

**I**N February 1820 Thomas Woodrow, grandfather of President Woodrow Wilson, was ordained as minister of the Annetwell Street or Lady Glenorchy's Meeting House in Carlisle (Fig. 1). Because of this family link the chapel has been the subject of much local interest over the years. The purpose of this article however is not to dwell on the Woodrow Wilson connection but to focus on and develop the history of the meeting in its contemporary setting.

This task has not been easy not least because of the gaps in and the sparseness of information afforded by the surviving records, which are limited to the Church Book, the baptismal register and the Covenant and Rules introduced by Lady Glenorchy. The Church Book comprises little more than lists of members, and details of the ordination of some ministers, whilst the baptismal register, which does not appear to have been available to most previous writers, is limited in the information it provides. Therefore, in order to try to create a full picture of the life and history of the meeting-house and its congregation, it has been necessary to look elsewhere. Whilst this exercise has been fruitful it has revealed more about the ministers than the meeting. Despite this every effort has been made to reflect the life of the congregation rather than provide biographies of individual ministers.

After much thought it has been decided to present the history of the meeting in chronological order. It is traced under four headings. Firstly the origins. Secondly the previously little documented period from 1781 to 1809. Thirdly the period of growth and consolidation under the Revds C. Hill, Whitridge and Woodrow. And finally the period of upheaval caused by the differing views of members over where the new church should be sited, culminating in the move in 1843 to Lowther Street. The use to which the premises were put between 1843 and c.1877 when they were demolished will be the subject of a postscript.

### **The origins**

In her diary entry for 20 July 1781, written at Taymouth, Lady Glenorchy recorded that "The Lord in his gracious providence, called on me to purchase a meeting house in Carlisle, where the gospel I trust will be preached".<sup>1</sup> This decision probably arose from a visit she made to Carlisle, on her way home from Buxton, earlier that year.

Lady Glenorchy was born Willielma Maxwell on the 2 September 1741 and in the autumn of 1761 she married John, Viscount Glenorchy, son and heir of the third Earl of Breadalbane. Soon after her marriage she was converted to Methodism and increasingly aligned herself with the Calvinistic, as opposed to the Wesleyan, wing of Methodism and its most distinguished representative, the orator, George Whitfield. Her religious views were similar to those of the other Lady of the Evangelical Revival, the Countess of Huntingdon. During her lifetime she purchased a number of churches as far apart as Edinburgh and Exmouth some of which still survive today. She became a great friend of Lady Maxwell, no relation, widow of the fourth Baronet of Pollok

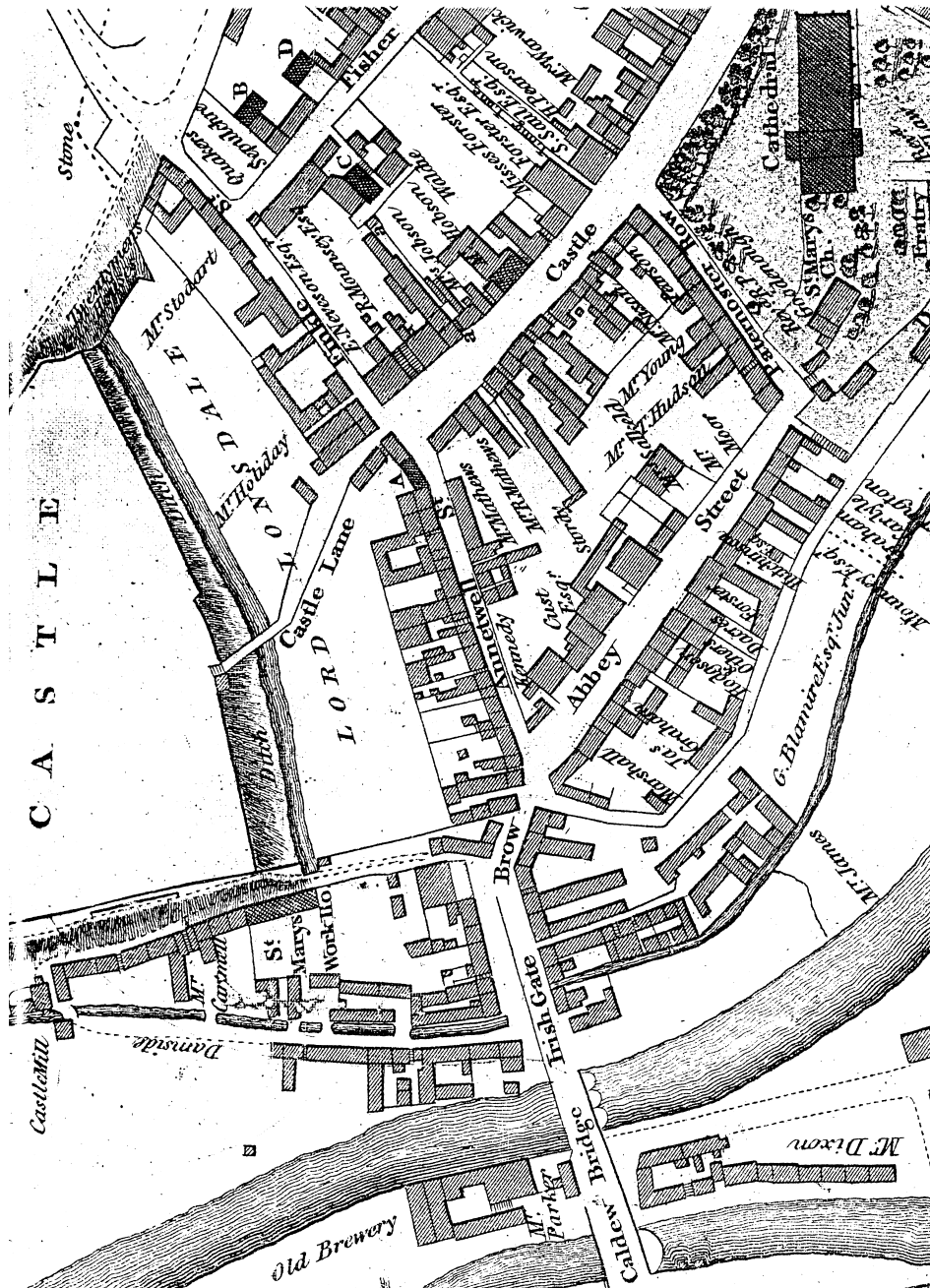


FIG. 1. Detail of Woods map of Carlisle 1821 showing the Annetwell Street Chapel at point "A".

and it was to Lady Maxwell that she left the residue of her estate to take care of her chapels including those at Carlisle and Workington.<sup>2</sup>

Having decided to purchase the meeting-house Lady Glenorchy entrusted the task to the Revd George Burder, who much later in his life was to write about the events in the following words:

It was on the 4th July 1781, that by desire of Lady Glenorchy, I went from Lancaster, where I then resided, to Carlisle, to purchase of Mr Waugh a small chapel, in which he had occasionally ministered in connexion with the Secession church. But as the cause was discouraging he was desirous of parting with the place, and Lady Glenorchy who had engaged me and others to preach at various places in the North of England, authorised me to purchase it for her. I met Mr Waugh there. I preached in the evening. Before sermon he baptised a child; next day I paid him the purchase money, 120l.; and he has often told me since how his heart was lightened from a heavy burden, as he had made himself responsible for the money, and was afraid of the consequences . . .<sup>3</sup>

This extract contains clues to the earlier history of the meeting-house in the references to “Secession church” and “Mr Waugh”. The first clue leads back to 28 January 1778 when the Associate Presbytery of Edinburgh, a Presbytery of the Secession church, meeting at Kelso, received the following petition:

from a number of persons in Carlisle representing their mournful circumstances for want of the gospel and begging this Pby would grant them supply.  
Read also a letter from the Rev<sup>d</sup> Mr Johnston further representing their case and enforcing their request.<sup>4</sup>

Later in the same meeting “After some reasoning [the Presbytery] agreed to give supply to the petitioners from Carlisle, appointed Mr James Fletcher to preach there first Sab of March . . .”

Throughout the remainder of 1778, 1779, 1780 and the early part of 1781 supply was provided regularly often in response to petitions from Carlisle. The last reference in the minutes at this time is on the 3 May 1781, when “Mr Black [was appointed to preach at Carlisle] till 3rd Sabbath of July”.<sup>5</sup> This date ties in well with the date of the transfer of the meeting-house to Lady Glenorchy. As far as “Mr Waugh” is concerned there is no record of any official involvement by him at Carlisle until the meeting on 26 December 1780 when he was appointed as supply for the 4th Sabbath of January 1781,<sup>6</sup> although he continued to preach occasionally after that date.

Alexander, later Dr Waugh was born at Gordon in Berwickshire in 1754 and commenced his training in 1774, at the Burgher secession academy. After attending Aberdeen University in 1777, he proceeded M.A. on 1 April 1778, and was licensed by the Presbytery of Edinburgh on 28 June 1779. After a brief spell in London he received a call to the ministry of Newtown in the parish of Melrose, Roxburghshire where he was ordained on the 30 August 1780. He returned to London in May 1782 and remained there for the rest of his life.<sup>7</sup>

Some writers, possibly using a common source, have suggested that Waugh’s involvement at Carlisle commenced in 1778. McKelvie for example writing in 1873 asserts that “In 1778 the Revd Alexander Waugh . . . preached in Carlisle at the request of some Scotsmen residing there. At his suggestion, they built a chapel in Annetwell Street, and obtained supply from the Associate (Burgher) Presbytery of Glasgow . . .”.<sup>8</sup> This is at odds with the minutes of the Presbytery of Edinburgh, referred to earlier, which clearly record that the approach was to them and that it was the Revd Mr Johnston who supported the petitioners and not Waugh. Certainly the

biographical records are silent on what Waugh did between April 1778 and June 1779 but surely if he had any involvement at Carlisle during that time he would have carried some of the burden of preaching. His later involvement, commencing in January 1781, is compatible with the term “occasionally ministered” used by Burder.

Whatever the truth of the matter there seems to be no doubt that once Waugh became involved with the congregation at Carlisle, whenever that was, it was more than in the capacity of an occasional preacher. Otherwise he would not have taken the burden of debt upon himself by the time the meeting-house was sold to Lady Glenorchy in July 1781.

On the subject of the meeting-house, whereas both Lady Glenorchy and Burder confirm its existence in 1781 neither identifies its then location. That it was the one in Annetwell Street can be established from the evidence of the Land Tax Assessments and the Rent Books. The former for 1781 lists a meeting-house in Castle Street<sup>9</sup> (for land tax purposes part of Annetwell Street was included with Castle Street) and the latter for 1782, includes:

Rents due Lammas 1782  
Cullery Rents  
Anetwell Street . . .  
Wielma Lady Glenorchy and lady Henrietta Hope for meeting House 0-1-0<sup>10</sup>

The meeting-house, which was not new but the conversion of an existing property,<sup>11</sup> was on the north side of the street near the entrance to the Castle (Fig. 1).

With regard to when the meeting-house may have been opened for worship the Land Tax Assessments for 1779 make no mention of it and those for Castle Street for 1780 have not survived. On the basis of the available information it seems most likely that the conversion took place some time between the compilation of the Land Tax Assessments for 1779 and Lady Glenorchy’s visit to Carlisle in the spring of 1781.

By linking back through the minutes of the Presbytery of Edinburgh it has been possible to trace the history of the meeting back to 1778 with reasonable certainty but who were these petitioners from Carlisle who in January 1778 were begging the Presbytery for supply? It has been suggested that they were seceders from the Fisher Street Presbyterian Meeting House. It is also possible that they were simply a group of Scots who had recently moved to Carlisle and were seeking to set up a new cause. They may even have been the remnant of a second Presbyterian cause in Fisher Street, which was definitely in existence in 1764.<sup>12</sup> Unless and until further evidence comes to light the answer to this question is likely to remain unresolved.

### **1781-1809 the little documented period**

The church book for this period records only the call to and its acceptance by Revd John Hill in 1787, two lists of members and two references to appointment of Deacons and one of Elders.<sup>13</sup> Probably because of the paucity of available information it has previously received little attention. However by using other sources including the Baptismal Register, which covers the period from 1785-1837 and contemporary newspapers, it has been possible to establish the names of the ministers and something of the life of the meeting.

Following the purchase of the meeting-house by Lady Glenorchy, a simple

covenant “agreed and subscribed by those who are joined in Church Fellowship in Lady Glenorchy’s Chapel in Carlisle” was drawn up together with a set of eight rules.<sup>14</sup> Rule 1 makes clear that the chapel is the private property of Lady Glenorchy or whosoever she shall appoint as trustees and that she or they shall appoint the Chaplain. It also provides that it shall continue as a place of worship for Protestant Dissenters of the Presbyterian and Independent persuasions. Rule IV sets out the requirements for the appointment of Deacons but makes no reference to the Presbyterian equivalent of Elders. This may be an oversight.<sup>15</sup> Another rule stipulates that the “. . . Minister shall . . . declare his firm belief of the doctrines of free grace as explained in the Westminster Confession of Faith and Catechisms thereof”. Another makes provision for the dispensing of the Lords Supper, and yet another sets out strict rules for admission of new members.

It is not known what provision Lady Glenorchy made for pulpit supply immediately following her purchase of the meeting-house but in terms of responsibility for the property Jonathan Scott, George Burder, Abraham Elton and John Henshaw had been appointed tenants in trust by the 12 May 1783.<sup>16</sup> The first reference to a settled minister is in the middle of August 1784 when

. . . she [Lady Glenorchy] proceeded to Carlisle; from which place she wrote to the author, expressing her high satisfaction with the character and conduct of the Rev. Mr Muschet, then the minister at the chapel, which she had bought in that city, and how much she was gratified by the promising appearances of good being done there.<sup>17</sup>

Henry Muschet was a minister of the Established Church of Scotland who had been licensed by the Presbytery of Stirling in June 1783. He ministered at Lady Glenorchy’s Chapel in Edinburgh for a short period before moving to Carlisle.<sup>18</sup> He is listed, under the name Revd Mr Mushatt, as the occupier of the meeting-house in the Land Tax Assessments for 1785. Little is known about his ministry at Carlisle other than that he officiated at nine baptisms between 20 February 1785 and 24 July 1785.<sup>19</sup> He was also the subject of an anecdote, which appeared in a local newspaper many years later, concerning his response to the unannounced visit of two ministerial friends to one of his services. At the commencement of this anecdote he is described as “of the Established Church of Scotland [and] . . . minister of the Old Presbyterian Chapel, Annetwell Street, in this city (now more frequently called the Independent Church,) . . .”.<sup>20</sup> Muschet moved to the Workington Low Meeting towards the end of 1785<sup>21</sup> and in the summer of 1786 this chapel was also purchased by Lady Glenorchy.

On 28 February 1786 in a letter written from Bath, Lady Glenorchy informed Lady Maxwell that “. . . I have made an appointment with Mr Grove to go to Edinburgh by Workington and Carlisle, in June and he is to preach, and aid me in settling matters in at these places. . .”.<sup>22</sup> She visited Carlisle on the 19 June, possibly on her way back from purchasing the chapel at Workington. She died on 17 July in Edinburgh. Her biographer says that she provided the ministers salary and instructed Lady Maxwell that after her death she was to continue to support Carlisle and her other chapels.<sup>23</sup> Some secondary sources have identified the support given to Carlisle as £20 per annum.

On 16 January 1787 a meeting of the members of the Protestant Dissenters Church of Christ assembling itself in Lady Glenorchy’s Chapel in Annetwell Street in the city of Carlisle issued a call to the Revd Mr Hill. Forty two members signed the call and on 23 February he answered it.<sup>24</sup> John Hill had trained at the Evangelical Academy in

London and before coming to Carlisle, at the age of 33, had ministered at Preston and Haslingden.<sup>25</sup> Although the above are the first entries in the Church Book they are followed by a list of members commencing with eleven who are listed under 1786. In later years 1786 was identified, for anniversary purposes, as the year the church was formed.

As with Muschet little is known about Hill's ministry at Carlisle. The Church Book confirms the choice of John Simms and Daniel Cammeron as Deacons on 29 March 1787 and the replacement of Cammeron, who had moved to Blackburn, by John Johnson on 29 July of that year. On 10 August 1788 Hill preached to the convicts at the gaol<sup>26</sup> and together with Revd Thomson of Abbey Street attended two prisoners at their execution on the sixteenth of the same month.<sup>27</sup> In 1790 he moved to Ravestonedale in Westmorland where he ministered for the remainder of his life.<sup>28</sup> During his time at Carlisle he officiated at 31 baptisms the last being on 11 May 1790.<sup>29</sup>

The officiating minister at the next 17 baptisms, between 26 May 1790 and 10 April 1791 was Revd Thomas Kennedy. As these baptismal entries provide the only evidence of his involvement at Annetwell Street it is not possible to ascertain whether he was minister there or purely acting in an interim capacity between the departure of Hill and the arrival of the next minister George Bennet. The situation is complicated because one, authoritative but not always reliable, source places him as assistant to Robert Miln(e) at Fisher Street Presbyterian Dissenting Meeting over a similar period.<sup>30</sup> However, as there is no evidence of any link between the Fisher Street and Annetwell Street meetings at this time it is suggested that he has been mistakenly identified with Fisher Street.

Like Muschet both Kennedy and Bennet were ministers of the Established Church of Scotland. Bennet, who was one of only two dissenting ministers in Carlisle during the eighteenth century to feature in the *Dictionary of National Biography*, was to be in pastoral charge at Annetwell Street for over sixteen years; the longest period of any minister. Despite his length of service at Carlisle and his nationally recognised achievements his involvement with Annetwell Street has not previously been acknowledged locally.

George Bennet was ordained as minister of Lady Glenorchy's chapel, Carlisle, by the Presbytery of Duns, on 1 June 1791.<sup>31</sup> He was then 40 years old. The *Dictionary of National Biography* records that:

[He] past a great portion of his life in the study of Hebrew . . . One of the principal contributors to the 'British Critic' he reviewed from time to time the works of some of the most celebrated English divines . . . He corresponded on intimate terms with Milner, Dean of Carlisle, and his brother the historian, with Archdeacons Paley, Markham and Nares . . . In 1802 Harvard College in Boston Mass, U.S., conferred the honorary degree of D.D. upon Bennet . . .<sup>32</sup>

He also wrote two books, both of which seem to have been well received at the time.<sup>33</sup>

Bennet married shortly after his move to Carlisle in 1791. All but one of his seven children are included in the baptismal register, although two are described as being baptised in Dysart, Fife, his home town.<sup>34</sup> Rare glimpses of his time in Carlisle can be found in the local newspapers. On 9 January 1793 he and Revd George Thomson advertised the outcome of a meeting held at the chapel in Annetwell Street on 8 January in which those present publicly declared their firm attachment to the British Constitution.<sup>35</sup> In 1796 there were seven baptisms at Annetwell Street compared with

17 and 16 at Abbey Street and Fisher Street, the other Protestant Dissenting Churches, respectively.<sup>36</sup> On 31 May 1799 the Revd Rowland Hill preached in the chapel;<sup>37</sup> the Hills of Hawkestone Park had been family friends of Lady Glenorchy. At the time of the burial of his infant daughter Euphemia in October 1799 he is described as of “Wearyholme”<sup>38</sup> but by December 1801 it was reported that his school had moved to “a large and commodious house in Fisher Street. . .”.<sup>39</sup> The first reference to this school is an advertisement dated 12 April 1800 giving notice that:

The Rev. Mr Bennet intends operating in Carlisle this Spring a Seminary for the instruction of Youth, in which the following branches are proposed to be taught, – English grammatically, – Writing, – Arithmetic, – Book-keeping, – Geography, – the Greek and Latin Languages.<sup>40</sup>

How successful this school was is not known but the curriculum certainly covered a wide range of subjects.

There is only one, previously unreported, reference to George Bennet in the Church Book. Under the heading “Carlisle Sept 13 1801” it is recorded that “Robt Johnstone, John McGeorge and James Stevens having been put on the leet of Elders and being approved of were after available exhortation from the Minr solemnly set apart to the office by Prayer – – George Bennet Minr”.<sup>41</sup> Bennet was presented to the parish of Strathmiglo in Fife on 1 July 1807 and inducted on 24 September.<sup>42</sup>

In respect of his ministry at Carlisle he has been described on the one hand as “in the truest sense a pastor among his flock: the business of ministry was his pleasure and delight . . . His sermons were conceived in a simple mould, and expressed with characteristic plainness of language . . .”.<sup>43</sup> On the other hand “had his spirituality of character borne any proportion to his literary attainments, his ministry might have been extensively successful; but the chapel became almost deserted, and the things which remained were indeed ready to die”.<sup>44</sup> What evidence there is suggests that the true picture lies somewhere between these two differing views. In the context of the “chapel becoming almost deserted” the baptismal register for example not only records nine baptisms during the last eight months of his ministry but a minimum of ten in each of the years between 1802 and 1805; although only one in 1806. These later records compare favourably with the average of between nine and ten recorded during his time at Carlisle and do not suggest desertion.<sup>45</sup> The membership records are, however, less positive. For example the last dated entry in the roll of members during his ministry is 23 October 1797 and only ten further names have been added. This may simply have been an administrative lapse but this, added to the fact that at the time of the ordination of the next minister, albeit some two years after Bennet’s departure, only ten members were listed, lends some credence to the suggestion of a cause at least in decline.

### **A period of growth and consolidation**

Bennet was the last Presbyterian minister, all subsequent ministers being Independents or Congregationalists as they were more commonly called during the nineteenth century. All these ministers with the exception of Thomas Woodrow and Henry Wight, studied in England. The change must have taken place immediately because Independent ministers officiated at all the baptisms during the interregnum. What caused this apparently sudden change is not known. Possibly Bennet had left the

congregation in a parlous state and a new approach was needed. Whatever the cause, the change, which was covered by the rules, was made with the approval of Lady Maxwell, as will be seen.

The next minister The Revd Christopher Hill was ordained on 26 July 1809. The congregational ministers of Parkhead, Alston, Keswick and Workington were present. The church is described as “being organised according to previous agreement”.<sup>46</sup> Christopher Hill, who was trained at the dissenting academy at Rotherham, was involved at Annetwell Street from at least early 1808. The first reference to his presence in Carlisle being on 23 January 1808 when it was reported that:

. . . Mr Hill the officiating Minister the late lady Glenorchy’s Chapel, intends to give an evening lecture, during the few weeks stay in the city, on the Thursday evenings. From the approved abilities of Mr Hill as a teacher we doubt not that but these evening lectures will be well attended.<sup>47</sup>

By March there was reference to the “establishment of a Sunday School for children of Presbyterian principles at the late Lady Glenorchy’s Chapel in Annetwell Street”.<sup>48</sup> On 8 May Hill came to live permanently in Carlisle and later that month he was reported as having been “appointed by Lady Maxwell, to be minister of the late Countess of Glenorchy’s chapel in this city, he having had an unanimous call from the congregation”.<sup>49</sup> By July he was writing to a friend “I am happy to inform you that the attendance at our chapel is remarkably good. Three times every Lords Day it is nearly filled”.<sup>50</sup> By May 1809 there was reference to about 100 children being taught in the Sunday School.<sup>51</sup> Apparently many of these were poor children who were taught to read and write.<sup>52</sup> By December 1810 church membership had increased to 38.<sup>53</sup> The foregoing provides evidence of an active and committed minister but in February 1811 he had to suspend his labours owing to ill health. He did return to work for a period of time and in February 1812 he was able to report that “last Sabbath evening the Chapel was so much crowded that the benches were obliged to be brought out of the vestry”.<sup>54</sup> He died of pulmonary consumption at Longthorpe near Boroughbridge on 18 November 1812<sup>55</sup> at the age of 32.

On the first Sunday of December 1812 the Revd John Whitridge, who was supplying the chapel at that time, preached the funeral sermon.<sup>56</sup> Like Hill before him Whitridge, who was to become the next minister, was a student at Rotherham Academy and also like Hill he had a lengthy involvement with the chapel prior to his ordination. For example on 17 October 1813 he preached two sermons “. . . on behalf of the Sunday School lately established there; . . . The chapel was exceedingly crowded, so much so, that many could not obtain admittance . . .”. At this time there were “. . . now 70 girls and 40 boys participating in the benefit of religious and moral instruction of the Sunday School . . .”.<sup>57</sup> As will be seen later he was to become very much involved in promoting and establishing Sunday Schools. Whitridge was ordained on 7 July 1814 and among those officiating at his ordination was his uncle, also John Whitridge, who gave the charge. Between 1783 and 1792 John Whitridge Senior had ministered at Newcastle under Lyme and taught students there. He afterwards moved to Oswestry where he served until his death in 1826.<sup>58</sup> Lady Glenorchy in her will, in addition to the monies left to Lady Maxwell, also left £5,000 to the Revd Jonathan Scott to continue her activities and promote evangelical causes.<sup>59</sup> Scott assiduously recorded the disbursements, which he made, in his account book.<sup>60</sup> One recipient of disbursements was the Revd Mr Whitridge who received numerous



payments during this period, many “on Account as Tutor”. He had been one of Lady Glenorchy’s tutors prior to her death in 1786.<sup>61</sup> The association of Whitridge senior with Lady Glenorchy, could have been influential in his nephew’s move to Carlisle.

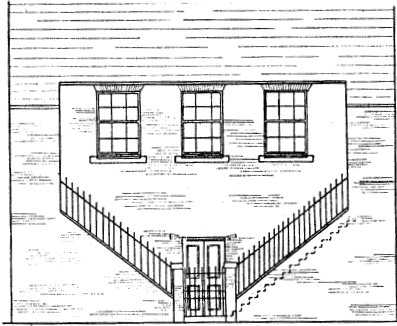
John Whitridge, like his uncle, was born in Bootle in Cumberland. He was a descendent of the Protestant Martyr Anne Askew, and his grandfather on his mother’s side was Abraham Fletcher, of Broughton, near Cockermouth, a celebrated mathematician. His father was an Independent and his mother a Baptist. In 1814 soon after his arrival in Carlisle he married Sarah, youngest daughter of Isaac Brown, a deacon of the Independent church in Cockermouth.<sup>62</sup> During his ministry the work initiated by Hill with the Sunday Schools was continued and developed. In addition to this the chapel was enlarged and Lady Glenorchy’s tenants in trust gave up the building to the church (see below).

At least once every year Whitridge preached sermons on behalf of the Sunday Schools supported by the chapel. For example, on New Years Day 1815, upwards of £15 was collected towards Sunday School funds.<sup>63</sup> “In April 1817 not only were there 232 scholars in the Annetwell Street School but there were branch schools established at Cummersdale, with 52 scholars; Woodbank with 30; and Newtown with 40”. About 40 people were involved in the teaching of these children.<sup>64</sup> In November of the same year Whitridge was one of the prime movers in the introduction of a Sunday School Union for north east Cumberland.<sup>65</sup> At the Sunday School anniversary services held on Palm Sunday 1818 it was reported that it was “pleasing to observe so many members of the Establishment and also of other denominations present”.<sup>66</sup> The fifth anniversary report of the Lancastrian Schools, in December 1817, recorded an attendance of 155 pupils, mainly boys, representing four churches. 27 of these attended divine worship at Annetwell Street.<sup>67</sup>

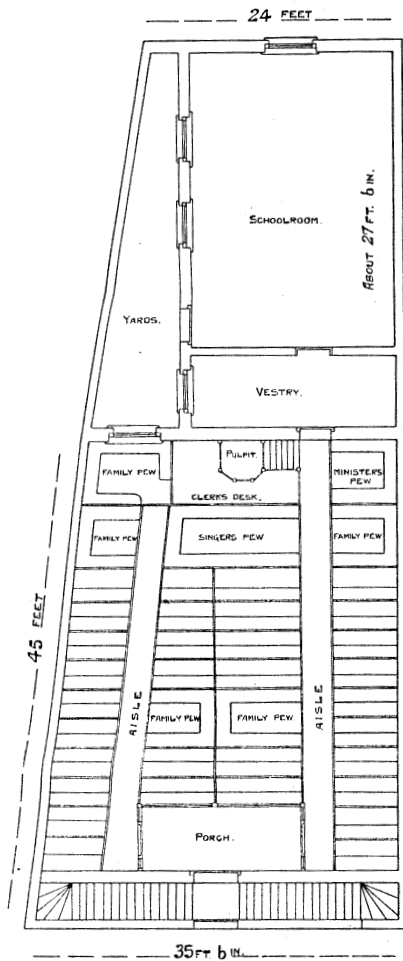
Considerable repairs had been made to the chapel and additional accommodation added at great expense towards the end of 1812. At this time the chapel was described as “exceedingly comfortable being aired by stoves”.<sup>68</sup> But by January 1814 it was reported that “the congregation on account of their permanent increase are now determined upon having a larger place of worship . . .”.<sup>69</sup> It was not however until 1816 that the enlargement took place. The church records do not refer to these improvements but other sources suggest that they cost £600.<sup>70</sup> Much of the money seems to have been raised through the efforts of Mr Whitridge and his friends.<sup>71</sup> The chapel “which had been considerably enlarged and improved” was re-opened on 3 October 1816, when, among others, Revd Greville Ewing of Glasgow preached. At this time an outstanding debt of £200 remained to be defrayed.<sup>72</sup> A plan of the enlarged meeting house (Fig. 2) still survives in the records of the Lowther Street Congregational Church.<sup>73</sup> This plan, together with other information, was used by A. R. Davies in 1923 to produce a pen and ink representation of how the north side of Annetwell Street, including the chapel, may have looked in 1820 (Fig. 3).<sup>74</sup>

With regard to the change of tenancy it is recorded in the Cullery Admittance book that:

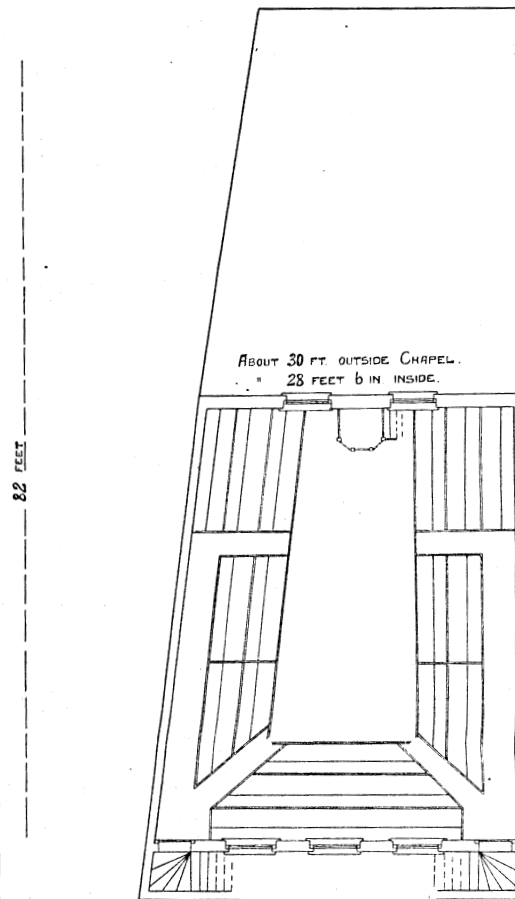
On the twenty seventh day of January one thousand eight hundred and fifteen . . . George Burder of Camberwell in the County of Surrey Clerk and Sir Abraham Elton of Clevedon in the County of Sommerset baronet came before me Thomas Blamire . . . and surrendered into my hands (out of Court). All that messuagge Tenement and Garden with the appurtenances situate and lying and being within the said city [Carlisle] in a certain street there called Annetwell Street and now



ELEVATION TO ANNETWELL STREET.



GROUND FLOOR PLAN.



GALLERY PLAN.

FIG. 2. Copy of an architectural plan and elevation of the Annetwell Street Chapel in the Lowther Street Congregational Church Records at the CRO(C). Reproduced by courtesy of the Lowther Street Congregational Church.

converted into a meeting house for the worship of God . . . To the use of Reverend John Whitridge of the said city Clerk, William Wood of the said City Gentleman and John Jollie of the said City Stationer their heirs and assignees as joint tenants.<sup>75</sup>

With this agreement, responsibility for the property transferred from the trustees appointed by Lady Glenorchy to local people. On 17 March 1821 a mortgage of £160 was taken out on the property<sup>76</sup> and it was not until 7 October 1829 that it reverted to Whitridge, Wood and Jollie.<sup>77</sup>

On 23 May 1819 Whitridge closed his ministry at Annetwell Street, having accepted a post at the Shropshire College at Oswestry either as principal or assistant to his uncle. During his ministry there was a substantial increase in membership. Among those who became members were Matthew Nutter, the painter, and his wife Hannah. Their son William Henry was baptised on 23 August 1819, during the interregnum following his departure. Margaret Thompson, née Jollie, and Frances, daughters of Francis Jollie, the founder of the *Carlisle Journal*, also became members, and Whitridge baptised three children of their brother Jeremiah.<sup>78</sup> Letters from Frances and others seeking membership at this time survive in the church records.<sup>79</sup> During the ministry of his successor Thomas Woodrow other members of the Jollie family joined the meeting, including John and his wife Elizabeth for a time and, in 1827, Margaret, widow of Francis Jollie Junior.

It was reported at the time of Whitridge's resignation that the Revd John Hoppus of Rotherham College was expected in July as his probational successor.<sup>80</sup> However, the link with Rotherham College was not to continue because "the church having had trial of several preachers of the gospel" Mr Thomas Woodrow from the Theological Academy, Glasgow was solemnly set apart to the pastoral office on 29 February 1820. The Revd Dr Wardlaw of Glasgow, who had been one of his tutors, delivered the introductory discourse.<sup>81</sup> At the time of his ordination the number on the membership list was 62.

Although Woodrow was in Carlisle for over 15 years there is surprisingly little evidence of the life of the chapel during his ministry. The *Carlisle Journal* over the years makes reference to services, which took place on behalf of various missionary societies including the Baptist Missionary Society, the Home Missionary Society and the London Missionary Society. The annual services on behalf of the Sunday Schools continued through Woodrow's ministry and were probably held on Palm Sunday. Compared with earlier years the amounts collected seem to have been significantly down. For example, in 1827 £3 18s. was raised.<sup>82</sup> In April 1826 the death was recorded of "Mr Thomas Simpson, Caldewgate, aged 20 years . . . a teacher in the Sabbath Schools connected with Annetwell Street Chapel . . .".<sup>83</sup> Again in May 1833 ". . . after a short illness, Mr John Davidson, Irish Brow, aged 53, a Deacon of the Independent Chapel, Annetwell Street, much and deservedly respected".<sup>84</sup>

Woodrow himself was active in the work of the British and Foreign Bible Society and the temperance movement as agent for the British and Foreign Temperance Society. In this latter capacity he spoke at a meeting in Whitehaven<sup>85</sup> and in the following week he was expected to have attended a meeting at Penrith ". . . and in consequence [of which] the National School room was crowded to excess – however he did not arrive".<sup>86</sup> This suggests that he was a very popular speaker, if on this occasion a forgetful one. In early December 1833 he lectured in The Mechanics Institute on the "Nature and Properties of Atmospheric Air". The price of admittance

to this lecture was one shilling.<sup>87</sup> In October 1834 he delivered lectures at Carlisle and Aspatria on the subject of the “Philosophy of the Human Mind” as he did again in Carlisle in April 1835.<sup>88</sup>

On 29 May 1823 he was advertising his intention to open a Classical Academy as successor to Mr Chaytor. This academy was in Lowther Street.<sup>89</sup> How long he stayed in Lowther Street is not certain but the Land Tax Assessments for 1828 show that by then he was living in Annetwell Street two doors along from the chapel in property owned by George Blamire. In 1831 he was on the move again. In June “. . . an excellent dwelling house in Annetwell Street now in the occupation of Revd Mr Woodrow” was advertised to be let.<sup>90</sup> And by July he had “removed to a commodious new residence pleasantly situated in the new Brampton Road”,<sup>91</sup> where he had opened a new Classical and Commercial Academy.

Thomas Woodrow preached his last sermon in Annetwell Street on 21 June 1835. As a parting gift the congregation “presented to him a purse containing twenty guineas, as a mark of their esteem for his character and of their gratitude for his faithful and valuable service as their pastor for upwards of 15 years”.<sup>92</sup> Eight of his children were baptised in the chapel including Janet, who was born on 20 December 1826 and was destined to become the mother of Woodrow Wilson.<sup>93</sup> Soon after his resignation he and his family emigrated to America.

### **The period of upheaval and eventual removal**

After having supplied the pulpit following Woodrow’s departure, Revd Percy Strutt from Highbury College, London, accepted, an “unanimous and urgent invitation [from the congregation] to become their pastor”. This invitation was presented on 11 August 1835 and on the first Sabbath of October he commenced his pastoral labours.<sup>94</sup> It was not, however, until 13 January 1836 that he was ordained to the pastorate by prayer and laying on of hands. Among those who officiated at his ordination were The Revd Dr Raffles from Liverpool who was an eminent Independent minister; Revd J. Whitridge of Broughton, a former minister of the meeting house; and Revd Richard Hunter, minister of the Presbyterian meeting-house in Fisher Street. Time was evidently not of the essence in those days because “The service commenced at half past ten and closed at three. At half past three upwards of ninety friends of the various denominations sat down to a plain dinner at the White Hart English Street”, which was followed by several speeches. This was not all, because at half past six the service was resumed when “The chapel was crowded to excess and the feeling of delightful unanimity of Christian sympathy characterised the solemnity”.<sup>95</sup> At the time of Strutt’s ordination the roll numbered 59 members. In April 1836 a strict rule on attendance at monthly communion was introduced by the Church Meeting. It stipulated that if anyone failed to attend two consecutive communions without due cause and were absent on a third successive ordinance day they were considered to be no longer a member of the church. On 23 August John Blaylock was set apart to the diaconry having been previously elected deacon by ballot. On Friday 2 December 1836 58 members signed a covenant to the effect that they would “set apart an hour on the second Monday evening in the month during the year 1837 . . .”. The purpose of this was to “. . . give ourselves to deep humiliation and earnest prayer to Almighty God, that he would pour out upon us his Holy Spirit

for the increase of our graces –the conversion of sinners – and the general revival of religion”.<sup>96</sup> How successful they were in this venture is not known.

Little is recorded of the progress of the Sunday School following the departure of Whitridge in 1819. However, on a day in October 1836 shortly after the opening of their new factory, Dixons opened the third floor to the Sunday Schools from the various denominations in the city. The following record of the muster establishes the comparative strength of the Independent Sunday Schools: “The Church Sunday Schools mustered 881, the Reformed Methodists 670, the Independents 230, the Presbyterians 162, the Fisher Street Methodists 106, the Scotch Church 95 and the primitive Methodists 88 . . . ”.<sup>97</sup> At the Anniversary Sermons on behalf of the Sunday School in March 1837 the Mayor Richard Ferguson was present and is recorded as having contributed generously to the collection which amounted to £5 15s. 3½d.<sup>98</sup>

The first positive step towards a new chapel took place at a meeting of the Church and congregation on 5 September 1836 when three simple resolutions were passed. The first agreed that “an effort ought to be made for the purpose of obtaining a more commodious, larger, and better situated place of worship”. The second made arrangements for fund raising and for the commencement of the new chapel once two thirds of the estimated cost was secured. The third appointed a committee of management to look for a new site and to establish costs and report back to a public meeting of subscribers. Among those appointed was William Woodrow, brother of Thomas Woodrow.<sup>99</sup> All was not to run smoothly because by 24 February 1837 Percy Strutt was suffering ill health and threatening to resign because the management committee was going to greater expense than originally contemplated. He considered this to be “unnecessary and unwise” and against the views he expressed at the meeting in September.<sup>100</sup> In early June of the same year Strutt did resign. He continued in Carlisle and commenced preaching in the Town Hall pending the erection of a place of worship. Inevitably some members, one third has been suggested, left the chapel and supported him. David Hamilton, a member of the church at the time, gives some of the background to the dispute.<sup>101</sup> Apparently a number of the members were keen to build close to the old premises possibly in Corporation Road but others were determined to go to Lowther Street, a much more expensive option. The Church Meeting approved the cheaper option but those in favour of Lowther Street used questionable means to reverse the decision. After the secession George Head Head, who had recently left the Quakers and was contemplating becoming an Independent, offered to build Mr Strutt a chapel on Corporation Road. Unfortunately Head’s flirtation with the Independents was short lived and when the walls of the building were about a yard above ground he changed his mind. As a consequence the building was discontinued although he paid the contractors for the work done. Mr Strutt meanwhile gave up the idea of forming a new church and left Carlisle for Liverpool. Some of those who left Annetwell Street with Strutt, including David Hamilton, later returned to the fold. In August 1837 the inhabitants of Rickerby presented him with a Bible in recognition of his pastoral service among them.<sup>102</sup> Despite his experiences at Carlisle he continued in the ministry and died in 1890 at the age of 78.<sup>103</sup>

Among those who preached in Annetwell Street during these uncertain times was the former minister John Whitridge. After leaving Carlisle Whitridge had spent six years at Oswestry before moving to Manchester and then Harrogate from where he retired from the active ministry in 1829.<sup>104</sup> He returned to Cumberland initially to the

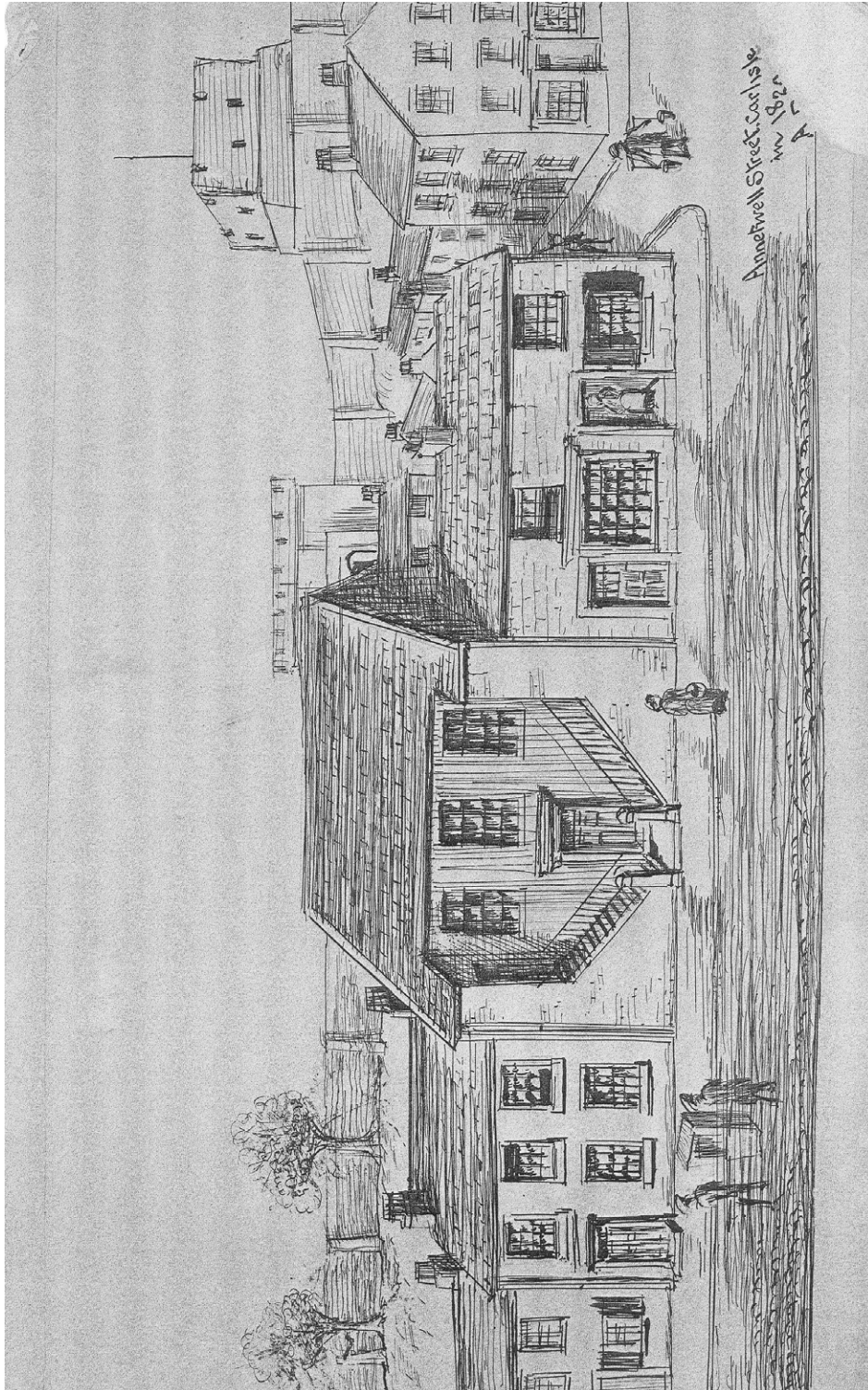


FIG. 3. Copy of a pen and ink drawing by A. R. Davies in 1820 showing the north side of Annetwell Street including the chapel as it may have appeared in 1820. Reproduced by courtesy of the Carlisle Library.

family home at Little Broughton near Cockermouth.<sup>105</sup> There are regular references in the *Carlisle Journal* to lectures given on various subjects and services taken by him at this time. In May and again in November 1837 during the building crisis he was preaching in Annetwell Street.<sup>106</sup> At the service in May “The chapel was crowded to excess”. He was back in Carlisle permanently by July 1840 when his wife Sarah was added to the list of members, her address being given as Botcherby. Their son Isaac was added in March 1841. In 1848 there was a disagreement at Lowther Street and a number of members left to form the Evangelical Union Church in Cecil Street. The list of members describes Sarah Whitridge as having “joined the new church 1848”,<sup>107</sup> but neither she nor any of the family appear on the membership roll. Where they worshipped after 1848 is not known. John Whitridge, died on 28 July 1854, aged 64, after a long illness<sup>108</sup> and was interred at Christ Church, Carlisle.<sup>109</sup>

Because of the unexpectedness of Strutt’s resignation and the circumstances surrounding it the congregation were concerned about the prospects of filling the vacancy. Their concerns were unfounded because Robert Wolstenholme from Blackburn Theological College, Lancashire, having provided supply for seven weeks commencing 10 September 1837, was appointed pastor on 26 November. On 8 May 1838 he was ordained as minister. Even on this special day the issue of a new church seems to have been at the forefront of people’s thoughts. As the church book records:

At 5 o’clock a number of friends to the amount of about 220 took tea together at the Assembly Room, Coffee House, when the question concerning a new place of worship, which for some time had previously been agitated, was again brought forward and subscriptions entered into for that purpose. It is now found desirable to carry this intention fully into effect; and for this purpose the people intend to make a strenuous effort.

This was much larger number than at Strutt’s ordination tea. Among those joining the friends for tea was Sir Wilfred Lawson. By July the *Carlisle Journal* reported that consent had been obtained from the Earl of Lonsdale to erect a new place of worship in Lowther Street on a site that had been under consideration for some time.<sup>110</sup> The article went on to set out the problems with the Annetwell Street chapel in the following words:

The evils and inconveniences inseparable from the present place are strongly felt. The form and interior arrangements of the building render it exceedingly awkward and uncomfortable and in addition to this the congregation are liable to the perpetual interruption and annoyance arising from the noise occasioned by the vehicles and passengers as the place being a complete thoroughfare . . .

If this is an accurate description of the premises no wonder the congregation were intent on building new chapel. It is perhaps surprising that they put up with it for so long. Judging by the artist’s likeness (Fig. 3) the gallery was probably only accessible from the outside and apparently the schoolroom was only accessible through the sanctuary. Another writer recorded that “It will seat about 400 persons, but this number can never be brought into regular attendance, owing to total want of comfort and convenience alluded to”.<sup>111</sup>

In November 1841 tenders were invited for the old chapel and schoolroom, which were described as measuring together 9½ by 25 yards.<sup>112</sup> John Blaylock, a deacon of the chapel, purchased the property for £800. He used it for a time as a machine shop for the making of railway ticket machines for the inventor Thomas Edmondson.<sup>113</sup> The Cullery Admittance book records the transfer of the cullery tenancy on 27 December

1842 from “John Whitridge of the City of Carlisle Minister of the Calvinistic Independents . . . for the use and behalf of John Blaylock of the said City of Carlisle Watch maker . . .”.<sup>114</sup> John Blaylock was a member of what has been described as the most remarkable family in the history of Cumbrian clock making.<sup>115</sup>

Little else is known of the life of the chapel during Wolstenholme’s ministry other than that during Easter 1839 prayer meetings were held every morning at six o’clock.<sup>116</sup> Progress was maintained towards the building of the new church but difficulties continued to be encountered. It may have been for this reason that he resigned towards the end of 1842.<sup>117</sup> He was back in Carlisle in July 1843 to be married by his successor Revd Henry Wight to Anne Routledge of Carlisle at the Presbyterian Chapel.<sup>118</sup> He moved to Oldham and then to Belper where he died at the age of 38.

The final service in the Annetwell Street Chapel took place on Friday 17 March 1843 when the Revd Henry Wight from Edinburgh was recognised as minister. He was a former lawyer and distinguished preacher. He may have been tempted to Carlisle after having given a well received series of teetotal lectures, financed by Sir Wilfred Lawson, at the chapel.<sup>119</sup> The first service in the new Lowther Street chapel took place two days later.

During the life of chapel the population of Carlisle trebled as people, many from Scotland, moved to the city to find work mainly in the textile industry. Despite this influx the chapel remained small in terms of members on the roll, the highest reliable estimate being 68 on the ordination of Robert Wolstenholme in 1838. References to the chapel being full and other evidence, including the need for enlargement, suggest that significantly more people were involved in the life of the church than those on the membership roll. The two periods of greatest growth were under the energetic ministry of John Whitridge and then in the period leading up to the move to Lowther Street. During the latter period, under the ministry of Robert Wolstenholme, 155 names were added to the roll in little over four years.<sup>120</sup> Because the surviving records are not sufficiently detailed it has not been possible to reach any conclusion as to the social mix of the congregation. The meeting was Calvinistic in theology and evangelical in outlook. In politics it was likely to have been radical. Its efforts and interests which have been reflected in this article were very much directed towards mission work both at home and abroad, work with young children, the winning of souls and later on involvement with temperance issues. The overall picture is of a congregation that, although small in number, maintained an active Christian presence in the life of the city.

### **Postscript**

According to the Cullery Admittance book, John Blaylock mortgaged the property to the use of Robert Pattinson of Whitrigghouse and others on the 6 February 1843 in the sum of £300.<sup>121</sup> This entry describes the property as “. . . lately used as a Meeting House but now converted into an Engine Manufactory . . .”. This raises a question that remains unresolved. How could the last service in the chapel have taken place on the 17 March 1843 if the building had already been converted into an “Engine Manufactory” by the 6 February 1843? Blaylock continued to manufacture ticket machines in the building until 1848 when he moved to new premises in Long



Island.<sup>122</sup> In March 1853 Robert Pattinson and others surrendered the property to the use of Peter Sydenham Dixon, Cotton Manufacturer, and Henry Lonsdale, Doctor of Medicine.<sup>123</sup> It was demolished some time between 1875 and 1877 to make way for the army married quarters.<sup>124</sup> At that time the premises were occupied by Nicholson, China and Glass merchants.<sup>125</sup> One source reports that the arisings, mainly tile brick, were used as ballast for the foundations of Aglionby Street.<sup>126</sup>

## APPENDIX

### List of Ministers and Number of Members at Ordination

The years given for the appointment of ministers are those of their ordination. Where earlier involvement in Carlisle is known the year is added in square brackets.

In the Church Book new lists of members start on the ordination of most ministers with new members being added on an ongoing basis. As far as possible the figures given reflect the membership at the time of ordination.

Period	Minister	Members
1778-1781	Supply by Associate Presby. of Edinburgh	
1781-1784	Supply arranged by Lady Glenorchy?	
1784-1785	Revd Henry Muschett	
1785-1786	Supply arranged by Lady Glenorchy?	
1787-1790	Revd John Hill	12
1790-1791	Revd Thomas Kennedy	
1791-1807	Revd George Bennet	26
1809-1812	Revd Christopher Hill [1808]	10
1814-1819	Revd John Whitridge [1812]	31
1820-1835	Revd Thomas Woodrow	62
1836-1837	Revd Percy Strutt [1835]	59
1838-1842	Revd Robert Wolstenholme [1837]	68
1843	Revd Henry Wight	

### Acknowledgements

I am grateful to the staff of the Cumbria Record Office, Carlisle and Stephen White of the Carlisle Library for their willing assistance and advice during my research. I am particularly grateful to Denis Perriam for help and information so generously given especially in regard to the ministry of Thomas Woodrow and to Ian Caruana, once again, for reading through the paper and for his assistance with the plans.

### Notes and References

- <sup>1</sup> T. S. Jones D.D., *Campbell (Willielma) Viscountess Glenorchy* (Edinburgh, 1822), 482. Jones was for many years minister of Lady Glenorchy's chapel in Edinburgh.
- <sup>2</sup> Revd D. P. Thompson D.D., *Lady Glenorchy and her Chapels – The Story of 200 Years* (The Research Unit, Crieff, 1967), 7-16. The Weslyans followed the teachings of the Dutch reformer Arminius who differed with Calvin over the issue of Predestination.
- <sup>3</sup> James Hay M. A. and Revd Henry Belfridge D.D. *A Memoir of the Reverend Alexander Waugh D.D.*

- (London 1830), 96. The earliest mention of Burder's involvement that I can find is in the *London Christian Instructor or Congregational Messenger* (1822), 215. It says that the £120 was the outstanding debt on the building and not the cost of purchase.
- <sup>4</sup> The National Archives of Scotland, CH3.111.10., 107.
- <sup>5</sup> *Ibid.*, 207.
- <sup>6</sup> *Ibid.*
- <sup>7</sup> *Dictionary of National Biography* (Oxford, 1964-5), xx, Ubaldini – Whelwell, 987.
- <sup>8</sup> W. McKelvie, *Annals and Statistics of the United Presbyterian Church* (Edinburgh, 1873). For information on the Associate Burgher Church see *CW3*, ii, note 12, 229.
- <sup>9</sup> CRO(C), QRP/1, Land Tax Assessments, Cumberland Ward, Castle Street, Carlisle, 1781.
- <sup>10</sup> CRO(C), CA4/176, Rent Books, 1782.
- <sup>11</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853, 207. For information on Cullery tenancy see *CW1*, vi, 305ff.
- <sup>12</sup> CRO(C), W312, 1771, Will of Thomas Forster.
- <sup>13</sup> CRO(C), DFCCL7/1, The Church Book.
- <sup>14</sup> CRO(C), DFCCL7/2, The Covenant and Rules.
- <sup>15</sup> CRO(W), YDFCCL4/2, Workington Congregational Church Session Minutes, December 1786, 17. The rules, which are similar to those for Annetwell Street, refer under rule 4 to "The Deacons or Elders".
- <sup>16</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853.
- <sup>17</sup> T. S. Jones, *op. cit.*, 500.
- <sup>18</sup> Hew Scott D.D., *Fasti Ecclesiae Scoticae* (Edinburgh, 1920), iii, 490.
- <sup>19</sup> CRO(C), microfilm NF/NP1, Register of Births and Baptisms Annetwell Independent Chapel, Carlisle. The original is in the Public Record Office.
- <sup>20</sup> *Carlisle Journal*, 8 February 1840.
- <sup>21</sup> CRO(W), YDFCCL4/2, Workington Congregational Church Session Minutes, 2. Muschet first preached at Workington on the 9 October 1785. After preaching on four successive Sundays he received a unanimous call which he accepted.
- <sup>22</sup> T. S. Jones, *op. cit.*, 508.
- <sup>23</sup> T. S. Jones, *op. cit.*, 482 and 518.
- <sup>24</sup> CRO(C), DFCCL7/1, The Church Book. The evidence suggests that only a small number of these "members" were communicant members i.e. on the church roll. All subsequent references to members in this article are to communicant members. Joseph Twentymen, the first named person, is also identified on the Land Tax Records for 1784 as the occupier of the premises.
- <sup>25</sup> Surman's Index of Congregational ministers. Dr Williams Library, Gordon Square, London.
- <sup>26</sup> *Cumberland Pacquet*, 13 August 1788.
- <sup>27</sup> *Cumberland Pacquet*, 6 August 1788.
- <sup>28</sup> John Burgess, *Lake Counties and Christianity The Religious History of Cumbria 1780-1920* (Carlisle, 1984), 171.
- <sup>29</sup> CRO(C), microfilm MF/NP1, Register of Births and Baptisms.
- <sup>30</sup> Hew Scott D.D., *Fasti Ecclesiae Scoticae* (Edinburgh, 1928), vii, 475.
- <sup>31</sup> Hew Scott D.D., *Fasti Ecclesiae Scoticae* (Edinburgh, 1925), v, 175.
- <sup>32</sup> *Dictionary of National Biography* (Oxford, 1963-4), ii, Beal-Browell, 229.
- <sup>33</sup> A copy of one of these *Olam Haneshamoth* or a *View of the Intermediate State* (Carlisle, 1800) is in the Jackson Collection, Cumbria Library, Carlisle.
- <sup>34</sup> CRO(C), microfilm MF/NP1, Register of Births and Baptisms. In the entry for the baptism of his daughter Ann on the 23 September 1792 Bennet is described as "minr of Lady Maxwell's chapel, Carlisle."
- <sup>35</sup> *Cumberland Pacquet*, 15 January 1793.
- <sup>36</sup> *Cumberland Pacquet*, 10 January 1797.
- <sup>37</sup> The Revd John Thomas, *Memorials of Lowther Street Congregational Church, Carlisle, 1786-1886* (Carlisle, 1886), 11.
- <sup>38</sup> H. J. Shrewsbury, *Transcript of St Mary's Burials 1670-1812* (1993).
- <sup>39</sup> I am grateful to Denis Perriam for providing me with this information.
- <sup>40</sup> *Cumberland Pacquet*, 15 April 1800.
- <sup>41</sup> CRO(C), DFCCL7/1, The Church Book.

- <sup>42</sup> Hew Scott D.D., *Fasti Ecclesiae Scoticae* (Edinburgh, 1925), v, 175.
- <sup>43</sup> From an anonymous hand written biography of George Bennet in the United Reformed Church History Society archive, Westminster College, Cambridge.
- <sup>44</sup> *The London Christian Instructor or Congregational Magazine* (1822), 215.
- <sup>45</sup> CRO(C), microfilm MF/NP1, Register of Births and Baptisms.
- <sup>46</sup> CRO(C), DFCCL7/1, The Church Book. What this “previous agreement” entailed is not known because it has not been minuted. It may possibly have referred to the change from Presbyterian to Independent/Congregational ministers.
- <sup>47</sup> *Carlisle Journal*, 23 January 1808.
- <sup>48</sup> *Carlisle Journal*, 19 March 1808.
- <sup>49</sup> *Carlisle Journal*, 21 May 1808.
- <sup>50</sup> James Jackson, *Memoir of the late Rev. Christopher Hill. Minister of the Congregation assembling in Lady Glenorchy’s Chapel, Carlisle* (York, 1813), 15. There is a copy of this memoir in the Jackson Collection, Cumbria Library, Carlisle.
- <sup>51</sup> *Carlisle Journal*, 20 May 1809.
- <sup>52</sup> Jollie, *Cumberland Guide and Directory 1811* (reprinted Whitehaven, 1995), 28.
- <sup>53</sup> James Jackson, *op. cit.*, 19.
- <sup>54</sup> *Ibid.*, 20.
- <sup>55</sup> *Carlisle Journal*, 28 November 1812.
- <sup>56</sup> *Carlisle Journal*, 5 and 12 December 1812. Also James Jackson *op. cit.*, 27.
- <sup>57</sup> *Carlisle Journal*, 23 October 1813; Surman’s Index *op. cit.*
- <sup>58</sup> Surman’s Index, *op. cit.*
- <sup>59</sup> Edwin Welch, “Lady Glenorchy’s Legacy”, *Journal of the United Reformed Church History Society* Vol. 5, No. 4 (May 1994), 211.
- <sup>60</sup> New College Manuscript 50/1, *Lady Glenorchy’s Account Book*, Dr Williams Library, Gordon Square, London.
- <sup>61</sup> Edwin Welch, *op. cit.*, 212 note 13.
- <sup>62</sup> *Evangelical Magazine*, June 1855, *Memoir of the Rev. John Whitridge late of Carlisle*, 313. This memoir is based on information provided by his daughter.
- <sup>63</sup> *Carlisle Journal*, 7 January 1815.
- <sup>64</sup> *Carlisle Patriot*, 12 April 1817. Also Revd John Thomas, *op. cit.*, 12.
- <sup>65</sup> *Carlisle Patriot*, 1 November 1817.
- <sup>66</sup> *Carlisle Journal*, 21 March 1818.
- <sup>67</sup> *Carlisle Patriot*, 21 December 1817. The other churches represented were St Cuthbert’s, the Methodists and the Roman Catholics. Whitridge’s predecessor Christopher Hill had been a member of the original committee responsible for setting up the Lancastrian School in Carlisle.
- <sup>68</sup> *Carlisle Journal*, 12 December 1812.
- <sup>69</sup> *Carlisle Journal*, 22 January 1814.
- <sup>70</sup> Revd John Thomas, *op. cit.*, 12.
- <sup>71</sup> CRO(C), DFCCL8/109, David Hamilton, *History (m.s.) of Charlotte Street Church Carlisle*, (1880 revised 1889), 4.
- <sup>72</sup> *Carlisle Patriot*, 5 October 1816.
- <sup>73</sup> CRO(C), DFCCL7/28.
- <sup>74</sup> Davies also produced a watercolour depicting the same scene. The pen and ink drawing was reproduced in the *Carlisle Journal* 12 January 1923. The originals of both are in the Carlisle Library.
- <sup>75</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853, 207.
- <sup>76</sup> *Ibid*, 287.
- <sup>77</sup> *Ibid*, 319. In this document Whitridge is described as “of Oswestry Clerk”.
- <sup>78</sup> CRO(C), DFCCL7/1, The Church Book and CRO(C), microfilm MF/NP1, Register of Births and Baptisms. The Jollie children had all been baptised at the Abbey Street Meeting House see CW3, ii, 222.
- <sup>79</sup> CRO(C), DFCCL7/3.
- <sup>80</sup> *Carlisle Journal*, 22 May 1819.
- <sup>81</sup> CRO(C), DFCCL7/1, The Church Book.
- <sup>82</sup> *Carlisle Journal*, 14 April 1827. This compares with “upwards of £15” in 1815.
- <sup>83</sup> *Carlisle Journal*, 15 April 1826.
- <sup>84</sup> *Carlisle Journal*, 1 June 1833.

- <sup>85</sup> *Carlisle Journal*, 11 October 1834.
- <sup>86</sup> *Carlisle Journal*, 18 October 1834.
- <sup>87</sup> *Carlisle Journal*, 30 November 1833 and 14 December 1833.
- <sup>88</sup> *Carlisle Journal*, 11 April 1835.
- <sup>89</sup> *Carlisle Journal*, 31 May 1823 and 17 January 1824.
- <sup>90</sup> *Carlisle Journal*, 18 June 1831
- <sup>91</sup> *Carlisle Journal*, 19 July 1831. His advert in the *Carlisle Journal*, 14 January 1832 refers to “terms being available on application to his house in Earl Street” and the address in his advert in the *Carlisle Journal*, 20 July 1833, is Botcherby New Road. It is believed that all these addresses refer to one property the present Cavendish House in Warwick Road. The article in the *Cumberland News of the 25 May 2001* by Denis Perriam entitled *Grandfather of a President*, provides more detailed information about the academy and its location.
- <sup>92</sup> *Carlisle Journal*, 27 June 1835.
- <sup>93</sup> CRO(C), microfilm MF/NP1, Register of Births and Baptisms. At this time Woodrow was probably living in Lowther Street.
- <sup>94</sup> CRO(C), DFCCL7/1, The Church Book.
- <sup>95</sup> *Ibid.*
- <sup>96</sup> *Ibid.*
- <sup>97</sup> *Carlisle Journal*, 15 October 1836.
- <sup>98</sup> *Carlisle Journal*, 19 March 1837. The Mayor, who was an Anglican, had pledged to visit each dissenting chapel during his year of office.
- <sup>99</sup> CRO(C), DFCCL7/1, The Church Book. Woodrow was to be separated from the church on the 3 January 1839 on the grounds of dishonesty, which he could not answer.
- <sup>100</sup> *Ibid.*
- <sup>101</sup> CRO(C), DFCCL8/109, David Hamilton, *History of Charlotte Street, op. cit.*, 6.
- <sup>102</sup> *Carlisle Journal*, 19 August 1837. G. H. Head had recently moved into Rickerby House at this time. Was there a connection?
- <sup>103</sup> *Carlisle Journal*, 5 December 1890.
- <sup>104</sup> Surman’s Index, *op. cit.*
- <sup>105</sup> CRO(C), W489, 1856, will of John Whitridge.
- <sup>106</sup> *Carlisle Journal*, 6 May 1837 and 25 November 1837.
- <sup>107</sup> CRO(C), DFCCL7/1, The Church Book.
- <sup>108</sup> *Congregational Year Book* 1855, 243.
- <sup>109</sup> CRO(C), Microfilm JAC 736, Christ Church Parish Burials 1848-1854.
- <sup>110</sup> *Carlisle Journal*, 21 July 1838.
- <sup>111</sup> *Carlisle Journal*, 27 December 1918. This article refers to a letter by Robert Wolstenholme described as “still preserved”. I have been unable to locate this letter.
- <sup>112</sup> *Carlisle Journal*, 13 November 1841.
- <sup>113</sup> CRO(C), DFCCL8/109, David Hamilton, *History of Charlotte Street op. cit.*, 14.
- <sup>114</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853, 368.
- <sup>115</sup> John Penfold M.B., B.S., F.R.C.Path., *The Clockmakers of Cumberland* (Ashford, Kent, 1977), 57.
- <sup>116</sup> *Carlisle Journal*, 13 April 1839.
- <sup>117</sup> Burgess *op. cit.*, note 28, 89.
- <sup>118</sup> *Carlisle Journal*, 15 July 1843.
- <sup>119</sup> Burgess *op. cit.*, 89.
- <sup>120</sup> The 155 does not reflect actual increase in membership because over the same period other people were dying, leaving or being removed from the roll for other reasons.
- <sup>121</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853, 369. When John Blaylock took over the property in December 1842 it was still described as a meeting-house.
- <sup>122</sup> John Penfold *op. cit.*, 56.
- <sup>123</sup> CRO(C), CA3/3/30, Cullery Admittance Book 1782-1853, 377.
- <sup>124</sup> *Carlisle Journal*, 16 March 1877.
- <sup>125</sup> CRO(C), DFCCL8/109, David Hamilton, *History of Charlotte Street op. cit.*, 14.
- <sup>126</sup> *Carlisle Journal*, 12 January 1923: article entitled *Annetwell Street Notes on its History and Associations*, by A. R. Davies. S. Jefferson, *History and Antiquities of Carlisle* (Carlisle, 1838), 273, describes the building as “an old brick building”.