

1 **Tebay Methodist Church** CA10 3XB



John Wesley, founder of the Methodists visited nearby Roundthwaite as early as 1764 so establishing Methodism in this area. When a junction on the Lancaster to Carlisle railway was built in 1861 for a line from Tebay to Barnard Castle over Stainmore, the village of Tebay developed. The first Methodist Chapel at Tebay was opened in 1865 to cater for the increase in members created by the arrival of the railway workers. The present Chapel dates from 1885. In 1909 a pipe organ with nearly 600 pipes was installed, built by Messrs Nelson & Co, Durham which was declared to be the best of its size in the north of England, and it still remains in use today.

2 **St James' Church, Tebay** CA10 3UY



With the coming of the railway at Tebay, the Church of England deemed it necessary to create a separate parish church from the one at Orton and erected a church and vicarage for the growing population of railway workers in 1880. C J Ferguson, a Carlisle-based architect designed the building and incorporated features of contemporary railway architecture in its interior including yellow and red railway bricks and pews which echo railway benches. Its interior is a surprising contrast to its solid Shap granite exterior. The distinctive 'railway' church of St James's now hosts a fascinating exhibition of Tebay's history.

Grade II Listed

3 **Ravenstonedale** CA17 4NQ



Ravenstonedale has a rich heritage in its three places of worship. It is home to a branch of the only English monastic orders created by an Englishman: the Gilbertines. See inside St Oswald's Church, to glimpse its rich history. The Methodist Chapel, (pictured, not open every day), known as Low Chapel due to its position on the hilly main street, was built in 1839. High Chapel is further up the hill and was home to the Congregationalists (later the United Reformed Church). High Chapel is older than the (rebuilt) Parish Church but is no longer a place of worship. It is now owned by the Parish Council and is becoming a Community and Heritage Centre. The nearby station in Newbiggin on Lune was later called Ravenstonedale station to prevent confusion with the other Newbiggins in Cumbria.

Grade II Listed

4 **Crosby Garrett United Chapel** CA17 4PW



From around 1810 Methodist services were first held in Chapel House in Crosby Garrett which was occupied by three local families –

Close, Barker and Nicholson. The much needed larger chapel was built in 1882 costing £310. Methodist churches were usually built on the edge of town, but Crosby Garret chapel is situated in the middle of the village, with St Andrew's Parish Church at one end and the Carlisle to Settle railway line running over the viaduct at the other. The chapel became a United Chapel when the Baptist Chapel closed in 1992.

West Coast Mainline

Eden Valley Railway

Appleby

Brough

Great Musgrave

Kirkby Stephen

5 **Hawes Junction Chapel, Garsdale Head** LA10 5PT



Mount Zion Chapel was opened in 1876, the same year that passenger traffic began on the nearby Settle to Carlisle railway, and served a local community of railway employees and farmers. The chapel is strategically placed at a confluence of dales. Occasional services are still held. With its railway connections and historic interest it remains one of the most beautiful and best decorated of all wayside chapels.

6 **Garsdale Street Chapel** LA10 5PQ



Built in 1841 probably by two stonemason brothers, the small site for the chapel required a simple layout. The interior remains

basically unchanged, with painted box-like tiered seats to help eye-contact between preacher and congregation! The original bench known as the 'penitent form' where public confessions were made still stands below the pulpit. Apart from minor changes to lighting and heating it remains a good example of a period Primitive Methodist chapel.

Grade II Listed

7 **Low Smithy Chapel, Garsdale** LA10 5PF



This chapel was founded by the 'Apostle of the Dales', Jonathan Kershaw, an itinerant tea-seller, and his wife Mary. The entrance to the chapel, which holds a plaque in their memory, is through the small cottage where they lived and died. They are buried on the north side of the chapel.

Grade II Listed

8 **Cautley Chapel, Sedbergh** LA10 5LY



In rural areas Methodist chapels tend to be small and plain mainly because of difficulty in obtaining land for building, and due to limited finance.

This is why Methodist Chapels seldom have graveyards. However in the western dales the often remote locations and availability of land made graveyards desirable and possible. Cautley Wesleyan Chapel roadside site cost just £10 6s 8d and the graveyard has been extended on at least 3 occasions. Built in 1845 it was opened 2 years before St Mark's, the Anglican Church in Cautley. The interior of the building is small yet spacious, with painted tiered seats.

Grade II Listed

9 **Sedbergh** LA10 5AB



Sedbergh is a thriving and vibrant small market town. A former branch line ran into Sedbergh and the station is still used by a local coal merchants. There are a number of churches to visit in the centre including St Andrew's parish church used by both Anglican and Catholic congregations, the United Reformed Church (pictured) and the Methodist Church.

10 **Dentdale Chapel** LA10 5QA



Originally built as a meeting house by the Society of Friends in 1701, it was bought by Wesleyans in 1834 for £20. Since then it has been in continuous use by Methodists, more recently becoming 'Dentdale' when Deepdale and Dent united.

The main chapel has been renovated, re-floored and re-roofed and the interior made more user-friendly with chairs replacing most of the original pews. The Burial Laws Act 1857 dictating that burials in public cemeteries could be performed only by Anglican clergy with Anglican rites was amended in 1880. Chapel graveyards meant that even before the Act was repealed burials could be performed by Methodists with Methodist rites.

Grade II Listed

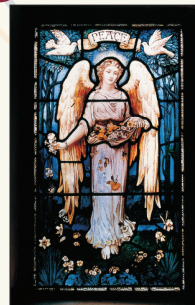
11 **Brigflatts Quaker Meeting House** LA10 5HN



The Quaker Meeting House at Brigflatts is the oldest in northern England. Constructed in 1675, the building is considered as one of England's vernacular gems. George Fox (1624 - 1691), was the founder of the Quaker movement or Society of Friends. At the great Hiring Fair in 1652, Fox preached in the churchyard of Sedbergh Parish Church and again at nearby Firbank Fell, now known as Fox's Pulpit. He subsequently organised a permanent Quaker meeting at Brigflatts. The land for the Meeting House was purchased for ten shillings (50p) and the building constructed by the Quaker friends in the plain and undecorated style of local farmhouses of that period. The oak outer door, which still survives in place today, was added in 1706. The Burial Ground nearby (very near Brigflatts Meeting House), is still in use and contains the remains of over 700 worshippers, including the poet Basil Bunting, one of whose poems is entitled 'Briggflatts'. Parking is very limited. Visitors are asked to park on the layby on the A683 opposite to the short, and narrow, lane signposted to Brigflatts.

Grade I Listed

12 **St Gregory's, Vale of Lune** LA10 5ED



This Anglican chapel was built around 1860/1 by the Upton family, when the London and North Western Railway was building its Ingleton branch, and a Baptist Scripture Reader, Thomas Foyers was sent to preach to the navvies. He was followed by an Anglican, the Rev Perkins, who was licensed by the bishop but who was sacked by Mrs Upton-Cottrell-Dormer for being drunk. The chapel was built with a cottage school attached and is a plain building perhaps designed by a railway engineer; but inside a delightful and colourful series of stained glass windows by Frederick George Smith depict river scenes, trees and plants, as well as birds and animals found locally. These were installed in about 1900 when the church was refurbished. In 1918 Mr Upton made the building over to the Church Commissioners and it was consecrated by the Bishop of Ripon and dedicated to St Gregory.

No longer in use for public worship

Grade II Listed

Disused/Dismantled Railway
Railway
Motorway
A Roads
B Roads

Furness Line

Settle - Carlisle

Low Gill to Settle Line

Kirkby Lonsdale

Cautley

Sedbergh

Garsdale

Dent

11

12

8

7

6

10

9

11

4

3

1 & 2

38

39

Arnside

Lancaster

Middleton-in-Teesdale

THE LAKE

YORKSHIRE DALES

THE ‘BREAKAWAY’ CHURCHES HOW THEY CAME TO BE



In the mid-seventeenth century, George Fox (1624-91) led a group of believers in the northern fells and dales who criticised the established Church and its hierarchical structure and worship. Out of this grew the **Religious Society of Friends**, often referred to as Quakers. They gathered in homes for worship until the first northern Meeting House was built at Brigflatts in 1675. Sixty years later, John Wesley (1703-91) a Church of England clergyman, was at the centre of a movement seeking to re-energize the nation’s religious life. They became known as **Methodists**. Wesley gathered the followers into small groups for spiritual development and mutual care, ministered to by travelling and local preachers. He never intended to create a schism in the Church of England, but the end of the eighteenth century Methodism had become a separate church. By 1811 **Primitive Methodism** emerged in the north, as a response to the feeling that, with the decline of open-air preaching, the Wesleyans had lost their earlier enthusiasm and vigour. Sometimes called ‘**Ranters**’ they had a greater appeal to the lower classes particularly potters, miners and workers on the land. Methodism was spread by travelling preachers from the north east and had a lasting relationship with the railway workers. In 1932 **Wesleyan and Primitive Methodists** bodies joined together with the **United Methodists** (a previous grouping) to form **The Methodist Church**. Some **Quakers** later became Methodists, attracted by the lively preaching and hearty singing, or because they found the expectation that they should marry within their own fellowship too restrictive.



Churches and social justice

Both Quakers and Methodists emphasised a disciplined life style coupled with a concern for the community and social justice. Some Quaker industrialists built homes and facilities for education and leisure, such as at Nenthead. They were early leaders in prison reform and pacifism. The Methodists in this part of Cumbria were significant providers of welfare and spiritual help to the railway workers. Education and care of children and the elderly were a feature of their work. Methodism also played a large part in forming Trade Unions and the beginning of the Labour Party. Many of the remaining non-conformist faith buildings in the dales herald from the 19th century to cater for the changing spiritual needs of the local population and to address the needs of its new migrant population.



All the churches and chapels included are open daily throughout the year unless indicated otherwise. Each provides further information about its own history and its locality. There are many others churches and chapels of all denominations in the area and we hope you will visit them as you pass.

Tourist information:

For more information about the area and to help you plan your trip please contact **Sedbergh Tourist information Centre. Tel: 015396 20125**
www.visit cumbria.com
www.ctfc.org.uk



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RAILWAYS & RELIGION IN THE WESTERN DALES



• A trail of a dozen small, simple and serene chapels, churches and meeting houses in the western dales whose existence is linked to the history of the railways.

• Imagine the now tranquil areas around Sedbergh, Dent, Tebay and Ravenstonedale were once echoing with the noise of the 19th century growth of the railways.

• Understand the lives of the thousands of migrant workers known as navigators or ‘navvies’ who came with their families to build the railway lines, many of which are long gone along with their once-vibrant stations.

• Visit some of the Christian missions that were built to serve these hard working people and are testament to their struggles.

the Church believed them to be a disruptive force, posing a sexual and racial threat to the nation. Local and national Missions to navvies had developed from the 1840s. During the construction of the Settle to Carlisle railway the Midland Railway Company provided a wooden structure for use as a school, reading room and chapel at Hawes Junction, and in 1870 sponsored a mission hut at Dent Head. The company helped pay for scripture readers to preach against drunken violence and church leaders began to build churches and chapels in the path of the railways. Local clergy took the lead, firstly non-conformists and then Anglicans. Missions gave women, particularly vicars’ wives and daughters, some independence and a chance to fulfill their Christian duty. By the 1880s, attitudes to navvies had changed. People finally recognised that their immorality was not inherent but a result of their difficult conditions, their susceptibility to disease was caused by poor living conditions and their drinking encouraged by their employers who paid them in the pubs! Navvies were now seen as the heroic builders of England.



Workmen on platform at Tebay Station



Tebay shed: train heading north

tunnels and cuttings typically had 3 rooms: one for the workman and family, one for lodgers providing income and one for cooking. The camps became complete townships featuring post offices and schools. The remains of one such camp, Batty Green, can be seen near Ribbleshead.

Conditions were unsanitary and overcrowded, the 1871 census lists 15 residents including 9 railway workers in one hut. Shift working on the viaducts resulted in “hot bedding”. A community of around 1,000 railway workers and family members lived in the Ribbleshead-Blea Moor area around that time. The Sedbergh Medical Officer of Health reported that intestinal and lung diseases were common due to the lack of drains and sewers. The Parish registers at Chapel-le-Dale which recorded just 2 burials a year before 1870 show a rise to over 50 annually during the following 6 years. Some workers and their families were killed or injured by explosions such as in 1874 when a mother and child were crushed by a locomotive in the construction work. The Christian Church was concerned for the moral and spiritual well-being of the lawless navvies. Initially

Over 6,000 ‘navvies’ laboured in some of the worst weather England can offer to construct the Settle to Carlisle line. Built 1870-1876, it was one of the most difficult railways to construct in the UK. Its 73 miles include 20 viaducts and 14 tunnels cut by hand through steep, often boggy, isolated and exposed countryside. The navvies arrived with a reputation for lawlessness from the earliest days of canal and railway construction and the national newspapers decried their ‘moral degradation’. They were doubly disliked because many people opposed the railways believing they despoiled the countryside. Local police forces increased their strength in the towns along the railway line in order to deal with the anticipated difficulties. Tramping from job to job, navvies and their families lived and worked in appalling conditions, often for years on end. The huge shanty towns built for the Midland Railway to house the navvies and their families afforded little shelter against the elements. The rough timber and turf huts alongside the bridges,



Workmen in north eastern goods yard

Tebay