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*To face p. 1.*

ART. I.—*The Holy Wells of Cumberland.* By W. T. McINTIRE, B.A., F.S.A.

THE cult of holy wells and springs occupied a place of such importance in the religious observance of our ancestors and is so intimately associated with our local folk-lore and traditions that it would seem a by no means superfluous task to compile from many scattered sources as complete a list as possible of these sites formerly held in such high esteem in Cumberland.

The practice of propitiating with divine honours and gifts the deities presiding over wells and fountains was one of which the origin is lost in remote antiquity. When Horace (*Odes* iii, 13) addresses the Blandusian spring as worthy of offerings of wine and flowers, and promises the sacrifice of a goat, he is but conforming with an already ancient belief. The discovery, recorded by J. Collingwood Bruce (*Hand-Book to the Roman Wall*, pp. 126-7), of votive offerings in the well dedicated to the goddess, Coventina, at Procolitia, is an early testimony to the widely spread belief in the power of these supposed deities of sacred wells to cure diseases.

With the advent of Christian missionaries amid the Pagan inhabitants of Britain, the worship of these gods and goddesses of the wells was gradually discontinued, but their places were taken by Christian saints to whom these wells were dedicated. J. Sullivan, in his *Cumberland and Westmorland, Ancient and Modern* (1857), tells what was formerly a popular version of the change which took place. The Christian missionaries, we are informed, after banishing the false gods and demons from Fiends' Fell, planted there the cross and changed the name of the mountain to Cross Fell. Though these pagan deities were

banished, these missionaries could not however eradicate popular belief in the presiding genii of the wells. They, therefore, substituted the names of saints for those of the old gods. Leaving out of account the manifest absurdity of its opening statement, this tradition probably gives a general idea of what happened to well-worship throughout England.

The curative properties of the waters of these wells—real in some cases, imaginary in others—rendered their cult popular throughout the middle ages. From time to time attempts were made to repress the superstitious practices to which these visits to the wells gave rise. Thus, the adoration of fountains is forbidden in the 16th canon of the reign of Edgar, in A.D. 960; in those of St. Anselm in 1102; and in the laws of Canute (Hazlitt, *Dictionary of Folk-Lore*, p. 322). The practice, however, was too deeply rooted in popular imagination to be extirpated so easily, and pilgrimages to wells and resort to them by the sick in hope of a cure continued till late in the 18th century, indeed our own age has witnessed a revival of the cult in the pilgrimages to Lourdes.

From the custom of "waking the wells," i.e. the vigil kept by the people who brought their sick relations or friends to be healed the night before the efficacy of the curative waters was put to the test, arose the practice of holding fairs and markets at these places. These afterwards degenerated into mere pleasure fairs and junketings, finally represented merely by the practice of the "shaking bottle" or mixing of the well-water with spanish-juice by children on the first of May. These fairs and country gatherings were usually held on the day of the saint to whom the well was dedicated, in May or at Midsummer. Descriptions of the ceremonies performed at these meetings will be found in Chambers' *Book of Days*—"the dressing of the wells" at Tissington (vol. I, 595-597); a general description of the meetings (vol. II, 6-8); an account of

St. Winifred's Well, perhaps the most popular of these resorts (vol. II, 6).

In Cumberland, the custom of these seasonal visits to wells was specially practised and was slow to disappear. An old doggerel rhyme entitled "The June Days' Dingle," runs thus:—

The wells of rocky Cumberland  
Have each a saint or patron,  
Who holds an annual festival,  
The joy of maid and matron.

And to this day, as erst they wont,  
The youths and maids repair,  
To certain wells on certain days,  
And hold a revel there.

Of sugar-stick and liquorice,  
With water from the spring,  
They mix a pleasant beverage,  
And May-day carols sing.

In the following list of wells, arranged in alphabetical order under their respective parishes, mention is made of such observances where there is any record to be found of their former existence. With regard to the dedications of the wells, where these are to be found, it is well to be cautious in ascribing an early date. Most of the mentions of these wells are no earlier than the late 18th century, though in some cases, e.g. in that of St. Cuthbert's well at Wetheral, there are 12th century documentary allusions. As might be expected in our district, there are numerous dedications to the great missionary saints—Ninian, Patrick, Kentigern or Mungo and Cuthbert, and the popular tradition is that these wells were used by them for the purpose of baptising their converts. It is clearly explained, however, in the valuable article on "Patron Saints of the Diocese of Carlisle," by W. G. Collingwood and T. H. B. Graham (*Transactions*, N.S. xxv, 1-27), that these

dedications are much later than the period immediately following the lives of these saints and are due to the revival of their cults in the later years of the 12th century, possibly brought about by the writing in that century of such books as Gaimer's life of St. Ninian and Jocelyn of Furness' life of St. Kentigern. More than a hundred wells are mentioned in the list, but these include a few mineral springs or spas. There is no proof that some of these were "holy wells," but only those are included which were known at the end of the 18th century and had a reputation among the surrounding country folk for their real or supposed curative properties. In a few cases the authority for including these wells rests only on popular local tradition and there may be many more such wells of the existence of which the writer of this article has no information. He will be grateful to any correspondent who will be kind enough to inform him of such possible omissions.

#### LIST OF HOLY WELLS IN CUMBERLAND.

ADDINGHAM. "St. Michael's Well," near the old church of St. Michael, destroyed by the Eden. Site now to the west of the river (*Transactions*, N.S. xiv, 329).

AIKTON. "The Fairy Well," 250 yards E. of Post Office. Old inhabitants of Aikton, some 40 years ago, mentioned resort thither by the younger folk on May day (*ibid.*, xxiii, 238). "The Spa Well," N.E. of the inn at Biglands (*ibid.*).

ALSTON. "St. Patrick's Well." In the Tyne valley, near the road to Kirkhaugh (*local guide books*).

ARTHURET. "St. Michael's Well," near St. Michael's Church. There was a rectory at Arthuret before 1192 (Prescott, *Wetherhal*, 217-8). Mention of well in Hutchison, ii, 546.

ASPATRIA. There is a tradition that there was a well here, dedicated to St. Patrick. It was beneath an ash tree,

upon which the sick who resorted to the well hung their offerings, as was the practice at St. Patrick's Well at Chyber Unjin in Mann. The derivation of the name Aspatria, if it is *aesc-patrik*, "Patrick's ash tree" might lend some support to the tradition.

"The Bishop's or Holy Well," at the church (*Transactions*, N.S., xxiii, 245).

"*Dolfin's Well?*" mentioned as a boundary mark in an exchange of land by the Priory of St. Bees in 1241 (*Register of St. Bees*, p. 51 note).

BECKERMET (ST. BRIDGET'S). "Friar's Well," in the Calder valley (*Transactions*, N.S., xxiii, 262).

"St. Bridget's Well?" traditionally asserted to have been at the church. No trace of the site to be found.

It is to be noticed that the churches of Beckermest (St. Bridget), Beckermest (St. John) and Haile all stand near the Kirkbeck, and it is suggested that the water of that stream was used for purposes of baptism.

BEWCASTLE. "Hobbie Noble's Well," between Newhouse and Parkhead (*ibid.*, N.S., xxiii, 208). There is a local tradition that this was once a ha' or holy well.

BORROWDALE. A mineral spring resorted to by the inhabitants of Grange-in-Borrowdale (Hutchinson, ii, 207).

BOTCHERBY. "St. Helena's Spring," mentioned in a charter of Walter of Botcherby to the monks of Wetheral c. 1235 as situate between Botcherby and Scotby (Prescott, *Wetherhal*, 182-183). St. Helena to whom several of the Cumbrian holy wells were dedicated was considered a protectress of roads.

BOTHEL. See Torpenhow.

BRAMPTON. Site of "Ninewells" or "St. Ninian's Well" or "Priest's Well" in the churchyard of old church of St. Martin. The association of the name of St. Martin of Tours, the friend and teacher of St. Ninian is of interest (*Transactions*, O.S., x, 166). There are three

chalybeate wells near Brampton, at Coatehill and Becktongate respectively (Hutchinson, i, 128). A well called "Kitty Frisk," near Low Gelt Bridge is held in repute locally.

BRIGHAM. "Nun's Well," the site of this holy well, which supplied a subject for a poem by Wordsworth, is by the railway, east of the old rectory. "Chantry Well," south west of Brigham church (*ibid.*, n.s., xxiii, 250).

BROMFIELD. "St. Mungo's Well," near the church (*ibid.*, n.s., xxiii, 243). "St. Cuthbert's Well," later known as the Helly Well, near St. Cuthbert's stone.

Hutchinson records the assemblages and games held at this well; he regrets their suppression by a zealous clergyman and adds some verses in praise of the "Helly Well" (Hutchinson, ii, 313).

BURGH. Saline springs resorted to by the sick, near Sandsfield (*ibid.*, 510).

CALDBECK. "St. Mungo's Well," near the church of St. Kentigern mentioned in 1231 (*Transactions*, n.s., xxiii, 241).

CALDER ABBEY. "Patrickeld," or St. Patrick's Well. Possibly, however, named after one of the Patrickson family (*ibid.*, n.s., xxv, 19).

CAMERTON. "St. Helen's Well," and chapel, between Seaton and the sea (Hutchinson, ii, 260).

CARLISLE. "St. Cuthbert's Well," recorded by Bede in his account of St. Cuthbert's visit to Carlisle in 685. The site of this well is supposed to have been in the market-place, near the premises now occupied by Messrs. Thurnam & Son. It was formerly protected by a curious erection known as Carnaby's folly, which subsequently was used as a fish market, until it was removed by the Corporation.

"St. Nicholas' Well," formerly existed in a field near the site of the leper hospital. Mentioned by the late

Dr. Barnes in *Transactions*, vi, 299. It enjoyed a reputation for curing sores, and the late Miss Cartmell informed Dr. Barnes that in her youth it was still visited in May by people who filled their "shaking bottles" with the water. The site is now covered by the railway.

The well in Carlisle Cathedral, now built up. It is said a former dean had it covered under the impression that it interfered with the singing (Hope, *Holy Wells*).

"Annetwell," the name of this well is still preserved in that of Annetwell Street. An ancient well surrounded by trees formerly stood near the head of the adjacent Finkle Street. Among the many attempts to explain the origin of the name of Finkle Street is a suggested fen, a bog or marsh and *quella* or *keld*, "a well" (J. W. Brown, *Round Carlisle Cross*, I, 99).

"Hyssop Holme Well," see Stanwix.

CASTLE CARROCK. Three wells are mentioned in a survey of Gilsland of 1589. These are "the Marbell Well," "the Ocke Well" and "Green Well" (*Transactions*, N.S. xix, 104).

CASTLE SOWERBY. "St. Kentigern's Well," There was an ancient well in the vicarage garden, with this dedication. It was formerly enclosed with hewn stones and probably roofed (Hope, *Holy Wells of England*, p. 44).

COTEHILL. St. Ann's Well at Elenbrows.

COCKERMOUTH. "St. Helen's Well" near the townhead, possibly once connected with a hermitage.

"St. Anthony's Well" by the Derwent, higher up the stream (*Transactions*, N.S., xxv, 20).

CROSBY-ON-EDEN. "Cardinal Well," on the bank of the Irthing, near Newby.

"Yeddle Well," 100 yards N.N.W. of the Rectory (*ibid.*, N.S. xxiii, 232).

CROSTHWAITE. "St. Kentigern's Well" (Cox, *Churches of Cumberland and Westmorland*, p. 2).

CULGAITH. Well at chapel and hermitage of St. Andrew (Prescott, *Wetherhal*, p. 311).

CUMWHITTON. "Chapel Well" site,  $1\frac{1}{2}$  miles E. of Cumwhitton. Leyland writing c. 1539 mentions a grave near the well, which, when opened was found to contain bones of unusual size (*Transactions*, N.S., xxiii, 217).

DACRE. "St. Andrew's Well?" I have heard mention of a well of this name from an old inhabitant of the village, but have not been able to confirm the statement. The church is dedicated to St. Andrew.

DALSTON. "The Holy Well" at Shawk Quarries. Hutchinson, writing in 1794, describes the festivities held at this well and regrets their decay (Hutchinson, ii, 444).

DEVOKE WATER. The fact that a May day fair used to be held at this remote sheet of water seems to point to its having been regarded as a holy well in early times. This fair is introduced into W. Armitage's story, "The ill-fated Lovers," in his *Tales and Legends of the English Lakes*.

DRIGG. A chalybeate spring resorted to for cures for sickness, near the sea-shore (Hutchinson, i, 572).

EDENHALL. "St. Cuthbert's Well," in the park between the hall and the church. The story of the Luck of Edenhall, a fourteenth century glass cup is too well known to require repetition here. The neighbouring church of St. Cuthbert retains portions of what appears to be pre-Norman masonry.

"St. Ninian's Well," near the caves of Isis Parlis on the bank of the Eamont. It is noteworthy that the Rev. C. E. Golland in *Transactions*, N.S., 113-120, suggests an explanation of the name Isis Parlis as the Celtic words Aesidhe Parlis, "the jars of the Mound

folk" and argues a very early origin for the cult of the spring. The well was visited by the inhabitants of the surrounding district, with the usual ceremonies, on the second Sundays in May. (Hope, *Holy Wells*, p. 42). See also Penrith.

EMBLETON. Saline Spa,  $\frac{1}{2}$  mile S.E. of Stanger (*Transactions*, N.S., xxiii, 251). Formerly known as "Stanger Well." The water of this well used to be sold at 6d. a gallon. "Fons Susannae" or Susanna's Well, mentioned in a deed at Ponsonby Hall, printed in the *Register of St. Bees*, p. 571.

ESKDALE. "St. Catharine's Well," to the north of the church. An annual fair, called the Dodgskin Fair was held at this well on St. Catharine's Day (C. A. Parker, *The Gosforth District*, p. 175).

FLORISTON. A mineral spring with supposed curative properties (Hutchinson, ii, 525).

FRIZINGTON. "On the Cringlehall estate is a chalybeate spring said to possess medicinal properties" (Bulmer's *Directory of West Cumberland*, 1883, p. 91).

GILCRUX. Salt spring, known as "Tommy Tack" or "Funny Jack," at one time highly esteemed for its medicinal properties. In a field to the east of the village (*ibid.*, p. 627, also Hutchinson, ii, 348).

GILSLAND. The older or sulphur spa was known at an early date. Clarke, in his *Survey of the Lakes*, tells a story of an owner who built a house over the spring and made a charge to all who drank the waters, whereupon the water ceased to flow and did not return till the obnoxious payments were discontinued (Hope, *Holy Wells*, p. 43). The chalybeate spring was not discovered till 1830 (*Transactions*, N.S., xxiii, 213).

GOSFORTH. "Holy Well" and chapel foundations N. of the church. Excavated by the late W. G. Collingwood in 1901. Report on work with plan of the chapel and spring in *Transactions*, N.S., ii, 77-83. Crosshead from

the chapel at Harecroft (*ibid.*, N.S. xxiii, 264). It is said that on feast-days, wine was mixed with the well water.

“St. Helen’s Well” at Newton, mentioned in a charter of Adam de Newton in the first half of the 13th century, as rising in a corner of his garden near a great grey stone (*Register of St. Bees*, 152-153). See also C. A. Parker’s *The Gosforth District*, p. 36.

GREYSTOKE. “St. Kentigern’s Well,” near the church. Sometimes described as “Thanet Well,” perhaps after Thenew, mother of St. Kentigern, whose name appears as St. Enoch at Glasgow (Hope, *Holy Wells*, p. 144).

Bishop Nicolson during the course of a visit to Greystoke on July 26th, 1705 went to see four more wells. He wrote,

“In ye morning we walk’d out to view (and taste) several extraordinary Springs about the Town of Greystock; one of which they call Eye-Keld, Mary-Keld, Tolly-Keld, i.e., Th’ Holy Keld and the Fountain in Buzzard Row, which last was observ’d (by Edw. Wilkinson’s Farmer) to rise higher in this late Summer’s Drought than ever it was known to do before and to contract its stream upon the Rain’s coming on.” (*Transactions*, N.S. iii, 20-21).

“Eye Cold Spring” still exists as Icold spring; “Mary-Keld” has had its name corrupted to Marigold. It rises in the park. “Tolly Keld” is a small stream discharging into the Petteril.

GRINSDALE. There was formerly here a “St. Mungo’s Well,” but this has been destroyed by the encroachment of the Eden.

HESKET-IN-THE-FOREST. Tarn Wadling. If its old name, Tarn-wath-Elayne means the Tarn of Ellen’s Ford,” it is possible that this partially dried-up pool, to which so many local traditions are attached, may at one time have been dedicated to St. Helen (*Transactions*, N.S., xxv, 9).

HUTTON-IN-THE-FOREST. Near the earthwork called

- Collinson's Castle is a mineral spring called "Collinson's Well." According to a local tradition King Charles II, on his march southward before the battle of Worcester, quenched his thirst at this fountain (Hutchinson, i, 512).
- IRTHINGTON. Near the church, which is dedicated to St. Cuthbert is "St. Cuthbert's Well," sometimes called the Helly Well or more shortly the "Ha' Well" (*Transactions*, o.s., vi, 333), also (Hope, *Holy Wells*, p. 38).
- IRTON. "The Virgin Mary Well," north of Holmrook Park (*Transactions*, n.s., xxiii, 264).
- KESWICK. Saline Spa at Manesty. Formerly used by the miners in cases of lead-poisoning (*ibid.*, 253). Also two more mineral springs towards the Borrowdale end of Derwentwater (Hutchinson, ii, 182).
- KIRKANDREWS-ON-EDEN. "St. Andrew's Well," or "Neddy Well," in the old churchyard. Supposed to have been used for baptisms. Mentioned by the late Dr. Wilson in an article in the *Penrith Observer*.
- KIRKBAMPTON. "The Toddell Well," a chalybeate spring, near Langrigg, formerly esteemed as a cure for sores (Hutchinson, ii, 513).
- KIRKLAND. "Mark Anthony's Well," at the S.W. foot of the "Hanging Gardens of Mark Anthony" (J. G. Goodchild, *Transactions*, o.s., viii, 41ff).
- KIRKOSWALD. "St. Oswald's or Renald's Well," at the west end of St. Oswald's Church. Bishop Nicolson in 1703 suggested that the presence of this spring, which perhaps determined the site of the church, was the cause of the belfry being built on the hill above (Hope, *Holy Wells*, p. 38).
- LAMPLUGH. "Houndy Well," near limekiln, formerly thought medicinal (*Transactions*, o.s., vi, 186) also (Bulmer's, *Directory of W. Cumberland*, p. 46).
- LANERCOST. "Robin Hood's Well," formerly resorted to

for cures, 370 yards S. of "Robin Hood's Butt," mentioned by F. Haverfield in *Transactions*, N.S., i, 82.

LOWESWATER. "St. Ringan's (Ninian's) Well." A medicinal spring, near Fang's Brow, now converted into drinking troughs (W. Dickinson in *Transactions*, O.S., vi, 188, also Cox, *Churches of Cumberland and Westmorland*, p. 2).

MARYPORT. A reputed medicinal well is mentioned in the neighbourhood. It may be noticed in the plan of the Roman fort facing p. 135 of *Transactions*, N.S., xv, that two adjacent fields near the road to Silloth are called respectively Well Field and Pigeon Well Field.

MELMERBY. "John the Baptist's Well," near the church. Four other wells are mentioned by Richard Singleton, vicar of Melmerby, who died in 1684 (Machell Manuscripts).

"Wee have seen all wells in the parish, whereof 4 are more remarkable than the rest. Imp. Margrett Hardies Well, which is in the Gale intack: some say it will purge both waies . . . . It was so called from a woman who frequented it daily and lived to a great age: they report her to have been a witch. Secondly, Fen hiey well famous for Sir Lancelott's (Threlkeld's) father frequenting it . . . Thirdly, Kep-gob-well, which is upon the mountains . . . Fourthly, the Ladies Well which is in the Lord's parke, and is good for dressing butter with" (Hope, *Holy Wells*, p. 44).

MIDGEHOLME. "Prividike Spa,"  $\frac{1}{2}$  mile W.N.W. of Midgeholme (*Transactions*, N.S., xxiii, 216).

MILLOM. "Fons Sancta Trinitatis." The site of this well which is mentioned in the *Furness Coucher*, ii, p. 554, has been identified by our member, the Rev. W. S. Sykes, who describes it in *Transactions*, N.S., xxxix, 298, with a pen-and-ink sketch of the spot where once it flowed, "as the way goeth towards Thwaites."

“The Holy Well,” Hodbarrow. Site lost (*ibid.*, xxiii, 270).

“Deer Leap or Penny Pot Well,” site destroyed by road-makers (F. Warriner, *Millom Places and People*, p. 24).

“Helly Well,” by the Gallowbank, used as a purge (*ibid.*).

“Jenny Ha’ Well,” near the four road ends beyond School Ellis. Site lost (*ibid.*).

“The Grey Mare’s Well,” above Po House by the road side (*ibid.*).

“Bulfin or Bulfel Well,” in hedge opposite to Moor farm. Named from the Batfells who lived at the farm in the 17th century (*ibid.*).

MOSSER. There is an oral tradition of the former existence of a St. Mary’s Well here. There was before the Reformation a chantry of Our Lady at Mosser (V.C.H. Cumberland, ii, 56).

MUNGRISDALE. A “St. Kentigern’s Well,” near the church (Cox, *Churches of Cumberland and Westmorland*, p. 2). It should be remembered, however, that the name of Mungo was not associated with the village until the 17th century.

NICHOL FOREST. “Holy Well” or Hellywell, three miles north of Shank.

“Priest’s Well,” at Catlowdy near the site of an ancient chapel on the north side of “Chapel Hill” (*Transactions*, n.s., xxiii, 208).

OUSBY. A spring of mineral water of a brackish taste which according to Hutchinson may have induced the surrounding inhabitants to believe in its curative powers (Hutchinson, i, 224).

PENRITH. Sullivan and other writers inform us that the people of Penrith held fairs and pleasure gatherings at four wells on the Sundays in May. On the first Sunday of the month the meeting was at Skirsgill Well; on the second at Clifton (Westmorland); on the third at the

Giant's Caves (see Isis Parlis above), and on the fourth at Dicky Bank Well on Penrith fell. These meetings were suppressed in the early 19th century on account of the rowdyism for which they served as an excuse (W. G. Collingwood, *The Lake Counties*, pp. 170-171).

"Michael Gray's Well" mentioned as one of the marks in defining the boundary between Penrith and Edenhall in 1765. The fact that the next point named is called "Liquorice Syke" seems to support the supposition that this well was at one time the resort of people who filled here their "shaking bottles" (Nicolson and Burn, ii, 548).

ROCKCLIFFE-ON-EDEN. A medicinal well (Hutchinson, ii, 525).

SAINT BEES. "St. Bega's Well," near the site of St. Michael's chapel at Chaple How (C. A. Parker, *Transactions*, n.s., ix, 113).

"Cold Keld," below Coneyside Cop, reputed to have been a holy well and still used by sufferers from sore eyes and dysentery (*ibid.*, 107).

SALKELD. Mineral spring on the common, chalybeate with medicinal qualities (Hutchinson, i, 284).

"Cold Keld" in S. of parish, near the Eden had a reputation for curing illnesses.

SEATOLLER. At Parkfield is a saline spring (Whellan, 349).

SOUTHWAITE. Spring of medicinal water, used frequently by the inhabitants (Hutchinson, i, 472).

STANWIX. "Hyssop Holme Well," described in Parsons and White, *History of Carlisle*, 1829 as being a favourite place of resort for the citizens of Carlisle. The spring rises under an arch beneath Stanishaw Bank (J. W. Brown, *Round Carlisle Cross*, i, 98).

A well below Homeacres. A lane in the vicinity is still known as Well Lane.

A spa, lower down the Eden.

Another spa near Cargo.

STAPLETON. "Bride's Well" below St. Mary's church (*Transactions*, N.S., xxiii, 209).

TORPENHOW. Stream at Bothel, said by the inhabitants to have run bloodstained on the day of the execution of Charles I. A similar story is told of the Popple at Plumbland (Bulmer, *Directory of W. Cumberland*, 1883, p. 636).

ULDALE. "Elfa (Elf how) Well," S.W. of Aughertree enclosure (*Transactions*, N.S., xxii, 142).

WETHERAL. "St. Cuthbert's Spring," described in a charter of Robert son of W. de Chorkeby, c. 1200, as rising above the Munchwat (Monk's Ford) and below the part of the Eden called the Camera Constantini. This spring is now known as the "Holy Well." It is in the wood below the mill and weir (Prescott, *Wetherhal*, pp. 95-6).

WHITBECK. A saline spring with medicinal properties, rising close to the sea at Gutterby (Whellan, *History of Cumberland and Westmorland*, p. 499).

WIGTON. "Spaw Well," near Kirkland.

"Hally Well," chalybeate (Hutchinson, ii, 479).

WREAY. "St. Wilfrid's Well," S. of the village in a lane between the railway and the Petteril. The water is still held in high repute by the inhabitants of the village, who formerly used to visit the well with the usual ceremonies.

"St. Ninian's Well," Brisco. Miss Sarah Losh in the 19th century had an arched building erected to protect the well with an inscription upon it in memory of her sister Katherine Losh (Hope, *Holy Wells*, p. 409).

It may be as well to remind the reader that a somewhat similar erection at Raughton Ghyll by William Septimus Losh, with the inscription "Katharine's Well," about 1868, does not, as is sometimes asserted, mark an ancient site. An artesian well was bored to supply the troughs which the building covers.