North Craven Heritage Trust

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Cover picture:
Rhododendron desquamatum
Painted by Reginald Farrer in Upper Burma in 1919. The species was first described from a specimen collected by George Forrest in 1917. The species has recently been reclassified as R. rubiginosum var rubiginosum.
By kind permission of the Royal Botanical Garden, Edinburgh

North Craven Heritage Trust

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Chair's Report

We are living in uncertain times which highlights the importance of an organisation such as ours in trying to keep the distinctive character and heritage of this special part of the world. As North Yorkshire Council is in the process of forming a new Local Plan at the moment it is important that we all stay vigilant and comment as this document makes its way through its various stages. The Local Plan will inform all planning decisions for the next 10 years which makes it vital that we ensure that we have our say on matters. It is worth noting that when we objected to the development of the Ashfield Toilet Block we were able to point out that it went against statements within the Council's Local Plan which gave the committee a valid reason for refusal.

Through our diverse programme of events, arranged by our Programme Secretary Sue Cariss, we have covered historical, geological and wildlife topics this year. It was a shame, however, that so few members attended our AGM when we were lucky enough to have an internationally renowned speaker on a subject that should be important to us all, namely thinking about conservation locally to help global matters.

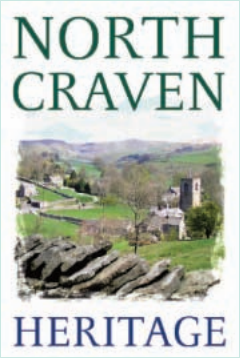
I am sorry that Dr David Johnson's 21st Summer Outing last June was the last one David is going to arrange. David's outings have always been a highlight of the NCHT's year, and many members have enjoyed and learnt so much from them. We thank David for the detailed work he put into all these outings, and I am very pleased that he still appears on our present programme when he is going to take us on a guided walk later in the summer.

The Trust is fortunate in having a healthy balance of funds available for grants and bursaries and it is an important part of our work. Recently we have helped match-fund some restoration at The Folly, helped with an archaeological dig at Gauber Pasture, and for some research of North Craven documents held at Chatsworth. Members may know of projects within their own village that we may be able to help and the criteria for awarding them appears on our website.

May I finish by thanking Michael Pearson and his editorial team for producing, what I hope you all agree, is another excellent edition of the Journal.

Pamela Jordan
Chair

Editorial



Last year I threw down the gauntlet to any one interested in writing a guest editorial for the Journal. There was no response so you have me for another year! The only requirement was that the editorial should express an opinion about our heritage and be amusing. So why not try for next year?

The internet is a fantastic resource, the possibility of which was undreamed of when I was a student. Today there is so much historical material which is now available on-line and being added to each day. A local example is the Dales Community Archives. I contains an astonishing array of original documents and transcriptions not available in County archives and museums. Another source is social media. Whilst it is encouraging to see so much interest in our local heritage some of the posts are of dubious quality in that the have been simply lifted from other websites with no attempt to check the reliability of the information. We have all made mistakes in using records to reconstruct family trees etc so please beware. All this is obvious to those of us researching local history but not to the beginner.

As this is an opinion piece let me be explicit about what really irritates me about social media posts. Some of them simply plunder and exploit material already published without any acknowledgement of the author or the source. The cowboys of facebook could at least tell us where they got their information or images from, which includes articles from the Journal.

Many thanks to our contributors who have undertaken their research into the heritage of North Craven. Also thanks to the editorial team of David Johnson, Maureen Street and Catherine Vaughan Williams. We are all regular contributors and not only check the spelling and grammar but also 'fact check' the content for accuracy as far as possible. John Cuthbert then publishes the printed Journal on the Trust website and keeps the indexing up to date. The on-line version is only available at the end of the year, but is important in highlighting to the wider world the richness of our heritage and the work undertaken to record it.

Occasionally I come across a quotation, usually disparaging, of an author's opinion of an editor. Let me share with you one of my favourites: 'One should fight like the devil the temptation to think well of editors. They are all, without exception – at least some of the time, incompetent or crazy' (John Gardner). I hope you enjoy reading the Journal as much as we have had great pleasure in preparing it!

Michael Pearson

Domestic Medicine in the Yorkshire Dales (1620-1850)

Michael Pearson

Introduction

Two earlier articles in The Journal covered aspects of health and disease in the Yorkshire Dales. In the first of these Mary and Mike Slater explored the history of the medical practitioners in and around Settle. Probate inventories provided some fascinating insights as well as the contents of an apothecaries shop in Settle. In the second article, I took a different approach and using parish records analysed the cause of deaths in the parish of Clapham. [1] But what about those everyday ailments and the treatments people received to alleviate their pain and hopefully provide a cure? This is another approach, using domestic recipes as a source of evidence, which may be a spur for further research into our local history.

In his diaries, Timothy Hutton (1779-1863) of Marske Hall in Swaledale, recorded all those illnesses that afflicted him and his family. [2] There are entries for the extraction of teeth by a surgeon and the application of leeches as well as a visit to London to consult a physician about a kidney stone. In 1841 a physician was called to treat his wife's nosebleed with a check-up a few weeks later. This is the only instance where the cost of the treatment was recorded: two guineas for each consultation. Today this would be equivalent to £240 based on the percentage increase in the Retail Prices Index and considerably more based on other indices. [3] Timothy Hutton was well aware that the poor could not afford doctors' bills, and he often paid for his tenants' treatment. His brother Matthew went further and established dispensaries at Leyburn and Reeth.

Although physicians, surgeons and male-midwives were available they were probably only called for in serious cases. Most illnesses were treated at home by people with no medical training, be they family members or the local clergyman and even school teachers.[4] Some of these treatments were based on local superstition and folk remedies whilst the better-off had access to books such as John Parkinson's 'Theatrum Botanicum' (1640), Nicholas Culpeper's 'English Physitian' (1652), John Wesley's 'Primitive Physic' (1744) and William Buchan's 'Domestic Medicine' (1769). Many of these were regularly reprinted with the final edition of the latter being printed in Philadelphia in 1871.

Parkinson's herbal was principally a botanical description of plants known at the time. As an apothecary he also provided a description of 'the vertues' or conditions the plant could be used to treat. For example, 'knapweede' (Centaurea nigra) 'being of an astringent and drying taste, it thereby helpeth to stay fluxes, both of bloud at the mouth, nose, or other outward parts, and those veines that are inwardly broken, or inward wounds, as also the fluxes of the belly and the stomacke, provoking castings'. He went onto detail 14 other conditions which it could be used for and explained that a decoction of the leaves and roots in wine would be drunk or applied externally.[5]

Culpeper's book followed a similar format with the description of each plant followed by a section called 'government and virtues' with the additional astrological link to planets and constellations. So his description for Madder (Rubia peregrina) includes 'It hath an opening quality, and afterwards to bind and strengthen. It is a sure remedy for yellow jaundice, by opening the obstruction of the liver and gall, and cleansing those parts; it opens also the obstruction of the spleen, and diminishes the melancholy humour.' There are different preparations for the roots, leaves and seed as well as a host of other conditions for which the plant could be used, including the removal of freckles.[6]

The reference to the 'melancholy humour' is a statement about the fundamental understanding about one of the causes of disease and its treatment and we will return to this shortly. For now it is worth noting that when comparing Culpeper and Parkinson there is little to separate their description of the benefits of same plant species: the only difference is Culpeper's introduction of astrology. It is possible that Culpeper was copying Parkinson or alternatively both were recording a long tradition of herbal medicine. The evidence points to the former and it appears that Culpeper copied 92% of Parkinson's entries. Culpeper succeeded in producing a cheaper volume although the quality of the illustrations suffered. [7]

William Buchan's book broke away from the format adopted by his predecessors. The first third of his volume was a general treatise on health and how to maintain it. The rest was organised around particular ills with a description of the disease and its symptoms followed by a discussion of the causes and treatments. As a physician he was well aware of his profession's propensity for obscure speculation and the use of jargon with its pretentious Latin prescriptions and claims to exclusive authority (a criticism voiced by John Wesley too). Yet beneath this academic medicine lay a tradition of folk and domestic medicine, much of which was herbal. He maintained the traditional view of the body as being an equilibrium system, where balance constituted health and imbalance resulted in illness. This humoral model of pathology dates from Hippocrates in the fifth century BC and was further developed by Galen in the second century AD. Disease was thought to be due to an imbalance in the four humours or bodily fluids (blood, phlegm, yellow and black bile) and any treatment aimed to restore the balance. There was no place for the idea of specific drug action so that even though he was aware of the efficacy of Peruvian bark (quinine) in the treatment of malaria he still recommended purges and emetics.

Little appears to have advanced in the 18th century as far as medical practise. The Rev. Edmund Stone drew attention

Date	Name & Locality	No. of medical recipes	Archive/Collection
1625-35	Mary Lister, Thornton in Craven	124	Leeds University Cookery Collection MS621
1683-1719	Richard Wigglesworth, Conistone	9	North Yorkshire Archives
1814	Mrs Brown, Stainforth	2	West Yorkshire Archives (Leeds)
1820-50	James Lightfoot, Askrigg	33	Dales Countryside Museum, Hawes
1847	Margaret Shelsaill[?], Addingham	8	Craven Museum, Skipton

Table 1

to the properties of willow bark (Salix alba) in a report to the Royal Society in 1763. He treated fifty people suffering from rheumatic fever symptoms with the bark and reported satisfactory results. Salicin, the active ingredient has a similar effect to aspirin but the finding was ignored. It was not until 1899 that aspirin was introduced.

William Withering was more successful with his investigations of the effects of the foxglove on the heart. In 1785 he published his account based on ten years of experiments and clinical trials. His starting point was a folk herbalist who had successfully treated dropsy (swelling from congestive heart failure). Her recipe listed 20 or so plant ingredients and Withering narrowed them down to the foxglove as the one which mattered. Over ten years he experimented with the doses and exchanged his findings with other physicians and reported on their results. As a result he built up a significant body of scientific evidence which was widely adopted by his fellow physicians.[8]

Yorkshire Dales Recipes

Five recipe collections have been located: all with known authors and dates. These are summarised in Table 1. Many more exist but are either anonymous, from an unknown locality or of uncertain date. In the case of Richard Wigglesworth the recipes are found within his account books. With the others they are included among cookery recipes.

There is an intriguing entry of two incomplete lines of Latin in the Wigglesworth accounts which has been interpreted as an incantation for a cure for 'any thing that is bitten wth a maddog'. [9] No other examples of such incantations were found in the recipes examined from elsewhere though there are several examples of recipes to treat dog bites. The entry ends with 'probatum est' or 'tested and found good'. This highlights one reason for the reputation of some folk remedies. There is the tendency for most people to recover from their ills but also, in the case of rabies, the dog may not have had the disease in the first place.

Many of the 19th century recipes were for the treatment of everyday ailments such as bruises, scalding, burns, toothache and coughs. In James Lightfoot's collection there were five different entries for coughs which suggests that many of these cures were ineffective or at least reflect the diversity of folk remedies. Mrs Shelsaill listed three cough mixtures of which two contained opium. The other was a mixture of garlic and vinegar!

The use of opium in the relief of pain dates back to at least the 17th century in England. It was also used to treat dysentery and respiratory disorders and by the 19th century was widely available and prescribed. Today we associate opium with drug abuse and addiction but in recent historic times it was a much valued substance used to control pain. It may not have been a cure but at least it alleviated suffering. By the 19th century opium usage soared due to the high levels of addiction.

James Lightfoot's collection also includes treatments for more serious disorders such as gravel (kidney stones), cholera and yellow fever. It is worth considering the recipes for these in more detail. For 'An infallible cure for the gravel... one bottle of Hock or Rennish [wine], two ounces mustard seed and the same quantity of horse radish, infused for twelve hours. Take one wine glass full in the morning and repeat it in the evening'. The cholera medicine was a combination of brandy, laudanum, 'ammonia carbonate', and peppermint mixed in hot water. [10] The treatment for yellow fever is the most intricate of the prescriptions. 'On the first symptoms appearing, shave the fore part of the head and wash the temples and pole of the neck with vinegar the whole body must then be immersed in warm water to give a free course

to perspiration, some opening medicine should be afterwards administered and every four hours Ten Grams of James's powders; if the Patient be thirsty the drink should be white wine and water, and a slice of bread to satisfy any inclination to eat; a tub of tar constantly standing in the room is a good thing to prevent infection.' [11] By this stage the recipe had dropped any identified herbal component in favour of powders of then unknown composition.

Neither of Mrs Brown's medical recipes contained any herbal ingredient. Extract of lead was the principal ingredient for her eye treatment whilst a patent medicine (ethyl nitrate) in a glass of gin at night and the same in the morning was her treatment for back pain.

Mary Lister's collection contains by far the most medical recipes in the collection, more than twice the rest combined. When she was recording her recipes Parkinson's book had yet to be published and the earlier Gerarde's Herball, of 1597, had long been out of print [12]. She had also a wide network of family and friends who contributed cures including a Dr Lister as well as Lady Fairfax, Mrs Ingram, Mr Hirst, Lady Hearte and others.

Many of her recipes were to treat illnesses or ailments which we would recognise today such as scalding or burns, colic, tooth ache, coughs, back pain and so on. Others are less straight forward, such as 'weakness of the stomach', 'a cold humour', 'falling down of the fundament' and 'Germane evil'. Once again there were several remedies used to treat the same condition. For example there were four treatments for plague: two were to prevent you catching the plague and the remaining two to treat you if you unfortunate to succumb to it. All four had different ingredients: a mixture of spices and fresh plants steeped in wine or vinegar and either consumed or applied 'to the sore & it shall drawe out the venome'. From what is now known about the plague none of these would have been effective.

There were seven recipes for the treatment of ague (malaria) with symptoms of alternative periods of feeling intense cold and shivering or shaking followed by a fever with the cycle repeated every three to four days. Again no two recipes are alike and all consisted of a concoction of spices, fresh plants in either ale or wine. About half of them had to be drunk an hour 'before the fitt come'. Knowing that malaria is caused by a protozoan parasite transmitted by female mosquitoes casts doubt on the effectiveness of all of these recipes but at least none would have caused the patient harm. None of the recipes included Cinchona bark, the only effective treatment of malaria at that time.

As ague was a disease of damp areas, where the mosquitoes lived and bred, it was thought that plants growing in such places could be used in the treatment, somewhat like docks growing in the vicinity of nettles. But none of the plants in Mary Lister's ague recipes are associated with such a watery habitat. Other recipes have been recorded from Cumbria for ague and the identified plants are also not associated with damp areas and are not the same as those listed by Mary Lister. This suggests that by the early 17th century both areas had moved on from such explanations. In other words, the idea that God created plants to cure specific diseases associated with them or the 'Doctrine of Signatures' was waning. For example, the plant eyebright (Euphrasia officinalis) had been created to resemble a blue eye to show that it was useful in treating eye diseases. But this plant was absent from recipes for eye problems.

Cumbrian remedies for ague also included some unusual ingredients. For example some included the use of spiders, dating from the end of the 17th century and even later. The swallowing of spiders, thankfully with their legs removed, was widespread. Charms, worn around the neck, made of chips from a gallows were also supposed to prevent or cure ague [13]. Mary Lister's remedies also included some strange ingredients - two recipes for the treatment of scalds or burns included the use of goose and sheep dung fried in butter!

Whilst it is easy to mock these folk remedies those of the professionals were no better. The pharmacopoeia issued by the College of Physicians in London in 1618 included the use of moss growing on a human skull and blind puppies. It was not until 1746 that the use of human fat, spider webs, and moss from human skulls were eliminated but there still remained woodlice, pearls, vipers and others unusual ingredients.[14]

Conclusions

With such a small sample of medical recipes from the Dales and the lack of material from the eighteenth century any conclusions have to be tentative. Although the 'Doctrine of Signatures' was associated with Paracelsius in the 16th century it was reinforced by Culpeper a hundred years later and was still widespread in the 18th century. Yet there is little evidence for it in the herbal recipes in the Dales. On the contrary humoral medicine persisted with the administering of purges to correct the balance of body fluids.

By the 18th century the recipes appear to have lost their herbal components which were largely replaced by chemical compounds. The other shift was to the widespread use of opium to alleviate pain rather than as a treatment in its own right. This may have started in the previous century but was complete by the 18th century.

There may be other recipes that have survived but not in our local museums and archives. Any help in locating these would be much appreciated.

Acknowledgements

Charlotte Craig (Craven Museum, Skipton), Jane Sammells and her colleagues (Yorkshire Dales Countryside Museum, Hawes) and Alex Pearson (West Yorkshire Archive Service, Leeds) for providing access to material in their care.

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[3] From www.measuringworth.com Based on average income this would be equivalent to £3213.

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[10] Laudanum is opium dissolved in alcohol. Ammonium carbonate was used as an early leavening agent, a precursor of baking powder. It was also used in smelling salts.

[11] Dr Robert James patented his powder in about 1746 and it was claimed to cure fevers as well as gout, scurvy and distemper in cattle. It was a mixture of antimony oxide and calcium phosphate.

[12] Gerarde died in 1612 and a second edition by Thomas Johnson was not printed until 1633.

[13] Hodkinson I D, *The ague: a history of indigenous malaria in Cumbria and the North.* CWAAS Tract Series (2016)

[14] The pharmacopoeia, or drug making manuals, were initially written in Latin with the first published in English in 1864. Further examples can be found in Porter, R *The Greatest Benefit to Mankind*. London, Fontana (1999).

A recent detectorist find from Austwick

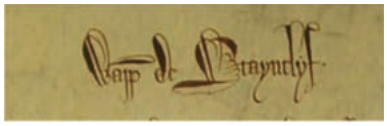
Emma Harrison

This Tudor clothing pint was recently found in Austwick. Such pins are frequently unearthed by detectorists at sites across the UK, offering valuable insights into the daily lives and fashion practices of the Tudor era. During the Tudor period (1485–1603), clothing was often fastened using pins, as buttons were less common and primarily decorative. These pins were essential for securing garments, particularly in women's fashion, where layers and complex drapery were prevalent. A typical Tudor clothing pin featured a slender shaft with a rounded or "ball" head. These heads could be plain or intricately decorated, depending on the owner's status and wealth. Materials varied from simple metals like brass to more precious metals such as silver. This example is a particularly fine one and because it falls within the Treasure Act it has been reported to the British Museum.

The gallows in Settle

Michael Slater

Thomas Brayshaw mentioned in his collected notes concerning Giggleswick parish that gallows had been erected in 1278 in Settle without the king's permission. In that year King Edward I directed writs of 'Quo Warranto' (*by what authority*) to be issued enquiring as to the right of particular individuals to exercise certain rights and privileges. Brayshaw simply noted that in the Wapentake of Staynclyffe there are 'Two (or more) gallows lately erected by persons unknown' which is a rather free and shortened translation of the Latin text of the resulting response. Hanging was the usual method of execution from the 1100s in England and was a public affair until 1868.



The document of interest in The National Archives (TNA) has been photographed and two published accounts have been located. The original text in medieval Latin with many abbreviated words is subject to some uncertainty of transcription and translation.

TNA SC 5/8/3 Yorkshire membranes 1 to 10 'Wapp de Staynclyf'.

The item is recorded in the Hundred Rolls and Eyre Veredicta, Extract Hundred Rolls, of precise date unknown but is of the time of Edward I (1272-1307) so assumed to be the result of one of the inquests held in 1274, 1279 and 1284. The item was printed in the 19th century in the 'Rotuli Hundredorum' by William Illingworth. Page 111 shows Wapp' de Staynclyf and the Latin text. The font used in the book is 19th century style; strikethrough indicates letters missing.

(in margin 'inquir') Qui alii a Rege clamant etc.

Dicunt q~~d~~ apud SETEL sunt furce levate octo annis elapsis nesci~~u~~t q° wa~~r~~o.

D^e^ hiis qui h~~nt~~ li~~b~~tates &c.

Without abbreviations the text is here considered to be:

Qui alii a rege clamant etc. Dicunt quod apud SETEL sunt furce levate octo annis elapsis nesciunt quo warranto. De hiis qui habeant libertates &c.

The plural Latin word 'furce' is taken to mean 'gallows'.

The YAS Record Series vol. 151 is a record of the Yorkshire Hundred and Quo Warranto Rolls 1274-1294. For the section West Riding Hundred Rolls of Wapentake of Staincliffe, Article 8, page 49 gives only a partial English translation:

[margin—'enquire'] What other persons claim from the king etc. They say that at Settle there have been gallows raised for the past 8 years; they do not know by what warrant.

A similar example is found in 'Rotuli Hundredorum' for Tickhill Wapentake, page 113, i.e.:

Qui alii a Rege clamant &c. Dicunt q~~d~~ ~~d~~ns honoris de TYKEHULL ~~h~~t return~~u~~ ~~b~~rium & ext^a^ctas & tenet plac' de namio vetito & ~~h~~t furcas assm panis & c'vis' jam octo annis elapsis.

The meaning of the Latin word 'furca' (medieval Latin fem. sing.; plural furce) is variable. The Revised Medieval Latin Word List gives furc/a-e occurring in 1296 and 1305, meaning gallows. The Dictionary of Medieval Latin from British Sources for this rare word gives

'a two-pronged fork or pitchfork. A fork-shaped prop, pole or stake. An instrument of punishment, a frame in the form of a fork, which was placed on a culprit's neck, while his hands were fastened to the two ends; yoke.' But more likely in this context of something being raised ('levate'), and as agreed by others with authority, it also means gallows as in the phrase 'in furcam suspendere' (*to suspend on a gallows*).

Brayshaw comments that it must have been known to the local juries, to whom the Quo Warranto enquiries had been addressed, who had erected the gallows. But the jurymen were undoubtedly in fear of their manorial lord and overlord (Henry de Percy) and dared not speak freely, unwilling to risk being suspended. The gallows in Settle are the only ones mentioned in the Wapentake of Staincliffe.

Sources

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TNA SC 5/8/3 Yorkshire membranes 1 to 10; the Settle item is found in the 13th line down from the section title 'Wapp de Staynclyf'.

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https://archive.org/details/YASRS151

‘Great Awakeners’:

the Batty family of Newby Cote, near Clapham

Maureen Street

Fig 1 Newby Cote farmhouse

Lawrence Batty started it all. Just turned 18, he set off in the spring of 1738 from his father’s yeoman-farmhouse at Newby Cote, between Ingleborough and Clapham on the old Keighley–Kendal Road, to sign in (‘matriculate’) as a student of Catharine Hall (now St Catharine’s College) at Cambridge University. [Fig 1] Third son of Giles Batty (1683–1764), he no doubt had a career in the Church of England in mind, and evidently was sincere about it, as opposed to the many who enrolled in theology principally to acquire a ‘living’ – a parish supplying a regular income – rather than as a spiritual calling. Lawrence soon earned two scholarships: Stafford’s – for ‘poor scholars... that shall study Divinity and carry themselves soberly and religiously’, and Hobbes’ – ‘for honest and hopeful poor scholars... being also of sober and Christian conversation’. They brought him £10 a year from 1739 to 1742. He had enrolled as a ‘sizar’, or an undergraduate who received financial assistance from the college in exchange for undertaking some menial duties. He must have had some parental support as well; it took about £100 a year to keep a student at Cambridge at the time: ‘as a rule of thumb a university education may be taken as a sign of a financially secure background’ (Rycroft).

Giles Batty held at least three farms around Clapham – Newby Cote, Thinoaks on Newby Moor and Lanshaw/Laneshaw near Eldroth – either freehold or as a customary tenant. He is monotonously referred to in the literature as ‘a man of considerable respectability’; possibly this originated in the 1839 *Life and Times of Selina, Countess of Huntingdon*, by A.C.H. Seymour. (Seymour was responsible for a regularly-repeated mistake – caused by careless comma placement – that all three Batty sons studied at Cambridge; he referred to ‘three brothers, Mr. William Batty, Mr. Christopher Batty, and Mr. Lawrence Batty, of Catherine Hall, Cambridge’). Giles had inherited Newby Cote from his father, William. Thinoaks came to him on his marriage to Mary Robinson (1692–1763), by licence, on 28 November 1713 at St James’, Clapham. (I don’t know how Batty acquired Lanshaw.) A fireplace at Newby Cote has their initials, with ‘G’ and ‘M’ below ‘B’ and the date 1729, possibly about the time the Battys built the Georgian-style house there.

We also have documentary evidence of Giles’s local ‘respectability’. Records of a charity trust set up by George Ellis in 1711 to provide income for the vicar and education for Clapham children from rents of Newby Hall and mill, show that Giles Batty, ‘yeoman’, of Newby Cote (or ‘Langshaw’), was for many years one of the seven trustees – the only ‘yeoman’ among several ‘esquires’ and ‘gents.’

At Catharine Hall, Lawrence Batty made a friend of fellow-undergraduate William Delamotte (1718–43), who matriculated (also as sizar) in May 1736. His father was a wealthy London sugar merchant, of Blendon Hall in Kent, and his brother Charles was an early convert to the Evangelical Revival (or ‘Great Awakening’) that was stirring up the complacency of the Church of England from the 1730s on; he accompanied John and Charles Wesley on a mission to the Georgia colony in America in 1736, alongside the Wesleys’ Oxford ‘Holy Club’ friend Benjamin Ingham (1712–72), who was from Ossett in Yorkshire. On Ingham’s return in February 1738, he and Charles Wesley ‘laid siege to the souls’ of the Delamotte family at Blendon (Walsh, ‘Cambridge Methodists’).

My article ‘Mr. Edward Gorrell of Hazlehall’ in last year’s *Journal* described how the Evangelical Revival grew in response to the failure of the Established Church – ‘complacent, class-ridden and dull’ – to offer its people a ‘religion of the heart’, and how Ingham brought the movement to Yorkshire, Cumbria and Lancashire. On a visit to Cambridge in December 1738 Ingham met Delamotte and his friends and wrote in a letter, ‘The gownsmen seem to be in good disposition, seeking and striving to be better, and there is a great deal of love and freedom amongst them.’ These early shoots would never seriously flourish in Cambridge as they had at Oxford – but Lawrence Batty became the link-man who brought Ingham and his movement to Craven and Northwest England. He galvanised the rest of his family to leadership roles in the version of Methodism known as the Inghamites, which flourished in the region through the 1740s and 1750s.

William Delamotte came to visit Newby Cote in the summer of 1740. He was already ‘field preaching’ – in the open air and barns – in London, Bedford and Yorkshire. He eventually aligned himself with a gospel-religion from Eastern

Europe known as the Moravian Brethren, to which Ingham, John Wesley and others were also attracted. Ingham had been preaching the Evangelical Gospel in West Yorkshire around Leeds and Halifax and had formed some 40 local 'societies' there. Lacking Wesley's organisational talents, in 1742 he handed them over to the pastoral care of the Moravians, for whom he purchased a property near Pudsey on which to found a self-supporting Evangelical community known as 'Fulneck'.

During Lawrence's vacations home from Cambridge, his elder brothers William and Christopher and parents had become 'concerned for salvation', as we are told in William's 'Church History', an account of the Inghamite movement based on his and Ingham's journals (and the source of much that follows). William, born at Newby Cote on 5 December 1714,

> went to school till 12 years old, and then farmed, and lived as worldlings do, having no real concern for salvation. In his 24th year (in 1739) he became serious by his brother Lawrence's conversation and example, and towards the end of that year he was called and became very earnest about Salvation. He fasted twice a week, read and prayed often, and sometimes spent whole nights in reading, prayer, and meditation, and thus he endeavoured to establish his own righteousness.

Christopher, the middle brother, born in 1716, also found himself in a dark night of the soul at first, having been

> brought to a knowledge of his state by nature as a sinner in the sight of God, and liable to eternal condemnation ... He quickly left off diversions of folly, card playing, hunting, etc. ... the great and important enquiry that now impressed his mind at all times and in all places was, What shall I do to be saved? [Though he] prayed and wept, and watched and fasted, his misery rather increased than abated.

This tendency to gloom and guilt was characteristically Evangelical, arising from a deep acceptance of Original Sin and mankind's corrupt nature; it could only be lifted through faith in the merits earned by Christ through His death on the Cross. When Lawrence returned to Cambridge he left his family to dwell on the implications. Eventually, though, through more of Lawrence's endeavours, Christopher 'began to... believe that [Jesus'] blood cleanses from all sin, and his soul was filled with joy and peace in believing'.

On Delamotte's 1740 visit the family were 'helped, but [after that] there was a time of languishing among them'. According to William Batty, Delamotte's 'preaching the doctrine of justification by faith only' left him 'convinced of his evil heart of unbelief, of his self-righteousness and enmity against God'. Even Lawrence, 'whom God made the instrument for beginning the word hereabout', had been 'negligent, but he began to labour again' when Ingham himself came to visit the Battys on 17 May 1742, 'for a time at Lanshaw near Settle'. Delamotte had 'several times begged of [Ingham] to remember the souls about Settle, saying he believed some good would come out thereabouts' – and so it proved. Ingham returned to Lanshaw in February 1743, 'and was kindly received' by the Batty family. He preached at Austwick, Wray, Barley Bank, Newby, Greenclose, Lanshaw and Settle and sparked a 'revival among the souls. There was a very blessed meeting at Greenclose [just south west of Newby], Sunday Feb. 13.' Ingham was back in December that year and, with Christopher and Lawrence, went on a preaching tour into north west Lancashire – Foulridge and Barnoldswick – and then back around Newby Cote, where Lawrence also preached. Thus began the serious spread of the Inghamite movement out from Craven into Lancashire and later to Westmorland. Ingham also operated in Bedfordshire, Lincolnshire, Cheshire, and York and other places, but the Northwest was the Inghamite heartland, where the one remaining Inghamite church still flourishes at Wheatley Lane near Colne.

William Batty soon felt a call to preach, having 'begun to speak in private meetings', and twice in 1745 went to Aberford, east of Leeds, to consult Ingham about it, after which he took to the roads as an itinerant preacher through the Forest of Bowland and on into Pendle and Trawden. In 1747 he took up an invitation to move to the village of Roughlee in Pendle Forest, and it was not long before he had effectively become Ingham's right-hand man.

Incidentally, we have evidence that William became a speaker 'well versed in the Bible' through a 1778 letter of the Rev. George Burder, noting that Batty's sermon on Romans 1:18 was 'very sound, and he discovered a surprising knowledge of Scripture' (see Sell).

On Tuesday 6 May 1746 we read that Ingham dined at a Mr Cook's of Settle, 'when Lawrence Batty and his mother met him and conducted him to Newby Cote ... All the family received him joyfully.' On the 7th he preached at Ingleton, then at Thinoaks and back with William towards Colne and thereabouts, where they continued attracting large crowds and establishing 'societies' busily. But in September 1747, when they were making a plan for their preaching rounds, including 'to support meetings about Newby Cote, and that Christopher Batty should keep them ... Lawrence Batty would not do so'. Lawrence, who had been preaching around Thinoaks, 'now entirely left off'. He was clearly troubled. Perhaps as 'a dear, simple soul' (as described in a letter when at Cambridge), he was seriously affected by the death of his college friend Delamotte at only 25 years old in January 1743. Next we hear that Lawrence 'began to be disordered in his brain, and behaved lightly, also having an enmity against his brother William. This is a sore chastisement on him for his unfaithfulness, and his giving up to preach, to which he was called... [Ingham] laid his care before him, and advised him to humble himself before the Lord.' According to Seymour, '*Mr. Lawrence Batty* is said to have been an extremely eloquent preacher; but from intense study and violent exertion became weakened in his intellects. He was taken to London by his brother Christopher, for medical advice, and remained there some time.'

At an Inghamite elders' general meeting in June 1761 at Thinoaks, Lawrence was still in a bad way: 'We took the case of L. Batty under consideration, and agreed that he should appear before the church, acknowledge his unfaithfulness, and be recommended to God our Saviour in fervent prayer.' The final words on Lawrence come from a list of burials at Thinoaks chapel, noting that he died on 9 December 1763 and that William preached at his funeral:

> He was brought up a Scholar was 4 years Student of Cath. Hall in Cambridge & after he had staid his time he return'd into his native Country & begun to preach at

several places where he was invited through which many persons were brought under a concern for their Salvation upon which great persecution from ye world immediately ensu'd & He stood his ground with great courage & constancy about 4 or 5 years but then growing indolent he dwindled by degrees until at last he grew melancholy & remain'd so nearly 15 years till ye time he dy'd; all which time he was severely buffeted by ye Enemy [Satan] yet the Lords hand was underneath him for though he was so perplexed in his mind and often almost at his witts end yet he never (to any one's knowledge) attempted to make himself away He often complained of having lost his Roll & some days would pray almost without ceasing. The night before he dy'd he told his Bro. Chris. that he now see [sic] he had miss'd his plan & if a Reconciler had not appear'd in ye behalf of Sinners he would have no hope he was cut off very suddenly by a strong Fever ye night he dy'd his pains were exceeding severe. Let all whose hand is put to ye Plough by an Almighty power take heed how they look back for God is a Jealous God.

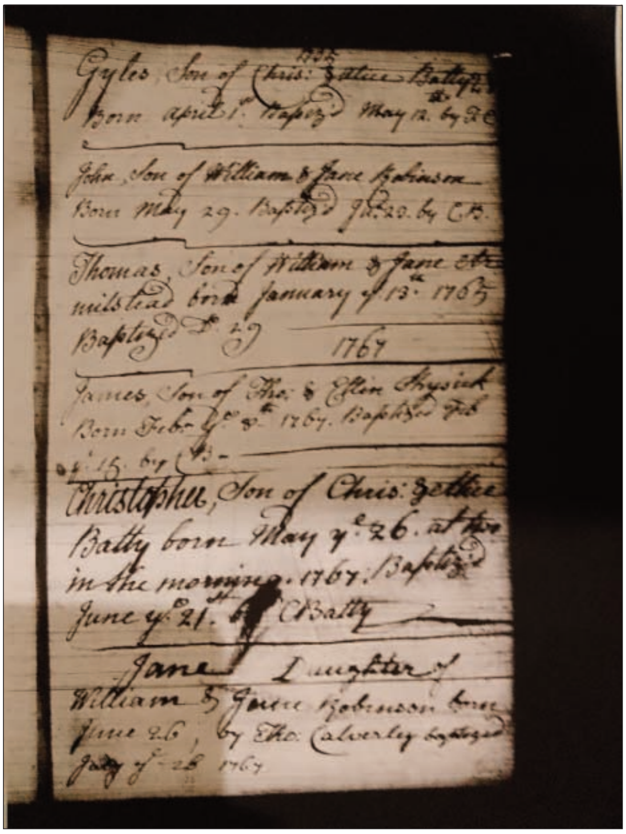
There is an odd mix of compassion and condemnation here; I suspect the entry was made by Christopher, longtime elder and record-keeper at Thinoaks. Lawrence seems to be an example of the collateral damage that could arise within a religion taking its assumptions about good and evil so profoundly seriously.

Lawrence died a few months before his father but in the year after his mother; it is painful to imagine family life at Newby Cotes. Sadness also came with the death of Giles and Mary's only daughter, Alice. All we know of her is from the Thinoaks burials list: a 'single woman of a sweet temper and good disposition, had been a hearty follower of the Gospel from its first coming among us, and followed steadily therein till she was carried off by a speedy Consumption on June 25 1747 Aged 33.' The news of her death reached her brother William just as he was involved in one of the earliest cases of persecution of Inghamite preachers by Church of England clergy, at Newsholme near Gisburn, after which he had to report to magistrates at Skipton for preaching without a licence (see below).

As for Christopher, his story is different again from his brothers'. He too felt a call to preach, but didn't receive the encouragement they had. In a 1751 list of Inghamite 'Preachers and Labourers' he appears as 'A private Labourer'. At a conference at Winewall in Trawden Forest on 1 January 1757 he was 'acknowledged as a useful Labourer, but in no wise as a publick preacher'; and at Easter 1758 he was 'to keep Church, & Society, and Children's Meetings all over the plan preferably to all Preachers , the General Organiser [Ingham] and Elders excepted; he is also to visit & speak with the people; but he is not to preach publickly (except occasionally) within the Plan'. But Christopher became a highly useful member of the Batty/Ingham team.

In May 1748 when Ingham visited Newby Cote he was 'heartily received' by the Battys and:

preached with blessing and afterwards spoke about settling a Society... Wednesday 6 July he preached in the barn at Thinoaks and afterwards explained the intent and meaning of settling a society – viz. to be the means of building up souls who are concerned about their salvation in the knowledge of Jesus Christ; and also for strengthening, helping and cumferting one another... [he] prayed heartily for them and joined them together in a Society. There was a powerful moving of grace and the presence of the Lord was felt among them, so that their hearts rejoiced. This was the first Society settled by B. Ingham and W. Batty in these parts.


Gyles, Son of Chris: & Alice Batty
Born April 1st. Baptiz'd May 12. by C.B.

John, Son of William & Jane Robinson
Born May 29. Baptiz'd Jul. 20. by C.B.

Thomas, Son of William & Jane
Milstead born January ye 13th 1767
Baptized Do 29

1767

James, Son of Tho: & Ellin
Born Feb. ye 8th 1767. Baptized Feb
ye 15. by C.B.

Christopher, Son of Chris: & Alice
Batty born May ye 26. at two
in the morning. 1767. Baptized
June ye 21. by C.Batty

Jane Daughter of
William & Jane Robinson born
June 26, by Tho: Calverley baptized
July ye 28 1767

Fig 2 Christopher Batty's baptisms registered

The Battys were now pulling down the old house at Thinoaks and building a new one with a large room for preaching in. To this house Christopher moved, becoming the Society's elder and record-keeper there. His lists of baptisms and burials survive, and seem to reveal something of his personality [Fig 2], being flamboyant with flourishes and curlicues. There were to be meetings every Sunday afternoon, and in 1755 a purpose-built chapel holding about 200 people was erected. [Fig 3] Christopher would have been kept busy with the usual Inghamite round of 'love-feasts' (an early-Christian and later Methodist and Moravian practice: gathering together to sing hymns, pray and share simple food), preaching, telling of conversion experiences, expulsions, votes on whether to admit people as members or to 'Church-fellowships', Holy Communion services, baptisms, burials. We know from his burials records that both he and William were called to many deathbeds to provide strength and comfort to Ingham's followers.

The Inghamite conference book for Thinoaks on 27 December 1759 notes: 'on this day Bro: Christopher Batty was married to A[lice] Redman [a Thinoaks society member]. Several of the preachers attended their marriage; at 2 in the afternoon Mr. Ingham preached.' The marriage was registered in Ingleton parish church (Alice's parish, as she was from Cold Cotes). Alice went on to have six children, of whom four survived to adulthood: Jane (born 1763), Gyles (1765), Christopher (1767) and Alice (1772). The first child, Mary,

Fig 3 Thinoaks barn, with traces of chapel windows

baptised by Ingham at Thinoaks on 24 March 1761, 'dy'd Tuesday 22 Nov [1762] at 4 in ye morning... Aged One year & three Quarters' [Fig 4]. Still at Thinoaks, now called Oaklands farm, is the gravestone commemorating both her and her namesake grandmother who died the following year on 1 November. A charming (if irregular) verse celebrates them both:

Worn out with care the one expir'd
In hope with Christ to reigne
The other rose by most admir'd
Then folds and falls [again?]

A son, William Redman Batty, born in 1769, was buried the following year.

I noted above that William Batty became one of Benjamin Ingham's two closest associates and deputies. The other, James Allen from Gayle near Hawes, who was younger and had studied at Cambridge for a year, had become an Inghamite preacher by 1752. In September 1756 Ingham made a decisive break from the Church of England by ordaining these two, by laying on of hands, at a general meeting at Watermeetings near Colne.

Like most Evangelical Revival preachers at the time, Ingham, the Battys, Allen and others went through periods of persecution, usually at the hands of Church of England clergymen, a phenomenon analysed by John Walsh in 'Methodism and the mob in the eighteenth century'. This was hinted at in Lawrence's burial notice above: he began to preach, 'upon which great persecution from ye world immediately ensu'd', which must have been a factor in his breakdown. 'The mobbing times' are described with feeling and in great detail in the 'Church History'. Particularly in the Pendle area in 1747–48 William was beaten up and dragged around the countryside by mobs stirred up (and supplied with beer) by the Rev. George White, notoriously absentee drunkard and prisoner-for-debt incumbent of St Bartholomew's, Colne. Sometimes these 'mobbings' occurred in Ingham's presence, and once in that of William Grimshaw of Haworth and none other than John Wesley himself, in August 1748 at Roughlee. In several places preachers were wounded, their clothing was torn, wigs were lost. Christopher Batty came in for his share of persecution at Ingleton at Christmas 1750 and at Burton-in-Lonsdale and Leck in 1754, for example. Eventually the Inghamites were forced to take

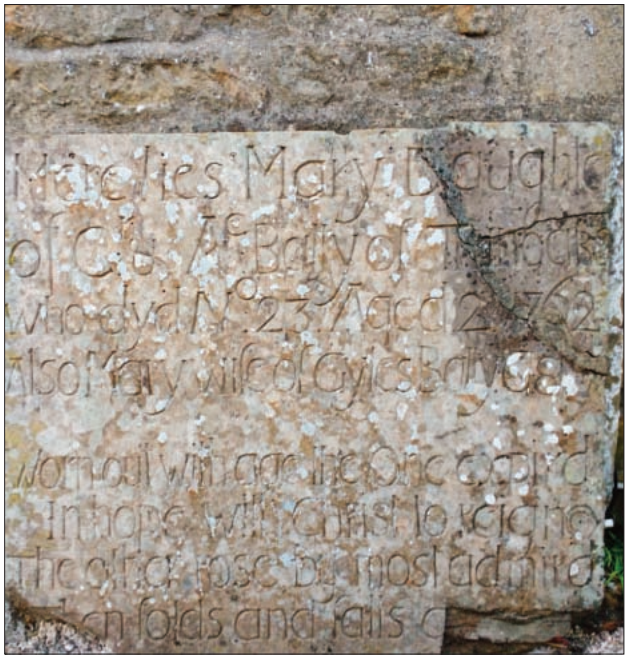


Fig 4 Memorial to Mary Batty and her granddaughter

another big step away from the Church of England by registering under the Toleration Act of 1689 as 'Protestant Dissenters'. William took the required loyalty oath at Blackburn in the company of Ingham on 6 September 1748, and all the societies' private homes and chapels finally had to be officially declared as Dissenting 'meeting-houses'.

When Batty and John Wesley had met at Roughlee, Wesley 'would gladly have drawn him to his party, accordingly he prayed that God would give him unto them'. They differed about a point of belief, however, and Batty stayed loyal. There were some efforts to reunite Ingham and his followers with the flourishing Wesleyan Methodists, but at their conference in Leeds in 1755 Batty and Allen were turned away, though Ingham was allowed to enter.

As Ingham's following grew through the 1750s some of his other local societies began to build their own chapels, the first at Wheatley Lane near Colne in 1750. Usually the money to buy the land came from either Ingham – who had married the daughter of an Earl – or from William Batty, as manorial documents at Rodhill in the Forest of Bowland (1754) or at Winewall (1751), for example, reveal. I suspect he also had financial help from his father. When William was hauled in 1748 before Justice of the Peace Mr. Parker at Colne Edge, who seems to have been trying to brand him as a vagrant, this was the conversation:

Parker: 'Where do you come from, what do you come for?'
Batty: 'To exhort sinners to fly from the wrath to come.'
Parker: 'What have you for preaching?' [i.e. are you paid?]
Batty: 'Nothing.'
Parker: 'What do you live upon?'
Batty: 'My own.'

When Francis Batty of Burton-in-Lonsdale (probably a cousin and another active Inghamite) heard Inghamites accused of preaching for money, he replied coolly that so did the Church of England clergy.

In June 1750 there must have been excitement at Newby Cote when the great charismatic star-preacher George Whitefield came to stay for a few days after preaching to enormous crowds in the West Riding and Lancashire, and

after great success in America. He wrote on the 17th to his patron, the formidable Selina, Countess of Huntingdon (whose 'Connexion' was an important Evangelical Revival movement), about an incident there: 'Last night Satan shewed his teeth. Some persons got into the barn and stable, and cut my chaise and one of the horses' tails.' So there were rough tactics used even in quiet Newby Cote.

By 1760 the Inghamite sect was flourishing, with some 80 societies and chapels at Thinoaks, Wheatley Lane, Winewall, Rodhill, Gayle, Kendal, Dent, Kirby Lonsdale and elsewhere. But trouble was brewing. Ingham still had difficulty with organisation and also didn't want to lose his personal connection with his followers; he has been accused of being 'too democratic' (never a problem for Wesley). He came across the works of two Scottish Evangelicals, John Glas and Robert Sandeman, who had set up a gospel-church around Perth and Dundee, from whose methods he thought he could learn. In summer of 1761 he sent William Batty and Allen up there, with a gift of 50 guineas, to investigate. Both returned mightily impressed, and convinced Ingham that change was necessary, in particular to a model of more independent churches rather than the closely-linked Inghamite groupings relying on itinerant preachers. Allen was particularly fired up, and had other grievances, in particular with the use of the 'lot' for decision-making. If agreement wasn't possible, options were literally drawn from a hat or similar, which was assumed to reveal God's will (an early-Christian practice). Ingham and Batty felt changes must be made gradually, to carry people with them, but Allen was for immediate revolution; at a meeting at Thinoaks in December he stormed out and eventually took most of the movement with him. Many became 'Sandemanians', including Edward Gorrill of Hazelhall, who built a chapel for them at Wenning Bank, near Clapham station (see my article last year). Of about 80 societies we're told Ingham was left with only 13. He seems to have been a broken man, mostly retreating to his home area around Tadcaster, suffering bouts of depression, especially after his wife died in 1768. The Battys remained Inghamite and William seems to have taken on a major role in the remaining chapels, though his 'Church History' stops at this point and information becomes scarce. At Thinoaks, baptisms and burials continued up to at least 1772 in Christopher's records, but then he wrote:

> In y^{e} Year 1779 Chris: Batty removed from Newby Cote to Kendal and all his family being requested to do so by ye disciples there to be Elder over them [in the Inghamite 'Pear Tree' Chapel]. His family consisted of self, Wife and 4 Children (viz) Jane, Gyles, Chris and Alice.

Giles Batty's will – dated 19 December 1763 and which he 'signed' with his mark not a signature – left the property at Thinoaks to Christopher (with William as executor), no doubt because Christopher was by then married and raising a family. Yet he continued elder at Kendal until his death in April 1797, when he was buried in the chapel graveyard. His wife Alice had died three years earlier, on 29 March 1794, aged 66: 'She had been a steady follower of y^{e} Gospel 45 years & a great example of Charity she dy'd universally beloved & universally lamented.'

Giles's will is interesting in that only the Thinoaks property left to Christopher is named, with all the 'rest Residue and Remainder of my Goods Chattels Rights Credits and Personal Estate whatsoever and wheresoever ...' left to William. William also took over from Giles, as 'tenant by deed', the registration of Thinoaks chapel as a Protestant Dissenting meeting house in April 1765, not Christopher. The inventory value of Giles's personal effects, cash, furniture etc. came to £157 18s; it includes items 'at Landshaw' and 'at Newby Cote', which suggests he hadn't sold those places or given up their customary tenancies. So did they go to William? I wondered before seeing the will if Giles had disposed of them to support William's Inghamite endeavours, but it seems not. William certainly remained living near or at Wheatley Lane in Pendle Forest. His attitude towards wealth seems to be indicated by a mention in the conference records for 10 October 1761:

> We agreed that the churches of Christ ought to maintain their own poor; but were not unanimous in the unlawfulness of laying up treasures on the earth. [William Batty] insisted upon it largely, & many of us confirmed his sentence; but others could not receive it at that time. It was proposed whether Christians should not attend to these sayings – Get all you can – Love all you can – Give all you can — — —

I have not yet located manorial records of Newby that might clarify what happened about the occupation of the Batty farms.

William became an elder at Wheatley Lane in 1760, and in 1764, at 50, he married, in Colne church, Ann Swinglehurst, a local woman (possibly the Ann, daughter of John, baptised in Colne in March 1736).

We are told in Seymour's *Life and Times* that in 1786 William 'was seized with fainting fits, and was ordered by medical men to desist from preaching; but this he refused. He died suddenly, without a sigh or a groan, on December 12, 1787, aged 72'. His grave is unmarked at Wheatley Lane, though I feel he deserves have some memorial there. William is my favourite Inghamite, in part because he is the only one I have come across who seems to have had *any* sense of humour. In James Allen's 'Memoirs' (in the Sandemanian Collection in the University of Dundee archives), a letter from William is transcribed. Allen had criticised him on account of some 'system' William had devised in relation to beliefs:

> ... to illustrate the whole imagined process of the operation of the Spirit of God in the conversion of Sinners, and to reduce it to a regular System, by a whimsical explanation of the scripture words – calling – drawing – begetting – quickening – being born again – justified &tc and the application of these terms to every particular period in the Christian's experience. It was formed and reduced into order by Mr William Batty ...

Batty replied from Lancaster, 24 November 1760, thus (in part):

> I can truly say, that I am only enquiring after truth; and if a system should appear from any quarter among us, demonstrating the whole counsel of God in scripture-lines... I wish to be the first man to sacrifice my own, and put such a system on its proper basis and earnestly contend for the same: For truth is great, and will prevail one day or another.
>
> We shall venture it once again upon the field of disputation, and if it cannot stand, it must either fall or

fly. But know for certain, we are strongly armed, deeply intrenched, and in high spirits; Therefore, consider well, and with good advice make war. Let not him that puts on his harness, boast himself as he that puts it off. However, let us fight in love, and part in peace, and then perhaps we may be wiser and better.

My conclusion makes me smile.

Yours affectionately...

You have to love a man like that.

Before we leave the Battys it should be recognised that Christopher and William lived on after their deaths in the form of the many hymns they wrote, some apparently still in use. These were written to be sung to existing tunes. Evangelical Revival hymns, like their preaching, were more emotional and personal than the 'metrical' psalm-singing of the Established Church, revealing 'the author's inmost feelings, [pouring out] their souls before God in confession and supplication' (Pickles, 'Inghamite Hymnody'). In 1748 at Ingham's suggestion *A Collection of Hymns for Societies* was published in Leeds; the Wheatley Lane congregation apparently complained at having to buy the book rather than having the lines read out before being sung! It included hymns by some Moravians and by Isaac Watts, Charles Wesley, and three by Christopher Batty. In 1757 Thomas Ashburner of Kendal published *A Collection of Hymns for the use of those that seek and those that have Redemption in the Blood of Christ*, with a preface by James Allen and Christopher Batty (known as *The Kendal Hymnbook*). Its 128 works include 31 by Christopher, 8 by William and 1 by Alice (Christopher's wife probably); many were by Allen, a few by Ingham and other leaders. It has been republished by 'Eighteenth Century Collections Online' with a print edition available. In 1779 William published *A Publication of Hymns in Two Parts, the latter of which has never been printed before*, of which the first part reissued his *Hymns and Spiritual Songs* (1773) and the second was by Christopher, 'with two poems adjoined'. It is also available online through Gale Digitization. They have also republished William's *Two Sermons; together with a poem, stiled Messiah's Conquests*, an epic poem he left unfinished at his death, which Christopher completed for publication in 1792.

I think the Batty family of 'Great Awakeners' would have been happy with Seymour's tribute that they were 'active labourers in the vineyard, and they had the satisfaction of the Gospel through the circle in which they moved, and the rapid increase of those who attended their ministry'. They had also contributed to a much wider movement leading to huge changes in religion and society in Britain – to an Evangelical Revival *within* the Church of England (as exemplified by Grimshaw of Haworth, above), and to the phenomenal success of Wesleyan Methodism (though they would probably be less pleased that many former Inghamites eventually joined that movement). In the Northwest, including Craven, they had helped create local 'societies' that provided spiritual fulfilment, leadership opportunities and, simply, lively places to meet together for people living on isolated farmsteads or in small communities then remote from larger centres. It is good to remember them.

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PR.CPM/16/3: Clapham parish records: George Ellis's Charity and Newby Hall estate; trust deeds 1740s-1760s

Acknowledgements:

Christine Caddy of Newby, Ray Parker of Oaklands Farm, and Leonard Januszczyk of Newby Cote.

Book Review

A Review of Laurel Phillipson's 'Routes of Radicalism, a Context for Early Quakerism in the Yorkshire Dales'

Michael Pearson **(published by Quack's Books, York, 2024.)**

I have to admit that I struggled with this book. It was first published in 2020 but then expanded and reprinted in 2024. So there is the original version of 84 pages, which includes a bibliography, along with an extended essay of 32 pages, which also includes a separate bibliography. It would have been less confusing if the bibliographies had been combined and the book also deserves an index.

Anyone interested in the local history of Craven will sooner or later come across the Quakers and their influence on the religious, social and economic life of the area. So I approached this book full of expectations. It is packed with interesting details but I felt as though I had been thrown in at the deep end. There were all those unexplained terms. Who were the Anabaptists, Eatonists, Grindletonians and the Familists? Perhaps it is unfair to blame the author for my own ignorance, but having read the book I am still unsure.

Don't let me put you off this book. It is full of interesting information about local family history, the English Civil War and much else. I was particularly fascinated that the early Friends were closely involved with the New Model Army and only later adopted pacifism.

Finding Fault –
an exhibition at the Museum of North Craven Life

Rebecca Bennion

The Craven Faults are one of the best examples of the way an area's underlying geological history can influence not only the landscape but also the lives of the people who call that area home. In 2024 the Museum of North Craven Life at The Folly held a temporary exhibition showcasing the geological and human story of these important features in the North Craven landscape.

The impetus behind the exhibition was to mark the bicentenary of the death of pioneering geologist Prof. John Phillips, who was one of the first to recognise the importance of the Craven Faults. Shortly after joining the collections team at The Folly, I was asked whether I would curate this exhibition, given my background in geology.

I centred the exhibition around a large, simplified geological map, highlighting the boundaries in the landscape created by the Craven Faults. This map was illustrated with historic photographs of natural landmarks from our Horner Photographic Studio Collection. As well as discussing John Phillips and his work in the Craven area, we explored the stories of local earthquakes created by the faults. Our displays included original 19th century scientific writings on the area's geology, as well as a variety of examples of local fossils and rocks. Feedback on the exhibition has been very positive, from both geological experts and people with limited prior knowledge.

Figure 2. A) Image from the Horner Collection (Museum of North Craven Life) of Giggleswick Scar. The great limestone cliffs of Giggleswick Scar stand out due to the erosion of softer rocks to the south of the South Craven Fault. SETCL : 2022.1.1.21
B) Image from the Horner Collection (Museum of North Craven Life) of Malham Tarn. The waters of Malham Tarn sit on impermeable layers of slate which have been brought to the surface by the movement of the North Craven Fault. SETCL : 2022.1.24.36

What are the Craven Faults?

While the rocks beneath our feet may appear solid, they are broken in many places by fractures in the earth's crust called faults. When people think of geological faults, they usually think of dramatic cracks in the earth caused by major fault lines such as the San Andreas fault in California. Geological faults in Yorkshire, however, are relatively small and stable.

The South, Mid and North Craven Faults stretch across the southwestern edge of the Yorkshire Dales. The rock layers, or strata, to the north of these faults have been pushed upwards by a large mass of granite (a rock formed by slowly cooling magma). The Craven Faults follow the southern edge of this granite block, with the rocks to the south moving down vertically on the fault lines, bringing younger layers next to older layers. The area between the Mid and South Craven faults is a shatter zone with hundreds of cross-faults.

The oldest rocks in the region formed in a deep ocean called the Iapetus between 478-426 million years ago. These are a range of different rock types including altered siltstone, sandstones, and mudstones. The gradual collision of two tectonic plates closed this ocean and buckled the rock layers, in some places turning them vertically. These older rocks underlie much of the Yorkshire Dales, but they are only visible on the surface to the north of the Craven Faults.

Many millions of years later, what is now the Craven area was covered by a warm, shallow sea. These tropical waters were full of life and the shelly remains of these animals settled on the sea floor as sediment, gradually forming vast layers of calcium carbonate or limestone. The Craven Faults first started to move during this period, whilst the limestone layers were being laid down. The younger rocks of the Craven area are made of alternating layers of sandstone, shale and limestone. The sequences of these rocks give the landscape a 'stepped' appearance, with many waterfalls. These are capped by a hard sandstone, formed from sands and gravels deposited by a vast river delta around 329 million years ago. The summits of Yorkshire's Three Peaks are made of this sandstone (commonly known as Millstone Grit).

The impact of the Craven Faults on the landscape can clearly be seen on a map or on Google Earth. They form a clear western boundary to the limestone hills around Settle,

and are responsible for some of the best known landmarks in the area, including Giggleswick Scar (South Craven Fault), Castleberg Crag (Mid Craven Fault) and Malham Tarn (North Craven Fault). Crucially, movement along the faults has moved older rocks to lie next to younger limestones and sandstones, creating a number of unique natural features. For example, lakes are rare in limestone landscapes. However Malham Tarn sits on impermeable layers of slate which have been brought to the surface by the movement of the North Craven Fault.

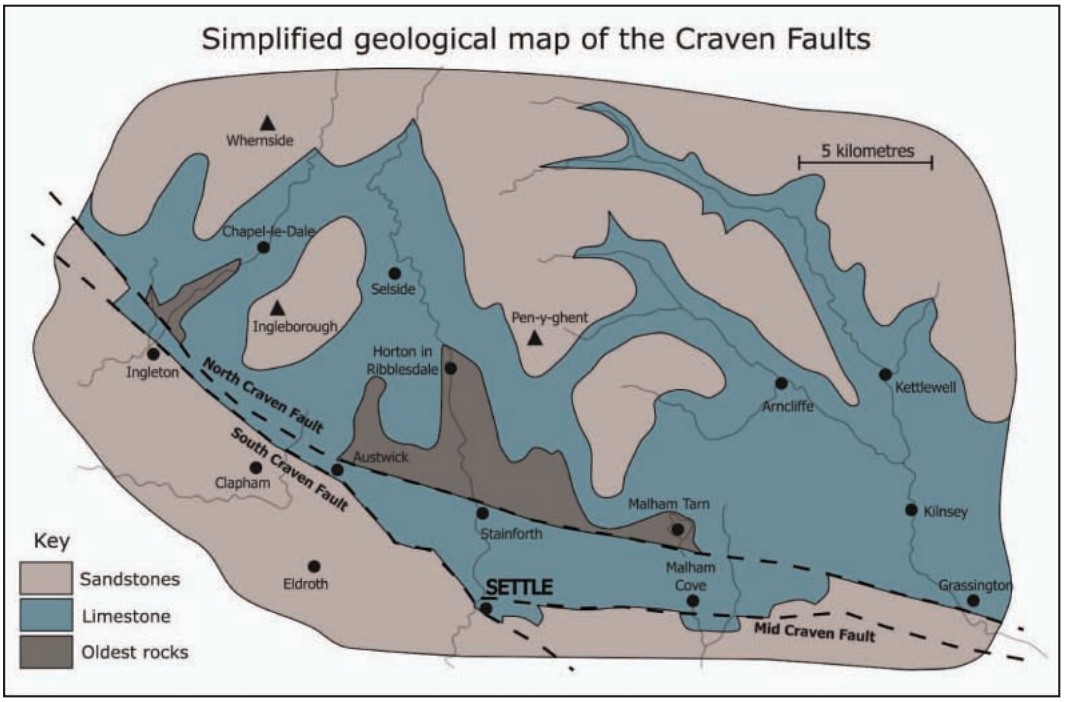

Figure 1. Simplified geological map of North Craven showing the three main divisions of local rocks and the Craven Faults System.

Shaping the landscape, shaking the people

At 1:36 am on Saturday 30th December 1944 a great shaking was felt across the Craven area. Some local residents woke up in terror, with one veteran in Barnoldswick declaring that he had never before been so frightened. In Craven no casualties were reported, but houses were damaged and people were awoken from their sleep in great alarm. Many believed the noise and shaking were due to a German bombing raid. [1]

The impact of this event was widely reported in the Craven Herald and in other newspapers across the north of England. As the earthquake was felt across a wide area, from Carlisle to Norfolk, it is difficult to pinpoint the origin of the quake. Newspaper reports suggest the strongest effects were felt in the Skipton area, and Professor H.C. Versey of the University of Leeds believed the earthquake had come from fault movement around Gargrave [2,3,4] Another geologist, Mr J.J. Shaw, argued that the earthquake originated from the Pendleton Fault nearer to Manchester. [2,3] Whilst Versey's hypothesis is the one which has persisted without modern seismograph data we may never be able to say for sure. [5]

The recording of earthquake observations in newspapers and other written records provides valuable data on the frequency and magnitude of earthquakes before scientific recording began in the 1970s. An article in the Craven Herald in January 1945 records the history of other significant earthquakes in the area, including one in 1933 during which movement of the North Craven Fault damaged and drained a reservoir at Stockdale Farm to the east of Settle. [6] Modern geologists have estimated that the 1933 earthquake had a magnitude of 4.4 on the Richter local magnitude scale, whereas the one in Skipton in 1944 was 4.8. [5] Earthquakes of a magnitude between 4 and 5 on the Richter scale are characterised by noticeable shaking which is felt by most people, yet with minimal resulting damage.

The Craven Faults appear to be stable at present. However, as any geologist will tell you, earthquake prediction is a complicated business. As with other major faults across the country, the Craven Faults are currently being continuously monitored with seismometers run by the British Geological Survey in order to assess ongoing earthquake risk and to plan for future events. [7]

From discovery to excavation

The Craven Faults were first described by one of the most inspiring scientists of the 19th Century: geologist John Phillips.

Orphaned at the age of seven, John Phillips was taken into the care of his uncle – who happened to be William 'Strata' Smith, the 'father of geology' who produced the first geological map of most of Great Britain. As a young man, Phillips accompanied his uncle on his geological 'wanderings' across the north of England. They carried out itinerant work as canal engineers to support their investigations, often living in poverty. Their survey method was intense: the two men walked in parallel for long distances across a chosen area, recording the geology as they went, and then met later to compare notes. One such journey took them from the Peak District to the Lake District through North Craven. [8] In 1836 Phillips published his book on the limestones of Yorkshire, *Illustrations of the Geology of Yorkshire*: *The Mountain Limestone District.* [9] This important study not only described the Craven Faults for the first time, but laid the foundations for geological research in the region today. It is meticulously researched, with careful measurements given of geological units and features.

Phillips went on to be one of the most significant scientists of his day, taking on the role of the first curator ("keeper") at the Yorkshire Museum in York before becoming Professor at the University of Oxford. This was a remarkable achievement for someone with no university education of his own! His influence can still be felt in the modern day in a number of fields beyond geology – he wrote one of the first railway travel guides in 1853, and was one of the founders of the British Association for the Advancement of Science (which later became the British Science Association). The BSA continues to this day, running activities such as British Science Week

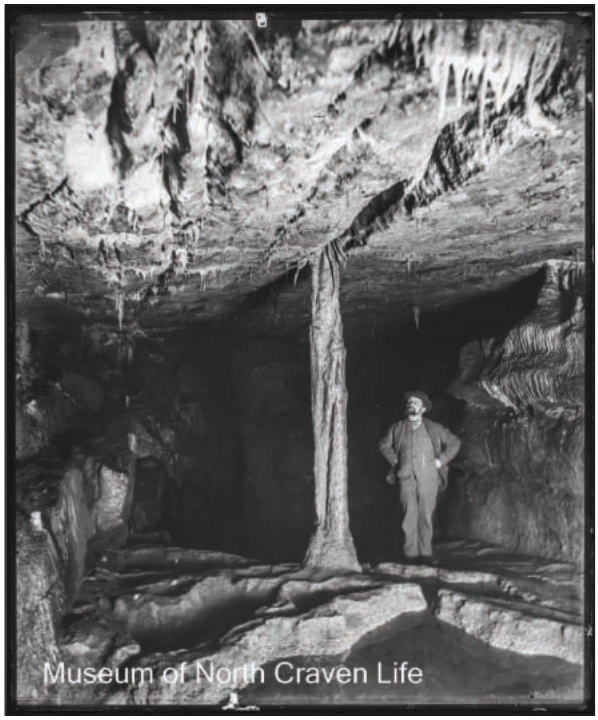

Figure 3. A) Image from the Horner Collection (Museum of North Craven Life) of Clapham Cave, which was explored by James Farrer in 1837 and described for the first time by John Phillips in 1853. SETCL : 2022.1.58.11
B) Image from the Horner Collection (Museum of North Craven Life) of the Victoria Cave excavations. SETCL : 2022.1.53.4

and the popular CREST Award scheme in schools.

Phillips maintained connections with the Craven area and its people. His report in 1837 on the prospects for coal mining in the Burton-Ingleton coal fields is claimed to a key factor in the decision of the mine owners to resume operations that year. [10] He was particularly interested in the discovery of caves in the area and published the first detailed descriptions of Ingleborough Cave in 1853. [11,12] In the 1870s, Phillips was one of the driving forces behind the Settle Cave Exploration Committee, which documented the spectacular findings from the newly discovered Victoria Cave. The excavation of the cave was led by William Boyd Dawkins and Richard Tiddeman, both former students of Phillips at the University of Oxford. Photography of the excavation was carried out by Anthony Horner of Settle. The team uncovered important animal fossils including hyenas and bears, as well as human remains and artefacts from Palaeolithic and Roman times. Whilst Phillips died before these early excavations of Victoria Cave came to a halt, his legacy of investigating the geology and landscapes of this area continues to this day.

Charles Darwin himself was clearly impressed with the scale of the Craven Faults and it seems likely that he learned about these from his friend John Phillips:

'The Craven Fault, for instance, extends for upwards of 30 miles, and along this line the vertical displacement of the strata has varied from 600 to 3000 feet ...

… the consideration of these facts impresses my mind almost in the same manner as does the vain endeavour to grapple with the idea of eternity.'

Charles Darwin: On the Origin of Species (1859) [13]

Acknowledgements

I would like to thank Phil Robinson (Leeds Geological Association) and David Galloway (British Geological Survey) for their help tracking down obscure papers relating to historical earthquakes. I am grateful to John Frankland (Skipton Library) for his assistance in accessing reports of the 1944 earthquake in the Craven Herald.

In the exhibition itself, images were used with permission from the Oxford University Museum of Natural History and the Geological Society of London, and fossils were displayed on loan from Fossils in t'Hills. Images from the Horner Collection were scanned by volunteers at the Folly in a project funded by the Art Fund.

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From Settle, Yorkshire, to Settle, Pennsylvania:
The Story of Richard Bache (and his brother Theophylact)

Mary Slater

I was reading the Wikipedia page for Settle, North Yorkshire (well, things were quiet!) and saw, heading the list of "notable people", "Richard Bache (1737-1811), merchant, American Postmaster General and son-in-law of Benjamin Franklin". Now this was a name I didn't know and someone who had clearly moved onwards and upwards. I wanted to find out more.

The Giggleswick Parish Register has the following entries for Bache/Beech/Beach/Beache (spelling of the surname is obviously an issue) - the baptism on 3 Feb 1734/5 of "Theophylact son of Mr Beech, Collector" (he was actually born on 17 January), the baptism on 3 Oct 1737 of "Richard son of Mr Beach collector of Excise" (he had been born on 12 September) and the baptism on 29 Jun 1739 of "Flowrance daughter of Mr Bache Collector of Excise". Curiously, there is a further baptismal entry for Flowrance on 16 May 1740: "daughter of Mr Beache Collector of Excise". Online sources suggest the Bache surname comes from the old Norman family of de la Béche which has memorials in the church of Aldworth, near Reading, and the pronunciation is "baysh" or "beach". Family research seen online indicates that the parents of these three children born in Settle were William Bache and Mary (née Blechynden) who had been married in Worcestershire in 1720, she only around 17 at the time, and that there were at least eighteen children, though it is surmised some may have been William's by a previous marriage. Mary's mother's maiden name is thought to have been Garland.

A relative of the Bache family was living in New York (then of course in British colonial North America) in the mid 1700s. She was Elizabeth Richard, née Garland, an Englishwoman who had crossed the Atlantic and in 1726 married Paul Richard who was of Huguenot and Dutch stock and a member of one of the principal New York mercantile families. Elizabeth Garland, it seems likely, was a cousin of Mary Blechynden. Indeed in Elizabeth's will of 1773 she leaves £500 to her "cousin, Mary Bache of Preston, County of Lancashire". Paul Richard was a man active in politics and was mayor of the city 1735-1739, then comprising around 1,800 houses. The waterside warehousing from which the Richard business was conducted had been left to Paul by his father in 1722, and he and his brothers exported goods such as flour, wheat, ship's biscuits, lumber, and fish to the West Indies, importing in return sugar products, dye-stuffs etc. Linseed was sent to Belfast, Ireland, importing linen and butter. From England came manufactures of various kinds, and from Madeira, wine. Paul and Elizabeth were, however, childless. Elizabeth sent for her "nephew" (perhaps actually her first cousin once removed?) Theophylact Bache, who arrived there in Sep 1751, aged 16 years. He was taken under Paul Richard's wing and when the latter died in 1756,

Richard Bache by John Hoppner 1792-3. Wikipedia Commons

Theophylact was left £300, the goodwill of the business and was an executor of his estate.

By 1760, probably inspired by his brother's success, Richard Bache had also emigrated to New York, and become Theophylact's partner. Then in 1761 Richard established himself in Philadelphia, where he seems to have acted as Theophylact's agent, sometimes combining with him to underwrite shipping and cargoes, as well as opening a dry-goods store. Richard quickly made a mark for himself locally and by 1766 was part of a group of men who founded the Gloucester Fox Hunting Club in the Philadelphia Coffee House – a little piece of Englishness abroad.

Theophylact had married Ann Dorothy Barclay in 1760. Her mother was a Roosevelt. They went on to have 16 children of whom ten survived infancy. Theophylact held various high posts, including being President of the Chamber of Commerce in New York by 1773, his signature appearing on a ten pound bill issued by the New York colony in 1771 when such bills were printed due to a shortage of British coinage. He was governor, later president, of the Board of New York Hospital and was long connected with the historic Trinity Church in Lower Manhattan.

Richard became engaged in 1766 to a young lady who unfortunately died shortly thereafter, and the story goes that on her deathbed she asked Richard to marry Sarah (Sally) Franklin instead. Sally was the only daughter of Benjamin Franklin, a man who led a complicated private life but was well-known as a scientist, author, political activist and diplomat amongst his many talents. He was later considered

one of the Founding Fathers of the United States. Sally's mother was in two minds about the suit and worried about Franklin's reaction (he was abroad in England at the time) as Richard was in debt, having recently over-reached himself in a shipping venture - a London associate had reneged on the purchase and outfitting of a ship, leaving Richard with all the bills. Sure enough, Franklin was less than enthusiastic as he considered Richard might be fortune-hunting and would otherwise be unable to maintain a wife and family. Nonetheless in the circumstances he left the decision to his wife, cautioning against extravagance if the marriage should proceed, which indeed it did, in 1767. Richard had hoped to rebuild his fortunes by trade with, and possibly moving to, Jamaica, but that met with Franklin's disapproval.

Richard had made two trips back to England, once in 1764 for a year, and again eight years later. This second visit was made to visit his mother and sisters and also in the hope of securing some government post. He had then as yet not met his father-in-law face-to-face. Franklin was now deputy postmaster-general for North America but was more and more actively displeased with British policies and did not want another government-dependent family member. His advice to Richard was to stay in trade. On his return in 1772, Richard found that Sally had set up a store for him and Franklin did stump up some money to back it, along with lots of good advice, and actually seemed to take to Richard now that they had met.

By the mid-1770s the War of Independence (1775-1783) was looming. Theophylact was not inclined to get deeply involved in the politics of it all; he had a business and a large family to look after and enjoyed domestic and sporting activities. Whichever side of the argument was favoured, you were bound to have friends on the other. His brother Richard was strongly with the revolutionists as this was the Franklin

Theophylact Bache by John Ramage ca.1790. Metropolitan Museum of Art; gift of James and Genevieve Bleecker, 2003.
Acc no. 2003.64.2a,b. Open Access

view by this time, but on the other hand Theophylact's wife's sister was married to an officer in the King's service. An intercepted letter to this officer by Theophylact was interpreted as showing his sympathies were perhaps rather more with the royalists and once war was declared, he retreated to his country house at Flatbush (now in Brooklyn)

Settle Farm (later Mount Pleasant) after restoration. No date. Courtesy of Bensalem Historical Society

behind British lines, but was briefly captured and confined by the revolutionists, soon being exchanged for American prisoners. However, he managed to continue attending to business although the brothers' business partnership was dissolved. They remained friends socially however.

On Franklin's return to America at the start of the Revolution, he gave his son-in-law Richard the post of controller, then that of Post Master General, of the new United States Post Office (which he held until 1782), no doubt bringing a welcome income since he and Sally produced a large family of eight children, seven surviving infancy. Richard became very involved in revolutionary politics. He became part of the coterie surrounding Robert Morris, the highly successful Philadelphia businessman, main financier of the Revolutionary War and one of the signatories to the Declaration of Independence. Richard later on became a director of Morris's Bank of North America. He was chairman of the republican society of Philadelphia at the commencement of the war. He knew Thomas Paine, the political activist, who had met Franklin in London in 1774 before crossing to North America, and had been given a letter of introduction to Richard in Philadelphia suggesting the latter might be able to help him to employment. Sally was at the centre of the Philadelphian ladies supporting the republican effort – they sewed more than two thousand shirts for their soldiers from cloth they had themselves bought.

As for Theophylact, at the peace, he resumed life in New York, taking a son into the business, trading with Newfoundland and the west of England, as an insurance agent and with property interests, although the Napoleonic wars did have a depressive effect. He benefited from the extension of his waterfront land into the East River. He died on 30 Oct 1807 aged 72 and was buried in New York. Beach Street in Manhattan is named after Paul Bache, one of Theophylact's sons. Many of both Theophylact's and Richard's descendants made good marriages and /or did well for themselves in a variety of high-profile careers.

However, for Richard, neither the post-mastership nor his trading business went particularly well and after the war he came to dislike Philadelphia. Franklin died in 1790 and provided for Bache in his will (though carefully providing for his daughter Sally separately). Sally also received from her father a miniature portrait of Louis XVI surrounded by 408 diamonds which Franklin had been given by the French king after Franklin's service on a commission and later as ambassador to France (1776-1785). Franklin decreed that the jewels were not to be used as personal ornamentation nor those immediately round the picture removed. However, some outer jewels were sold and funded another trip to Europe in 1792-3, including a visit to Bache family members, now in Preston, Lancashire, and to London, where Richard and Sally had their portraits painted by the celebrated artist John Hoppner. In 1794 Richard bought and retired to a plantation of 268 acres at a place now called Bensalem south of Bristol on the banks of the Delaware River, which he called Settle Farm (in later ownership known as Mount Pleasant and later still, sub-divided). Sally died in 1808 and Richard three years later, on 29 Jul 1811, thus completing a life joining Settle, Yorkshire to Settle, Pennsylvania.

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Acknowledgement:

With thanks to Sally Van Sant Sondesky of the Bensalem Historical Society for information on Settle Farm, Pennsylvania. If any reader wishes more information on Richard Bache, the Society website has contact details: www.bensalemhistoricalsociety.com

Armitstead Hall, Giggleswick

Emmeline Garnett

This report was written in 2001 for the owners of Armitstead Hall at that time. In 2017 the author agreed for it to be published here.

Armitstead was never a Hall, a title which would indicate that it was the centre of a manor. I am not sure who first ennobled it in this way. It was not, though it might well have been, the John Foster who rebuilt a traditional yeoman house into the charming gentleman's residence which we see today. It is not so called in any of the census returns, though in 1881 and 1891 it is called 'Armitstead House'. But by 1932, in the pages of Brayshaw's 'History of the Ancient Parish of Giggleswick' it is referred to as 'Armitstead Hall'. I am a little sorry about this, as it slightly obscures a very long history of a solid yeoman tenement, owned and worked by generation upon generation of two families, first the Armitsteads themselves, and then the Fosters. Even in the last 200 years it has been in only three families. Such continuity of ownership over 600 years is both unusual and interesting.

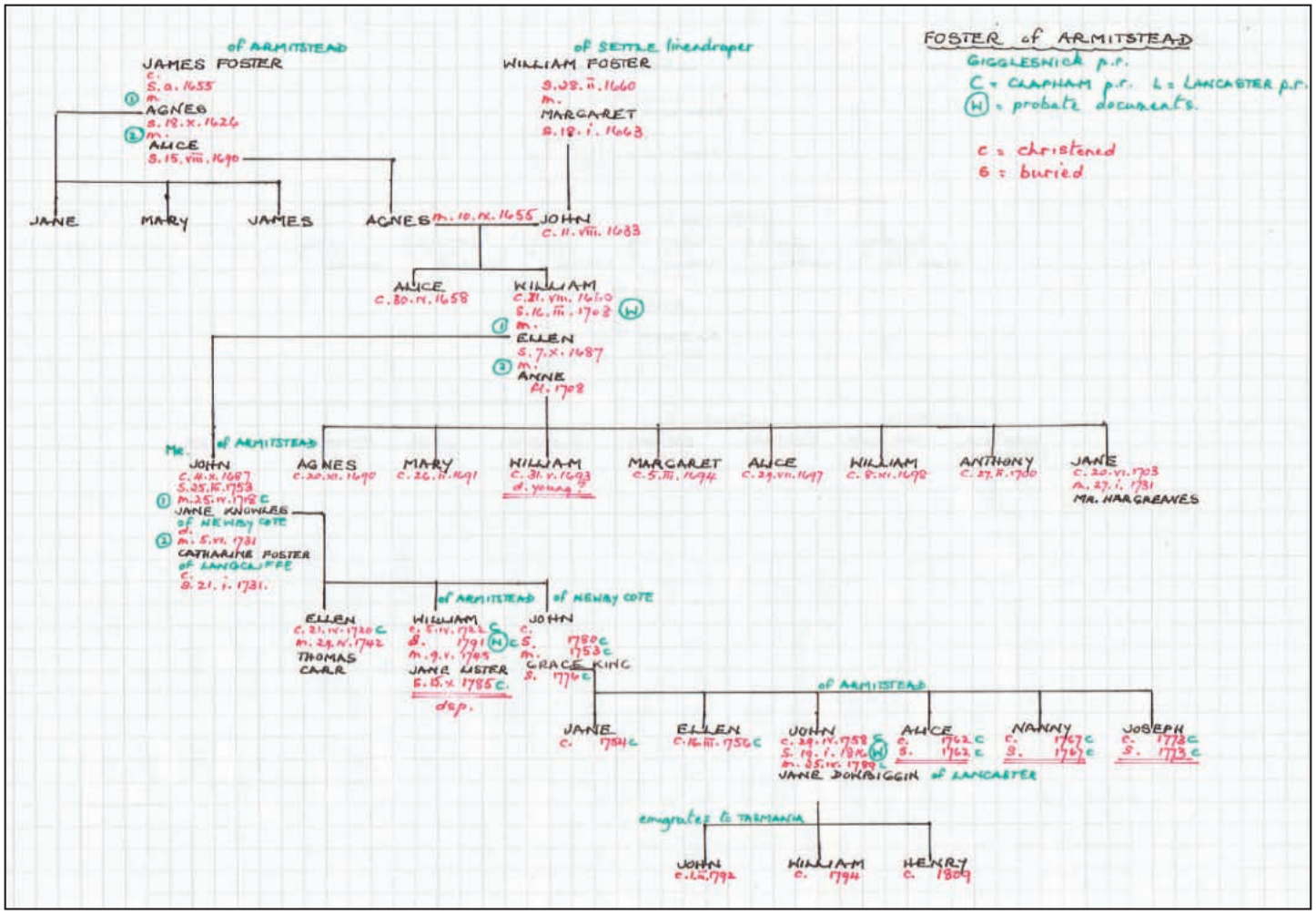
The Armitstead Family

Everybody quotes the fact that the Armitsteads were already on the ground in 1379, the date of the surviving Poll Tax, without perhaps being aware how extremely rare it is to be able, at that early date, to link a man with his tenement. The poll taxes were one-off taxes on every working adult, instituted at different times by Parliament at the behest of the king usually because he needed money to finance a war. The very poor were exempt, as were churchmen, who were taxed differently. The 1379 tax was set at fourpence for every ordinary householder. In the Giggleswick list there were 45 men and four women taxed at fourpence, three tradesmen (one specifically called 'tailor') at sixpence or a shilling, and 'Laurentius de Armetstead, frankleyn, and his wife, 3s-4d'. I have seen it said that the word 'frankleyn' indicated a man who owned, not rented, his land. This is misleading. Laurence was as much a tenant of the lord of the manor as anyone else. But he was a freeholder, he was clearly very prosperous, and he may well have been a direct employee of the Percy family who held the manor, perhaps their steward or bailiff.

The name 'Armitstead' according to the West Riding place-name book means 'place of the hermit'. How many years previously the hermit had lived there we do not know, as the name is from the place, and not the other way round, and Laurence's prosperity in 1379 seems to indicate that his family was well settled. Surnames were still somewhat fluid, and there are no other Armitsteads in the 1379 list. But in the next hundred years they became more fixed, and the Armitstead name spread out across the surrounding townships. In the 'Flodden Roll' or 'Clifford Muster' of 1511 (men called up to serve, though they did not necessarily go to the battle of Flodden in 1513) Thomas and Henry Armested are liable for a bow each in Giggleswick, and there are also James and Oliver Armested, with a bill and a bow, in Stainforth.

Lists of various sorts between 1522 and 1547 show that within the township of Giggleswick there were four Armitstead families, and that throughout these 25 years there was one James Armitstead who was wealthier by far than the others. I am quite sure that we can establish him at Armitstead itself. One of the others may have been nearby, as later information shows there were two houses on the site and in 1602 both were occupied by members of the family. This James, in 1522, was tenant to the Abbot of Furness, who himself came under the Percy fee. His assets were said to be worth £20, most others being from 30 shillings to nil. Only the Carrs of Stackhouse were as rich.

Giggleswick church is fortunate to have preserved its parish registers from 1558, only 20 years after Thomas Cromwell's original mandate, and they have been accurately copied and printed. So far so good, but they have unfortunately proved of no value in trying to tease out a family tree of the Armitsteads of Armitstead. To start with, by 1558 the name was so prolific in the area that in this one parish there are over 650 entries during the first 100 years, and for the first 40 of those years, until 1600, no dwelling-places are mentioned.



Later they are – Rathmell, Giggleswick, Armitstead, Stainforth, Hunthwaite and Cappleside. It sounds as though it should be easy to collect up the Armitstead entries and construct a family tree, but for whatever reason they simply do not fit together. I suspect that for at least the earlier part of this period, the main Armitstead line went James – Roger – James – Roger, but there are many different entries of baptisms and burials said to be 'of Armitstead' which do not link together in any way.

One reason may be suggested by two of the only three wills which have come to light, Thomas in 1570 and William in 1602 were clearly leaving very young families. The occupancy if not the ownership of the place must have slipped sideways to brothers or cousins. The third testator, Thomas, in 1602, had no children. It is the coincidence of these last two, William and Thomas, in 1602, which leads to the conclusion that there were at least two houses on the site. William, the first to die, leaves Thomas his neighbour a small bequest but does not mention any relationship, unlike the other persons in the document. They were therefore not even cousins, which itself was a fairly elastic concept. One would have thought that at least the relations mentioned in the wills would be identifiable in the parish register – no such luck. William in 1602 left three young children, Agnes, Isabel and Roger, but neither his marriage nor the baptisms of the children are recorded in Giggleswick. It might have been that as they were on the very edge of two parishes and owning land in both, they were using Clapham church. But the Clapham register, starting in 1595, although it has plenty of Armitstead entries, mostly from Lawkland and Feizor, never mentions the place name Armitstead.

Why this family should be so elusive remains a mystery. So does the reason for their vanishing from the scene. William's will of 1602, although no accompanying inventory has been found, indicates a man of the same prosperity as his forebears. He refers to all his tenements 'which I or mine assigns do now occupie both be lease or custom'. He must have recently lost his wife and married again, as the children's education is left in the hands of 'my cousin Richard' and there is provision, if the children and their mother-in-law cannot get on together, that she should move into the 'Lawkland tenement of 11s-0d. rent' (a good estate). Roger is to inherit at age 16, and as his two sisters reach 21, each of them is to receive £20, a good solid dowry at that time and place.

The Roger who has a son William baptised in 1610 is obviously Roger son of the William who died in 1602, naming according to custom his eldest son after his father. A Hester daughter of the same Roger is recorded as buried in 1619. And there the line ends, except for the baptism of Anne daughter of James 'of Armitstead' in 1623.

The Foster Family

Before the Armitstead family fades away as described above, the parish register shows the Fosters on the scene, the first entry being in 1612. As we have said there were at least two houses, possibly a cottage or so as well, as from 1603 onwards odd references occur to other names, although these may be to house servants or relations – for instance, a Thomas Thornton is buried 'of Armitstead' in 1603, and a William Heles in 1607, and in each case this is the only reference in the register to such a person. But the christening of Jane daughter of James Foster in 1612 marks the beginning of our

second established family, which was to remain for over two hundred years.

It is possible to follow the descent of the Fosters, as the attached family tree shows. The name almost changed as soon as it had started, the estate descending through a daughter, but she happened to marry another Foster. Agnes Foster of Armitstead daughter of Alice Foster widow married John Foster son of William Foster of Settle 'wollendraper'. There was probably no relationship between the two. Foster as a local name is almost as prolific as Armitstead, and as Brayshaw pointed out in his history, as the name comes from 'forester' there was probably at least one family so-called from an early period in every parish.

The first John has left us no will, but one detail indicates that Armitstead was already an excellent house. At the 1672 hearth tax, Agnes, by then a widow, paid on four chimneys, at a time when the ordinary farmhouse had but one.

William Foster her son died in 1708 and he did leave a will. No inventory has been found, but there are hints to suggest a good level of prosperity. His eldest son John, by his first wife, was already of full age and would inherit the estate, but his second wife Anne was well provided for: an annuity of £8-0s-0d. and 'three of the best milk kine'. Among the furnishings specifically left to her are 'the best bed and bedding, a little brasse pot and little brass morter and pestle, one new stand and new glass'. This suggests a standard above that of most yeoman houses of the time and place. The 'new stand and new glass' (looking glass) were modest luxuries not often seen in northern farmhouses, though quite common in towns. There also seems to have been a more than average supply of 'holland sheets' and other linen which was divided among the daughters.

Further evidence of social advancement is that William's son John was called 'Mr Foster'. There is nothing precise about this advancement – it happened when you and your neighbours felt that it had happened, and was obviously linked to money, sometimes to education as well. With the ancient grammar school of Giggleswick within walking distance, it seems more than likely that the Fosters took advantage of it.

John Foster married Jane Knowles of Newby Cote, and she seems to have brought land with her. When John died in 1753 his elder son William (1722-1791) inherited Armitstead, but his younger son John was 'of Newby Cote' in Clapham and so remained, raising a family there. William however died without children and so left Armitstead to his nephew John (1758-1816).

This John, only surviving son of John of Newby Cote, had already inherited from his father. He was 33 when he acquired Armitstead as well. One cannot help wondering whether he had been living all that time a quiet country yeoman's life. Two years earlier he had married Jane daughter of William Dowbiggin. This family were of Ivah in Tatham Fell, but William, while keeping his ancient country estate, migrated to Lancaster and became a successful attorney. John Foster married his daughter at Lancaster Priory on 25 April 1789. I suspect, with no hard proof, that John had got into the business and trading world of Lancaster which at the time was a bustling port. He was already a prosperous small country gentleman, even if his only resources were the property of his father and the expectations he had of inheriting from his uncle. But first his marriage, and then an intriguing phase in a later document, are suggestive. When Armitstead was sold in 1829, part of the uncommonly large outbuilding area is called the 'warehouse yard'.

The New House at Armitstead

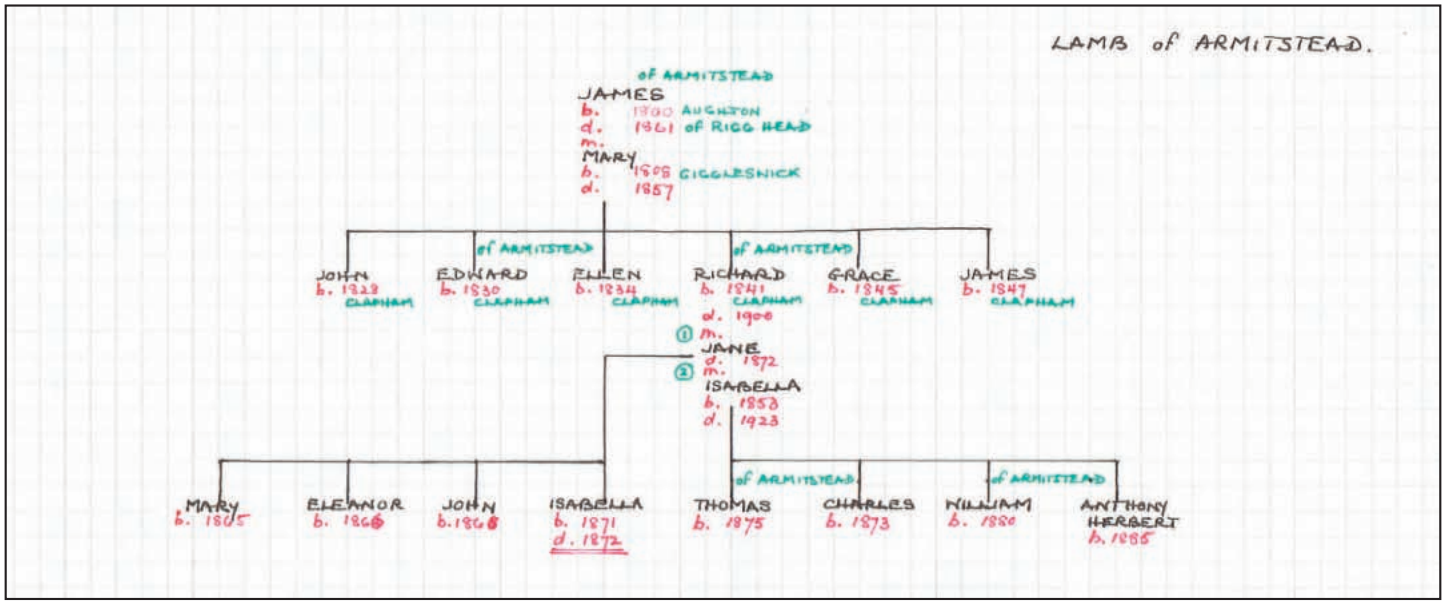
William Foster, the uncle, had lived quietly it would seem. Armitstead, a modest property of perhaps 100 acres, had been passed to him by his father on his majority. He married but had no children, and therefore perhaps no ambition to extend ownership. He died a widower and his will was proved in 1791, but he probably died in 1790, because in that year John Foster acquired from Columbus Ingleby, a neighbouring small tenement in Lawkland of some 40 acres called Blaithwaite, and it seems unlikely that he would have made such a move in anticipation of his uncle's death. Clearly he intended to establish himself as a country squire, and must have started building operations immediately. The listed buildings description calls the house 'circa 1790'. (It also mentions the dining room fireplace and a doorway at the back dating perhaps to the mid-18th century, which would be Uncle William's improvements in his youth.)

What John Foster built was a small country gentleman's house, with an attractively laid out garden area onto which looked two very good 'reception' rooms linked by a wide hallway. Above were three bedrooms and a dressing-room reached by a very pleasant staircase. This was a house not large but suitable for the entertainment of people who drove up in their carriages for dinner, cards and a little dancing. The old house was partly but not entirely pulled down, forming large back premises suitable for the domestic support of the front. A new and more rigid social division between master and servants, quite different from that of the old yeoman establishment, led to a cutoff (what is often called 'the green baize door') between front and back.

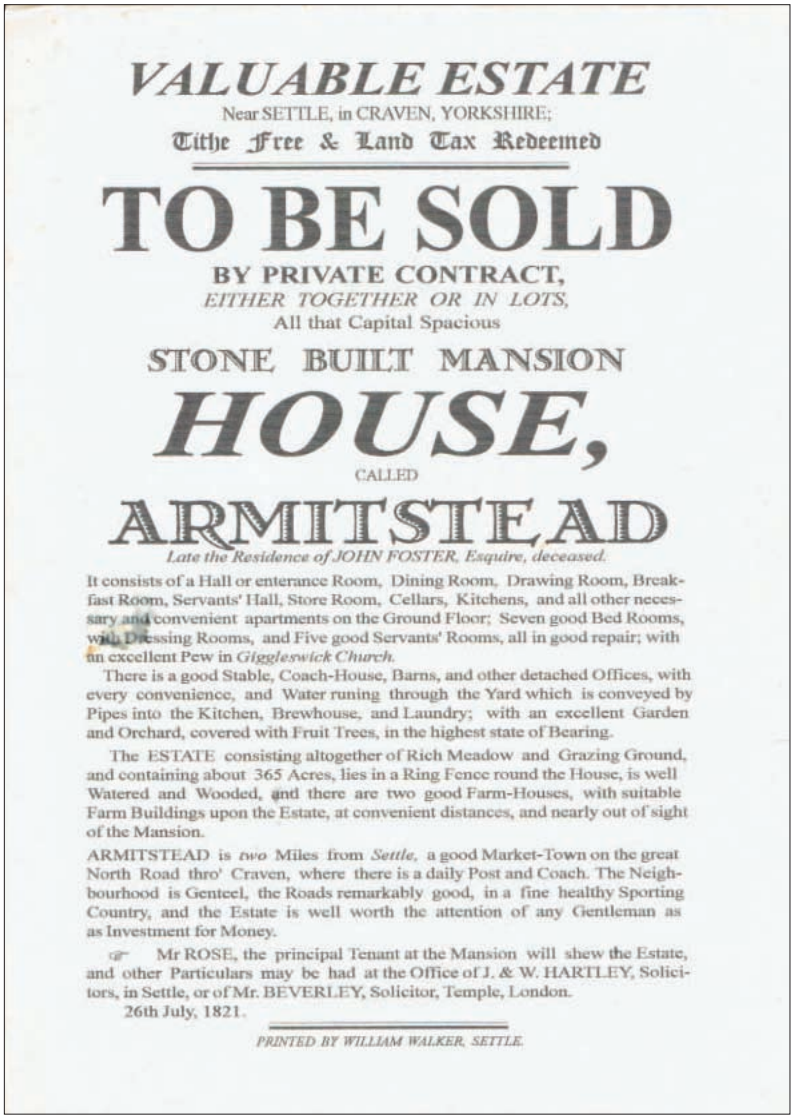
Outside, a new and more socially acceptable entrance was cut through from up the hill to lead to the front of the house, without going through the yards. The old entrance lay and still lies through an astonishingly large tangle of buildings, some no doubt for farm use, but apparently vastly over-supplied for an estate which never exceeded 350 acres, and included two tenant farms. The second house, wherever it stood, had disappeared, to be remembered only by four doorways of 17th century origin reused in outdoor buildings, and some old stonework.

Nothing has emerged to suggest what business John Foster had invested in, but one suspects that it was one which did nicely out of the Napoleonic Wars. As well as reconstructing his house and grounds, in 1793 he bought another neighbouring farm called Linthwaite which nearly doubled his holding. The three farms together amounted to about 350 acres. Rejecting the nearby grammar school at Giggleswick he sent his two elder sons to a boarding school in Halifax. Son John then proceeded to an academy in Leeds for a while, which indicates that he was destined for a business career. The academies were often nonconformist establishments, emphasising mathematics and other modern studies instead of the older schools' one-track pursuit of Latin and Greek. The second son, William, aiming for the law, went on to Cambridge.

The will John Foster wrote in 1814 is that of a man whose



fortune is large but much less safe than if it were solely founded in land. Although only in his fifties, he may have had warning signs that he would not make old bones. He left a generous annuity of £150-0s-0d. to his wife Jane, and the large sum of £2500 to each of his younger sons William and Henry. William's share was later cut by a codicil to £2000 because of the money laid out on his education. University was expensive, but his articles probably more so, depending on the status of the firm of attorneys he joined. At the same time he left instructions that his estate was to be sold to pay his debts. Nothing is directly said of John, by then aged 22, so I imagine that he had had an equivalent share and was settled in business. For this he would hardly be living at home, but he came back temporarily after his father's death, which occurred in 1816, to sort things out. A handbill of 1819 offers to let the whole estate, which includes just 66 acres currently in the occupation of John Foster esquire, who is obviously living there as he will show the place to inquirers. However, the letting includes 'All that Mansion House called Armitstead' so he had no intention of staying once a suitable tenant was found.



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TO BE SOLD

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EITHER TOGETHER OR IN LOTS,

All that Capital Spacious

STONE BUILT MANSION

HOUSE,

CALLED

ARMITSTEAD

Late the Residence of JOHN FOSTER, Esquire, deceased.

It consists of a Hall or enterance Room, Dining Room, Drawing Room, Breakfast Room, Servants' Hall, Store Room, Cellars, Kitchens, and all other necessary and convenient apartments on the Ground Floor; Seven good Bed Rooms, with Dressing Rooms, and Five good Servants' Rooms, all in good repair; with an excellent Pew in *Giggleswick Church.*

There is a good Stable, Coach-House, Barns, and other detached Offices, with every convenience, and Water runing through the Yard which is conveyed by Pipes into the Kitchen, Brewhouse, and Laundry; with an excellent Garden and Orchard, covered with Fruit Trees, in the highest state of Bearing.

The ESTATE consisting altogether of Rich Meadow and Grazing Ground, and containing about 365 Acres, lies in a Ring Fence round the House, is well Watered and Wooded, and there are two good Farm-Houses, with suitable Farm Buildings upon the Estate, at convenient distances, and nearly out of sight of the Mansion.

ARMITSTEAD is *two* Miles from *Settle,* a good Market-Town on the great North Road thro' Craven, where there is a daily Post and Coach. The Neighbourhood is Genteel, the Roads remarkably good, in a fine healthy Sporting Country, and the Estate is well worth the attention of any Gentleman as an Investment for Money.

☞ Mr ROSE, the principal Tenant at the Mansion will shew the Estate, and other Particulars may be had at the Office of J. & W. HARTLEY, Solicitors, in Settle, or of Mr. BEVERLEY, Solicitor, Temple, London.

26th July, 1821.

PRINTED BY WILLIAM WALKER, SETTLE.

The End of the Fosters

Eighteen months later the whole estate was for sale, according to another bill, containing a description of the house which has greatly puzzled everyone interested in the history of the place. The 'Capital Spacious Stone built Mansion House' is described as consisting of 'a Hall or entrance Room, Dining Room, Drawing Room, Breakfast Room, Servants' Hall, Store Rooms, Cellars, Kitchens and all other necessary and convenient apartments on the Ground Floor.' So far so good: all this is readily recognisable today. The problem arises with 'Seven good Bedrooms, with Dressing Rooms, and Five good Servants' Rooms, all in good repair.' Even allowing that there need not be a dressing room to every bedroom, this has to add up to 14 rooms, and there are at most six. There is also a curious feature upstairs. The stairs lead to the kind of spacious landing which is typical of the period but whereas on the right or front side there is a range of four good rooms, the left hand side has nothing, except a door which leads down steeply into a single room now a bathroom, over the kitchens and considerably lower than the landing level. Nor is there any trace among the nearer outbuildings of anywhere to accommodate 'Five good Servants' rooms' and the architecture of the house seems to preclude there ever having been a second floor. Another strange fact is that there is no trace of a second or servants' staircase, which is hardly credible if there really were that number of bedrooms.

It seems to be these anomalies, and nothing more definite, that have led to the tale of a disastrous fire at some unspecified date. Many people have heard of this fire, but none seems able to provide it with a date, a background or a history. The family who will be mentioned later, the Lambs, who provided three generations of tenants from 1848, have no family tradition relating to a fire. If there were a fire, or if the house was reconstructed to make it smaller, it must have happened between 1821 and 1848, but it is not easy to see any evidence. On the other hand, if the sale bill was exaggerated, it was exaggeration on a truly heroic scale. All one can do at present is to await further evidence one way or another.

The estate with 370 acres did not sell in 1821, but was sold in October 1822 to John Birkbeck, the rich Quaker banker of Settle, who may have seen a long term investment, and may also have been giving the Fosters a helping hand. By that time John Foster and his mother were both of Compton Street, Brunswick Square, a solidly middle-class if not very fashionable part of London. By that time John had decided that he had little future in this country. In December 1822 he, his mother Jane, and his young brother Henry left England in the ship 'Berwick' for Van Diemen's Land (Tasmania). Five years later William followed them, but to Sydney, where he became the first Solicitor General of New South Wales. John and his mother were granted adjoining lots of 500 acres each on the Macquarie River, still known as Fosterville, and still in possession of the Foster family. At first they farmed, then John extended his interests into business, and flourished. He did not marry until the advanced age of 71, but then fathered six children, and died in 1875.

The Nineteenth Century

Birkbeck got rid of the Armitstead estate in 1829 to William Clayton, to whom again it was an investment, not a home. William Clayton was the second of that name. His father and two uncles had set up the Langcliffe cotton mill in 1783, and William senior had built Langcliffe Place to live, as millowners liked to do in those days, on the spot. William II inherited in 1823 and greatly expanded the business. He may have expanded too far with his investment in land and his partnership in the Preston Bank which failed in 1848.

Clearly Clayton had invested in Armitstead as a farming project. He had no intention of living there himself, since in 1847 he sold a way-leave to the new railway, the 'Little North Western' between Lancaster and Leeds, which involved throwing up an embankment within a couple of hundred yards of the front windows of Foster's elegant little house. In the same year the estate was mortgaged for £8000 but that was not enough to solve Clayton's problems, and in 1848 he was declared bankrupt, and Armitstead was taken over by the Craven Bank Company – all but the land which was already contracted to the North Western Railway although building had not yet begun. It was sold to a William Atkinson esquire of Kirkby Malham, who gave it to his nephew John Procter of Bordley. John Procter did not live in it either, which is understandable: the Little North Western in its early days was a very busy railway, both in passenger and goods traffic. Dozens of trains a day clattered and smoked their way along the embankment above Armitstead.

Clayton's tenants were a family called Kendall, who presumably left upon the change of ownership. They were succeeded by the Lambs. The new tenant was James Lamb, born in Aughton near Lancaster, where the name was well-known. His wife was from Giggleswick, and at some time he had moved to Clapham, where all his children were born. One of his sons, Richard, took over after his father died, and Thomas, Richard's son, followed in due course, and was still there in 1917 according to the rate books. Three generations and seventy years are not remarkable for ownership, but it is a good stretch for a tenancy. The family tree has been constructed from the census returns and the gravestones.

Ownership meanwhile remained with the Procters. John Procter died in 1880, and was followed by his son Richard. But by 1917, by then in his seventies, he was no longer capable, and William Atkinson Procter, presumably his son, was required to report on his affairs to the Masters in Lunacy. The estate was in a poor way, mortgaged for £12000 and this was not recouped by the sale which took place the next year. 1918 was hardly a year of high hopes and prosperity. A William Hird bought Blaithwaite for a mere £1800. George Beardall bought Lane Ends Farm for £1350 (the acreages are not mentioned). Joseph Ewin bought Armitstead for £4100 and since then it has remained in his family.

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Giggleswick Hearth Tax Returns

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Census Returns

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Listed Buildings (Town and Country Planning Act 1971)

Extracts from Rate Books

Deeds of Armitstead Hall

Local and family information (I am particularly grateful to William F. Foster of Fairfield,

Victoria, who provided much of the information on the Foster family from 1791 onwards)

T R Clapham and his lost taxidermy collection

Michael Pearson

Diaries can be a treasure trove of material for the historian and Thomas Richard Clapham's (1837-1909) House Journal is a good example. With entries dating from 1857 to 1909 there are records on a wide range of subjects relating to Austwick Hall, its garden, the Clapham family, local events and much more. [1]

Buried among all the entries are occasional records of unusual wildlife sightings such as finding a slow worm in Austwick Hall wood, the observation of starling murmurations and the sighting of a Japanese deer, which the family fed on turnips and cabbage for several months before it moved off elsewhere. [2] All the sort of things which would be recorded in a parish magazine. He also recorded dates for the arrival and departure of swallows (from 1872 to 1909), as well as cuckoos, when different species of trees came into leaf and the earliest flowering of plants. Clapham also had a weather station in the garden and detailed records also appeared in the journal. But he does not appear to have attempted to make any connection between these weather records and his natural history observations. There were many records of different birds' nests, the number of eggs laid along with the survival rates of nestlings. All too frequent were entries such as 'destroyed by cat'. In 1890 he recorded that he shot a Sparrow Hawk nesting in Austwick Hall wood and destroyed its five eggs, all to protect the local song birds.

Clapham's interests extended to collecting stuffed birds to be displayed in the house. In 1860 the diary reveals that he purchased a large bird case for £8 18s and a stuffed bittern in a case for £1 5s. Then in 1884 he decided to give his collection of stuffed British birds to Giggleswick Grammar School, which were then presented to the museum. There were 103 specimens in total, all unidentified in the journal apart from the Bittern. Clapham also had a smaller collection of American stuffed birds which remained in the house until at least 1906. [3]

The sheer size of the collection may surprise some but it was small compared to the excesses of the 13th Lord Derby (1775-1851) of Knowsley Hall. He bequeathed 25,00 bird specimens to the people of Liverpool. A more realistic comparison might be the Edenhall Collection of 170 specimens (birds and mammals) assembled by two generations of the Musgrave family, near Penrith, in the 19th century. Like many landowners they enjoyed country sports but also shot and preserved things of local interest. However their collection shows no sign of the obsession of the dedicated collector with colour variants and rare migrants finding their way to the local taxidermist. [4]

Today, with the wane in interest in taxidermy, it can be difficult to appreciate its popularity amongst 19th century country landowners. Part scientific record, but also fashionable addition to the domestic décor it was also a demonstration of an estate's natural wealth. We will probably never know Clapham's motives for assembling his collection, nor for disposing of his British birds to Giggleswick School. Unfortunately the collection has not survived, at least it is no longer at the school and its fate is unrecorded. There are other questions about the collection for which there are also no clear answers.

Although Clapham may have shot some of the birds himself he clearly purchased the Bittern, and would have had to employ a taxidermist to preserve all of his specimens. A possible local candidate is Harry Murray of Carnforth. Based in Scotland Road, the business was established in 1872. So although he may have provided some of Clapham's later specimens he did not sell the Bittern to him in 1860. Murray was a particularly skilled taxidermist and provided Kendal Museum with many of its exhibits. Thomas Salkeld was another taxidermist, at Kellet near Carnforth, who had initially worked for Murray. [5]

We are now much more aware of the depleted wildlife of the British Isles, so to what extent was the fashion for taxidermy responsible for the loss of biodiversity? The Bittern was extinct, as a breeding bird, in Britain by 1900. This was in part because of persecution but also the loss of its habitat, due to drainage. Recolonisation has since occurred so that there are now about 230 breeding pairs in Britain. Thankfully this bird is no longer persecuted but the scarcity of its reed-bed habitat is hampering its recovery. The RSPB reserve at Leighton Moss is worth a visit to hear, if not see this fabulous bird.

References

[1] Apart from articles in the NCHT Journal see my papers in *Garden History* 41:31-9 (2013) and 42: 266-273 (2014).

[2] Sika deer (Cervus nippon) was first introduced to the UK in 1860. So which park did this animal escape from to reach Austwick?

[3] Clapham visited the United States in 1870 so it is assumed that the material was collected or purchased then.

[4] Morris P, Taxidermy and the Country House. Where natural history meets social history. Ascot, MPM Publishing (2003).

[5] Ibid

Reginald Farrer

and the Rhododendrons of the Ingleborough estate

Andrew Jarman

Fig 1 Clearing invasive R. ponticum

On the western fringes of the Yorkshire Dales National Park, sandwiched between its more well known neighbours, Ingleton and Settle, sits a small Estate village called Clapham. It is a postcard-worthy village that welcomes many visitors year round, most of whom come to visit the cave or climb Ingleborough, one of the famous Yorkshire Three Peaks. Alfred Wainwright, renowned guidebook author and illustrator, described the route up Ingleborough from Clapham as 'the finest of all, a classic'. Aside from its limestone features and mountains, it is most well known as the home of the 'Prince of Alpine Gardening', Reginald Farrer.

Fig 2 R. barbatum

Farrer was born in London, but grew up in the family home at Ingleborough Hall, in Clapham. A weakly lad, he was known to be shy and reclusive, but the limestone landscapes and fells of his childhood inspired a love of exploration and a passion for plants that could survive in harsh and rocky environments. On leaving Oxford University, he travelled to the mountainous areas of Europe & Asia in search of new alpine species. A number of these have made their way into gardens both at home and abroad. Farrer's final expedition was to Myanmar (Burma) where he died in 1920, aged 40. His early death cut short his growing reputation as a writer and plant collector. Farrer recorded his travels and discoveries in a number of books that remain important to this day. His lasting leg-acy here in Clapham is a spectacular collection of Rhododendrons that he started, situated along the Craven Fault system which has given rise to pockets of acid soil, and is enjoyed by thousands of visitors a year.

The collection was started by Farrer himself, using plants he had collected on his travels to remote mountainous locations in the Far East. Initial planting took place in the early 1910s, with further ones taking place shortly after Farrer's death in the 1920s. Latterly, additions were made in the 1970s & 1980s. The area became known as 'Reginald Farrer's Himalayan Garden' due to the loca-tion Farrer favoured, aiming to recreate the

landscape he had seen on his travels where huge Rho-dodendrons sprang up from river valleys on steep banking. As a result of this, I believe that a num-ber of his original plantings have fallen due to storms and high winds, although some undoubtably remain.

Part of the beauty of this collection, outside of the important historical context, is that it has more or less been left to fend for itself for such a long time apart from some very subtle thinning and plant-ing of hedges to protect the collection from frosts. We have a collection of letters between Charles Graham, who stayed at Ingleborough Estate for a summer in the late 1970s, and Dr John Farrer who was the Estate owner at the time. The letters contain discussions about the work Mr Graham had carried out, as well as his findings from his researches. As a result of lack of human involvement, the area has a wild and authentic jungle feel that is unmatched by many of the other beautiful gar-dens containing rhododendron collections nationwide. However, following discussions with various experts, it has been agreed that the trees would benefit from some subtle management in order to allow them to thrive whilst maintaining the collection's unique charms. The area has become over-grown, and some thinning will benefit the visitors' experience of the collection.

Fig 3 R. pink pearl

So after all this time, what is driving an interest in this marvelous collection that has sat uninter-rupted for so long? Around 4 years ago I visited a number of gardens in Cornwall, and as someone with next to no knowledge of Rhododendrons, the first thing that jumped out at me was the number of flowers their trees produced in comparison ours here at Ingleborough. I was reading information about the collection at The Lost Gardens of Heligan, and saw that it had National Collection Status from Plant Heritage. After some research on Plant Heritage and what they do, I got in touch with our local North West branch, and a visit followed. From here, it became clear that we had a hidden gem that needed some management and planning for conservation and development. Along the way, we have been fortunate to welcome a number of experts who have been generous with both their time and knowledge. We have also arranged a couple of volunteer days, where we have man-aged to remove a huge amount of *R. ponticum*, and carry out some subtle thinning in the more dense areas. We have also planted a *Rhododendron mallotum*, a tree that Reginald Farrer introduced to the U.K himself, and which was kindly given to us. We hope to carry out more plantings in future in line with a development plan for the area.

The initial aim is to attain National Collection Status from Plant Heritage. To do this, we must complete an application with accompanying story, an accurate map and as many identifications as possible. We have managed to map a handful of the trees using a superb device lent to us by Plant Heritage, and have also identified a number of them. The mapping data is then uploaded on to Persephone, the Plant Heritage database for collections, along with images of the leaf, flower and the tree in flower. This is to ensure a record is kept forever, and the information will outlive anyone working on the collection. We have also been collating information about Reginald Farrer and his link to the collection, including letters, paintings, drawings and extracts from his books, which will contribute to the story.

Ultimately, we plan to work on a development and conservation plan for the site with experts and interested parties, that will ensure the protection and sensitive development of the area for future generations to enjoy. Initial ideas include new plantings and replanting of self seeded rhododen-drons, winching up some of the older trees that have fallen, opening a larger circular route so the public can access more of the collection and perhaps incorporating a rock garden.

John Stuart Mill

and his tour through Yorkshire, 1831

Michael Pearson

John Stuart Mill (1806-73), the philosopher and political economist had an unorthodox eduction in that he was taught by his father at home. James Mill was secretary and collaborator with Jeremy Bentham (1748-1832), the philosopher and social reformer. John's education also included extended walking tours so that at the age of 14 years he stayed in France with Bentahm's brother, Sir Samuel. Later Mill was to undertake tours of Spain, Italy, Greece and Turkey. It is also recorded that walking was an integral part of Mill's daily life. When working at East India House in London he made the daily round trip of 11 miles on foot (Slack).

Mill first read the poetry of William Wordsworth in 1828 and so the tour through Yorkshire was an opportunity to experience the settings of some of Wordsworth's poetry before he went onto explore the scenery of the Lake District and to meet the great poet himself. Though not referred to in the account Mill was accompanied by Horace Grant, a colleague, who had also been on earlier walking tours with him.

'It would be useless to attempt describing even the general features of a country which was seen only through the windows of a mail coach. I was able to obtain a place on the outside for an hour or two during which I could perceive that the north of England very much resembles any other country of gentle slopes, covered with corn and pasture, and in which a very slight elevation enables you to see for many miles round. It is not destitute of wood; but there is nowhere enough either of timber or even of coppice, to give a character to the landscape, except for very short distances. When you enter Yorkshire, you are in a country of higher hills, and deeper valleys; but the hills are in ridges, which rise and decline gradually, and usually support more or less of that most insipid of all natural objects, table land. Here, too, you cannot see very far in any direction without seeing smoke, and the towns, which are usually, when seen from a distance, especially from an eminence, the finest points in a landscape were here nothing but free of black smoke pouring forth from lofty chimnies rising like the masts of the ships in a well filled dock. The towns, indeed, when you passed through them were well worth seeing. I had never before seen a town three fourths of which consisted of manufactories, built in a stile half way between a barrack and a gaol. All the remainder of every town seemed to consist of little ill-looking houses of artisans, with few shops – few at least when compared with the towns of equal size in the south of England. And every object was blackened with smoke beyond what can be conceived by a person who has seen only London: with the difference that in London the smoke is visible chiefly as one indivisible mass of cloud or haze, but in these manufacturing places you could discern each separate volcano boiling forth its odious contents, which continued distinguishable from the rest for a considerable space. Nor was the town only infected by this plague; the whole of the environs were thickly sown with manufactories, each which contributed its share towards darkening the sky and giving noisomness to the breath which you inhale. There is generally in each town a quarter in which the houses are better looking and are occupied apparently by the manufacturers, professional people, and so forth: they usually have the good taste to choose the upper part of the town (for these towns are mostly upon a hill) but they cannot prevent the smoke from reaching them & deforming their houses whether built of brick, as at Nottingham, or of stone as in some of the Yorkshire towns. The only fine objects in these places are the churches. In most of the towns there is one lofty edifice built in the cathedral style, and considerably ornamented, but with the ornaments kept in due subordination to the general plan of the building which is simple. The taste of the neighbouring architects seems to have been early formed on good models. The manufacturing towns which were passed through were Nottingham, Mansfield, Chesterfield, Sheffield, Barnsley, Wakefield, & finally Leeds. The general description already given will serve for them all; the differences, whether in degree or in kind, are inconsiderable: but as Leeds is the largest, and as the effect of its sooty atmosphere was aided by rather a thick haze which met us there (the air having till then been delightfully clear) it was there that we were enabled study, under most favourable circumstances, the effect, pictorially considered, of that imposing feature in a landscape, darkness.

Having determined to take Bolton Priory and its beautiful neighbourhood in our way to the lakes, we were desirous of taking the stage coach wich goes into Craven through Otley and up Wharfedale but as this did not set off till the afternoon, we chose to go in the morning by the other road, to Steeton, which is the nearest point on that road to the place of our destination. Before we were well out of the smoke of Leeds and its environs, we came unawares upon a celebrated ruin, Kirkstall Abbey. There is nothing striking in the situation; as a mere ruin it seemed fine, but the coach carried us past it too rapidly to enable us to judge of any thing but the first appearance. We proceeded up the valley of the Aire, and entered among hills which gradually increased in height, & were tolerably steep, but made little figure in the landscape; partly because there was nothing picturesque in their forms, and partly perhaps because the valley as too wide in proportion to the height of the hills. Still we felt that we were approaching to a mountainous country, and the details were frequently pretty. We passed through three more manufacturing towns; Bradford, Bingley, and Keighly: all of these are of stone, a coarse-grained sandstone, the millstone grit of geologists, a most serviceable material certainly, since of it are made houses, roofs, the inclosures of the fields, and the pavements of the streets. I cannot compliment it with the possession of beauty proportional to the multitude of its uses: it is like many men and women homely without being rustic: it takes away the charm from the idea of a stone house, just

as the baby-house rocks at Tunbridge Wells robbed my imagination of a rich fund of enjoyment, by breaking the association which made me never look at a drawing of a rock without fancying myself in the midst of lofty mountains [1]. I have a special spite against this millstone grit. Not one of the hills, so far as I could see, which were composed of it, was bold and precipitous in form, or had the air of anything much above an overgrown molehill: to see even ledges of rock, or projecting masses jutting out of a hill side, we had to wait till we came into limestone country. It is a great quality in a mountain as in a woman, to carry herself well and to seem conscious of her whole height. These mountains, for some of them might have claimed that rank if mere elevation could give it, seemed to be on their backs; stretching out at their lazy length, with their heads barely higher than a long ugly ridge. Still this was far from an unpleasant journey, and the smaller manufacturing places had an uncouth air, and afforded a contrast to the surrounding scenery, which was not without its effect upon the imagination. At the little village of Steeton we left the coach, as we had intended, & crossed over from the valley of the Aire to that of the Wharfe. This we did by a long steep road, winding over the corner of a long ridge called Rumble Moor [2]. I say a ridge, but that which takes up the whole space between these two valleys should rather be called two ridges, supporting between them a dark, bleak, barren moorland. From the highest point of this road, we saw over into Wharfedale, where the first object that struck us was a high prominent hill called Beamsley Haugh which forms the eastern boundary of the valley to a considerable distance, and is the most like a mountain of any elevation we had seen, or afterwards saw, in this part of Craven. It had something like a peaked top, and did not seem afraid to show it, but overtopped and overlooked the adjacent hills with an air of dignity. We descended into Wharfedale, and by a very pretty rural lane among fields and trees, reached Bolton Bridge where we were put up at an excellent inn, kept by excellent people, whom every person who likes to forget that he pays for his entertainment, should make a point of visiting.

In order to understand and feel what Wharfedale is, it is necessary to forget what is at the top of the hills which form it, and to consider them merely as the walls of a valley. Let the visitor beware of climbing any of the hills. He will find nothing but bleakness and barrenness all around: for the meadows, the woods, the winding hillsides, which are the charm of the valley when you are in it, appear insignificant to one who looks down upon them from above, and are then a speck of fertility in an extensive waste, the desolate aspect of which is for the most part unredeemed by anything imposing in form.

The lower part of the valley is closed, (as every fine valley should be closed by something) by the above mentioned Rumble Moor, which looks dark and steep, and affords great variety of shade according to the position of the sun. Looking towards it, you are overtopped to the left by Beamsley Haugh with its sharp bold summit: to the right the hills are tamer in themselves, but the lower part of them is clothed with wood over which you see the green summits. If you now turn round, you see before you the eminences which bound the valley gradually approaching to each other, but in proportion as it narrows it becomes winding so that you cannot without ascending some of the smaller eminences, see far into the narrow part of the valley. At the entrance there is a kind of natural amphitheatre, in which is situated the noble ruin called Bolton Abbey, or more properly Bolton Priory, equally beautiful in itself and in its situation [3].

The Wharfe, a mountain stream which rushes impetuously over a bed filled with large masses of rock rounded by the waters, here winds round the base of a precipitous declivity, of almost pink colour, concave towards the river, and down which a rivulet falls from a considerable height into the stream. The river may be crossed here when the water is low, by about twenty blocks of stone arranged as stepping stones. On the other side or within the folds of the river, is a rich meadow scattered here and there with stately trees, chiefly ash, sometimes in groups and sometimes single. In this meadow, at about fifty or sixty feet from the river, stands the Priory: the extremity of the nave pointing to the cliff, and stream. Behind the river, is another woody bank, sufficiently high to shut out all the rest of the world, and give a feeling of the most complete seclusion. Above, the hills approach nearer and nearer till they almost meet, and both sides become more & more wooded; the lofty summits on the right shewing themselves as a prominent part of every view until the woods become too thick and lofty to allow them to be visible. This is the position of the Abbey; but it is itself so prominent an object in all the finest views that for this reason if for no other it would require a description. Fortunately it is easily described. Fancy a long Gothic cathedral of the simplest kind, with nothing but the roof taken off; all the arches which contained the windows being perfect; even the tracery, in many of them, little or not at all injured; & the arch of the window at the farther extremity (that next the river) towering above the rest, and shewing exactly what was the height of the roof: one little turret-like ornament remaining on the right hand of this lofty arch, but the corresponding one on the other side being wanting. The top of the wall on which the roof rested is covered with brown grass and other weeds; some of the external buttresses are overgrown with ivy, but the ruin is not hidden in it as is often the case. In the interior of this part nothing seems wanting except the stone pillars carved in the wall, the tops of which only are remaining. On the other side of the cross aisle, (of which there are considerable remaining) the ruin has been newly roofed, & is now use as a church. We did not see the inside of this, but looking in at the entrance, which is at the extremity furthest from the river. There is a double front; the inner one could be seen through the open doorway of the outer. Both are fine, but the carving of the interior one is extremely delicate & in the most part in perfect preservation; it is well delineated in Davis's lithographic Views of Bolton Abbey [4]. The old gateway (a separate building) has been enlarged into a habitable house, and is used as a hunting box by the Duke of Devonshire, to whom the Abbey and the adjacent woods (Bolton Park, as it is very inappropriately termed) belong [5]. Near the ruin are two very pretty cottages, having an air of rustic seclusion, with their faces, however, very judiciously averted from the ruin, which would suffer in appearance from the proximity, and from which they are shut out by trees. One of them is the vicarage; the other is used by friends of the Duke who come here to hunt or shoot.

It is impossible by any description to give a just idea of the immense variety of aspect, under which the ruin and its

surrounding trees are seen from different points in the adjacent woody hills on both sides, with striking and every varying effect. The present, or some former proprietor of the woods, has selected, with singular judgment & taste, all the most striking points of view, has kept the trees from growing up in front so as to hide the prospect, and has placed seats, of the most artless and unobtrusive kind, at every place where the passer-by would desire to halt for a few moments and look about him. This remark applies not only to the woods immediately around the Abbey, but to the higher & narrower parts of the valley of the Wharfe.

The stream rushes down between two high and moor-like eminences, one of which, called Barden Fell appears to close the valley at the end. It then enters a narrow glen, clothed with thick woods on both sides, and leaving little space at the bottom beyond what is occupied by the bed of the river. This bed, of which the greater part is now empty from the dryness of the season, is filled with mosses and slabs of sandstone rocks, which sometimes stand out as eminences far above the present level of the river, & many of them when it is higher, be insulated by its waters. In tumbling over these rocks the Wharfe forms miniature cascades, & every imaginable form of rapids; & there is one spot, perhaps the most sequestered, & the most completely closed in with woods & rocks, of them all, in which the stream flows rapidly down in a sort of trough, four or five feet wide, which it has (apparently) cut for itself to a considerable depth in the very substance of the rock. At several points in this space it would be easy to jump over the river: from which circumstance the spot has been derived the name of the Strid. It is related, that the catastrophe of a youth, the last scion of the family to which the property belonged, & who lost his life by attempting to jump the Strid with a greyhound on a leash, was the circumstance which led to the foundation of Bolton Priory, or, at least, its removal to this spot. Wordsworth has made this legend the subject of one of his smaller poems; & Rogers has commemorated it in his [6]. It is also alluded to in Wordsworth's White Doe of Rylstone, the scene of which is laid in this neighbourhood. Rylestone is a small place higher up the valley, at the foot of Barden Fell, which is also known by the name of Rylestone Fell [7].

As the valley or glen winds round and between its woody slopes, the paths which are judiciously cut through the wood along the sides of the hills afford an immense variety of views; some extremely confined & secluded, nothing being seen except part of the opposite hill & wood, & the bed of the torrent below; others allowing a sight of a considerable portion of the valley, closed by so much of the great eminence of Barden Fell, as the intervening woody hill would suffer to be visible. In these last or larger views, a prominent object is Barden Tower, the ruin of a building as little like a tower as can well be conceived, which was formerly the residence of various noble personages chiefly Cliffords, & among others, of the celebrated Anne countess of Pembroke: parts of it I believe are still habitable; it is visible from a great distance, if you are high enough; it is seated at the foot of Barden Fell, just where the wood end and the moor begins, & marks, as it were, the boundary between verdure and desolation [8]. The woods themselves would not be without great beauty even if the surrounding scenery were in no way remarkable. They have the beauty in which uneven rocky declivities planted with wood cannot fail to possess. The rocks occasionally assume picturesque forms, and one in particular which stands close to the path bears a close resemblance to a ruined turret & we at first imagined it to be one. Paths & drives are cut through various parts of the wood; but we kept to that which immediately overhangs the torrent, & which branches off to every point on the water's edge, which is in any peculiar degree remarkable. I have spoken principally of the right bank of the stream, that on which Barden Tower sits, and the Prior stand. On the other side the paths are all at a considerably greater elevation, & the river is rarely visible from them, at least in the narrow part of the valley. A beautiful path on this side of the river leads up Posforth Ghyll. Ghyll is the name given in this country to a narrow ravine in the side of a mountain. Both sides of this gorge are thickly wooded. In one place the brook, or mountain stream, falls over an amphitheatre of rock & forms a pretty, though not a very lofty waterfall, which people usually go to see. With a rustic bridge below, it certainly forms a pretty object for the painter. The higher part of the ghyll, above the waterfall, is called the Valley of Desolation, from the barren uninviting aspect of the moor, no longer wooded, which it intersects & in which it is finally lost. We did not track the stream up this valley, but contented ourselves with looking down upon it from one of the heights which commanded both the ravine and the vale. In this desolate tract which still forms part of what is called Bolton Park, we were told (for we did not see it) that the indigenous red deer of the country still survives; though now appropriated, & cooped up within inclosures. There are other ghylls, or gorges, mostly clothed with wood, & which, with the brooks they contain & by which probably they were originally hollowed out, debouch into the valley of the Wharfe. All these seem pretty; one of them, near Bolton Bridge, on the left bank of the river, we ascended for some distance & were much please with.

The trees of Wharfedale are chiefly the ash, which abounds & is most healthy & luxuriant; the oak, some sycamores (planted) & the wych elm, which is here very abundant & fine, growing in all situations, and giving to the banks and roadsides a peculiar character by its large and luxuriant foliage. There is some birch in the woods of the narrow valley. A remarkable feature in the country is the immense abundance and luxuriance of the wild roses, of which there are some rather uncommon species; this however we observed throughout Yorkshire; but what we saw nowhere except in Wharfedale was the profusion of honeysuckle, which grows everywhere, sometimes climbing to the tops of very high trees, sometimes gracefully clustering round bushes or near the stone inclosures, & covered with flowers which, especially in the evening, positively perfuse the air.

Having staid at Bolton the remainder of the day on which we arrived, and the whole of the succeeding day and night, we crossed the country the day after to Skipton to meet the same coach by which we had come from Leeds. At Skipton we saw the exterior of the castle; which is kept in repair, and inhabited. As far as a castle, and an abbey can resemble, its stile reminded me of Ford Abbey [9]. These places strike the imagination more (mine at least) when inhabited, than they do when in ruins, the notion of living in a building a thousand years old, and built externally and internally as they built in those days, heightens and vivifies one's conceptions of the peculiarities of the place. This castle is no sham antique,

it was evidently built for defence, and the parts which I think must have been added after the mode of warfare which made a private house defensible had ceased, are in good keeping with the rest. The building bulges out into two noble semi-circular towers and the remainder of the front projects forward at short intervals into a series of angles, and is terminated by a kind of small wing, not separated from the towers by an intervening line of front: but this seems to be uninhabited; the stone steps up to it have an untrodden air, being overgrown with weeds. The whole is not more than one story high. The gateway, also old, had been much repaired, though in the same stile, and the word Desormais is cut out or built in stone, over it: you see light between the letters [10]. What was once the courtyard is now a very pretty grass plot, overlooking the town & the surrounding country. We here met our coach, & proceeded through Craven to Kendal. From Airedale where we were, we first crossed over into Ribblesdale and then into the district through which the rivers Wenning, Greta and Lune issue from the mountains. We can hardly be said to have been among the mountains of Craven (though we crossed some considerable eminences); but we certainly passed under their bases, having several of the highest of them very near us on the right. They disappointed me much. They possess neither grandeur nor beauty. Even Ingleborough the highest of them can only be called a high hill, not a mountain [11]. There is little sharpness or boldness in their outline: their summits rise so little above the rest of the ridge, and are thrown so far apart by its immense length and breadth, that each hill seems a separate mass; they are never clustered, nor crows together, as in a really mountainous country. At Settle, the entrance into Ribblesdale, we came upon limestone which afforded us some precipitous hillsides, & ledges of rock; but the upper part of the hills was still composed of millstone grit, and had the tameness which belongs to it. Not being able to consider this district in light of the mountains, we could not help looking at it in the light of moor: and as such connecting it with the unpleasant notions of cold, wet, barrenness, sameness, long tiresome journeys and losing one's way. But if the view towards the mountains was uninteresting, that towards the plains was far worse. The descending ranges which formed the valleys of the different rivers expand at the foot of the hills into the tamest openings that you can possibly conceive: two lines of eminences, never at the best remarkably bold, and now not even high, spread out their arms, and embrace a little plain, cultivated indeed, but seeming to have been but lately redeemed from moorland, and retaining its pristine air and character of barrenness, and sloping up and down and round about in every possible form of insipidity but none of beauty or even prettiness. As we were passing Ingleborough it began to rain violently, & for the remainder of the journey we saw little or nothing. We could however perceive that after leaving Craven, the country remained hilly and became much prettier; the eminences being not much less lofty, rather bolder in form, & the country intermixed among them being far more richly cultivated and wooded. We slept at Kendal which is a long, rather cheerful looking town, and started on foot the next morning for the banks of Windermere.'

Mill was also known as an enthusiastic and accomplished botanist so it is surprising that he made few remarks about the plant life that he encountered. Perhaps he was too engrossed in the Dales scenery to pay much attention to what lay at his feet. It is likely that his botanical interests date from his stay in France, in 1820, when he met George Bentham (Sir Samuel's son) who was to become the distinguished systematic botanist who dominated Victorian plant taxonomy.

A separate, short list of plants found in Yorkshire survives from a later visit. The list is undated by must have been after 1837 when the Ingleborough cave was first discovered. Where botanical names have since been updated these are indicated in square brackets.

Bent Scar

Convallaria polygonatum [Polygonatum odoratum]

Cistopteris dentata & fragilis
[Cystopteris fragilis spp fragilis]

Viola lutea

Saxifraga hypnoides

By the Ribble

Mentha pratensis [Mentha x gracilis]

Malham Cove

Saxifraga hypnoides

Draba muralis

Geranium sanguineum

Galium sylvestre [G. pumilum]

Goredale Scar

Malictrum minus

Foot of Giggleswick Scar

Hieracium pallidum or lesiophyllum
[species uncertain]

Convallaria majalis

Pass by Stackhouse

Galium sylestre [G. pumilum]

Road from Settle to Clapham

Rosa bractescens [Rosa caesia]

Ingleborough

Empetrum nigrum

Vaccinium vitis idea [V. vitis-idaea]

Clabdale [sic]

(road to Ingleborough cave) Campanula latifolia

Hieracium strictum [H. crepsis sp]

Lodge House near Ribblehead

Mentha gentilis [M. arvensis]

Notes and references

[1] This is one of the distinctive rock features of Tunbridge Wells Common with its outcrops of Ardingly Sandstone.

[2] This is now known as Rombalds Moor, which is a corruption of Romille. The moors around Skipton were granted to Robert de Romille by William I.

[3] The priory had originally been founded at Embsay in 1120 but moved to the current site in 1154. The land had been given by Alice de Rumilly to the Augustinian canons who remained until the dissolution in 1539.

[4] John Scarlett Davis (1804-45), Fourteen Views in Lithography of Bolton Abbey, 2nd edition, London, Cook, 1829.

[5] William George Spencer Cavendish

[6] Both Wordsworth ('The Force of Prayer', 1815 in Poetical Works, Volume IV, pp 265-8) and Samuel Rogers ,1763-1855, ('The Boy of Egremond' in Poems, London, Cadell, 1827, pp202-4) draw upon T D Whitaker's History & Antiquities of Craven, 1805, p 324 for the traditional tale of the drowning of William Romilly & the founding of the priory.

[7] Wordsworth's Poetical Works IV, p17.

[8] Anne Clifford (1590-1676) was also countess of Dorset through her first marriage, and was responsible for the restoration for a number of churches and castles, including Barden Tower & Skipton Castle.

[9] Forde Abbey, near Chard in Somerset was rented by Jeremy Bentham as a holiday home and Mill spent many months there as his guest.

[10] This was the Clifford family motto, in Norman French, and is translated to mean 'henceforth'

[11] It was once thought that Ingleborough was the highest mountain in England! Its height is 723m with Whernside at 736m and Penyghent at 694m.

Slack, D (2023). 'A great pedestrian': John Stuart Mill, the walking philosopher.

Journal of Victorian Culture 28(3): 353-370.

Acknowledgements

Many thanks to the staff of the Bodleian Library, Oxford [MS. Don.d.26] and the London School of Economics for access to the Journal and plant list [Mill-Taylor 31] respectively.

Book Review

A Review of Penn Allen's 'The Lost Garden of Loughrigg'

Michael Pearson

(published by Bookcase, Carlisle, 2023.)

The eagle-eyed will have spotted that Loughrigg is not in Craven but is in nearby Westmorland. So what is so special about this book which warrants a review in the Journal? Some years ago I came across a copy of Charles Henry Hough's '*A Westmorland Rock Garden*'. First published in 1929, it recounts the creation of a garden at Clappersgate on Loughrigg Fell. Although much of the physical work was undertaken by the family there are several references to the influence of the plant hunters Will Purdom and Reginald Farrer. Efforts to track down further evidence from local archives proved fruitless. That is until the publication of Penn Allen's book.

The author is the great grand daughter of Henry and Alice Hough, and keeper of the family archive which includes diaries, photographs and correspondence with Will Purdom and Reginald Farrer. Diaries are often difficult to incorporate into a smooth narrative so Penn Allen has written a 'fictionalised' account in the form of dialogue, with descriptions of the scenery etc. Generally I am not keen on such an approach: too much speculation and not enough evidence. But in this case I think it works.

The historical importance of this book lies in the transcribed, previously unpublished, correspondence between Hough, Purdom and Farrer. The latter two had joined forces on a collecting expedition to China and Hough was one of the financial backers. These letters are not dry botanical accounts but rather highlight the tensions between Purdom and Hough and Farrer. It is worth buying the book for this stash of letters alone.

My only disappointment is that we are left knowing little about what happened to the house and garden at Clappersgate after the death of Hough. Have any of the Purdom/ Farrer plant introductions survived? Will Penn Allen write a sequel? I hope so.

Acquisitions at the Museum of North Craven Life in 2024

Heather Lane

2024 has been a particularly active year for acquisition. Dr Rebecca Bennion joined the team in January as Documentation Officer, followed in March by the appointment of Carson Murphy as Collections Manager; both are working on a three year Dynamic Collections project supported by the National Lottery Heritage Fund. Having full-time professional collections staff has transformed the museum's capacity to deal with both new acquisitions and the existing backlog. A full collections audit has begun and volunteers are benefitting from regular training and advice. Rebecca's role includes responsibility, as the museum's registrar, for managing the paperwork for any item entering the collection.

The museum receives no regular acquisition funding, but thanks to a generous donation, we were able to make one notable purchase during the year, an autograph book belonging to Settle GP Dr Charles William Buck (1851-1932), which includes the signatures of Sir Edward Elgar and his wife Alice.

As an Arts Council England accredited Museum, decisions on acquisition are governed by a Collections Development Policy, which ensures that we only collect material that will promote understanding of North Craven and its heritage. Material donated to the Museum during the year included a great many items of interest, helping us to meet this objective.

- On behalf of the Wright family of Kirk Syke, Airton, Carolyn Maslin donated the Coniston Cold township bull minutes and accounts (the 'Poor Book' and 'Bull Book'). These two volumes cover income and expenditure on bulls owned by the parish as a means of generating charitable income to be given to the poor in the period 1822 to 1918.
- The Shepherd & Walker Settle Pharmacy archive was donated by Andrew and William Walker and comprises ledgers and invoices from the mid-19th century onwards, including records of Armistead and Shepherd, druggists and general stores. The family have also offered to donate a large photographic archive previously on loan to the museum.
- David Brereton donated an album relating to Radio Castleberg, originally belonging to his father-in-law Cyril Paley.
- The Field Studies Council gifted a quantity of pamphlets and research notes of local interest, following the closure of their Malham Tarn House study centre.
- Mark Lancaster donated a copy of a book on HMCS RIBBLE, written by his father, which has local associations.
- Margaret Airey gave us the opportunity to examine a fascinating archive of family papers, from which we selected a butter making certificate awarded to Marjorie Sanderson of Westhouse, an image of The Studio, Broadwood, Ingleton (a photographic business operated by William H. Sawdon in the late nineteenth century), and two envelopes of 1930s trading records for Gruskholme Farm, near Bentham.
- An oak table made by German prisoners of war working for Dudley Illingworth at Hanlith Hall during WW2, and given to Walter Hesleden, farm manager on the Hanlith Estate, was donated by his grandson, Alec Hesleden.
- Michael Pearson gifted the papers of author Richard Clapham (1878-1954), born at Austwick Hall and best known for his works on field sports. He also donated management committee records for Harden Bridge Isolation Hospital, originally built 1905-08 as the Settle Rural District and Infectious Diseases Hospital, as well as press cuttings about its closure.
- Anne Read presented a manuscript copy book of the 1770s, containing hymns and music, found at a farm at Kettlesbeck and previously in the possession of John Walker.
- Brian Shorrock donated a collection of his observations on bird populations in the Settle area from 1967 to 2022, including notes on the first arrival dates of migrant species.
- Thomas Claughton, great grandson of Rev George Moffat, minister at Zion Chapel, donated fifty of Moffat's diaries from the 1940s to the 1980s. These are an excellent addition to the Zion archive.
- A number of Horner Photographic Studio cartes de visite were donated by the Honorary Curator, to add to the growing collection of printed images for which we already hold the glass plate negatives. She also presented a lantern slide of The Folly and an engraved portrait of John Phillips, who first mapped the Craven faults.
- Peter West deposited a modern photographic print of Margaret Ralph on the steps of The Folly in 1889.
- Unity Stack presented a small collection of publications, meeting notes, newsletters and photographs pertaining to the Craven Conservation group in the 1980s.
- With the assistance of Settle Stories, ownership of the Eddie Percy film archive was transferred to the museum by his family. The films of local events from the 1950s to 1980s are currently deposited with the Yorkshire Film Archive.

A collection of deeds and conveyances of land between the Waugh and Birkbeck families from Stackhouse were received for identification pending a decision by the owner on whether to donate them to the Museum.

We are grateful to everyone who has been in touch with us at The Folly to discuss making a gift to the Museum. It is gratifying that we receive so much support both locally and from further afield. We are always pleased to receive research enquiries and offers of new material.

A Cumbrian Journey

David Johnson's 21st Summer Outing

Gill Jones

On 5th June a group of near 20 members of the North Craven Heritage Trust had the opportunity to visit two very interesting, but different houses. The first was Isel Hall, near Cockermouth in Cumbria and the second, was Newby Hall near Penrith. Even though it was a showery day we managed to miss the rain and enjoyed some sunshine.

Our first house was Isel Hall, approximately three miles from Cockermouth, which is a large and very attractive estate, with extensive gardens. The roads to it were narrow and winding but, in its day, it was an important defensive hall complete with a pele tower.

The Hall, built on a steep rise on the northern bank of the River Derwent. is a Grade I Listed Building, and its history goes back to at least the reign of Henry II. It has been in the same family throughout although that has involved many changes of names and directions down the family tree to distant relatives. The main family names over the centuries were Leigh and Lawson. Esme Lowe, the new occupant with his wife, split us into two groups for the tour with Esme leading one group and an equally knowledgeable and long standing guide the other group. The house is quite a maze of corridors, rooms and differing floor levels, varying from two to three. As Esme said, it could never have got planning permission today. The house wing, extending it, was built in the 16th century. Esme requested that no photographs of the interior should be taken.

The fact that it is on the north side of the river would not normally be a first choice for the construction of a castle, as it would be more easily approached by the Scottish enemy. However, at the time of its construction there was a dense, impenetrable forest between Isel, Uldale and Wigton with no roads through that would allow the then marauding Scots to descend on the house.

The most dramatic part of the Hall is the pele tower which was

probably built in the 1300s. We were able to visit the ground and first floor levels. The pele is rectangular in shape rising to 13 meters with walls two meters thick. Due to it being unsafe we were unable to reach the top. The house is still a 'work in progress' for the current owners. The tower also has a barrel-vaulted basement. The main part of the house, also has some wonderful views and gave us the opportunity to appreciate the very attractive countryside surrounding the estate and the streams flowing into the Derwent.

The house also has a large sunken garden on the opposite side to the River Derwent, dating back to the 18th century. At the top of the stone steps leading down into the garden, on either side, are two small stone monuments of the Lawson Crest which is two arms of the law supporting a sun with a carved face.

For lunch we picnicked at the local church, St Michael and All Angels, also by the River Derwent in Isel. This church was also worth a visit, originally dating from the 12th Century but extensively renovated in Victorian times. One of its features is an internal stone staircase going nowhere, set into a wall underneath a window. Where it originally went to and when it was built is not known. There are also four intriguing sundials carved into the outside wall. The church also has monuments to past owners of Isel Hall, including Sir Wilfred Lawson, twice an MP for Cumberland in the 17th Century.

Our next visit was to Newby Hall at Morland, near Penrith, and is also a family home. Another large house it is much smaller than Isel Hall. It has an H-shaped ground plan with two gable ends and the east wing may have been built on the foundations of a small pele tower.

The house itself, the front gate piers and forecourt walls are all Grade II* listed. The fabric is predominantly early 17th century and there are two date stones to the Nevinson family who were there at the latter end of that century, one of which shows "I EN 1685". Above the front door is a late 17th century 'achievement of arms' of Nevinson, now very weathered but showing the family shield and crest.

The interior has 17th-century paneling on both floors. We were very fortunate to be able to get close to this paneling, not only on the ground floor, but also in the upstairs rooms. This gave our group the opportunity to admire the details, all in such good condition.

The house has a cellar that the current owners have not yet been in, as the entrance is beneath a stone flag in the kitchen. It was thought by some of us that this would be an interesting archaeological exercise and a challenge for David to undertake!

The land belonging to the property, which is largely the orchard and the formal gardens, is being restored by the owners, Philip and Amy Chapman. Amy explained she is the main gardener. There is a lot of work involved! Before they bought the property, which was relatively recently, it was operating as a guesthouse. We were able to spend time with the Chapmans exploring the house as well as the garden area. After also enjoying the views of the surrounding countryside, we were invited back to the kitchen for a very welcome cup of tea with chocolates and biscuits.

The opportunity to visit two very different properties on the same day was excellent and it's all down to David's hard work. Everyone was grateful to David for organizing the trip as well as the owners of the two fascinating properties for sharing their homes with us.

CONTRIBUTORS

Rebecca Bennion

Originally from Whitby, Rebecca has lived in Steeton near Keighley since 2020. She carried out her PhD in geology at the Université de Liège in Belgium looking at the skulls of fossil marine reptiles and whales in museum collections. Following her PhD she left academia and moved into a career in the heritage sector. She currently works at the Museum of North Craven Life at The Folly as their Documentation Officer on a Dynamic Collections Project supported by the National Lottery Heritage Fund.

Emmeline Garnett (1924-2022)

Was a head teacher, author of children's history books as well as a historian.

Emma Harrison

Lives in Settle and is a member of Settle History Hunters. Her passion for history started when she was living in the Middle East with visits to places such as Petra and Jerash, in Jordan.

Andrew Jarman

Is managing director of the Ingleborough Estate.

Gillian Jones

Has lived in Craven for the last 50 years, moving up here after finishing at Leeds University. I lived in Settle for 4 years before moving to Long Preston in 1976. After retiring, I developed my interest in local heritage and helped start the Long Preston Heritage Group, a condition required as part of St Mary's Church Heritage Lottery Fund Grant to repair its bells. I'm still the Heritage Group's secretary, after 16 years, and become a Trustee of the North Craven Heritage Trust three years ago.

Pam Jordan

Born into a farming family in Giggleswick and married to a, now retired, solicitor. Some branches of her family can be traced back at least 14 generations in North Craven so the place is very much in her genes!

Heather Lane

Is the Honorary Curator of the Museum of North Craven Life.

Michael Pearson

Is a keen local historian and naturalist, writing for the Journal, Garden History and The Naturalist as well as other publications.

Michael Slater

After retirement as a chemical engineer Michael became interested in local history when moving to Langcliffe. It was apparent that relevant historical records were widely dispersed and not easily accessible for study. He engaged with others in finding and transcribing early wills, deeds and manorial documents and making them accessible online in digital format. Throwing light on local affairs of hundreds of years ago involves all manner of challenges but continues to yield interesting stories.

Mary Slater

Despite dropping history before O level, a degree in Geography introduced Mary to the interesting study of landscape and settlement history. After a short dalliance with town planning as a career, she spent a number of years working in the library of a Yorkshire Higher and Further Education college. The move to two successive properties in Langcliffe initiated research into their history and then the broader local picture, and she enjoys exploring whatever interesting historical alleys present themselves.

Maureen Street

Maureen grew up on a farm in Canada and ten years ago learned of her yeoman ancestry in Dentdale, Bentham, Keasden, the Forest of Bowland and parishes north and west. She has degrees in History and History of Art from the University of Western Ontario, the Open University and Cambridge University. Studying Regional and Local History at Lancaster she became fascinated by the story of the 18th-century 'Great Awakening', or Evangelical Revival, in the area, in particular the local role of the Reverend Benjamin Ingham and the 'mongrel-Methodist' Inghamites, beyond just their part in her genealogy. She now lives in Skipton.

MEMBERSHIP

Details of membership are available from the Secretary.

Subscriptions: Single £15, Joint £20, Student (25 years and under) £5 Corporate £35

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www.northcravenheritage.org

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Bequests are invaluable in supporting the Trust in its work and particularly in the grants we provide for the restoration of historic buildings and to students, and others, to research the past. If you believe that it is important to protect the unique heritage of North Craven for the future, please help to keep this place special by leaving a gift in your will for the Trust to use in 'cherishing the past, shaping the future' (north Craven Heritage Trust Registered Charity No. 504029). Depending on your circumstances bequests to UK charities may reduce death duties.

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Contents

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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