

North Craven Heritage Trust



JOURNAL 2020

TALKS PROGRAMME

Wednesday 12 February 2020 at 2.30pm

Journeys through a family archive: the Rileys of Settle

Anne Read St John's Church, Settle

Thursday 12 March 2020 at 7.30pm

Inspired! How artists fell in love with Yorkshire

Frank Gordon Clapham Village Hall

Tuesday 14 April 2020 at 7.30pm

The Tenant of Stonegap Hall – Georgian Skipton a former Scoththrop family and the Brontes

David Turner Long Preston Village Hall

Monday 7 September 2020 at 7.30pm

Education in Malhamdale, from the Reformation to 1874

Robin Bundy Austwick Village Hall

Wednesday 14 October 2020 at 7.00pm

ANNUAL GENERAL MEETING (Members only)

Followed by a talk on **The Ingleborough estate**

Philip Farrer Victoria Hall, Settle

Friday 13 November 2020 at 7.30pm

Droving – the whys and wherefores of a long-distance trade

David Johnson Langcliffe Village Institute

EVENTS PROGRAMME

If weather conditions are doubtful please telephone the Leader.

Visitors are welcome to attend events for a donation.

Saturday 9 May 2020 at 2.00pm

A pub crawl with no beer?

Some 'Lost' Inns of Bentham and Burton

Leader David Johnson

A moderate 5-6 mile walk.

Boots or stout walking shoes essential.

Meet at Bentham car park SD 6673 6933

Pre-booking essential with Carole Beattie 01729 823497

Wednesday 8 July 2020 at 2.00pm

Visit to Weston Church and Weston Hall

(between Askwith and Otley)

Both Grade 1 listed, with a guided tour.

Meet at parking spaces by the church SE 177 467.

Pre-booking essential with Robin Bundy 01729 825666

Cost £10 per person.

Sunday 13 December 2020 at 2.00pm

Mince Pie event

Curious Tales from the Graveyard, a celebration of Settle's ancestors

Sarah Lister

Quaker Meeting House, Settle

Cover picture: Portrait of Richard Clapham

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MEMBERSHIP

Details of membership are available from the Secretary.

Subscriptions:

Single £15, Joint £20,
Student (25 years and under) £5
Corporate £35
(please state category on application)

Membership expires on 31 December 2020

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The Trust's website address is:

www.NorthCravenHeritage.org.uk

Charity Commission Registration Number 504029

Data Protection Act:

If you wish to view your personal details held on the
Trust's files, please ask the Secretary

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**Visitors are welcome to attend
talks and join outings for a donation**

SUMMER MID-WEEK OUTING

(North) Cheshire for a Change

Dr David Johnson will lead his 18th outing on
Wednesday 10 June 2020

Meet at Tabley House, near Knutsford,
at 10.00am
satnav WA16 0HB
Pre-booking essential by 30 April

Enquiries to David Johnson
01729 822915 (evenings only)
dsjohnsoningfield@gmail.com

Please note that this outing is based on car usage and
is not a walking trip. Members are asked to share cars
whenever possible as parking is limited.



It should be noted that on occasion, for all outings and
events, the addresses of participants may have to be given
to owners of places visited (for their insurance purposes)
and this is a condition of any such visit.

NORTH CRAVEN HERITAGE TRUST

North Craven Heritage Trust

which is a registered charity No. 504029

Valediction

All my working life I collected and generated information to support research in chemical engineering, and always believed in publication of results so that progress could be made. On retirement I was most pleased to have the opportunity to join Dr Maureen Ellis as co-editor of the Journal in 2004. This opened up a new interest in local history, having moved to an old house with a history of its own in a village with many interesting aspects to discover and investigate further. Looking back over Journals since 1992 I have been delighted to see so many useful and remarkable contributions from many authors similarly keen to preserve local history in all its aspects. The preservation of information reminds us of the past, the achievements of individuals, and how our environment has changed over the years. It is not sensible to ignore history just because we cannot change it. We should be grateful that the Journal has had so much support and long may it continue.

I have very much enjoyed helping, with Maureen, to keep the Journal in good shape over 15 years or so. Indeed, in doing so, I have made the acquaintance of many interesting authors and made many friends. I offer my thanks to all these people. The Journal is now in the capable hands of Michael Pearson and I trust NCHT members, and others of course, will maintain the support the Journal has had since the inception of the North Craven Heritage Trust.

Michael Slater

Chairman's Report

The Journal is much prized by our members and this is greatly to the credit of our editors for many years past, Maureen Ellis and Mike Slater. We thank them most warmly. *The Journal* is now in the capable hands of Michael Pearson. We thank him for taking up the baton and wish him well. Our archives, also under the watchful eye of Mike Slater, have now been moved into The Folly following the sale of the Chapel St properties by the Buildings Trust. They are backed up electronically as far as feasible.

We welcomed two new Trustees in 2019. Nigel Hoff has taken over the Treasurer's reins from our long-standing Trustee Giles Bowring; and Pam Jordan is bringing our publicity reach into the 21st century, including through Facebook and Twitter.

The Historic Buildings Fund has supported work to the steps at The Folly, the display of the 'Priests Door' at Kirkby Malham PCC and the roof at St Mary's Church in Ingleton. The Historical Projects and Archaeology Fund made a substantial grant towards post-excavation costs following the St Helens Chapel, Malham, dig during the year.

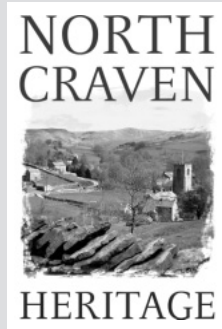
Editorial

Let me start my first editorial by paying tribute to Michael Slater. I was asked two years ago if I would take on the job, so with his support and advice the transition has been gentle and trouble free. With his experience and knowledge of the area it will be hard act to follow! Though he has given up the role I am sure he will remain a regular contributor to the Journal.

2019 was a bumper year for the publication of local books. As a new venture I have included short reviews of three of them. Unfortunately, due to shortage of space, I have omitted pieces on Sarah Lister's 'Curious Tales From The Ancient Graveyard' and David Johnson's other two volumes ('Time, Please!' and 'Souther scales: a deserted settlement'). I do not intend to write all future reviews and would welcome volunteers prepared to help. If you have a book published this year do get in touch as I am keen to promote books on the area.

2020 is the centenary of the death of Reginald Farrer. So it is particularly fitting that David Crutchley has written an article about him for this Journal. I hope this is the first of many celebrations of the life and work of this very local botanist and gardener, whose influence is worldwide. Farrer last featured in the Journal, in 1992, in an article by Amanda Hobson: it is available on our website and provides a good introduction to the man and his achievements.

This edition also includes a broad range of articles on our local heritage as well as reminiscences. I hope you enjoy reading them as much as I have. Perhaps they will inspire you to write something for 2021.



Our MA bursary programme, with Lancaster University, has proved particularly popular this year and we have made two awards for work to be done in 2020. The first award is to transcribe and translate from Latin the Settle Manor Court Rolls for the reign of Edward VI. The second is to a student who will look at our membership recruitment, having had relevant experience with the National Trust.

Disquiet about planning matters looms large, particularly in relation to the Hellifield Flashes, the Craven Local Plan and the Settle Conservation area. Concerns such as these led to our founding over 50 years ago. Once again we need to ask members for their active support by helping to scrutinise applications. Please contact me if you feel able to help.

John Asher, Chair

Reginald John Farrer: some reflections on the centenary of his death

David Crutchley

There have been many articles and books about this most interesting individual, and individual he most certainly was. I do not intend to relate anything in particular about his travels, his paintings, his gardening, plant collecting and his individual lifestyle, but rather reflect on how much has changed in the century since his death and what has happened to his plants and his introductions and how different life is today from the life he led.

A hundred years after his death there have been dramatic changes to his home of Clapham and to his gardens and plantings in and around the village. There have been some changes to the various places he visited and changes to the institutions he knew and became part of. I have been fascinated to try and imagine the reaction he would have had to these many changes, some of which would have shocked, charmed, amused and even perplexed him.

Let us start in Clapham at his home, Ingleborough Hall. I had the fortune to live there for some time whilst working at the present Outdoor Centre as a teacher. But mine was not the extravagant lifestyle that RJJ would have had, and extravagant it was. The most memorable fact I recall from my time there, introducing young people to the house, the village and the exciting world of hills and caves, is that Ingleborough Hall had an icehouse. This had a large chamber which 'the men' would fill with ice taken from the lake in winter and store until needed. One use for this ice was to make sculptures to place in the drawing rooms in summer to cool them so that the ladies would be more comfortable. For more than half a century children from all over the north of England have used RJJ's home as a base for experiential learning. Reginald's reaction would have been one of bemusement.

The grounds of Ingleborough Hall were the home to his garden, made famous in his book 'My Rock Garden' [1]. The present grounds are much smaller than when he lived there, and his rockery now lies in an adjoining private property. It is still there and has recently been renovated. Unfortunately, his plantings have almost disappeared, but there are a few trees and shrubs which remain. Most notable are *Viburnum farreri* var *candissimum* and *Carpinus turczaninowii*, a small Hornbeam he collected in China. *Juniperus recurves* var *coxii* is planted nearby but was collected in Burma and presumably planted a short while after Farrer's death.

Some of Farrer's plant introductions can be found in the village of Clapham, particularly on the site of his nursery, now a private house. There are many plants of *Viburnum farreri* throughout the village and the closely related *Viburnum "Bodnantense Dawn"* is present which has *V. farreri* in its parentage. One interesting plant is a *Cotoneaster* which is not only found within the village, but is often planted as a shrub on verges, roundabouts, supermarket gardens and other places where its ease of culture and lack of maintenance are significant features. This is *Cotoneaster franchettii* var *sternianus* which RJJ introduced from China in 1914, collected as F1325. This plant is often named simply



Figure 1

Cotoneaster sternianus and both names are in use. So one of Farrer's introductions is planted all around the country! Perhaps he would have chosen some other plant to fill this niche.

Above the village the Nature Trail, the Cliff Garden and the gorge above the lake hold many plants. The Cliff Garden is visible from the Trail but very few Farrer plants remain. The area is now quite overgrown, mainly with trees, but intriguingly some plants survive. There are plants of *Iberis* and *Arabis* which may be more recent introductions, but there are also a few plants remaining of *Primula marginata* (Figure 1). These have a stem of up to a metre in length and have a significant age, perhaps even contemporary with the great man himself and may even have been collected by the him. There are other plants of interest there: some specimens of *Ramonda* in vertical crevices, and along the lakeside there are plantings of *narcissus*, some of which may be from the early 20th century.

The gorge at the head of the lake was selected by RJJ as a suitable site for his Rhododendrons. It is situated alongside the North Craven Fault where the limestone to the south is juxtaposed with much older Silurian rocks to the north. The great advantage of this is the acidic nature of the Silurian strata which is needed for the cultivation of Rhododendrons and Bamboos. The size of some of the Rhododendrons suggests that they were RJJ's own plantings. However, the presence of some of his Burmese introductions such as *Rh. arizelum* and *Rh. caloxanthum* are likely to be the product of plantings by his fellow collector in Burma, Euan Cox, in the early 1920s. There have been other plantings such as those by Charles Graham of Giggleswick, who cared for the shrubs in the 1970s. The whole area is overshadowed by larger trees and the remaining rhododendrons need more light. They have been in that situation for over forty years. We cannot be sure what RJJ would have made of the Cliff Garden and the gorge at the present time, but I can safely assume that the state of both sites would be quite different had he been still around!

There are two other Farrer plants which need an excursion onto the slopes of Ingleborough. The first is the product of RJJ's remarkable discovery which he reported in the Journal of Botany in 1894: quite something for a 14 year old. This was only the second recording of a small white flower, then

known as *Arenaria Gothica*, now *Arenaria norvegica subsp anglica*. I have found it at a few stations between Clapham and Selside, but it seems to disappear then reappear some time later. The other plant has eluded me. It is a hybrid saxifrage named as *Saxifraga x farreri*. It is a cross of *Saxifraga hypnoides* and *Saxifraga tridactylites*. Perhaps some further exploration of the steeper slopes of Ingleborough will result in its rediscovery, unless I am trampled to death by the many Three Peakers who will be ascending Ingleborough close by.

There are many other places to visit both in Europe and Asia where R.J.F. went plant hunting and many of the plants he described in his books are quite accessible but may require some effort. In his book 'Among the Hills' [2] he visits the Col de Mont Cenis. He relates facts about the journey in terms of transport or rather the lack of it, and it quickly becomes apparent how arduous and no doubt costly these excursions were. I visited the site a few years ago and many of his recordings are still around. But the great prize, *Eritrichium nanum* known as 'The King of the Alps' eluded me. R.J.F. was intoxicated by this plant, referring to it as 'Old Woollyhead' after the very downy nature of the foliage. However, there were many other fine alpine plants including Purple saxifrage, of Penyghent fame, and some fine forms of *Primula farinosa*. One interesting fact about the Col de Mont Cenis is that it is indeed a Col but there is no Mont Cenis! This intrigued R.J.F.

His book on the Dolomites [3] reveals more accessible areas where he travelled and collected plants. I have visited the area several times in the winter, as it is the largest skiing area in the world, and on several occasions in the summer following in his footsteps. The plants are still there, including Old Woollyhead, and it is probably one of the most scenic and botanically exciting places in Europe. The footpath, named the Bindelweg, close to the Pordoi pass is an easy excursion to view the plants and scenery. Here I have found Old Woollyhead and many more alpine plants including the Snowdon Lily, *Lloydia*. *Eritrichium nanum* captivated R.J.F. and he collected it mercilessly. I wonder what his reaction would be to the ethics of present day collecting. The plant itself has intense blue flowers and a downy, almost felted foliage. I must take care unless I metamorphose into the florid descriptions of the man himself.

'Of this there is no need to speak, to those who have seen it; no profit, but vain temptation only, in speaking of it to those who have not. For no eye of faith is quite keen enough to gulp the whole glory of the King of the Alps, as you see those irresistible wads of silky silver nestling into the highest darkest ridges of the granite, and almost hidden from view by the mass of yellow-eyed little faces of a blue so pure and clear and placidly celestial that the richest Forget-me-not by their side takes on a shrill and vulgar note'. [4]

There were very few plants to excite Farrer as this one. However, an albino form had been occasionally found and on my most recent visit to the area, I decided to visit the Monzonital above Predazzo where R.J.F. had found a white form along with lots of other wonderful alpine plants. On the Col de Monzonital there is now a refuge and on the crest of the ridge plenty of *eritichium* but not a white one in sight. There were other plants of interest particularly *ranunculus* and *gentian*, with the added bonus of refreshment at the refuge, built since R.J.F. was there. There were other constructions around the col. Farrer had been there c1911 and five years

later the col was the front line in WW1. There are trenches still there, preserved for posterity, and some of the original barbed wire used by the warring factions both Italian and German. It is difficult to think of R.J.F.'s reaction to one of his prime collecting sites being on the front line, blown apart by the troops on either side. There are other sites worth visiting all described vividly, sometimes very vividly, in R.J.F.'s book *The Dolomites*. particularly Misurina, The Rolle Pass, the Serai de Sottoguda and Passo Falzarego

There are other places to visit such as Kunming in China and its environs where R.J.F. and William Purdom explored around 1914-15 and Up Burma where he ventured with Euan Cox in 1918-20. The former has become more and more accessible, but unfortunately Up Burma is still virtually impossible.

There is finally one plant which captivated R.J.F., *Primula farinosa*. It grew in profusion around the head of the lake in Clapham and is the emblem of the Yorkshire Dales Society. At the local show in Clapham R.J.F. would offer a prize of sixpence to any child who could find a white form. He had some success with white flowered plants from a field near Wennington, had found a poor form near Sulber Nick on the slopes of Ingleborough but the prize eluded him. A couple of years ago whilst wondering over the limestone pavements above Clapham I found a pure white form, high above the gorge and Cliff Garden and immediately thought of R.J.F. If I had been able to show him those beautiful white flowers for the first time there may have been a smile of sorts develop across his face.

R.J.F. was a prolific writer, both reference books and travel accounts and also contributed articles to gardening magazines. Perhaps today he would have been another Monty Don or Alan Titchmarsh. Or on reflection as he probably shared some of the qualities of Doc Martin, these could have been a serious handicap in his development as a programme presenter.

However, the world of alpine plants remembers him fondly and with a degree of reverence. The Alpine Garden Society promotes the cultivation of alpine plants and holds seminars, conferences and shows for growers of alpine plants. R.J.F. is still remembered by them at each of their stand-alone shows when the premier exhibit is awarded a Farrer medal.

There is one fact about R.J.F. which needs some clarification - his birthright. When Gardeners Question Time visited Clapham, Eric Robson visited my garden to learn more about R.J.F. and to see some of his introductions which I have managed to cultivate with some difficulty. I related to him the story of Farrer's hair lip and cleft palate which had left him with a speech impediment. One person compared his voice to that of a jay. Whilst at Oxford the speech impediment meant that he had some problems in conversation, so much that one individual commented that he was that most unusual of phenomena: a Yorkshireman with an inferiority complex. Of course he was born in London! And there is no back door into that club.

References

- [1] Farrer, R.J. *'My Rock Garden'* (Arnold, 1907)
- [2] *'Among the Hills: a book of joy in high places'* (Headley, 1911)
- [3] *'The Dolomites: King Lavrin's Garden'* (Black, 1913)
- [4] *'The English Rock Garden'* (Jack, 1919) page 335

Bridge End Mill, Settle

Michael Slater

This article was written using notes and sources of information about mills collected by the late Phil Hudson with the agreement of Rita Hudson.

Much has been published concerning the early corn mills in Settle and nearby villages, and their adaptation for cotton spinning, weaving, paper-making and snuff-making in later years [1]. Their history is complex; the early history of Bridge End Mill on the north-east side of Settle Bridge has not been examined so closely. The records of the Percy and Clifford family holdings in Craven dating from 1499, translated and transcribed in part by Brook Westcott, Tony Stephens and Stephen Moorehouse in recent times, have provided much useful information about this particular site in the 16th century.

This article starts with consideration of the local fulling mills, rather than the corn mills which were controlled by exacting tolls by the lord of the manors of Settle and Giggleswick. Fulling (or walking) of cloth means beating or trampling of new woollen cloth to make it denser or even to make it into felt. The process may require using an adsorbent fine clay to remove greasiness and dirt. Kieselguhr (diatomaceous earth) and ammoniacal urine were used in fulling, followed by washing and stretching of the cloth on tenters. Skye is perhaps the nearest source of Kieselguhr; there were claypits in the land south of Victoria Cave but there is no evidence of use of such material. Water-powered fulling mills used hammers operated by a shaft on a water-wheel (Figure 1).

Most of the Bridge End buildings we see today date from the late 1700s and 1800s and they hide the many changes made over previous centuries. The Percy family lands and rentals in Craven were surveyed in 1499 [2] and a copy of the Latin text was made probably in about 1520: 'The cople of the Rentall made before master Robert Pychard and other Comysyoners in the 14th yere of the late king henry sevynt'. One entry is 'Roland Lawson and James Iveson hold in the same place (i.e. Giggleswick) one fulling mill of new construction by the River Ribble next to Settle bridge 3s 4d paid' and the following entry is 'William Lawson holds in another place one fulling mill near the new construction next to the corn mill of Giggleswick 3s 4d paid'. Further, 'John Brashaw and John Newhouse hold the fulling mill of Giggleswick 13s 4d'. Under the heading of Ribblesdale (properties in Settle and Giggleswick) is New improvements or new rents 'lettyng in Anno 10,11,12 yeres of King Henry VIIIth' (i.e. 1519, 1520, 1521). Here we see 'The farm of one fulling mill next to the west end of the bridge 3s 4d'. Also 'William Lawson for one mill built by him upon my lord's ground next to the corn mill of Giggleswick 3s 4d'. (The word 'farm' means rent paid to the lord of the manor and profits taken by the tenant). A deed of 1532 made by Henry Banks and his wife Isabel conveys to William Watkinson a chapel, a messuage and a fulling mill with lands in Settle (unknown source but probably cited in Percy rentals). A rent list made in about 1550 [3] gives Thomas Somerscale paying £3 5s 8d for a corn mill in Settle (*molendius granate*). William Preston pays 3s 4d rent for a fulling mill (*molendius fullatius*)

as does Rawlin (Randolph) Newhouse.

Although the translation of parts in Latin may not be complete or exact due to the difficulty of reading the document it is reasonable to conclude that there was a fulling mill by the current bridge, on the west side of the river in the early 1500s, but there were clearly also other fulling mills on the river.

The will of Robert Somerscales of Settle in 1553 [4] notes '... That I Robert Somerscales of Settell in Craven within the parishe of Gigeswicke and countie of Yorke fuller beinge in perfyte minde and Remembraunce ... give to the said George my sonne all my Tenters with sheires and all other thinkes that Belongith to the fuller's Occupacon ...'. Richard, Thomas and George are his sons. He also 'bequiehe(s) to the mendinge of Settell Bridge 3s 4d.' Perhaps he had a pecuniary interest if he had a mill by the bridge?

The will of Thomas Somerscale, son of Robert, of 1572/3 [5] itemizes '... the fourthe parte of the tyeth corne and strowe of Setle and the tyeth barne and all my parte of Setle Mylne be it more or les with all other bargans ...'. Only because of the will of Robert Somerscales of Settle, his father, might this refer to a fulling mill rather than a corn mill. These two men Robert and Thomas were wealthy.

The survey of 1572/3 [6] lists Thomas and William Bankes holding by indenture dated 1565 a messuage and parts of a fulling mill. Thomas Paycock is noted as paying 6s 8d for a fulling mill, as also Richard and William Preston (3s 3d), John Brashey (4s 1d), Rawlin Newhouse and Richard Browne gent. (3s 4d).

In 1579 [7] 'Thomas Brashawe, son of John Brashawe, holds the fulling mill upon the water of Ribble'. In 1583 [8] 'Thomas Brayshaw son of John Brayshaw haith taken of the said Commissioners one fullinge mylne standing upon the watter of Ribble whereof two partes are now in the tenure of Thomas Bankes and the therde parte in the tenure of the said John.'

In 1603 [9] Thomas Brashaw pays 3s for a tenement and 3s 4d for a fulling mill; John Swaynson pays 5s 2d for a smithy shop and the fourth part of a fulling mill at Thackthwaite and parcels of ground; Robert Carr and Robert Kellett pay 3s 4d for the fulling mill at Thackthwaite side. William Newhouse has a fourth part of the fulling mill at the Tarne foot and John Swaynson pays 3s 4d for one fourth part of the fulling mill at the Tarne and the adjoining close of ground. 'Rawlyn Lawson haith taken of the said Commissioners one Cotaige one laythe One garden & one parcel of medow Lying in the overinge and one watter Corse or Rayse taken owte of ribble for the servinge of one fulling mylne there now in the tenure of the said Rawlyn of the Rent of 5s and a John Swayson'. Surely this is the same Rawlin Lawson of Settle 'who complains of Elizabeth Balderstone, widow, in a plea of trespass upon the case because she used pejorative scandalous and hateful words against him viz. Rawlyn Lawson ys not to be Credytted thow art a false mawnsworne man and swore the mon... before Mr Lambert',

as noted in the Settle Manor Court record for May, 1582 [10].

John Swainson of Giggleswick appears in the Giggleswick Manor Court records in 1598: he complains against Thomas Hall about a debt of 10s owed for 'the fourth part of a Walke Mille'. The manorial court records for Giggleswick and Settle (partially transcribed/translated between 1547 and 1605 [10]) have few entries on fulling mill matters. William Newhouse paid for the fourth part of a fulling mill in 1608/1609(?).

Fulling mills were private businesses seemingly with only occasional disputes, causing no public nuisance requiring a court complaint.

It is therefore clear that several fulling mills exist in the 1500s in several places in Giggleswick and Settle. The fulling mill said to be at Thackthwaite might be sited at Thackwood, the name of fields (in 1844) by the river just north of Langcliffe between the Langcliffe High Mill and the Old Mill on the Stainforth/Langcliffe boundary, bordered by Mill Close. The stream running from the original Giggleswick Tarn is thought to have had a corn mill on it. John Swainson has perhaps fourth shares in two fulling mills.

For the next period of nearly 200 years we have little information. Only after 1704 are deeds officially recorded at the Wakefield Registry of Deeds for property transfers. In these deeds is recorded the change from fulling to forging to cotton spinning to joinery. In 1769 we have a deed from Wakefield [11] and one for 1785 [12] referring to William Buck of Green, a whitesmith (tin), Thomas Wilson ironmonger of Settle with a smithy at the south end of Duck (Duke) Street, then transfer from Buck to Thomas Richie, book-keeper in Leeds of 'the forge at Settel bridge ...' and 'mill dam leet of water supplied by the River Ribble for working said forge mill wheels, mill races, loughs, cloughs...'. These deeds are followed in 1799 [13] by further involvement of Thomas Wilkinson of Leeds, pocket-book maker, David Joy of Leeds, apothecary, and John Birkbeck of Settle, merchant. '... concerning all those buildings commonly called the forge ... also all that mill dam or shut of water which is supplied by the River ribble for working the said forge ...'. In 1801 [14] there is further transfer from Buck to John Hartley of Settle, gent., with William and Joseph Preston of Nidderdale and John Birkbeck '... all that newly erected mill situate at Settle Bridge formerly two buildings called the Forge ... adjoining the River Ribble on the west and on the turnpike road leading from Langcliffe to Settle Bridge on the east ... all which premises are now in the tenure and occupation of Edmund Armistead and William Buck'. This appears to indicate the present site. From 1785 it is also the case that a cotton mill was at Bridge End owned by many of these same men - two buildings are referred to, one a forge and one a cotton mill.

We then see that in 1816, after the death of William Buck, that William Clayton of Keighley and William Clayton the younger of Langcliffe, cotton manufacturer, bought '... a cotton mill at Settle Bridge, formerly in two buildings and called the forge with dams etc. ...'. There is a dated head-race key-stone, WC 1818, but details are now washed away. The building is marked on the 1847 OS map as a cotton mill. Thus the forge business came to an end early in the 1800s – its second phase of life at Settle Bridge.

The cotton mill was sold by Clayton in 1849, the sales catalogue (Fig. 2) showing that the mill had 4160 spindles

and that spinning was the only operation there. The sale took place at The Golden Lion to Mr Bashall but he in turn was unable to make the business profitable over the next few years.

In 1861 Bridge End Mill was purchased and re-opened by Lorenzo Christie along with the other Langcliffe cotton mills. Just how long it was in production is not certain. Henry Brassington was a builder and contractor employing four masons and one labourer in 1871 in Derbyshire and the family had moved to Giggleswick by 1881. When they were looking for a saw mill the building at Bridge End was derelict (presumably part of it) so it was let to them by Christie at a peppercorn rent – the date is not known. Brassington and Co. had the building for use as a warehouse, workshop and saw mill. The water wheel was renovated (Figure 3) and they installed water-powered wood-working machines. Water was usually adequate in summer but if need be the weir-dam front could be raised to hold back more water.

Hector Christie took over the Langcliffe cotton mills from his father in 1892. Brassington Bros. and Corney were in business on the site by 1901 (Figure 4). After Brassingtons the mill building was used as an antiques dealer's workshop and showroom in the 1970s and during 1987 the site was changed to become housing and holiday flats.

The river continues to generate power at Bridge End – using an Archimedes screw to operate a generator of electricity for the local community.

Acknowledgements

This article was written using notes and sources of information about mills collected by the late Phil Hudson. Further information is to be found in 'The water mills of Ribblesdale' by Jim Nelson, North Craven Heritage Trust Journal, 1994 and 'Langcliffe Mills', Jim Nelson NCHTJ, 1996. See also <http://www.settlehydro.org.uk/bridge-end-mill.html>

Sources

1. Brayshaw, T. and Robinson, R. M. 1932. The history of the ancient parish of Giggleswick, Halton & Co., London.
2. 1499 Percy Rental Survey. Chatsworth House archives CH BAS/47/1 and 1520 copy in Yorkshire Archaeological and Historical Society (YAHS) Special Collections at Brotherton Library, University of Leeds. DD121/32/1
3. 1550 Rental survey. YAHS DD121/29/2
4. 1553 The will of Robert Somerscales of Settle. Borthwick Inst. Hist. Res. v14 f219
5. 1572/3 The will of Thomas Somerscale. Borthwick Inst. Hist. Res. v20 f72
6. 1572/3 Rental survey. YAHS DD121/31/5
7. 1579 Rental survey. YAHS DD 121/24/2
8. 1583 Rental survey. YAHS DD 121 (??)
9. 1602 Rental survey. YAHS DD121/29/23
10. www.dalescommunityarchives.org.uk
11. Wakefield County Record Office Deeds Registry BK 106 148
12. Wakefield County Record Office Deeds Registry CR 186 279
13. Wakefield County Record Office Deeds Registry EC 199 320
14. Wakefield County Record Office Deeds Registry EH 687 847

Appendix: Rentals

1550 [3]

Gersum 20s paid to the lord	The same William (Preston) holds the fourth part of a fulling mill by indent warrant of Commissaries of the lord and renders per annum	}	3s 4d
Gersum 20s paid to Richard Grene	Randolph Newhouse holds one fulling mill in the same place by the lord's warrant and renders per annum	}	3s 4d
Gersum 40s paid to Richard Grene	Hugh Newhouse holds one cottage with garden and two small closes and the moiety of a fulling mill by warrant of the lord's Commissaries and renders per annum	}	6s 8d
Gressum 4s 8d paid to Anthony Dale	Thomas Cooke <and Robert Somerscale> holds one fulling mill by the lord's warrant and renders per annum	}	3s 4d
Gersum 13s	Richard Banke holds two parts of one fulling mill	}	
Gersum 6s received by	and John Brashay holds the third part of the said mill by the lord's warrant and renders per annum	}	3s 4d

1572/3 [6]

Gersum £6 2s 5d	Thomas Bankes and William Bankes hold by the lord's indenture dated 14 April 6 Eliz for the term of 21 years one messuage with the appurtenances and land to the same belonging, and with two parts of one fulling mill now in the tenure of the said William and Thomas. And it yields per annum at the feast aforesaid, for the tenement 28s 4½d, and for the mill aforesaid 2s 2d and two parts of a penny.	}	6 Eliz
Respited		}	Lease for
Dismissed		}	21 years
		}	30s 6½d
		}	and two
		}	parts of a
		}	penny
		}	ex'
Gersum 26s 8d	Thomas Paycok holds by indenture dated 14 April 6 Eliz for the term of 21 years one cottage, one garden, two closes with the appurtenances and the moiety of one fulling mill. And it yields per annum at the feast aforesaid, for the cottage aforesaid 3s 4d and for the mill 3s 4d.	}	6 Eliz lease
		}	for 21 years
		}	
		}	6s 8d
Gersum £9 11s 4d whereof he has paid £4 15s 8d. And he owes, after the death of the said relict, £4 15s 8d, or after the marriage of the said relict.	The relict of William Richard Preston and William Preston hold by the lord's warrant dated 27 August 11 Elizabeth for the term of life and the widowhood of the said relict one messuage and one bovate of land, with the appurtenances, and indeed a parcel of demesne land, at a rent of 34s, and not the fourth part of one fulling mill in the same place, at a rent per annum of 3s 4d, and also one acre of meadow in Thitwhaite at a rental of 12d. And it yields in all,	}	29s 2d
Dismissed		}	
Respited		}	6 Eliz
	John Brayshey holds by indenture bearing date 14 April 6 Eliz one cottage with garden and the third part of one fulling mill, to hold for the term of 21 years from the feast of the annunciation of the blessed Mary next before the date aforesaid. And it yields per annum for the cottage and garden 3s and for the third part of the mill 13d and the third part of a penny at the feast aforesaid;	}	Lease for
		}	21 years
		}	
		}	4s 1d and
		}	the third
		}	part of a
		}	penny
Gersum 20s Fully paid	Randolph Newhouse holds by warrant of Richard Grene gentleman and other commissaries of the lord dated 27 April 2 Edward VI for the term of his life etc the fourth part of one fulling mill in the same place called Overwalke Mill. And it yields per annum at the feast aforesaid;	}	2 Edw VI
		}	
		}	3s 4d

1602 (3?) [9] Giggleswick

Thomas Brayshaw for a tenement 3s for a fulling mill 3s 4d and for a close at Brigholme 8s
 John Swaynosn for a smithie shop the fourth part of a fulling mill at Thackthwaite and for divers parcels of ground 5s 2d
 William Newhouse for the fourth part of the fulling mill at the Tarn Foot and a little close adjoining 3s 4d
 John Swainson for the fourth part of the fulling mill at the Tarn and the close adjoining 3s 4d
 Robert Carr and Robert Kellett for the fulling mill at Thackthwaite Side 3s 4d



Figure 1: A fulling mill (from Georg Andreas Böckler's Theatrum Machinarum Novum, 1661)



Figure 3: The water wheel

AND ALSO ALL THAT
COTTON MILL OR FACTORY,
 CALLED
 "BRIDGE END MILL,"

With the Weir, Water-race, Waterwheel, Mill Gearing, Reservoir, Warehouse and Cottages, and other Buildings near thereto, situate in the Township of Settle, in the Parish of Giggleswick aforesaid, containing, exclusive of the River, 1r. 36p, statute measure, or thereabouts; and also all the Machinery, Utensils, and other Articles and Things in the said Cotton Mill, Factory and Warehouse. The Machinery at the Bridge End Mill contains 2 single skutchers, 14 carding engines, 3 heads of drawing, 1 doubler, 6½ pairs of hand mules, 4160 spindles; 2 stretching frames, 256 spindles:

Figure 2: Sale of Bridge End Cotton Mill 1849

BRASSINGTON BROS. & CORNEY,

Joiners, Builders and Contractors, **TIMBER** and **BUILDERS' MERCHANTS,**
 Cabinet Makers, Funeral Furnishers. Wholesale

Fireplaces and Ranges, Ovens and Stoves, supplied and fixed. Every description of Concrete and Granolithic Work.
 Sanitary Work carried out on the latest improved principles. Drains thoroughly tested.
 Furniture Removers, Packers and Storers. **Bridge End Mill, SETTLE.**

Figure 4: Brassington Bros. and Corney. (1901). Fireplaces and Ranges, Ovens and Stoves, supplied and fixed. Every description of Concrete and Granolithic Work. Sanitary Work carried out on the latest improved principles. Drains thoroughly tested.

Reminiscences of Frank Peel

(letter to P. Hudson, June 2000)

Extracts

My father started at the mill in the late 1800s. He was a good rifle shot and was taken into the Territorials. He asked to see Mr Christie for permission to go to the Isle of Man with the Territorials – thinking he might lose his job. However, Mr Christie agreed and gave him a sovereign. He became a foreman later and retired after he had been Works Manager for 20 years or so.

Frank Peel was born in West View in Langcliffe in 1920 and moved to the Mill House in 1922. Mill House was attached to the mill buildings. The mill provided gas to Langcliffe village. Frank used to pump water from the gas main which went up over the railway bridge.

The mill ran in conjunction with Shed Mill where most of the copwinding and doubling was done. This was powered by a Woods Tandem steam engine then a Gilkes water turbine in 1926. High Mill supplied drinking water which was pumped from a field near the Lodge gates and softened by the Permutit system. Frank worked on mechanical and electrical maintenance from 1938 to about 1941. One vehicle delivered to Lancashire and another shuttled between the two mills and taking goods to Settle station. Mr Ingham the General Manager had a works car.

The 'Penny Hole' was so-called as in times past anyone who was late (after a second buzzer sounded) found the main

gate closed and had to pass through the 'Penny Hole', having this amount deducted from their wage. It is not known when this practice ended.

The gas works were fitted with six horizontal retorts (about 1930) supplied and erected by Drakes – the cast iron ones in the riverbank are very old, almost certainly from the mid- to late 1800s. There was a much older stack of five retorts, not normally used, which were commissioned when the working six had to be replaced. Langcliffe did not get mains electricity until the 1930s. The new gasholder was installed around 1930.

Opposite the retort house was the mortar house which contained a mortar grinding mill. Coke and slaked lime were found together and used for 'luting' (sealing) the cast iron doors which closed the retorts. The exhaustor machine which kept the retort pressure neutral was driven by a small Gilkes water turbine. As the retorts were of porous clay the neutral pressure was needed to avoid gas escape into the furnace and vice-versa. The turbine occasionally choked with leaves sometimes requiring a call-out from the night-watchman. Electricity was produced at the mill using a turbine. Lighting was 110v dc and power 400v ac. Lights out at 11pm when the turbine was stopped.

A young man at Brassingtons, Settle

John Reid

In 1861 Bridge End Mill in Settle was purchased and re-opened by Lorenzo Christie along with the other Langcliffe cotton mills. Just how long it was in production is not certain. Henry Brassington was a builder and contractor employing four masons and one labourer in 1871 in Derbyshire and the family had moved to Giggleswick by 1881. When they were looking for a saw mill the building at Bridge End was derelict (presumably part of it) so it was let to them by Christie at a peppercorn rent – the date is not known.

Brassington Bros. and Corney were in business by 1901. Their advertisement noted 'Fireplaces and Ranges, Ovens and Stoves, supplied and fixed. Every description of Concrete and Granolithic Work. Sanitary Work carried out on the latest improved principles. Drains thoroughly tested'. The business had the building for use as a warehouse, workshop and saw mill. The water-wheel was renovated and they installed water-powered wood-working machines. By 1916 the company was registered as Brassington Son and Co. Ltd.

The directors in 1959 were Fred and John (Jack) Mason Brassington. When I applied in 1959 at the age of 15 to work there, straight from school (having already been offered a job by Jack when I was 13), the company was advertised as Joiners, Builders, Builders Merchants and Plumbers. Sledges were a notable product! A few weeks into my employment I



L to R: Jake Hird, David Richardson, John Reid
Brassington's Saw Mill, 1959

A generation of employees © John Reid

was asked by Jack 'Do you have a suit?' Luckily I did, as it turned out that Brassingtons also carried out funerals and I was required to be a bearer (at the age of just 15). The rate of pay for funerals was 15 shillings for less than two hours work. This was quite lucrative as my weekly starting pay was 1s 2d an hour for a 44 hour week, being 8 hours for 5 days and 4 hours on Saturday, making £2 11s 2d a week. We had two weeks paid holidays a year plus Bank Holidays. In 2019

apprentices were paid a statutory minimum wage of £3.90 per hour for those under the age of 18.

I trained as an apprentice joiner, going on day-release and then three nights per week to Craven College to gain my City and Guilds certificate in carpentry and joinery and WRCC Craft Certificates. The first 12 months were probationary then at the age of 16 the apprenticeship papers were signed, and I graduated at the age of 21 after 5 years. Wood-working machinery was already installed in the mill (around 13 machines, including a mortar pan), all powered by the water-wheel. When the river was low, the wheel could

be kept going for a couple of hours with water from the dam in the morning and a couple of hours in the afternoon when the dam had refilled.

Much of the work undertaken by the workforce involved building alterations and refurbishment of properties around Settle and in nearby villages, including Giggleswick, Slaidburn and Ingleton for example. Most local townships had their own small businesses of a similar nature, partly because travel to a job could be a limiting factor. For transport of equipment and goods Brassingtons used one of the director's cars, a tipper-wagon, a Land Rover, a hand-cart, a bicycle, and Shank's pony.

The workforce at the time was about 16 men (and one man and a lady in the office) together with three apprentices. One of the first jobs I worked on was modernizing Milnthorpe's antiques shop and dwelling near the Market Place. I was involved in the conversion of what had been Hector Christie's Sports Club recreation building on Langcliffe Lodge Road into a house for Mr and Mrs Bill Bentley. Ribblesdale House in Stainforth was also modernized throughout for Lady Colby.

Work on farm buildings such as Arnford Farm near Long Preston involved re-roofing a barn and a new shippon for the animals – without the use of scaffolding or the usual modern safety regulations.

Slaidburn Church was re-roofed in 1960/1961. One of the workmen was tempted to remove a coin from the collection plate (for safe-keeping) and was shouted at by another of the workmen high on the roof who saw what was happening. The guilty party was sure it was Jesus telling him not to do it!

The Black Horse in Giggleswick was updated with a new bar and toilets and general make-over. The landlord's sister, Helen Frazer, was famous for appearing in the Dick Emery television show (TV in black and white of course). The Yorkshire cricketer Don Wilson had joined Brassingtons a few years earlier, also at the age of 15 as an apprentice joiner (despite the dust, which was not good for his asthma). Don played in six Test matches in India and New Zealand, but needed the job in the winter months with Brassingtons when the cricket season finished. See Settle and District Community News of August 2019 for an extended article about Don by Ian Gray.

I worked with Don and other colleagues on a stage extension at Giggleswick School – and at the other end of the scale making curtain pelmets for the Harts Head in Giggleswick – trundled there on the hand-cart. Work was done in Station Road. The Horner Room upstairs was used for local meetings, with now Peggy's hairdressers below (former vets, Holmes, Semple and Roberts).

Rather different was the job of replacing the chandeliers in Giggleswick Church which required delicate work balancing on a ladder – perhaps not in the way it would be done today. Six of the bungalows on Brackenber Close were constructed by Brassingtons, including all the joinery work. Refurbishment of the Royal Oak in Settle was one of the last jobs I did.

I left the company in 1966, well-trained in an informal way and well-enough set up for the next 40 years or so of employment before retirement. I got to know so many Settle residents and the buildings they worked and lived in. I trust there are no complaints about the standard of workmanship!

Brassingtons closed in 1969. Jack continued as a funeral director but his son, John, moved on to work elsewhere. Jack retired finally in 1991/2 aged 89. The buildings they used were converted in later years into apartments.



Premises in 1940



Thomas William Brassington, whose firm contributed the woodwork to Morrison's impressive Chapel.



Jack Brassington on Giggleswick School Chapel (ex W.R. Mitchell Gossip from Giggleswick, © John Reid 1988)

Sutcliffe House and The Bell Inn, Giggleswick

Andrew Davidson

I was born on Sandholme Drive just over the river bridge in Giggleswick in 1959. After moving to Galashiels in Scotland the family arrived back in Giggleswick, via Austwick and Eldroth, in 1966 on Stackhouse Lane, next to Mr Richard Moore and Elsie Moore. Most evenings I would bike into the village for a kick-about on the playing fields or a game of tag or 'ready or not' using the village cross as the home base. As I passed the big walled house at the top of Belle Hill on my bike, I often used to wonder what was behind the wall, gate, ivy and the manor-like frontage (Figure 1). There was an air of mystery about the place. As kids our inquisitiveness sometimes got the better of us as we, now and again, raided the apple orchard for delicious local



Figure 1: Sutcliffe House

fruit. I have to say not to be bettered anywhere! Fast forward from the 60s and 70s to the present day and I now have to pinch myself that the young boy on the bike is now the proud owner of the 'house behind the wall'.

With an interest in local history, I quickly started to look back in time at the development of the property, its evolution and its ownership. It was obvious to me that the property had the potential to tell a story and after reading Julian Leakey's notes, in the sale brochure, I started delving. What became clear, as I started to look at the evidence, was the fact that the story of Sutcliffe House was a two-layered affair. On the one hand is the evolution and history of the building and property itself, and on the other its chronological ownership. Both are obviously intertwined, but for study purposes need separating. For those interested in local history the ownership of Sutcliffe House throws up some fascinating findings. These show that there have been very few owners, a local well-established story has been well and truly shown to be not true, and the dated headstone above the 'front door' is not what it seems to be.

The building has a frontage on Belle Hill which has been later extended at the north end, and behind the front there is an adjoining building at right angles with a very large kitchen/parlour with a segmental-arched 'inglenook' fireplace, barn, stables and other outbuildings with an upper floor for accommodation. There is a well in the yard. It should be thought of as two buildings with different purposes, an inn and a house.

Records of the Lords of the Manor of Giggleswick

These important papers dating from 1499 show the rentals of properties held in Giggleswick and the gressums (entry fines) paid on transfer of tenantry. These papers are held by the Yorkshire Archaeological and Historical Society in the Special Collections of the Brotherton Library of Leeds University (DD121 series) on loan from the Fattorini family of Skipton castle. Erection of houses needed permission of the lord of the manor who received the rents. There were obligations on both sides, but ownership was not freehold in the modern sense. If a house was improved or extended by the tenant occupier at his own cost, the lord through the manor court could increase the rent accordingly. In later years

lords of the manor were to sell property to tenants who then became 'free tenants'.

Giggleswick manor was part of an enclave known as the Percy Fee, the Earl of Northumberland being lord of the manor. In the 1530s the Cliffords became manorial lords as Earls of Cumberland. In 1499 Richard Claphamson is listed as a tenant-at-will (subject to service to the lord) [1]. The rent survey of 1572 in the Clifford family archive [2] states that:

'Hugh Claphamson holds by the lord's warrant dated 13th July 11 Elizabeth (1569) for the term of his life etc. One messuage or inn called The Bell in the same place and all the buildings belonging to the same. And it yields per annum at the feast aforesaid 6s. Gressum £8 whereof paid half £4 and he owes £4 to be paid at Martinmas next coming. For which he has paid to William Ferrand (the steward) 50s. And he owes 30s.'

In the manor court verdict of 1579 Hugh Claphamson has 'one messuage, one barn, one stable, one new house, with other houses, one garden, one halfe oxgang of land by estimation 7 acres, one close 6 roods, one other close 6 roods, the yearly rent of all 19s' [3].

In 1583 'Hugh Claphamson haithe taken of the said Commissioners one messuage or Inn called the signe of the Bell ... rent 6s. Also one howse covered with slate laytlic erected and buylded neire unto the said messuage on the northe parte of the heighe way leading from thence unto Settle and one garden ... rent 8d ... Broadhead ... rent 4d ...'. To preserve his title he presented the document to the manor court in the following year on 14 May 1584 [3] which records that 'To the same court comes Hugh Claphamson and shows the Lord's warrant for one messuage or le Inne called the sign of the Bell, with the appurtenances appertaining to the same messuage or inn, in the tenure of the said Hugh, at an annual rent of 6s, One house, to be tiled in slate, lately erected by the foresaid messuage on the northern side of the common way there leading to Settle, One garden in the same place at an annual rent of 8d ... One close at Broadhead rent 4d.'. Further records state in 1602/3 'Hugh Claphamson for a messuage called the Bell and 6s for a house and garden 8d ... total 19s 4 1/2d' [4]; in 1613 Robert

Claphamson pays 19s 4 1/2d rent inheriting the same property [5] since Hugh died in 1603 and son Robert was baptised in 1568/9. This information indicates that the family tree for Hugh (bd 1603) is correct.

In 1621 the 'Inn called the sign of the Bell' [6] is noted as being held by Indenture dated 1604 by Robert Claphamson, ancient rent of 6s. All these premises were in the occupation of Jane Claphamson, mother of Robert, rent 19s 4 1/2d. In 1632 the 'Bell Inn' is noted in an assignment with land on the Mains and Broadhead from Robert Claphamson of Giggleswick Gentleman to Henry his brother and Mary, Henry's wife [7].

Later documents and the datestone initials over the front door reinforce the association of Sutcliffe House with Claphamsons and hence The Bell Inn. The further search for information then concerned this family.

The name The Bell or The Bell Inn was common for alehouses and inns and the name Bell was interchangeable with Belle. Belle Hill was presumably then so-called because the inn sat at the top of the hill at the end of the village. In earlier times the innkeeper would ring a bell to let people know that a new brew was ready for customers. (Information courtesy David Johnson). There is no record of tenancy or ownership in the licensing records in the West Yorkshire Archive Service catalogue.

In 1497 the small arched stone bridge over the Ribble joined Settle and Giggleswick and made crossing the Ribble a much easier proposition. The alternative was Kendalman's Ford used by horsemen and packhorse trains. This avoided the climb up and down Belle Hill and any bridge tolls. Brayshaw [8] notes that the Ingilby map of 1675 says '(going on the road from Settle)... At the end whereof over a Stone Bridg you enter Giggleswick, ... Leaving Giggleswick you ascend an Hill of 8 Furlongs'.

Other Giggleswick Manorial Court records

The manor court records are available from 1579 to 1598 [3]. They have been checked for the name Claphamson. Hugh's name appears from 1579 to 1598, Richard's from 1579 to 1590, Henry's from 1583 to 1598 and the widow of Thomas from 1579 to 1598 - all tenants-at-will, as distinct from free tenants. The most important records are for 1572, 1583 and 1584 already quoted, naming the Bell Inn. While most of the references are for misdemeanors such as debt and trespass, with small fines, in 1597 one finds the case of Thomas Brayshey against Hugh Claphamson - a debt of 5s for a mode (a measure) of malt, as used in brewing. Although many might brew their own ale, there are few other mentions of malt concerning other people - in 1579 one case, in 1582 one case, in 1583 two cases.

The name of Richard Claphamson occurs commonly, notably 'Richard Claphamson of Giggleswick complains of William Wilson of the same in a plea of trespass because he, through Reginald Wilson his son, mistreated Richard Claphamson his son, that is to say, did shote hym into the head with a shaft'. But 'Robert Crak of Giggleswick complains against Richard Claphamson of the same in a plea of debt of 6s 8d which he promised to pay for the care of a head wound of Richard Claphamson his son. We fynde the defendant gilty in 5s to the use of Robert Creake and the defendant.' (3rd November 22 Elizabeth (1580)). A sign of occasional

lawlessness in Giggleswick! Robert Crake and Henry Claphamson also seem to have been at odds in 1583 (24th April 1583).

The Claphamson family trees

The Claphamson name first enters documents in 1499 when Richard pays for one messuage 12s 8d, one bovat (oxgang) of land and 12 parts of the demesne 7s 4 1/2d, total 20s 1/2d [1]. The Giggleswick parish register might reasonably allow one to assume that a later Richard, maybe a son, had a son Thomas baptised in 1566 and daughter Margaret baptised in 1564. Another Thomas who married Katherine (bd1587) was buried in 1574/5 and left a will. He had sons Hugh baptised in 1564, Richard and Henry. He had a farmhold but there is no hint of having an inn. Son Hugh is probably the one whose wife, Elizabeth, was buried in 1603.

Another Hugh Claphamson married Jane Knowles in 1568 and he is probably the most relevant person of interest (see the family tree). But he cannot yet be linked to Richard noted in 1499 - perhaps the Claphamsons originated in Clapham parish rather than Giggleswick. This Hugh Claphamson died in 1603 leaving sons Robert, Thomas and Henry. It is probably this Hugh who appears in so many 16th century records associated with The Bell Inn. Thomas became a curate. A grandson Henry (bp 1599, bd 1642) was a schoolmaster. Land called the Lords Wood and Farr Maines are mentioned in Hugh's will but not an inn. Eventually a later son Henry in this family line, buried in 1731/2, married Isabell Wigglesworth (Mrs Isabel Claphamson of Giggleswick buried 1741). He was a solicitor in Leeds and as discussed below is probably the man who was responsible for the datestone C HI 1693. Hence the later involvement of the Wigglesworth family.

With the Claphamson family operating the Inn, 'The Sign of the Bell', through the 16th and 17th centuries, logic suggests that with the opening up of trade via Settle Bridge, they were keen to take advantage of pulling in trade before it trundled down Belle Hill passing the 'Heirtshead'. The property we know today as Sutcliffe House was 'The Sign of the Bell'. The Hartshead was originally on the corner at the bottom of Belle Hill where Dr Buck lived in the 20th century (now Cravendale, [8, p.180]). The road from Settle to Giggleswick from the bridge to the top of Belle Hill was widened in 1755. The main road was re-aligned to by-pass Giggleswick up Buckhaw Brow. The owner of the Harts Head at the bottom of Belle Hill then closed it as an inn and built new premises besides the new road [8, p.180].

Tax records

The name Claphamson does not appear in the 1377 or 1379 [9] poll tax lists. There is no listing in the Clifford Muster of 1510/11. The first mention is in the 1522 Loan Book under Villa de Gygglyswew - John Claphamson [10]. There are no mentions in the Lay Subsidies of 1524 and 1525 [11]. The numerous other tax records for Giggleswick have not been checked. This would be a substantial task, probably unrewarding. It is the several Hearth taxes which help substantially to indicate the size of The Bell Inn, although not mentioned by name.

The Hearth tax of 1664 shows Mrs Thomasin Claphamson with 5 hearths, indicating a large property. All we know of

her is that she died in 1678/9 in Giggleswick (Parish Register). In 1671 Thomas Claphamson paid for 4 hearths (old assessment) and on 5 hearths (new assessment) [12]. In 1672 Mr Thomas Claphamson paid for 5 hearths and Hugh Claphamson paid for 2 hearths and 1 hearth separately. It is not known how these two were related.

The Hearth Tax of 1672 shows that what is to-day one property was two separate living dwellings, Thomas living in the property fronting Belle Hill and Hugh living in the property overlooking Giggleswick village. Counting the hearths today the numbers remain the same in both buildings! Sleeping accommodation for the inn is thought to have been in the upper storey of what is now the barn, and above the stables. No window tax returns (levied after 1696) are known for Giggleswick.



The dated doorhead

Brayshaw, Mitchell and other local historians have stated that the dated door head above the front entrance off Belle Hill refers to Hugh Stackhouse. Julian Leakey told me a story that in the 1970s a family from Australia doing some genealogy work on the Stackhouse family visited the house based on the statements given in various books including Brayshaw's History of the Ancient Parish of Giggleswick [8]. Brayshaw states, incorrectly, that 'the long low house with mullioned windows on the top of Belle Hill bears the date 1693 and the initials S HI which we can have little doubt in attributing to Hugh Stackhouse of Giggleswick. The records of the court leet of Giggleswick for the year 1647 prove that an earlier Hugh Stackhouse occupied this house – at the end of the town. Here were held many of the parish meetings in Commonwealth days'. The Giggleswick manorial court records for 1647 are held at Chatsworth House (L/45/27, 1610-1673) and have not been checked, but Brayshaw's statement is not thought to refer to the Bell Inn but to the original Harts Head.

In researching the ownership of Sutcliffe House the Stackhouse name is never mentioned and there is absolutely no evidence of the Stackhouses living in or owning the Sutcliffe House property. The presumption comes from a statement (not yet sourced) about a 'Mr Stackhouse keeper of the Inn at the far end of the village'. Brayshaw presumed that this relates to The Sign of the Belle, when in fact the keepers

of the 'Heirtshead' at the bottom of Belle Hill were the Stackhouse family during the 16th and 17th centuries. This confusion between Stackhouse and Claphamson is clarified because in 1564 (reported in 1572) we see that 'Hugh Stackhouse, the son of Robert, holds...one inn with garden and appurtenances ... called Heithead'. And 'Hugh Stackhouse holds one mansion house called the Harts Head with a barn, stables, yard, garden ... in Giggleswick' [2, 13]. A later Hugh Stackhouse paid Hearth Tax on 5 hearths in 1664 and on 6 in 1672, indicating a large property, i.e. the Harts Head. It does not help that Christian names Hugh and Robert were much used in both the Claphamson and Stackhouse families.

When a finger is run over the carved letters and numbers of the dated lintel on the Belle Hill side of Sutcliffe House (Figure 2), it is clear that it reads:

C
HI
1693

with C, not S for Stackhouse as Brayshaw states. This fits with the ownership of the time and in all probability refers to Henry and Isabell Claphamson 1693, this being the date of the start (or completion) of the renovation of the property facing Belle Hill. It seems likely that at this time Henry was free of any feudal ties or control by the manor court. The Giggleswick parish register records Hugh Stackhouse of Giggleswick buried in 1691/2 and Isabella Stackhouse wife of Hugh of Giggleswick in 1679. They were therefore both deceased by 1693 so there is no possibility of them building or modifying the house. Mrs Isabel Claphamson of Giggleswick is registered as buried in 1741 and Henry of Giggleswick in 1731/2.

Later occupiers and owners

The Claphamsons kept the property within the family until about 1730. In the past 400 years or so there have only been 6 families who have certainly owned or rented the property we know as Sutcliffe House - the Claphamsons, Wigglesworth, Lister, Carr, Clapham, Sutcliffe, Fido, Leakey and now Davidson.

Various deeds held in Wakefield Register Office help to establish the occupiers of the house in later years called Bell or The Bell. As with all these deeds it is not always clear whether the deed records a sale, a lease or a mortgage or some other transaction. One cannot assume a simple freehold sale as the concept of freehold was not usual at that time. Feudal tenure and its accompanying burdens had been abolished by the late 1600s. A legal device known as Lease and Release then gained favour. By 1845 this system also was abolished. It



Figure 3: Dated beam AL 1748 (Anthony Lister)

seems likely that after the Claphamson transfer to Mabel Lister in 1724 and 1730, possession did leave the Claphamson family for good. The probable existence of two separate houses complicates the understanding of these arrangements. Starting with Henry and Isabell Claphamson in 1693 it was agreed that their eldest son, John (vicar of Giggleswick 1719-1730), be part owner of a messuage called The Bell in 1717 and 1718 [14,15]. In 1720 Henry and John [16] leased the house called Bell to William Wigglesworth [16]. (Remember that Henry had married Isabell Wigglesworth). Then in 1724 Mabel Lister (widow) took the lease and in 1738 William Carr and his wife Grace (no deed found) must have been the occupiers when they transferred it to Anthony Lister, Gent. [17,18,19]. William Carr had married Grace Claphamson in 1705 so family ties seem to have persisted [20]. Anthony Lister held Belle Hill Farm in 1747 and it is notable that a piece of timber has been found in the barn with the inscription AL 1748 (Figure 3). In 1756 it was reported that the vicar, Anthony Lister, 'had lived in a converted inn' [21]. A deed of 1806 [22] quotes Anthony Lister of Bell Hill. In 1815 Anthony Lister transferred the Bell Hill messuage to John Clapham [23].

John Clapham transferred property to William Sutcliffe in 1825. William married Jane Wigglesworth. Anne Wigglesworth transferred property to her sister, now Jane Sutcliffe, in 1837. William Sutcliffe (1759-1840) was apprenticed to his father Abraham Sutcliffe by 1778 (the well-known apothecary in Settle) [24]. Presumably in this period the name changed from Bell Inn to Sutcliffe House. Anne Wigglesworth was probably related to Isabell Wigglesworth who married Henry Claphamson of the datestone so there was still a family connection. The Wigglesworths appear to have owned the property from 1886 to 1938.

There have been times when it has been two separate properties and at times more latterly when it has been one house. In 1583 it was notably a house in Giggleswick which was tiled in slate. It has been an inn, a farm and a boarding house. The property has also had name changes reflecting the socio-economic circumstances of the day: Ye Sign of the Bell, Belle House, The Belle, and Sutcliffe House. Bell Hill refers to a close of land not the messuage [25].

Conclusion

The availability of 16th century rental documents relating to the Percy Fee, manorial court records, wills and deeds has made it possible to determine the history of the property and its occupiers over a period of at least 400 years, a remarkable state of affairs.

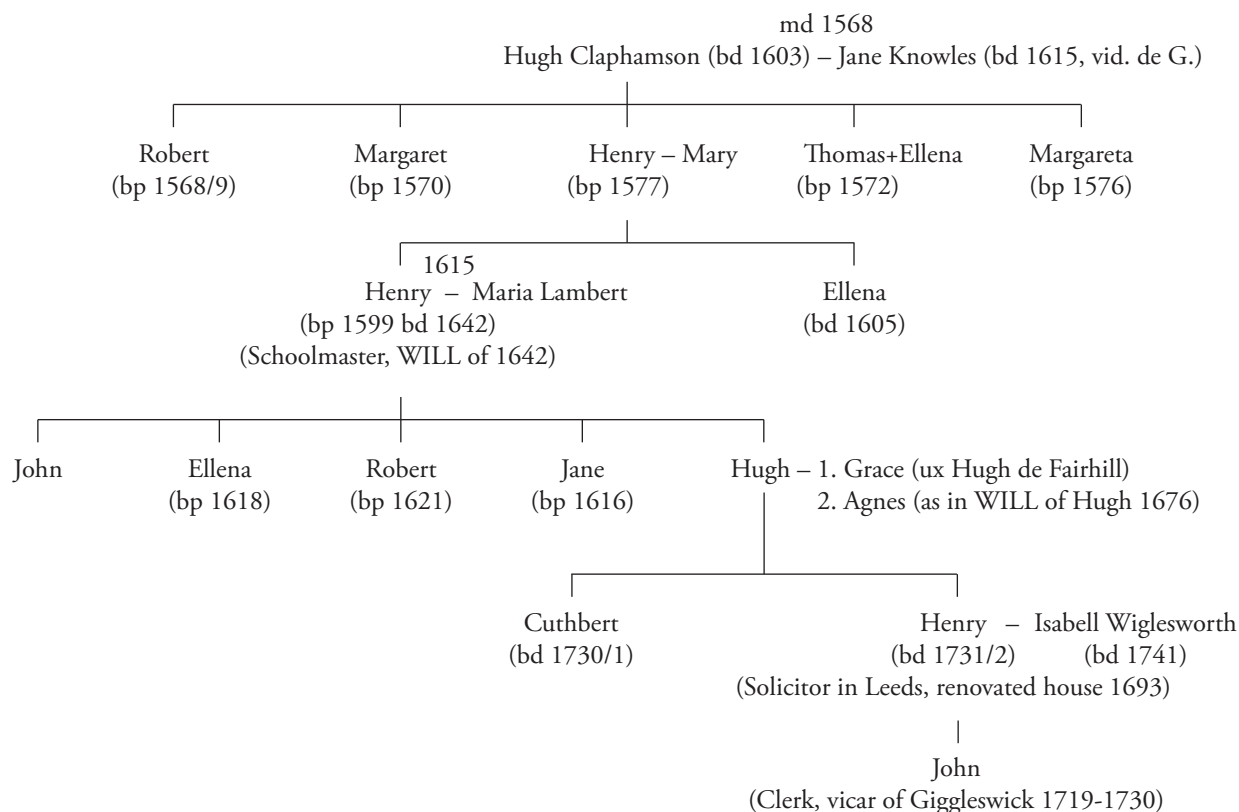
It can be concluded that within the curtilage of Sutcliffe House was an inn called The Bell from at least 1569 and possibly earlier. In about 1579 a new slated-roof house was erected next to the inn. One building was renovated or rebuilt about 1693 but probably underwent changes before that time. The Claphamson occupiers were gentry as evidenced by the title Gentleman and having servants. Tenantry of the land at the Mains and Broadhead suggest that the inn was close by. The Claphamson family were resident to about 1724 when other families took ownership, substantiated with deeds.

As the total renovation of the property is now nearing completion is it time to go back in time and resurrect its old name? The problem is which one!

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Family tree for Hugh Claphamson and his line



Wills

(see www.dalescommunityarchives.org.uk)

Thomas Claphamson 1574 Borthwick vol. 19 fol. 704

Henry Claphamson 1642 Borthwick, Bundle March 1646/7 microfilm 1735

Henry Claphamson de Fairehill 1676 Borthwick vol. 57 fol. 200

The reading habits of female members of the Langcliffe Village Institute Library, 1900-1908

Brogan Sadler

This article explores the reading habits of female members of the Langcliffe Village Institute Library during the first decade of the twentieth century. It compares these reading habits with assumptions made about female readers by Victorian and Edwardian male commentators. Among the assumptions considered is the suggestion that women read only fiction, which contemporary commentators tended to regard as either inappropriate or frivolous reading material. The remarks of Victorian and Edwardian commentators are drawn from secondary literature and newspapers, and these remarks are considered in the light of the reading habits of the female members of the Langcliffe Village Institute Library who are listed in the Institute Librarian's Book between 1900 and 1908. The records held in the Librarian's Book reveal a reality that differs from the picture created by the commentators considered.

The Langcliffe Village Institute Library

The Langcliffe Village Institute was bestowed upon Langcliffe in 1899 by a wealthy paper mill owner, Hector Christie (1828–1915). He was an active member of the community, serving as a member of the County Council for the West Riding and also as Justice of the Peace for the North Riding [1]. His devotion to the village is evident through the wording of the title deed, which dedicated the Institute: 'for the benefit of the inhabitants of Langcliffe, Stainforth and the Locks and to be known as the Langcliffe Institute. To the intent that it be used as an Institute for men and youths resident in the Parish of Langcliffe for reading, writing and recreation' [2]. From this statement, it is clear that Christie's intentions were philanthropic and that the Institute was intended to support the advancement of Langcliffe residents through educational and leisurely pursuits.

A library was added to the amenities of the Institute a year later by the committee. It was intended for the use of Institute members, and a library membership scheme was established by the committee in 1902. This scheme permitted locals to become a member of the library without having to be members of the Institute as well.

The establishment of the library fits into the broader movement of the era. This period witnessed an increase in liberal legislation that aimed to provide for the education and general betterment of the working classes. The 1850 Public Libraries Act and a subsequent Act of 1919, along with the Education Act of 1870, have been characterised as the first ‘concerted attempt by the state to achieve universal literacy in England’ [3]. The education of the working classes, through schooling and libraries, was an issue British society was beginning to address.

The establishment of the Institute Library also reflected contemporary social trends, whereby the philanthropic acts of the wealthy aimed to better the lives of the working classes. It should be noted though, that the language of official documents, such as Christie’s deed, suggests that men were often envisioned to be the principal beneficiaries of such acts: hence, Christie’s statement that it was to serve ‘as an Institute for men and youths resident.’ Notably, during this same period Edward Hall established the reading room for working-class men in the Institute (inscription in the Institute’s copy of *Eugene Arram* from Ellen Moore, daughter of Edward Hall). However, from the borrowing records preserved in the Librarian’s Book, it is clear that local women did use the Institute Library.

Women in Libraries

At the time when the Library was established, the presence of women in public libraries was a contested issue. Women were often not encouraged to use public libraries, and some people even deemed libraries as dangerous to women’s safety. In her book *The Woman Reader, 1837–1914*, Kate Flint suggests that, during the Victorian and Edwardian eras, ‘the act of reading publicly was seen not only as an incitement to men to consider the direction of a woman’s mental processes but as an opportunity for advantage to be taken of the relaxed social awareness that absorption in reading might entail’ [4]

The issue of women in libraries was a national debate widely covered in newspapers. Contributors to this debate drew attention to a range of issues that readers today might find amusing. Chief among these was the concern expressed about male and female interactions within the library. It was feared that the presence of women might turn libraries into courting grounds [5]. These concerns fed into other anxieties about women and their reading habits. A contributor to the *Manchester Guardian* in 1908 voiced these concerns in claiming that:

‘those who have observed most closely the life of Manchester workmen will tell you that a strong impulse towards serious reading is very common among them, and that to a great extent it is balked by the difficulty of obtaining space and quiet to read either at home or in a branch library that is mainly engaged in distributing feeble fiction to uncritical young women.’

This quotation demonstrates part of the public opinion of the time. Notably, it suggests that the presence of women was perceived as encroaching upon men and their serious reading.

This idea feeds into the debate surrounding what was appropriate reading, thus suggesting that not only was there a gender hierarchy, but there was also a genre hierarchy. As such, the library was perceived to be a place for the educational betterment of men, and not a place for women to enjoy ‘feeble fiction.’

Many contemporary thinkers entered this debate on appropriate fiction. One author whose views were still favoured was Reverend Edward Mangin. He concerned himself with the mind of his readers. In his work *An Essay on Light Reading As It May be Supposed To Influence Moral Conduct And Literary Taste* (1808), Mangin suggests that the reading of novels and romances or ‘light literature’ as opposed to ‘useful arts’ and ‘elegant studies’ would make the reader ‘obsessed with love.’ It would fill their heads with ‘false ideas of affluence that ill prepared them for the actualities of married life.’ [7]. This suggestion about ‘light literature’ was mainly aimed at the female reader, for the word literature became synonymous with the genre of romance.

Flint, for her part, also indicates how the ‘desultory reading’ practices in which women were perceived to indulge were thought to be ‘very mischievous’, and to ‘turn the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention’ [8]. Furthermore, it was asserted that the reading of fiction would induce mental laxity in women and that this would be detrimental to male library patrons [9]. Male readers, it was feared, would become distracted from their reading, which was often regarded as an act of self-improvement. Women, in short, were perceived to place the improving purpose of libraries at risk.

Such concerns about appropriate reading material led some libraries to censor their collections. Committees were established to decide upon which books were appropriate to stock. Although the self-betterment of the working class was encouraged, some considered providing working-class readers with unfettered access to books to be dangerous [10]. For some reading was an activity to be controlled. Concerns that the library, as a public space, would come to symbolise an attempt to ‘transgress the boundaries’ of gender, class and morality for the working classes became another issue within this debate [11]. For many this meant that libraries needed to be monitored.

The Library Collection

Bookseller George Horner of Church Street, in Settle, provided the initial collection for the Library in 1900. Horner had arranged with the committee to provide four hundred books, changed at frequent intervals. It is difficult to ascertain how long this arrangement lasted, as there are no records from the committee to consult. Many of the books in the collection today were stamped by Horner, which might indicate that they may be from the original collection. However, establishing the exact year of their entry into the library has not been possible thus far.

From the collection that remains, it is clear that most of the books are works of fiction. There are many books by fashionable authors from the late nineteenth and early twentieth centuries. These books include eight works by Mrs Henry Wood (1814–1887), the most well represented author in the collection. Wood’s most famous work, *East Lyne*

(1861), was a 'sensational story of murder, adultery, and divorce' which gained the author international success [12].

Joseph Hocking (1860–1937) has seven books in the collection. He was an ordained Methodist minister who travelled and worked across the country while writing. Hocking used his novels to help convey his Christian message to the public, most famously in his novels *Harry Penhale: The Trial of his Faith* (1887) and *Jabez Easterbrook* (1890). There are five books by William Bury Westall (1834–1903). Westall was a Lancashire-born journalist and novelist who wrote over thirty novels. Unlike Wood and Hocking, Westall's novels are far from religious in theme. His most notable novel is *The Old Factory* (1881), a story of 'Lancashire life with strong local colouring' [13].

The non-fiction books in the collection cover a broad range of subjects. Many can be placed in the genre of 'self-help', which was popularised by Samuel Smiles (1812–1904) at the end of the 1850s. As an advocate of self-betterment, he also believed that education should be a lifelong process, stating that 'the highest culture is not obtained from teacher when at school or college, so much as by our ever diligent self-education when we have become men' [14].

The Librarian's Book

This is a large black volume, slightly bigger than A4. Considering the age of the book and the frequent use it saw, it is in good condition. The corners are slightly scuffed, and the front is marked, but the paper remains well preserved. It contains a record of items borrowed from the library from its opening in June 1900 until 1949. The book also contains the names of all the library's members from 1902 to 1908.

While turning the pages of this hefty tome, the most striking characteristic is the disordered nature of the records. Each page of the book is written by a different hand, and borrowers' names and book choices are sometimes difficult to decipher due to illegible handwriting. Throughout the pages both pen and pencil are used. Unfortunately, the pencil has faded over the years, making it even more challenging to read. There are notes and sums scribbled in margins and at the bottom of the pages. Ink smudges and cancellations litter many of the pages which makes reading rather tricky. However, one can extract valuable information from the book, including details about the borrowing habits of the Library's female members.

The Library Membership Scheme

Broader societal concerns about the presence of women in libraries do not seem to have stopped the women of Langcliffe from using their local library. Not only were women borrowing books, but many were also members from the inception of the scheme in 1902. According to Margaret Lodge in *Langcliffe: Glimpses of a Dales Village*, library membership in 1901 was 1/- a year for those already members of the institute and 2/- for non-members. Today, these sums would amount to approximately £3.91 and £7.82, respectively [15]. Members could borrow books for fourteen days at the price of 1d (around £0.33). Annual membership increased in 1907 to 5/- (£19.64), paid in advance, or monthly for 1/- (£3.39).

To put the pricing into perspective, the average farm labourer in the North Riding in 1907 would earn 19s 7d a week (£76.93). The price of 7lb of flour in the North Riding

at the time was 10 1/4 d (£3.27), 1lb of butter 1s 2d (£4.48) and 4 oz of tea 4 1/2d (£1.31) [16]. Library member Ralph Porten, assuming he was not an institute member also, would have paid £7.82 a year out of his estimated £3,846.50 annual wage.

Members of the Library

An analysis of the borrowing records shows that while most borrowers were men, women did make up a substantial portion. Moreover, many women were active members of the scheme. Across the six years the scheme ran, there were a total of 11 female and 27 male library members. The average age of female members was 28, and the average for males was 37. The occupation of the members was difficult to discern due to illegible handwriting, both in the Librarian's Book and in the Census records from 1891 and 1901.

Many men and women were only members from 1902 until 1903 or had a sporadic membership history. This was especially apparent with the female members. Only Mrs Yeadon and one other woman, Grace Heseltine, were members for the full six years that the scheme ran. Several male members, William Gyte (a bookkeeper), John Leaworthy (a cotton warper), Ralph Porten (a farm hand), Herbert Roberts (a paper mill labourer) and William Marriott (a quarry labourer), were members for a full six years.

Through the analysis of the records, it is safe to conclude that most of the men were labourers, many worked locally in the quarry or the paper mill owned by the Christie family. It was harder to establish the occupation of the female members. On many occasions, the occupation section of the census was blank. The most common occupations recorded were servants, cooks, and dressmakers. One exception was Mrs Elizabeth Yeadon. The 1901 census recorded that she 'lives off her own means with her husband and three children'.

Mrs Elizabeth Yeadon: A Case Study

From the limited information available, a few aspects concerning the life of Mrs Elizabeth Yeadon became apparent from the census records. Firstly, Elizabeth was born in Langcliffe in 1846, but her maiden name has not been tracked down. Elizabeth married another Langcliffe local, Thomas Yeadon, with their address listed as Main Road, Langcliffe. It is not apparent which year they married, however in the 1911 census it states Elizabeth became a widow after 42 years of marriage. Elizabeth and Thomas had six children together, sadly two died, leaving, Annie, Tom and John, the name of the fourth child has not yet been found.

Elizabeth and her husband may have 'lived off their own means', but their children, Annie and Tom, did not. The 1911 census shows that Annie was an 'uncertified elementary school teacher' for the council, and John was an electrician in a cotton mill. Mrs Yeadon's death cannot be traced; however, from the Librarian's Book, it is apparent that Elizabeth was still a member of the library in 1908.

Mrs Yeadon was a prolific user of the Library, borrowing 116 books from 1900 until 1908. This averages almost 15 books a year. She read an array of authors including Joseph Hocking, Marcus Clarke, William Bury Westall, and William Black. Mrs Yeadon also read books by female authors, most notably, Bessie Dill, Florence Marryat, Arabella Buckley, and Mrs Desmond Humphreys. Mrs Yeadon borrowed mostly fiction, but occasionally non-fiction, too.

While Mrs Yeadon's book choices support the assumption that women did indeed enjoy fiction, they also suggest that her appetite was far from 'frivolous'. She read books that even by today's standards would be regarded as classics. Her reading was far from the picture painted by the *Yorkshire Daily Observer* in 1908 of 'the fine lady who spends all her waking hours upon the couch in reading the latest novels – consuming upon average one romance per diem - rarely develops into an intellectual athlete, and may sometimes resort to worse stimulants' [17].

Among the books borrowed was one by Arabella Buckley. She began her career as secretary to Charles Lyell (an eminent geologist) and was a friend of Charles Darwin, before becoming a lecturer and beginning her own writing career. The book Mrs Yeadon borrowed *Life and her Children: Glimpses of Animal Life from the Amoeba to the Insects* (1885) is split into lectures, not chapters, marrying together descriptive prose with scientific fact to create a book to educate the masses. A book such as this was hardly 'frivolous', it was written to educate.

Another assumption made about women's reading is that they read passively as if to pass the free time in which they had in abundance. Flint suggests that through the work of Amy Cruse: 'women not only read material which it could be hard to subsume under the category of escapism, but read in a way which was often critically and intellectually alert to the issues raised within the texts: issues of religious debate and controversy over evolution, of sexuality and education' [18].

The fact that Mrs Yeadon borrowed books by Marcus Clarke suggests that she was not a passive reader. Clarke's novels included political and social themes of the time, most notably, the transportation of convicts to penal colonies, including Australia. Thus far, it cannot be said unequivocally, if Mrs Yeadon chose these books intentionally to read about contemporary issues, or if it was inadvertent; however, she was faced with these issues nonetheless. The intentions Mrs Yeadon had regarding her book as of yet, are unclear. There is no certainty in whether she was 'critical' and 'alert' to the issues presented to her. However, the notion she read them passively should not be assumed. The borrowing of authors like Buckley and Clarke suggests motives for reading that go beyond the assumptions made by commentators. Mrs Yeadon's reading habits can also be understood through the lens of self-education and betterment that members of the middle class seemed to encourage and condemn simultaneously.

The books chosen by Mrs Yeadon show that the assumptions made by social commentators cannot be applied fully to her. Her reading habits show that she was far from the lady on the couch. She did borrow books by the likes of William Bury Westall and Florence Marryat. However, Yeadon also read works by Arabella Buckley and Marcus Clarke which were not frivolous; they are educational and thought-provoking.

Conclusions

Through the female borrowing records in the Librarian's Book and the case study of Mrs Yeadon, it is apparent that the assumptions made by many Victorian and Edwardian social commentators do not fit the reality of female reading in Langcliffe. The borrowing records of all females, members and non-members shows that fiction was a popular choice, but not the only choice. In the case of Mrs Yeadon this study shows that while women read romantic fiction they also enjoyed philosophical and political novels, as well as works of educational non-fiction.

(Editor's Note: The author carried out this project during 2019 with a NCHT Bursary award.)

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Thomas Redmayne of Taitlands

Catherine Vaughan-Williams

The building of Taitlands, “a small mansion” on the outskirts of Stainforth (Figure 1), is known to have been commissioned by Thomas Redmayne but little is known of the man himself. Hearsay has it that he was a mill owner and/or quarry owner, possibly from Bradford, but hearsay is not always correct and not always supported by reliable documentation. Furthermore, in families with a small vocabulary of names and much inter-marriage, confusion between members of similar name and birth date is all too common. Such has been the case with the Redmaynes.

From his youth, Thomas may well have dreamt of a fine country house but, when, in 1824, he unexpectedly inherited the Stainforth property, the dream could become reality. The site he chose, just south of Stainforth, commands a spectacular outlook over fell and farmland. He retained George Webster of Kendal, the leading architect at the time, and responsible for many fine buildings in the region, including the town halls of Settle and Kendal and Falcon Manor, Anley Hall and The Terrace in Settle, as well as the remodeling of Broughton Hall. The Greek revival style of Taitlands was typical of his work. Construction probably began in the late 1820s, the initial square-built house being completed in 1831.

Thomas had been born in Stainforth, at the close of the 18th century, into a family of yeoman farmers who held considerable land and property in the Craven area. A large proportion of this had come to Thomas’s father, Richard Redmayne, “gentleman of Stainforth”, along with an “earnest request to conform himself in matter of religion as a protestant to the Rites and ceremonies of the Church of England as established by law”.

In 1793, Richard’s second marriage, obediently by Anglican rite, was to Ann, the daughter of Thomas Batty, yeoman farmer of Feizor. Richard Jr. was born a year later, Ellen followed in 1795 and Thomas in 1796. Three years later, Richard Sr. died, only 31 years old. Ann, herself only twenty-six, was left, not only with three very young children, but well advanced in her fourth pregnancy. Giles was born a week after his father’s death but died at the age of 10 months.

Richard had provided well for his family. Ann was to retain the house for life and to receive the income from his properties until Richard Jr. came of age and inherited the estate and the responsibility for the maintenance of the family. Each of his siblings would have a cash legacy when they reached 21 years. Richard Sr.’s friend and neighbour, Thomas Stackhouse, and his brother, Thomas Redmayne in Feizor, were guardians of the children and, with Ann, co-executors and trustees of the estate. A brass memorial plate was set in the floor of Giggleswick church.

Thomas’s childhood in the close farming community was



Figure: 1 Taitlands

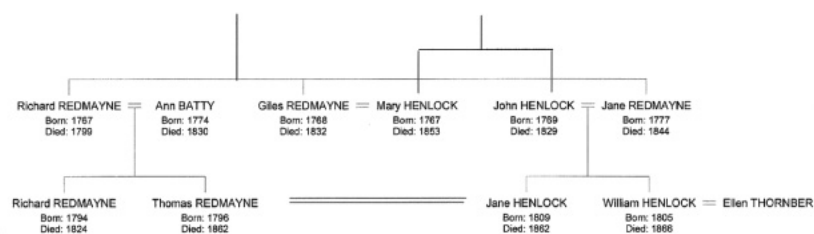


Figure 2: Redmaynes-Henlock Relationships

probably both unremarkable and secure. The deaths of his father and infant brother, followed closely by that of his sister, Ellen, possibly had little lasting effect upon the young boy. No doubt he spent much time with the Stackhouse family; Thomas Stackhouse Jr. became a lifelong friend.

While Richard Jr. was learning to manage the properties he was to inherit (duly conveyed to him in 1818), Thomas needed to plan a different future. His uncle, cotton merchant Giles Redmayne, was also a linen draper in Settle. Thomas may have learnt the drapery business there, for indeed that was his initial occupation.

‘Of full age’ in 1817 and in possession of his legacy of £500, Thomas travelled to London to join his father’s cousin, another Giles Redmayne, haberdasher and linen draper. This Giles, only three years Thomas’s senior, had grown up in Ingleton; the two must have known each other well. Giles, who may also have learnt his trade from his namesake in Settle, had moved to London by 1811 and five years later was a draper in Covent Garden. By 1818, he was a linen draper in New Bond Street and Thomas was his partner.

New Bond Street, in what was to become Mayfair, had been a fashionable social venue in the 18th century; stone pavements, raised above the mud and filth, provided a popular promenade for the beau monde to see and be seen. But, in 1784, Georgiana Cavendish, Duchess of Devonshire and powerful socialite, demanded people boycott merchants in Covent Garden after its residents voted against Charles James Fox, causing him to lose his parliamentary seat and the Fox-North coalition to collapse. New Bond Street then became the fashionable place to shop in Regency London, the

best dressmakers and tailors, jewellers, bootmakers and haberdashers serving the gentry and aristocracy in well-appointed premises.

By night, however, Bond Street was the haunt of gentlemen frequenting gambling houses and sporting clubs and some the “sporting hotels” (brothels) and ladies were not seen there after 4 in the afternoon. Even earlier in the day, unmarried young ladies were accompanied by chaperones. It was to this world of high living and fashion that the country boy from Stainforth came in October 1817.

The next few years saw major changes in the lives of the two cousins. In daily contact with the rich and fashionable of the capital, Thomas no doubt soon absorbed rules of etiquette and fashion and an appreciation of the finer things of life. The business expanded and, as shown by his expenditure only a few years later, provided a substantial return on Thomas’s investment.

The personal lives of the two young men were also about to change. On a very cold day in December 1819, Thomas witnessed Giles’s marriage at St George’s, Hanover Square. Two years later, he too was married, not in London, but in Thornton-in- Lonsdale, to Ann, the daughter of the Rev. Thomas Pooley, vicar of St Oswald’s. The officiating minister, on that wet fourteenth day of November 1821, was Ann’s brother, the Rev. Thomas Burrow Pooley who had also signed Thomas’s marriage bond the day before. Thomas’s uncles, Robert Redmayne and William Batty, and his cousin John Redmayne (son of Robert) were witnesses.

Thomas appears to have known the Pooley family well. Young Pooley had attended Kirkby Lonsdale Grammar where he and Thomas may have been a school friends; they were certainly close friends thereafter.

Initially, Thomas and Ann lived in New Bond Street where Thomas Jr. was born a year later but, whereas the house may have been adequate for two bachelors four years earlier, there were now two growing families to accommodate. So, in the mid-summer of 1824, Thomas took a house in nearby South Moulton Street. Ann Redmayne junior was born there, in July 1824.

About this time, Thomas had become a supporter and steward of the London Infant Orphan Asylum. He and his family later became life subscribers to the Orphanage.

A month later, on August 7th, Thomas’s brother Richard died. His mother, then living with Richard in Austwick, was granted administration but Thomas, as ‘natural heir in law’, inherited all his father’s estate (and any Richard had added), valued at under £3000 and which finally passed to him in 1828.

Now the only son, all family responsibility fell upon him but, in spite of this and his new responsibilities as land proprietor, Thomas clearly intended to stay in London. He had bought the leasehold on the South Moulton Street house when it was offered for sale in 1825 and continued to pay the rates until March 1828. With family to watch over things in Yorkshire he could continue as absentee landlord.

But further personal tragedy was to change his plans. In December 1825 his five-month-old daughter died and then, just over a year later, in February 1826, Ann also died. Ann’s death may have been pregnancy-related but both she and her daughter may have succumbed to one of the frequent outbreaks of cholera or typhoid in the city. Indeed, Ann’s

burial was one of ten at the same church that day. The risk to his son’s health may have contributed to Thomas’s decision to leave London or he may just have needed the support of his family in Yorkshire.

He let the London house and was in New Bond Street when, in February 1827, he purchased “several messuages, tenements and parcels of land” in Austwick from William Beecroft Whaley’s executors of whom one was his uncle, William Batty. However, when purchasing further land in June 1830, he was ‘of Austwick’ where his mother was possibly caring for her four-year-old (and only) grandchild, allowing Thomas to travel to and fro between London and Austwick, sorting out his affairs in both places. His partnership with Giles was not dissolved until 1830.

The Stainforth property also required his attention and during the course of his visits, Thomas became re-acquainted with Jane, daughter of his neighbour Thomas Brown and a child of eight when Thomas had left for London. In April 1830 Jane agreed to become his wife.

A marriage settlement was agreed: £2,000 (more than £250,000 today), to which Jane was entitled under her grandfather’s will, came to Thomas and an annual income of £100, chargeable on his Stainforth property, would be paid to Jane for life. After their deaths, it would pass to any children of the marriage. This ‘dowry’, with the £2,000 inherited from his mother, no doubt helped Thomas meet building costs.

The marriage, on Jane’s twenty-second birthday, April 19th 1831, was witnessed by Thomas Burrow Pooley. Sadly, Thomas’s mother was unable to see him settled; she had died two months after his betrothal. ‘1831’ and ‘RTJ’ were carved into a lintel, now over the coach house doors, to commemorate the event.

The excitement on moving into the new house would have been heightened by the prospect of their first child. But Elizabeth Ann, baptised on February 5th 1832, survived for only a few days and was buried on the 17th. Their second daughter, Jane, born in July 1834, survived and thrived, but Richard Brown Redmayne, born the following summer, also died shortly after birth.

Meanwhile, Thomas increased his Austwick holdings, by further purchase and by Uncle William Batty’s will, so that, by 1835, he owned an extensive acreage in the township.

In 1833, in the manner of the local gentry, he had sent his son to Sedbergh School. He had also started to become a prominent figure in parish affairs, frequently jury foreman at Austwick Court Baron, Church Warden at St Alkelda’s, and, in 1831, with others, established a fund of £520 to provide for the education of thirteen Austwick children. In Stainforth, he became Guardian of the Poor and Chairman of the Parish Meeting.

It seems Thomas was a man of political views or complaint. He was co-signatory to an invitation in the press in 1835, to “fellow freeholders, electors and inhabitants of West Riding of Yorkshire,” to discuss the recently passed Corporation Reform Act, “mangled and transformed” by the House of Lords, and to consider petitioning the House of Commons on “this important measure”. Other signatories were Charles Tempest, of Broughton Hall, William Bywater, William Clayton and William Birkbeck, Settle and Thomas Brown, Stainforth.

Life was probably evolving as Thomas had wished but, just before Christmas 1836, history appeared to be cruelly repeating itself. A year after the birth of her last child, Jane died, probably in association with a further pregnancy. She was buried in Giggleswick.

Fortunately, in addition to good friends, Thomas had a large supportive family network (Fig 2). His father's siblings, Giles and Jane Redmayne, had married Ouseburn siblings, Mary and John Henlock. John Henlock's nieces, Isabella Henlock and Mary Ann Stubbs, were also in Settle where they had an 'Academy' for young ladies at The Terrace. Visits of relatives across the Pennines would inevitably have brought Thomas into frequent contact with his cousin Jane, daughter of John and Jane Henlock and, after four years, they were married, in Gt Ouseburn on March 3rd 1840. The occasion was marked by the inscription '1840' on a bird bath at Taitlands.

Later that year, Thomas took his son, now eighteen, to London, to be articled to an Attorney of the Queen's Bench. With his son's future assured, the Redmaynes were able to settle into life at Taitlands. The 1840s were largely taken up with the management of property, tenants and young children. Daughter Jane, now six, was joined by Henry in 1841 and then by Mary in 1843; both were healthy babies. Henry's baptism, on December 28th, was the first to be recorded in the new church register, rather fittingly, perhaps, as Thomas, now churchwarden, had contributed £200 towards the church building costs. From 1844 he was a church trustee.

If not a 'hands-on' farmer, Thomas did take an interest in his home farm. He supported the North Ribblesdale Agricultural Association and regularly attended the annual show in Settle, and not without reward. He won first prize for his store pig in 1850 and, the following year, second for "the cheapest and best pump, cart and apparatus for taking out liquid manure, to be drawn by horse-power". The show was always followed by a grand dinner, with many toasts and many speeches.

Although well established in the community, Thomas was not always on good terms with his neighbours. In the summer of 1843, Joseph Foster brought an action in trespass against him at the Yorkshire Assizes. Thomas had claimed right of way to his own pasture across Foster's 'close' but, in a case "*destitute of public interest*", the jury found for the plaintiff. Thomas paid damages of one shilling.

The development of the railways in the 1830s and 1840s had not escaped Thomas's notice, nor was he alone in anticipating a good return on investment in shorter stretches of track connecting local industries to the wider network. As the early, over-optimistic speculation subsided, he promoted, and later became director of the Manchester, Liverpool and Great North of England Union Railway, the North West Railway, and the Clitheroe Junction Railway. In 1846 alone, he subscribed a staggering £20,290 (£2 million today) to Railway Subscription Contracts.

His success enabled him to enlarge Taitlands into a luxurious country residence 'with spacious drawing, dining and breakfast rooms and nine bedrooms with dressing rooms', lavishly furnished with 'rosewood and Spanish mahogany furniture, Brussels and tapestry carpets' and the usual accoutrements of early Victorian fashion. Attics, kitchens,

scullery, butler's pantry, cellars, and outbuildings, stables and coach house with pigeon loft, not to mention fourteen bee boles, completed the establishment. The date, 1848, was carved into a fireplace when the new north wing was completed. A second fireplace, carved with '1841', Henry's birth, was probably moved from its original site. Mary Ann's arrival had not warranted a date stone.

The deaths of his aunt/mother-in-law in 1844 and of Thomas Burrow Pooley in 1847 would have saddened Thomas greatly, but a more profound blow was yet to come. Thomas Jr. had enrolled as attorney at the Queen's Bench in June 1847 but, after a while in London, emigrated to Australia. He arrived at Port Phillip Bay, on March 6 1852 but, seven weeks later, on April 6, he died as a result of a "Visitation of God". He left no will. His landlord and creditor who arranged a burial was granted letters of administration.

Despite this, life at Taitlands settled into one of socialising with the local gentry and of domestic comfort. Jane's nephew, John Stubbs, made frequent visits both during and after his time at Giggleswick school, and the life of the Redmayne family during the 1850s is well illustrated in his diaries. John would join Henry in ferreting or shooting or accompany Mary out riding. There were visits with Aunt Jane to Redmayne relatives - the Misses Redmayne, the Marriners at Clapham vicarage and 'Mrs Robert', widow of Thomas's brother, in Settle - and many tea-drinking visitors to Taitlands. Occasionally there was dancing. Thomas and Jane continued to make frequent visits to relatives in Knaresborough and Ouseburn, and they to them, with occasional expeditions to London.

A family party, including Mrs Stackhouse, travelled to Knavesmire in September 1860 to watch General Cathcart's review of the Yorkshire Volunteers; Thomas and Henry were in uniform. A month later Thomas and Jane were enjoying the sea breezes in Scarborough.

At home, Thomas clearly enjoyed being out with the guns. John Stubbs described one shoot in 1859: "*...with Uncle, Henry & Thos Stackhouse to Austwick Wood to shoot. Mr Foster, Mr Ingleby, John Ingleby, Robt Hargraves, Thos Clapham, Joe Birkbeck, Thomas Stackhouse [Jr], John Hartley ...were there. We shot 46 hares 17 pheasants & 18 rabbits. We all dined at Thomas Clapham's...*". An extraordinary 'bag'.

The major event was daughter Jane's marriage, on January 14 1858, to Leonard Sedgwick at St Peter's Church. This was a grand affair. Thirty sat down to the wedding breakfast and more than fifty attended the dinner and "*a splendid dance*" in the evening. Celebrations continued until 3.30am.

On February 18th 1862, John wrote "*Aunt Redmayne died today at two o'clock*". Jane had had cancer "for about two years". Thomas died just five days later from bronchitis, "*softening of the brain for one year*" being a contributory factor. They were both buried at St Peter's, Stainforth where a stained glass window was later commissioned by their family as a memorial.

A declining income, or extravagant living, had caused Thomas, three years earlier, to mortgage his property. His Austwick holdings of about 160 acres and not subject to this, were sold. Jane received her mother's legacy of £2000 plus a further £1000 and £10,000 was invested to provide for Mary. All else, including the mortgage, passed to Henry. The residual value of Thomas's estate was initially £6,000, a far

cry from the £20,000 he was able to invest 15 years earlier, but was later revalued at the Stamp Office at £14000.

Mary Redmayne went to stay with her sister in London where a year later she married her brother-in-law's brother, James Sedgwick in February 1863. Henry, less fortunate, contracted pneumonia and died at Taitlands on March 13 1868. A military funeral at Stainforth followed, the North Craven Rifles firing the traditional three volleys over Ensign Redmayne's grave.

Henry left no will. After complex legal process, his sisters Jane and Mary Sedgwick were confirmed his only next of kin and granted letters of administration. Taitlands, including 250 acres, was sold on June 2 1868, raising £13,335; Thomas Stackhouse bought the house, with 2.5 acres, for £3,200. The contents were sold separately 10 days later. Henry's sisters shared the residual estate of £16,000.

Other than the Stubbs diaries, no contemporary accounts of Thomas Redmayne exist and the question 'What of the man himself?' remains largely unanswered. One gains an impression, however, of an ambitious man who aspired to, and achieved, the status of country gentleman; a man who endured great personal loss, but remained philanthropic, sociable, a loyal friend and widely regarded with affection. I also suspect he was charming and sartorially elegant.

Acknowledgements:

The excerpts from John Stubbs's diary are reproduced by kind permission of Alice Barrigan whose correspondence about the Redmayne-Henlock network has been most helpful. I am ever indebted to those who have selflessly transcribed numerous documents and made them available on the web site of Dales Community Archives.

(The references are included in the web version of this article.)

Brian the bachelor

Brian Shorrock

Whilst my sporting interest was mainly football, I did play cricket for Hellifield on quite a few occasions. We played on the field immediately east of the church and alongside the main road. The pitch was a mown square surrounded by much taller grass where a ball speeding off the close-cropped turf would come to an abrupt halt when it hit the long grass or recently deposited cow dung. Lofted strokes were the norm but it was not as though many runs were ever scored as the pitch was unplayable most of the time. Fifty was usually a winning score. Many of the players had illusions of grandeur either as a batsman or a bowler. Ronnie was a typical example; it took him about fifteen minutes to get ready, five minutes to walk to the wicket, then a few more minutes taking strike, always immaculately dressed. Not for nothing was he known as speedy; like everybody else he failed quite early on but would always come up with a plausible excuse: sun in his eyes, a fluke delivery, or he slipped. One stalwart opening bat was a small stocky man who always played forward to every delivery, head just over the top of the bat. Once a ball which lifted and hit him on the nose, causing his early retirement, did not deter him and he soon resumed his normal stance at the wicket. The two openers were text-book cricketers - any attacking strokes were played along the ground so that the ball only reached the edge of the mown square before stopping abruptly. In consequence an hour would go by with no runs on the board, with much barracking from the few spectators. I remember my Father playing a few games, but he was worse than I was. Whilst a strong man, he invariably missed the ball after a wild swipe and would be bowled first ball. Then my Mother's voice would clearly be heard shouting - 'nay Harry', adding to his discomfiture. Long Preston were great rivals and nearly always beat us, having some quite decent players like Stan Loveridge, Ronnie Watson and Stan Lees. The reverse prevailed at football when Hellifield always won and eventually Long Preston football club disbanded and most of their better players like Terry Moran, Brian Capstick

and Freddie Harrison came to play for Hellifield. These three with John Mason, Ken Walker, Alan Cox, Jack Angus, Edwin Robinson, Clifford Hardacre, Les Arthurs and myself formed a nucleus of a really good football team, albeit at amateur level and winning quite a few trophies.

When a teenager I acquired my first means of motorised transport - a Royal Enfield 350 cc which carried me into a world of being frozen to death, soaked to the skin and bombarded by flying insects of all sizes. Apart from these minor disadvantages which prevailed most of the time it was quite enjoyable. This bike was very prone to punctures, usually in the rear wheel, which necessitated taking off the seat, the chain and numerous other things making it a lengthy job. I invariably made the mistake of not putting the tyre on correctly, so when driving down the road it felt as though I had a buckled wheel. After one puncture I left the bike in disgust on the side of the road on Newby moor and caught the bus back home, hoping someone would pinch it. No such luck, as we came back next day, repaired the puncture and drove home. When running my girl friend home to Tosside on a very wet night, travelling down Flat Lane, an undulating narrow road, I drove straight into a deep pool of floodwater which I did not see until it was too late. We were both drenched as the flood patch was at least two feet deep and the engine of course stopped. Luckily it started after a short while so we were able to resume our journey, albeit wet and cold. I had only one spill, more by luck than good management, travelling near Bolton by Bowland I had to brake sharply and due to my inexperience at the time, I just applied the back brake. The bike left us, leaving both of us in an untidy heap in the middle of the road. A passing motorist ignored us, no doubt thinking we were just a couple of young idiots. Luckily, apart from a few scratches and bruising, we were okay. My next motorbike was a Norton 500cc Dominator, a class apart from the Enfield and my later model a 500 cc Triumph. The Norton was comfortable to ride and you could travel long

distances without becoming a physical wreck. We travelled to Gretna Green on one occasion (no motorway in those days) through Kendal, Penrith and Carlisle, which were all busy places even in those days. Also we went to Scarborough, Chester and many other places. My last bike, the Triumph, whilst a newer model and possibly with better acceleration seemed to bounce round corners and overall not a patch on the Norton. I also rode a BSA motor bike and sidecar when an electrician. It was a real workhorse and in spite of frequent attempts to destroy it, using gears with no clutch, and letting the clutch out quickly, it steadfastly just carried on running. The only instance of an accident or near accident was when the sidecar hit a stone and bounced up, careering us across the road towards a wall. Luckily there was no traffic about and the sidecar came down before we hit anything. One hot summer's day Ken Walker, Jack Coatsworth, Bob Capstick and I set off for Blackpool My clutch cable broke about halfway, but luckily a garage was nearby, and after an hour we got it repaired. Jack had a huge pair of stilsons slung round his neck which were about much use as a pair of scissors. We spent a short time in Blackpool before heading home. Unfortunately by evening the temperature had dropped considerably and by the time we arrived home we were all paralysed with cold.

One year Joe Coates, Brian Aitcheson, Geoff Bullock, Robin Young, Alan Cox and I went to the Isle of Man to watch the TT motor cycle races. The one we watched was the 500cc race. I have never seen anything like this before or since - these bikes hurtled round a public road which was not very wide, with spectators only inches from the edge of the tarmac. That day Surtees did a hundred mile an hour lap from a standing start for the first time ever. We thought the pre-race lap was fast but when Surtees came out from a corner on his four cylinder MV Augusta, back wheel leaping sideways with the acceleration, and all the time the engine emitting a high pitched scream, my hair stood on end. If Surtees had made an error in judgement he would have hit us before we could have even thought about moving to avoid him.

Father was one of those people who during the War held a driving licence but had never passed a test and it was only well afterwards that he owned or even drove a car. Not surprisingly his efforts to teach me to drive were not of much use: a case of the blind leading the blind. Our first and last lesson terminated a mile down the road when we nearly came to blows, so driving school for me but not father. He did in fact by trial and error become a safe and competent driver after a few years. At first, gears were only to be used as the last resort. After all, there were none on a railway steam engine. Going up a steep hill near Wigglesworth in top gear he banged the gear lever into first gear when the engine had almost stalled, and with a series of jerks and judders the car just managed to keep going. There was no comfort in those days. We all used to sit during the winter months with as many layers of clothing as possible, plus hats, gloves and scarves. Prior to departure on a frosty day a potato would be cut in half and the segments smeared on the windscreen, which stopped it freezing over for a short period. It was much later that cars were fitted with heaters.

Most Saturdays during the football season we followed a regular routine with the morning spent loafing around, with no thought in my mind to assist my parents. Football in the

afternoon, then back home for a bath, usually plastered with mud, leaving the bath to be cleaned by my Mother, along with the filthy footballing attire. After tea, down to the Working Men's club, a few drinks, then a drive down in Brian Capstick's car to Clitheroe or occasionally to other venues like Skipton or one of the smaller villages, Tosside, Long Preston or Slaidburn. Then into a local pub to consume more alcohol, the favourite being lager and lime. We would eventually arrive at a dance hall about half a hour before it closed, much the worse for wear with drinking too much. Needless to say the vast majority of decent girls had already gone home. After the dance hall closed we then wended our erratic way home, no-one being in a fit state to drive. Amazingly we survived, though traffic in those days was light with no rigid drink-driving penalties in force. Brian Capstick purchased a Berkeley sports car with a fibre glass body and a small Excelsior engine with the underparts nearly touching the ground. Brian and I were coming back from a dance late at night travelling down a steep hill on a section of the Gisburn road near the café and petrol station (now a private house) when we spotted something bounding down the road in front of us, silhouetted in the car headlights. It ran up a tree and then fell down into a roadside field. The car front suddenly collapsed onto the road - luckily it had only inches to fall, and we screeched to a halt with sparks flying all over. The object we had seen was in fact our front wheel; the aluminium flange had been cut through by much harder wheel nuts and down the road went our front wheel. I think Brian sold the car not long afterwards. He bought an MG sports car at one time in which we travelled to London and Wembley stadium to see the Cup Final between Aston Villa and Manchester United. We had of course, being hard men, to have the car's canvas hood down to show off to what we imagined were admiring crowds, but in fact all we succeeded in doing was to freeze the upper parts of our bodies rigid.

Thankfully whilst I drank a lot, or at least attempted to do so, I very rarely smoked - only the odd cigarette and a futile attempt at pipe smoking. I soon gave the latter up as I spent more money on matches trying to keep the pipe alight than I did on tobacco.

As a young lad I collected birds' eggs, much to my regret in later years, though it is doubtful if any lasting damage overall was done to the wild bird population. In looking back with my present day knowledge I realise that some eggs I collected were not the species I thought they were at the time. A merlin's egg was in fact a kestrel's and a yellow hammer a reed bunting. Other short-lived hobbies came thick and fast - cigarette cards and packets, with cigar packets a real rarity. Stamps were also collected but no penny blacks were ever found. I also I collected books, being an avid reader. This interest persists today; I give away and sell many books but the overall collection never seems to diminish. Most books I have today are natural history ones - usually bird books, and to a lesser degree butterfly, dragonfly and mammal ones. Probably the best books, other than natural history ones in my library, which have given me the most pleasure are Tolkien's Lord of the Rings trilogy and The Hobbit. When I first attempted to read these books I thought they were rubbish, but a second read changed my mind, and since then I have read them at least six times. War and Peace by Tolstoy is also a wonderful read once you get to grips with all the

Russian characters. At one time I had a large collection of Dennis Wheatley books - The Devil rides out, The Haunting of Toby Jugg etc. which I thought at the time very thrilling. The first books I remember reading were borrowed from Mrs Bownass at Mart Farm in Hellifield where my Mother worked part-time as a home help. They were Edgar Rice Burrough's novels, War Lord of Mars, She and the Tarzan series. Present-day reads have been Bill Bryson's brilliantly funny books, A Walk in the Woods, Neither here nor There etc, nearly as funny as Eric Newby's travel books, A short walk in the Hindu Kush, Slowly down the Ganges and many others, and last but not least, Mark Twain's very funny Roughing it and Innocents Abroad.

When I was courting with my wife we regularly attended the Nuvic cinema at Settle, now the Co-op food store, with excellent cheap entertainment at 3d or 6d a ticket and four different films a week, with double seats a bonus. This was in the 1950s; I remember well going to see The Blackboard Jungle starring Glenn Ford and Sidney Poitier. After the film ended the National Anthem was played and in theory everyone would stand up until it finished. Not at Settle though, just a mad rush to get out to the fish and chip shop before anyone else, in spite of efforts by the attendants to stem the flow and make us honour our King and country. They eventually gave up this futile exercise and made only a token gesture. One big problem at the cinema was the amount of smoke generated by the audience puffing at their obnoxious weeds. A blue haze covered the whole area and at times the screen was barely visible. Back home at Hellifield the Working Men's club was also a bastion of the smoking fraternity; the walls and ceilings had long since turned brown with tobacco from pipes and the odd cigar. The rooms were low so the atmosphere was always polluted. The main room was heated by a coal fire, but we saw little of this as Bill Lindley, a plumber by trade, would stand in front of it for hours, blocking out most of the heat and incurring the wrath of other members of the club. There were many characters in the club. A tumulus between Hellifield and Otterburn by the side of the road was being excavated by a few people, all

amateurs. Amongst them was Roland, a tall rather overweight person with a large handlebar moustache. He was frequently pestered by other club members as to what he had discovered at the site. One day no doubt fed up with these daily questions he announced that he had found something of significance. All agog they asked what it was and Roland said with a straight face that he had found a jawbone of an elephant's 'rear end'. He was never pestered again. His companion was Wilf Jones, a local barber whose shop also ran a private library. Everything was crammed into a small building, which was not much larger than a hen hut, next to the church. With George Bowker and Fred King they formed a trio not unlike the characters on the TV sitcom 'Last of the Summer Wine' and every bit as funny. All three would go for long walks in the vicinity of Hellifield. George was a tall slow-speaking man with a dry sense of humour. Fred was a short bald-headed man who always wore a flat cap - a witty person indeed - and on the local council. Wilf was a large bespectacled red-faced individual who always assumed he was in charge.

The vicar at Hellifield was a rather superior person who it was said could speak at least six foreign languages fluently. He came out with an extra one when he nearly caught us pinching apples from his orchard at the back of the vicarage which was opposite the church gates. Why such a highly-educated man spent many years in a backwater like Hellifield I do not know. With his long gown and black regalia Canon Evans was an imposing figure in the village. My so-called religious upbringing was in the Baptist chapel down Gisburn road, now a private residence. Belle Coates was the lady in charge, aided by Bobby Earnshaw. Books would be handed out as prizes for good behaviour - usually religious books like Pilgrim's Progress - all very dull to a lad brought up on Edgar Rice Burroughs' novels. Bobby Earnshaw was also the local cobbler/shoemaker in a small shop on the village green opposite Ahernes clothing emporium, which sold high class outfits at a very high price. Sunday was a very busy day there with people coming from far and wide.

Book Review

'Report on the dating of traditional farm buildings around Ingleborough'

by Alison Armstrong and David Johnson

Yorkshire Dales Millennium Trust (2019)

Many old buildings are palimpsests: they have been altered with original features destroyed, replaced or moved. Dating of these different stages in the development of a house is problematic. Whether it is the dating of the style of a fire surround or the carpentry joints of roof timbers it all appears imprecise and speculative. So I am all in favour of the use of scientific techniques to shed more light on the problem. This book is all about a dendrochronological survey of some of the traditional farm buildings in the area around Ingleborough. Tree-ring dating is not about counting the number of annual growth rings of the timber to give its age. Rather it is the matching of the differential annual growth with other dated samples plus the identification of the hardwood/sapwood boundary to give a date range at which the tree was felled. All this is explained clearly and concisely in the book.

There were 15 buildings surveyed with 86 timber samples analysed by the Nottingham Tree-Ring Dating Laboratory. The results surprised me. Many of us have accepted the idea that the field barns that adorn our landscape were built in the 18th or 19th centuries. This study changes that: nearly three quarters of the timbers successfully dated were felled before 1600. A fifth could be dated to around the start of the previous century. It is amazing that some of the timbers date to about 1259.

This is a fascinating book and my only quibble is that the analysis section for each building is unnecessarily repetitive. Hopefully further funding will be available to extend this research and add significantly to our understanding of the vernacular architecture of the Dales.

Who was Richard Clapham (1791-1856)?

Michael Pearson

Two years ago we were contacted by a lady, from the Netherlands, enquiring whether we would be interested in buying a portrait of Richard Clapham (front cover) who had lived at Austwick Hall. She explained that she had lived in Kirkby Malham and had bought the oil painting from an antique dealer in Settle. Later she had returned to live in the Hague and taken the picture with her. It was not signed by the artist but inscribed on the back was 'Richard Clapham of Feizor and Austwick'.

I already knew a little about Richard Clapham and wondered if I could find out who had painted his portrait. Richard was born in Feizor in 1791 and was the eighth generation of the family to have lived there. The earliest record was of another Richard, who was born there in 1598 [1]. Our subject married Isabella Hanson of Woodhouse, in Austwick, in March 1833, but she died shortly after the birth of the second child, Thomas Richard Clapham, in 1837. Richard inherited a small farm in Feizor but was also employed as a land surveyor by the Duchy of Lancaster as well as other clients. He was appointed the commissioner for the enclosure of Horton in Ribblesdale in 1847 and for Arncliffe the following year [2].

At his home in Feizor he created what was described as an apothecary's garden and supplied John Tatham, of Settle, with a number of rare plants for his herbarium [3]. He was also known to have been a friend of Thomas Nuttall, the eminent naturalist [4]. Clapham was listed as one of the subscribers to Henry Baines' 'Yorkshire Flora' and was acknowledged by Miall and Carrington for providing records of flowering plants for their flora of the West Riding [5]. Some 33 species were listed, mostly found at Feizor, Austwick and Clapham. Most of them are still to be found in the area, though not always at the localities listed.

In 1846 Richard inherited Austwick Hall and its estate from Thomas Clapham of Stackhouse. It was an interesting act of generosity as the two men were not related, despite sharing the same surname. Richard died ten years later and his will and inventory provide some fascinating details [6]. Among his possessions was a library of about 250 books, valued at £90. Also listed were his pictures: 'the testators portrait by Horner ... in the back parlour' was valued at £14 and was left to his son, Thomas. Another portrait was described as 'Old portrait on Landing' was valued at £1 10s.

Thomas Clapham was a meticulous recorder and one of his journals has survived and is still in the possession of the Clapham family. It was a house journal and contains details the alterations to the Hall as well as a host of other things. In

1881 he referred to the death of his 'old friend Joshua Horner'. Horner was born in Halifax and in the 1851 census he was described as an artist and portrait painter [7]. His father, John, was also listed as a drawing master. Calderdale Museums Service hold a small collection of portraits by Joshua so it was interesting to compare our portrait with the others. Unfortunately, our portrait was less well executed than those in the museum collection. With this doubt in mind further checks were made. All the museum's portraits were on canvas whilst our's was painted on a wooden board. On checking the journal again it was clear that the dimensions did not match. Thomas Clapham recorded that his father's portrait by Horner measured 30 by 24 inches. Our picture is 18 1/2 by 16 inches or 20 1/2 by 22 1/2 if the frame is included. It seems clear that our picture was not the work of Joshua Horner.

I thought that this was the end of the trail. Then I came across an entry for 1892, when Thomas' older sister died at Beck House in Austwick. He went to collect some of her possessions which included 'my father's portrait by G. Brown'. So this is our artist. But who was he? I have found nothing about him, so he remains a mystery.

Finally, there is the question of the missing Horner portrait or rather portraits. Thomas Clapham also recorded portraits by Horner of himself and his sister. There were also 17 other works by Horner including two of the Hall. Where are they now?

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- 7 The dates for Horner are 1811-1881 based on baptismal records and Clapham's journal, which do not match those provided by the Calderdale Museums Service of 1812-1884.

Women and children in the Ancient Parish of Giggleswick – 1558 to 1598

Michael Slater

The Ancient Parish of Giggleswick in North Craven comprised the townships of Giggleswick, Langcliffe, Rathmell, Settle and Stainforth, all of which were manors, Giggleswick and Settle being the larger ones (Figure 1). Apart from the Domesday book and tax records there is little information on life in these places before the 1500s. From then on there are manorial records, deeds, wills and the Giggleswick Parish Register as important sources of information [www.dalescommunityarchives.org.uk]. At the time of the Dissolution of the monasteries by Henry VIII and beyond, life began to change as both secular and religious matters had an impact on ordinary people. Speculators took the opportunity of buying, as investments, manors previously owned by abbeys and others; they later came to sell manorial rights to individual tenants as the feudal system came to an end. The sixteenth century was a turning point in religious attitudes and in terms of assertion of individual rights and freedoms. Family life must have been affected in various ways, as indicated by a detailed study of matters of birth, marriage and death in Tudor times [Cressy, 1999].

In recent years this Journal has published a variety of articles on wills, mortality, medical men, illnesses and disease. At the risk of seeming obsessed with these somewhat morbid topics, aspects of the lives of women and children in Tudor times (specifically the reign of Elizabeth 1558-1603) are considered in this article. A study has been made using the transcribed parish register for the Ancient Parish of Giggleswick [Hoyle, 1984] (Figure 2). For Giggleswick, luckily, we have more complete data for this period than for many other parishes in England. A check on 44 English counties shows that Essex, Sussex, and Norfolk together have about 400 detailed parish registers (listing baptisms/births, marriages and burials) covering the period of Elizabeth's reign; 10 more counties have about 10 to 20 registers each, and the rest only 0 to 4. Yorkshire has 23 registers for this period. A study carried out by the 'Cambridge Group for the history of population and social structure' [Wrigley et al., 1997] considered 404 parishes in detail to reconstitute family relationships, (very few of which parishes are in Northern England, and none in Craven), in which study problems and limitations are fully explored.

Apart from the registers, all the records are male dominated. For the most part it was men who made wills. Unmarried women and widows also could make wills, but rarely wives. The property of wives, generally speaking, was owned by the husband [Moody, 2019]. The inventories of goods held by the testator usually reflect the contents of households – the kitchen gear, bedding, and food in particular being the responsibility of the wife. The manor court had to be attended by tenants over the age of twelve and most of these were male (80 to 90%). Women featured only if they were widowed (mainly) or unmarried tenants and if they were fined for misdemeanours. The cause papers were concerned

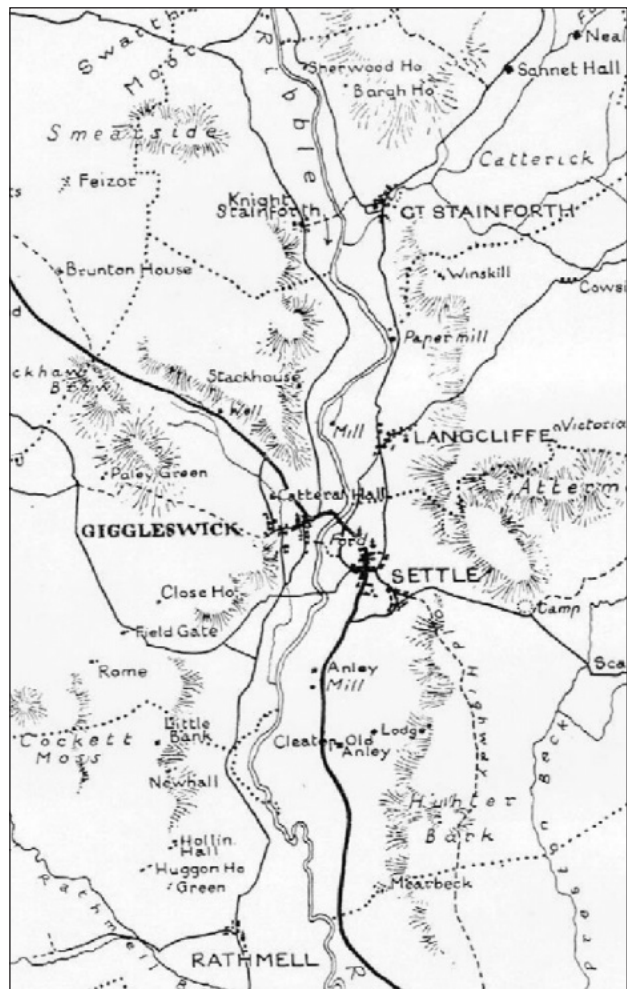


Figure 1: Townships in The Ancient Parish of Giggleswick. ex Brayshaw and Robinson, 1932

with church matters and morality, and the behaviour of men and women was held to account by church courts – the cases typically concern tithe disputes, slander, immoral behaviour and immoderate language. There are two cases in Giggleswick concerning breach of faith and six about validity of marriage.

It is therefore mainly the parish registers which provide much of the information about women's lives in the time of Queen Elizabeth. In 1538 Thomas Cromwell ordered that a register be kept in every parish – the book should be kept in a coffer with two locks, and every Sunday the incumbent or clerk (often illiterate) should enter all the baptisms, marriages and funerals of the previous week. People disliked the idea for they feared that Cromwell intended taxing these sacraments. (Indeed, in 1694 such a tax was levied to pay for war on France, and clerks sometimes made no entry to avoid this tax). Injunctions about keeping these registers were later issued by Mary and Elizabeth I. There was much slackness and carelessness in this task so many registers contain errors, omissions and gaps. We do not know who the Giggleswick churchwardens, curates or clerks were at this time, and deficiencies in the register do not coincide with the different

periods of service of the vicars - John Nowell, Thomas Abbat, and Christopher Shute.

For Giggleswick we are fortunate in having records starting in 1558, when Elizabeth I again required a register of baptisms, marriages and burials to be recorded by the church authorities. They are virtually complete to 1603 (death of Elizabeth). We have the numbers of baptisms, marriages and burials, although finding the name of a person is not always possible through the sequence of baptism, marriage and death – either because the church failed on occasion to record data, or because a person moved from the parish (perhaps to get married elsewhere, to be taken away by parents, or to be educated or apprenticed), or died in another parish. We can have little confidence in added remarks about status, being subject to the whim of the clerk. If a person died, they could be noted as being ‘infans’ (infant), ‘puer’ (boy), ‘puella’ (girl), ‘filius’ (son), ‘filia’ (daughter), ‘gemelli’ (twins), ‘liberi’ (children), ‘notha’ (illegitimate), ‘iuvenis’ (young man), ‘adolescens’ (young man or woman), ‘discipulus’ (apprentice) ‘senex’ (old), ‘pauper’, ‘c(a)ecus’ (blind) – or usually not described at all. Occasionally a child might be noted as ‘illegitime nata’ with the mother’s name and possibly that of the father. Women could be noted as ‘ux’ (‘uxor’ – wife) and ‘vid’ (‘vidua’ – widow), ‘innupta’ (unmarried) or ‘extranea’ (from outside the parish). It has been suggested that the term ‘widow’ might have meant women past middle age who lived alone and had independent means [Wrigley, 1969]. Other females might be called ‘ancilla’ (maid servant). None were called ‘spinster’.

It is saddening to read some of the entries in the register, even 450 years later, with the mention of suicide, hanging or drowning and, of course, the numerous deaths of babies.

The procedure in this study was to start with a particular baptism entry, note all references to the person in the index of the parish register, and where possible set down the date of marriage, the spouse name and his/her location, the baptism date of a first child, and date of burial. In only a relatively few cases was all this information found – it was mainly partial. Four ten-year cohorts were chosen, 1558-1567/8, 1568-1577/8, 1578-1587/8, 1588-1597/8 (the calendar year ended in March at that time). For each ten-year cohort the information yield of full details was for males about 40% of the number of baptisms, for females about 50%, varying within each cohort period. It was easier to follow females since they were often noted as ‘wife of xxx’ at burial.

Tables 1 and 2 summarize all the data extracted. The

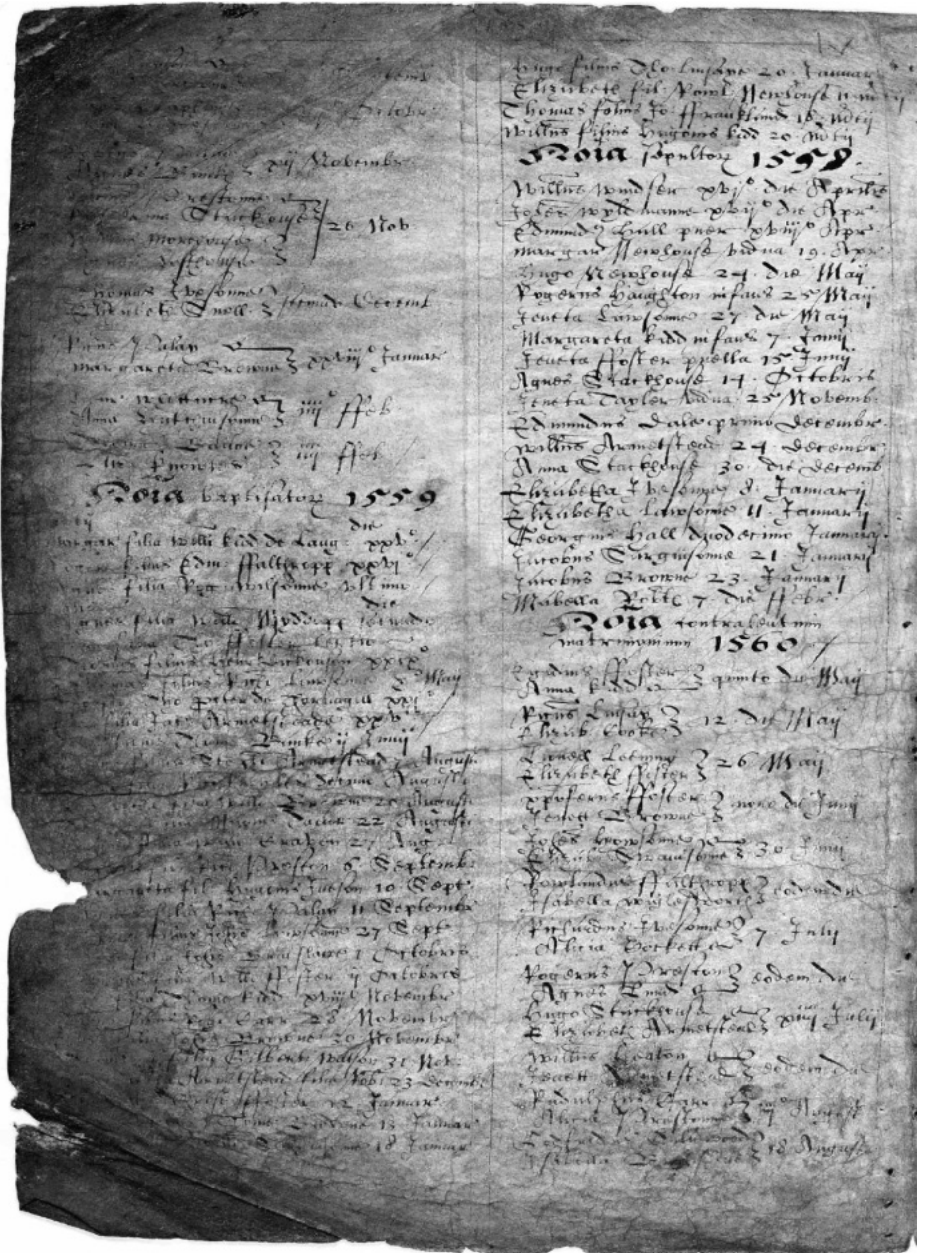


Figure 2: Giggleswick parish register for 1559 and 1560

numbers must be treated with some caution since the register is defective with errors and omissions. In general, a major problem is that, as far as numbers are concerned, the people baptized are not completely the same as those counted as married or buried and this leads to some error in the conclusions based on numbers alone. There are flows of people in and out of the parish. The information for the first cohort period 1558-1567/8 suffers from the ‘start-up’ problem, i.e. there are no baptisms prior to 1558 to which later burial dates relate. The 1558 record is short and probably incomplete.

Infants

About 2000 baptisms are recorded over 40 years. Baptism supposedly took place within four weeks of birth or a fine was payable [Gandy, 1989]. Unbaptized children could not be buried with church rites [Whiting, 1949]. The ones who died called ‘infans’ can be identified and counted. It is then seen that for the series of years 1560 to 1564 and for 1597 to 1602 there are no infants recorded as having died, yet for all other years we see numbers in the range 1 to 17 – the large numbers

suggesting serious children's contagious disease, since they are not always coupled with a large number of adult deaths. It is beyond belief that no infants died in these two short periods – they were simply not identified. The recording clerk just did not use the term 'infans' for 1560-1564; there are in fact numbers ranging from 0 to 5 infant deaths for 1558 – 1564 as judged by comparing baptism and burial lists for one, two and three years after baptism. Some of those labelled 'infans' are two or three years old. For burials in the 0 to 4 year age range there are 160 males and 110 females, total 270, representing 14% of all baptisms or 19% of all burials. These numbers are much smaller than expected, with a wide disparity (Table 3). Fees were due to the priest for burial and it might be the case that Giggleswick parents were unwilling to pay or unable to afford the fees and so did not have the death recorded in the parish register. The number of twins, 1.3% of baptisms, is in accord with other estimates of about 1.4% [Wrigley et al., 1997].

In the early years of registration the clerk did not consistently note the status of each person deceased. Those marked 'infans' in burial lists are virtually always to be found in the baptism lists (except for 1565 and 1566 with three infants not recorded in the baptism lists). The register is therefore not totally reliable as far as baptisms are concerned.

Life-expectancy

Estimates of the size of the population of England in post-Conquest centuries have been made by many authorities but they depend on a host of assumptions and estimates of life-expectancy [Wrigley et al., 1997; Hinde, 2003]. Tax lists and manor court rolls have been extensively considered as part of this effort. Parish registers have been used by others to determine individual family events, i.e. a process of family reconstitution, from which life-expectancy distributions can be obtained for both men and women for later centuries than the sixteenth (Tables 3 and 4). Whether these data apply to Elizabethan England has to be questioned since reliable data are scarce. Fieldhouse and Jennings [1978] studied Richmond and Swaledale and found, by reconstituting families that commenced with marriages between 1570 and 1620, that 15% of children died before the age of one and 25% before five years of age. Table 3 for all England shows much higher figures, which is a warning that the variation between parishes can be high.

Wrigley et al. [1997] show life-expectancy at birth in the period 1550 to 1600 as 33 rising to 40 years, males slightly higher than females. The research of others [Laurence, 1994] suggests typical life-expectancy at birth between 32 and 40 years. Life-expectancy values at birth are skewed by many early deaths of children, so some people lived to much greater ages than the life-expectancy values quoted here.

The generation of life-expectancy data for Giggleswick men and women has proved an unsatisfactory process. It is difficult to identify burial dates for men when sons were commonly given the same Christian name as their fathers, and it has proved unsafe to assume that the father has died before the son of the same name. Men (younger sons in particular it may be presumed) commonly moved away from the parish so burial dates are not found in many cases. Figures 3 and 4 show Giggleswick data which, however, are not considered reliable and life-expectancy cannot be calculated

with much confidence. Computed weighted averages (using equal size age groups of 10 years) are exceptionally low. Agreement with Table 3 is not particularly close.

However, there are 98 reliable entries for married women in Giggleswick for whom we have ages at burial (Figure 5). The peak age is at 30 to 39 years, the weighted average is 43, and some women reach ages over 60. The average age is, of course, for women who have survived childhood years and is much greater than life-expectancy at birth. It has to be borne in mind that only about half of baptized females got married (513 marriages, 951 female baptisms – many dying before marriageable age, or being unmarried). The numbers of married women in the child-bearing year range of 20 to 40 indicate that 45% die in that age range, much higher than the 15% shown in Table 3 for both sexes, married and unmarried, because this latter figure includes children.

Marriage ages

Table 1 shows that the average age for marriage for men in this period is about 29 and that for women 24 years. Other authors give similar values [Hinde, 2003; Wrigley et al., 1997; Armstrong, 1994]. Second marriages are difficult to be sure about, but did happen when a first wife died leaving a husband with young children, or *vice-versa*. Just one or two cases might be identified with certainty in Giggleswick, but surely more are hidden in the register. Men probably had to wait to inherit the family tenement on their father's death before being in a position to marry; perhaps half of young people were fatherless at the time of first marriage [Cressy, 1999]. There is evidence to indicate that many moved out of Giggleswick since no entries are found for child baptisms or burials following marriage. Very few married in late teenage years.

Marriage and Childbirth

Before a formal marriage ceremony took place in church there was a practice common in this period and later of pre-marital sex following betrothal, regarded as a contract of marriage. This contract was required neither in law nor by the church. 'A powerful cultural current permitted betrothed couples to risk each other's chastity in anticipation of matrimony' [Cressy, 1999]. Wrigley et al. [1997] suggest that 30% of couples were betrothed formally, which was a state of legal inevitability of marriage. Customs varied from one part of the country to another: Laslett [1971, 150] gives details from Leicestershire for 1558. He quotes: '... any man being a suitor to a woman in the way of marriage is upon the day appointed to make a final conclusion of the marriage before treated of. If the said marriage be concluded and contracted then the man doth most commonly remain in the house where the woman doth abide the night the next following after such contract ...' He suggests that brides in Leicestershire must normally have gone to their weddings in a state of pregnancy. In Warwickshire, among the pregnant brides married in Stratford-on-Avon in 1582 was Anne Hathaway, William Shakespeare's wife, three months pregnant. Wrigley et al. [1997, Table 7.27] considering the period 1538-1599 and averaging over a large number of parishes, show that 29% of births occurred fewer than nine months after marriage.

For Giggleswick parish it appears that many betrothed women in our area were pregnant before marriage in church.

Because some married women moved away from the parish shortly after marriage, only those women who had children in the parish were checked. Of these, in the cohort 1558-1567/8 about 31% gave birth two to seven months after marriage; for the cohort 1568-1577/8 about 19%, one to eight months later; for the cohort 1578-1587/8 about 21%, three to seven months after; and for the cohort 1588-1597/8 33%, five to seven months after marriage. The average is 25% but this can only be an approximate figure.

Laslett [1971] and Cressy [1999] demonstrate that people had a different view from that of the clergy of marriage and of the time when its privileges began. Community opinion and official doctrine were not aligned, and any contract before witnesses was a defence against a charge of immorality. The vicar of Giggleswick, Christopher Shute, married in August 1581 and Margareta was born in July 1582, he presumably obeying official doctrine. Marriage contracts were abolished in the Catholic world in 1564, the Pope directing that all marriages should be performed in church by a priest. In England espousals were abolished in 1753 – at least in principle.

There are suggestions that the practice of pre-marriage contracts was a way of testing whether a chosen bride was fertile and thus able to produce children to assist the family and later take over the farm or business. There are problems with this view, if one party proved to be infertile. Did the couple mutually agree not to proceed with the contract? Contracts were often informal, unwitnessed or improperly performed or insincere. Negotiations between families about jointure and portions could fail. There are cases in which one party had previously contracted marriage or betrothal with one person and was legally deemed unable to marry another [Cressy, 1999]. The term 'handfasting', meaning a probationary form of marriage, was first encountered in literature in 1530, and continued to be popular for centuries.

There is very little evidence of illegitimate births, being about 2% of all baptisms (Table 2), much lower than the 3.8% given by Wrigley et al. [1997]. Mortality or amnesia claimed some prospective husbands [Cressy, 1999]. Some women were the casualties of exploitative relationships as well as broken contracts. Some births may not have been registered with the church authorities, but it is unreasonable to claim that Craven was somehow different to the rest of England. Cressy [1999] suggests that parochial discipline was weaker in the north of England, but there seems to be no evidence for this in Giggleswick.

Recorded instances of maternal death probably due to childbirth have been identified by checking if a child was baptized or buried around the time of the mother's burial, but there are surprisingly few reasonably certain cases found (Table 5). However, the number of women labelled 'ux' (wife) in the year of these burials is used as a reference point, together with the age of the wife at burial to eliminate much older women. It is found that 8% (in the plague year of 1597) and 25% to 33% in other years are the percentages of wives dying in childbirth of the total number of wives dying. The number of cases is so small, and other women buried may not have been noted as wives, that these figures must be treated with caution. There must have been many other years in which mothers died in childbirth but these are not found in

the register. If the child was not baptized and the mother died in childbirth the register cannot be used to prove that this was the cause of death.

Armstrong [1994] stated that 14% of mothers died in childbirth in Greystoke in Cumbria. Fieldhouse and Jennings [1978] quote 16% women dying in childbirth or within two weeks. In contrast Wrigley et al. [1997] quote 1.2% maternal mortality for 1580-1599. Why such substantial variation? Currently maternal mortality is about 0.01% in the UK falling from about 1% in 1800 [MBRRACE-UK 2017].

In some years (1581, 1587, 1588, and particularly 1597) the number of wives' deaths seems very much worse, perhaps due to some epidemic or starvation distress. There was large-scale mortality in the country at large in 1587, 1588, 1597, and 1598. As alternative evidence for maternal mortality one can look for some clear relationship between the number of children born in any one year (baptisms) and wife mortality in that year. Unfortunately, it has not proved possible to find such a relationship.

The number of baptisms (1947) and number of wives (513 marriages) appear reasonably reliable for the whole 40-year time span. There are about four children per wife over her child-bearing lifetime (say about twelve years – i.e. child-bearing every three years or so) and maybe 92% child survival by the end of the first year or so (i.e. 7.6% infant burials). A figure of 86% survival (i.e. 14% infant mortality) has been quoted elsewhere [www.bbc.co.uk]. Reynolds [1979] quotes 85% (male) and 84% (female) infant survival. Currently the UK rate is about four child deaths per 1000 live births (99.6% survival). For infant deaths up to one year old there are about 81 males and 59 females over the 40-year period. Female babies have been said to be more susceptible to disease such as whooping cough; these figures do not support that contention but should again be treated with caution.

Unmarried women

The lives of single women of marriageable age and above feature much less prominently in the documents of the period. The burial registers give only one case, in 1572, of a woman labelled 'innupta' (unmarried), though there were obviously more such women buried, the clerk using another description or none. Moody [2019] has analysed the wills of the period made by women (available at www.dalescommunityarchives.org.uk). Although wives and daughters often appear as beneficiaries in male wills, very few women at all made wills at this time; in this parish between 1558 and 1603 only those of thirteen widows and seven unmarried women have been found – out of a total of 172. Only three of these were given descriptions: one was called 'daughter'; in 1566 Jennet Stachowse of Langcliffe was described as 'singlewoman', and in 1587 Elizabeth Carre, also of Langcliffe, was described as a 'spinster'. This word is very commonly used nowadays for an unmarried female, but it only came into use as such in the second quarter of the 16th century. Previously signifying a woman whose occupation was a spinner, in this period it became the proper legal definition of a woman who remained unmarried. The *Shorter Oxford Dictionary* gives the first recorded example of this use in London in 1564; here we have the term 23 years later, and in the 17th century it gradually became more usual [Hill, 2001].

Population estimates

Population estimates can be made, ignoring flows in and out of the parish, by using the total number of burials per year and multiplying by the average age in that population. Generally, independent estimates of either population numbers or average age are lacking. However, relative life-expectancy between men and women can be calculated to allow making a rough estimate of population size (Appendix).

For baptisms the sex-ratio male/female is 1.05:1 and for all burials the sex-ratio male/female is 1.023. The average sex-ratio for the population for these years is generally thought to be near 1.05 (more men than women in the population) [Reynolds, 1979]. Using these ratios the (male life-expectancy)/(female life-expectancy) is 1.07. This suggests that the life-expectancy of males at birth was about 7% longer than for females but is subject to the assumptions made. Laurence [1994] says that women tended to live longer than men; but women were much more likely to die in the first ten years of marriage, and thereafter, if they survived, lived to greater ages than men.

A new method of estimating life-expectancy at birth using cross-correlation of annual variations of baptisms and burials gives a value for Giggleswick parish of 27 years life-expectancy. Hence this means a total population for Giggleswick Ancient Parish of $\{(719+703)/40\} \times 27 = 960$. The Giggleswick Manor Court records show the number of tenants, both free and at-will to be about 85 in the later years of Elizabeth's reign; if there were about 4.5 persons in each of these tenancies (a generally accepted figure) the population of Giggleswick Manor would be about 380. (The number of children per marriage here is about 3.8, some of whom die at an early age and to which are added the two parents). To this number of 380 inhabitants must be added the numbers in Langcliffe, Rathmell, Settle and Stainforth. The number of all tenants for

Settle from court records is about 100, giving about 450 inhabitants. There are no equivalent records for the three other smaller manors. The Ancient Parish total is therefore probably just over 1000.

Conclusion

Detailed study of the Giggleswick Parish Register is rewarding for information about women's and children's lives, as long as due care is taken to see the flaws due to inaccurate or inadequate recording of information. Valuable evidence about women's and children's lives in our area can be teased out with a good degree of confidence - such information not obtainable elsewhere in documents of the time. The data extracted agree with national data apart from apparently low burial rates for infants. Information on maternal death due to childbirth is scant. Married women, having survived childhood, died at an average age of 43 years and some lived to the age of 80. Using burial rates and sex-ratios it is possible to calculate that men's lives were a little longer than women's, but a large difference in life-expectancy between males and females is not clearly proven.

While many of the possible conclusions are similar to those found for conditions elsewhere in the country, this investigation of a particular north country parish indicates that substantial local variation can be expected and that behaviour norms of ordinary folk, as far as betrothal matters and pre-nuptial births are concerned, were not those favoured by the church authorities.

Acknowledgement

Dr Sylvia Harrop provided material support, advice and encouragement for this work for which the author is very grateful.

References, General Bibliography and Appendix are in the web version of this article.

Table 1 Basic data

Cohort	Male baptisms (BPs)	Female baptisms (BPs)	Marriages	Male average age at marriage	Female average age at marriage	Male burials	Female burials
1558-1567/8	240	240	69	30	24	141	131
1568-1577/8	302	302	161	28	25	210	179
1578-1587/8	207	193	144	30	23	180	185
1588-1597/8	247	216	139	27	24	188	208
Totals or Average	996	951	513	29	24	719	703

Table 2 Derived data

Cohort	Infant burials (0 to 1y)	Infant burials (0 to 4y)	Infant burials (0-1y) per no. of BPs %	Twins	Twins BPs %	Illegitimate	Illeg./BPs %	BPs per Marriage	Male BPs/ Female BPs
1558-1567/8	15	60	3.1	4	0.83	11	2.3	3.86	1.000
1568-1577/8	54	62	8.9	6	0.99	13	2.2	3.75	1.000
1578-1587/8	33	86	8.3	5	1.25	8	2.0	2.78	1.073
1588-1597/8	38	62	8.2	10	2.16	9	1.9	3.33	1.144
Totals or Averages	140	270	7.2	25	1.28	41	2.1	3.80	1.047

Figure 3: Age distribution at death for males



Figure 4: Age distribution at death for females

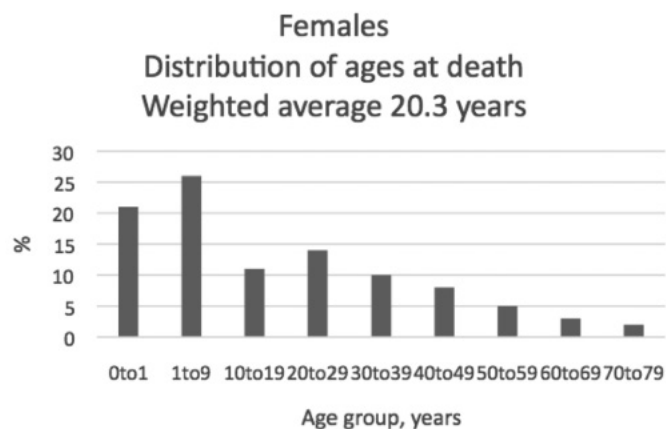


Table 4: Life-expectancies (years) in England, male and female

Date	1558	1563	1568	1573	1578	1583	1588	1593	1598
Life-expectancy	22.4	36.7	39.7	47.1	41.6	42.7	37.1	38.1	38.5

Table 5: Some Maternal deaths due to childbirth

Jane Browne (md William Browne), son Thomas bp 9 Sept. 1604, bd 27 Sept. 1604, aged 36.
 Margaret Somerscales (md William Lunde), son Richard bp 3 Apr. 1597, bd 23 July 1597, aged 25.
 Agnes Foster (md John Claptham), dau. Isabella bp 12 July 1590, bd 21 May 1590, aged 16.
 Elizabeth Linsaie (md Thomas Tailer), dau. Elizabeth bp 28 Jan. 1620/1, bd 20 Apr. 1621, aged 36.
 Anne Wharffe (md James Carr), dau. Ellen bp 15 Jan. 1614/5, bd 17 Jan. 1614/15, aged 36.

Figure 5: Age distribution at death for married women

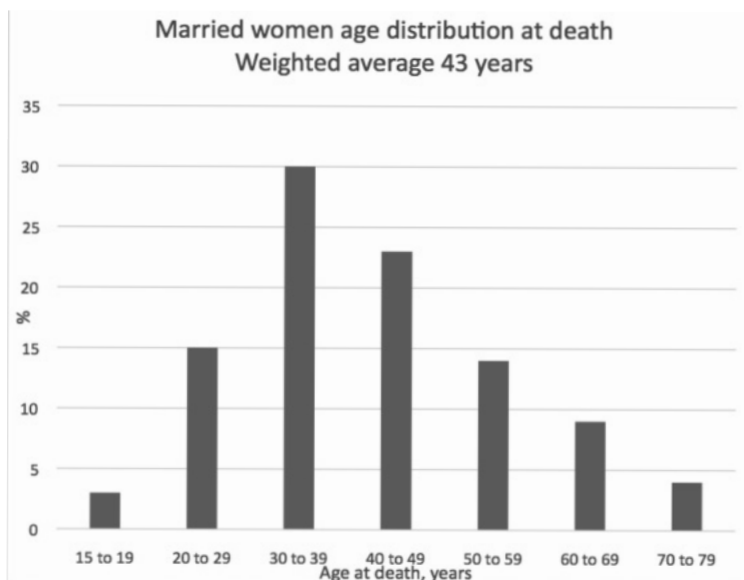


Table 3 Distributions of age at death for different life-expectancies in England, male and female

Age group	% of deaths in age group for different life-expectancies at birth		
	20 years	30 years	40 years
0-4	50	39	27
5-19	10	8	7
20-39	15	14	13
40-59	13	16	17
60-69	7	11	14
70-79	4	9	15
80+	1	3	7
Totals	100	100	100

(ex. Hinde, 2003.

Values for 20 years determined by extrapolation).



Figure 6: The marriage ceremony
(<http://internetshakespeare.uvic.ca>)

Giggleswick and religious change during the Reformation

Nicholas J. Verrill

The sixteenth century was a period of major change in religious beliefs and practices. In England the Reformation started with a challenge to the authority of Pope Clement VII and subsequently to the theology of the catholic church. At the outset the break from Rome was a political issue due to the refusal of the pope to annul the marriage of Henry VIII to Catherine of Aragon. It was only later that protestant theology developed to challenge the long held catholic beliefs. So there were several phases to the Reformation in England, largely driven by changes in government policy.

While historians have recognised that the Reformation was imposed by the Tudor authorities it is only recently that attention has shifted to the popular reaction to these changes. Did the people of Giggleswick retain their catholic beliefs or did they welcome the new protestant theology?

Though there is little direct documentary evidence of people's beliefs, probate wills can provide some useful clues. The wording of these documents, as well as the nature of any bequests, supply interesting insights. We are fortunate that many copies of probate wills have survived for the parish of Giggleswick. In total there are 224 wills, dating from 1509 (the accession of Henry VIII) to 1603 (the death of Elizabeth I). These wills have been transcribed by Sheila Gordon, Mary and Mike Slater and form the basis of this study.

Pre-Reformation

For the first two decades of Henry VIII's reign the official faith remained much as it had been for hundreds of years. In Giggleswick there are seven wills dating this period and they all fall into the 'traditional' catholic category of wills, as defined by Litzenberger. They contain evidence of the testator trusting their soul to the Virgin Mary and the other saints. Additionally, the main body of the document contains religious bequests, which reveal a belief in the traditional doctrines of purgatory, intercession and salvation via charity and good works. These were hallmarks of traditional Catholicism, as all of these bequests aimed to expedite the progress of the testator's soul through purgatory.

A typical example of such pre-Reformation bequests from the Giggleswick collection comes from Alan Catterall in 1513: 'Item I give and leave to each priest four pence to celebrate mass on behalf of my soul in the said church on the day of my burial.' This apparently devout individual also made a bequest for a chantry: 'Item I leave Sir John Moone chaplain £4 6s 8d as well as to another priest to celebrate nones for the salvation of my soul'. Two further wills, Hugh Lawkeland's and Richard Frankland's, contained bequests for chantries, and reference the Giggleswick parish Sunday Chantry.

The testators' spiritual horizons were not limited to their parish as a number of religious orders across a wide geographical range feature in some wills before the Dissolutions began in 1536. In total, four of the seven wills contain bequests to these organisations. One lavish wide-reaching bequest came from James Carr: 'I bequeath to the Freres of the Augustines of York xij d. And to our Lady House

of Appilby xij d. And to the Gray Freres of Preston xij d. And to the Freres of Lancaster xij d.' Certain institutions received more attention than others: the brothers of Preston were the most popular being mentioned in all four wills; the monastery and convent of Sallay received bequests in three wills, as did Appleby; finally, the friars of Lancaster were mentioned twice. Such bequests support the contention that these religious institutions still received wide support from the laity.

The Reformation of Henry VIII

After the dissolution of the monasteries began in 1536 such bequests naturally disappear, as there were no religious orders left to receive them. From 1536 to the death of Henry VIII in 1547 there are ten wills and all of them conform to the 'traditional' category. Significantly, these wills contain a variety of strategies for the afterlife. Uniformity cannot easily be found in these documents. This suggests that these testators were actively involved in their faith, and took personal ownership of this final declaration of their beliefs, as idiosyncratic bequests, relative to this collection, appear. William Newhouse in 1541 was the only testator who asked for, 'one trentall of masses for my soul and all other souless.' This was the celebration of thirty masses, usually on thirty consecutive days. It aimed to give the soul as much chance of getting through purgatory quickly. This pious testator also left the following bequest, similarly unique in this collection: 'Item I bequeathe to the amendinge of the hieway within the parishe of Giggleswicke if my neighbours will take upon hande to amende it vis viiid.' This bequest was a good work in itself, but in return for such benevolence William Newhouse probably hoped that intercessionary prayers would be offered for his soul. In York, for example, one variant of a bidding prayer roused the congregations to pray for, 'thaim that brigges and stretes makes and amendes that God grant us part of thare gode dedes and thaim of oures'.

Maintaining local infrastructure also included Giggleswick parish church, with similar posthumous benefits. John Mone in 1538 left money, 'to the to the byeinge of one crucifix of coper and gilted to Gyglesweke churche.' Here he aimed to improve the liturgy and beautify the parish church, and reciprocal intercession from parishioners could be reasonably expected. Another noteworthy bequest came from John Catterall who in 1539 stated the following: 'I will that my executors shall give to the poor people of my parishing for the health of my soul as they and other of my friends shall think good according to my power.' Almsgiving to the needy was the most traditional form of Christian charity, and the act of giving was a good work with intrinsic merit, and the recipients of the alms offered their intercessionary prayers for their benefactor.

By the time Henry VIII died in 1547 there had been some significant and irrevocable changes to the traditional religion. However, many religious practices had remained largely untouched. Indeed, there had been a swing back to conservative influences in the Tudor court of the early 1540s. Ironically, for the man who initiated the English

Reformation, Henry VIII himself left an impeccably catholic will upon his death. This royal will, though significantly more lavish than wills from Giggleswick, effectively had the same religious thrust. It was written by a believer in traditional medieval Christianity.

The Reformation of Edward VI

Although some of the initial reforms were reversed during Henry's reign the accession of his son saw a resurgence in protestantism. Edward VI seized the property of the chantries which were trust funds endowed to pay the clergy to say masses for the dead. Commissioners confiscated the endowments of some 4000 chantries, colleges, guilds and hospitals [reference] often accompanied with the destruction or defacing of stained glass, shrines and statues. In 1549 the authorities abolished the Latin mass and the Book of Common Prayer, in English, was introduced. This was followed in 1550 by a purge of conservative bishops. So how did the people of Giggleswick react?

During Edward's reign, wills showing loyalty to traditional religion disappear; remarkably, all of the extant 24 wills fall into the 'ambiguous' category, defined by Litzenberger. Furthermore, bequests to the poor – a practice promoted by the protestant authorities, but also in keeping with traditional catholic faith – increased from one out of 19 during Henry VIII's reign to seven out of the 24 wills during Edward's reign. The conformity with Edward's Reformation is notable, as the authorities had encouraged 'better provisions for the poor and needy' in the Chantries Act of 1547. In a study of West Country wills between January 1550 and July 1553 it was found that there were no intercessions in any form. Gifts to the poor were included in no less than 15 of the 32 wills [Whiting].

Was this a change in religious beliefs, or simply a conformity to government policy? A study of the wider Craven district demonstrated that the people were staunchly conservative in religious matters [Spence], so this makes the latter more convincing. There was a reluctance to adopt the reforms of 1547-1553 and in many Craven parishes church goods, endowments and chantry chapels were concealed from the authorities. Also, given the traditional nature of the extant late Henrician wills from Giggleswick, such a change in beliefs would be psychologically improbable.

The Marian Restoration

With the accession of Mary, all of Edward's legislation was repealed and catholicism restored. Litzenberger, studying wills in Gloucestershire, noted that, 'under Mary, individuals who had clung to the old religion were free once again to proclaim their beliefs publicly, and over half of the Gloucestershire testators took advantage of that opportunity.' She further contended that: 'this lends credence to the assertion that the choice of ambiguous statements when protestantism held sway was, in fact, a means of safely concealing one's true Catholic faith.'

A similar pattern can be noted in Giggleswick during the Mary's reign, although it is less pronounced. There are 13 extant wills from this period and four of them fall into the 'traditional' category. Typical of this type of will was Robert Somerscales who in 1553 stated: 'Firste I give and bequie the my sowle to almightie God, and to the Holye Virgin o[ur] Ladie Sancte Marie, and to all the Celestiall companie of

heaven.' The other nine remain 'ambiguous'.

In trying to account for these nine 'ambiguous' wills, only tentative conclusions can be made. Unpredictable change and no little pressure from the crown over the past couple of decades may have dissuaded inhabitants of Giggleswick from making an unambiguous public declaration of their faith. If the religious pendulum swung back to protestantism after Mary's reign, might catholics be held accountable for their beliefs? It would certainly have been a rational fear given that Mary had no heir, and the protestant Elizabeth was next in line for the throne. Public expressions of piety were risky in such an uncertain religious climate.

The Elizabethan Religious Settlement

The brief re-emergence of the traditional catholic faith under Mary was abruptly ended by Elizabeth I. She became the supreme governor of the church and there was a decisive swing in favour of protestantism. All but one of the bishops were replaced and a hundred fellows of Oxford colleges lost their posts.

In Giggleswick, we have already noted the conservatism of our testators and therefore it followed that ambiguity returns to the wills that were made early in Elizabeth's reign, as the government moved against traditional faith. From 1559-1579, the first twenty years of Elizabeth's reign, there are 66 wills and 61 fall into the ambiguous category. 5 testators chose to deploy a protestant preamble, such as Richard Sailbanke in 1577 who stated: 'First I give my soul to god my heavenly father and to Jesus Christ my only redeemer by faith in whose blood I believe only to be saved.' The unqualified assurance of salvation via the death and passion of Jesus Christ, and by no other means, marks this will as a protestant one. Yet, such a clear declaration of protestant faith was an anomaly.

Whilst the Giggleswick testators generally do not appear to have been sympathetic to the religious changes of the Reformation, in the long-term they could not remain unaffected by them. Given enough time to settle, which Elizabeth's long reign afforded, the memory of the old religion would fade, allowing protestant ideas to become established.

There is evidence amongst our testators of reformed thinking, that would have been un-thinkable at the turn of the sixteenth century, which really begins to emerge from 1580 onwards. There are 102 extant wills from 1580-1603 and 85 of testators explicitly state their unqualified reliance for salvation upon the death and passion of Jesus Christ alone, and make no traditional bequests.

Another area of the Reformation making progress amongst testators was the increasing number of statements that denied papal primacy over the Church of England. Of the 168 wills from Elizabeth's reign, 28 (17%) contained such beliefs. For example, Thomas Somerscale's will in 1572 stated: 'a thousand fyve hundrethe Seve[n]tie two, in the fyftenthe yeare of the Reigne of our Sov[er]inge Ladie Elizabeth, by the grace of God, Quene of England, Fraunce and Ireland, defendor of the faith.' Certainly, as Elizabeth's reign ended in 1603, the trend identified by historians is that most subjects had accepted the Elizabethan Religious Settlement. These wills from Giggleswick seem to support this argument.

In many ways, these particular denials of papal primacy and the concomitant declaration of the last Tudor monarch's

primacy, are a fitting end to our discussion on England, and Giggleswick's, 'Reformation from above'. This study has provided more evidence that the protestant Reformation was a top-down process that needed time – afforded by Elizabeth's long reign - to settle in. By-and-large, people in Giggleswick were not looking for this change, but as it became clear that it was here to stay, they adopted changes slowly. The Tudor authorities pushed this change, and the citizens gradually accepted it. Some testators directly alluded to this dialogue between the government and the governed. Allan Wharfe's will in 1574 makes bequests, 'according to the ecclesiastical laws of this realm.' Similarly, Jennet Stachowse testament in 1566 stated: 'I will that suche obsequies and funall services be doone and celebrated at my burial as pray and dothe stande wth the lawes of god and of the churche'. It is an interesting separation here between 'god' and 'the churche'. It reminds us of the intertwined spiritual and temporal worlds existing in Tudor citizen's perceptions.

Policy was made by the Tudor government and testators in Giggleswick responded. Perhaps many did convert due to the spiritual allure of the new teaching in Elizabeth's reign. However, many were not entirely motivated by their religiosity and had secular motives for allowing the Reformation to succeed. Others still were surely ambivalent, or even apathetic. Whilst some loyal catholics resisted the

changes, choosing to hide their faith in their wills. This variety of responses reminds us of the complexity of history where there are so many narratives to tell.

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Historical Mystery

Michael Pearson

Whilst visiting St Alkelda's church, in Giggleswick, to view the newly installed stain glass window of the saint, I came across three medieval stone effigies. The most complete, and readily recognisable as a knight, is that of Sir Richard Tempest. The sculpture has lost both hands and part of the right foot. The other two, effigies of his two wives, have been more seriously vandalised. They are missing their heads and much else, but there is still some colour to their clothes. There are also two small hidden animals.

Sir Richard Tempest was born in 1425 and was a Lancastrian in the War of the Roses. He fought at the battle of Wakefield and then at Towton. In 1464 he betrayed Henry

VI who was captured and sent to the Tower. Having switched sides, Sir Richard was granted lands confiscated from the Tunstall family and went onto fight at the battle of Bosworth. Unlike Richard III, Tempest survived the battle. When he died three years later he was supposedly buried with the head of his horse in Giggleswick church.

Many questions remain unanswered. Why does Sir Richard's effigy display the 'S' collar associated with Lancastrian supporters? What is the significance of the goat, on which his head rests? Why were the sculptures vandalised and by whom? Finally, why did his effigy suffer so little damage compared to those of his wives?

So get detecting: visit the crime scene and have a closer look at the victims. There are no witnesses to question but plenty of leads for further research. Hopefully you can answer the questions and solve the mystery – and even write an article for the Journal.

Book Review

'A Portrait of Ingleborough'

by Hilary Fenten

Yorkshire Dales Millennium Trust (2019)

This book is not about the landscape but is a collection of photographs of the people who live or work around Ingleborough. In a world dominated by social media it is a pleasant change to have a book of portraits. It is the difference between endless snaps and the work of a gifted photographer. Unfortunately some of the photographs have been squeezed into corners and reduced in size. This is a pity as some of the

quality has been lost. If you get the opportunity it is worth seeing Hilary's original prints.

I can at least provide some information on one of the historical photos. The 'unknown lads' on page 50 are Richard and Noel Clapham whose father and grandfather feature elsewhere in this Journal. The photograph does not date from 1879 and is significantly later.

Bill Mitchell Memorial Walk

Saturday 6 July 2019

Leader David S. Johnson

Dr David Johnson led a group of 17, including Bill's daughter Janet and granddaughter Rachel (Fig. 1). The walk supported the indefatigable work of Judy Rogers and the People and the Dales project (<https://www.ydmt.org/what-we-do/people-and-the-dales>) in extending enjoyment of the Dales to people from nearby urban areas: including those who suffer deprivation, disabled people, youngsters, refugees / asylum seekers and people with mental health issues.

We started at the Malham Tarn car park, where David explained the geological basis of the landscape, the effects of the formation of the Craven Faults, why Malham Tarn and Tarn Moss exist and how they have changed over the past 12,000 years; and where the water runs from the Moor. He suggested probable past levels of population and the farming activities they would have engaged in. These activities in monastic times led to serious disputes between monastic houses which required Papal adjudication, illustrating the high value of the grazing.

Moving onto Dean Moor we started to look for and at isolated settlements in which people might have lived from around 2,000 years ago (Fig. 2). We inspected a large isolated rock which illustrated the development of vegetation since the Ice Age - algae, lichen, moss, soil, grass, and lastly flowering plants - 10,000 years of biology on one stone! (Fig. 3).



Figure: 1



Figure: 3



Figure: 2



Figure: 4

Walking down Trougate we moved into a lower area of more intensive settlement, developed over 2,000 years or so. It included a large stockyard with a mediaeval dew-pond (Fig. 4). Turning up towards Malham Lings, we looked over the Craven basin and saw the changes in geology from the limestone of Malham Moor to the shale of Weets.

A gentle climb up Malham Lings took us through a monastic sheep farm, where upwards of 2,000 sheep were recorded as being looked after by five monastic servants, who milked them and made cheese in the summer. Below Torlery

Edge we walked past the footings of a group of half a dozen houses which, if they had been occupied at the same time, would have made a little hamlet sheltered from the north but open to the south-west and with all-important water (often hard to find on the porous limestone) nearby.

We ended the 8 km walk with a puzzle - what was this stone with a rectangular hold cut into it? (Fig. 5). The answer took us back to the monastic disputes - this was the base for one of a series of great stone posts marking the boundary between Bolton Priory and Fountains Abbey lands.



Figure: 5

Altogether a sociable day under big skies, with a backing chorus of lark song, in aid of a good cause, with a most knowledgeable guide (Fig. 6). A day in which we experienced



Figure: 6

time travel over 380 million years in 8 km - we hope a fitting memorial to the life, work and leadership of Bill Mitchell.

John Asher

Wildflowers at Colt Park

Judith Allinson

22nd May, 2019

Introduction

Our heritage is changing very quickly. I mention quite a few points in this account that might seem extraneous to our flower walk but with the current increasing rate of change they may well be notable points of history in five years' time. I record them so that we know they happened in May 2019.

Extinction Rebellion Activities (blocking bridges etc) has raised the profile of the environment so that at last the press and hence people and government is taking species extinctions and climate change more seriously.

The Walk

May is a good time of year for Globeflowers so we decide to hold it at Colt Park (one mile south of Ribbleshead). This is where Natural England's Ingleborough National Nature Reserve has its office, equipment and workroom in a big barn.

Craven is near the NW SE divide for Globeflowers. But in Yorkshire Globeflowers have disappeared, within living memory, from former sites due to meadows being drained, fertilized and reseeded. It is an example of just one of many species becoming rarer due to human activity.

The main farmer of the land at Colt Park is called Rodney Beresford and he lives at the road to Hawes where Ribblesdale stops and Widdale starts. I go to Colt Park earlier in the day to plan the walk. Colin Newlands, the Senior Reserve Manager at Ingleborough National Nature Reserve, based at Colt Park Barn, is very helpful and prints out a report for me on an experiment carried out recently in the meadows on the effects of drought on vegetation. He arranges for me to use the barn in the evening with the group, which will be useful if the weather is bad.

I print some sheets with a list of lichen names and wildflower names and return to Colt Park Barn somewhat close to the deadline for the start of the walk (6.45pm). It is, as forecast, dry and cold. Sixteen people have arrived.



We walk down the gravel track through the cutting in the limestone pavement to the flat field below. It is full of Early-purple Orchids – like rows of purple policemen.

Gently we walk up through the pavement beside the wood, separated from it only by the cliff that makes the wood inaccessible.



Pink Shining Crane's-bill.
The Hawthorn is still in bud up here on 22 May.

Blue Moor-grass	<i>Sesleria caerulea</i>	The first grass to flower in March – the compact heads are bluish then. People come all the way from the south of England to see it. It is classified as a Nationally Scarce Plant (i.e. a plant that occurs in 16-100 hectads or 10 by 10km squares of the possible about 3000 squares in Britain) It occurs in 53. (It used to occur in 58 in the 1930 atlas)
Sheep's Fescue	<i>Festuca ovina</i>	If you see a grass growing in small tufts with needle-like leaves on the clints it is likely to be Sheep's Fescue
Mossy Saxifrage	<i>Saxifraga hypnoides</i>	The flowers have five white petals, two styles and stigmas and leaves are divided looking a bit like moss
Primroses	<i>Primula vulgaris</i>	Yellow and always beautiful
Early-purple Orchids	<i>Orchis mascula</i>	These purple orchids flower early in May
Cuckoo Flower	<i>Cardamine pratense</i>	A member of the Cruciferae – or now known as Brassicaceae. This has four pale pink petals and white anthers. It has pinnate leaves (divided into leaflets) like ash leaves. You may know it by its other names: Mayflower, Milkmaid or Ladies' Smock
Bluebell	<i>Hyacinthoides non scriptus</i>	Blue
Greater Stitchwort	<i>Stellaria holostea</i>	Growing as tall as, and amongst, the bluebells, the delicate stems have flowers with five white petals. Each petal is divided almost into two
Red Campion	<i>Silene dioica</i>	Yes, some are pink, and some are red. If you look carefully at the flower you will see some have male parts and some have female parts only
Herb Robert	<i>Geranium robertianum</i>	
Shining Crane's-bill	<i>Geranium lucidum</i>	
Common Doc-violet	<i>Viola riviniana</i>	
Water aven- Wood-aven hybrid	<i>Geum rivale-urbanum</i>	
Marsh Marigold	<i>Caltha palustris</i>	Also known as Kingcup
Wavy Bittercress	<i>Cardamine flexuosa</i>	Has slightly zigzag stem and slightly hairy stem and tiny flowers
Pyrenean Scurvy Grass	<i>Cochlearia pyrenaica</i>	
<i>Members point out two plants I have not noticed before and am delighted when people spot them</i>		
Yellow Pimpernel	<i>Lysimachia nemorum</i>	
Large Bittercress	<i>Cardamine amara</i>	This looks like Cuckoo Flower except this has dark purple anthers whereas Cuckoo Flower has white anthers.

I go and video the *Cardamine amara* (Large Bittercress) the following morning <https://youtu.be/UKKdB7N36dw> and discover all sorts of creatures in the stream:
<https://youtu.be/JEhF5OpLI6A>

Colt Park Wood itself is a narrow strip of wood some 50m wide and 2km long, on a ledge of limestone pavement: inaccessible to sheep and humans. I first visited it 40 years ago taking a group from Malham Tarn Field Centre on a Wild Flowers Course. A couple of us then clambered up the cliff at the edge and looked in. The grykes (holes) are 50cm wide and over 2 m deep – big enough to lose a sheep or a cow or a human, but now covered by spreading ferns and vegetation. I peered at this prehistoric, primeval magical landscape. This is what the vegetation must have looked like before humans came along with their sheep, I thought. The trees are limited almost entirely to Ash, Rowan and Bird Cherry. The ground flora consisted of Dog’s Mercury, various ferns, and Bluebells. Did I see Herb Paris and Wood Sanicle? And nettles. Was this the vegetation people saw in the days of Robin Hood? Or earlier? – for by then this land was owned by the monasteries of Fountains and Furness, and would be sheep grazing land.

Anyway, it was and is magical – and really totally inaccessible to ordinary mortals except perhaps in late winter and early spring when the vegetation has died down and it is possible to see where the grykes are.

We look at the woodland plants beside the track. Later we will have opportunity to look over the wall at the wood further along.

Forty years ago, the government had just three reserves in this area: Colt Park, Scar Close and Ling Gill. The Yorkshire Wildlife Trust (YWT) had South House Pavement, and Salt Lake (by arrangement with the railway). Now Natural England (the government) has much more land on Ingleborough and the YWT has Southerscales, Brae Pasture and Ashes Pasture. Much of the area is classified as SSSI. There are schemes (which keep changing) to support farmers to some extent, as the money made by selling sheep and cattle alone does not pay for the land management.

The track up to Colt Park is an excellent way to show people plants. I stand on top of a clint (block of limestone) with most of the people down on the track and point with my walking pole to the plants that are at eye level to the people.

At the gate we stop to look as some lichen growing on the gate. The cows come to see too. There is the grey leafy lichen *Parmelia saxatilis*. With a hand lens or good short-sight, you can see white lines on top of ridges, and near the centre of the body of the lichen there are minute finger like projections known as isidia, which can get knocked off and thus spread the lichen. This lichen used to be used for a dye. I remember when I was young visiting my grandparents at the top of Weardale and using it to dye hard-boiled eggs for Easter. It is called Crottle or Stony Rag.

Lower down on the gate is the bright orange leafy lichen *Xanthoria parietina*. This grows where there are lots of nitrogenous nutrients such as bird droppings.

We enter the meadow. This had just been closed up the previous week so is full of daisies in flower. At the far end of the field are the “Colt Park Plots” These experimental plots were set up 29 years ago. Each c. 3m by 4m plot has had a certain treatment applied to it each year. Fertiliser, manure, red clover, and certain seeds added at one time. Researchers and students from various universities have come and made measurements and looked at different features: visits by insects, drought, carbon sequestration (i.e. how much carbon



Kingcups, also known as Marsh Marigolds



Globeflowers



Someone spies a Yellow Pimpernel



is stored in the soil when the roots and leaves die). This year, I am told, someone is going to study the amount of litter (dead grass leaves etc that form the top layer of soil and do not rot away immediately).

I had the job of recording the plant species on alternate years in 2010, 2012 and 2014. Deborah Millward of Thornton Rust did the recording over the first 20 years.

Half way across the field we stop and I show them Sweet Vernal-grass – see video: <https://youtu.be/BaZtikTKbNE> and poem

<https://rainforest-save.blogspot.com/2010/04/anthoxanthum-odoratum-sweet-vernal.html>

At the wall to the wood first we look at the lichens. The big white patches on top of the walls are *Aspicilia calcarea*. I suspect it grows well where there are extra bird droppings. It likes full sunlight. The occasional small dark orange-golden patch with a neat pleated edge is *Caloplaca flavescens*. *Caloplaca* means beautiful plaque. Then we looked into the wood. Bluebells! White-flowered Rowan and white-flowered Bird-cherry. The Bird-cherry was covered with the webs of the Bird-cherry Ermine Moth caterpillars (*Yponomeuta evonymella*). Soon all the leaves on the Bird-cherry will be gone for this year... and they only started coming out a month or so ago. See <https://youtu.be/l1K31YtrWhQ>

“Look up and enjoy the Ash” I say gloomily. The topmost twigs and branches of many of the trees have no leaves. “Virtually all the trees in the area are getting Ash Die-back” I point out. “So, all the big ash trees here may be leafless in five years.”

Next we walk up the field above the Barn. I might once have described it as ‘pasture’ because it is natural vegetation that has not been reseeded, (as probably had been the flat field below the barn), and it is not cut for hay. It is now managed as meadow in that the animals are kept out over summer. There is a wonderful selection of wildflowers.

I try to show some of the group the App. I have just discovered ‘Plantnet’ that enables people to identify wild plants. You just take a photo – even an extremely bad photo

with your mobile phone and set the App to ‘Leaf’ rather than ‘Flower’ and within seconds a choice of answers comes back – and often the first one is correct! Will botanists be out of a job? Sometimes the correct answer is much lower down the choice list - maybe fifth or twelfth - it does take experience to recognise that. It’s all worked out by Artificial Intelligence. We soon discover that the lack of any phone or internet signal high up on Park Fell causes the App to fail. It means I am still needed.

It is a bit early for much of the purple Wood Cranesbill, but the yellow Globe flowers make a splendid splash of colour on the hillside that we are heading for. On the way up we see red Water-avens, fascinating green Wood Horsetail with branches on its branches, pink Marsh Valerian, paler pink Cuckoo-flower, deep blue Bugle, brown Ribwort Plantain, golden Goldilocks Buttercup, and yellow green Lady’s-mantle.

From the top of the slope we have splendid views over the drumlins of Ribblesdale and across to Whernside and Pen-y-ghent.

I play a tune on the tin whistle (to celebrate that we are at the summit of our walk). Then I walk down to the barn and put the kettle on, whilst the rest of the group meander down more slowly looking at the flowers.

Those who are able to stay appreciated the warmth of the room to chat in and the hot tea and coffee and biscuits. We discuss the plants we have seen.

The conversation falls to the difficulties of attracting young people to do wildlife activities. Many of us older ones had the freedom to explore the countryside by ourselves when we were children. Now parents are more protective.

Some members suggest that young people do everything by social media. I get the impression that young people want to do it their way and by the time us oldies have worked out what media they are using, they have moved onto something else. I say “Maybe I should just ask my friends who have children and grand-children near Settle if I can accompany them on a walk and show them some of the plants.”

Book Review

‘Discover your woods. Trees in the Dales’

by David Joy

Yorkshire Dales Millennium Trust (2019)

If you think of the Dales are only about sheep, moorland and drystone walls then this is the book for you. Although we have very little woodland David Joy’s book should inspire us all to go out and experience it: the smells of the damp soil and the sounds of creaking branches or the susurration of the leaves. Of course there is also the wildlife with the Spring flowers being a particular delight.

About a third of the book is devoted to descriptions of the best known tree species with some superb photographs. But this volume is not just about trees and woods it is also about the people who have been inspired to plant them and care for them. The least successful section is chapter 2 ‘Dales

Woodland Down the Centuries’. Unfortunately there are too many factual errors. For example, on page 46 it is claimed that the Farrer family introduced the Japanese larch to Britain in 1914: it arrived here in 1861 and had nothing to do with the Farrers. On the previous page the caption for the photograph is ambiguous but incorrect however you read it. Reginald Farrer did not plant the trees around Clapham Lake and he was not responsible for creating the lake.

This should not detract from the rest of this well produced book. So get out there and enjoy our woods. It would be even better if you thought about planting some more trees.

Summer Outing

Asby: Westmorland's Limestone Country

12 June 2019

Leader David S. Johnson

This 17th expedition started with an ominous weather forecast but we stayed dry most of the time. On the way, just south of Kirkby Stephen, a marvellous low rainbow appeared with blue skies below and black skies above, illuminating the whole Mallerstang valley. A good omen for an interesting day in store. We arrived in Great Asby, having passed a fine clapper bridge at Water Houses and a well-preserved (1860s) limekiln a little further north. The village is set in a landscape revealing the medieval origins by way of terraced strip lynchets made by ploughing and narrow reverse S-shaped strips (the technical term is 'aratal', a useful word in general conversation) of arable land running back from the small tofts (back gardens) behind each house. A small lane leading off the road by the old rectory is also S-shaped as it goes up the hillside on the edge of such a strip, bounded on one side by an ancient wall. The wall is notable for being high (1.8m), with large stones at the base, near vertical-sided, and about 50 cm wide at the top (a 'cubit' wide).



The S-shaped lane

Asby Beck runs through the centre of this ancient linear village, which later divided the original manor into three smaller manors, as explained by local historian Keith Cooper. The three townships of Asby Coatsforth, Asby Winderwath and Little Asby constituted the one parish in 1777. The name Asby perhaps refers to ash trees, but then again, it might not. St Helen's Well, which never dries up, feeds the stream from a wide fissure, now in a walled enclosure renovated in 2008. It served the inhabitants as well as the animals.

Opposite the well is Asby Hall, a private residence, but probably on the site of the first manor house. The house is now three-storey but with evidence of major structural changes. The roof has been lifted and various windows blocked (18th century). It was rendered until recently to cover up the alterations of previous times. A massive plinth supporting the rear wall indicate the position of the earlier building. There is a datestone over the fine front door, EM 1694, referring to the Musgrave dynasty of Hartley Castle and elsewhere. The gateposts and front railings are Grade II* listed as is the house.



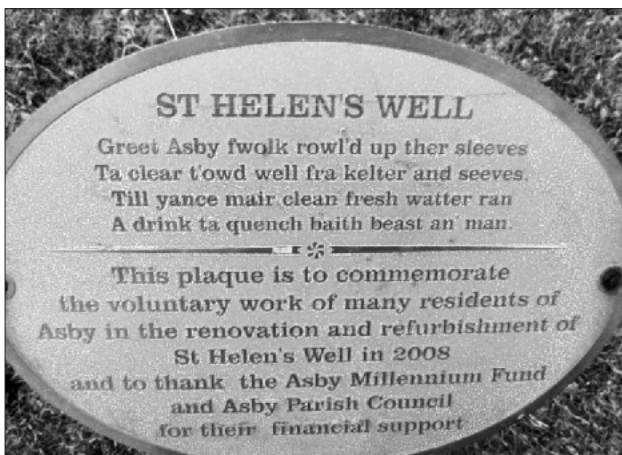
Asby Hall

Further along the road is The Old Rectory, also Grade II* listed. It comprises a 19th century wing, a 17th century central section, and a 14th century pele. The pele was originally a small two-storey tower house with 1.5m thick walls, designed to offer protection against northern raiders. The whole building probably stands on the site of a grange belonging to Byland Abbey which owned vast estates in this part of Westmorland. We were treated to coffee and biscuits in the lounge by the present owners who graciously opened the house to us (now bookable as a holiday venue). We then entered the ground floor vaulted lowest room of the tower, now used as a dining room, with a slit window through a massively thick wall. The two other large windows are later insertions. A mural staircase is now blocked but this would have led to the chamber above. This upper room has a fireplace of early 17th century style with its flue rising through the thick wall and now blocking the stairway from below. The windows have Victorian hinged double-glazing panes!

It is known that Lady Anne Clifford took shelter here in 1670 during a storm, and she gave the rector one of her famous locks. This is now held in the church, to which we proceeded before lunch. The lock is the same as those we have seen on previous trips and reported on in this Journal (Dacre and Browsholme). However, we had explained to us in the church by John Bevan, churchwarden, the workings of this lock. They were all made by George Dent of Appleby and all to the same mechanical design (one guinea each). Now Lady Clifford always retained a master key to any lock she gave away so that she could access any of her own properties which had these locks. It may be that the rector of Asby realized that this was the case so it was never fitted to his door. It ended up on a church door, which was then removed to the nearby pub, The Three Greyhounds, where the place where it was fitted can still be seen. The lock was removed to the safe-keeping of the church in 2003. Most interesting was that the key has a slotted cylinder on the end of it, which has to be engaged with a 'key guard' to allow the key to be inserted. By varying the position of the 'key guard' and the slot the key can be made unique to any lock even though the inner lock workings are all the same.



St Helen's Well



The commemoration plaque for St Helen's Well

The Church of St Peter has ancient origins but was rebuilt in 1864.

After lunch we drove to Gaythorne Hall, to the west of Asby, passing a fine packhorse bridge, probably 17th century, known as the Roman Bridge over Dale Beck, on the edge of the village.

Gaythorne Hall is a stunning Grade II* listed building – not just a farmhouse. The locals say ‘Garthorne’. Our host Stephen Lord, the tenant farmer, first took us into the wool storage loft on the top floor. The hall was a grange pre-Dissolution of the abbeys, where wool fleeces were kept and collected by a steward for sale when prices were high enough. The farm was the property of St Peter's Hospital in York (later called St Leonard's, supporting the poor and the sick) and the income funded the hospital. The wool loft has an end door with a wooden crane for lifting bales. The stairway to this loft is within the ten-foot thick wall on the inner side of the loft, and another stairway is at the far end. And a priest hole entry is found half-way along, within the wall thickness. All the chimney flues pass up through this same wall. The whole building is thought to date from about 1485, being remodelled in 1602, with further changes made in the 18th century (rainwater pot dated IG 1702). We moved to the cellar under the front part of the building, where the ‘hairy man’ ghost was last seen trying to escape through a window, then to look at the remarkable front porch. The front door has a figure mounted over the doorway, which is thought to

be a pregnant woman, and door jambs which have figures at the bottom, perhaps a man and a woman. The coat of arms of the Bellingham family can also be seen. One of the rooms inside has a plaster frieze around the room and above the window reveals, which Mr Lord thinks has overtones of ancient fertility designs (even perhaps Roman in concept). This emphasis on fertility is quite understandable since in earlier times lives depended on the harvest and fruitfulness of animal stock. One of the very old ancillary buildings contains a forge; an itinerant blacksmith would have been needed to maintain farm gear. The building is in serious need of renovation by the Leven's Hall estate, but the great cost presents a problem now that farming is such an economically difficult business.

The BBC filmed ‘The tenant of Wildfell Hall’ here so find the DVD and see the house for yourself if you were not able to join the party. We thanked our host, local historian Keith Cooper and David specifically for organizing the day's outing which proved to be just as enjoyable as the previous sixteen.

(Report based on notes by David Johnson and several local leaflets)



Lady Anne's lock



The lock key



Gaythorne Hall



The porch figure



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North Craven Heritage Trust Aims and Objectives

The North Craven Heritage Trust was set up in 1968 to encourage interest in, and to help safeguard, the distinctive beauty, history and character of the North Craven area. It encourages high standards of architecture and town planning, promotes the preservation and sympathetic development of the area's special historic features and helps to protect its natural environment. It arranges lectures, walks and local events and publishes booklets about the North Craven area.

This annual Journal aims to keep members informed of the Trust's activities. Further information about the Trust and details of membership are available from any committee member. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the publishers.

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