with blocks of Ragstone - a hard shelly stone, from within the oolite, that occurs in a shallow bed on the surface of the Common. (Ragstone is used for wall and

road making because of its hardness: it was this stone that was used to cap the top of the interior bank of the hillfort).

Fig 3 At junction with Popes Wood

Close to the start of Popes Wood a beech tree, 2.84m in circumference, has grown across the wall foundation. Using the dating technique developed by J White[1], it started life about 1875. Beyond the quarry the wall continues north-east. About 110m from the east entrance to the common is a 0.62m square and 0.8m high Ragstone pillar (Fig 4)

Fig 4 Ragstone pillar

and beside it in the wood is a pyramid-shaped capstone - some few metres from the present parish boundary, the pillar's purpose can only be surmised. Skirting another quarry the wall continues and descends across a further quarry to the Popes Wood car park and the gate opposite Castle Lodge. The length at the car park has been robbed to ground level and sections either side of the gate have been rebuilt, (in 1955 when the wood was taken over by Gloucestershire Wildlife Trust). The new parts, 0.6m wide and 1.3m high, are capped with vertical stones - probably unauthentically since nowhere on the original wall does this happen. (Behind the gate is a large, tar painted galvanised iron shack, constructed in the 1930s by Whiteway colonists).

Beyond here the wall is barely visible for some 45m, but then it stands about 0.8m high. It is crossed by the line of the boundary between Painswick and Cranham about 60m south-west of where, in the wood, this boundary meets that of Upton-St-Leonards. At this junction point, maps indicate that Idel Barrow once stood[2] - its exact position appears to be speculative and there is now no visible sign of it. (Idelberge the empty barrow, is mentioned as a boundary mark in a document of 1121 confirming the grant of land at Prinknash from the Giffords to St Peters Abbey, Gloucester[2]). Later a boundary stone was erected. This went some time after the late 1980s, but seems to have been similar to the 1.4m high one at the east end of the wall. [4,5]

The wall continues towards the summit of Kites Hill where it is cut through in two places, the foundations remaining (Fig 5). The reasons for this could be that during the 18th century a Belle-vue was built on the summit. Baddeley[6] visited the site in 1926 and saw foundations. There is supporting evidence in a painting by Thomas Robins[7] in 1757 that shows a general view of Panswick from Pans Lodge in Frith Wood. The Belle-vue is clearly visible on the skyline. However, the area around it was grassland, the present wood Western Buckholt having grown at a later date.

Fig 5 Gap near Kites Hill

From here the wall descends a steep, deep, quarry face, (Fig 6), then follows the undulating ground between quarries to the Portway. The final section is now aligned on the present parish boundary and beside the Portway beyond. However, at the east end there are indications that an earlier wall continued in the direction of a boundary stone just to the south[8].

Fig 6 The wall beyond Kites Hill

HISTORICAL TRANSCRIPTIONS

Baddeley [9] refers to the land to the north and below Kimsbury Camp belonging to Elgar of Kimsbury in 1121. He states,

> "the family were still present in the 13th and 14th centuries, when they owned Undercombe or Yendercombe which extended from their manor across the valley below the scarp to Popes Wood. Pope lived in the reign of Henry III and Edward I and appears to have been the agent / bailiff for the Elgars."

Baddeley also refers to a document in St Peters Abbey Cartulary which described the boundaries between the various manors and Prinknash Park. The document lays down the terms of a gift by Helias Gifford of Brimpsfield of Buckholt Wood, to the Abbot William Godman of St Peters Abbey. The woodland abuts Prinknash Park and various other manors. To quote,

> "Between ourselves, (Helias Gifford) and Roger de Chandos, (Brockworth) a track runs. Between us and Pain Fitz John, (Wyke) between the King (Henry I) at Upton St Leonards and Elgar of Kimsbury and between Ernulf of Mason the road (Portway) divides us as far as Idel Barrow and where the robber hangs in the beech tree."

I have not seen the original document, however the description suggests the area around Cranham Corner and from there to the hillfort at Painswick Beacon.

The site of Idel Barrow was shown on the Ordnance Survey 1st series National Survey, 6 inch map of 1885. Its exact position appears to be speculative as there is now no visible sign of it.

Baddeley also mentions in a footnote that he noticed traces of far earlier dry-stone walling to the north and east of the Knowle, (Kites Hill).

Further study of Baddeley indicates that the boundary wall was probably built at two separate occasions, the length in Popes Wood being earlier than that in Madams Wood. The evidence for this is not easy to prove. However, the great age of Popes Wood has been demonstrated by its name. Also the wood was part of the Royal Manor of Upton-Saint-Leonard, previously referred to in the perambulation in 1121. Finally, the material used in its construction, ragstone, which is a hard and durable stone, is more in keeping with a high status boundary.

Madams Wood was previously called Kimsbury Wood and is referred to by that name in 1571. From the accounts of the Manor, Baddeley refers to the sale of wood by John Taylor, the manor reeve, from Kimsbury Wood for Sir Henry Jerningham. The wood changed its name when the Ordnance Survey mapped the county for the first edition of the 12 inch map in 1884.

It is probable that Kimsbury Wood was enclosed following the settlement of a dispute between Henry Jerningham and his tenants at the Court of Chancery, November 1614. To quote,

> "It was agreed that the Lord of the Manor, Sir Henry Jerningham could for the time being, for the better breeding and increase of wood enclose one third of all woods and wooded grounds in the manor which at present are open, and in common saving the waste ground called Sponebed Hill, alias Kimsbury hill where he may enclose twenty five acres in such places".

Studying the wall dividing Kimsbury Wood from Popes Wood down the hillside from the common shows that the two woods were quite distinct and that later quarrying maintained the boundary up to the present day.

In summary the evidence from Baddeley shows that the two woods were always under separate ownership. It is very likely that Popes Wood was enclosed in the early medieval period, while Kimsbury Wood was enclosed much later.

WOOD BOUNDARIES

Rackham[10] provides data on wood banks and walls. He states that medieval woods were often divided by banks, walls and ditches into areas owned by different lords or manors or the wood could be enclosed by an entire earth bank with or without a ditch. The banks were not entirely used for controlling livestock, more often they demarcated the lord's woodland from the rest of the manor. Trees within the boundary could not be pollarded. He also mentions that, in the Mendips and the west country earth banks were often replaced by stone walls, such as the wall in Cheddar Wood . This is a low wall not more than 1m high and 0.6m wide at the top. It is made up of large and small limestone rocks roughly dressed and packed loosely. The wall tapers slightly and does not appear to have been higher than it is now; there are no capping stones present.

Heyes[11] notes that a small length of Kemble wood bank had been replaced by a stone wall. It may be of similar age to the medieval wood banks which surround the perimeter of the wood. Hey[12] described medieval boundary walls as low, wide structures loosely made of large orthostats and rubble, being very distinct from enclosure walls.

DEER PARK AND OTHER BOUNDARIES

I have made a brief study of medieval deer parks in the area to see if their construction is similar and could be used as a guide to the age of the Painswick Beacon wall. Medieval deer park walls were substantial structures which had to be high enough to prevent Red Deer from escaping. An example of a stone and brick deer park in Gloucestershire is that at Bevington, Berkeley, built in the 16th century. The deer park wall at Ebworth is later and still survives to 2.23m near the ruined mansion.

The Painswick Deer Park was enclosed c1220 by the de Lacys when they built the Lodge. It is likely that most of the enclosure was post and pale but a length of stone wall above the deer leap has the appearance of being an original part of the enclosure. The wall is 1m high and 0.6m wide at the top and capped with vertical stones. The deer park had fallen out of use by 1620[13]. If this was part of the medieval park wall, then its construction is similar to that of a boundary wall, made of roughly dressed ashlar oolite limestone. In appearance it is made to a higher standard and has cap stones. Its height for a deer park is low. This is deliberate as it forms part of the deer leap. Being built on the top of the scarp slope deer would be unable to jump out, while those outside could be driven to jump in.

ENCLOSURE WALLS

Cotswold enclosure walls were designed to control livestock, (cattle and sheep), especially Cotswold sheep. This is a heavy breed and unable to jump over walls higher than 1m. Details of the specifications for the repair and construction of traditional Cotswold stone walls are provided by the Drystone Walling Association[14]. The measurements are 1m high, 0.8m wide at the base tapering to 0.5m wide at the top. The top is finished off with vertical capping stones. Random measurements of stone walls in the area confirm the specification.

DISCUSSION AND CONCLUSIONS

The boundary wall between Painswick Beacon Common and Popes Wood and Buckholt Wood has similarities to medieval wood boundary walls. When compared with deer park and field enclosure walls, there are differences in construction and the size of stones used. While it is not possible to state with certainty that the wall was built during the 12th to 13th centuries, it is of considerable age and was intended to separate the woodland from the common.

A methodology for the determination of the age of stone walls would be a useful tool when studying the history of the countryside. I believe that this warrants further work both in the field, and from parish records and maps.

[This article originally appeared in *Glevensis* No 32, 1999 and we are indebted to the Editor of that journal for permission to reproduce it here. Ed.]

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12 HEY D.	*Moorlands* - conference paper - The English Rural Landscape. University of Oxford, Department of Continuing Education. 1999.
13 LANGSTON J.	*The Jerninghams of Painswick.* Trans BGAS 1964 83 117.
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JOTTINGS

An Old Maids Insurance Company for young women has been opened in Denmark. Spinsters can insure themselves by a small sum on attaining the age of thirteen and if still unmarried at forty one are entitled to a regular allowance. If they marry however, they forfeit all claims.

From Painswick Parish Magazine, June 1888

Ethelinda Cox, a bright and attractive girl of eighteen years of age, and nothing rejoiced her more than to get away for a tramp over the Costwold Hills - a freedom in those days was accounted somewhat wild and unmaidenly.

From Bishop W W Cassels by Marshall Broomhall, 1926
Gloucester Library 19652/10
[Ethelinda, baptised 1821, was the daughter of John and Charlotte Cox, of Olivers - Ed.]

...Eliza Thurzsa Spring, baptised 1820, youngest daughter of the Painswick builder Daniel Spring, fell in love with his gardener, John Tunley. Daniel, and Hester his second wife, would not hear of the match, so one night she climbed out of her bedroom window and she and John eloped to Cirencester and they married in 1841. Daniel was furious and cut her out of his life completely.

Margaret Punchard, whose great great grandfather was Daniel Spring (1775-1860)

A Soup Kitchen for the benefit of the poor is in working order for the winter months and seems to be appreciated; we understand that about £20 had been subscribed towards the fund, including £5 from Mrs Hyett, and £5 from Mr May, who is kindly acting as treasurer and manager.

Painswick Parish Magazine No. 1 1887
Glos. L.H. Colln., RQ.229.8

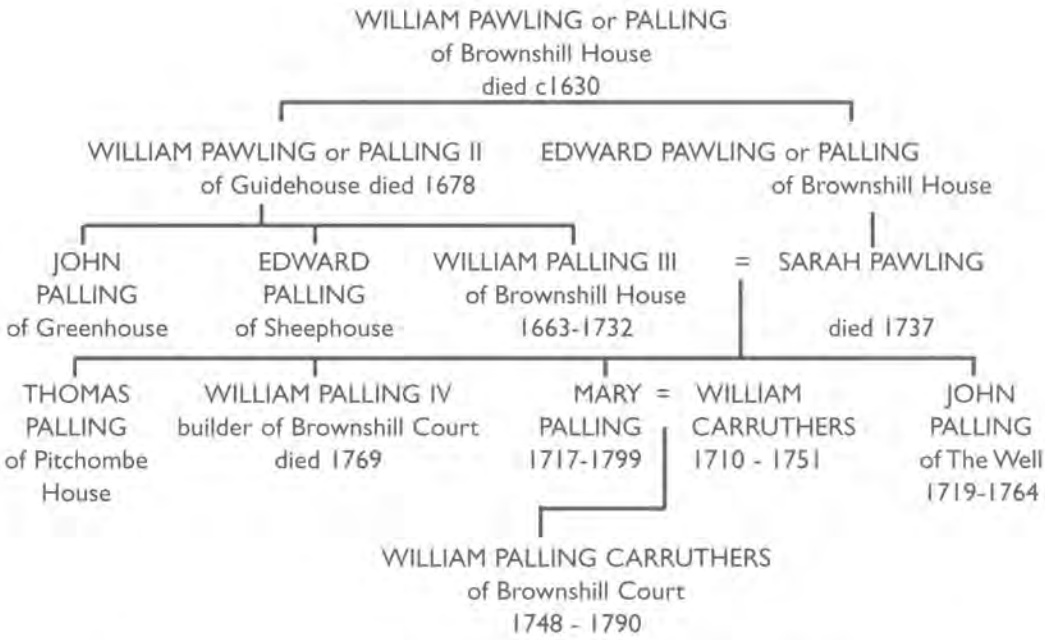
THE PALLINGS - CLOTHIERS OF STROUD END

by

Carolyn Luke

The Palling family was one of several families which dominated Painswick's cloth milling industry until the mid 19th century. There are deeds of estate dating from 1587 for the Pallings in Gloucestershire Record Office and during the industry's successful years they were prominent mainly at Small's Mill, but also at King's Mill and Brookhouse Mill. As wealthy clothiers they owned a series of notable and attractive houses in the area and thus made an impact on the architecture and landscape of the Painswick valley in addition to their milling enterprises.

LINEAGE OF PALLING FAMILY
referred to in text



Abbreviated version of the Family Tree in *Well Farm* by Carolyn Heighway, 1995

The Pallings were recorded as clothiers in Painswick during the 17th century. They are one of a number of enterprising families who had been able to take advantage of the availability of land which came onto the market after the dissolution of the monasteries. Their estate was centred on Brownshill Farmhouse along Wick Street where there was easy access to both Painswick and the rapidly growing town of Stroud. The proximity of Smalls Mill in Pincot Lane to Brownshill would suggest this could have been their principal mill from an early date but at the present time the earliest known reference to the Pallings operating this mill is 1717. The success of their industrial enterprises enabled the Pallings to expand their landholdings to include several farms and Kings Mill, one of the larger mills in the Painswick valley.

BROWNSHILL HOUSE AND BROWNSHILL COURT

Brownshill House is one of the earliest farmhouses in the locality, thought to be originally a medieval hall house. William Palling lived at Brownshill in the early 17th century and when he died in 1630 his son Edward inherited the property. He enlarged the house in 1665 incorporating a new doorway with the classical features of rusticated stone surround and an *oeil de boeuf* window. Already the Pallings were aspiring to be seen as a family with knowledge and appreciation of European taste. It is most fortunate that the house remains largely unaltered since that time.

Brownshill House

A century later, William Palling IV inherited Brownshill House from his father William Palling III and embarked on the ambitious project of building a suitable house to reflect his acquired status as a country gentleman. He built Brownshill Court on the site of another Palling house, the Guidehouse, next door to Brownshill House. The grand façade can be seen from Wick Street, no doubt designed to impress passers-by. The main house is an elegant example of Palladian influence on 18th century English architectural style. The date over the main fireplace, 1760, commemorates William Palling but he did

Brownshill Court

not live long enough to see its completion. It passed to William Palling Carruthers who inherited the estate through his mother, Mary Carruthers, née Palling, of Pitchcombe House. He made further additions to the house and grounds.

The gardens were laid out in grand style with newly imported trees and shrubs; some of these original trees remain. A staircase of ornamental ponds, fed from the spring adjacent to Brownshill Farmhouse, can still be seen. It is thought that the ponds may be of earlier origin, possibly used as fishponds, denoted by the adjacent field name of fishpond orchard.

THE WELL

The house was acquired by the Pallings through family connection with the Bliss clothier family who owned the property during the 17th century. The original house is thought to be late medieval, extended by the Blisses at the front about 1680. The Well may have been given to John Palling (1719-1764) by his father William Palling III as a wedding present in 1731 and it is thought the barns were added by him as the property was used as a farm. The house continued to be owned by Palling descendants until 1956.

Well Farm - the front part of the house dates from 1680, the earlier part of the house (seen behind) dates from c1500

SHEEPHOUSE

John Palling extended the house in 1703 under licence from the Lord of the Manor to include the Georgian façade onto the gardens with fashionable Venetian windows.

Sheephouse

The house was held by various subsequent Pallings and would have been in useful close proximity for Kings Mill which was operated by another John Palling from 1820.

KINGS MILL

Kings Mill, dating from 1486, was one of the larger mills on the stream, benefitting from being at the confluence with the Washbrook which increased the amount of water

Kings Mill - about 1904

available. It was a fulling mill in 1671 when it was owned by Thomas Packer. The Packers worked the mill until the death of Daniel Packer in 1774. In 1787 it was advertised to let through Edward Palling of Sheephouse, who appears to have been acting for Daniel Packer's widow. The mill was let until 1820 when John Palling of Sheephouse and subsequently his son William, worked the mill until 1850.

PITCHCOMBE HOUSE

Built c1740 for Thomas Palling, the house is a fine example of a small Georgian country house built at a time of expanding local trade and prosperity. The Pallings, followed by the Carruthers-Littles, owned a substantial estate in Pitchcombe and Edge. The Littles were also clothiers, owning Littles Mill on Edge Lane (now demolished) during the first half of the 19th century and tenanted Pitchcome Upper Mill 1822-1827.

The Pallings were last recorded as clothiers in 1853 at Kings Mill. By this time cloth milling in Painswick had all but finished and the great local clothier families of the 18th

century were no longer involved. They had made their money and we are left today with evidence of their wealth in the remaining mill buildings and some of their houses.

Pitchcombe House

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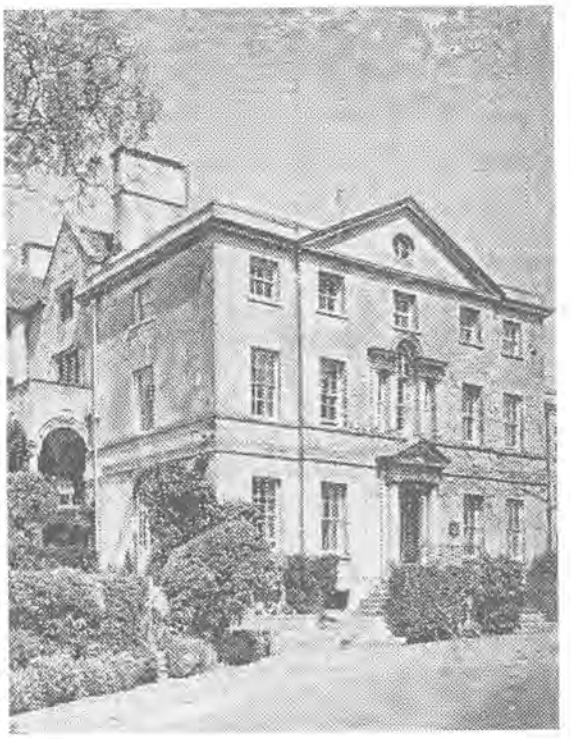
TOP CUISINE IN THE COTSWOLDS

by

F J Salfeld



Take two Lancastrians, he a property dealer, his wife once a motor racing driver, and put them in a Georgian-fronted country hotel originally a vicarage and latterly a resort for teetotal gentlewomen. Unlikely, you would think, that in a couple of years its name would be in the *Good Food Guide* and half its clientele from overseas.

Such, however, is the achievement of Kenneth and Marjorie Johnson, who have just spent £50,000 on a five-bedroom wing and other extension to Gwynfa House at Painswick, the delightful Costwold hillside town six miles south-east of Gloucester.

The Johnson success recipe is the perfectly simple one still not accepted in some quarters: sound raw materials, avoidance of the tin opener, professionalism and value for money.

Nature gave them a useful start. The prospect from the garden over the Painswick valley and the hills beyond is entrancing.

To peace and splendid views the Johnson have added lively decoration, elegant furnishings and first-class food. The Gwnyfa's chef is 29-year-old William Beeston, who believes that fresh food can be served every day.

My lunch included authentic lobster soup and roast sirloin of beef (English, not imported) which was quite perfect. Mr Beeston is an associate director of the Gwynfa and therefore has a special interest in its success. So is the *maitre d'hôtel*, William Reville.

Room and breakfast is £3, demi-pension £4.50 (with morning tea and a newspaper thrown in), in a week's stay £29. This last excludes lunch because so many visitors favour all-day trips in a region rich in both charm and history.

Gwynfa House organises intelligent local tours for its guests.

[This is an extract from a newspaper of unknown date. The extension bears the date 1972 so the article was probably published in 1973, Ed]

OLD PAINSWICK
To the Editor of the Echo

Sir, - An old Directory is like the skeleton of an animal. It gives some idea of its appearance when it was clothed with flesh, blood and muscles. An old Directory gives us an idea of an old town as it appeared a century ago. I have an old Directory of Painswick, dated 1820. There were then about 20 clothiers in Painswick; about 12 grocers and tea dealers; there were about six or seven butchers there was a tallow chandler or candle maker - Wm Browning; Brezill kept a draper's shop and a circulating library; Rev George Garlick was minister of the Independent Chapel; Thomas Glover made hats at the Cross; Charles Gyde was a dyer; Samuel Jacob was the hair dresser; John Humpage was the surgeon; Capt Philip Loveday of the Atlas Sloop of War, lived at Box Edge Hall; the Rev Charles Neville lived at the Vicarage; Nathaniel Rice, the organist, lived at Clatter Grove; Lady Smith lived at Stein's bridge; T R Ward kept a renowned Commercial Academy; John Wheeler was a bookbinder; "Messdames" Pegler were the dressmakers; Robert Parker was the Town Crier. E Caruthers, Esq lived at Brown's Hill; Welch Fletcher, Esq, lived at Painswick House; Thomas Heague, gentleman lived at Butt Green. There was a John Horlick, a gentleman; John Jacob, a gentleman; a Squire Lake lived at Castle Godwin; Ann Loveday was the post-mistress; John Lambert, gent; John Loveday, Esq, lived at Holcombe; Richard Puller, Esq, lived at the Court House; James Savory was millwright; a Squire Viner lived in Wick Street; Charles Matthias, Esq, lived at Paradise House; a Doctor Fletcher lived at Ebworth Park; William Hogg, butcher. He may have been the son of George Whitfield's eccentric and famous convert. The disciple of Whitfield, if he had not fought with beasts at Ephesus after the manner of men, had been addicted to pugilism. Are there any records or vestiges of the old Painswick Cross? There was one in ancient days. It may have disappeared in the days of the Puritans, when all symbols and the relics of the Harlot of Babylon were completely destroyed. Some months ago I met a very intelligent musician in the streets of Gloucester. He played the harp in a most excellent manner. We had a pleasant chat, and he informed me that many years ago, when the church at Painswick was restored, a small brass crucifix and some coins were found some little depth under the floor of the chancel. He promised to bring them for my inspection. I should conclude from his description that they were issued either in the reign of Edward VI, or Elizabeth. I remember about 50 years ago the people in the neighbourhood of Painswick were astonished and alarmed at the visit of an eagle. It fled from the estuary of the Severn across the country, and dropped upon the summit of Painswick Hill. This occurred for several days. Futile attempts were made to shoot it. As soon as it was alarmed it flapped its extended wings, rapidly ascended the sky, and majestically sailed over the glorious landscape towards the Severn Sea, until it appeared to be no larger to the eye of the spectator than a Jenny wren or a speck of coal dust. I think I was lucky enough to witness the glorious flight of that majestic bird. The advent of that illustrious feathered stranger had been heralded by tremendous gales from the Arctic Regions, and it was conjectured by the philosophers of the period that the poor stray eagle had been nolens volens propelled or driven from the hypoborean mountains by the terrible force and rage of the winds and tempest. I cannot absolutely depend upon the accuracy of my memory, but I am under the impression that the late benevolent Mr

Hyett (the father of the present Squire) made an eloquent appeal to the sharpshooters of the neighbourhood to spare the life of the illustrious visitor. In a few days it disappeared from the horizon, and we hope that that rara avis in terris reached its northern home in safety. I may add that I remember that when I was a boy I heard of an aged gentleman describing Painswick when the clothing business was in the zenith of its prosperity. It was then a buzzing hive of industry. Every Saturday night the little busy town was full of industrious workers. The streets were thronged with men and women who came to purchase their goods at the shops of the prosperous and thriving tradesmen. He said every Saturday night every inn and public-house were crowded with visitors, and the merry sound of the fiddle and the harp, the fife, the tabour, the tamborine, the horn and the dulcimer could be heard in every house where beer was sold. The noise, dancing, and singing was everywhere audible. When the collapse came and the trade was transferred to Yorkshire, the scene was transformed. The active, industrious, prosperous, and enterprising town gradually became almost a deserted village. The poverty which ensued was terrible and almost intolerable. Resurgam is, however its motto, and it will rise again to its pristine vigour and eclat. I remember an early meeting which was held at the Shire-hall upon the repeal of the Corn Laws. Samuel Bowley and the late W H Hyett had a vigorous combat of hard words and pertinent argument on a question which was as important and vital to landowners as it was to the labourers and the mechanics of the kingdom. Mr Bowley alluded to the distress to which the inhabitants of Painswick had been reduced, and graphically described how the landowners or the authorities had engaged them to convey coal in wheel-barrows from the quay up and over Painswick Hill to the town. I remember Mr Bowley's description of the method to save the rates by making the paupers a chain of wheel-barrows from Gloucester to Painswick excited Mr Hyett's explosive indignation, and a storm ensued. It led to a temporary estrangement, but those great and noble philanthropists became amicably reconciled before death parted them.

Gloucester, April 1st, 1901 H.Y.J.T.

[The author of the above letter to the *Echo* was Henry Yates Jones Taylor, who also wrote the *Three Old Men of Painswick*.

The directory referred to is the *Gloucestershire Directory* by Gell & Bradshaw, 1820 - The Painswick reference is reproduced in full in the following Appendix - Ed]

PAINSWICK.

Baker Charles, agent and land surveyor
Baylis Wm. clothier, Castle hale
..... Edward, ditto
..... John ditto
Beard Thomas, cooper and pump maker
..... Henry, boot and shoe maker
..... Robert, victualler, Lamb Inn
Beavins Joseph, tailor
Burt Joseph, grocer and tea dealer
Bliss Thomas, joiner and builder
Box Mrs. Elizabeth, Butt green
Bransford Edward, victualler, Falcon Inn
Brezill Sarah, linen draper, and circulating library
Browning Wm. tallow chandler, Vicarage lane
Button Mrs. school for young ladies, White-hall cott
Caruthers E. Esq. Brown's hill
Christie Alexander, draper and grocer
Cook Henry, joiner and shopkeeper
..... John, farmer, Greenhouse
..... John, parish clerk
Cox John, clothier, Olives
... John sen. miller, Tocknells
.... Mrs. Damsells
.... Wm. clothier
Davis Joseph, coal merchant, Weshwell house
Drake Wm. tailor

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Driver Nathaniel, clothier, Slade
Fawcett Thomas, shopkeer, Cross
Fletcher Welsh, Esq. Painswick house
..... Doctor, Ebworth park
Flower Thomas, farmer, Edge
Frankis John, butcher
Gardener Samuel, carrier
..... Wm. grocer, Vicarage lane
..... Victualler, Horsepools
Garlick Rev. George, Minister of the Independent (
George King, farmer, Day hill
George Mr. T. Hale Farm
Gerrish, farmer, Holcomb
Glover Thomas, hat maker, Cross
Goddard Samuel, glover, gardener, and shopkeeper
Grimes Samuel, farmer, greenhouse lane
Gyde Charles, dyer
..... Daniel, baker
Harmis Richard, boot and shoe maker
Hardy John, machine maker and timber merchant
Harris Josiah, farmer, Coxhead
..... Joseph, farmer, Will-farm
Heague John, grocer and tea dealer
..... Thomas, gent. Butt green
Hicks, clothier, Button's buildings
Hinton Wm. grocer, Vicarage lane
Hitchins Thomas, victualler, Star, watch and clock m
Hogg Mrs. Sarah
..... Wm. butcher
Holder Samuel, grocer
..... Wm. butcher
Hollister Thomas Short, plumber, glazier, and paint
carage lane
Horlick John, gent.
Hughes John, joiner and builder, Butt green
Humpage, John, surgeon
..... Mrs. Croft house
Jacob Samuel, hair-dresser
..... John, gent.
Jones John, Cheese factor

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Kemp Charles, contractor of roads
Lake, Esq. Castle Godwin
Lambert John, gent.
Leman Mary, carrier
Lodge Wm. grocer and tea dealer
Long John, blacksmith
Loveday Capt. Phillip, Atlas Sloop of War, Box
..... John, Esq. Holcomb
..... Thomas, maltster, The Mill
.... Thomas, farmer, Brown's hill
..... Henry, maltster, New street
.... Henry, maltster, Church yard
..... Ann, post-mistress
Mason Miss Mary
..... Mr. clothier
Matthias Charles, Esq. Paradise-house
Merrell Daniel, baker
Merrett Joseph, chair-maker
Mills Samuel, farmer
Musty Henry, butcher
Musty Thomas, Holcomb
Neville Rev. Charles, Vicarage
Organ James, New Inn, and farmer
Palling John, clothier, Sheephouse
Parker Robert, town crier
Partridge John, maltster, Rudge
Pegler James, victualler, Bell Inn
..... Pegler, Messdames, dressmakers
Phipps Mary, victualler, Golden Hart
Powell Daniel, botanist, florist and seedsman
..... Zachariah, woollen manufacturer
Pratt Wm. baker
Puller Richard, Esq. Court house
Rice Nathaniel, organist, Clatter grove
Richings, W. and T. farmers, Washwell barn
Roberts Mrs. Lanthorne house
Savory James, millwright
Scott Daniel, farmer, Beach
Skinner John, miller
Simms William, butcher

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Smith Lady, Stein's bridge
Smith Thomas, saddler
..... Mrs. Stein's Bridge, Slade
Spring Daniel, timber merchant, Spring's mill
Tufley, farmer, Trill gate
Verrinder Wm. smith, Budd green
Viner, Esq. Wick street
Wallop John, gent Holcomb
Walker Thomas, clothier
Ward T. R. commercial academy
Webb Christopher, gardener and seedsman
West Wm. farmer, Park house
Weston Richard, farrier and smith
Wheeler John, bookbinder
White Joseph, clothier
..... John, clothier, Sheepscomb
Wight Robert, clothier
Wood Samuel, clothier
..... James, grocer, and boot and shoe maker
..... Nathaniel, clothier, Cap mill
..... Thomas, ditto, Dory's mill
..... Benjamin, Stein's bridge

MY EARLY YEARS IN PAINSWICK

by

Bernard Pearce

I am not a Painswick Bow-wow. I was not born in Painswick. My mother was Welsh, Annie Coombes; she came up from the valleys to enter service with a clergyman called Mendes Williams, who was a curate at Painswick (she was a nanny to his children, Bernard and Hilda). They lived at Sunnybank, a cottage opposite the Verlands, at the bottom of Vicarage Street, and my mother was happy there. During the Great War she moved to Randwick to work for the octogenarian vicar there, but she kept up her contact with Painswick. But her heart remained at Painswick for she had become engaged to a boy from one of the oldest and largest of Painswick families, the Cooks. Thus it was that she bought a bicycle to help her spend her afternoons off with his family. But, like so many young women of her time, she lost her sweetheart as a casualty of the war. Only a silver watchchain came home to her from France.

Later on she met my father who was a milkman. He worked for the Berrys over at Holcombe to start with and later went to Spoonbed farm to the Whittings; he was the milkman there for many many years. He had a horse and cart at the Berrys (Toby Berry was the son). He moved to Spoonbed farm because they had vans. They taught him to drive and he delivered down to Upton St Leonards and parts of Gloucester, which he did for quite some while. He lived at the time in the lodge at the top of the Painswick House drive, as my grandfather was the coachman for Sir Francis Hyett. When they married they found a cottage for rent, Cornelius Winter Cottage in Kemps Lane, opposite the main entrance to Gwynfa House Hotel, now the Painswick Hotel. It was a very small cottage, one large room downstairs, a tiny scullery, and one very large bedroom upstairs which was partitioned off with wooden planks and a door. Harold my elder brother was the first to be born. Three and a half years later my mother was pregnant again. Now she did not like the local nurse in Painswick. "I am not going to have anything to do with her. I don't like her and I am going home to have my baby". This was at Bargoed near Merthyr Tydfil. My father had a motor bike and sidecar, so my mother and Harold were bundled into it and off they went down to South Wales. Dad then had to turn round and come back to work. Mum stopped there until her baby was born. The midwife down there said "Nancy, you've got a lovely boy." My mother burst into tears "I don't want a boy I want a girl". So she was in tears and cried and cried and went to sleep. Three and a half hours later she called the nurse back again. "There's something wrong, I don't feel very well; there is

Watercolour of Cornelius Winter Cottage

something wrong somewhere." Lo and behold the nurse delivered my twin sister. The nurse told my mother that she had a girl. In those days no-one knew that you were going to have twins, one baby or two babies or three. My uncle tells me that her first words were "What am I going to do; I have only catered for one."

That night things got worse for the boy, me; I was taken ill and they sent for the local doctor. He came in, examined me and said to my mother "You won't take that boy back to Gloucestershire, I'm sorry, he's too weak". Now my uncle who had been invalided out of the collieries was an insurance agent. He got the forms out and said "Nancy, I'll pay the first penny, just sign here; you'll have enough to bury him." It was in 1999 that we went down to South Wales and buried my last uncle. It appears they fed me through a test-tube all night long on drops of brandy. It did the trick and three weeks later she came home with Bernard and Beryl to Cornelius Winter Cottage. She didn't know what to call them. "I can't think of two names. I will call the boy Bernard after Bernard my first love, the baby I looked after. I think I'll call the girl Bernice". "You can't do that; it's too close" said someone. All right "Bernard and Beryl". That's how we got our names. 18 months later Enid was born. This time the nurse had changed and Enid was born at Painswick. So Harold and Enid are Painswick 'Bow-wows' but Beryl and I are not.

We were a very poor family. The hardest thing in my mother's life was the day after my father turned his back and walked out. But she did a marvellous job and we thrived. She had to work very hard and we all used to do odd jobs, errands, cut lawns and do all kinds of things to get a penny. In those days in the cottage where we lived there was no running water; though we were on the main sewer, up the top of the garden in a little privy. The only water was from a pump in the cellar of next door's house, The Little House, where the Miss Frowds lived.

All the cottages and houses in that area belonged to the Cooks at Brookhouse Mill. Mr Cook was the mill owner and a local land-owner. Every Saturday we used to dress up, walk down the lane to Brook House, knock on the door, pay the rent which I doubt was half a crown, get the book signed and come back. My mother was a stickler for this. If Mr Cook or Mrs Cook were not there we had to walk up Greenhouse Lane to the little lodge cottage where Miss Cook the sister lived, and she would take the rent. My mother would not go home till the rent had been paid.

Saturdays were a great day when we did things together. All through the summer mother would make us sandwiches, and we would go off on a trip up Greenhouse Lane always towards Bulls Cross; in the spring we would go a little bit farther, so that we could see Detcombe Woods, where the primroses and the bluebells always gave a marvellous show. Down in Detcombe Woods my mother would point out the house, you could just see the ruins, covered in ivy, where the highwayman used to live, who used to rob stage coaches when they went past Bulls Cross. Bulls Cross in those days was the main road from Stroud to London. Being in Bulls Cross of course we were allowed to play in the woods for a short while. Mum took the old pram up; and we collected all the wood we could, dead wood of course, which had fallen from the trees, put it down in the pram and then made bundles of great sticks which we dragged all the way home, and the rest of the week it would be broken up and put in the shed ready for our winter fuel. That area by the track has been made famous by Laurie Lee. A lot of his film was made around there.

My mother was very religious, a very strict lady and she brought us up well. We respected her a lot. I remember at table, or playing, if anything went wrong, if anyone caused any trouble she would lean over Harold and Beryl and belt me and Enid. My mother's bright eyed boy was Harold, being first, and the first girl being Beryl. Enid and I were always in trouble. If you think about it you can see now why; Harold and Beryl are definitely following the genes of the Coombes, the Welsh side of the family. Bernard and Enid followed the genes of the Pearces of Painswick; Enid and I were very much alike. We are outspoken and we say what we think. We do upset people, and if they don't like it, hard luck.

Beryl, Bernard, Enid & Harold

Before I went to the Infants School at the age of five I taught myself the time. All my life I've been a stickler for time. If somebody said the time I was supposed to be there - say the choirmaster - I was always there five minutes beforehand. So every morning at ten minutes to nine I would leave for school; if the others weren't ready, hard luck, I was gone. I learnt the time through little books and wooden clocks, putting the clock together. Beryl and Harold learnt the time in school; I learnt beforehand. Mum would always make sure we were dressed as neatly as possible.

At school my first class was with Miss Davis in the infants. That was in 1937. Then I moved up to Miss Toft's class; she was the head teacher of the Infants School in 1938. And then I went to the big school in 1939 where the head teacher was 'Daddy' Harper, and the assistant classteacher was 'Putty' Hollister who lived in Gloucester Street. We used to enjoy it; it was lovely.

Not very long after I started school the war came. When the air raid sirens went, we were all woken up, taken down stairs, and we had to sit under the dining room table, a very large solid piece of furniture with four solid legs, and in mum's wisdom if anything happened we would sit under there and we would be all right. When the all-clear went, back we went to bed. We used to do this every time. One Saturday night* we heard a single German airplane going round. In those days everyone got to know the difference between an English engine and a German engine; this was a German plane going round. About 250 yards from our cottage that first bomb went on the Hollisters. It trapped Mr Hollister and Jean; the beams came down and they were pinned in their beds by the beams. Luckily the beams were supported at both ends so they were only bruised. The next crash where the bomb came down - we saw on the Sunday morning - this one was the one in Friday Street which knocked out Mrs Ireland's sweet and paper shop. Another one very close to it went through Mr Birt the butcher's, shop. Another one dropped in fields this side of Painswick House and the last one right through the middle of Poultry Court, being a large house near Painswick [*The night of 14/15 June 1941 Ed]

House, all by itself surrounded by fields. We were to learn later on that two people had been killed in Friday Street, both of them evacuees. That Sunday morning we managed to walk up to the Cross, saw the paper shop, and there were heaps of smouldering rubble.

When we were at school my mother had to go out doing cleaning jobs. She was cleaning for the St Clair Baddeleys at Castle Hale, and she was a cleaner still at the Verlands. She had in all three different jobs. She fitted them in while we were at school. In those days we came home for dinner. So she had to do something while we were at school, get our lunch and again she had to go out cleaning again. We as children could only bring in pennies. The Miss Frowds next door had a lady companion, who lived with them, Miss Ward. Every Saturday morning she would open her bedroom window, and drop an envelope down into our garden. We would run out and inside were four pennies which was a lot of money. You could do a lot with a penny, especially sweets.

Going to school we had to carry gasmasks. Every time the air raid siren went we would walk across the Stroud Road, through the field where the telephone exchange is now, up to Hambutts and sit in the middle of the field where the scouts used to do their baling of paper. We would sit in classes in the middle of the field and wait till the all-clear. If a German plane had come he could have machine gunned the lot of us. But we had to clear the school.

The St Clair Baddeleys at Castle Hale were very superstitious people. At New Year Harold and I were summoned; we had dark curly hair in those days to go 'first footing'. We never did it anywhere else. We were requested to do it. On New Year's Day we used to go up through the kitchen; we would be escorted by the cook and the butler, taken into the breakfast room, then to the dining room where the Baddeleys were sat, and we had to walk round their table twice with a piece of coal. Harold and I did that for years and years. I think we got the grand sum of sixpence.

Now Enid was taken ill. The district nurse said "I think she's got tuberculosis. She'll have to go to Standish Hospital." So Enid was taken off to hospital. Every Saturday afternoon my mother used to cycle over to Standish Hospital as she couldn't afford the bus. Three months after Enid went I had a cold and the District Nurse said "I'm afraid he's got tuberculosis; he's got to go to Standish Hospital". So I went there too. I would be about eight or nine. The District Nurse lived down by the Chur just down Kemps Lane. Two months later they said "He's a fraud; send him home there's nothing wrong with him". But Enid was there for about 18 months. The main diet and the main way of getting rid of tuberculosis in those days was 100% fresh air; we lived literally in an open dormitory with no windows. They had doors which would shut; but they did not make any difference. The main diet every day for pudding was rice pudding. I had not had it before; it was absolutely gorgeous, creamy made like I like rice pudding.

Back in Painswick School Harold had passed his 11+, and went to Marling School. This was a great strain on my mother. In those days there was no assistance from anywhere. Clothes, uniforms she had to pay for everything. Pay for his blazer, trousers, shoes, she did, and off he went to Marling.

Now my mother always shopped in the Co-op, in Gloucester Street just above the Star Inn; Mr Dorset was the manager, from Butt Green. He stood behind the counter with

his assistants, all in their aprons. When you walked into the Co-op there was a lovely smell of fruit with sacks all the way round; the sugar was put out into beautiful blue bags and sealed down. She would always go to there, nowhere else, because she had to get the 'divi' (dividend stamps). She would collect these stamps before the winter term in the autumn. On a Saturday we used to go to the Co-op in Stroud and she would just manage to buy a new pair of shoes for the winter. That was how hard it was.

Beryl and I then sat the 11+ exam. Right through the school I was always top in every class and Beryl was second or third. I was head boy for many years because of that. We both passed exams with flying colours. Mr Harper contacted mum. "Beryl will be going to High School; Bernard will be going to Marling." "I cannot afford it" she said, so both of us stayed at Painswick School till we were 14. At the age of 14, which was 1946, I left school. They tried to find us jobs in those days. Mr Harper called me in and said "Bernard, you are very bright. I've got just the job for you starting on Monday. A gentleman in Stroud would like you to go and be apprenticed as an engineer and learn to repair typewriters" I looked at Mr Harper and said "I've already got my job; I'm starting on Monday". How I got my job was through Tony Cook. Tony Cook was a telegraph boy at Painswick, (he lived at Whitehall Cottages). Tony took the place of Keith Vizor. Two brothers Cook lived next door, Frank Cook lived with his father; he was the main carpenter for Burdock and Son, and his main job was making coffins. He made some wonderful stuff, furniture for us, dolls house for Beryl which my daughter has. Keith Vizor had been telegraph boy at Painswick and he was called up.

Then Tony Cook left school and became the telegraph boy. Bert Strange became the postmaster at Painswick because he had married Coleen Spring whose mother and father ran the post office at Painswick. The post office used to be where the bakery was till recently. They then moved up to where the post office is now. Bert Strange used to say to the telegraph boy "You can have Saturday afternoon off if you can find someone to deliver the telegrams." So Keith Vizor found Tony Cook who took his place on a Saturday afternoon. When Keith went off to the war Tony had a full time job. Keith did not come back; he was killed in the war. Tony took the job and then he asked me if I would do Saturday afternoons, so he could have Saturday afternoons off. In those days not many people had bikes, but I had one. There was no way a telegraph boy finished at 12 o'clock on a Saturday. His hours were nine o'clock in the morning till seven at night and Saturday mornings till twelve. Bert Strange put the onus on the telegraph boy to find someone to do Saturday afternoons. So I would do the Saturday afternoons and Tony Cook who was my brother's age wanted desperately to get out of there and transfer to Stroud. So as soon as I left school I went straight to Painswick Post Office and Tony went to Stroud. I was the last official telegraph boy, and I had a good time. You've most likely seen the photograph of the telegraph boy with the round pillar box hat with the peak in

Bernard - The telegraph boy

front. I was the last one to wear one of those. The bikes they issued were very solid, very heavy and no gears, - you just pedalled – forks, frames of solid metal. They had to take a pounding. So round and round the district I used to go delivering telegrams. My area in those days was by today's standards terrific. From Knowle at Cranham to Portway to Upton St Leonards across to Brookthorpe, Haresfield, Stockend, Edge, Pitchcombe (north of Halfway House) and the whole of Painswick. Wick Street down to the Culls; just one boy on a bike.

Telegrams when they came in had to be delivered straightaway. They would come in by phone from Gloucester and would be written out on the official pad, put in a little yellow envelope, into my pouch, on my bike and away. Now this was all right. It wasn't often but you could go up to the Knowle at Cranham, next one could be Tump Farm at Edge, which was quite a distance in between. Our biggest worry was when the winds blew and rains came and telephone lines came down. There were not many telephones in those days, only very large farms and big houses had them. John Pargeter was a cattle haulier who lived at Tump Farm at Edge, the other side of Stockend, down on the slopes of Haresfield Beacon. That was the worst place to go because you could not ride there and back. 50% was walking. Stockend was always a problem. I always remember that clock at five to seven at night, I wanted to get out at seven o'clock. Blow me down at five to seven a telegram for Pargeter would come. And we did not get overtime.

My most frightening experience as a telegraph boy was at Prinknash Abbey. October, mist and pouring rain, a filthy night. I cycled up and all the way down to Prinknash Abbey, in those days the old abbey; outside they had all the bells on a frame, I remember the monks playing the bells with hammers, when I used to go down in the summer to see them. We always had to wait to see if there was a reply, because that was revenue for the post office. They had to take it up to the abbot. They always had a cup of tea. I never found out what tea it was; but it was diabolical. They came back and said there's no reply thank you very much. The driveway from the corner of the old driveway up to Cranham Corner, (the lodge is still there) was very steep and very winding. You knew you had to come back all the way up and get on your bike at the Royal William. I'd just come out from the abbey and was just gently pushing up there with this very heavy bike. Up through the trees in the fog and the mist. Coming down I could see this hooded figure down to his waist; floating through the fog. I jumped on the bike and rode it up the hill, like that, to get away. I was absolutely petrified. It was only a monk coming down to the abbey; he'd been up to the farm or somewhere and all I could see was a figure in habit moving through the fog. I've told people before and they always laugh, but at the time it was very very frightening.

Now when I was a telegraph boy I had a few claims to fame. In those days there were football pools. The famous Horace Bachelor used to be on the radio. "Send me half a crown and I'll tell you how to make money". A lot of people did the football pools, and there were two winners in Painswick, winning substantial sums of money. Under the Official Secrets Act there's no way even today I can tell you who they were. There was one down Vicarage Street. They were all informed by telegram. I had to answer the phone and take the message down, fold it up in the envelope and deliver it. I went down Vicarage Street to deliver this message. I knew what it was, and a month later they gave me a five

pound note. That five pound note was a fortnight's wages. The other one I took was up in the Park in Painswick, not many houses up there, but they never gave me anything.

There were just three others that I cursed and cursed and cursed. The first at the Verlands, Col James Sleeman; when he was knighted the numbers of telegrams he had was phenomenal. I was up and down Vicarage Street delivering telegrams. The next one about a year later was Max Beerbohm. He lived over at Edge next door to the pub. It was the Gloucester House, now known as the Edgemoor. There was another one after that. Oliver Lodge at Cud Hill House, just past Spoonbed Farm driveway on the road to Gloucester. He became Sir Oliver Lodge. He was another author and writer. He had a huge amount of telegrams. Telegrams had to be delivered when they came in. Off I would go. That was quite a long way. All that day, the next day, the following days; lots of congratulatory telegrams. That type of telegram we had to deliver; we could not phone. The other telegrams we were not allowed to phone was deaths. We had to deliver it in person. If people had a telephone we could telephone it through; and there were quite a few in Cranham. We could ring them up and then send them a confirmation copy through the post. I had a red stamp saying "CONFIRMATION COPY".

Some days you would take three telegrams all day. Another day you would be backwards and forwards to the same place. Sheepscombe we only did on a Wednesday. That included Camp and Whiteway Colony too. Mr Brown used to drive a little minibus to bring the Sheepscombe children to school every morning and take them home. On a Wednesday I knew that if I was lucky and I hung about a bit I could catch Mr Brown and he could take them for me. Other times I had to take them myself. I was the only permanent telegraph boy in the district. Mr Strange took it on under an agreement with the post office, but of course he was paid and it brought his salary up a bit. I was there for two years from 14 to 16. Then the post office was modernised and the area was given three motor cycles for telegraph boys. I had the opportunity to transfer to Stroud post office, learn on a motor bike, and then take over Painswick, which Mr Strange didn't want because his salary would go down. We delivered the telegrams from Stroud on motor bikes and I was the first to do so.

We had BSA 250s, C11 sidevalves with governors on them; they would do 30 mph and cut out. I did that from 16 to 17. When I finished, the C11s were worn out and they replaced them with Bantams. When I was 17 van drivers were allocated to Stroud but they could not get any. A notice went up on the board and I was one of seven people who applied. I was called up to Mr Pomeroy's office. "Mr Pearce" he said "there's no way I'm going to pay to get you trained to drive a mail van. You will be called up for National Service – it would be a waste of money". A number of men, young lads and a few older ones were taken off their duties and trained for six weeks solid driving to get them so they could have some drivers at Stroud. The great day came, the examiner came from

Bernard on his BSA

Gloucester with his briefcase and all his forms, the Morris Minor van square front, and a bull nosed Morris 8 van with rubber wings. He took us out for testing, the first six, he took them out and brought them back; he took me out and brought me back. He went up to the postmaster and said "Mr Pomeroy, the first six has failed; they were utterly useless, the only one I can pass is Mr Pearce."

Morris Minor mail van

I had a licence to drive a post office vehicle because I was driving a motorbike. So on Sundays when we were not working I used to go out with a postman, the main one was Tiddler Gyde, from Painswick. He left the post office and went to Burdock's as a driver in the end. On a Sunday afternoon Tiddler Gyde went in on overtime and did Stroud, Whiteshill, Painswick, Edge, Miserden, Edgeworth, just emptying letter-boxes, and back to Stroud. I had permission to go out with any driver and drive a van, and Tiddler said "You come with me". So I used to walk from Painswick through Edge and as far up to Whiteshill as I could. I knew what time he left Stroud Post Office; I used to meet him in Whiteshill. And L plates went on and he taught me how to drive his van. So I drove the van all round these lanes. If you can do that you can drive anywhere.

When the other trainee drivers were failed, all six of them, Mr Pomeroy came down to the sorting office and said "Turn that machine off". We had one machine for stamping the letters. Everybody in this office had to stop and go and stand. "I am terribly upset. The post office have spent a lot of money (we didn't know that) training these people to become drivers. We are desperate for drivers. What's happened? The six of you who've been on six weeks training have all failed your test; the only one who has passed is Bernard Pearce". So the next day I was on the mail van. I was the first person to drive the mail van and deliver the whole of Westrip and Randwick. Up to then it was two of us on push bikes. My other duty was Amberley. So we had two motoring duties and one walking duty. This was done in case you had a driver ill. You were taken off the walking duty and put on the driving duty vacancy.

At 18 I was called up to do my National Service in the Royal Air Force. I returned to live with my mother at Cornelius Winter Cottage, but after I married I moved to Stroud. Painswick was becoming an old people's place. By then my mother had a council house at 14 Canton Acre, and later moved down to a two-bedroomed house in Upper Washwell. She lived there for a long time, and then moved to Ashwell. Finally she went to a home of the Royal Holloway Society in Gloucester, where she died in 1995 at the age of 99.

SOCIETY EVENTS IN 2000

by

Gwen Welch

UNRAVELLING THE LANDSCAPE

There was a splendid start to the proceedings of the Society in the 21st century with the talk by Mr Mark Bowden on 'Unravelling the Landscape'. Mark explained that archaeology is not only about excavating sites and finding treasure but also about studying the landscape to discover what it can tell us about the past. There are four approaches to field archaeology - aerial photography and geophysical surveys can reveal features not visible from the ground; field walking and just looking at the landscape are the non-technical approaches. These methods can be used to study all types of landscape from sparsely populated rural areas to heavily industrialised urban sites. Mark showed photographs of some of the hillsides around Painswick and pointed out the features which indicated how the land was used in the past.

THE SANATORIUM IN THE WOODS

In February Mrs Janet Whitton, a member of the Cranham Local History Society, gave a talk on the history of the Cranham sanatorium. In 1898 Dr Pruen of Cheltenham and his partner, Dr Hartnell, built a sanatorium in Cranham Woods to provide the new treatment for tuberculosis - exposure to fresh air. In 1901 there were 35 patients accommodated in timber chalets and each charged four guineas (£4.20) per week. Under subsequent owners more chalets were built and the land around the Lodge developed; by 1923 the sanatorium could treat 120 patients. Some famous literary persons were patients at Cranham, including James Elroy Flecker and George Orwell, who completed *1984* during his stay. The sanatorium played an important part in the life of Cranham village, providing employment and social activities such as dances, whist drives and Christmas parties. The general improvement in living conditions and the introduction of effective drugs reduced the incidence of tuberculosis and in 1956 Cranham Sanatorium was closed.

PAINSWICK INNS AND ALEHOUSES

In March Barbara Blatchley and David Archard talked about the pubs, inns and ale houses of Painswick. Barbara gave a brief history of the production of beer and wine and of the development of inns and alehouses. The introduction of stagecoach services and the need to change horses every seven to ten miles led to the establishment of coaching inns where the traveller could find refreshments and accommodation. By the 1830s there were eight public houses and 26 ale houses in Painswick. David showed old photographs of many of these places of refreshment and gave a brief history of some. Now there are just two inns in Painswick, 'The Falcon' and the 'Royal Oak'; only the names of some houses, such as 'Star Cottage', 'Red Lion House' and 'The Bunch of Grapes', and distinctive features of certain buildings, indicate the sites of former drinking places.

A FAMILY BUSINESS AND A FAMILY HISTORY

At the Research evening in April Helen Briggs gave a history of the Central Stores in

New Street and recounted her experiences of living there when her parents, Mr and Mrs Fryer, owned the business. Mr Fryer bought the lease of the property in 1942 for £48 per annum. He eventually bought the business in 1954 and remained there until 1959 when he sold it to the present owners, John and Barbara Hulme. Helen described life behind the scenes at a shop which supplied high-class groceries and provisions. Hams were cooked on the premises, coffee was roasted and ground and tea was blended to suit customers' preferences. Mr Fryer employed apprentices, who were taught how to bone sides of bacon and to cut cheese, and errand boys to deliver grocery orders on their bicycles.

John Bailey described the sources he had used in investigating the Birt family of Painswick. By studying parish registers of baptisms, marriages and burials and other sources John found that there were three major branches of the family as yet unconnected. As the same Christian names were often used in successive generations in each of the three branches working out the relationships between the members of the Birt families mentioned in the old records proved a challenging task. John showed copies of some of the old records and photographs of some of the Birt family, who still have connections with Painswick.

A WALKABOUT IN STROUD

The colourful and chequered history of the buildings in Stroud High Street was recounted by Mr Ian McIntosh when he led a guided walk. The walk followed on from the talk about the origins of Stroud which Mr McIntosh gave to the Society in 1999 (reported in *Painswick Chronicle* Number 4). The walk started from The Shambles and then went from the top to the bottom of the High Street. The group learned that the top of the street had once been an area of great activity and various entertainments, including bull baiting and lions and tigers on show. Behind the modern facades of some shops are traces of much older buildings and some of the older parts of buildings are still visible above the shop fronts. The building which now houses 'New Look' was a mercer's shop in 1600 and Boots the Chemist is on the site of a 17th century apothecary's shop.

The Annual General Meeting marked the end of Rev Peter Minall's five year term as Chairman of the Society, a period in which three issues of the Society's journal have been published, the oral history project has been started and the milestone project has been completed. The new Chairman is Mr Mark Bowden who is Senior Archaeological Investigator with English Heritage at Swindon.

Following the Annual General Meeting, Cedric Nielson gave a talk about the wall that crosses Painswick Beacon - see article earlier in this issue.

ARCHAEOLOGY OF THE PAINSWICK MANORSHIP

The new season opened with a talk by Mr Amaury Blow on the archaeology of the Painswick manorship. Archaeologists believed that the hill fort on Painswick Beacon dates from the 4th century BC, but subsequent extensive quarrying on the site, however, has made it impossible to carry out simple archaeological excavations. The Roman Villa at Highfold was discovered in 1868. Coins found on the site relate to the reign of Constantine, but it is likely that a Romano-British population occupied the area until 577 when the British were defeated by the Saxons at the battle of Dyrham. At the

time of the Domesday Book there were about 70 households in the manor and four mills were recorded. The area was divided into four tithings. In the 15th century there were 26 families in the tithing of Spoonbed; utensils dating from the 12th, 13th and 15th centuries have been found here.

STROUD'S OTHER INDUSTRIES

The history of the wide range of industries in the Stroud Valleys was described by Dr Ray Wilson at the October meeting. Although cloth making had been Stroud's principal industry since the Middle Ages, there were other industries in the area which made use of the skills developed by the cloth industry or were industries which the cloth industry itself required, such as the manufacture of machinery. Dr Wilson showed pictures of buildings, machinery and many of the people who had worked in the factories in the Stroud Valleys over the last 200 years. The tour started at Dudbridge where there used to be an iron foundry and a factory manufacturing steam engines on the site now occupied by Sainsbury's supermarket. By the end of the tour Dr Wilson had shown his audience the great variety of goods, from pins to pianos, produced by Stroud's other industries.

DISCOVERING THE HISTORY OF ROMAN VILLAS IN THE COSTWOLDS

In November Mr Neil Holbrook, the Director of the Cotswold Archaeological Trust, described the different techniques he had used to study the remains of the Roman villas at Chedworth, Turkdean and Great Witcombe.

The villa at Chedworth is owned by the National Trust which is considering long-term plans for the site, especially in relation to the presentation of the villa. The site was first excavated in 1864 when some mosaics were discovered and then covered over; some were uncovered again in the 1980s. Mr Holbrook's brief was to find the mosaics, assess their condition and then decide which would be suitable for display. Small holes were dug to locate the mosaics and then more extensive excavations were carried out. Careful cleaning of the mosaics brought spectacular results, revealing the intricate patterns and bright colours of the Roman floorcovering.

At Turkdean Mr Holbrook with the Channel 4 'Time Team' carried out the first excavation of the site. The existence of this villa had been indicated by crop marks, first observed in 1976 and again in 1996. The 'Time Team' and Mr Holbrook spent the August Bank Holiday weekend in 1997 carrying out excavations on the site. Unfortunately the wet weather of that weekend obliterated the crop marks, but with records of the marks made previously and a geophysical survey it was possible to produce a plan of the villa without doing extensive excavations. It was shown that the villa at Turkdean is similar in layout to that at Chedworth, the rooms built round three courtyards within a perimeter wall.

The villa at Great Witcombe was first discovered in the early part of the 20th century and some buildings were reconstructed in 1970. Mr Holbrook was asked by English Heritage to report on the state of the site and advise on the best ways of managing it. He did a survey of the site detailing every stone, and noticed that earthworks are visible in the slope below the existing buildings. It is possible, therefore, that the exposed remains are only half of the site and that the ruins of more buildings still lie underground.

Painswick Local History Society Publications

Painswick Chronicle Number 1
Painswick Chronicle Number 2
Painswick Chronicle Number 3
Painswick Chronicle Number 4

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*