

North Craven Heritage Trust



JOURNAL 2019

TALKS PROGRAMME

Thursday 14 February 2019 at 2.30pm

Early guidebooks and Tourist Accounts of Craven

Dr Chris Donaldson Clapham Village Hall

Wednesday 20 March 2019 at 7.30pm

2000 years of shoes

Dan Nelson Langcliffe Village Institute

Wednesday 10 April 2019 at 7.30pm

Inventing King Arthur

Prof. Nick Higham St John's Methodist Church, Settle

Tuesday 17 September 2019 at 7.30pm

A house through time – The Folly

Sarah Lister Long Preston Village Hall

Thursday 17 October 2019 at 7.00pm

ANNUAL GENERAL MEETING (Members only)

Followed by a talk on

Preserving Settle's Historic Buildings

James Innerdale Victoria Hall, Settle

Friday 8 November 2019 at 2.30pm

Insects on Limestone

Steve Garland Austwick Village Hall

MEMBERSHIP

Details of membership are available from the Hon. Secretary:

Subscriptions:

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

Membership expires on December 31st 2019

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

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

EVENTS PROGRAMME

If weather conditions are doubtful please telephone the Leader.

Visitors are welcome to attend events for a donation.

Wednesday 22 May 2019 at 6.45pm for 7pm start

Flowers at Colt Park

Meet at Colt Park, Ribbles Head

Dr Judith Allinson

Boots or stout walking shoes essential.

Pre-booking essential by 1 May. Car sharing advised.

Saturday 6 July 2019 at 10.30am

The Bill Mitchell Walk

Malham Lings (GR 894 658)

Dr David Johnson

Boots or stout walking shoes essential.

Packed lunch and adequate liquid supply required.

A moderate walk of about 5 miles. Numbers limited.

Pre-booking essential by 22nd June.

Sunday 15 December 2019 at 2.00pm

Mince Pie event

My Quaker ancestor James Cropper and the campaign for the abolition of slavery

Giles Bowring

Quaker Meeting House, Settle

SUMMER MID-WEEK OUTING

Asby: Westmorland's Limestone Country

Dr David Johnson will lead his 17th outing on

Wednesday 12 June 2019

Meet at Great Asby at 10.30 am
NY 682 133

The minibus will depart from
Whitefriars car park, Settle at 8.45.
Numbers limited.

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.

Cover picture: Bluebell time at Lawkland Hall

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NORTH CRAVEN HERITAGE TRUST

North Craven Heritage Trust

which is a registered charity No. 504029

Editorial

Dr Maureen Ellis has stepped down from the editorship and it is most unlikely that anyone will be able to emulate such a long period of very active service to the North Craven Heritage Trust. The first Journal in much the same format as is used today was produced by her in 1992. That is 26 years at the helm! Others of course have been involved along the way for various periods of time. Modern printing technology has made the Journal easier to produce in an attractive colourful style, but otherwise the content and the editorial policy and practice is similar in most respects. It is instructive to read the 1992 and the 1993 Journals on-line on the NCHT website. Today's problems appear essentially the same as those of then. Maureen will continue to support the journal in the normal practice of encouraging and seeking out contributors. But please help by suggesting sources of information and potential contributors, or contributing yourself, to keep the Journal going. Editorial help is always on offer.

The current contents of this edition are a mixed bag – it is only by accident that we end up with some theme. Looking into the nooks and crannies of North Craven's past continues to be rewarding. Articles range over topics of pre-historic days in caves, late medieval days (ancient carvings), women's lives in Tudor times, Victorian days of transport and transportation, congregational worship and social behaviour, the education of 20th century girls, and bluebells seen in a wonderful spring. All this in North Craven.

As it happens, two more studies on wills are completed, one by Charlotte Moody, recipient of an NCHT Bursary at

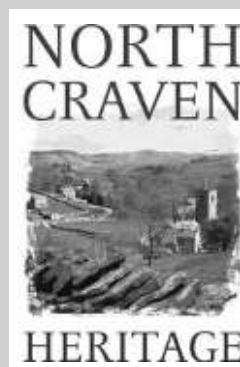
Lancaster University, a second ready for next year by Nick Verrill requested by the editor on seeing his published work on the wills of the religious in North Yorkshire. Local wills are more secular in nature and show a different side to life here. In addition to wills there is much to learn about the history of our area locked up in manorial records, yet to be revealed.

Other contributions have been generated by events such as the closing of Zion Chapel and the finding of a curious glass panel showing St Alkelda. An effort is being made to publish the histories of old houses in our area, as opportunity arises – Grain House is very well documented but The Green in Langcliffe less so and requiring detective work in the property, graciously made possible by the owners. More houses are in the pipeline.

The 50th Anniversary of NCHT was a notable event in 2018 and the remarks made by James Innerdale and Anne Read are most important and relevant to the continuing work of NCHT. Keeping the Journal supported with interesting articles is part of this work – reminiscences are particularly valuable since such local knowledge is easily lost and are enjoyable to read for many of us, whether locals or incomers.

So much to do – so little time!

Michael Slater



Chairman's Report

2018 has been a momentous year for the Trust, culminating in our 50th anniversary and the publication of Fifty Years On – Securing North Craven's Heritage. This celebrated the achievements of the North Craven Building Preservation Trust and the Museum of North Craven Life as well as those of NCHT. The book has circulated widely across North Craven and beyond and continues to be helpful in recruiting: 19 new members have joined since it was published.

One of the issues raised in Fifty Years On was the threat to Hellifield Flashes from a large holiday chalet development. At the time of writing, the application for this development has been turned down by Craven District Council. While we hope that this will be the end of the matter, we must remain vigilant.

Our grants for projects of historic value remain popular and helpful to other organisations which are struggling to conserve worth-while features. We provided a grant of £1,500

to The Folly for the repair of their entrance steps; and £345 to Kirkby Malham Parish Church for the conservation and display of a rare 17th century door. More applications are in the pipeline.

NCHT M.A. Bursaries at Lancaster University continue to be taken up, resulting in some interesting and unusual projects. During the first few months of 2019 as part of her Bursary project Brogan Sadler has been carrying out work on the Langcliffe Village Institute library. A book detailing loans and fines (and the football results!) for the early 1900s has been found. Brogan expects to write an account of who was reading what at this time and draw conclusions about the reading interests of the village residents.

Our talks, events and this Journal remain well-supported and this is evidence of your lively interest in the heritage of our area in all its facets – and your support for keeping it truly special. Thank you all.

John Asher

NCHT 50th Anniversary celebration

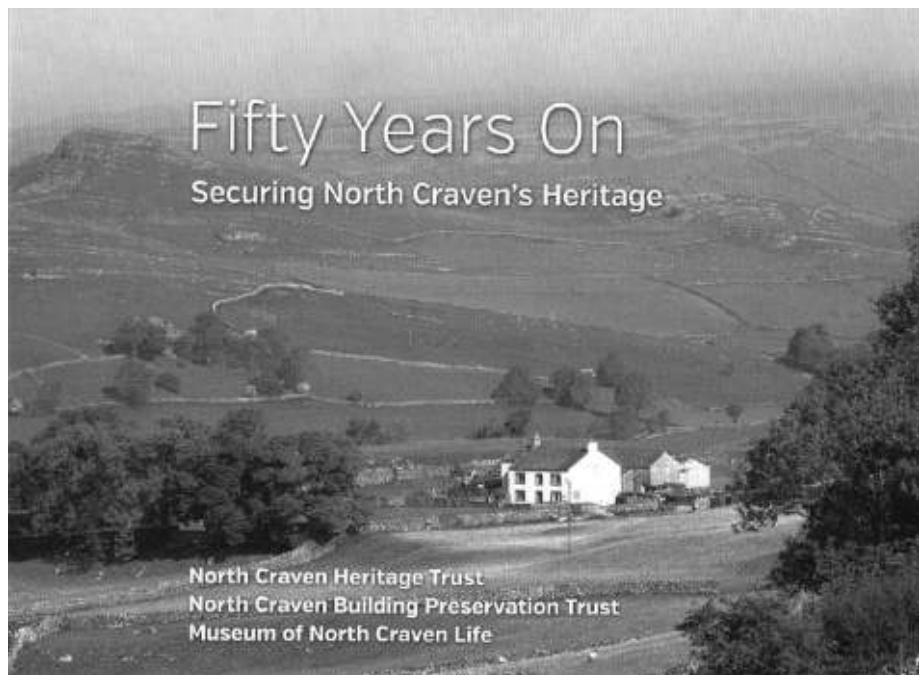
At the AGM a celebration birthday cake was shared by everyone present and a copy of the Anniversary booklet 'Fifty Years on – securing North Craven's Heritage' was distributed, copies being posted to other members not able to be present. The following week the booklet was formally launched at an evening function held at the Folly for Trustees of the North Craven Heritage Trust, the North Craven Buildings Preservation Trust and the Museum of North Craven Life and invitees who had played a part in these organizations in past years. Anne Read, President of NCHT, opened the proceedings by welcoming James Innerdale who gave a talk on all aspects of conservation of current concern, followed by a response from John Asher, Chairman of NCHT, all as follows.

Anne Read

Welcome to the Folly as we continue with our 50th Anniversary celebrations of the NCHT which began last week at the AGM in Victoria Hall. There could be no better place than the Folly for this gathering tonight. Over the last 50 years it has been the centre of all the endeavour that the NCHT and its off-shoot organizations the NCBPT and the Museum have made in their work. I think I also feel strongly that it is a place which symbolizes everything that we aspire to in terms of our aspirations, resilience and faith in the future of our organizations. It is also a building which is extremely familiar to our guest speaker this evening. James is the immediate past chairman of the NCBPT and a very well-known conservation architect who provides advice on building restoration with hands-on practical workshops given all over the country. We are delighted that this evening he is back on home territory where he has spent so many hours in many capacities, either with tape measure or chairing lengthy meetings and I would like you to join with me in giving him a very warm welcome.

James Innerdale

I would like to talk a little about building conservation and my experience of it in the North Craven area. I have been here for just over 20 years, so not quite the length of the life of the Trust, but a good amount of time. We are all here today because we are interested and passionate about the historic environment and historic buildings but I think it is quite important to take a step back for a moment and ask ourselves why? What is it about the historic environment that we value? Why do we value it? It is more than the fact they are old buildings. Looking back at the origins of conservation it all started with William Morris and John Ruskin. To quote John Ruskin from the Seven Lamps of Architecture he said 'God has lent us this earth for our life. It is a great entail. It belongs



as much to those who come after us, as to us. We have no right by anything that we do or neglect to do, to deprive them of the benefits which it was in our power to bequeath'. That idea of trusteeship is also something that William Morris was very passionate about when he set up the Society for the Protection of Ancient Buildings, including in the manifesto with reference to old buildings, the line 'they are not in any sense our property – we are only the trustees for those who come after us'.

I think that it is very important to understand that buildings are not set in aspic, they are not isolated icons, they are living, breathing three-dimensional history. Most have been changed and adapted over time; some of them are representations of the accumulation of power and wealth, but there are also lots of lovely simpler farm buildings where the opposite is true, their simplicity being part of their value and quality. There is also the craftsmanship and the beauty associated with the construction of many buildings and they are also very significant because we value them in this respect. This is something that Historic England now identify as part of their 'Conservation Principles' document that is the overarching guide as to how we should be approaching looking after historic buildings. They have recognised that there is a range of different values associated with historic buildings, not just the fact they are old, and the Folly in Settle is a good example of this range of values. There is historic value in the fact that it is a building of age. There is archaeological and evidential value in the fabric we have uncovered but also evidence of how it was used as a lawyer's property in its past. There are also architectural and artistic values associated with the building's form and design, the quality of the windows and the detailing and craftsmanship associated with its construction. Then there is also crucially the communal value, the fact that we all value the Folly as a building. With this in mind I was interested to read in '50

Years On the reference to the mounting steps in Alan's introduction. The steps are a very simple structure, but the point about the mounting steps is that they held very important communal value. They were not necessarily of architectural beauty or quality but they had an important value to the community. They also hold historic value from the perspective of the purpose they served.

Interaction with historic buildings forms part of our daily life and it is important that when we are thinking about how we use, adapt and go forward with historic buildings we appreciate all the values that I have been talking about. They can very readily be lost, and if we are going to do some work on an historic building it should be informed by an understanding of that building rather than having proposals imposed upon it. There is a danger that subtle, less obvious values can get lost as part of this process, particularly in the current climate when perhaps from a planning perspective at local authority level the officers may not necessarily have the skill base to fully appreciate and understand the buildings that they are looking at. This is why the role of the three Trusts is really important for a number of reasons; their existence and experience over 50 years; the Museum's archive which is really important in terms of developing our understanding of the various buildings, and the combined knowledge and skill of all the members of the Trusts.

As I have said, I have been practising building conservation in this part of the world for about 20 years. Do I think it is has got better or worse over that time and how has it changed?

Well, positively I think the risk to listed buildings and losing them through demolition is thankfully a very rare thing and probably will not happen. But I think the increased pressures of development, also highlighted in '*50 Years On*' is going to more subtly impact on a lot of our historic buildings. In rural areas like ours it may not be the building itself, but the context and the setting, be it within the town or a farmhouse out in the countryside. These two issues are very important so I think there is some good and bad there.

Other positives – I am encouraged that there is an increased understanding of traditional building construction, an understanding of the idea of breathability and the availability of traditional materials as well. When I first started you had to go up to Scotland or down to Derbyshire to get materials rather than sourcing more locally. There is also an increase in traditional skills and crafts. There are more contractors, both smaller scale one or two-man bands and bigger ones who are genuinely interested in the built environment and doing things the right way, and that was not necessarily the case when I first started. If you had an important project you would probably bring a contractor in from outside the region to do it, but now we have more of a local skill base.

From a negative perspective, I have already mentioned development pressures and we have just had a revised National Plan Policy Framework (NPPF) which whilst generally good, includes the potential to penalise local authorities if they don't actually meet their housing measure in terms of numbers of houses. That is perhaps fine but to achieve the targets requires a greater amount of staff resource at local authority level to assess the proposals and their impact on the existing historic buildings and setting. Unfortunately as we all know at the moment staff resource is going in the

other direction. Making cuts within the heritage sector at local authority level is a fairly easy thing to do without people kicking up too much of a fuss. I am therefore concerned that poor decisions will be made because of the lack of resources. That is where the skills of the three Trusts again comes in and will become more and more important going forward on the assumption that things are probably going to get worse rather than better.

In my experience, working with our two local planning authorities, there is also unfortunately an inconsistency of approach. Craven as we know does not have a Conservation Officer *per se* and relies on the planners having a degree of conservation knowledge which unfortunately it does not really have. This is happening not just here, but across the country. I have been doing some training for Historic England, training planners and conservation officers who have just started out on their career about the idea of conservation, which recognises that planners are going to have to deal with historic environment on a regular basis. On the flip side the YDNPA have a Conservation Officer and a conservation team who are generally good, but I have concerns that they are perhaps at times slightly less flexible or less practical than desirable leading to property owners just going ahead and doing work rather than putting in a listed building application. Understandably this inconsistency of approach can also be frustrating for owners of historic buildings.

So on balance I think we are in a better position than we were when I first started working in North Craven but I think we are probably in a slightly worse position than we were five, ten years ago, which has as much to do with resources rather than anything else, sadly. So going forward, I again emphasise the importance of the Heritage Trust and Building Preservation Trust and their ongoing pivotal role. But also I think it is important that the role needs to be constructive. There is a tendency for heritage bodies to be viewed as organisations who just say 'no', rather than making a positive contribution. Activities that raise people's awareness and appreciation of historic buildings as a positive and valuable asset are equally important.

That is all I have to say other than to quote from Anne Read's piece in '*50 Years On*'. It says:

'So what lies ahead? We must try to live in the present, take care of the past and plan for the future'. I think that is a very good philosophy to have.

Response from John Asher

Thank you James. Thanks also to all the hundreds of trustees and volunteers over the last 50 years; it is you who have created the achievements which the booklet records. Without you, nothing would have happened. It is fitting that we meet in the café here, a symbol of the work of NCBPT trustees to put the Trust on a firmer financial footing.

So thanks to all those who brought our commemorative booklet into being:

- to Pamela Jordan, our excellent editor of the booklet;
- to our designers, D&AW;
- to our sponsors, the Duke of Devonshire's Charitable Trust and, across in the Town Hall, Haworths, Chartered Accountants;
- to all the Trustees who have helped with its creation; and particularly
- to our other writers – Alan Bennett, Richard Hoyle and

Kevin Illingworth who have given generously of their time and expertise.

Richard Hoyle's survey of the local history scene was in equal measure, magisterial and witty. Kevin Illingworth surveyed '6 of the best' of our local farmhouses, which are arguably the jewels of our vernacular building heritage.

And Alan Bennett. What can I say? He was our catalyst in countering inappropriate re-development when our local politicians didn't want to know. He led us as President of one or other of our Trusts for almost all of the past 50 years. He has supported us with this booklet. We hope that both Alan and the booklet will be an inspiration for the future – because in the coming years there is more to do.

I thought a few months ago that we were winning the arguments about inappropriately developing Hellifield Flashes, Runley Mill and so many of our towns and villages. Not so. 21st century development is based around an urban model of estate, residential or industrial, put up as a mechanised development. Historically, most of our Craven towns and villages have grown steadily, but generally as individual buildings, designed in varying styles, coming in ones or twos. This preserves a gentle ripple of variety without seriously detracting from the vernacular cores of our

communities. Now one drives into villages whose first impression looks, as Alan Bennett says "just like suburban Leeds". The rows of similar faux-stone and detailing are inappropriate and overpowering. More of this is promised. Yes, we can grow our housing and places of employment. But please, not at the price of dropping suburban estates onto our countryside, towns and villages. There is so much that is wrong with this model. So thank you, Alan, for defining a major task for our future, in the very area where it all started....

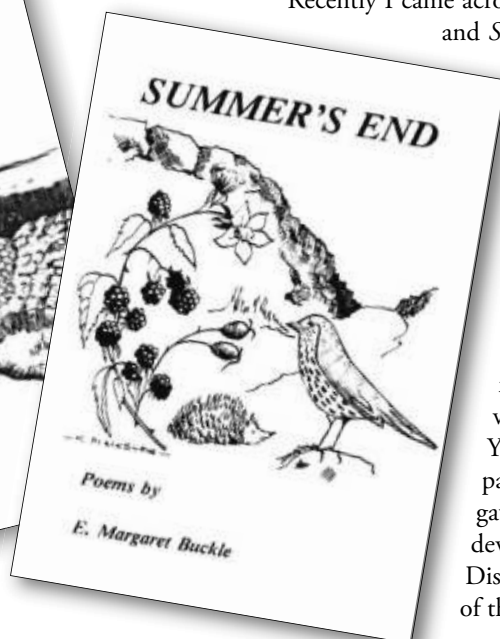
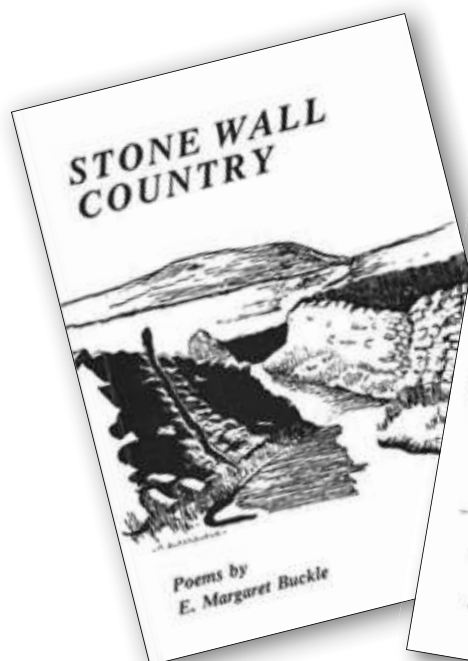
Other challenges for the future are a-plenty:

- Mel Cookson-Carter as she helps to develop The Folly and Museum;
- Zion Chapel will be brought into the fold;
- We need to raise the awareness of donors about the work which we have done and do;
- Above all, we need to recruit a new generation of trustees, members, supporters and volunteers, people who will continue to secure and cherish North Craven's Heritage.

We hope that Trustees will use this small volume to raise awareness and to inspire recruits to the benefit of the North Craven we all love.

Dr E Margaret Buckle, Dales poet and teacher at Settle Girls' High School

Kathleen Kinder



Recently I came across on my book shelves *Stone Wall Country* and *Summer's End*, two little volumes of poetry written 40-50 years ago by the late Dr Buckle of Giggleswick. I had forgotten how beautiful the poems are and immediately thought that they ought to be revived and re-read for they tell of a Dales countryside which is changing and in the case of some of the flora, birds and animals she writes about so lovingly, disappearing. Her poetry presents us with another kind of heritage different from man-made objects from the past and the visible presence of the scenery of the Yorkshire dales. Dr Buckle is also of particular interest to NCHT members. She gave much enthusiastic support to its early development, starting with the Settle and District Civic Society, and was a vice-president of the Trust.

Margaret Buckle was born in Hampstead in London in 1905, two years before Settle Girls' High School opened, where later she was to devote 38 years of her life, teaching French and Latin. Her background, upbringing and education could not have been more in contrast with the place she came to love, in which she came to work and spend a great deal of her life. It did not occur to me until I came to gather information about Dr Buckle just how much the history of the School at which she taught has been largely forgotten by the community whose daughters it served so faithfully for 52 years. This article therefore touches on the development of girls' secondary education in the area as well as dealing with the meagre background history we have of Settle Girls' High School and Dr Buckle's achievements as teacher and Dales poet.

The last quarter of the nineteenth and the first quarter of the twentieth centuries were to see far-reaching changes in public attitudes towards secondary and university education for girls and women. Attitudes varied however, according to where one lived. The more remote and the more rural the situation, the more conservative and therefore, more resistant were attitudes to change. For most of the nineteenth century (until 1914), until the beginning of World War I, an influential middle-class ideology advocated that women should confine their activities to the home as housewives and mothers. There were very few jobs available for unmarried middle-class women who had been educated in privately-run establishments or at home. Some became governesses and teachers, like Jane Eyre and her creator Charlotte Bronte, but others known as 'distressed gentlewomen' could only try to earn a little with their needlework. The 'agony columns' of women's journals like *Mrs Leach's Fancy Work Basket* were full of women's letters asking for help to sell the women's handicrafts. Mrs Smith, the widowed friend of Anne Elliot in Jane Austen's novel *Persuasion* (1818, posthumously), was a 'distressed gentlewoman'.

In her novel, *Jane Eyre* (1847) Charlotte Bronte gives us an insight into how village girls' education could develop from the teaching of the 3Rs and sewing. The character, Jane Eyre writes of her experience as teacher (presumably in Yorkshire) in the village school for girls established by the vicar, the Revd St John Rivers:

"I had amongst my scholars several farmers' daughters – young women grown almost. These could already read, write and sew: and to them I taught the elements of grammar, geography, history and the finer kinds of needlework". It would be some years before some free grammar school places were available to academically bright working-class girls.

In Settle, from the early nineteenth century some basic education was available to both lower-class and middle-class girls. In a letter to a friend dated 1825, William Lodge Paley, headmaster of Giggleswick National School writes, as quoted on page 246 in *A History of the Ancient Parish of Giggleswick*, that in Settle there was a Ladies' seminary and a Dame school. Dame schools were known for the poor quality of the education they offered. They were at best an inadequate form of elementary education, offering in many places nothing more than the teaching of spelling. However, the Ladies' seminaries were often at the forefront of the advancement of better education for women. At the end of the nineteenth century there was a Ladies' seminary, with boarding facilities,

based at Overdale, a large house on the Skipton Road in Settle. This seems to have been the immediate predecessor of Settle Girls' High School.

Formal secondary education for women, where it existed throughout the nineteenth century to nearly World War I, was based around the notion that a well-educated woman made a more interesting companion for her husband, family and siblings. The War altered everything. Women had to take on many of the jobs done by the men now fighting, and dying, in the trenches. The feminist and suffragette movements were making their mark. After the War, a generation of women, bereft of their men-folk killed in the conflict, were learning to forge careers as single, professional and business women. With all that came a new confidence. Even so, old attitudes in many communities towards educated women were hard to shift, lingering well on into the second half of the twentieth century. I was fortunate that my parents encouraged me to go to university, but some of my school friends had parents who refused to let them even think of the possibility, because a university education would be 'wasted' on marriage.

Because of the lingering belief that a married woman could not run a home and have a career, many academic women who also wanted to marry, were caught on the horns of a dilemma. In many professional jobs, they had to resign on marriage. There is a fascinating discussion of the problem facing some of the women dons at the fictional Oxford University Shrewsbury College in Dorothy L. Sayers' final Lord Peter Wimsey novel, *Gaudy Night* (1935). From the 1930s until well after the Second World War, there was a growing reluctance on the part of many employers to appoint married women. In many girls' grammar schools, unmarried headmistresses simply refused to appoint a married woman member of staff, no matter how experienced and well-qualified for the post the person was. My husband and I married in 1960, just before he was appointed to teach RE and woodwork at Settle High School. I applied for a post to teach English to scholarship level at Skipton Girls' High School. I was told by Miss Harries, the headmistress who interviewed me, that though I was well-suited for the post, she could not appoint me because I was "married and would not be able to offer the dedication required for the job." I have not forgotten her words. As it happened, an unexpected vacancy occurred in the English department at Clitheroe Royal Grammar School for Girls where I had taught before. I went back to teach English to scholarship level. I was only the second married woman on the staff (see below).

Prejudice against highly-educated, academic women had its roots in the past. What really appalled many in some Victorian communities was the thought of **girls'** grammar schools. Grammar schools were for boys. These schools specialised in Latin and a 'classical' education. Dr Buckle, incidentally, taught both French and Latin, the latter for some of her 38 years at Settle Girls' High School. Latin was considered to be the language for men in 'the professions'. When girls' grammar schools appeared in the 1880s, many were called 'high schools' so as to avoid an invidious comparison with the local boys' grammar school. The grudging acceptance of the new girls' grammar schools continued well into the twentieth century, manifesting itself in a variety of ways. When a building was put up to house a

new girls' grammar school, it was often of inferior quality or placed in a less salubrious part of town as far away as possible from an ancient, well-established boys' grammar school. Leigh Girls' Grammar School, in south Lancashire, where I was educated, certainly fitted that situation. At least its pictorial archives are on the internet, which is more than can be said of other girls' grammar schools, abolished in the late twentieth century to make way for the new comprehensives. I have just been staring at an internet image of myself, aged 17, in a photo of the 1949-50 Upper VIth at LGGS. There we all are, neatly attired in blouses, skirts and school ties, proudly displaying our prefects' badges and honours won on the sports field.

Skipton Girls' High School was founded in 1886, but even though it was subsidised by an endowment, like many grammar/high schools of the time, it was fee-paying. In the history section of the School's web site, there is an interesting extract from the inauguration speech of the Chairman of the governors, who promised an education equally good, sound and thorough as that which is given at the Grammar School to their brothers. And they must remember that admirable education was given at a ridiculously low price, fees being £4-£6 a year for day girls and £36 a year for boarders, according to age. For a good part of the twentieth century, until they perhaps, joined as co-educational schools, most boys' and girls' grammar schools in a town had little to do with each other. When they shared the same premises and resources, there could be friction as there occasionally was at Clitheroe 1954-57, during my first period of teaching English at the Royal Grammar School for Girls (founded 1915). In 1957, the girls' school moved to a new building, and then merged with the boys' school in 1985. Now, Queen Mary's Royal Grammar School (to give it its full title), founded in 1554, is co-educational, and the former animosities seem to have been laid to rest. The old shared building I remember so well, now houses the VIth form, one of the largest in England. In 2005, after the failure to be granted Technology College status (which had been granted to Settle High School in 2004), Clitheroe Royal Grammar School was granted specialist Language College status and now offers courses in Mandarin, Urdu and Russian. Secondary schools move on to serve the needs of the time.

Although there was an exhibition in the Folly in 2007 to celebrate the Settle Girls' High School centenary, there does not seem to have been an accompanying booklet outlining its history. The Folly museum has an incomplete set of School magazines. I have yet to come across research based on these. Neither have I found any archive material relating to Settle Girls' High School, if any exists. I am grateful to friends who remember Dr Buckle, as I do, or who were pupils at Settle Girls' High School, or who were colleagues in her last years at Settle High School, all of whom have shared memories of a much-loved lady, a happy school and its remarkable, gifted and highly qualified staff of single women teachers. Apart from their memories, which mostly relate to the 1940s-50s, there is nothing. In the 58 years I have lived in the Giggleswick-Settle area, I cannot recall one article written about this School by any local historian. There is a brief reference on the website of Settle College where we learn that Settle Girls' High School was founded in 1907 and ceased to exist when one of the first mixed comprehensive schools in

the country, Settle High School, came into being in 1958. Settle High School became Settle College in 2004 when the School gained Technology College status. When the School became comprehensive in 1958, Dr Buckle continued to teach for a short time in extended premises under a new regime, until her retirement. It must have been quite a change for her, moving from a small, all girls' establishment to a much bigger, mixed, non-selective pupil environment, but as her colleagues noted, she coped with the change remarkably well.

The internet has yielded some interesting facts about the advances that were made relating to girls' secondary education at the beginning of the twentieth century. It was no accident that 1907 saw the foundation of Settle Girls' High School. During that year the Education Administrative Provisions Act came into force. All grant-aided grammar schools were required to provide 25% of free places. The Act empowered Local Education Authorities to create new secondary/grammar schools for girls. Under the governance of the West Riding, Settle Girls' High School was one of those new LEA grammar schools. We have no record of the composition of the first intake or of how it was achieved. It is likely that daughters of staff at Giggleswick School would be amongst the first pupils. Settle was a small bustling market town, with a growing business and professional community. In the surrounding countryside were some reasonably well-off farmers. Some at least, would be prepared to have their daughters educated at the new High School. The School was very small, never more than 150-200 pupils. In the early days a kindergarten shared the premises, no doubt helping to make both institutions economically viable

In the 1997 edition of the North Craven Heritage Trust Journal, not only is there an affectionate tribute to and obituary of Dr Buckle by the late Phyllis Houlton, an 'old girl' of Settle Girls' High School, and to which I am indebted, there is also a collection by Enid Taylor of *Gleanings from Giggleswick National School Logbook*, written by successive head teachers. There is an entry for 1907 which makes no mention of the opening of the new Settle Girls' High school. Perhaps there was no girl from this local elementary school who was able to take up a place? The first girls' grammar schools were for middle-class girls whose parents could afford to pay the fees.

Dr Buckle had acquired considerable academic distinction before she moved north from London to teach at this little-known girls' grammar/high school in the Yorkshire Dales. She graduated from the Royal Holloway College of London University with a first-class honours degree, gaining her doctorate in French literature two years later. By all accounts, she was not the only woman teacher at Settle Girls' High School who had a doctorate. Her *alma mater*, London University, was the most advanced in its provision of higher education for women. In 1880, London University was the first to award degrees to women. Not only that, London University imbued its graduates with the revolutionary idea, new at the beginning of the twentieth century, that education was for the whole person and not just for the training of the academically inclined. Phyllis Houlton writes in Dr Buckle's Obituary, 'Her wide vision of education of the whole child involved her in a variety of extra-curricular activities including drama, senior musical society, Scottish dancing and the League of Nations. She taught many girls to swim in the river,

just below Queen's Rock!' Those were the days before Health and Safety regulations.

Apart from her deep involvement in local and social history, Dr Buckle's keenest interest lay in the natural world, the flora and fauna and scenery of the Dales countryside. She became an authority on local wild flowers and was an ardent advocate of uncut grass verges where flowers and plants could flourish undisturbed. She lived with her friend and colleague, Miss C M Oddy, in Garstangs, the seventeenth-century house at the bottom of Belle Hill in Giggleswick. Together, they walked the hills and dales imbibing the sights and sounds, enjoying and sharing the different experiences of the changing seasons. Often Dr Buckle took solitary walks around Giggleswick, the limestone and millstone grit landscapes and the farmland near her home. It is experiences from these walks that provide most of the material and inspiration for her poetry.

In 1967, she became blind and taught herself to touch-type. It was then that she started to write poetry, the inspiration coming from a rich vocabulary and vivid, visual imagery stored behind the blindness in her mind and imagination. Beethoven did the same with music when he was going deaf. Wordsworth called it, 'emotion recollected in tranquillity'. Dr Buckle wrote poetry mostly in traditional form and it reads superbly orally. She wrote two little books of poetry, *Stone Wall Country* and *Summer's End*. Her last poem in *Stone Wall Country* begins defiantly:

*You do not like my verse?
I do not write for you.
I write to please myself.
And seldom do.*

Then in verses two and three, she reveals a little of the creative process that goes on in the mind of a poet who is blind:

*I have no eyes to see
Colours of earth and sky.
Inside my skull, I hide
To watch the swift thoughts fly.*

*And catch, if catch I can,
A word, a phrase, a theme,
Some cadence from the deep,
Heard in a dream.*

Dr Buckle's achievements were recognised further afield. She won a national BBC competition writing the conservation poem *Tomorrow's Child* for the NCHT's Museum Appeal. In 1989, Ted Watson of the Royal Shakespeare Company asked if he could set some of the poetry to music. Phyllis Houlton writes: 'He and actors from the RSC performed the work at Ingleborough Community Centre. It was recorded by Yorkshire TV and later, Dr Buckle was the subject of a radio commentary by Nigel Forde'. The CD of her poems set to music and the various editions of her poems are still available from several internet outlets.

As I have been writing this article, it has gradually dawned on me that Dr Buckle's rich legacy is closely bound up with the legacy of the girls' school she loved and where she taught

for so many years. Neither she nor Settle Girls' High School and their influence on this community will be forgotten.

E. Margaret Buckle – editions of poems (available at time of writing from internet outlets)

Stone Wall Country and *Summer's End* were published twice, once by Yew Tree Books 1981 (two editions), and self-published with cover illustrations by Margaret Blackburne, in 1986. The CD is also available from Amazon.

<https://www.abebooks.co.uk/book-search/author/e-margaret-buckle/>

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Acknowledgements

Former pupils of Settle Girls' High School - Margaret Blackburne, Susan Brookes, Linda

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Former colleagues of Dr Buckle at Settle High School – Olwyn Bolger, Elaine Pattison

The Folly Museum - Anne Read, honorary curator.

Photographs - courtesy Susan Brookes, Linda Clemence, Dora Tattersall (see NCHT website)

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© Derek Gilliard, *Education in England*

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<http://www.francisfrith.com> has three pictures of the school with comments.

Grain House, Giggleswick

Emmeline Garnett

Grain House, as it stands today, is clearly a building of comparatively modern date, probably towards the end of the 18th century. The range of barns behind has a datestone of 1763, and the family tradition is very strong that the barns were built first and the house afterwards. *Rebuilt*, of course. Grain House as the site for a farm and a dwelling is very much older, as indeed are most of the farms in this part of Craven. Our ancestors could pick a good place for a dwelling quite as well as we can today, and once established there was no reason to move, although successive buildings would be demolished, altered, rebuilt, as succeeding generations demanded more space, stability and comfort.



Grain House

There is good reason to think that the first Grain House dates from the 13th century. In the 15th century in this part of Giggleswick parish, the Earl of Northumberland owned about a dozen 'loges', farms built out in the fields. It is thought, though not conclusively proved, that they were all founded in about 1280, when more land was enclosed and broken in from the wild-moors, 'assarted', as the term then was. According to a list of 1499 one of them was occupied by Richard Carr who paid twelve shillings annual rent. It seems more than a good guess that this was Grain House which fifty years later was mentioned in the will of Thomas Carr. Since it was already specifically known as 'Grain House' so very early in its history, it must have had some particular purpose on the Earl of Northumberland's estate, and one presumes that it was the main tenement, what was known on a monastic estate as a 'grange'. This was the home of the chief tenant who would relate directly to the Earl's steward. He would be a sort of sub-steward, responsible for gathering rents in cash or kind from the lesser farms. He may have stored corn or cattle until they went to market on behalf of the distant lord. This would suggest that the tenant at Grain House was an important person, a suggestion which is borne out by our knowledge of the Carr family.

In the 1510 muster roll James Carr was one of the half dozen in the parish who could be summoned to attend 'with a bowe, able in horse and harness', while lesser men had only to equip themselves with a bow. In a subsidy list of 1525 his possessions were assessed at £12, more than three times as much as his next most prosperous neighbour in Giggleswick township. In 1547 Thomas Carr (almost certainly James' son) was assessed at £20, when everyone else was said to be worth £5.

There are no parish registers at this date to enable us to make a proper family tree, but clearly all these Carrs were

closely connected, and this is proved by Thomas' will of 1549. Thomas Carr 'of Staykus' left a lengthy and elaborate will. There were a great many bequests, starting with the church (I have modernised the spelling) which was to have eightpence for 'forgotten tithes', and 'to the poor mans box 12d'. Every priest who came to his burial to pray for his soul, to have fourpence 'and their dinner at Saulbanke Wyffs or in St Thomas chamber', and the boys of the grammar school (recently founded by one of his relations) to have a penny apiece. After many other small bequests, he mentioned his two sons, Adam and James. 'To Adam Car my son all the lands lying in old Wenington, Lawkland, and in the township of Giggleswick, a house in Settle with the appurtenances, and other certain land in Settle Fields'. James the second son was to have four houses in various places 'or the gold that shall be paid for them.' This is clearly the will of a rich man, but there is something even more interesting. James, the younger son, got the old family house in Stackhouse. Adam, the elder, got 'the Grayn House with the licence of the Lord and other land in Settle Field that is occupied with the said house'. It would seem that the Grain House was the more desirable and important residence of the two, or it would not have gone to the elder son.

Thirty years later, in 1579, another survey shows that Adam Carr still held 'one messuage called Grayne house one laythe [barn] one other house one garden and four acres and a half of lande and Meadow'. At that time his son Roger and his grandson, another Adam, also held some land in the same area.

The Giggleswick parish records start very early, in 1558, which is convenient, but Carr is about the most prolific name in the book, which is less convenient. However, the clerks who kept the registers frequently added the name of the

township or farmstead, particularly in the case of a very common name like Carr. We find that in 1588 William Carr of Grain House was buried, and in the early 17th century another Adam Carr took over. He was probably the 'Adam son of William' christened in 1586. This would mean that he was only two years old when his father died. Someone else would have had to run the farm, and sure enough the parish records show a Robert Cote of Grain House in 1608 and 1610. In 1616 Adam, then 28, married Margaret Lindsay and established a family.

He was clearly one of the important landholders of the parish, as the parish register has a note that in 1614 he was allocated a seat in the church. 'It is ordered agreed and sett downe by us the churchwardens of the parish of Giggleswick this present fiftenth daie of April 1614 that Anthonie Procter of Setle and Adam Carr of Graynhouse shall have and enjoy that forme or seat at the northend of Richard Franklands seat or stall under the quier or chancell, jointlie between them from henceforth'.

Adam's family continued as the family tree shows, until 1683. His son Richard had two sons. John died in 1680, three years before his father. Richard's will was written when he was 'infirme in bodie' and presumably the second son, Thomas, had left the area as second sons tended to do and was making his way elsewhere, not to be tempted back by the thought of becoming a Craven farmer. He is mentioned in the will, but apparently of secondary importance to Richard's wife Margaret who is very well provided for, and his two 'Godsonnes' Robert Bradley and Thomas Tomson. Neither of these two are traceable with any certainty in the parish register. Neither took over Grain House. Margaret, Richard's widow, continued there until her death in 1688, the place being run by one Richard Towler, who was of Grain House until 1693 but then went to Settle where he died in 1723. He does not appear to have been a relation.

So the connection of the Carrs with Grain House, which we know for certain had lasted for 150 years, and possibly for much longer, came to an end, although another branch of the family continued for a long time in Stackhouse. The last traces of the house that the Carrs lived in (except for the actual stones which surely have been recycled) were probably the small mullioned windows in the cellar, which have now disappeared. A mullioned window would have been originally at ground floor level, so the old house must have been lower than the new one. But the owners of eighteenth century houses wanted proper cellars, and where the ground was suitable, rather than go to the considerable trouble of excavating, the builders sometimes used the original ground floor as cellars and rebuilt on top, which given the unevenness of the ground in this case would not have been too difficult an undertaking.

It is not at all clear what happened next to Grain House. There is a gap of some years before a mention of a William Husband 'of Grain House' in 1731, and in 1739 William Husband gentleman 'of Grainhouse' was buying 27 acres of land from John Atkinson of Rome, so he was clearly well established, but when or how he had arrived we do not know. Possibly the family had had an interest in Giggleswick for some time, as a deed at Wakefield shows 'William Husband gent of London' paying £100 (a large sum of money) for houses in Giggleswick village in 1704. This is perhaps the

William, gentleman, who married Millicent Brokas (or Brookhouse?) in 1699, but there are no entries in the parish register of children christened so we presume that he did not live locally at the time. Perhaps he was a lawyer or a merchant based in London who came back to his roots in later life. Husband was quite an important name locally, particularly in Bentham.

This William was buried in Giggleswick in 1749. In his will he left the large sum of £20 a year to his wife and everything subsequently to his only child, another William, still under age. If he died before 21, then everything was to go to the children of his sisters. The young William did not die. It was he who undertook the rebuilding of a very handsome range of farm buildings, on which he set his datestone 'WH 1763'. As I said earlier, family tradition is very certain that it was this William Husband who then rebuilt the house. If he did so, which seems quite likely, it must have been fairly soon after building the farm, because he died in about 1779, leaving a widow and it would seem only one child, a daughter, married to Henry Faithwaite of Littledale in the Lune Valley, who is mentioned as his 'son and heir'. In 1789 Ann Husband, the widow, died. She was living by this time at Aspull and the farm was tenanted by Lawrence Fearnside. Thomas Winder Faithwaite as her executor and heir now sold the house and farm, and the buyers were the Maudsleys.

The Maudsley family was not local to Giggleswick parish. It is not clear where they originated, but they arrived suddenly in the 18th century. Two of them, possibly brothers, married within a year of each other, Thomas to Agnes Carr and Henry to Elizabeth Wigglesworth, both established families, Thomas at Sheepwash and Henry at Greenridge, as Craven Ridge was then called. Henry in particular prospered and acquired land. After a few years he was 'of Rome' and then in 1789 his son Thomas 'of Rome gent' acquired Grain House from Ann Husband's executors. In a tax list of 1800, Thomas Maudsley of Grain House paid on ten windows, a saddle horse, two other horses and a dog. However, at some time he swapped with his father, who died in 1811 at Grain House, while Thomas was now 'of Rome'. However, Henry's will called him 'of Rome' so he still owned the property, which Thomas was farming for him. Thomas would appear to have been his only child, as 'all and singular my messuages, lands and tenements', which amounted to a good deal of property, were left to him. His mother however, for her lifetime if she wished, could have a house called Sandforth Brow.

In the next generation there were three sons, as the family tree shows. Henry had Rome, John had Grain House, and Thomas farmed at Feizor until his eldest brother died unmarried about 1834, and he then went to Rome where, as family tradition remembers very well, he raised a family of nine children, one of whom, Henry, after schooling at Giggleswick, joined the medical profession and founded the famous psychiatric hospital which bears his name.

John, the middle brother, was also unmarried, and the census return for 1851 shows him living at Grain House with his sister. Interestingly he is not called 'farmer' but 'landed proprietor' so he either had a tenant to farm the land (about 75 acres according to the Tithe Map) or it was run with Rome. By 1861 he was still 'landed proprietor', but he had taken in his nephew John, second son of Thomas. John was farming 130 acres (there is nothing to tell us where the extra

land had come from) with one man, a boy of 18 who lived in the house. His aunt seems to have died, but he and his uncle (still 'landed proprietor' and presumably not dirtying his hands with practical work) were looked after by an elderly servant.

The census returns continue to give their snapshots at ten-year intervals. By 1871 the elder John had disappeared but the younger John, still unmarried at 40, continued to farm alone. He married soon after, as the 1881 census shows him with a wife Elizabeth (family tradition says she was a Barker from Eldroth Hall) and three children. A fourth came along later, three girls and a boy, another John to carry on the tradition.

In 1901 the elder John was still there, aged 70, with all his children still at home. Mary Isabel aged 29, Margaret 27, John 25, and Elizabeth 19. He died in 1903. Unfortunately although there are several Maudsley gravestones in Giggleswick churchyard, time and the enthusiastic growth of bushes have made most of them unreadable. John's is legible, and his wife Elizabeth's name was added in 1921.

I do not know, although no doubt the family does, whether John's three sisters married. He did, soon after his father's death, as a very splendid wedding photograph shows. He had three children, of whom one is still alive. None of the three married, and on the death of the sons, Grain House descended to a cousin who has sold it in 2002, after 213 years.

Just three families then, as far as we know, Carr, Husband, Maudsley, have owned Grain House in the last 500 years. It is surprising to find how much history lies behind the unassuming façade of a small Yorkshire farmhouse.

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Local and family information

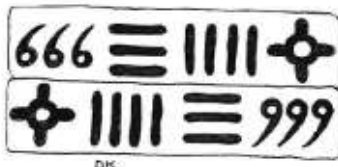
Gravestones in Giggleswick Churchyard

Acknowledgement

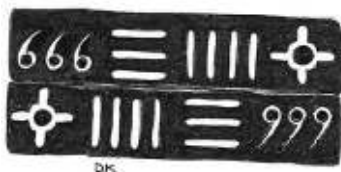
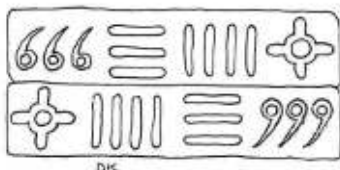
Emmeline Garnett wrote this report in 2002 and graciously agreed to allow us to print it in the Journal.

A medieval stone?

Some years ago Diana Kaneps noted and drew a sketch of a highly decorated stone located near the front door of Ingman Lodge near Horton in Ribblesdale. The symbols 666 and 999 may have some religious or magic significance and the stone may have come from elsewhere. Ingman Lodge has a lintel dated CW 1687 when the house was presumably built or rebuilt by Christopher Wetherhead.



Stone at Ingman Lodge



Ingman Lodge

Absolutely Unique : This Medieval Foundation Stone , giving the purpose and meaning of life , is reputed as being as old as the church at Horton in Ribblesdale .

Robbery and retribution:

the true story of James Metcalfe and his transportation to Australia

Mary Slater

On Saturday 7 April 1827 George Burrow, a yeoman of Westhouse, near Ingleton, was going home at 10 o'clock, slightly the worse for wear after an evening at the Fountain Inn at Burton in Lonsdale. Paul Barker, a twine spinner, accompanied him part of the way, as far as Threaber Farm, before returning to the Fountain where he lived. Further along, about a third of a mile from his home, Burrow was overtaken by another man whom he could see vaguely in the moonlight, but didn't recognise. This man threatened Burrow with a stick, saying "I want your money. I will knock your brains out if you do not give it to me". He pulled off Burrow's hat and searched his pockets for money, and then forcibly pulled off his coat (which had a red and yellow handkerchief and a pair of gloves in the pocket), waistcoat, shirt, neck cloth and braces. He was about to relieve him of his trousers as well, but Burrow pleaded that he would be cold, at which the stranger gave him back his waistcoat and half the pair of braces. The man then told Burrow to go home and threatened to kill him if he resisted.

The next morning, Sunday, Burrow returned to Burton and sent for the deputy constable, John Bateson, out of Burton Chapel. As a result of some information received Burrow, Bateson and some others including Samuel Batty, a cotton spinner of Burton, went to Forelands, the house of William Metcalfe, a farmer, and his wife Esther, in Bentham township. A man, a woman and some girls were there, but the constable and Batty went upstairs and found William Metcalfe's son James in a bedroom, and a bundle of clothes. Batty had a stick in his hand, and James Metcalfe said to him "Lay that stick down and I will be quiet". Batty did so and Metcalfe said "I will go out of the country and never be seen again here, if you will let me go away". They all came downstairs where Burrow identified his clothing and said to Metcalfe "Are you the man who took these things off my back near Westhouse?" to which James Metcalfe replied "I am". After agreeing to go quietly he was taken into custody, the clothes were tied up in the handkerchief and he was taken by the constable, Burrow, Batty and the others to Bentham to consult Hornby Roughsedge, a Justice of the Peace for the West Riding. They then returned to the Fountain Inn at Burton where the bundle was given into the safekeeping of the innkeeper's wife.

A day later, on 9 April, all the witnesses gave their sworn statements before two Justices of the Peace, Roughsedge and William Wilson Carus Wilson. Burrow identified his garments – one was actually marked with his name – but as to money, he was not sure how much, if any, had been in his pocket. "I had put 8 to 10 shillings in my pocket when I left home on Saturday morning, but I believe I had nearly spent it all. Some of the liquor was given to others. The rest I drank. I was not quite sober when I left the Fountain on Saturday night". But despite the huge outlay on drink he could still say



Fountain Inn, Burton in Lonsdale

"I knew very well what I was doing when I went home". James Metcalfe had been seen in the Fountain that evening, and the barmaid and others had seen him leave about 10 minutes after Burrow. Paul Barker, on his return to the inn from walking part way home with Burrow, had noticed that Metcalfe had left.

As a result, James Metcalfe was kept in custody that night and committed the next day, charged with feloniously assaulting George Burrow on the King's Highway at Thornton in Lonsdale, putting him in bodily fear and taking from his person the various articles (which Burrow valued at a total of 6s 2d) described above. He appeared at the York Assizes which commenced on 28 July 1827 before the Hon. Sir John Hullock, and was found Guilty. A death sentence was inevitable for highway robbery. However, clemency was shown and it was commuted to transportation for life. At this period transportation, which peaked in the 1830s, was felt by the British government to be an effective and humane punishment which had the benefit, in the case of younger criminals, of providing productive labour for the new colony of Australia (a view not entirely shared by the colonial authorities).

Records show Metcalfe at the aptly named prison hulk Retribution, moored at Woolwich, by 16 September, where the gaoler reported his character in the one word – 'bad'. He left London for Port Jackson (Sydney), New South Wales, on 23 November by the ship Asia, a brig of 536 tons, with 99 other male convicts (fourteen of whom were between 14 and 16 years old). There were also on board a small military guard, a few other non-convicts including women and children, and a cargo of government naval stores. Despite various illnesses including cholera, dysentery and pneumonia, and a badly fitting and damp water closet recorded in the Surgeon's log book, and having given every attention to cleanliness and ventilation, he deemed the ship to be very suitable for its purpose with all the convicts arriving safely in Sydney on 13 March 1828 after a passage of 111 days.

The indent then for the prisoners on board ship gives us,

for the first time, a fuller picture of who Metcalfe (now listed as Metcalf) was and what he was like. He was 5 feet 7¼ inches tall with fair hair, brown eyes and a fair to ruddy complexion. He had a small scar at the corner of his right eye, near the temple. He was Protestant and single, had had no education and no previous convictions, and he had been a farm servant. He was stated to be 22 years old, although we know from baptism records in his home area that he was born in September 1804, making him a year older. On coming ashore at Port Jackson he was 'disposed of' to Col. Wall, a military man who had been at Waterloo and who had first come to New South Wales in 1822 with a regiment, had settled there and was now farming. There was a census in November 1828 and Metcalf was listed as a 'government servant' (a convict by another name), a 'farmer man' working for Col. Wall at Wallsgrove, Melville, which is now in suburban Sydney. His age was now given as 29 years.

We next catch sight of Metcalf, now listed as 41 years old, in a general muster of convicts in New South Wales made on the last day of 1837. He was by then assigned to L Macalister of Goulburn district. Only a few days later, on 13 January 1838, he absconded. A notice, including his personal description, was issued by the Principal Superintendent of Convicts and published in the Government Gazette on 31 January. 'All Constables and others are hereby required ... to use their utmost exertion in apprehending and lodging (absconders) in safe custody'. Lachlan Macalister was another ex-military officer now building up a large farming acreage in

the Picton and Goulburn area, and he was also in charge of the local mounted police and a magistrate.

Metcalf must have been rounded up as eventually he was recommended a 'ticket of leave' by Goulburn Bench in July 1840, awarded in the following November. This would have allowed him to work for himself as long as he remained in the local area and reported regularly to the authorities and if possible attend divine worship every Sunday. However, it came too late. A Coroner's report listed his death on 11 November 1840 reported by the police magistrate (Macalister) – cause of death 'accidentally killed – intemperance'. Drunkenness was frequently cited as a contributory cause of the many violent deaths. The Anglican Parish Register at Sydney recorded his burial the following day in the parish of Stonequarry (renamed Picton shortly after) which is around 80 km southwest of central Sydney, at the age of only 36 years. A short life and not a happy one.

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Ancestors magazine Articles, February 2004, February 2005

Kirkby Malham Church Historic Buildings Fund Grant



Priest's Door, Kirkby Malham



Priest's Door interior, Kirkby Malham

The Historic Churches Fund was renamed The Historic Buildings Fund in 2015 to allow support of a wider range of historic buildings at risk. The medieval church of St Michael the Archangel has received several NCHT grants for repairs in recent years. The roof and windows in particular have needed renovation. It attracts many visitors from around the

world and the visitors' book testifies to the appreciation of this fine building in such peaceful and beautiful surroundings. In 2017 £1000 was granted to St Michael the Archangel Church, Kirkby Malham for renovating the Priest's door in the Lady Chapel of Kirkby Malham Church

In recent times the church had only one door, the one through the porch, yet three others had been blocked in the past. The 'Priest's Door' was walled up on the inside but the old wooden door remained outside. This door originally gave access to the pre-Reformation Chantry of Our Lady to allow the priest to come and go. The church needed better access and exits for larger audiences for concerts and

lectures and school visits. The old door to the Lady Chapel has been replaced by a new oak door and was re-opened in 2017. The old door is to be conserved and displayed in the church in front of the still-blocked 'Devil's Door' in the north wall.

Arthur Raistrick

and the Pig Yard Club excavation of Sewell Cave 1933-34

Tony Stephens

The Pig Yard Club (PYC, Fig. 1) comprised a group of amateur archaeologists which met in Upper Settle. When a member, a Mr Sewell, discovered bones and a Romano-British brooch in a small cave at the bottom of a limestone scar to the north-west of Settle in 1932, the PYC decided to excavate the cave. Arthur Raistrick, the 20th century's foremost archaeologist and landscape historian of the Yorkshire Dales, was well known in Settle, making him an obvious person for the group to consult.

It is fortunate for our understanding of the Sewell Cave excavation that Raistrick had a heavy teaching workload at Armstrong College in Newcastle, making it difficult for him to visit Settle except during holidays. Communications with the group were mainly by letter between Raistrick in Durham and Settle resident Tot Lord, the leader of the PYC, leaving a permanent record of the excavation. Raistrick addressed Lord as 'Dear Tot Lord,' and the latter addressed Raistrick as 'Dear Doctor,' the letters showing cordial and mutually beneficial relationship between the two men throughout the period of the excavation.

A letter from Raistrick to Lord on 18th September 1933 advised the PYC that the position of all the finds should be meticulously recorded. A datum should be chiselled into the cave wall so that strings and plumb lines could be used to define the position of any object in three dimensions. He added that ... 'if you dig carefully and keep accurate records of everything, the digging will be of value, otherwise it might be entirely useless scientifically.' Raistrick's records of the Sewell Cave excavation in his presentation to the Durham Philosophical Society on 18th November 1935 [1] recorded

the use of a slightly more sophisticated measurement system, which did not require constant reference to a single datum point. A line of constant height was chiselled both along the face of the scar and inside the cave.

The excavation involved, over a period of two years, six PYC members moving thousands of tons of rock debris, with some blocks weighing several tons and taking several days to move (Fig. 2). What was revealed once the debris had been removed was a shelter rather than a cave, 40 feet wide and 10 feet high at its entrance, and penetrating 13 feet into the scar face. Despite the attention of badgers and rabbits over the centuries, the meticulous excavation methods insisted on by Raistrick resulted in clear stratification being identifiable. At the base there was a layer of glacial clay which had entered the cave at the end of the Ice Age, and this was overlain by clay soils which included abundant bone material.

Included in the mix of bones were those of lynx and humans, Raistrick sending these to Sir Arthur Keith for analysis. Sir Arthur, perhaps best known for his later involvement in the Piltdown man scandal, expressed the view that the assemblage represented six or more humans, and that they had been buried in pre-historic times. His analysis of their age was the result of being able to reassemble 12 fragments of a skull. The reassembly suggested a man of 40+ years with abnormally large jowls and strong mastication muscles (author's note: does the evidence of strong mastication muscles suggest the possibility of dating these human remains more accurately?).

Raistrick's sketches of items manufactured from bone are illustrated in Figure 3, and include toggles (items 2 and 3), a

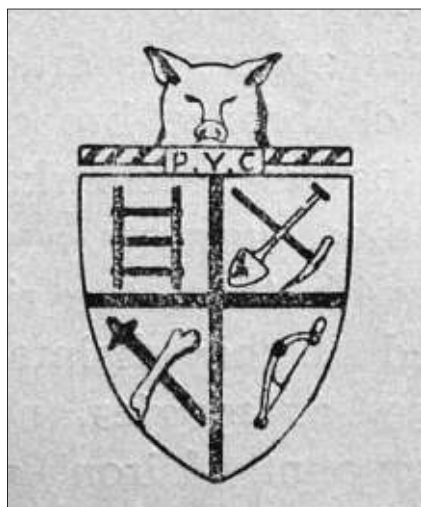


Figure 1. The Pig Yard Club shield. The two upper quadrants display the club's tools, a ladder, pick and spade, and the two lower quadrants some of their finds, a sword, a bone and a Romano-British brooch



Figure 2. Tot Lord excavating Sewell cave, from the Yorkshire Observer 19th April 1934

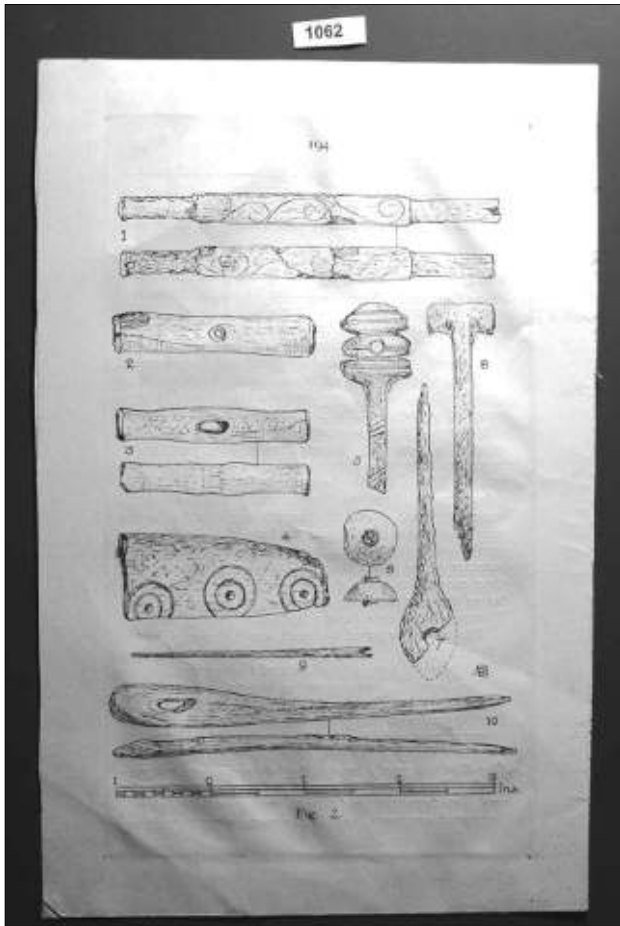


Figure 3. Raistrick's sketches of items manufactured from bone found in Sewell's cave

comb (item 4), needles (items 9 and 10) and spoons with a hole (items 5, 7 and 8), the function of the hole being obscure to Raistrick. All of the finds Raistrick suggested were similar to those from other Craven caves, with the exception of item 1 in Figure 3. This was a square bone rod, four inches long and 5/8inch wide, incised with flowing scroll patterns on each flat side and cylindrical shanks at each end which suggested a miniature axle. Raistrick admitted being baffled by this item.

Stone and pottery fragments were from the Mesolithic, Neolithic, Bronze Age, Romano-British and Medieval periods (C14 and C15), and were sent for analysis to Mary Kitson Clark. Clark, who was the Secretary of the Roman Antiquities Committee for Yorkshire, would later become curator of York Museum, and at the time of the excavation was writing her most important work *A Gazetteer of Roman remains in East Yorkshire* [2]. In Clark's view the Romano-British pottery from Sewell's cave was all of the 1st or 2nd centuries. Importantly, a find at Wroxeter similar to a piece of Samian ware from Sewell's cave depicting a man (item 7 in Figure 4) could be dated according to Clark to no later than the middle of the 2nd century AD. The metal work, which was all from the Romano-British period, included swords, knives, javelin tips, pieces of lead and iron, and copper alloy pieces thought by Raistrick to be Roman armour. The most important of the metal finds was a gladius, a type of sword carried by the legionary foot soldiers which went out of use during the 2nd century AD (Figs. 5, 6).



Figure 4. Raistrick's illustration of some pottery fragments, including a piece of Samian ware with standing figure which Mary Kitson Clark dated to no later than the middle of the 2nd century AD

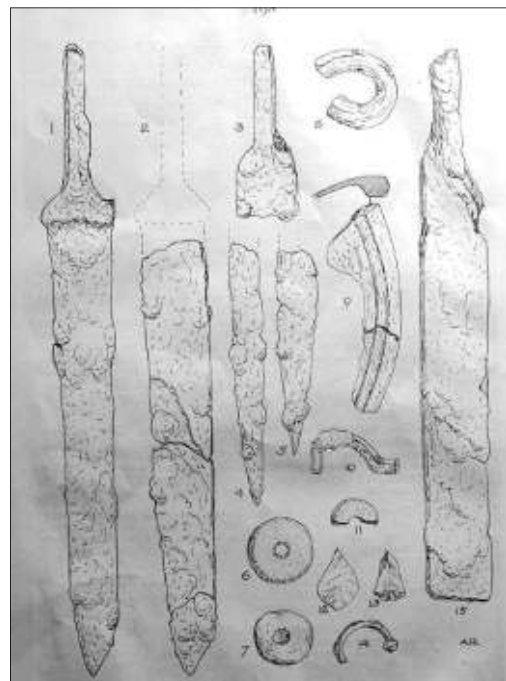


Figure 5. Raistrick's illustrations of some of the metal finds from Sewell's cave, including the gladius sword (item 1)



Figure 6. 2nd century gladius sword found during the Sewell cave excavations



Figure 7. Dr. Arthur Raistrick

When remains of pre-Ice Age animals had been found in Victoria Cave in 1838, just to the north of Settle, the great-and-good of the archaeology world had taken charge of the excavation. Raistrick advised the PYC by letter in 1935 that he had heard rumours that the newly formed British Speleological Society was intent on stopping the work of the PYC but he, Raistrick, would publish the PYC's work both at the University and the British Association. He had 'sent the results to several very competent people and all agreed on the high value to place on them.' The PYC should ignore the rumours.

A letter to Lord from Raistrick on 5th November 1935 advised that he would give a talk to the Durham Philosophical Society on the Sewell Cave excavation on 18th November. The society would then publish the proceedings as a pamphlet and copies would be sent to the PYC. Raistrick clearly kept in touch with the PYC after giving his paper to the Durham Philosophical Society and a letter of June 1936 advised that on a recent visit to Ireland he had been to the museums at Dublin, Cork and Galway. The Sewell Cave bone axle (item 1 in Figure 3) still baffled him, and remained 'entirely unique'. In his presentation to the Durham Philosophical Society Raistrick concluded that the 2nd century artefacts in Sewell Cave comprised an unusual combination of makeshift everyday objects and rich bronze brooches. This suggested that the cave had been used as a refuge during a 2nd century AD rising against the Romans, a suggestion reinforced by the finding of the Roman sword dateable to the 2nd century and copper alloy strips, which Raistrick interpreted as Roman armour (Figs. 5 and 6). Other Craven cave excavations had suggested uprisings in the 4th century AD, but the Sewell Cave excavation would appear to have been the first to suggest to Raistrick that there had also been an uprising in the 2nd century AD. It is interesting to see that when he published *The Pennine Dales* in 1968 [3] Raistrick was much less tentative about a second century AD uprising ... 'There had been a widespread uprising around AD 155 all over the north down to Derbyshire. Many of the forts were destroyed, and one of the tasks of the next few years was the rebuilding of the more important ones at Ilkley, Bainbridge, Melandra and Brough (in Derbyshire)'. The Sewell cave excavation of 1934-35 should therefore be regarded as much more important than the mere finding of a few Romano-British trinkets. Although unrest in the Pennines in the second century is no

longer put forward as an explanation for cave use at this time, it shows how Raistrick attempted to weave the results of the Sewell's Cave excavations into a broader regional historical narrative. The significance of this today is not so much the validity or otherwise of the hypothesis, but how this illustrates Raistrick's belief that ordinary working people can go out and discover for themselves the history of their forebears. Today this ethos underpins community archaeology, and Heritage Lottery projects. We should recognise Raistrick as a pioneer in this movement, his real significance being as an educator rather than an archaeologist.

Arthur Raistrick (1896-1991): Dalesman of the Millennium

Arthur Raistrick was born into a working-class family in Saltaire, near Bradford, perhaps explaining his work ethic of getting up at 5am and working until 8pm [4]. His long working day must have contributed to his ability to make important original contributions in so many different fields. His formal education was at Bradford Grammar School and Leeds University, where he gained an MSc in civil engineering and a PhD in geology. Being a conscientious objector during the First World War led to imprisonment in Wormwood Scrubs and Durham gaol, and influenced his decision to become a Quaker. He later researched and published the early history of the Quaker Movement [5]. As Reader in Applied Geology at Armstrong College in Newcastle, part of Durham University, he taught college students during the week and mining engineers at the week end, and his academic writings, which started in 1925, are from this period.

Letters to Tot Lord reveal him bringing groups of students to Settle at Easter for week-long field trips in the 1930s, and staying at the Golden Lion on Duke Street. Having a mainline railway station made Settle easily accessible by train, and it is likely that the field trips will have been to Malham, a relatively easy walk from Settle. His interests at Malham [6] included the Pre-Dissolution holdings of Fountains Abbey and the Malham Moor calamine workings. A letter of 1934 advised Tot Lord that he was hoping to buy a cottage in the Dales, and a number of letters in 1935 were headed Beckside, showing that his purchase had been in Linton near Grassington. His converted barn in Linton would be his home for over half a century.

Durham, he said, 'had to suspend me without pay' during the Second World War, when he was again a conscientious objector. Refusing to earn sufficient money to pay income tax meant that he would not be helping to fund the war effort. He continued to research and publish during the war years however, and also spent time improving Beckside for himself and his wife, Elizabeth, who he had married in 1929. After the war he never again held a full-time job, but was an enormously influential lecturer for the WEA, and extra-mural tutor for the universities of Leeds, Durham and Newcastle.

Of the roughly 330 books and articles he published some were scholarly treatises but others were short articles in popular magazines such as the *Dalesman*, which brought his work to a much wider audience. The breadth of his knowledge and interests in the Yorkshire Dales is revealed in his *The Pennine Dales*, published in 1968 [3], topics ranging from the geology and early formation of the Pennines to its literature and music. Those who only knew him in his later decades,

whether through his writings, classes or field trips, might have viewed him simply as a Yorkshire man, particularly after the Yorkshire Dales Society voted him Dalesman of the Millennium. Many will have been unaware that possibly his most important work was outside Yorkshire. His research into the industrial archaeology of Coalbrookdale, published in 1953 [7] is acknowledged as the stimulus which led to the Coalbrookdale furnace site being excavated and, in 1987, nominated as a World Heritage site.

Amongst many other public roles, he was a founding member of the Holiday Fellowship, Vice-President of the YHA and member of the Yorkshire Dales National Park Authority, and his obituaries in 1991 reveal other wide ranging interests — including the organ music of Bach and his study of ancient Chinese civilisation. He was, his obituaries said, the most approachable of men, although the late Bill Mitchell, editor of the Dalesman, recorded that this approachability did not always apply to editors. Woe betide an editor brave enough to suggest that even a comma might be changed in a script submitted by Arthur. It was always, he said, with some trepidation that he visited Arthur at Beckside.

Acknowledgement

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The Wills of Women in 16th century North Craven

Charlotte Moody



A country woman

As an historical source, wills are useful in understanding complex social trends such as kinship, inheritance and religion [1]. Nevertheless, some historians, including Nigel Goose and Nesta Evans, have argued that the usefulness of wills is diminished because they only survive for a portion of the population [2]. The factors affecting who could write a will have been separated into age, social class and gender.

Although such concerns are valid, wills are nonetheless a vital source for understanding the lives of individuals who did not leave behind any other form of written record, yet were in a position to compose a list of wishes relating to the objects and people they felt were most important. It would be irresponsible to disregard wills as a source entirely because there is important information that can be drawn from them in spite of the partial record of society that they provide. Accordingly, this article aims to demonstrate that contrary to the claim of Goose and Evans, gender was not a clear-cut impediment to the making of a will and that wills, in particular those by women, are worthy of study.

The research presented in this article is based on a study of the wills of women from four parishes in the North Craven area, namely Clapham, the Ancient parish of Giggleswick, Horton-in-Ribblesdale and Ingleton. It will look at the data

from each parish individually and comparatively in order to identify differences between the parishes and to use them as an indicator of general trends in North West England. The choice of data has been limited to those wills from the Elizabethan period of 1558 to 1603 to reduce the number of wills to analyse. This period has been chosen as Elizabeth's reign marks a stretch of relative stability following the short

and tumultuous reigns of previous Tudor monarchs; as Smith has stated, the 'strong Elizabethan governmental system' differed clearly from the 'weak rule of Edward VI and Mary' [3]. There is an awareness among academics that 'Elizabethan' has its limitations as an all-encompassing term for the whole of England, in a society which varied according to year and geography [4]. This article will use the term solely to refer to the time period.

Specifically, this project will look at wills by women, due to the insight they give into the female position within society during the period in question. The focus of the analysis will be on the beneficiaries and executors chosen by the female testators, as an indication of which people women viewed as the most important and influential in their lives. It will also seek to prove an active independence of the testator in making her own legal decisions. Considering other historians' analyses

will allow a link to be made between the priorities of women in rural areas and those in urban centres, as well as identifying any unusual trends or anomalies in the group of wills from North Craven.

Wills as an historical source

According to Coster, wills hold an unrivalled position among historical sources [5]. As a group, they are the only personal document surviving in significant quantities concerned with a wide range of members of society. The high number of wills can be linked to religious motives: there was a belief by early modern society that making a will was a key part of the spiritual preparation for death [6]. This can be seen in the involvement of the clergy in the will-making process, and the religious overtones of the language within the wills themselves. Although few testators wrote their own wills, all wills are important in understanding the beliefs and attitudes of individuals.

Naturally, as with any source, there are some limitations to wills. They are a form of legal document, which means they were framed by common law at the time and often followed a specific rubric [7]. It could be argued that this reduces the importance of wills as individual documents. However, it is possible to look beyond the set phrases of a will to the contents, to gather an idea of the priorities of a certain person. It is true that wills were not always necessary as people could choose to follow the laws of inheritance to the letter or enter into joint tenancies with their children before their deaths [8]. Nevertheless, the wills that were created and survive to this day are worthy of study as evidence of social trends found throughout England.

The wills of women

The 1540 Statute of Wills was a key landmark in 16th-century legislation. The Act determined that the majority of freehold land was to be devised by will, but it also contained a clause explicitly forbidding married women from making a will in their own names; instead, a wife could only make a will with her husband's permission [9]. Despite this legislation, Erickson has estimated that between the mid-16th century and the end of the 18th century, out of two million wills, around a fifth of those were made by women [10]. Of these 400,000 women's wills, around 80% were made by widows, and around 20% were made by single women or spinsters; married women make up less than 1% [11]. It is clear from these estimates that a relatively large proportion of women in the 16th and 17th centuries left wills. Thus, these wills can offer a considerable amount of information about the way of life of a wide range of early modern women [12]. Wills were not only made by the wealthy, and the age span of those women making wills is considerably wider than one might assume, with maidens, newly-widowed mothers and elderly widows among the testators.

The Church had a clear stance on will-making, namely that everyone had a responsibility to make a will, regardless of gender. Indeed, the Church insisted that testaments made by married women were valid even if they had been made without the consent of the husband [13]. This challenged the legal system of 16th-century England, which argued that such wills were not legitimate. However, canon law did not regard the law of succession as an inherently spiritual manner; ecclesiastical jurisdiction over probate was seen as a matter of

English custom rather than canonical principle [14]. Consequently, the Church could not actively support the rights of married women to bequeath property as they saw fit.

In cases where married women were able to leave a will, Davis has claimed that such documents were framed by 'authoritative, masculine speech acts of consent, permission and bequest', derived from a common law system in England which greatly restricted the rights of women [15]. Upon marriage, a woman's property was deemed to have moved into the hands of her husband, and as such, wives were not seen as having any property to leave in a will. A married woman's will may contain the husband's signature as a mark of consent or name the husband as an executor or witness, which implies consent. However, after the woman's death, the husband could still withdraw consent to the will [16].

In spite of the restrictions on which women could make a will, the choice of beneficiaries and executors indicates an active independence of the testator, with her decision made on her own terms and for her own reasons. It has been found in most case studies, as this article will discuss later, that women, in particular widows and single women, tended to favour female legatees, for example daughters, granddaughters, nieces, relatives outside of the nuclear family, and friends; this suggests an awareness on their part of women's susceptibility to poverty as well as a desire to remedy the economic sanctions on their gender [17]. Men generally followed the rule of primogeniture, leaving their property (including the property that the wife had brought into the marriage) to their sons. Daughters tended to be ignored by their fathers as it was believed that any property left to them would leave the family upon their marriage. In some cases, a widow's will has been interpreted as an effort to reverse their late husband's wishes, in order to equalise their daughter's inheritance portions compared to that of their sons [18]. Amussen has argued that women shaped their wills according to the experience and competence of other women, as her study of the bequests of the wills has shown [19]. She has concluded that a mother was far more accepting of the capabilities of their daughters, which their fathers were more likely to doubt. Thus, a woman's will not only marks her own independence, but often transfers that independence onto her female beneficiaries.

Choice of data

The wills for Clapham, Giggleswick and Horton have been transcribed by members of the North Craven Heritage Trust, and are fully accessible in digital form at the website of the Yorkshire Dales Community Archives [20]. Those for Ingleton were transcribed by Ingleborough Archaeology Group members [36]. The research informing this article comprised four stages. Firstly, one must identify the relevant wills, in terms of gender and date, from a large group of wills dated from the late 14th century to the mid-18th century. Secondly, one must extract the raw data from those relevant wills, namely the marital status of the female testator as well as the beneficiaries and executors of each will. This information is put into a Microsoft Excel spreadsheet, as working with that program allows the data to be sorted electronically, for example by year or by name. Once this stage is complete, the results can be summarised in table form, changing the data to percentages where appropriate. This

allows for the identification of any trends or patterns over the time period in question. Having analysed the data, one can reach certain conclusions about the priorities of Elizabethan women.

For the period 1558 to 1603, there are 428 wills in total across the four parishes, as demonstrated in Table 1. There are also inventories for two of the parishes, but this article will focus solely on the wills both to ensure that the project treats each parish equally and because inventories do not offer an insight into the relationships of the testators. The 428 wills can be separated by parish as such: 107 for Clapham, 172 for Giggleswick, 87 for Horton-in-Ribblesdale and 62 for Ingleton. The differences in the number of wills for each parish can be attributed to a difference in population size or to the proportion of wills that have survived to this day through careful preservation. Of those 428 wills, fifty were by female testators, which equates to around 12%. These wills include twelve from Clapham, fifteen from Giggleswick, twelve from Horton-in-Ribblesdale and eleven from Ingleton. As the number of wills varies considerably between parishes, to view each parish fairly, one must look at the percentage of women's wills rather than the raw numbers. Women's wills account for 11% of Clapham wills, 9% of Giggleswick wills, 14% of Horton-in-Ribblesdale wills and 18% of Ingleton wills. The figure of 12% for the four parishes combined is less than Erickson's suggestion of 20% of all wills nationally in the early modern period being by female testators. However, this can be attributed to a smaller sample group as well as the rural nature of North Craven, which means that records are likely not to have been kept as diligently as its urban counterparts.

Female testators are generally separated by marital status, into widows, spinsters and, on some occasions, wives. Where the will does not explicitly state the marital status of the testator, this project will follow the example set by Biggs: 'one must assume, through an analysis of bequests, that those wills containing bequests to children were married, but likely because of the legal restrictions on married women, to be widows (especially if no husband is mentioned)' [21]. Likewise, if no children are mentioned as beneficiaries or as executors, one must assume the woman was a spinster. In this sample group, none of the wills are stated to have been written by a married woman. As Table 3 shows, widows account for twenty-seven of the fifty wills, while 'assumed' widows account for seven more, representing 68% of women's wills in total. The other 32% is separated into two named spinsters or single-women, and fourteen 'assumed' spinsters. With regards to each parish individually: Clapham has ten widows (83%) and two spinsters (17%); Giggleswick has eight widows (53%) and seven spinsters (47%); Horton-in-Ribblesdale has ten widows (83%) and two spinsters (17%); and Ingleton has six widows (55%) and five spinsters (45%).

As well as the reasons mentioned above, this article is specifically focussed on the Elizabethan period because of the data it provides. Restricting the time period in question reduces the size of the source material, but there are still a reasonable number of women's wills for each parish. It is a long enough period with enough data to be able to come to a worthwhile conclusion, whilst also coming under a single monarch or government. Furthermore, as shown in Table 2, the women's wills are spread out fairly evenly across the forty-

five years. It is important to consider that the first and last decades do not completely fit within stated time parameters, so the data can be viewed as only a portion of the true figure. With this in mind, there is a clear increase in the number of women's wills as the period progresses, from four wills in the 1560s or 8% of the total number, to eighteen wills in the 1590s (36%). This trend can generally be seen in each parish individually, although there are naturally some anomalies. For example, the highest number of women's wills in Ingleton comes in the 1570s, while Clapham has a relatively high number in the last two years of the 1550s.

Analysis of data

The focus of the analysis of these data will be on the executors and beneficiaries of these women's wills. These individuals were the people that the testator trusted most with their wishes and property. Of the fifty wills, the majority have a single executor (60%), as Table 4 shows, while 24% have two executors, 6% have three executors, and four of the wills do not specify an executor. All four parishes have a similar pattern to each other, although there are a few inconsistencies. Clapham has six wills with a single executor, accounting for 50% of the sample, with four (33%) having two executors. Furthermore, Ingleton has a high percentage with a single executor at 73%, with only 9% including two executors. In the cases where an executor is not named, it is possible that this is due to these wills being less well preserved, potentially resulting in the last section of the will being destroyed. Alternatively, the testator may have assumed that executorship of the will would automatically fall to the beneficiary.

Relating the choice of executor to the marital status of the testator reveals some clear trends, as Table 5 demonstrates. The majority of widows in the sample group (48%) chose their children as the sole executor or one of the executors of their will, whereas spinsters favoured their siblings (18%). Only two of the thirty-four widows chose any of their siblings as their executors. The choice by single women to pick their siblings as their executors is understandable, as brothers and sisters would have been their most immediate family members. With regards to executors who were not children or siblings, the marital status of the testator is largely irrelevant. One spinster from Giggleswick chose her mother and step father as executors, which could be explained by the testator and any siblings being underage and the parents being alive at the time of writing. Two widows, one each from Giggleswick and Horton-in-Ribblesdale, chose other family members as executors, a granddaughter and a grandson respectively. Eight of the women's wills had non-family members as executors, split equally between four widows and four spinsters.

There are naturally more beneficiaries to a will on average than executors. The majority of the women's wills in this sample have five or more beneficiaries at 36%, as shown in Table 6. However, 14% of the wills have a sole beneficiary, 12% have two beneficiaries, 18% have three beneficiaries and 20% have four beneficiaries. Horton-in-Ribblesdale is the only parish without a will with a sole beneficiary, while Clapham does not have a will with two beneficiaries. Furthermore, Ingleton is the only parish which has more wills with one beneficiary, than wills with two, three, four or five or more beneficiaries. The beneficiaries and executors of a will

can be linked. Where there is a sole beneficiary, that person is also the sole executor of that will.

As with executors, there is a clear link between the marital status of the testator and the beneficiaries chosen, with widows favouring children and spinsters favouring siblings (Table 7). Thirty of the wills made by widows bequeath items to their children, which accounts for 88% of widow's wills. Six widows, or 18%, left items to their siblings; the same number left items to other family members such as grandchildren, nieces and nephews. The beneficiaries of twenty-one widow's wills (62%) include non-family members, which can be seen as indicative of the wider social network that came with marriage. Two widows from Clapham, one widow from Giggleswick and one widow from Horton-in-Ribblesdale did not leave anything to any children; this may be because they were childless or because their children had predeceased them. None of the widows of Ingleton left anything to any siblings or family members that were not their children. With regards to spinsters, eleven, or 69%, left items to their siblings in their wills, while seven (44%) left items to other family members, primarily nieces and nephews. Half of the spinsters' wills include bequests to non-family members, a lower percentage than widows, which can be linked to a smaller social circle. One of the two spinster's wills in Clapham did not leave anything to family members that were not siblings.

Other case studies

There have been a number of case studies using early modern women's wills done by other historians. These include Barron's study of London, Becker's study of Suffolk, Cross's study of Leeds and Hull, and Helt's study of Essex. To place the data from North Craven into a wider historical context, this article will consider three case studies in particular which are similar to the criteria of this sample group: Amussen's study of Norfolk, Bigg's study of Northamptonshire and Froide's study of parishes across England. These three historians have chosen a selection of parishes to investigate, considering the role of marital status, beneficiaries and executors, within the early modern period. The time parameters are not an exact match to this article, but observations on general trends can be made. The similarities between this research and the other projects allows a direct comparison between the area of North Craven and other locations.

Amussen has looked at five villages in Norfolk, namely Cawston, Winfarthing, Shelfanger, Stow Bardolph and Wimbotsham, in the period between 1590 and 1750. Within this period, there are 471 wills from the five parishes combined, accounting for ninety-one women's wills or 19% [22]. These women's wills have been divided by marital status into single women at 15%, married women at 3% and widows at 82%. Amussen has concluded that women were far more likely to choose their daughters as the beneficiaries to their wills and were less likely than the men of the parishes to leave land to only one son where there were multiple surviving children [23]. Women were also more likely to leave land solely to their daughters rather than solely to their sons. Amussen has interpreted these patterns as men believing that land and property left to their daughters left the family when they married, whereas women saw property as an important

means of independence; by ensuring a daughter owned property in her own right, she had a sense of security if she was widowed unexpectedly or her husband did not have much in the way of wealth [24]. With regards to executors, the women of these five parishes were likely to choose daughters to execute their wills [25]. This is a direct contrast to the male testators who rarely picked any female executors, with the exception of their wives. Amussen has noted that women were more likely to pick sons over daughters as executors if they had the option, suggesting that although women felt a duty to pass items onto other women, they felt men had more authority in carrying out their wishes.

The first difference to be noted between the wills from North Craven and Amussen's work is that the sample from these five parishes has some married women's wills, which North Craven does not. In North Craven, 38% of female testators left something to their daughters, whereas only 30% left something to their sons; this supports Amussen's thesis that women chose their daughters over their sons, but the figures are not conclusive. Equally, four of the wills left everything to their daughters, compared to two which had sons as the sole beneficiary; this supports Amussen's claims but is not conclusive. With regards to executors, 20% of women chose their sons as sole executors, and 18% chose their daughters. This reinforces the claim that women chose their sons over their daughters where possible.

Biggs has looked at three parishes, Blakesley, Kingsthorpe and Castor, which lie close to each other in the county of Northamptonshire. For the period 1543-1709, there were seventy-six female testators, accounting for 19% of the total wills [26]. These can be separated into fifty-seven widows (75%), eight single women (11%) and eleven wills where the marital status is unspecified (14%). According to Biggs's analysis, female testators generally recognised a smaller range of kin than male testators, but they spread their bequests further than the nuclear family, which men tended to focus on [27]. Of the seventy-six wills, sixty-one or 80% had a single executor, while fifteen or 20% had two executors [28]. In this sample group, female testators clearly preferred to pick their children as the executors of their wills. Biggs has argued that the increase in women's wills towards the end of the early modern period can be attributed to wills becoming more common in urban areas, where the mortality rate was higher in comparison with rural England [29].

The figures for widows are similar to the North Craven sample, and the difference in the number of spinster's wills may be explained by those 'unspecified' in marital status. The North Craven women's wills have a wider range in the number of executors; they have a lower proportion with a single executor in comparison to Biggs's sample, but higher percentages of two or three executors. The choice of executor is similar however, with a majority choosing their children. Biggs's argument that the number of women's wills increases throughout the early modern period is supported by the women's wills of North Craven, which demonstrate an increase in number into the late 16th century.

Finally, Froide has used samples of singlewomen's wills from Bristol, Oxford, York, Southampton and a selection of parishes in Hampshire from the 1500s to the 1700s [30]. According to Froide's work, single female testators were the most women-identified testators in the early modern era as a

whole [31]. Singlewomen's social relationships were significantly female-centred, which accounts for the majority of legacies going to other women. More than half of the single female testators from Southampton and Hampshire remembered more women than men in their wills, a figure which rises to 60% in Bristol and York, and 70% in Oxford [32]. Siblings were the most prominent relatives in all of these five samples, more specifically sisters over brothers. In Southampton and Hampshire, 66% remembered sisters compared with 45% in Bristol, Oxford and York; by comparison, 27.5% in Oxford, 40% in Southampton and 35% in Bristol, York and Hampshire involved brothers [33]. Between 79% and 86% of single women in Bristol, Hampshire and Southampton recognised either a sibling or a sibling's child as their heir, while 50% in York and 61% in Oxford did so. These women especially favoured their female kin, and sisters were overwhelmingly the primary beneficiaries in all five samples [34]. However, while the majority of beneficiaries were female, the majority of the executors were male; sisters were the most common group to be chosen, but if not, the next groups were brothers, male friends, kinsmen, brothers in law and nephews [35]. Froide has noted that in these samples, executors were less likely to be related to the female testator.

Although this work focuses on a specific group of women's wills, the conclusions can be viewed alongside the data from North Craven. In the wills of spinsters from North Craven, 56% left items to more women than men, which supports Froide's conclusions. Furthermore, a higher percentage of spinsters left items to sisters at 56% than to brothers at 50%; these figures are not striking however and cannot be considered conclusive. Of the sixteen singlewoman's wills of North Craven, thirteen or 81% left items to either their siblings or their siblings' children, which supports the conclusions of Froide's data. With regards to executors, the data from North Craven backs up the idea that most singlewomen chose men to execute their will. 56% of spinsters chose a man or men to be executor, whereas only 12.5% chose a woman or women. On the other hand, these men were more likely to be brothers of the woman rather than unrelated.

Bits and Pieces

The mystery date stone H WMI 1697 shown in the 2018 Journal is to be seen at Crow Trees Inn, Lower Pyethorns, Tosside and the photograph printed is in Cyril Harrington's collection held in the Museum of North Craven Life. Mike Howarth thinks that the datestone refers to William Howarth/ Haworth, one of his ancestors. Kevin Illingworth says that the doorhead can hardly be seen because of the surrounding foliage. The doorhead is over what was once a doorway, now occupied by a 3-light mullion window. Another doorhead, now reset inside, has WH 1678. Thanks to both these keen-eyed members.

Conclusion

This article has examined the patterns of Elizabethan female testators in their choice of executors and beneficiaries of their wills. It should be remembered that usually only widows and spinsters made wills. Although a relatively small sample group, the wills of North Craven offer an insight into who these women viewed as the most important in their lives. The comparison of the women's wills of North Craven with other case studies of England has shown that even geographically remote areas exhibit similar patterns in terms of beneficiaries and executors chosen by female testators. Although not definitive, there is clearly an argument to be made for the wills of rural areas being as important as the wills of urban centres. It is clear that women tended to leave items to other women in their lives, specifically daughters for widows and usually sisters or nieces for spinsters. This can be interpreted as women deciding of their own accord to pass their independence onto their female relatives and friends, to combat the propensity of men to leave their property to other males. The study of the wills of the women of North Craven has proved that, contrary to the claims of Goose and Evans, gender was clearly not a full impediment to the making of a will. Through making a will, the early modern woman made a statement of intent to the rest of society.

Acknowledgements

This project was carried out as part of an MA degree at the University of Lancaster with the support of a Bursary granted by the North Craven Heritage Trust.

Thanks are due to the members of the North Craven Heritage Trust and Ingleborough Archaeology Group who have transcribed the wills of Clapham, Giggleswick, Horton-in-Ribblesdale and Ingleton, namely Elga Balmford, Chrissie Bell, Sheila Gordon, Kathy Hall, Nigel Harrison, Carol Howard, David Johnson, Susan Manson, Isobel Palmer, Brenda Pearce, Ken Pearce, Jeff Price, Geraldine Reardon, Philip Robinson, Helen Sergeant, Mary Slater, Michael Slater and Jill Sykes. The wills can be found at:

www.dalescommunityarchives.org.uk/content/catalogue_item/north-craven-wills-inventories.

Full Notes, References, Tables and Bibliography are to be found in the web version of this article.

The other puzzle posed was that of the carved stone at Buckhaw Brow over an underpass entrance. Frank Gordon says that it looks like a triglyph. These alternated with metopes on the frieze of classical buildings. The triglyphs were always three upright forms and the metopes could be anything, such as circles, figures, even skulls. So perhaps it came from some demolished Victorian Classical Revival building and someone thought it would look good on the underpass! Or maybe not!

The editor has been told by Pam Jordan that the offices on the Duke Street/ Chapel Street corner also have water in the cellar – with a sump pump to keep it under control.

The Settle-Carlisle Railway: the Naming of Ribbleshead Station 1876/7 by Rev Edward Harrison Woodall

Martin Pearson

Before the railway opened to passengers in 1876 two names had been considered for Ribbleshead Station. Firstly Ingleton Road and then Batty Green. There was then an intervention from Rev E. H. Woodall of Settle. The relevant railway history books explain what happened.

On the passenger side of the Settle and Carlisle line the years 1876-1883 saw several additions to the facilities provided when the line was opened. By the time the line was fully opened in May 1876 the finishing touches remained to be put to most of the stations. On June 19, 1876 the Rev Woodall wrote to the Midland Railway requesting that the new station at Batty Green, previously known as Ingleton Road, should be called Ribbleshead. This was agreed and from this point onwards, the minutes are mostly concerned with the tying up of loose ends for the first few years of the line's life.

Emboldened by this the Reverend gentleman wrote a further letter, shortly after, suggesting that the Rev Father Hill should be given a gratuity for his ministrations to Catholic workmen during the making of the line. This did not find favour [Baughan, 1987; Jenkinson, 1980].

Reverend E.H Woodall and the Church

Who was the Reverend E.H. Woodhall? At first glance thoughts would turn to Rev Woodhall being a priest of the Anglican Parish Church. This is not the case at all. He was the Catholic Priest of St Mary and St Michael in Settle which he joined in 1869, becoming their first resident priest. Edward Harrison Woodall was born in Scarborough in 1813. He was baptized on 20th July 1813. His education was at Scarborough School and the King's School in Grantham. He matriculated on 9th Feb 1832. After that he went to Exeter College, Oxford becoming BA in 1836 and MA in 1841.

He felt a calling to serve God in the Church of England and was ordained deacon in 1838 and entered Priests Orders in 1839, when he was presented by the Archbishop of York to the curacy of Bainton. In 1840 he obtained the vicarage of The Church of St John of Beverley, Salton which he resigned in 1841 on being appointed to the parish of St Margaret's, Canterbury. He became Rector in 1858. His early Anglican appointments at Salton and Canterbury were almost certainly influenced by family connections. Church records at Salton list Patrons on both his mother and father's side of the family, whilst it is probable that Rev Edward John Woodall, Rector of St Margaret's from 1847-57 was a relative, perhaps an uncle. Two church records, one Anglican and the other Catholic, record his name as Woodhall – with an h inserted.

However, in 1859 he became a Roman Catholic. He was received into the Roman Catholic Church at Paris on 15 August 1859 – The Feast of The Assumption. He sought priesthood afresh and was sent to Rome to pursue his studies, entering what was to become the Beda College on 1st December 1860. He was subsequently ordained to the

Priesthood on 19th December 1863 at the English and Pio College.

The Kentish Gazette (not really a fan of his) in August 1859 reporting on his secession describes him thus:

A private character without a breath of reproach compelled the sincere respect of those who differed from him most widely in opinion. Few men, we believe, ever have lived more earnest or more sincere. He filled his church, and did more: he won for himself the regard and affection of his congregation. From these many a prayer will follow him and from the poor many a blessing.

In 1864 he was residing in Hanover Square, Leeds, presumably ministering at St. Anne's. His first appointment was at Myddelton Lodge in Ilkley. It ended quite quickly as William Myddelton wished to have a priest who had always been a Catholic, so he went as a curate to St Marie, Sheffield in late 1866 under Rev Samuel Walshaw. A deep friendship ensued. Edward was parish priest in Settle for 20 years from 1869-1889 before returning to his native Scarborough (with the same housekeeper he had in Settle) where he died on 16 October 1892, aged 79. His obituary in *The Tablet* on 22nd October 1892 reads:

His Conversion to Catholicism was a page in history of the deceased marked with great suffering and trial. He gave up wealth, position and prospects for conscience sake and since his conversion to Rome his life had been one of self-denial and charity.

The Woodall Family

The Woodall family were not just an ordinary family. His father was John Woodall JP and his mother Ann Dowker. His father died in 1835, aged 65, and is buried at Seamer (near Stokesley) Yorkshire and his mother in 1843. He had two older brothers. John Woodall Jr lived from 1801-1879, whilst Thomas Dowker Woodall lived from 1804-1838.

Whilst in the town the Tindalls family built ships and the Sitwells wrote books, the Woodalls once virtually owned and ran Scarborough. For five generations they dominated the Town Hall, accumulated an estate in the borough bigger than the corporation's and part-owned the town's bank. An investigation by Crown Commissioners in 1833 revealed that Scarborough was a 'closed shop' run exclusively by half a dozen inter-related families. The most powerful were the Woodalls. One was town clerk, another senior bailiff, and three were council members. By marriage the Woodalls were related to more councillors. The oligarchy and landed hegemony did close, abruptly in 1896.

The Catholic Church in England

Rev Woodall's conversion in 1859 was similar to that of a number of Anglicans at that time, most notably John Henry Newman, later a Cardinal. Newman left the Church of England in 1845 and two years later was ordained as a

Catholic priest. Do we know why Edward Woodall made the conversion? *The Kentish Gazette* gives some clues describing him as a man of Tractarian views. These came from some work by Newman in the 1830's, *Tracts for the Times* which emphasised the Catholic nature of the Church of England. However by 1858 there were strong arguments within the Church of England between Tractarians and Evangelicals and at least one case may have been the turning point for Woodall.

The Roman Catholic Church under the leadership of Cardinal Wiseman was going through a renaissance. Though Catholics had long enjoyed toleration in England, their Church was governed by vicars apostolic, rather than bishops, and there was no diocesan or parish organisation. In 1850, partly to better administer the large number of Catholics fleeing Ireland because of the famine, the Catholic Church re-established its full hierarchy. For the first time since Mary Tudor, Catholics now had a full hierarchy consistent with that of catholic countries. Thirteen sees and the archdiocese of Westminster were created.

The Catholic Church in Settle

A History of Catholic Life in the Settle, Giggleswick, Lawkland and surrounding areas [Gudgeon, 1999] provides insights.

Lawkland Hall had been owned by the Ingleby Family since 1573 and had become a base for Catholics. Families in the area used a small chapel. By 1788 the family had converted to the Anglican faith. John Ingleby, being a fair man, ordered that a house be purchased and a chapel built for use by Catholics. This became St Oswald's Church at Lawkland, but was very small, being twenty feet by nineteen.

According to Gudgeon the opening of a new church in Settle marked the beginning of modern times for the Catholic Church. By 1862 diocesan clergy had taken over from Benedictines at Lawkland and the first priest, Robert Garstang wrote that in 1862 he was saying Mass in Settle with five families in a room adjoining the Harts Head Hotel which was used for services. He goes on:

Robert Garstang purchased the house connected with Rope Walk in Upper Settle and Edward Woodhall then built a small chapel there dedicated to St Mary and St Michael which was opened on 20th March 1864. He designed and paid for the Church himself, and it is popularly supposed to be a copy of a church he had seen and admired in Malta. He was the first resident priest in Settle having previously been curate at Middlesbrough Cathedral after earlier experience as an Anglican Minister.

Edward was parish priest in Settle from 1869-1889 where he was 'universally beloved'.

Edward Elgar was friendly with Father Woodhall and would have been familiar with the church as he would have attended Mass whilst visiting his friend Dr Buck who lived nearby in Giggleswick. Father Woodall was followed in 1890 by Thomas Bradley.

Ordnance Survey – Batty Moss – Mosses

The Ordnance Survey still carries the words Batty Moss viaduct. Where does the name come from? A moss is a bog, W.R Mitchell and Peter Fox [2001] in *The Story of Ribbleshead Viaduct* say that photographs of the time show that there was no intrusion on the Ingleton side of the viaduct. A glance at the map shows the reason for this. Here lay the mosses – Gunner Fell Moss and Low Moss, Parker's Moss and Bruntscar Moss.

What is Batty Wife Hole? What do we know of Mr and Mrs Batty?

Batty Wife Hole is the name given to a pothole where supposedly Mrs Batty met her death. A conurbation was named after this area and the 1871 census lists over 70 dwellings, some unoccupied. Mitchell and Fox continue:

The area was pockmarked by swallow holes and natural shafts in the limestone, the most famous of which was Batty Wife Hole, which was invariably filled with water. It was said that Mr and Mrs Batty were ceaselessly bickering and that Mr Batty was not



Batty Wife Hole Navy Settlement ©Mark R. Harvey (<https://scra.foscl.org.uk>)

above hitting his spouse. She left home; he became penitent and arranged to meet her to effect a reconciliation. The appointed place was the pothole. When he did not turn up on time, the woman drowned herself. When he found out what had happened he took his own life.

and later;

The Batty Family had already bestowed its name on the Wife Hole that was the setting for a double drowning.

Other stories exist. Going back many years Mr Batty was a self-employed man, who was notoriously a cattle-rustler, drunk and wife-beater. Mrs Batty has been described as a harridan. One account is that the name came because it was the place Mrs Batty did her washing; another that he threw her into the hole himself.

The name Batty Green was given to the area where the station now stands [Harvey, 2011]

Why the Change of Name?

As the line neared completion the Midland Railway set about naming stations. Some were obvious, others less so. The first name on the list was Ingleton Road. Whether this was in line, as in Dent, with naming stations some way away from the line is not clear; perhaps it was to have a dig at LNWR. Anyway Midland eventually settled on the name Batty Green until the intervention of Rev Woodall. He wrote to Midland Railway asking that it be changed to Ribbleshead.

He may have felt that naming a station after such a family was wrong. He might have heard the story from Father Hill of the suicide of Mrs Batty. He would have argued that the teaching of Holy Scripture and of the Church showed that suicide was unlawful, and was condemned by the Church as a most atrocious crime. A Christian burial was denied. The naming of a station after someone who had committed suicide was therefore wrong and that all Christian traditions recognised that. The Midland Board agreed with him and from 1877 the name Ribbleshead was used.

The second request for a gratuity for Rev Father Joseph Hill who had worked with the navvies opens up some interesting questions. Joseph Hill, who also assisted Edward Woodall in his duties in Settle, would have been in a position to brief him on all the issues at Ribbleshead. The Board did not agree to providing some compensation for Father Hill for his ministrations during the construction of the line.

The response from Midland Railway was typically pragmatic. It did not matter that the reference came from a Catholic priest. For example 6 years earlier in Lazonby they had agreed to a request from the newly-built Anglican Church and the MacLean family to construct a 99 yard tunnel instead of a cutting at the end of the vicarage garden. Similar requests had accommodated other landlords.

Conclusion

Edward Woodall must have been a man of significant character and substance. He came from a remarkable family. Described by the Catholic Church as the son of devout Anglican parents, they were in fact the most influential family in Scarborough and ran it as an oligarchy. Almost certainly they had significant religious connections.

He was aged 46 when he converted to Roman Catholicism and over 50 when he paid for the building of a church in Settle. We know that he must have had money, almost certainly family wealth, to do this. He had clearly travelled.

We know of times in Paris, Rome and Malta and doubtless he travelled elsewhere. His friendship with Edward Elgar and Dr Buck was that of an experienced priest with two young musical friends. He knew how to compose a letter and to advocate a cause. The quick response from Midland Railway bears this out.

Acknowledgements

I have had a lot of help in working through Ancestry Records. I owe a big debt to John Diggles, Churchwarden of Settle Parish Church; Robert Finnigan, Archivist for the RC Diocese of Leeds; and Bob Hookins, best described as my family genealogist. I also thank Becky Loughhead of the Lambeth Palace Library. Thanks also go to two members of FoSCL - former Archivist Nigel Mussett for the story about Lazonby viaduct and Roger Goode who assisted on the Batty/Ribbleshead story.

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The Settle market charters

Thomas Lord and Michael Slater

There are various references to the Settle market charter in books written about the history of Craven but it is not clear why the documents described vary in detail and length. A search for original documents and their location was therefore carried out to clarify matters.

In medieval days the right to hold markets and fairs was only acquired by royal charter. Such a right was sought by lords of manors to obtain income from tolls levied on merchants for the privilege of trading. In return, protection was given, against violence and robbery, by local summary courts and the presence of forces of the lord. Weekly markets were commonly held in the general absence of what we know as shops. Annual fairs were larger gatherings for trade in livestock for example. Dent [1972] discusses the contribution of markets and fairs to rural life in North-West Yorkshire.

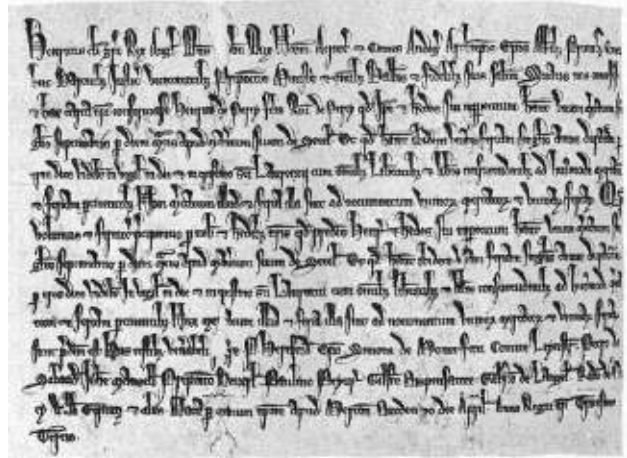
The first market charter for Settle was granted in 1249 by Henry III (1216-1272) to Henry de Percy. Brayshaw and Robinson [p. 25, 1932] give some information about granting the charter as follows.

The story of the de Percy family is complex and quarrelsome. William de Percy accompanied William the Conqueror when he returned to England in 1067. William de Percy received around one hundred manors in Yorkshire, as overlord. On one line of the family, Henry, Baron de Percy, married Eleanor Plantagenet, niece of King Henry III. On a separate line of the family, Henry of Cleatop, son of Richard, became the King's 'cousin' by marriage. Henry de Percy of Cleatop obtained a charter to Settle market in 1249. His father Richard looked upon Settle as a suitable inheritance for his son Henry and bought properties from Settle landowners (including Cleatop) to form a demesne. The manor of Settle held by Richard de Percy was passed to his son Henry in 1258 as recorded in Charter Rolls [CChR, 1258].

Inspeximus and confirmation of a charter, whereby Richard de Percy gave to Henry de Percy, his son, for his homage and service, his manor of Bellum Alnetum and the town of Setel in Ribblesdale, to be held by the said Henry, his heirs and assigns, from the grantor and his heirs; witnesses, Sir Godfrey de Alta Ripa, Sir Henry de Dayvill, Sir Reinbald de Montibus, Sir Henry Teutonicus, Sir William de Dayvill, knights, Master Geoffrey de Larderia, canon of...um, John, canon of Newborough, Ralph de Skipton, Herbert de Neweby, Robert de Stiveton, and Henry Carpenter.

Charter Rolls (started in 1199) are original grants in perpetuity of lands, privileges or other possessions. Often they are a confirmation, or 'inspeximus' (a sealed official copy), of earlier grants. In these cases, the earlier texts would normally be repeated in full, sometimes with the addition of further privileges. Further details of the early de Percy family history are given by Clay [1949] noting that Henry was an illegitimate son of Richard.

Eventually the manor of Settle came into the hands of the Duke of Devonshire, whose seat at Chatsworth House is where a copy of a later market charter (1708) is kept – but



The original 1249 charter (from Clay, 1949)

not the original of 1249.

Whitaker [3rd. edit., 1878] says that the original charter for the fair and market was held in Skipton castle (collection now loaned to the Yorkshire Archaeological and Historical Society - as one might have expected since the Percy fee descended to the Cliffords) and quotes:

Henricus (III) D.G. d. et c. Henrico filio Ricardi de Percy quod ipse et heredes sui hab. Mercatum singulis, septimanis per diem Martis apud manerium suum de Setel, et unam feriam singulis annis duraturam III dies, vid. In vigilia in die, et in crostino Sti Laurentii

Teste Sim. de Monteforte com, Leicest. a. r. 33

Translated as:

Henry III by the grace of God defender (of the faith) etc. Henry son of Richard de Percy he and his heirs may have a market every week on a Tuesday at his manor of Settle and one fair in the year lasting three days, that is to say, on the day before, the day, and on the day after Saint Lawrence day.

Witness Earl Simon de Montfort of Leicester, in the 33rd year of the King's reign (i.e. 1216+33=1249).

This appears to be an abstract lacking the usual formal opening address and full list of witnesses. The National Archives record the full confirmation document in the Charter Rolls [TNA, C53/41] and Settle Town Hall hold a photograph of it. Confirmations may include the text of earlier grants. It is in Latin with the margin note 'De mercato et Feria(e) pro Henri de Perci'. A pencilled translation is held by the West Yorkshire Archive Service [WYAS DB24/C4]. Details are provided in the following Brayshaw note and translation [1932, p. 27].

'Henry de Percy, son of Richard, was mesne lord of Settle. In 1249 he was granted by King Henry III the right to hold a fair and market in Settle and to receive the tolls. The charter is in Latin and has been translated as follows'.

The King, to his Archbishops greeting. Know ye that we have granted and by this our charter have confirmed to Henry de Percy, son of Richard de Percy, that he and his heirs may have for ever

a market every week on Tuesday at his manor of Settle. And that they may have there a fair every year, lasting for three days, to wit, on the vigil, the day, and the morrow of St Laurence, with all liberties and customs to such market and fair belonging, unless such market and fair be to the hurt of neighbouring markets and neighbouring fairs. Wherefore we will and firmly command, for ourselves and our heirs, that the aforesaid Henry and his heirs may have for ever a market every week on Tuesday at his manor of Settle, and that they may have there a fair every year lasting for three days, to wit, on the vigil, the day, and the morrow of St Laurence, with all liberties and free customs to such market and fair appertaining, unless such market and fair be to the hurt of neighbouring markets and neighbouring fairs as is aforesaid. These being witnesses: - the venerable father, P. Bishop of Hereford; Simon de Montfort, Earl of Leicester; Peter de Sabandia; John Maunsel, provost of Beverley; Paul Peyver; Geoffrey Despencer; Geoffrey de Langley; Ralph de Wauney; William Gernum, and others. Given by our hand at Merton in the xii day of April XXXIII year of our reign. (12th April 1249).

St Lawrence's day is August 10th.

For Charter Rolls after 1226 there are printed calendars (summaries), in English. The Calendar of Charter Rolls for 1249 gives the abstract [CChR, 1249].

April 12.

Merton.

Grant to Henry de Percy, son of Richard de Percy, and his heirs of a weekly market on

Tuesday at his manor of Setel, and of a yearly fair there on the vigil, the feast and the morrow of St. Lawrence.

The enrolled full charter was written in abbreviated Latin on sheets of parchment stitched together in a long roll for each year. Each charter is part of a long list, not on a separate sheet. The original charter is not in The National Archives as it would have been issued to the individual or corporate body to whom the grant was made. The item seen in the accompanying photograph showing Tot Lord does not have the shape or form of the enrolled version in The National Archives.

The following item noted in the Close Rolls of 15 April 1249 [CR, 1249], a few days after the charter date, is a mandate to the Sheriff of York to read the charter in full session of the county court and henceforth cause the market to be held (see last two lines of the Latin text). (The Close Rolls are private orders addressed to Sheriffs). The text is essentially that of the full charter.

15 April 1249

Pro Henrico filio Ricardi de Percy. - Rex concessit per Cartam Suam Henrico filio Ricardi de Percy, quod ipse et heredes sui imperpetuum habeant unum mercatum singulis septimanis per die (sic) Martis apud manerium suum de Setel', et quod habeant ibidem unam feriam singulis annis duratum per tres dies, videlicet in vigilia in die et in crostino Sancti Laurencii, cum omnibus libertatibus et liberis consuetudinibus ad hujusmodi mercatum et feriam pertinentibus, nisi mercatum illud et feria illa fuit ad nocumentum vicinorum mercatorum et vicinarum feriarum; et mandatum est vicecomiti Eboraci quod predictum mercatum et feriam in pleno comitatu suo legi et decetero firmiter teneri faciat. Teste ut supra.

These legal documents were needed to give official approval, with shortened versions of confirmation and

declaration in court in York recorded in the Calendars and Close Rolls.

Tom Lord's grandfather Tot Lord is seen in the accompanying photograph with the charter inserted into a copy of Whitaker's History and antiquities of the Deanery of Craven (as remembered by his grandson, Tom Lord). The Close Rolls text is much shorter and so is unlikely to be the parchment in the photograph.



Tot Lord looking at the 1249 Settle Market Charter bound into a Grangerised copy of Whitaker's *The history and antiquities of the Deanery of Craven*, 2nd edition, 1812. ©T.C. Lord

At the time of this photograph Whitaker's book was in the possession of Harry L. Bradfer-Lawrence who loaned it to Tot Lord for an exhibition in the 1960s. The Bradfer-Lawrence collection (in part) eventually passed to the Yorkshire Archaeological and Historical Society. Neither book nor charter is in the YAHS collection. However, there is a note kept in the YAHS archives 'relating to the Grangerized copy of the History of Craven by T.D. Whitaker in the possession of H. Bradfer-Lawrence in 1967'. A Grangerized book was bound with blank leaves, with the expectation that people would add their own prints. This sort of book is named after the 18th-century British clergyman James Granger. This Note is very revealing – it is a list of contents of 'Dr WHITTAKER'S LIBRARY'. Dr Whitaker died in 1821 and his library was sold by Mr Sotheby in 1823. The priced catalogue shows items connected with his own studies, included in which is listed 'no. 711 Dr Whitaker's History of Craven, 1812, large paper, with several illustrative documents, and two letters from the Duke of Devonshire and Dr Paley. £13 5s (Rodd)'. 'These last two volumes (a copy of History of Whalley was the second volume) were re-sold, Jany. 21st. 1864, for £77 (as recorded in Boynes Yorkshire Library, page 133.)' A further note is 'Grangerised items in my coloured copy of WHITTAKER'S HISTORY OF CRAVEN' and item no. 6. Page 137 is Original charter from Henry III to Henry Percy son of Richard Percy granting a market &c. at Settle. Dated 12 April, Henry III, 33'. 'There are 5 early charters bound in the volume ... In addition there are two other charters p.137. Charter of Hen III for market and fair at Settle. This came from Skipton Castle – see Whitaker, p.142.'

How did Bradfer-Lawrence come by the book containing the original 1249 charter and other important documents in



Settle market

his collection? He wrote in 1948 that he collected Lister family records from three distinct sources. Thomas Lister (1752-1826), later Lord Ribblesdale and MP for Clitheroe, inherited the Gisburne estate in 1761. In 1895, the then Lord Ribblesdale regained possession of the estate, but part was sold on his death in 1927. In 1943, the remaining estate was sold. The greater part of family papers came to light in a solicitor's office during wartime paper salvage operations and Bradfer-Lawrence purchased these. Another large portion were turned over for similar use on the final break-up of the Gisburne Park estate, and a third section came from another wartime clearance from a private house, the owner of which may have been a descendant of an attorney and banker of the Lister family.

All this information is brought together in the article by Clay [1949] which shows a photograph of the 1249 charter (about 8 x 7 ¼ inches) and the Latin text, but not a translation. Clay says that the charter was discovered unexpectedly in Whitaker's own copy of the second edition (1812), acquired recently by Mr H.L. Bradfer-Lawrence. The charter was facing page 137 – found in the 'mouldering remains of the family evidences at Skipton'. The photograph of the charter shown by Clay is clearly the same as that being looked at by Tot Lord.

The YAHS say that Bradfer-Lawrence's library was sold by his executors in 1968 at Sothebys via multiple auctions, by order of the executors.

It is certain therefore that the original charter is seen in the photograph with Tot Lord, and that it passed from Skipton Castle, to Whitaker, sold by Sothebys to someone in 1823 (sale record destroyed in WWII), then to Bradfer-Lawrence, but where it is now is not known – maybe in someone's library?

The 1708 charter

A petition for a grant for additional markets was made on behalf of Richard Boyle, great grandson of the second Earl of Cork, who succeeded to the earldoms of Cork and Burlington in 1703, and to the lordship of the manor of Settle. The

extraction of more tolls from a regulated market was sought since with the growth of Settle 'the town and country people of their accord, without the order or consent of the Lord of the Manor and fair there, hold and observe several days and nights of meeting in the said town, and have brought in their goods and chattels to be sold there for the convenience of the country and town for many years without paying any tolls at all.' The lengthy details of the full petition for a new charter as granted by Queen Anne on 26 May 1708 have been printed by Brayshaw and Robinson [1932, p.126].

The charter as granted is recorded in Patent Rolls [TNA C66/3464] because after 1517 the Charter Rolls were discontinued. The margin note is 'Petition Earle of Burlington Grant'. A photograph of the four pages is held at Settle Town Hall. A copy of the new grant is held in the archives of Chatsworth House which inconsequentially differs slightly in expanding the first and last sentences. This 1708 charter is much more detailed than the grant of 1249.

In a footnote in the third edition Whitaker [1878] says: 'There is the docket of a confirmation of a weekly market and annual fair at Settle to the earl of Burlington, dated May 24, 1708; Harl MSS. No. 2263, fol. 225'. This confirmation is printed in Speight [p.83, 1892] and can be viewed online at archive.org [Manuscripts in the Harleian Collection, 1808]. *A confirmation to Richard, Earl of Burlington, and his heirs, of an antient Weekly Market on Tuesday, and a Fair yearly held for three days on the Vigil, upon the day and on the morrow of St Lawrence within the manor of Setel in the County of York. And also a grant to him and his heires of several other new Faires to be held yearly within the town of Setel in the said county on the days following, vizt. – One Fair on the Tuesday next before Palm Sunday for the buying and selling all sorts of cattle, goods, wares, and merchandizes. Another on the 15th of April for sheep, another on Tuesday next after Whitsunday, for all sorts of cattle, goods, wares, and merchandizes, another on the 23rd June for lambs, another on the 12th October for sheep, another on the Tuesday next after the 16th day of October for all sorts of cattle, goods, wares, and merchandizes, and another on Fryday in every other weeke during three months successively, yearly, to begin on Fryday before Easter, for buying and selling all sorts of cattle. According to Her Majestie's pleasure signified by Warrant, under Her Royal Signe Manual, countersigned by Mr Secretary Boyle, subscribed by Mr Solicitor Generall. John Tench, Deputy to Thomas Gosling Esq.*

The charter exhibits legalistic repetitive wordiness. The petition is in Latin, in a clear script, using Latin words written in full for the most part, as distinct from medieval Latin with its many short forms with word endings not given (to save space on expensive parchment). Some words are unusual –

'vigil' meaning 'day before', 'crastino' meaning 'the day after' (as in 'procrastinate'), 'tolnet(um)' - toll, 'theolon(ium)' - toll, 'piccag(ium)' (low Latin) - money paid at fairs for breaking ground for booths, 'stallag(ium)' - the right of erecting a stall and payment for it, and 'nundin(ae)' meaning fair or market [Martin, 1910]. 'Nundin(e)' refers to the Roman practice of having a market every ninth day (novem + dies). The words 'Cur(ia) ped(is) pulverizat' are also used - a form of 'curia pulverisatipedis'. This refers to a Court of Piepowders which was a special court organized by a borough on the occasion of a fair or market. These courts had unlimited jurisdiction over personal actions for events taking place in the market, including disputes between merchants, theft, and acts of violence. The name may refer to the dusty feet (in French, pieds poudrés) of travellers and vagabonds, later applied to the courts who might have dealings with such people. Since the members of courts of piepowder were not sitting on a bench, but walking around in fairs, they would often get their feet dusty. In modern French, the word pied-poudeux is still occasionally used for travelling beggars.

A proclamation was made in 1709, a copy of which is attached to the 1708 charter copy held at Chatsworth House.

17th Oct: 1709 A Coppy of ye Proclamacon for Settle Fair

17th Oct: 1709 A Coppy of ye Agreement betwe

The Rt Ho(noura)ble Richard Earle of Burlington Cork Baron Clifford Lord Boyle Baron of Youghall Bandon Viscount Kinalmeaky and Dungarvan Lord Leivetenent And Custos Rotuloris of ye West Rideing of ye County of York In his Ma(jes)ties name doth strictly charge & Comand

1st That all and every person & persons that shall Repair, resort and come into this fair and Markett, doe well and Dutifully Observe and keep his Ma(jes)ties peace Laws & Statutes made, for ye Breach of Peace in Fairs & Marketts.

2nd That No person or persons attempt or presume to Ride or goe Armed, or to Carry weare or bear, any Armour, or Weapon, within ye liberty of and during the time of ye faire & Markett here holden, Contrary to ye Same Laws & Statutes (Except such as be attending on ye Steward of ye said Faire) upon ye paine of Forfeiting Such armour or Weapon, And further to be Imprisoned & punished, according to ye Laws and Statutes in that case made & provided.

3rd That all and every person & persons doe Bargaine & Sell Sound and Lawfull Goods, Chattles, wares and Merchandize, And use Lawfull & Allowed Weights & Measures, without fraud or deceit, upon paine of Forfeiting the Same Goods & Chattles, wares and Merchandize, Or ye value thereof.

4 That noe person or persons bargain or buy any horses, Geldings or Mares within & during the time of ye Faire aforesaid, Before true Testimony bee given of the Lawfull Owner, And thereupon be Entered in ye Toll book kept for this fair, according to ye Statute in ye case provided Nor take nor withdraw any Such Horses, Geldings or Mares or any other Goods, Chattles, Wares or Merchandize, Sold and bought within and during ye time of this faire, & Markett, before due Toll be paid for ye same, to ye Officer or Officers, appointed for ye receipt thereof, upon ye Like paine of Forfeiting ye Same, Horses, geldings, Mares, Goods, Chattles, wares, Merchandize, or ye value thereof.

5 And lastly If any person or persons have any wrong or Injury done to them by reason of any Contract, or bargain, made within and during the time of this faire & Markett Lett 'em repaire to ye Steward thereof att his Chamber, And Informe their

Cause, in Course of Law, And ye Same Shall be heard & Tried according to Law Justice & Equity.

God Save King George (Queen Anne) & the Rt Ho(noura)ble Richard Earle of Burlington &c.

Brayshaw and Robinson [1932, p128] give the same text but the proclamation made at a later time is prefaced with

The Most Noble William Duke of Devonshire, Chief Lord of this Fair, In his majesty's Name does strictly charge and command and finishes

God Save the King and the Most Noble William Spencer, Duke of Devonshire, The Steward, and Gentlemen attending him.

The proclamation was made at the market cross at the start of every fair.

Conclusion

The matter of the Settle market charter is more complicated than might at first appear and is elaborated by Clay and Brayshaw and Robinson in detail, with all its financial implications - principally the imposition of more tolls on Settle market in 1708. The finding of the 1249 charter in the Grangerized version of Whitaker's book remains possible, but perhaps we have to accept that this is unfortunately lost. Nevertheless, we have the enrolled version in safe hands in The National Archives and we should be grateful that the parchment roll has survived for over 700 years.

Acknowledgements

The supply without charge of a copy of the 1708 charter and the attached proclamation held at Chatsworth House, in the Devonshire Manuscripts, by kind permission of the Chatsworth House Trust, archivist Aidan Haley, is gratefully acknowledged. Sothebys (Ms Kolila) and the Special Collections in the Brotherton Library at Leeds University (Dr Rebecca Bowd) have provided very helpful information. Rebecca Hill, Settle Town Council clerk, was most helpful in showing what is held at the Town Hall.

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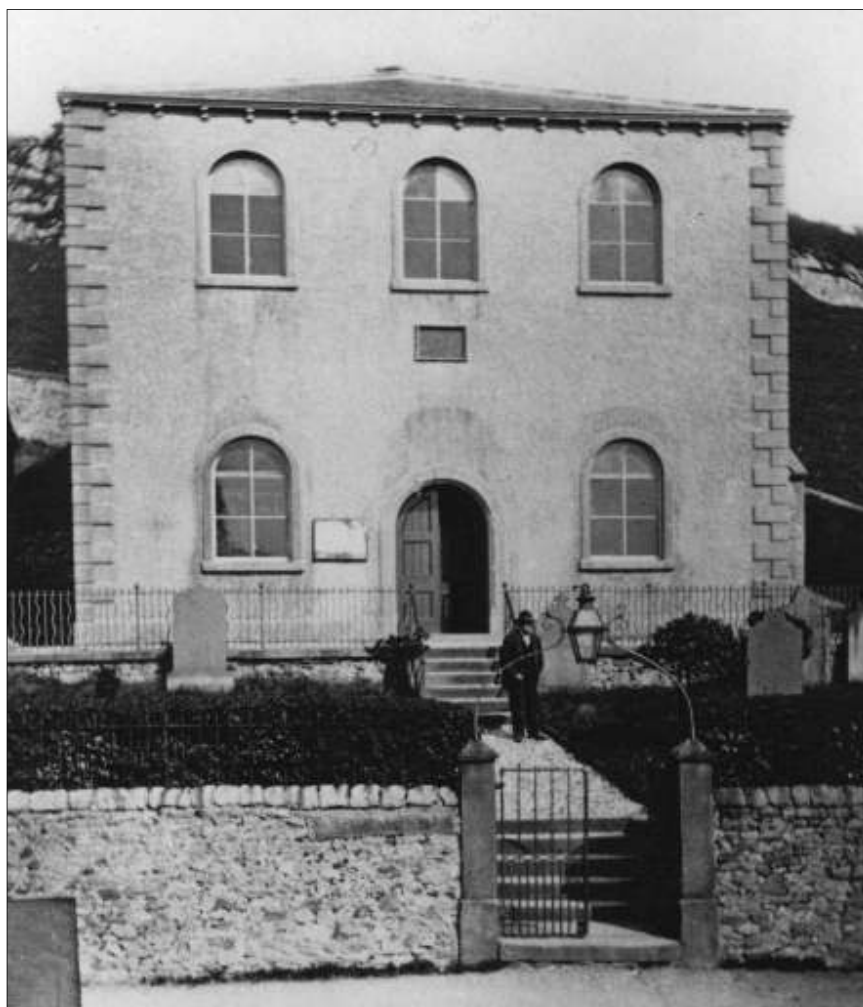
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Zion Independent Congregational Chapel in Upper Settle

Anne Read



The Chapel

Zion Independent Chapel was built in 1816 into the steep hillside of Upper Settle and for the next two centuries played an important part in the life of the town and surrounding area. Sadly, due to falling congregations, it closed in 2015 just a year short of its bi-centenary. The Chapel trustees tried hard to find a buyer for the chapel and adjoining manse and cottage but were unsuccessful and have therefore very kindly donated them to the North Craven Building Preservation Trust (NCBPT), to ensure the future of this fine Grade II - listed building and its site.

The reason we know so much about Zion is because the Chapel trustees have also donated their entire archive to the Museum of North Craven Life, housed close by in The Folly; from their earliest days they kept everything faithfully, enabling us to access minute books, registers, accounts, bills, magazines, photographs and many portable objects stretching back over 200 years. This collection of about 1,000 items has been recently enriched through the donation, by his granddaughter, of the papers of the Revd. George Moffat, Zion's longest-serving minister.

Zion was one of the three first places



Zion Chapel 2018

students from Idle Academy near Bradford, who often had to make the journey to Settle on foot, a distance of some 35 miles. The role of the chapel deacons was paramount in ensuring continuity and survival. They were dedicated men who were at the heart of community life and usually tradespeople who were in daily contact with their neighbours. Such a man was James Lambert, printer, stationer and bookseller in Cheapside, who was a member of Zion for 50 years and served as a deacon for 26.

One minister, from 1835 to 1838, the Revd. John Williams of Grassington reduced the congregation to a state of chaos and was asked to resign because he actively preached against the Temperance movement! Another, the Revd. William Jackson was, in 1852, asked to resign because of neglect of his duties. At this point a unique development took place - for a period of several months the Revd. Rowland Ingram, having just resigned as vicar of Giggleswick, preached at Zion every Sunday evening, providing a first example of

of worship to be built in Settle. There was no parish church in the town until 1838 as Settle was a part of the ancient parish of Giggleswick. The Quaker Meeting House was built in 1678 and the first Wesleyan Chapel in 1796.

Nonconformity flourished in Craven thanks to the efforts of 'The Itinerants', a group based in the industrial West Riding who made it a part of their mission to strengthen the churches in rural areas. Their stirring preaching drew great crowds in Settle and it is reported that at one open-air gathering in 1813 an audience of 'not less than a thousand' was present. There was clearly a pressing need to build a chapel! The response of the working people of Settle was astounding. Within a year or so, the sum of £200 had been raised. The Itinerary Society contributed a further £100, land was purchased from Mr John Birkbeck and the new chapel was erected in 1816. The situation of the chapel is of particular significance, standing as it does at one of the highest vantage points in the town and close to the majority of the working population who lived in Upper Settle, many of whom were employed in the wide range of occupations that existed close to home. Independent chapels were often named after places in the Bible. Zion was the name of the original hilltop fortress captured by King David which became the oldest part of the city of Jerusalem. Time and again in the Psalms Zion is mentioned symbolically as 'the holy hill' and 'the City of the Lord'. Settle's Zion Chapel could not be better named!

The early years in the life of the chapel were far from easy. The congregation was entirely responsible for managing and funding its own affairs, including the payment of a minister.

There were frequent changes of minister and many periods when services were taken by



Gallery with the organ

inter-denominational co-operation and community spirit which was a hallmark of Zion ever after. In those days, the chapel interior was very bare and uncomfortable with upright deal pews, forms for the children and a big iron stove which either smoked, scalded everyone with hot steam or went out; the gallery was not used in winter, there was no floor-covering of any kind and the space was lit by groups of tallow candles which had to be trimmed during the service and frequently went out - much to the delight of the youngsters. There were two 'singing pews' but no instrument except a bass fiddle, played by Titus Nelson.

There was a change for the better after the appointment of the Revd. Samuel Compston in 1855; he was the first minister to really 'settle' in Settle and he set the pattern for all the dedicated ministers who followed right up to the closure of the chapel in 2015. Samuel revitalised the life of Zion: the long-standing chapel debt was extinguished, a choir formed, a harmonium (and later a pipe organ) bought and a number of mid-week activities begun. The interior of the Chapel was completely refitted in the early 1870s and a schoolroom built on at the back which also served as a hall with a stage for entertainments.

The pattern of services on Sundays was simply amazing by today's standards: morning Sunday School, followed by morning service, followed by afternoon school, followed by afternoon service, followed by evening service! This pattern, with the later omission of the afternoon service continued well into the 20th century. Many people travelled a distance and services were also held in the workhouse at Giggleswick, Tosside Chapel and outlying farmhouses.

Social activities were numerous and there was something happening nearly every weekday evening - choir, orchestra, sewing circle, woodwork class, young people's fellowship, men's and ladies' evenings and dramatic society; most of these regular activities contributed to the ongoing need to raise funds for all aspects of Zion's work including missionary



Sunday School nature ramble to Scaleber 1918. James Riley second from right on front row

work. Entertainments, 'socials' and garden parties were a regular part of the calendar and involved the whole local community, taking place in venues across the district, including the Music Hall (later the Victoria Hall) and the gardens of the larger houses such as Ashfield, Cragdale and Whitefriars. On top of all this the groups arranged outings and even holidays to different parts of the country. The sheer amount of organisation that went on is quite breathtaking!

The Sunday schools were especially important for the part they played in broadening the overall education of the children; as well as studying scripture, the children went on regular rambles in the hills above Settle and learned about the natural history and antiquities of the area. They collected specimens, carried out scientific experiments and were expected to write up their discoveries afterwards. They were also encouraged to write and put on plays and other entertainments. Two of Zion's most famous sons - the Revd. Benjamin Waugh who founded the NSPCC and Dr James Riley who as a medical researcher in Dundee did groundbreaking work on mast cells, greatly advancing our



James Riley in laboratory at Dundee Royal Infirmary

understanding of how to treat and manage inflammatory and respiratory conditions - received their earliest education at Zion's Sunday School. James Riley has recently been honoured with a bronze plaque on the newly designed Waterfront development in Dundee.

The Revd. George Moffat was Zion's longest-serving Minister and on his retirement in 1976 he was presented with a book of memories, which contain a whole range of anecdotes, some serious and others light-hearted. Here is just one of them, recalling the 1934 Junior Christmas party: "We could not believe our EARS! Father Christmas was coming along the narrow passage to the Sunday School door on a HORSE! Poor creature! It must have hated coming into that warm, brightly-lit room and being pushed through the doors ... Then it happened. Horse manure all over the school room floor. Following was a distraught Mr Nelson with a bucket and shovel trying to catch the mess as it fell ..."

So what of the future for this greatly-loved building and its role at the heart of community life in the town? At the time of writing a small team of NCBPT trustees have been tasked with putting together a schedule of activities for the development of Zion and investigating funding opportunities. In these uncertain times we must all hope that the necessary support will be forthcoming.

The memorial plaques and stones (full details on website version of this article)

(Recorded by M.J. and E.M. Slater in October 2018)

(Birth dates estimated from death date and age at death)

- Eva Marsden 1905-1999
- Thomas Marsden 1903-1973
- Peggy Robinson 1922-2010
- Violet Amy Squire 1877-1878
- John Barret Squire 1851-1907
- Marie Squire 1846-1919
- Mary Hardacre 1803-1866
- Samuel Hardacre 1839-1871
- John Hardacre 1811-1884
- Elizabeth Bentley 1870-1875
- Phebe (sic) Thomson ?-?
- James Thomson 1807-188(5?)
- Thomas Atkinson Morphet 1810-1875
- Sarah Morphet 1820-1879
- Jane Lord 1848-1892
- Joseph Severs 1807-1857
- Isa(bell)a Thomson ? - 1854
- Elizabeth Thomson ? -1832
- Ja(...) Thomson ?-1861
- Esther Ann Ineson 1827-1880
- Darius Ineson 1822-1898
- William Lord 1843-1859
- Grace Lord 1815-1889
- John Lord 1816-1894
- Sarah Bell 1848-1872
- Sarah Jane Bell 1872-872 (4 months)
- Arthur Bell (1873-1874 (14 months)
- Janet Bell 1878-1884
- Mercy Dugdale 1826-1861
- Mary Dugdale infant daughter
- Maria Louisa Dugdale 1858-1879
- William Dugdale 1831-1909
- Mary Dugdale 1824-1911
- Alice Dugdale 1864-1938
- Henry Dugdale 1865-1954



Coach outing, probably mid-1930s. Reverend Geo. Moffat seated in centre of front row.

The Mystery of the St Alkelda Stained Glass Panel

Kathleen Kinder

During 2014, two church members from St Alkelda's Parish Church in Giggleswick were looking for items to sell at a church fair in the Parish Room which is situated just off Bankwell Road. This seventeenth-century private dwelling had been bought by the church in 1932 and was for some years until the early 1960s linked to the then vicarage by means of a door into the main meeting room. The two people were searching an adjacent room, once used as a kitchen scullery, which had been more recently a storage space for chairs and a dumping ground for odds and ends. Under a dusty pile of newspaper and wood on a stone slab shelf, they spotted an item of stained glass. It had been seen some years before, but ignored. In 2014, for various reasons, it was left for some time before it was brought to the notice of other members of the congregation. As the whole piece emerged they appreciated that even in its dusty state, it was an item of considerable beauty. They thought at first they were looking at a stained glass representation of an angel. The priest in charge, the Revd Hilary Young, to whom it was shown, pointed out that the lady in the stained glass panel was being strangled with a green cord pulled by two gauntleted fists and that her feet were in water, probably in the water of her holy well. The lady in the stained glass panel must be the artist's representation of St Alkelda.

Several of us have been in touch with former vicars' family members, who have memories which go back to 1955. No one can recall the stained glass panel being brought to the vicarage, nor does anyone recall ever having seen it. It could not have been there before 1932 when the house was in private hands. So many questions are still unanswered. Who was the stained glass artist? Why was it put in a storage room in the first place? Had it been brought to be considered for display in the church and then rejected? Was the piece considered too 'catholic' for a church of the low-church Anglican tradition? Had the powerful influence of Thomas Brayshaw something to do with its rejection? 1932 was the date of his posthumous publication, the celebrated *A History of the Ancient Parish of Giggleswick*.

Though St Alkelda may have been an historical person who lived in Middleham considerable doubt is cast on the name attributed to her. 'Alkelda', as several authorities have pointed out, is an Old English-Norse composite name very likely from the word *haeligkeld* meaning holy well. My guess is that it was an affectionate nickname for a saintly lady famous in the localities of Middleham and Giggleswick for her use of holy wells as Christian baptism sites for converts. In Giggleswick and possibly in Middleham, the churches probably took their designation from the name of the saint associated with their holy wells as York Minster did from St Peter's well over which it is built. In the medieval period, people travelled on the ancient trackway between Middleham and Giggleswick via Coverdale, Kettlewell, Kilnsey, Malham and Stockdale. This route is 'as the crow flies', and is about half the distance of the route taken by the modern road via Hawes and Ribbleshead. (See the NCHT Journal 2015, *St Alkelda Re-visited, Holy wells and South-side Crosses* by K. Kinder, for recent research from both Middleham and Giggleswick.)

Thomas Brayshaw in *A History of the Ancient Parish of Giggleswick* writes somewhat disparagingly of St Alkelda's credentials in two paragraphs, pages 228-9. Of course, there is, to quote Brayshaw, 'no concrete evidence' of St Alkelda coming to Giggleswick, but in the experience of many modern researchers where there is a long-term ancient tradition to consider, it is best to have an attitude of respectful agnosticism, leaving all possibilities open. Sometimes, the findings of modern archaeology give credence to ancient traditions. Indeed, during the renovations at the church of St Mary and St Alkelda in Middleham in 1878, there was dug up in the nave, at the point where the centuries-old tradition had said St Alkelda was buried, an ancient stone coffin containing the bones of a woman.



The St Alkelda Panel

St Alkelda Church-hanging
(Barbara Thornton designer)



Thomas Brayshaw took Dr Whitaker to task for his inadequate treatment of the ancient parish of Giggleswick. Brayshaw writes on p.143 of *A History of the Ancient Parish of Giggleswick*,

‘Readers of Whitaker’s *History* cannot fail to note that the learned author’s chapters on the parishes of upper Ribblesdale do not show the first-hand information that is abundantly evident when he writes of Skipton or Bolton Abbey, or Gisburne or Bolton by Bowland’.

Thomas Brayshaw writing in the *Craven Herald*, July 1920, also criticises Dr J Cox’s *The Parish Church of Giggleswick in Craven* on similar grounds. Yet in chapter two where Dr Cox lists Giggleswick’s financial dealings with Finchale Priory (which had control of the parish for most of the Middle Ages), Brayshaw missed the intriguing entry for 1376-7. ‘Expenses connected with the churches of Giggleswick and Middleham amounted to £5.4s.10d’. Present-day members of the Giggleswick congregation are asking many questions relating to this entry, which surely strengthens the claim that these two churches, some 33 miles apart, as the crow flies, had a common link. If that link is not St Alkelda, who or what else?

Middleham Church does not appear to have had the close connection with Finchale Priory which Giggleswick had during the Middle Ages. It was Richard III, then Duke of Gloucester, and not the monks of Finchale Priory, who organised Middleham into the collegiate church of St Mary and St Alkild in 1480, just over a hundred years after the joint entry with Giggleswick in the Finchale Priory records. The Revd Jeff Payne, present rector of the Jervaulx group of churches, kindly looked up the medieval archives. Middleham Church has never been under the control of Finchale Priory, yet in one of his Papers, Thomas Brayshaw said it had. The historical fact makes the 1376-7 entry in Finchale Priory records relating to Giggleswick and Middleham churches even more intriguing.

When it came to researching all the material relating to St Alkelda, Thomas Brayshaw was guilty of the same fault of which he accused Dr Whitaker and Dr Cox. In *A History of the Ancient Parish of Giggleswick*, Thomas Brayshaw, an acknowledged authority on St Alkelda’s connection with Giggleswick, gives no indication that he had ever researched the traditions and medieval documents relating to St Alkelda and based on Middleham which Dr Heather Edwards has researched and published [Edwards, 2004].

When it comes to reaction to the discovery of the St Alkelda stained glass panel, most of today’s congregation of St Alkelda’s Church have certainly not been influenced by Thomas Brayshaw’s attitude at all. The discovery has roused a great deal of positive interest in the last two years amongst members and friends of the church, so much so that money has been raised for the stained glass panel’s cleaning and restoration. We owe a debt of gratitude to our church wardens for all the work and enthusiasm they have put into the project. Since there was a unanimous desire that the panel should eventually be on view in the church, a faculty had to be sought. That has now been granted and the panel, cleaned, and restored was installed in St Alkelda’s Church in February this year. Two key questions remain: does the panel contain any medieval glass and what is the provenance of this art object, which even in its unclean state, was rather beautiful?

When Daniel Burke, director of Lightworks Stained Glass Ltd, specialist glaziers in Clitheroe, and his team, began to handle the panel, they noticed how heavy it was for its size. The weight was caused by some of the blue and red pieces of glass, mostly blue, which seem to have been produced by an ancient style of glass-making. These blue and red pieces of stained glass are thicker than the rest and are pitted on the back. We know from *A History of the Ancient Parish of Giggleswick* p.226 that stained glass containing a preponderance of blue pieces was recorded in the East window of the church in 1620. A photograph taken during the alterations and renovations of 1890-92 shows East windows of plain glass. During the Commonwealth period, the Cromwellian troops under Major General John Lambert wreaked havoc in the churches of Craven. They had a habit of beheading crosses, smashing windows, wrenching carved heads off the walls and roof and then throwing the items into the graveyard. During 1890-2, a Green Man (the only one in North Craven?) was found half buried in Giggleswick church yard and re-installed in the church, above the pulpit canopy. Whether that was its original place, we do not know.

In the Preface to *A History of the Ancient Parish of Giggleswick*, Ralph Robinson records Thomas Brayshaw’s activity during the restoration work done on the church in 1890-92:

‘While the work was in progress, he visited it almost daily, sifting the soil beneath the floor in search of some fragment broken from a monument in iconoclastic days, and always making notes of any discovery that might throw a glimmer of light upon the history of the fabric.’

Did Thomas Brayshaw find any broken bits of medieval glass, and did any by chance, find their way into the hands of the stained glass artist who created the St Alkelda panel? Again, we do not know. Lightworks Stained Glass advised the church to seek a higher opinion on the panel’s provenance. In 2017, the panel was taken to York Minster for the expert opinion of the York glaziers. In their judgment, the panel was modern, early twentieth century, probably 1920s -30s. The figure certainly seems to show some art nouveau influence, much in vogue during the early twentieth century. When it came to the pieces of blue and red glass, the York glaziers were “of the opinion” that they had been fashioned to make them look as if they had been created in the Middle Ages. The interesting point here is that the York glaziers could not give a definitive answer as to whether or not there was any medieval glass in the piece. They considered the panel to be ‘a significant piece of work’ and should be restored as far as possible with love and care to its original condition, and certainly that has been done to the highest possible standards. The congregation of St Alkelda’s are most appreciative. However, for the staff of Lightworks Stained Glass who have worked with the panel at close quarters, the questions will not go away. (Work now completed:Ed.).

The window may have been installed but the mystery and questions surrounding this artefact still remain for us all. Perhaps they will prove an added attraction to the many visitors to our historic and beautiful church? We plan a festival of celebrations June 15-6, 2019 and we hope as many people as possible will come and view this striking stained glass panel depicting the martyrdom of St Alkelda. A special invitation too will be given to the priest and congregation of

the church of St Mary and St Alkelda at Middleham. Without them, the story, traditions and legend of St Alkelda would not be complete. With them, and under the guidance of the British Pilgrimage Trust and the support of the Anglican diocese of Leeds, we have begun to plan a modern pilgrimage walk along the 'St Alkelda Way', the 33 miles between our two churches. The route, mostly on prehistoric and Roman trackway, and featuring on a website, goes from Settle, Stockdale, Pennine Bridleway, Malham, Street Gate, Mastiles Lane, Kilnsey, Kettlewell, Coverdale to Middleham. At a time when the British Pilgrimage Trust is aiding the revival of old pilgrimage routes and helping the creation of new ones to satisfy a growing public interest, the 'St Alkelda Way' will be the only pilgrimage way lying almost entirely within the boundaries of the Yorkshire Dales National Park. Both churches involved are in the Ripon area of the Anglican diocese of Leeds, and one starting point/destination is in an area of keen interest to the North Craven Heritage Trust.

Acknowledgements

Barbara Gent – Archivist, Giggleswick School

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The Green, Langcliffe: making sense of an enigmatic building

David Johnson

Historical Context

At first sight, casual visitors could be forgiven for assuming that Langcliffe is a quiet and picturesque village set within a purely rural context, that it probably has not changed much for centuries. It does not take long, though, to appreciate that all is not what it seems: why does such a small village have two school buildings, a church and a chapel, and a rather impressive village hall cum reading room? What was that odd tall and narrow building with a flagpole at the south end of the village green; what was that other, much larger three-storey building facing the village green; and why does Langcliffe have rows of small terraced houses? None of these elements fits with its having been an agricultural village. More determined investigation might lead our visitors to realise that there must be some connection between all these non-agricultural elements and the former cotton mills down by the River Ribble. Even so, they might still gaze at the long three-storey building overlooking the village green – appropriately called The Green by those who live in the village – none the wiser about what it was and why it looks like it

does. They may conceivably engage in conversation with residents who might tell them local knowledge is that it was part of a tannery business located where the church now stands, or that it was a tallow candle factory, or some other kind of industrial building with stables on the ground floor. Hopefully, they will take these explanations with a large pinch of salt: in reality none is correct. In this article the focus is on making sense of The Green.

Let us start, though, by summarising Langcliffe's administrative journey. During the centuries of monastic dominance in Britain Sawley Abbey controlled Langcliffe along with most of Ribblesdale southwards from Stainforth: the abbot was lord of the manor and all tenants paid their annual rents and dues to the abbey. Tenants paid their rents and were admitted to their tenancies – for example, when the tenement passed from one generation to the next or was sold – at the manor court but it is not known where the court sat. The abbot, like all lords of the manor, employed bailiffs (or *proktours*, from whence the surname Procter) to collect monies due and they made use of suitable monastic buildings

in their distant estates to carry on their business. At Dissolution in 1537 all Sawley Abbey's lands passed to the Crown but much was granted to royal favourites or sold to speculators. Langcliffe was sold (and then granted) to Sir Arthur Darcy who thus became lord of the manor though he never set foot here [1]. In 1561 his son Nicholas inherited and, like his father, he was a purely absentee landlord. Unlike his father, he borrowed beyond his ability to repay and was eventually forced to sell up.

Rather than try and find someone willing and able to purchase the entire manor, he sold it and all rights that went with it to nine feoffees (those granted possession of lands and properties) on behalf of the existing twenty-four customary tenants within the manor of Langcliffe. Henceforth, the twenty-four jointly and equally shared ownership of the manor, presumably paying rents to the Cliffords, lords of the Honour within which Langcliffe rested. These 1591 sale documents mention a court leet (a manor court with wide-ranging powers) though whether or not it was formalised or even established and, if so, enjoyed any real power is unknown. There must have been some formal structural apparatus in place, however, as basic matters such as grazing control, land disputes, trespass and affray needed regulating. More serious offences were passed up to the higher court which sat at Gargrave. At some point, the office of constable was introduced, overseen by whatever court system the tenants had established. Constables were appointed for fixed terms, on rotation within each township, and it was not necessarily a role in popular demand as conflicts inevitably arose between maintaining kinship ties and friendships on the one hand and imposing justice on the other. In 1760, as one example, Thomas Gelderd of Langcliffe served as constable of the manor, having earlier been Overseer of the Poor [2].

Until the creation of parish councils [3], in manors where there was no effective manor court system, local laws were upheld by bylawmen who were appointed by their peers on an annual basis. Among their roles were overseeing the parish constable, disbursing money from the Overseers of the Poor, appointing annual Surveyors of Highways, managing the common township bull and, in Langcliffe, regulating use of the village green [4]. For 1744, for instance, William and George Paley were appointed bylawmen

For almost two centuries Langcliffe's bylawmen and constables held sway over a farming community composed of independent tenements originating from the 1591 agreement, some of which may have been sub-divided, and others amalgamated into larger units as individual farmers' fortunes waxed and waned. Beneath this yeomen class were their tenants, craftsmen, farm labourers and farm or household servants. In essence, little would have changed over that extended period. In 1783, however, all that changed, and in a major and irrevocable way: Messrs Clayton and Walshman built Langcliffe High Mill taking advantage of the Ribble's waters to power their cotton-spinning frames. Families were imported from their earlier mill at Keighley: children to undertake the mind-numbing task of cotton picking, their parents to work the machines. All, initially, were lodged locally but as operations expanded dedicated housing was built by the mill owners, in 1787, at Holme Head (Locks Cottages) specifically to attract 'large families' [5]. Physical extensions to the mill complex in 1818, and development

some two decades later of Shed Mill's weaving capacity, with its classical saw-tooth roofline, brought ever more families into the village.

There was a clear demand for more housing and the mill owners were in no position – or saw no reason – to build it all themselves, and this clearly provided an opportunity for speculative developers to provide the extra housing. The probable medieval buildings along the west side of Main Street (now numbers 1,2,3) were refronted and extended in the seventeenth century, and the equally old No. 1 New Street was also structurally modified and had the row of small terraced cottages (No. 2 onwards) attached to its west gable end. Langcliffe had been transformed beyond recognition in a very short length of time into an industrial village. The Green played its part in this transformation.

Historical mapping

The oldest map of Langcliffe village to have been sourced dates from 1800 [6]. It appears in the West Riding Quarter Sessions records and was made to support the process of realigning the road through the heart of the village (Fig. 1). The existing road passed along the east side of the village green in front of St John's Row and east of the grounds of Langcliffe Hall to join the High Road into Settle. Another branch of the old road ran around the western side of the village to join the Stainforth road. Both were closed as through routes were diverted through the middle of the village along the line of the present Main Street from the B6479 towards Malham Tarn. Figure 1 marks a stream – now culverted – running across the green, and between it and the new road there is a rectangular building contained within a rectangular enclosure (X on Figure 1) facing and parallel to the new road but at some distance from it. That building is the row of cottages now known as Fountain Cottage and Hollie Cottage: in 1800 the row comprised three two-storey cottages; in recent times they were combined into two though the evidence of their original form is clear to see in their front and rear elevations in roof lines, straight joints and blocked-up doors (Fig. 2). There is also clear evidence within the cottages of, at least, seventeenth-century fabric [7], in the form of wide walls, changing style of quoins and reused timbers, and they could

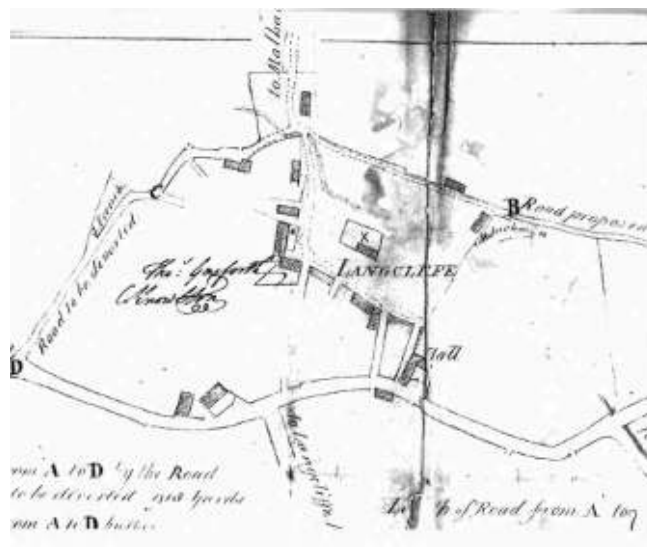


Figure 1.

Road diversion, Langcliffe, 1800. WYAS, QS1/139/8. Reproduced with permission of Wakefield Archives.



Figure 2. Left
Cottages fronting Main Street. The slight change in roofline in Fountains Cottage marks the straight joint between the two original cottages. A change in quoins on the right-hand side of the near gable indicates the original steep roofline. (David Johnson)

Fig. 3 Tithe apportionment map, Langcliffe, 1841, extract. After NYCRO. T (PR. GGW). (A – New Street, B – Main Street)

well date from earlier times. The enclosure which contains them may have been a common garden: whatever it was, it is most likely that at some point after 1591 one of the twenty-four obtained consent from the bylawmen, or came to some arrangement, enabling him to claim that parcel of ground from the common village green for his own benefit. The large three-storey block did not exist at that date.

The tithe apportionment map of 1841 marked buildings with much more precision than the 1800 map [8], and the positions of individual plots on the tithe map can be taken as reliable indicators of size and configuration (Fig. 3). It does not show the bounds of Main Street though. The rectangular plot (X on Figure 1) is still there on the tithe map but by now it had been more or less completely infilled with buildings. The original row of three cottages is there, the three-storey block is also depicted as is the cottage that blocks off the end of the complex nearest the Institute. Thus, the large block and this top end were erected at some point between 1800 and 1841.

By 1847-48, when the Ordnance Survey (OS) First Edition map was surveyed, small additions seem to have been added to the elevations facing Main Street and the village green and at both gable ends (Fig. 4). These could have been privies made obligatory by improvements in public health provision aimed at disease control, although this hardly seems likely for the western extension. Now, only the ones at the corners facing the Institute and the one diagonally opposite are still extant. Indeed, the other extensions had gone by the time the second edition OS map was surveyed in 1893-94; this, and later, editions also marked the bounds of Main Street for the first time (Fig. 5).

The Green as a Building

Taking the complex as a whole, it is 22m in length along both the village green side of the three-storey block and the row of cottages fronting Main Street; at the Institute end it is 18m in overall width. The former block is 10m wide at the opposite gable, the latter only 6m, but adding in the 2m width of the passageway between the two blocks makes the whole complex a perfect 22m by 18m rectangle (Fig. 6). The original three cottages were of single-bay format, each was two rooms deep and all had a rear door. By 1981 at the latest,

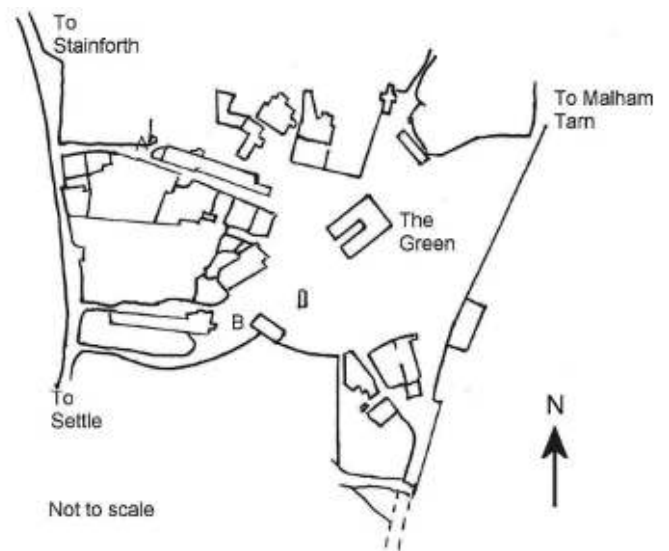
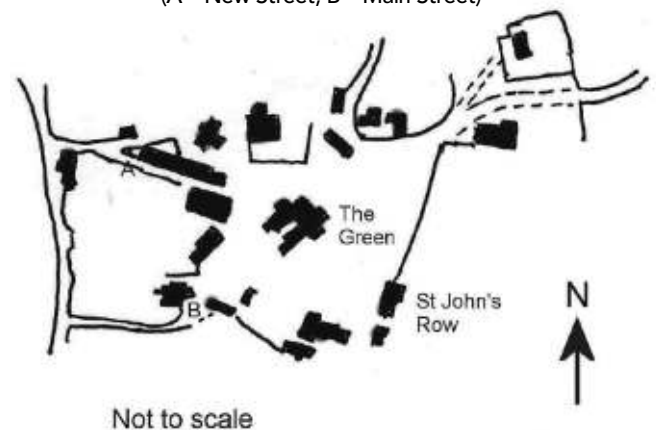


Fig. 4. Part of Langcliffe redrawn from OS First Edition six-inch mapping, surveyed 1847-48. (A – New Street, B – Main Street)



Fountain Cottage (then called Fitchett Cottage) had been created by amalgamating two into one; Hollie Cottage, with its small gable extension, was known as Allen Cottage; and what is now the bay-windowed Brow Cottage was called Crawford Cottage.

Fig. 5 Part of Langcliffe redrawn from OS Third Edition six-inch mapping, surveyed 1907. (A – New Street, B – Main Street)

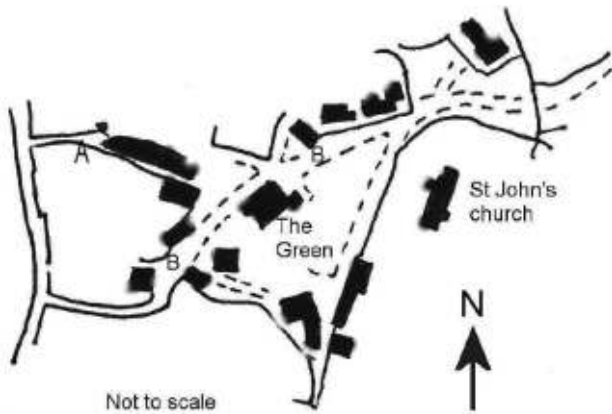
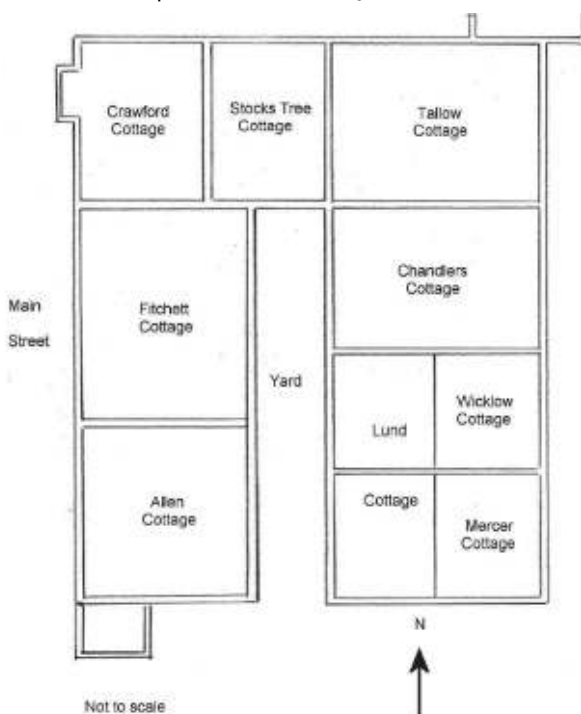


Fig. 6 Plan of The Green, 1981. After 'The Green, Langcliffe, Ouseburn Properties Ltd'. Courtesy Pat and Alan Smelt.



The three-storey block in 1981 was composed of six separate residences (see Figure 6): at the Institute end Tallow Cottage extended the full 10m width, as did the neighbouring Chandlers Cottage, but the rest of the block was divided lengthways into two identical parts. The front part was two discrete residences, Wicklow Cottage and Mercer Cottage; the rear part was also physically split into two but joined together to make one residence, Lund Cottage. Nowadays, structural rearrangements have shrunk the block into only three separate dwellings. Reminiscences by former residents shed light on the block's internal configuration and on changes made at various times by successive occupants. One such described the block as being of 'curious composition' [9].

Examination from the outside confirms this observation. There are four rows of chimney pots which originally would have had twenty-four individual chimney pots, obviously each with a chimney flue. In the gable at the lower end there is a blocked doorway identical to the existing operational doorway

in that wall (Fig. 7); the gable wall facing the Institute also has a blocked door. As said already, the block has three floors but only two are visible externally at the rear, in the passageway (Fig. 8). Windows along the front wall are not symmetrical apart from on the top floor, and one of the first floor windows is a modern insertion. The longitudinal wall dividing what are now front rooms from those at the rear are significantly thicker than walls dividing one residence from another: 800mm as opposed to 650mm. Rooms are small – very small – and many have evidence of fireplaces on all three floors; even some first-floor rooms have flagged floors whereas one would expect planks; more than one staircase is incredibly steep. Some rooms show evidence that they were sub-divided by partitions into even smaller spaces.



Fig. 7 The Green, south gable. The blocked first-floor door is seen on the right. (David Johnson)



Fig. 8 The passageway between the three-storey block (on the right) and Hollie Cottage (on the left) with Stocks Tree Cottage infilling the north end. (David Johnson)

None of this is accidental; it may seem quirky and eccentric but everything can be explained by careful detective work. What we have here is a large block of back-to-back cottages, hence the massive longitudinal dividing wall, the large number of chimneys and the blocked external doorways. Not only was this the case, but matters are further complicated by the fact that each pair of (front and rear) bays had different dwellings on different floors. This explains the number of fireplaces and the flagged upper floors. The steepness of the staircases and the small size of the rooms are also explained by this. At some point in its life, The Green fell on hard times, was condemned as unfit for human

habitation, but was saved in the 1970s when a developer from Addingham bought the whole block for £57,000 [10] and, despite the presence of long-established sitting tenants at the bottom end, they were comprehensively restored and shrunk to a smaller number of dwellings suitable for then-modern demands. Long before this, though, national legislation in 1909 had banned back-to-back houses though some authorities had already taken that step, on public health grounds [11].

Peopling The Green

Whereas ground-truthing (drawing conclusions from what is seen on the ground) can answer key questions about any given feature or landscape, the picture built up will only be partial: recourse to accessible documentary sources is vital to complete it. The one supports the other, and it matters not which is tackled first. Fortunately for this story, sufficient archival evidence is available.

One family name is of particular significance in the story – Yeadon. Henry Yeadon, of Wilson Wood and Wood End south-west of Ingleton, yeoman, died in 1788. His son James (1757-1837) established himself in Langcliffe as a cordwainer and in 1779 married Barbara Oldfield who owned Willy Wood (or Newhouses) cottages between Langcliffe and Stainforth. They had six children of whom the eldest, Henry (1786-1859), became a ‘cotton manufacturer’, whatever that meant, as well as owner of a shop and cottages. A Memorial of Indenture, dated 4 June 1814, between John Bowskill of Settle, innkeeper, and James and Henry Yeadon confirms their occupations and concerned transfer of a small parcel of ground at Langcliffe [12]. The Langcliffe tithe apportionment map of 1841 marked The Green as plot No. 23 ‘Houses’ and the tithe schedule of 1844 named Thomas Yeadon (1828?-1906), Henry’s nephew, as owner of the block [13]; the 1881 census listed his occupation as ‘House proprietor’.

In 1854, by Indenture, Henry (shopkeeper in Langcliffe) conveyed to his nephew Thomas Yeadon (also of Langcliffe and a carter by trade) his cottages at Willy Wood along with ‘all those dwelling houses etc’ in Langcliffe itself which must refer to The Green [14]. When Thomas died, in 1906, his will decreed that all his properties should be sold. However, The Green clearly was not as his son John part-conveyed it to his brother Tom in 1947 [15]. They, in turn, sold it to Thomas Davidson in the same year, and on his death it was sold to Ouseburn Properties Ltd, the Addingham developer mentioned earlier, in 1978. It is this link which confirms that the ten households recorded in the 1841 and 1851 census returns lived in The Green. It is also the 1978 conveyance which states unequivocally that Ouseburn Properties had purchased a block of ten, formerly eleven, cottages.

To summarise, the Yeadon family owned a multi-occupancy property in Langcliffe and that can only be The Green. As we have seen earlier, the block did not exist in 1800 but it did by 1841 so is the 1814 deed the key to pinning down when it was constructed?

Census records add substance to the evolving story. The 1841 return for Langcliffe lists consecutively Sarah Banks, widow with five children; Richard Hudson, cotton spinner with eleven other members of his household, all cotton spinners; James Foulds, a rag gatherer, and his family; Edward Carr, a tenter, and his household of six; William Steed, a

cotton carder, with his large household; Mary Carr, cotton weaver, plus nine in her household; Rachel Preston; Mary Sharp; Christopher Langstrith; and Lawrence Bradley – ten households in all. The 1851 census return also itemises ten households consecutively.

The 1854 Indenture noted that the ‘dwelling houses’ were in the several occupations of Henry Yeadon, Rachael Preston, Lawrence Bradley, Mary Sharp, Sarah Banks, Richard Hudson, Christopher Langstrith, James Folds, Edward Carr, William Stead, and Mary Carr; four dwellings were then unoccupied. Henry would not have lived in such confined circumstances, but the other ten names in this list are those listed in the 1841 census, and seven are in the 1851 census return.

Conclusion

Using evidence gleaned from internal and external inspection of all elements of The Green, and from archival searches, it can be concluded with absolute confidence that it was conceived and built as a multi-occupant tenement block between 1800 and 1841 (Fig. 9). Census returns strongly suggest that the ten dwellings listed were physically combined,



Fig. 9 The east frontage of the three-storey block. (David Johnson)

and the 1881 entry for Thomas Yeadon as ‘House proprietor’ precludes his owning just one or two dwellings. The deed of 1814 may be taken to indicate that James and Henry Yeadon had purchased this plot, with the three original cottages fronting Main Street, as a speculative venture: certainly the fact that the Yeadons owned The Green complex until 1947 adds weight to this hypothesis. The 1978 conveyance confirms beyond doubt that what the Yeadons owned for so long comprised a maximum of eleven cottages. Internal inspection leaves no doubt that the three-storey block had been built for multiple-occupancy.

This leaves us with the question why James and Henry took the gamble of building and modifying the tithe map’s plot No. 23. In reality, it would not have been a gamble at all, rather, an astute investment. The enormous expansion of textile production capacity in Langcliffe after 1783, with its almost insatiable demand for labour (adults and their children, not to mention lodgers), created a demand for low-cost, high-density housing provision. As we saw earlier, Clayton built a few houses at Holme Head, but saw no reason for the company to divert its profits to building more. It was commercial venturers like the Yeadons who took on that role.

So, forget tallow making, candles, tanning and stables: the three-storey block was built as eleven back-to-back dwellings for textile workers.

Acknowledgements

Without the willing co-operation of the residents it would not have been possible to unwrap The Green's inner secrets, so profound thanks are due to Sir Rhys and Lady Kathy Davies, Pauline and David Elliott, Rachel and Chris Gledhill, Pat and Alan Smelt, and Sarah Walker and Doug Smith. The author also gratefully acknowledges the considerable logistical assistance and input of Michael Slater.

Notes

- 1 Slater, M. 2002. 'The Final Concord of 1582' in Langcliffe Millennium Group. *More glimpses of Langcliffe*. Settle: Hudson History, pp. 42-45.
- 2 Brayshaw, T. and Robinson, R. M. 1932. *A history of the Ancient Parish of Giggleswick*, London: Halton & Co., p. 91; North Yorkshire County Record Office (NYCRO). PC/LAC 1. Langcliffe Parish Council Minute Books, 1740-1942.
- 3 Local Government Act 1894.
- 4 NYCRO. PC/LAC 1. In 1641 Richard Lawson Senior was Surveyor of the Highways (NYCRO. PR/GGW).
- 5 Giles, C and Goodall, I.H. 1992, *Yorkshire textile mills. The buildings of the Yorkshire textile industry 1770-1930*.

London: HMSO, p. 185.

- 6 West Yorkshire Archive Service, Wakefield (WYAS). QS1/139/8,1800. Around this time it was common practice for unsuitable roads to be legally diverted.
- 7 For example, both Hollie and Fountains Cottages have a plinth along the rear wall, and walls are 600-650mm thick.
- 8 NYCRO. (PR. GW), Langcliffe tithe map, 1841.
- 9 Reminiscences of Helen Atkinson (née Bean).
- 10 Conveyance of ten (formerly eleven) cottages, Thomas Davidson (deceased), Builder and Contractor, to Ouseburn Properties Ltd, 1978.
- 11 Giles, C. and Goodall, I.H. 1992, p. 187. The Housing, Town Planning, etc Act 1909 banned the building of back-to-backs and imposed improved minimum standards for existing housing.
- 12 WYAS, Registry of Deeds. GA 647 773 1814.
- 13 NYCRO. PR. GW, 1841; NYCRO. ZUC 2, tithe apportionment schedule transcript.
- 14 WYAS, Registry of Deeds. SQ 204 235 1854. Courtesy of Pat and Alan Smelt.
- 15 Deed of Enlargement, 1947, with deeds for Chandlers Cottage, courtesy of Pat and Alan Smelt.

Summer Outing

Along the A59

6 June 2018

Leader David S. Johnson

This sixteenth outing organized by David started with a visit to the private house Martholme, near Great Harwood in the Whalley area. The first lesson was to know the local pronunciation 'Martom' as for 'Browsholme/Brewsom'. The house is rather hidden and was overlooked by the former railway viaduct, now screened by trees. The name may signify a market or mart, held on a dry piece of land, a holme, in a wet area almost surrounded by water. The house is near the River Calder and had a moat, now filled in. William the Conqueror gave land to Roger de Poitou who distributed manors to his supporters to keep them happy. The Manor of Martholme was later granted to Richard de Fytton in 1177 in return for knight's service. The manor passed down the generations and it ended up with the Hesketh family until 1819 – after 523 years of their ownership.

The main property comprises the main medieval hall and the 17th century wing incorporating an earlier timber-framed building, with a small hall joining the two. There are 14th



Martholme Hall

century footings of earlier buildings attached to the main hall. Sir Thomas Hesketh built the separate large gatehouse in 1561 and repaired the house in 1577. An outer gateway was added by Robert in 1607. Robert Hesketh's wife Lady Jane was a Roman Catholic and a Royalist resulting in confiscation of the property after her husband died. The house became neglected and partially collapsed. Robert's *post mortem* inventory (1620) has details of the contents of 33 rooms. The house became a tenanted farmhouse.

Since 1962 the present owners have rebuilt the whole set of buildings in a sensitive manner so that it is now a most

comfortable home. We were first treated to coffee and some background information given by members of the family. The site was earlier approached from the south through the outer gateway arch, then further through the gatehouse building, to enter a courtyard, the path being in line with the main door to the hall. A side door leads into a cross passage with the site of the original hall on the left, and a kitchen passage, with ancient pointed arch doorways, at right angles to the right. There are two rooms (service rooms) on either side of the passage which now leads through a new archway into a large room with a large ornate fireplace, timber framed partition, and curious corner features. We were invited to look at the rooms above with ancient structural timbers still visible. Outside again we looked at the traces of the moat. The house is complex in its structure and full of delightful architectural features which made the visit memorable, interesting and instructive.

(Notes courtesy of Ray Wilson of SPAB and a very helpful leaflet showing the buildings plan, photographs, and a brief history of the property.)

We proceeded to Old Langho Church of St Leonard a few miles away. The church is a rare example of a Marian church. It was a former chapel of Blackburn built around 1557 using stones taken from the dissolved abbey at Whalley. There are various carved stones to see, probably also from Whalley Abbey. A credence shelf used as a holy water stoop is set in the north wall; a piscina from the same abbey is in the south wall. Restoration work was carried out sympathetically by Paley and Austin, architects well-known in our area. Some attractive bench ends date from the 17th century. A fine sanctuary chair also 17th century is to be seen.



Credence shelf, Old Langho Church

After lunch in the Black Bull a visit to Samlesbury Hall was made. Although there was a hall here in 1180 it was destroyed in 1314, then rebuilt in 1325. This is what is seen today. In Tudor times the Catholic Southworth family were owners. A John Southworth was arrested for being a priest and after he had been bodily deconstructed and put back together again was eventually buried in Westminster Cathedral in the 1920s, recognized as a saint and martyr. In 1612 Jane Southworth was accused of witchcraft but was acquitted. After 1678 various owners used the building as a house, weaving workshops, an inn, and a girls' boarding

school. In 1862 restoration was put in place but this ended in bankruptcy and a suicide. In 1924 a move to demolish it and replace it with housing was thwarted. We were given a talk about the history of the place by an actor dressed in Tudor garb (with Henry VIII jokes) and then were free to explore further upstairs, followed by tea. It must be said that the main fireplace and the magnificent exterior of this medieval timbered hall are the features which excite most wonder.

It is not surprising that we ask David to continue organizing these Summer Outings for NCHT but it must be recognized that much effort and planning is needed on his part. These trips are a highlight of the year for many and are very much appreciated and enjoyed by those who take part. Visits to these unusual and interesting historic places makes history come alive and we learn much about our wonderful heritage in the process. On this occasion there was a mixture of elements of the Catholic/Protestant turmoil of the 1500s, barbaric practices of our forebears, the twists and turns of fate for local families, and the homes they lived in. Another thank you, David, on behalf of us all for a most interesting day.



Samlesbury Hall

Lawkland Hall Wood at Bluebell Time

Leader Giles Bowring

Sunday 13 May 2018

The weather proved perfect for our visit and the bluebells were magnificent. Giles took the party on a slow walk through the wood on a well-made track with vistas over surrounding country-side at its spring best. The fresh green leaves on the trees gave a dappled shade. Giles explained how the wood had developed and recent changes made to keep it in good condition. A most companionable and delightful afternoon which everyone enjoyed. We showed our appreciation to Giles on return to the Hall.

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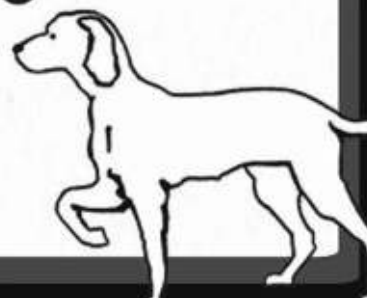
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North Craven Heritage Trust Aims and Objectives

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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