JOURNAL 2006

# North Craven Heritage Trust

ISSN 1357-3896

## LECTURES AND CONCERT 2006/7

Thursday 9 March 2006 at 7.30 pm
**YORKSHIRE COTTON 1780-1830**
Dr George Ingle
Long Preston Village Hall

Tuesday 9 May 2006 at 7.30 pm
**EARLY MAPS AND MAPMAKERS – Part 2**
Dr Ian Saunders
Austwick Village Hall

Thursday 14 September 2006 at 7.30 pm
**LOCAL ARCHAEOLOGY IN ACTION**
**Recent work by the Ingleborough Archaeology Group**
David Johnson
Ingleborough Community Centre

Wednesday 25 October 2006 at 7.30 pm
**NORTH CRAVEN HERITAGE TRUST ANNUAL GENERAL MEETING**
Followed by a talk to be announced
Clapham Village Hall

Thursday 16 November 2006 at 7.30 pm
**ICEHOUSES AND THE INTERNATIONAL TRADE IN ICE**
Dr Rob David
Eldroth Village Hall

Friday 1 December 2006 at 7.00 for 7.30 pm
**CHRISTMAS PARTY**
Langcliffe Institute

Saturday 13 January 2007 at 2.30 pm
**ANNUAL RECITAL by LEEDS PARISH CHURCH CHOIR**
Director Simon Lindley
St Oswald's Church, Thornton in Lonsdale

## SUNDAY AFTERNOON WALKS

**5 February** — **Tom Lord** 01729 822694
Early Dry Stone Walls – Langcliffe & Stainforth Areas
Meet at Lower Winskill Farm SD827665

**5 March** — **Alan & Dorothy Hemsworth**
Rylstone, Hetton & Flasby 01729 823902
Meet at Rylstone Pond SD969587

**2 April** — **Alan Aspden**
Wigglesworth, Cappleside & Ribble Way 01729 825781
Meet at Plough Inn Car Park SD810569

**7 May** — **Elizabeth Maudsley**
Bentham Jubilee Walk 01729 840622
Meet at Lairghyll Car Park SD672693

**4 June** — **Richard & Maureen Nicholas**
View over Limestone Country from Eldroth 015242 51181
Meet at Eldroth Village Hall SD763653

**3 September** — **Keith & Olwyn Bolger**
Around Clapham 01729 823525
Meet at Clapham village Y. Dales Car Park SD746693

**1 October** — **John Fox**
Hellifield Area 01729 823682
Meet at Car Park by Black Horse Pub SD855565

**5 November** — **Mike & Mary Slater**
Langcliffe, Stackhouse, Little Stainforth 01729 823205
Meet at Langcliffe Inst. Car Park SD823652

**3 December** — **John Chapman**
Local Area. Mince Pie Walk 01729 823664
Meet at Greenfoot Car Park SD 821633

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## KNOW YOUR AREA WALKS

**Thursday 1 June** — **THORNTON IN LONSDALE / WESTHOUSE**
Geoff Brown 015242 41331
Meet: 7.00 pm
at St Oswald's Church,Thornton in Lonsdale SD 686 736

**Tuesday 22 August** — **GIGGLESWICK**
Bill Mitchell 01729 822371
Meet: 7.00 pm at Giggleswick Church SD 811 641

Know Your Area Walks last no longer than 1½ hours, typically up to 1½ miles

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### MEMBERSHIP

Details of membership are available from the Membership Secretary:
Mrs E M Slater, Manor Farm House,
Langcliffe BD24 9NQ 01729 823205

**Subscriptions:**
Ordinary £8, Joint £12, Senior (60 or over) £5,
Joint senior (both 60 or over) £8
(please state category on application)

Membership expires on December 31st 2006

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The Trust's website address is:

**www.NorthCravenHeritage.org.uk**

Charity Commission Registration Number 504029

Data Protection Act:
If you wish to view your personal details held on the Trust's files, please ask the Membership Secretary

Sunday walks start at 1.45 pm and are a leisurely 4 to 5 miles, taking 2½ to 3 hours.

**Members are asked to share cars whenever possible as parking may be limited in some out-of-town venues.**
**Fees are charged at some car parks.**

✦✦✦✦✦

### SUMMER MID-WEEK OUTING

David Johnson will lead an outing on
**Thursday, July 6, 2006**

### PELE TOWERS OF THE PENRITH AREA

Meet in Ashfield Car Park, Settle
SD 819 636
to leave at 8.15 am

**or**

at Clifton Church on the A6 south of Penrith
NY 531 270 at 9.50 am

Further details on the website
www.NorthCravenHeritage.org.uk

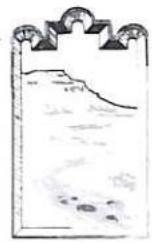
Enquiries to David Johnson 01729 822915

Please note that this is an outing based on car-usage and is not a walking trip.

Lamberts Print & Design, 2 Station Road, Settle, North Yorkshire 01729 822177

# North Craven Heritage Trust

which is a registered charity No. 504029



## Editorial

When Amanda Hobson became the first editor of the Journal in 1993, it was usual to have to request the majority of articles. Now we are in a happier position when mostly enough texts and illustrations are just sent to us, and we are enormously grateful for this. However if the editors hear someone talking knowledgeably about a subject, approach is made for a suitable article. This year Anthea Bickley, Roger Mitchell and Ian Saunders were encouraged in this way and interesting articles have resulted.

We welcome comment on previous articles.

There has been continuity from Amanda's first publication with its green bordered cover but it was 'on the shoulders of giants' that when in 1998 the delicate Lady's Slipper Orchid painting was used in colour, a decision to continue this practice was made. Glossy pages are now used inside which give better definition to photographic illustrations.

*Maureen Ellis and*
*Michael Slater*

## Chairman's Report

Sylvia Harrop

As I write this report, the contents of the Journal are almost ready to go to the printer, and I know that our editors have assembled once more a number of varied and interesting articles, reflecting the Trust's interests in local research and our activities during the last year. It is most encouraging that our members continue to contribute the results of their researches so that there is no problem filling the Journal.

You will have noticed that your membership/programme cards were accompanied in January by a copy of my annual report from the 2005 AGM, and by the first pilot of a newsletter. The distribution of the report to all members has been done to comply more closely than before with the requirements of the Charity Commissioners; and, of course, it means that all our members, and not only those attending the AGM, can keep up with what is going on in the Trust. As far as the newsletter is concerned, you will know that one of the bees in my bonnet for some time has been a desire for better communication with members outside the AGM and what is printed in the Journal. The committee agreed that we should pilot a newsletter to be distributed to members twice a year, with the programme card in January and with the Journal in the middle of the year. Please read it! Communication is a two-way process, and we are wasting our time if members do not read and benefit from the contents. We plan to give updates on the forthcoming activities of the year, and to add items which we think will interest you. I am most grateful to Heather Jemson for writing the newsletter, to Mike Slater for producing it, to Mary Slater for putting together all the materials in the January envelopes, and to the distributors for putting these through your doors or posting them. Heather would be glad to have feedback from members on the first pilot. I should add, as some of you will recall, that the Trust has had a twice-yearly newsletter before. In 1991 this was replaced with an annual Journal, which has appeared and gone from strength to strength ever since. We now hope to have the best of both worlds!

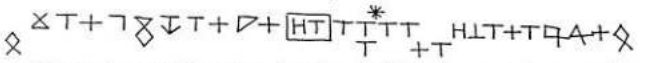
We were very privileged to be able to hold our last AGM at Lawkland Hall. A large number of members packed themselves in to every nook and cranny, and we are most grateful to Giles and Felicity Bowring for their hospitality, and to Emmeline Garnett for her excellent short talk on the house. Our Christmas Party was also a very enjoyable occasion, and Leeds Parish Choir gave us a memorable recital in January. We are most grateful to St. Mary's Ingleton for their hospitality. This year's programme is well under way, and I hope that many members will be able to participate in the varied activities which the committee have arranged.

I am glad to report that the Trust has had another full year of activities. To all those members who organise and make it possible for us to continue our programme of activities: lectures, walks, the Summer Outing, the Christmas Party and the New Year Recital, I give my thanks on behalf of all those who enjoy them. This list must also include our journal, which continues to be an excellent read on many different topics. Enjoy this one!

# Mason's marks on Cow Bridge

Diana Kaneps

The centre of this bridge is the boundary between Wigglesworth Manor and the Manor of Long Preston, although the latter housed the Parish Church for both. I believe this bridge to have been built by Cistercian stone masons who made their marks. From Wigglesworth towards Long Preston on the left you will find :-

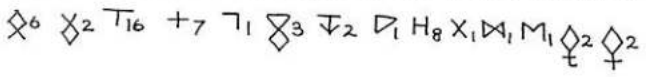


From Long Preston back to Wigglesworth are the following :-

looks more recent than the benchmark and marks the

centre of the bridge. I have counted the symbols as follows :-

It has been said that these marks were a means of



identification for payment, but how does that explain double marks on the same small stone? Another interpretation of the marks is that they have known religious significance and I think it more likely for them to be talismans of good fortune.

Photo by Arthur Lupton

## Further Notes on Cow Bridge

Harold Foxcroft

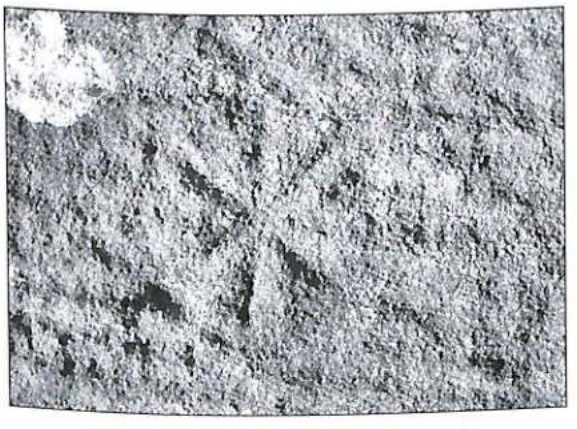
Trigonometric points are the main points of surveying triangles - and are 4ft high concrete tetrahedrons on main hilltops. Benchmarks are the subsidiary points in establishing heights. They were established from 1783 onwards and incorporated in the first Ordnance Survey maps about 1858.

Michael Slater

Much has been written about masons' marks and many of the symbols on Cow Bridge are to be found in published works (in the Yorkshire Archaeological Society for example). They were used from ancient up to modern times, as on many walls and bridges in the 18th and 19th centuries. As Diana Kaneps says, there remain unanswered questions about the position and meaning of these marks and why so many different sorts, so further investigation of the building of Cow Bridge might be revealing.

Davis, R.H.C., 1954. A catalogue of masons' marks as an aid to architectural history. J. Brit. Arch. Assoc.. 3rd series, 17, 43.

Rylands, W.H., 1893. Masons' marks. Trans. Hist. Soc. of Lancs. and Cheshire. New Series 7 and 8, 121-200.



Mason's mark which is above the benchmark

# The cotton mill at Low Westhouse

Geoff Brown

The small village of Low Westhouse just off the A65 main road west of Ingleton is an unlikely place to find a large cotton spinning mill, but there was one 200 years ago. Today there are just three farms, about a dozen cottages, the village Hall which had formerly been the school, a chapel, a modern joiners shop and The Trees, now a caravan site.

The Trees was for over three centuries the home of the Burrow family and was their working farmstead. Thomas and Elizabeth were living there in 1740; they had 11 children, all baptised at Thornton Church. Their eldest son Robert eventually inherited the house and farm and built and managed the cotton-spinning mill. Robert's four younger brothers left Westhouse as young lads; three were apprenticed to trades people in Lancaster and became prominent citizens of that town as merchants, ship-owners, and mayors. The youngest, Christopher, joined the East India Company.

Robert married Ellen Thornton from Roeburndale and they appear to have moved into The Trees by 1770, after the death of his father. From the church records it is known that Robert and Ellen baptised twelve

children and reared eleven. It was a very bold decision to build a new cotton mill, but eventually almost all these children became involved and inherited a share in the enterprise and the farm.

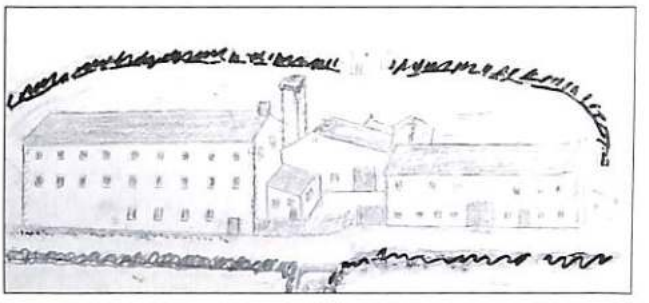
About 1780 cotton spinning mills were being established in nearly every town and village in the Lune Valley and the Craven district of Yorkshire. Most were started by partnerships between Lancashire cotton traders or merchants and local land owners and were usually sited near a river or an old water-powered corn mill. At Low Westhouse the enterprise was entirely started, built and operated by Robert Burrow and his family. The spinning of cotton was in operation by 1793, when 'a Thomas Lee, engineer of Factory Westhouse, baptised his daughter Elizabeth at Thornton Church', and it lasted for nearly 50 years, whilst all around other cotton spinning mills were going bankrupt.

The mill was built near the beck on their own land: the newly invented steam engine power was used as the water in the beck was inadequate to drive a water wheel. The beck was enclosed in a culvert for about 50 yards and an odd-shaped building was erected over the culvert to house the boiler, mill chimney and an engine, and a small stable for two horses. These buildings although altered are still intact with two large stone base blocks for the engine mounting in the floor. Two heavy cast iron bearing frames were recovered from the gable walls in the 1980s. The main mill building was attached to the east of the engine shed. It measured 90 feet by 45 feet, with a ground floor and two upper floors, with windows in bays between the beams. This building was demolished in 1920.

At the other side of the culvert a warehouse was built measuring 60 feet by 28 feet. This still exists and has windows in every bay – ground and upper floor. It had a wide horse-cart door in the centre for inside loading. Two or three bays at the western end were partitioned off to form two cottages for mill workers. These are now the dwelling house for Trees Farm. The whole area was enclosed with a high security wall.

In 1795 a newly built cotton mill near Austwick went bankrupt and the mill and the entire contents were taken over by Robert Burrow who installed his son John as manager (Ingle, 1997). In 1814 came the first signs of 'trouble at t'mill.' Of the sons John had died and George offered his share for sale in order for him to buy land on the newly enclosed Thornton Fell. His share consisted of 10 mules with 3336 spindles and all the preparing machinery. This machinery never left the mill so the rest of the family must have bought it. By the 1830s after Robert and his brothers in Lancaster had all died George who had bought land on Thornton Fell (see the farm deeds) went bankrupt bringing disgrace to a wealthy proud family. Edward, George's younger bachelor brother was manager of Austwick and Westhouse mills living in luxury with three spinster sisters at The Trees. Both mills eventually failed and all the old worn machinery was sold for scrap by 1835.

The mill warehouse in Low Westhouse



Drawing by G. Brown to show mill (based on family information)

A young nephew, newly married, named Robert Burrow junior moved into the two cottages at the warehouse and called it Trees Farm and became a farmer, using some of the mill buildings for livestock. In the year 1877 almost all the Burrow's properties had been inherited by Miss Anne Burrow of Buckstone House near Carnforth, the daughter of bankrupt George. She let the old mill to a partnership of Messrs Wrathall, Waterhouse and Hart for a period of 14 years to produce oil cloth and employment for the village people. This enterprise only lasted two or three years, then everything was burned in a huge bonfire. The small wooden cone seen in the cover picture was rescued by a young girl. She was my great great aunt. After the oil cloth enterprise failed the site was adapted as a farmstead, the large mill being demolished in 1920 and the stone and beams carted to Skipton.

**Reference**

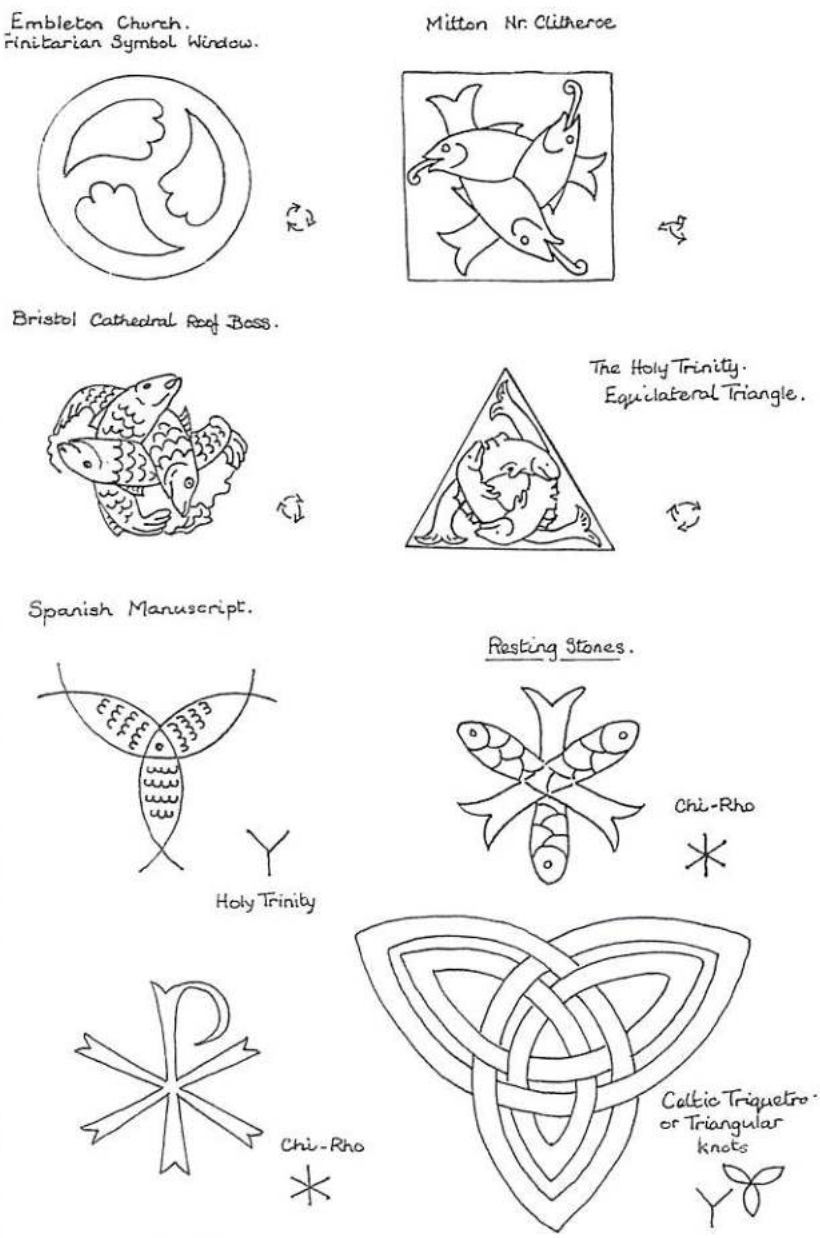
Ingle, G., 1997. Yorkshire Cotton: the Yorkshire cotton industry, 1780-1835. Publ. Carnegie Publishing Ltd., Lancaster.

# The Resting Stone (SD 756 615)

Diana Kaneps

*In last year's journal note on the Resting Stone which lies on Giggleswick Common at a point where five townships meet the suggestion was made that Whalley Abbey had some connection with the stone carved with three fish. The following comments present a case for thinking that this is not so.*

The belief of medieval craftsmen was *Ars sina scientia nihil est* (art without philosophical knowledge is nothing). Symbolism was important to them and I believe that the numbers of fish in the following examples can be interpreted as follows. Fish as a Christian symbol are associated with "Be ye fishers of men"; the number of fish portrayed on the security gate at Kirkby Malham Church has eight for eternity, while the pulpit cloth inside has four, one for each of the apostles; the unadorned clear diamond patterned windows might represent fishing nets.




The fish became a symbol used by early Christians on account of the fish mentioned at the feeding of the five thousand (Mark 6:38). Where three fish are portrayed they represent the Trinity as on the Whalley coat of arms, the Mitton stone carved fish (near Clitheroe), the wood roof boss from Bristol Cathedral, the Trinity from a Spanish manuscript, and those in the equilateral triangle from a book on Christian symbols. The triangle and double Celtic Triquetras or triangular knots also symbolise the Trinity. The direction the fish revolve appears to be insignificant.

The fish on the Resting Stone are carved in a pattern which might represent Chi-Rho (the two Greek letters denoting the name of Christ) combined with the three fish of the Trinity, so making the Resting Stone a sacred place both for the deceased and mourners on their journey to Giggleswick Church. The Parish Registers for Giggleswick note four persons (of Brownhills, Slaidburn, Gisburn Forest and Grindleton) brought to Giggleswick for burial in the early 17th C, showing that such journeys were made from some distance away.

The term Resting Stone for the placement of a coffin is not unique. Near Kinross in Scotland there is another such stone (this time by the road side) which once had a plaque. Since the carrying of coffins to Church was not an uncommon event, coupled with the fact there is a group of stones, then the name Resting Stone(s) is not misplaced.

From the 12th C to the 15th C the property of Craven was divided between the four religious houses of Bolton Priory, Fountains Abbey, Barnoldswick and Sawley Abbey. The whole of the Forest of Bowland belonged to Hamerton of Slaidburn and Wigglesworth, who was, with Tempest and Waddington, the main supporter of Sawley Abbey as testified by their involvement in the Pilgrimage of Grace. The stone's suggested connection with Whalley Abbey is therefore improbable, there being no territorial or other reason for it.

# Settle Steam

John Middlemiss

*Dr John Middlemiss was born in Duke Street at the site of the present Post Office. His father started his medical practice in 1907 in Kirkgate and the family left Settle in 1935. Steam traction engines had many uses as mobile power units; they were used for pulling loads, for road construction and mending, in pairs for dragging a plough across a field, for threshing and for operating fairground rides for example.*

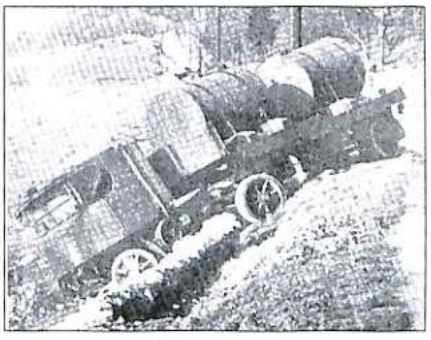
These memories of steam traction engines and wagons in Settle cover a period of 70 years. Steam traction road engines and wagons were the norm since there were no ploughing or agricultural engines in the Settle area. Settle Rural District Council had their depot at Four Lane Ends, which lies between Settle and Giggleswick. Two Foden engines were stationed at the depot, Settle RDC no.12292, 5 ton, built May 1926 and no.12412 regis-

Foden WU 8959

tration WU 8959 also new in 1926 (see photograph). This latter engine was scrapped in 1932. It was driven by Mr Proctor and his son. It was painted black with red wheels, the rear ones fitted with discs to protect the brake gear. Settle RDC also operated a Wallis and Stevens Advance Roller (I remember its corrugated iron canopy).

West Riding County Council ran the following Fodens: no.12346, new in November 1926, 5 ton; no.12836, November 1927, 5 ton; no.13096, October 1928, 5 ton; no. 13122, January 1928, registration WW 7831. All these engines had short lives since the customer preferred chain steering. Willie Bateson of Stackhouse had Burrell Roller, a 10 tonner, no.4070, brand-new from Thetford in 1927. It had no awning and towed a tar sprayer. As a small child I was fascinated by the Burrell's classical copper top – so similar to the showmen's engines.

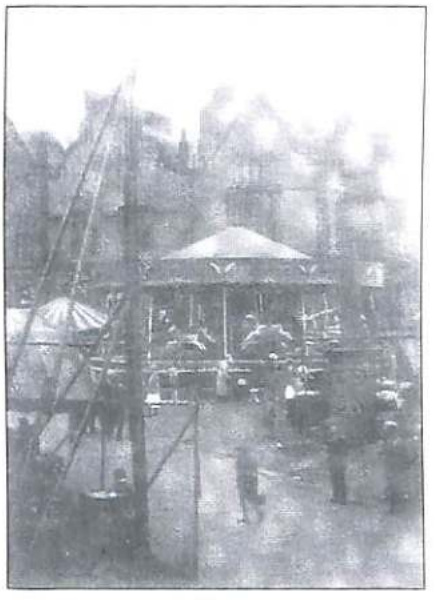
Buckhaw Brow is a famous steep hill, leading north out of Giggleswick (1 in 4 at the top). The showmen used to divide their loads at the bottom and take them up in instalments. 'Wait at the foot, plenty of steam, good fire, full glass and make haste slowly, don't force the engine'. At the top of Buckhaw Brow was a small quarry in which stood an Aveling Roller. This was coupled to a stone crusher; the front rollers had been taken out and replaced with two small wheels placed in the fork. At the foot of the hill was P.W. Spencer's Lime Works who operated three gear-driven Mann Patent Steam Wagons. Joe Parsons drove one, no.1328, registration U 4739 (see the photograph and information in Johnson, 2002). The Manns ran between the works and Giggleswick station and sometimes helped out other engines which were experiencing difficulties on Buckhaw Brow. On one occasion (December 1929) they helped extricate a Super Sentinel articulated wagon no. 7085 painted GPO red, belonging to Yorkshire Chemical and Dye Works in Dewsbury, which had lost the road in the fog and had dropped into the golf links (see photograph). We saw it go through northbound, and



Sentinel 7085

when it did not return we soon found out why – bad news travels fast.

In 1927 I remember the loads of Marshall's Proud Peacocks going along Duke Street, Settle. They looked enormous, almost coming into our house. Just previous to this their Fowler SRL Envoy had overturned by the New Inn at Clapham (Chaplow's of Kendal were called in to right her). Bostock and Wombwell's Menagerie visited

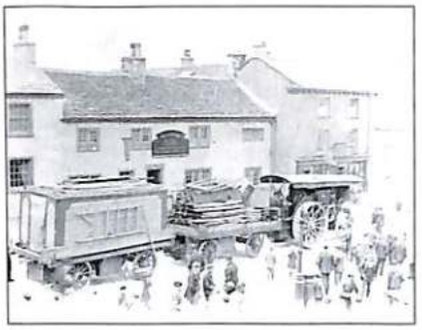


Gallopers

Settle in 1927 and in 1929; they stayed only one night on each occasion. I remember Burrells no.3669 Nero and no.3509 Rajah – how grubby they looked with the minimum of awning lights! Taylor Bros. of Workington came in 1928 with their Alpine Motors complete with Foden built centre engine Alice, accompanied by Burrell SRL no.3744 King George and Burrell SRL no.3555 The Busy Bee, now my own engine. From Nelson one day came an Allchin articulated wagon with a tar mixer on the body, no.1126, registration NH 2228 of Penmaenmawr and Trinidad, Liverpool. A Sentinel wagon from Blackburn was a regular visitor to the Royal Oak with barrels of beer, possibly Duttons.

Emerson and Hazard of Whitehaven, later of Barrow-in-

Furness, were frequent showmen visitors with their three-abreast Gallopers – the fairground ride with horses in up and down motion (see photograph). Burrell SRL no.3526 Lightning II took the centre truck, Mrs Emerson's living wagon, the 65 key Gavioli organ, and the water dandy, the rest of their equipment going by rail. I remember Lightning II (driven by Ernie) going to Settle or Giggleswick station to collect the other equipment. If on site the showmen had good business they might stop a second week. If so, the centre truck would remain on its gantry in the marketplace, with its top frame; the platforms would be removed and the weekly market would take place around the centre truck. Emersons would be accompanied by Joe Hoadley's Foden RL. no.6878 of Barrow with his Striker and Coconut Sheet. It was painted



Wm. Murphy's engine. *Courtesy K. & J. Jelley*

brown with blue wheels and there was a dynamo in the box van. The Emersons had a no.3A Savage organ engine thought to have come from John Evans and previously Jacky White. It was unusual in having a high-speed, chain driven Pickering governor and motion that ran in an oil bath. The Manzel lubricator for the centre engine also fed the organ engine. This engine is now preserved in Hobart, Tasmania. The fair ride was made by Howcroft with Savage gearing, Orton and Spooner Galloping Horses and Leaping Cockerels. In the 1920s Emersons sent the machine down to Dartford to copy Forrest's machine (which had been Matilda Hoadley's of Middlesborough). The painting on the rounding boards were either by Rompey of Bristol or Tollson's of Bradford.

A further picture has been provided by Ken and Jean Jelley from the Horner collection. The showman's engine in Settle market place is a Fowler no. 7412 or 7482, 'Powerful', belonging to William Murphy.

**Reference**

Johnson, D.S., 2002. Limestone Industries of the Yorkshire Dales. Publ. Tempus Publishing Ltd., Stroud.

# Keasden Moor Pond

Maureen Ellis

From Keasden cross roads there is an area of land bounded by the Slaidburn road and the Bentham road which is a Triple SSSI, which means that it has interesting flowers and also a variety of habitats of a high value to wildlife. Some thirty odd years ago there was a pond in this triangle of land which was large enough to skate on, the area of moorland is known locally as Shar wife and originally there was another smaller pond, little Shar wife. The oblong stretch of water highly recognisable as a pond gradually became overtaken by a variegated form of reed canary-grass Phalaris arundinacea of garden origin which is incredibly invasive. From the road, it was seen just as a light green smudge.

On Saturday 3 September 2005 heavy duty work began. All that could be seen in the slight hollow of moorland at 10.a.m were eleven heads and above them on the moor a pick-up truck and a man loading vegetation onto a pallet. As I got nearer there was no water to be seen but already, great tussocks of Phalaris were forming a mound on a pallet. John Osborne of English Nature explained to me that over the weekend as much Phalaris as possible would be removed and taken to 'Growing with Grace', who had agreed to compost it. As it is a Triple SSSI great care had to taken. As the weekend progressed there was no let up in the energetic work. Bit by bit water was revealed and by late Sunday afternoon Keasden moor once again had a pond.

The background to this activity was that English Nature had enlisted the help of the British Trust of Conservation Volunteers (BTCV). The latter is based in the stables of Elizabethan Kiplin Hall, near Catterick and it is through their very helpful secretary Anne Purbrick that I was sent some photos taken by the volunteers. It was by the newsletter of the Craven Conservation Group that I knew the date of the clearing.

It maybe asked why a small pond on the moors is important? It provides diverse habitats for species and gives variety to an area; amphibians are becoming scarce and certain birds are water-dependent and use reeds as a shelter and a pond is a food provider for some of them. The other interesting question is how an alien vegetation occurs. There can be deliberate introduction in the belief this is giving variety, or dumping of unwanted plants. It is possible that the age-old theory that birds' feet could carry viable vegetation does happen or maybe bird droppings carry seeds which germinate.

# Have Spoon, Will Travel

Roger Mitchell

Reading through transcriptions of local wills from the 16th and 17th centuries, one sometimes finds specific mention of silver spoons among the bequests. For example, in 1549 Thomas Carr of Stackhouse left four spoons (with the instruction to his son, Adam, not to melt them!) and in 1589 Agnes Haworth of Pyethorne left two silver spoons to William, her son, along with "my great ark in the nether chamber and one brass mortar, to remain as my heirlooms". These bequests open a window onto a time when a silver spoon had a quite different significance from today.

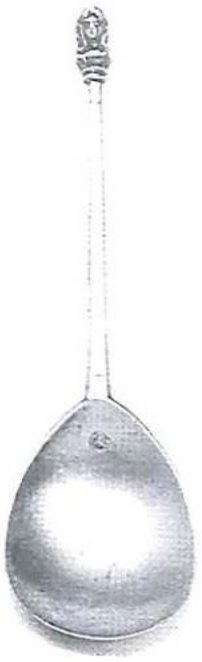
Eating implements, until the end of the 17th century, consisted of a knife and a spoon only: the fork, despite being in use in some Continental countries and not unknown in Britain, was not yet in general use. Furthermore, one's knife and spoon were personal possessions, in the sense that one carried them and used them when dining at other houses, as they were not supplied at table by the host. It follows that the material from which one's spoon was made would be an indicator of one's social and financial status.

Most of the population made do with wooden spoons and those able to afford metal ones used pewter, latten (brass) or, rarely, silver. Pewter, the cheapest of these three, was an alloy of tin and lead (nowadays tin, antimony and copper) and there is record of them costing 10d per half gross in 1580. Latten was more expensive and the spoons were 'whited', that is coated with tin, to prevent them reacting with food. Silver was by far the most precious metal, the alloy used being 92.5% silver to 7.5% copper as it is to this day: we know it as Sterling Silver. The spoons would sometimes be hallmarked, or at the least have their maker's insignia stamped on them. So when Elizabeth Preston of Stackhouse in 1608 included in her bequests one silver spoon to each of her three sons, she was not only leaving a memento of herself but also an item which would emphasise the status which her family enjoyed. For similar reasons, silver spoons were given also as christening presents, especially 'apostle' spoons with the child's patron saint at the top of the handle.

During the Middle Ages silver spoons had been found in rich households only, an example being the vicar of Giggleswick, William Stalmyn, who in 1412 had left five of them. A century later, we read that in 1524 Geoffrey Procter of Nether Bordley in Craven was able to leave "XII silver spones, my best salte with a cover of parcell gilt (i.e.partially-gilded), goblet of silver with a cover parcell gilt, little macer without a cover, best houp of gold..." and so on, revealing that in this very substantial family, domestic silverware was in use as well. Likewise, in 1593 the extremely wealthy Sir Richard Sherburn of Mitton's will includes fascinating objects such as "a nest of silver boules with a cover to theim all guylte" along with twelve silver spoons.

By the late 16th century, however, other classes were aspiring to silver spoons too. William Harrison, in his "Description of England" published in 1577, recorded 'the exchange of wooden spoons into silver or tin' by yeomen farmers as a sign of prosperity. And the spoon is indeed often the only item of silver to be mentioned in a local will.

The spoons themselves were mostly between 6.5" and 7.5" in length, with a fig-shaped bowl, a slim, straight stem ('stele') and a variety of terminals. Those simply cut off at the end were known as slip-top spoons, others had elaborate, cast knobs ('knops') at the end and many had a figure such as a lion, an apostle or even a Buddha-like symbol. Where space allowed, such as on a flat or 'seal' top or on the nimbus disc of an apostle, the owners' initials and sometimes a date would be pricked out in dots – a primitive form of engraving. So-called Puritan spoons made during the mid-C17 Common-wealth period had elliptical bowls and flattened, plain stems and were the first departure from established design for many years.



A silver spoon *(with permission by Christie, Manson and Woods Ltd.)*

This single size of spoon fulfilled all eating requirements until, during the latter half of the 17th Century, things began to change. The catalyst was undoubtedly the restoration of the monarchy - the return from French exile of King Charles II and the Court in 1660. Influenced by Continental ways, two smaller sizes of spoon were introduced – the dessert spoon and teaspoon – as well as the table fork. It was not long before specific uses were catered for by the making of snuff-spoons, spice-box spoons, mustard spoons and basting spoons, to name but a few. French-influenced designs also appeared, the first being the trefid, with a three-lobed, flattened handle. At the same time, this was the beginning of the end for the age-old custom of carrying one's cutlery about, as hosts began to lay their tables with knives, forks and spoons for their guests to use, thus showing

off their own good taste and prosperity.

Such was the demand for domestic silver following the Restoration, as noble families tried to replace that which had been confiscated or destroyed during the Cromwellian era, that silversmiths were short of the raw material and many resorted to clipping pieces from the coins of the day, which were also sterling silver. This caused such a problem that the authorities had to raise the required standard of purity to 95.84%, known as Britannia silver, from 1697 to 1719.

Shortly before this time, the 1695 probate inventory of Richard Preston of Settle was listing "silver plaite spoons, 2 tumblers and other plaite £1/10/0". ' Plate' was the general term for domestic objects in precious metal – gold and silver: the process of silver-plating base-metal articles was still many years away from its invention. The term may have derived from the Spanish 'plata' (silver) or the French 'en plate' (made from a single sheet of metal).

Anyone wishing to buy new silver spoons nowadays can do so readily and might have to pay £400 - £500 for a set of six plain dessert spoons. Back in 1613, Richard Armitstead of Lawkland's inventory listed 5 silver and 20 pewter spoons at 58s4d – just less than £3.00. Nearly all of this worth would be in the silver ones and, if one allows for the passage of 400 years, it does seem that silver was an expensive commodity.

Nowadays, a single 17th C spoon in good condition and bearing legible hallmarks would change hands for several hundred pounds, and quite a lot more for an especially-collectable one. When looking at one of these simple but charming objects, one cannot help but wonder in whose pockets it was carried and at whose tables it was used!

**Acknowledgement**

The wills have been taken from the collection deposited with the North Craven Historical Research Group by Reg Postlethwaite. Transcriptions are available at the NCHRG, Procter House, Settle.

**References to Wills**

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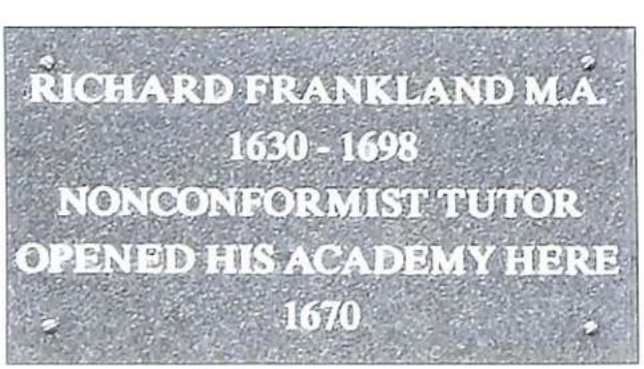
Geoffrey Procter 1524 *in "Kirkby Malhamdale, Yorkshire", 2005. p213. J.W. Morkill. Publ. Kirkby Malham PCC.*
Thomas Carr 1549 *Northallerton ZXF 2/2/1 and Surtees Soc. 79, 219*
Agnes Haworth 1589 *Borthwick 24, 5*
Sir Richard Sherburn 1593 *Borthwick 25, 1578*
Elizabeth Preston 1608 *Borthwick 31a, 282*
Richard Armitstead 1613 *Borthwick 32, 159*
Richard Preston 1695 *in "Richard Preston and the Folly in Settle", R. and P. Hudson and A. Stephens, publ. Hudson History, 2001.*

# Richard Frankland Academy Memorial

The efforts of Jim Nelson to set up a memorial plaque to Frankland came to fruition on 8th July 2005. The plaque reads 'Richard Frankland M.A. 1630-1698. Non-conformist tutor opened his academy here 1670'.

A full report appeared in the Settle and District Community News, August 2005. In addition Reg Postlethwaite has written a detailed article 'Richard Frankland' in the Cumbria Family History Newsletter, no. 80, August 1996. Vanessa Stone has written a booklet 'The Rathmell Tutor, Richard Frankland MA 1630-1698' published Old Co-op, Hellifield, 2005



The Frankland memorial plaque


Richard Frankland's Academy

# The Founding of the Craven Herald, 1850-1875

Reported by Bill Mitchell

When members and friends of the North Craven Heritage Trust met in the Village Hall at Long Preston on 8th November 2005, Ian Lockwood, Editor of the *Craven Herald & Pioneer*, informed and entertained them with an account of the founding of the *Herald*. He gave a résumé of early newspaper production in Victorian Skipton.

Setting his talk against an account of a town awakening to the industrialised world after centuries of torpor, Ian outlined traits and rivalries, plus a libel case involving an M.P. that was spicy enough to claim national attention. With the banishment of the newspaper tax, the mid-nineteenth century turned out to be a boom time for periodicals that scarcely lived up to their names. They were virtually devoid of news. Advertisements contained flowery statements that were assessed by the speaker as "polite begging".

The first newspaper, which commenced publication in December 1852, was the *Skipton Advertiser and Monthly Recorder* (prop. John Garnett). The *Craven Herald*, produced in 1853 by a printer named Robert Tasker, appeared monthly with a circulation of several hundred copies. Early issues contained a timetable of rail services that linked Skipton with Lancaster and Colne. The audience heard that the flat-bed press on which early issues of the newspaper were printed might be seen at the entrance to the Craven Museum at Skipton.

The *Herald*, enlarged to broadsheet size in 1857, had a short life. Tasker was debarred from newspaper production on becoming the Skipton postmaster. That year, the *West Riding Pioneer* was founded, promoting Liberalism. The Conservatives, keen to re-assert their cause, and to provide a counterbalance, set up a company that revived the *Craven Herald*. John Dawson, a keen supporter of the Temperance movement, ran a journal called *The Home Visitor*.

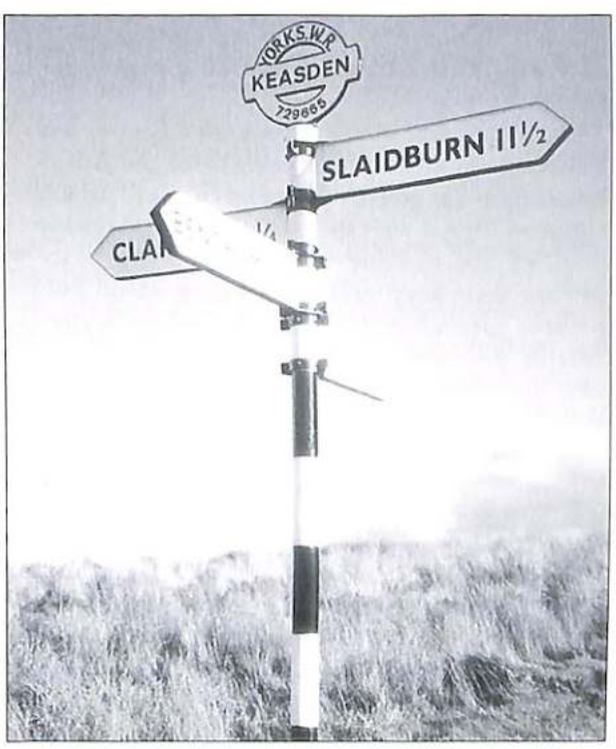
Letters from readers were published in the *Herald* at an early date, one letter lamenting the development of "harmonium-mania". A photograph of a society marriage was published as early as the summer of 1905. The accompanying text, spread over six columns, listed the guests with details of their individual gifts. A newspaper merger between *Herald* and *Pioneer* was arranged in 1937. The *Craven Herald & Pioneer* is today one of only two newspapers to retain advertisements on the front page. In a year when April Fool's Day coincided with Friday, which is publication day, a spoof item announced an impending change (after 150 years) from adverts to editorial. This stimulated much anguished talk and a host of letters.

Between 1900 and 1982, the newspaper was printed on a press that had been acquired second hand. Current issues emanate from the press of the *Telegraph & Argus* in Bradford. The circulation of the *Herald*, dubbed The Voice of the Dales, is now rather more than 19,500 copies.

# Keasden sign post

Colin Price and Maureen Ellis

Until some ten years ago Keasden had a sign post at the cross roads to Bentham, Slaidburn, Settle and Clapham, with one of the original West Riding circles at the top. The horizontal diameter of the circle had Keasden written across with the grid reference below and Yorks W.R. above. Somehow or other the circle got lost. Backed by the Parish Council and the budget of the Forest of Bowland area there is now an aluminium replacement atop the signpost. It was made by David Clements the blacksmith in Settle who also made the one at the Wenning Bridge junction. Both are sparkling in their newly painted livery.



# Hand-me-Downs

Anthea Bickley

Early wills often mention items of clothing and shoes passed on to relatives, friends, dependents and others. This surprises us today when clothing is cheap and throw-away, but in the past these were probably the most expensive items in any family or personal budget because of the amount of skilled labour involved in spinning, weaving, dyeing and finishing the cloth, or in preparing leather from animal hides. Added to these were the costs of making the items, if this could not be done within the home. Recipients would wear or re-use items suitable for their life-style and station, and would sell the rest.

Measures were taken to protect garments from soiling and damage so aprons and oversleeves were frequently worn by both sexes when working. Men's shirts and women's smocks – the basic linen undergarments – helped prevent the wearer's body from soiling the main garments from the inside. Clothes were usually cut in simple square or rectangular shapes so that there was no waste, and thereafter every scrap of cloth was carefully hoarded and re-used until that really was no longer possible at all.

The wills of Jenet Haworthe of Aighton, in the Parish of Mitton, who died in 1590 and of Margaret Preston of Mearbeck who died in 1637 both contain bequests of clothing. Both women were well-off by the standards of the time shown by the fact that they made wills at all. They were both spinsters, and had probably inherited small personal legacies from their fathers so that they could continue to live in a way befitting the family standing in the community. They probably lived in the household of a brother or sister, helping with the work as they had done all their lives in return for bed and board, and it is often this surviving sibling and the sibling's spouse who receive the most valuable goods, and who are charged with being executors of the estate.

Jenet Haworthe owned three kine (cows) who seem to have been boarded out elsewhere. She had probably originally been given ownership of a calf which would continue to live with the rest of the herd. Income from the milk and the sale of calves over the years would pay for their keep and the surplus would be a small private income for her, and from this she would provide her own clothes. Her will gives us an insight into the extent of her wardrobe as anything of real value is specified.

Most contemporary illustrations show fashionable and expensive city clothes. The women in the families of northern farmers would certainly not be dressed like that even though elements of fashion could creep in over a generation or so. Their garments would be simpler and more hardwearing, designed to show an appreciation of these substantial qualities, and the long life of the garments also meant that style changes were slow to appear. By the 1590's most women wore a gown which was open fronted from the waist downwards showing off the underskirt, known as a petticoat. The gown was put on like a coat and the bodice part fastened from neckline to waist by lacing or with pins. The dress sleeves worn with a gown were usually tied on under a small fabric wing or flap over the top of the armhole rather than sewn to the bodice as tailors had not yet mastered the art of setting in sleeves. This also made them easy to remove when they were at risk of soiling. The linen smock beneath had long sleeves worn either to show or to be rolled up as need required; it was not considered at all improper to show this undergarment and wealthy women often wore very showy and finely-worked smocks. The neckline of the gown was not tight to the base of the neck as again this helped with cleanliness. The smock showed at the neckline and the remainder of the space was sometimes filled with the partlett, a triangular linen scarf tucked into the gown all round. The hair would be covered with a linen coif or cap, and a hat added out of doors. For most of her day a woman with farm or household duties would also wear a large linen (flaxen) apron.

Jenet's will lists the items of clothing which are to go to particular recipients and shows that she wore the usual garments of the time. Agnes Moncke receives "my best petticoat my best partlett my best three quarters". This would be a wool, or less probably silk, petticoat. The linen partlett might be embroidered, or just of the best available quality, depending on Jenet's tastes and skill with the needle. The "three quarters" are more of a puzzle as the term is not really known from this date. Later it referred to a piece of cloth three quarters of an ell long; an ell was 45 inches so three quarters would be almost a yard of fabric. This was large enough to be worn on its own, possibly like a partlett, but as Jenet specifies a partlett immediately before I think this is an unlikely explanation. Another suggestion, for which I am indebted to Dr. Maria Hayward of the Textile Conservation Centre, University of Southampton, is that it might refer to a kirtle. This by now skirt-like garment was worn under the gown, showing at the open front, and later in the mid sixteenth century is recorded as an apron-like piece of fabric worn by itself under the gown or with the decorative section mounted onto plain fabric. As Jenet also specifies a petticoat the idea that her "three quarters" was apron-like in shape is attractive.

Elline Tomlinson received from Jenet "one black gown and one petticoat with one pair of black durance sleeves and one three quarters". The colour of the petticoat is not specified, for it was probably the only other one in good condition which she possessed, but almost certainly it did not match the gown. Contrasts were favoured. The durance for the sleeves was a particularly hard-wearing woollen or worsted cloth, and as black

*This anonymous Flemish illustration shows two middle-class London burgesses' wives and daughter (behind) with a servant in the late 16th century. Although more richly and fashionably dressed than either of our women the general shape of the clothing is similar to theirs. The petticoat shows beneath the open front of the gown, and the smock top at the neckline below ruffs which were probably still to reach the rural north. The second figure from the left carries an ornamental handkerchief like those Jenet Haworthe left. The servant on the right has a cloth over her lower face, possibly to ward off infection.*

*From "Description of England" (in Dutch) late 16th C.*
*British Library Ms Add. 28330*
*By permission of the British Library*

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was always the most difficult colour to dye satisfactorily, and thus highly desirable and expensive, they seem to have been especially good.

The hat which Robert Thomlinson received would be made of felted animal hairs. Rabbit was the cheapest, beaver much more expensive, and other hairs made hats of intermediate price. It would be quite large and stiff with a high crown and a fair-sized brim, worn plain or simply trimmed with ribbon. It was worn for weather protection as much as appearance so styles for men and women often only show variation in their trimmings.

Margaret Winder received a black apron. This would be for smarter wear, such as attending church or visiting, rather than for work, but it would still have the added purpose of protecting the gown and petticoat. The stockinger she received was probably a full pair of stockings rather than just one. Many pairs were made as a cottage industry in the Yorkshire Dales, sold through middlemen who controlled the supply of yarn and saw to the finishing and sale of the knitted garments; Jenet may, however, have knitted her own. A mufflinge was a large piece of fabric worn wrapped around the upper body over other clothes for extra protection against the weather.

George Moncke and Thomas Haighton each received a handkerchief. These were not, as we know them now, for blowing the nose, but for carrying about in the hand when in full dress. They could be perfumed as a protection against infections which were generally thought to reside in unpleasant smells. The silver lace on Thomas' handkerchief means just what it says, bobbin lace made from a silver or silver-over-silk thread. These were definitely status symbols indicating that the owner could afford to buy fabric essentially just for show.

After all these bequests Jenet moves to recipients lower down the social scale and distributes the garments which were either in everyday use or already put by for re-use. William Waringe's wife is given no name, but is given one old petticoat either to wear herself or to make into other things. There was a considerable amount of cloth in a petticoat when it was unpicked, and it might well make sleeves, or clothe a child. The wife of James Johnson receives the lower part of an old petticoat and one old smock; presumably the upper part of the petticoat had worn out or been re-used already. Thomas Marshall's wife receives an upper body, that is the bodice part of a gown, and a pair of sleeves. Some poorer women would add to these a smock and a petticoat and consider themselves satisfactorily dressed; lack of a formal gown did not mean that she was going out in her underwear.

Jenet's quantity and quality of garments tell us that she came from a prosperous family, one which could afford to dress for show as well as for warmth and protection whilst working. It is frustrating that we know no more of her or her family circumstances, though she does give the distinct impression of a woman who cared about her standing and appearance within her community.

**Will of Jenet Haworthe of Aighton pa Mitton 1590**

(abbreviated)

*Spinster. My body to be buried in the parish church yard of Mitton. For my goods my will is that my brother John Hauorth and Midgeley shall have all my goods whatsoever my funeral expenses and the legacies following discharged. To Lawrence Osbaldeston of Billingeton two kine which are mine in the hands of the late wife of Richard Broughton and one in the hands of Laurence Osbaldeston. To Agnes Moncke wife of George Moncke my best petticoat my best partlett my best three quarters. To my cousin Elline Tomlinson one black gown and one petticoat with one pair of black durance sleeves and one three quarters and one chest that is in her hands. To my cousin Edward Thomlinson one chest being the better of*

*the two which are at John Waters. To Robert Tomlinson my best hat and all that he owes me. To Emma Birley wife of William Birley one three quarters and one flaxen apron. To Margaret Winder one black apron one single stockinger and one mufflinge. To George Moncke one silver ring and a handkerchief. To Thomas Haighton schoolmaster of Whalley a handkerchief with a silver lace about. To the wife of William Waringe one old petticoat. To the wife of James Johnson alias Fielding one lower body of an old petticoat and one old smock. To the wife of Thomas Marshall one upper body and a pair of sleeves of cloth. If my funeral expenses are greater than I had thought Lawrence Osbaldeston shall provide the one half. My brother John Haworth to be my executor.*
*Witnesses George Moncke Richard Midgeley Lawrence Osbaldeston Nicholas Winckley William Birley*

Almost half a century later, in 1637, Margaret Preston of Mearbeck made her will. Like Jenet Haworthe she bequeaths items from her wardrobe, but the intervening years have had an effect upon styles and some items are very different. She leaves clothing only to close family members and each receives several substantial items.

Margaret's aunt Isabel is named first, probably as the most senior. The first item is a safeguard, a stout extra petticoat worn over the other clothes when riding and probably much needed. This one had belonged to Margaret's mother, and is now on the way to its third owner. Isabel also receives a pair of bodies, a stiffened undergarment made in two parts and equating to the later corset, worn over the smock and beneath the gown or occasionally in informal situations with just a petticoat and no gown to make a practical outfit for heavy work such as haymaking. The waistcoat was a sleeveless undergarment, simply shaped and pulled on over the head, worn for warmth. Like the bodies it could be worn with just a petticoat to make an informal outfit, or under the gown as an extra layer, and be made of almost any fabric. As in later centuries red was sometimes a favoured colour for undergarments as it was supposed to promote the health of the wearer as well as providing warmth. The two coils are cauls, hairnets made from netted silk and worn by girls and younger unmarried women instead of the linen cap and have probably been carefully put aside because of the value of the silk in them. The belt would be ornamental rather than purely practical, though it might also be used to hang things like knife, scissors and household keys from. Together with the apron and the best neckcloth – the current name for the partlett listed in Jenet Haworthe's will – these make a valuable legacy in terms of both cash and usefulness.

Margaret's sister-in-law, Anne Preston, receives a smaller but no less useful legacy. The best petticoat goes to her, again passing to its third owner. The best hose, or knitted stockings, and two linen smocks would be much appreciated. Anne's husband was to be Margaret's executor and to have everything left over after paying for the funeral and distributing the specific bequests so there may well have been further whole or part garments for that family.

The final bequest is made to her sister, Elizabeth Preston. She receives two waistcoats – so Margaret had at least three – together with another safeguard, a red petticoat and a hat. These are all thoroughly practical garments and taken with everything else Margaret left provide a picture of a family where the emphasis was on clothing suitable for daily work.

**Will of Margaret Preston of Mearbeck 1637**

(abbreviated)

*Spinster buried Giggleswick*
*To be buried within the parish church yard of Giggleswick. Debts and funeral expenses of my whole goods. To Roger Preston my younger brother eight pounds. To Elizabeth Preston my sister 40 shillings. To William Preston and John Preston my brother Richard's son 30 shillings each. To Isabel Preston my aunt a brown savgard which was my mother's best, a pair of bodies, a red waistcoat, two coils which is wrought with silk, a silk belt, an apron and my best neckcloth.*
*To my brother Richard's wife Anne Preston my best red petticoat which was my mother's, also my best hose and two linen smocks. To Elizabeth Preston my sister two of my best waistcoats, a brown saveguard, a red petticoat and my best hat. To my brother Richard the rest and remainder of my goods – he to be executor.*
*Witnesses Isabel Preston her mark, Thomas Knowles*

**Acknowledgements**

The wills are part of the collection deposited with the North Craven Historical Research Group by Reg Postlethwaite collated by M.J.Slater.

**References**

Jenet Haworthe of Aighton pa Mitton 1590 : Borthwick; Wills in the York Registry vol. 24 fol. 369

Margaret Preston of Mearbeck 1637 : Borthwick; Wills proved in the York Registry, Dec. 5th, 1637

# Burton in Lonsdale in the late medieval period

Tony Stephens and Susan Gregory

**Introduction**

Burton in Lonsdale is a small township in North Craven which had some unusual administration and land management arrangements in the late medieval period. These appear to have had a significant effect on the character of the township and its development in later centuries. Not only were the lords of the manor never resident in Burton, but the largest freeholders were also non- resident and were surprisingly important military men and administrators, both at county and national level. Administrative and land management arrangements seem to have changed little as Burton entered the early modern period, and it will be suggested that records from the 16th and 17th centuries therefore provide a useful basis for interpreting documents of earlier centuries.

**Late medieval records**

The earliest documentary reference to Burton is in the Domesday book, which tells us that the township was in the holding of Tostig, Earl of Northumberland, and was a subsidiary vill of Whittington in the Lune valley. Under the Normans, a castle was built at Burton to support a newly established castle at Carlisle. Burton castle never appears to have been called upon to fulfil an important military role, the only surviving record of its manning being in 1130, when the garrison comprised a contract knight, 10 sergeants, a porter and a night watchman (SGL).

The powerful de Mowbray family held Burton in Lonsdale throughout most of the late medieval period and the Earls of Derby thereafter until the 18th century. The de Mowbrays were required to raise a fighting force of around 100 knights for the king. Settling this number of knights on their lands however left the de Mowbrays with relatively little land for themselves, and Burton in Lonsdale was one of only seven demesne estates they held from the 12th to 14th centuries (Greenwood 1972). As with other de Mowbray demesne estates with a castle (Thirsk and Kirkby Malzeard), Burton was chosen as the place from which the de Mowbray estates in the area were administered. It was from Burton that the 300 square kilometre estate known as the Burton chase was controlled, an estate which stretched from the Bowland Fells to the Wensleydale watershed. While Burton castle may never have been militarily significant, it seems to have had a lasting influence on the structure of the township's landholdings through being the location from which the chase was administered. An inquisition during the reign of Edward I into the administration of the Burton chase under Roger de Mowbray (English 1996) reveals a degree of maladministration, with the condoning of extortion by officials on residents. Another inquisition (NA C133 84(8)) carried out after the death of Roger de Mowbray in 1298 is one of the most informative Burton sources, particularly when it is considered in the context of later documents.

*'The manor (extent given), including three little assarts upon Aldeburton and Burton Wra, plots by Bounebeck, a meadow called Langestaymyre, a vaccary called Apeltrechnay, a free court and another for villeins etc., held by the king in chief, as member of the baroney of Thresk, by service of doing suit at the king's wapentake of Youcros every three weeks, and rendering 46s 8d yearly for his free tenants for wapentake fine to the king, to the sheriff of Yorks or his bailiff of Youcross. And he gave by charter to John de Creppinges and his heirs 20 rodales of land of the said manor, each worth 6s 8d yearly, and a plot of land called Kenilbouttes; to Nicholas Youckflet and his heirs 10 rodales and a plot of land and a vaccary; to John de Rypon and his heirs a culture of land upon Ulfesbergh. Heir is 12 and more at the feast of the Assumption 25 Edw1'*

This inquisition suggests that, by 1298, the de Mowbrays no longer needed all their demesne land in Burton and had given much of it by charter to John de Crepping, Nicholas Youckflet and John de Rypon. John de Crepping was a member of an important Yorkshire knightly family whose father had been the sheriff of Yorkshire in 1257, a post which John would hold in 1307 (Ormrod 2000). An instruction from the king to sheriffs in 1306, concerning victualling an expedition to Scotland (CPR Edw I. 1301-1307 p.430), lists John de Crepping as the sheriff of both Yorkshire and Lancashire, reinforcing our understanding of the importance of Burton's largest freeholder. He was probably closely associated with the de Mowbrays – perhaps a member of the de Mowbray household, for he is recorded as one of two executors of Roger de Mowbray's will (Brown 1902, p76). His military responsibilities included recruiting for Edward I's campaign in Scotland in 1300, being one of three Yorkshire commissioners charged with raising a third of the fighting force of 15,000 men which was to muster in Carlisle (Candy 1999). The king must have been pleased with John de Crepping's service, for he granted him a charter in 1307 for a market and fair at Hutton Wandesley for 'his good service in Scotland' (Widdrington 1897).

While the 1298 inquisition tells us that the de Crepping landholding comprised 20 rodales worth 6s 8d each, several later de Crepping inquisitions give 200 customary acres, almost a quarter of the township land (information on rents also supports the contention that a rodale is 10 acres). A de Crepping inquisition of 1361 (NA Edw. III C157[22]) is our only reference to the effect of the Black Death on Burton, telling us that the de Crepping land in Burton could not be let in 1355 *'for lack of tenants'*. In 1361 the holding was assessed at only $\frac{1}{16}$th of a knight's fee.

but had increased to a ¼ of a knight's fee by 1381 (NA C138 8(11)), suggesting that Burton may have recovered relatively quickly from the Black Death.

The de Crepping holding passed to John Thomlinson of Newton Kyme in 1389 (CPR P6), a small village only a few miles from the de Crepping residence at Hutton Wandersley. John Thomlinson is recorded as the king's bailiff of Ewecross in NA C145 239(3L) and the last record of the Thomlinsons holding the 200 acre Burton estate was in the inquisition taken on the death of John Thomlinson in 1411 (NA C137 85(12)), when William Thomlinson was named as the heir to the land which was 'held of the king in chief by knightly service'. In 1405 Burton's lord of the manor was beheaded for his involvement in a rebellion against the king (NA C137 62), a rebellion which William Thomlinson would appear to have taken part in, for he is found in a list of people pardoned by the king for 'all treasons, insurrections rebellions and felonies' (CPR Hen IV 3 1405-1468, p75-6).

By the middle of the 15th century, the Tunstalls of Thurland castle were Burton's largest landholder and Sir Thomas Tunstall's marriage to Joan de Mowbray, second daughter of Burton's lord of the manor, probably brought the landholding into the Tunstall family. Sir Thomas's descendant, Sir Richard Tunstall of Thurland castle, was attainted and lost his lands for supporting the Lancastrian cause at the Battle of Towton in 1461 (Ormrod 2000) while Sir James Harrington, who fought for the Yorkists' side, was rewarded with Sir Richard Tunstall's former lands (CPR Edw. IV, p445). His persistent support for the Lancastrians eventually paid off in 1485, at the Battle of Bosworth, in which the two knights again fought on opposing sides. On this occasion it was James Harrington who was attainted, Sir Richard Tunstall regained his lands and was appointed Knight of the Garter. Sir Richard was appointed High Sheriff of Yorkshire in 1491/2 (Ormrod 2000), the second of our two Burton freeholders to hold this position. William Tunstall duly inherited from Richard Tunstall, and his Inquisition post mortem of 1500 (NA C142 14(96)) tells us that the Tunstall property in Burton was valued at £6 13s 4d. Although it may be a coincidence, this is the same valuation given to John de Crepping's 20 rodales in 1298 (20 x 6s 8d). Stephens and Moorhouse (2005) have shown elsewhere that many North Craven rentals were stable over very long periods, often allowing properties to be traced through their unique rentals. We have no record of the Tunstall holding passing from the family, but this may have occurred on the death of Sir Brian Tunstall of Thurland castle who was killed at the Battle of Flodden in 1514.

One consequence of Burton having a sizeable proportion of its land in the hands of non-residents was that there was insufficient land to settle residents of high status. This was not the case in adjacent townships such as Thornton in Lonsdale where the de Thorntons were of sufficient status to be named frequently in official records. An undated inquisition (English 1996) during the reign of Edward I claimed that the de Mowbrays had infringed the de Thornton's rights in Kingsdale, and there is a record which tells us that John de Thornton was the bailiff of Ewecross at the end of the 13th century (NA Deed A7596). John de Thornton would still appear to be holding this position in 1322, when John de Mowbray rebelled against the king and was executed. Wapentake bailiffs were responsible for temporary management of confiscated estates, and John de Thornton was one of those ordered by the king to restore lands to those who had made 'ransom with the king for his life and lands' (CCR, Edw. II. 1318-23, p.573). Several records have survived which refer to de Thornton's military service in Scotland and France, including

*1357 'Pardon at the asking of the king's son Edward Prince of Wales and for good service to the king and prince done by Hugh son of Thomas de Thornton de Burton in Lonsdale in the prince's company in Gascony to him of the kings suit for the death of Hugh de Holme of Burton in Lonsdale, John Percyson and Richard Percyson, and as well for a robbery of a horse of the late William de Gairsetang late parson of the church of Thornton in Lonsdale whereof he is indicted or appealed and of any consequent outlawry (Cal. of Patent Rolls, p560).*

An interesting question arises of whether the ordinary tenants of Burton will have been required to accompany the knightly landholders of Burton and Ewecross to war. We can be reasonably certain that the tenants will have fought at Flodden in 1514 alongside Sir Brian Tunstall of Thurland castle, who was killed in the battle, and Lord Monteagle of Hornby Castle who gained his title at Flodden and is recorded as the steward of Burton in the tax returns of 1522 (Hoyle 1987). It is likely that military arrangements in Ewecross will have been similar to those in the adjacent North Ribblesdale estates, where a contractual clause in the tenancy agreements required the Clifford tenants to 'be ready to serve the queen and her heirs and successors and the said Earl and his heirs from time to time during the said term with horse and harness and other convenient furniture according to the quantity and the rate of the premises' (WYAS/L. Huff collection).

### Administration of Burton township and the Burton Chase

The 1298 Inquisition tells us that Burton had separate courts for freemen and villeins and that there was also a crown court for the Wapentake of Youcros (Ewecross) which met every three weeks. At the beginning of the 14th century, the de Thorntons of Thornton in Lonsdale were the wapentake bailiffs and the de Creppings were baronial bailiffs for the de Mowbrays – a position which gave them entitlement to their Burton freeholding. Sometime in the 14th century the roles of crown and baronial bailiff were probably combined and the frequency of court

meetings reduced to six-monthly. An inquisition of 1344 which mentions '4s for food for the kings bailiff twice a year' (NA Edw.III C69(25)) suggests that the roles may have been combined under the de Creppings, although the Thomlinsons, their successors, are the first Burton freeholders for whom we have documentary evidence of the holding the post of bailiff of the wapentake of Ewecross.

No manor court records survive from the late medieval period, but later records suggest there was little change in administrative arrangements over the centuries. Burton's manor court records survive for the 18th century, in private hands, and these show courts meeting twice yearly

- a court baron which administered the Burton copyhold lands on behalf of the lord(s) of the manor and
- a court leet or View of Frankpledge which oversaw some aspects of crown administration of the townships
  in Ewecross as far away as Horton in Ribblesdale, on behalf of the *'sovereign king and lord of the manor'*.

The perpetuation of the late medieval terminology 'View of Frankpledge' suggests that Burton was still following late medieval administrative practices in the 18th century.

**Documents of the early modern period which are relevant to an understanding of earlier documents**

None of the Burton records suggest that there were significant changes in the fundamental structure of the township's land management during the transition between the late medieval and early modern periods. It is reasonable therefore to question whether the more informative records of the 16th and 17th centuries provide insights into arrangements which were already in place in earlier centuries but are not documented in earlier sources.

There is an extensive set of Tudor tax records for Burton (Hoyle 1987). The Burton tax returns of 1545 are much more informative than most, not only listing all the owners of land but assessing the residents on the basis of 2s for each acre held. The survey shows that the largest number of residents assessed, 17, held 10 acres of land, generally regarded as a subsistence amount of land which would support a family. A small number of families held much larger holdings, the largest of 180 acres being held by the Lawpage family. It is possible that the 180 acre holding of the Lawpage family in 1545 may have been substantially the same holding as that held by the de Creppings, Thomlinsons and Tunstalls. John Lawpage's probate inventory of 1596 is the only Burton probate record to have been found which shows ownership of weapons of war - quiver, six arrows, a bill, a staff, riding gear, a sword and dagger. Elsewhere in the Lune valley tenants who accompanied Lord Monteagle to Flodden were rewarded by the granting of land. It is possible that the Lawpages may have been rewarded by Lord Monteagle, the steward of Burton, with freehold land which was formerly held by Sir Brian de Tunstall who was killed at Flodden.

A survey of Burton copyhold land (LRO DDK 1541 7a) carried out for the then lord of the manor, the Earl of Derby, enables us to suggest how the township lands were laid out in 1682. For each copyholder, the entry in the survey gives the quantity of land held in named fields, together with the names of the two adjacent copyholders. For a number of fields this information allows us to establish the complete sequence of strips in the fields as they were in 1682. Since a sufficient number of field names have survived from the 1682 survey to the Tithe Award of 1841, the map which accompanies the Tithe Award allows us to locate the copyhold lands in the township eastern zone, as shown in the figure (Stephens 2000). Although the 1682 survey was of copyhold lands only, it contains a sufficient number of references to named freehold fields to allow identification of the northern zone of the town as the location of the freehold lands. The third zone, to the west of the township, was former parkland. Part of this parkland was enclosed in the 16th century, and led to serious rioting and mentions in the Star Chamber proceedings (McCall 1911 p88-89, Lister 1926 p8-9).

The boundary between the freehold and copyhold lands in 1682 lay along Barnebeck, a name derived from Bounebeck of the 1298 inquisition (private communication with Mr Stan Lawrence). Since boune is late medieval English for boundary, the name of the beck suggests that the land divisions revealed by the 1682 survey were already in place at the time of the 1298 inquisition. An entry in the 1682 Burton survey makes it possible to suggest where the freehold 160 acres of arable and 40 acres of meadow held by John de Crepping were located. Crepenstile, a field name which did not survive from the 1682 survey to the Tithe Award, is described in the survey as being located at Whaitber. It can surely be no coincidence that the land which includes Whaitber and stretches from Barnebeck (Bounebeck) to the township northern border, and is bounded on the west by the road from the village to the north, is found to be 160 customary acres. In Burton, arable farming was mainly on the hillocks, with meadow in the wetter hollows between. There are few low lying areas in the northern zone which are sufficiently big to be put forward as the 40 customary acres held successively by the de Creppings, Thomlinsons and Tunstalls. It is again unlikely to be a coincidence that the low lying meadow immediately to the west of the land which we have suggested above to be the de Creppings arable land is found to be 40 customary acres.

It is also possible to suggest where the de Creppings and Thomlinsons may have stayed when they visited Burton, because of the plot of land known as Kenilbouttes held by the de Creppings in the 1298 inquisition. This plot name re-appears in a deed of 1748 (WYAS W Deed AB 117 160), where it

is associated with a property described as *'all that capital messuage called Burton Hall now ruinous and quite down'*. The location of Burton Hall, just over the highway from the castle and to the west of the court house, is in what must have been the administrative centre of the village. This is where we might have expected the most senior freeholder's property to be located.

**Post medieval land development**

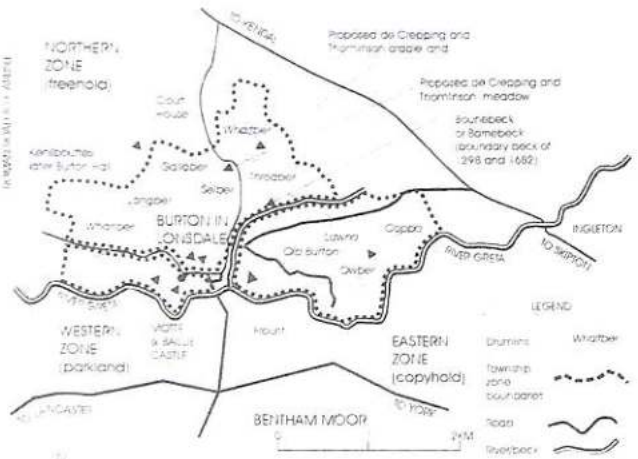
By the 16th century we have, for the first time, substantial freeholders who were resident in Burton. We might have expected the freeholders to progressively buy out the copyholders but, for whatever reason, records show that the reverse was the case. An extended family known as the Tathams , who first are seen to be copyholders and rioters against enclosure in the 16th century, progressively built up the largest Burton estate and remained the dominant Burton landowners until the middle of the 19th century.

An archive of Tatham papers has survived (WYAS/L WYL 430 ) which shows the Tathams building up their estate and then, when they became gentry, leasing it out. Even before the 1682 survey, the archive shows the Tathams buying strips in a field known as the Frount, just to the east of Barnebeck. The Frount is one of the fields for which the 1682 survey allows us to recreate the complete sequence of strips which may still be seen in the Frount today when viewed in low light. Most other Burton farmers persevered with arable farming long after the Tathams had espoused pastoral farming and, in doing so, destroyed the evidence of medieval strip farming by modern deep ploughing.

**Conclusions**

Burton is seen to have changed remarkably little over many centuries. Land management arrangements with Barnebeck defining the division between copyhold and freehold lands, appear to have been already in place in 1298 when the boundary beck was called Bounebeck. Administrative arrangements also seem to have been preserved. John Thomlinson was both bailiff for the lord of the manor and the king's bailiff of Ewecross in the 14th century being mirrored by the two Burton courts in the 18th century – a court baron for the lord of the manor and a court leet for the king and lord of the manor.

A consequence of Burton having non-resident freeholders who were important military men is that their records tell us where they fought – in England, Scotland and France. Although it is doubtful whether the Burton tenantry will have been required to accompany the Burton freeholders to overseas wars, it does seem likely that they will have been required to fight in England at times when the manor had strong political allegiances, such as during the Wars of the Roses and on the Scottish borders when the realm was threatened, such as at Flodden (1514).



THE TOWNSHIP OF BURTON IN LONSDALE
(showing copyhold, freehold and park land)

**Acknowledgement**

The authors would like to acknowledge their debt to Mr Stanley Lawrence of Austwick, but formerly of Burton. Many of the references referred to in this paper are from his archive, now in the special collections archive at Lancaster University. For many years Mr Lawrence collected material related to the history of Burton in Lonsdale and, without his devotion to this cause, this work would not have been possible.

**Abbreviations**

| | |
|---|---|
| C | Catalogue reference in Calendar of Inquisitions Post Mortem |
| CCR | Calendar of Close Rolls |
| CFR | Calendar of Fine Rolls |
| CPR | Calendar of Patent Rolls |
| NA | National Archives (formerly the Public Record Office) |
| LRO | Lancashire Record Office, Preston |
| SGL | S.G. Lawrence Archive at Lancaster University |
| WYAS/L | West Yorkshire Archive Service, Leeds |
| WYAS/W | West Yorkshire Archive Service, Wakefield |

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# Memories of a Dales life

*Tom Spencer was a resident at Greenfoot Elderly People's Home and gave this account in 1985 of his early life in Craven*

When I was a lad I lived in Litton village with my father, brother and sister on a farm. In winter time we had deep, deep snow, much more than now. The womenfolk would bake every few days, and we'd kill a pig in November and salt it ready for winter. It was a happy life. We kept 450 sheep – mostly Swaledales. When the snows came father would be out all day and all night on the moor. We were dependent on the sheep for life. Sometimes he took them hay or corn for feed – we used to call it proven. Sometimes the sheep were buried over their heads in snow. We couldn't afford to make pets of them but father was very particular about looking after them. "I'd better go round today", he'd say. "But you went yesterday and the day afore". "It doesn't matter. Snow'll be blowin' over their heads".

In spring we sheared the sheep. If the fleece was good to do it only took about five minutes - sometimes you'd put your hand under the fleece and it would lift easy. But it wasn't always like that. The wool sold for three or fourpence a pound weight. We had to make the money do and just pay out on the things we really needed. A lorry came to take the wool away and it went to Keighley and Huddersfield to the mills. We used to put the wool we sheared in big wool packing sheets to keep it clean and all together. We had a big needle to sew them up with – it was a job!

Dipping in spring was a big performance. At one time we used to salve the fleece with grease – a messy job, grease everywhere – we had to wear a rubber apron and boots.

We had four sheep dogs – the family always trained them. The dogs would gather the sheep in – they would run fast. The dogs knew more about the job than I did. One dog I bought in Hawes was the best I bought in my whole life. It cost three or four pounds and I called it Fly. Nowadays they fetch a hundred pounds or more. Once I got a little dog, brown and white, and he knew more than I did. It was a pity he couldn't talk. He never did anything wrong in his whole life. If a car was coming on the road he'd get the sheep to the side, out of the way, without being told. The dogs slept mostly outside.

We had four horses and we'd put two to the mowing machine to cut hay for feeding the sheep. The grass grew two or three feet high in a good season, but it all depended on the weather. We always got by somehow or other.

I went to school until I was thirteen, walking two miles to Arncliffe each day. Then we got the old school in Litton opened up again. I was never much of a scholar and I used to look forward to getting back to the farm again. At haytime I was the mowing machine man, with two horses on the rein. Sometimes I nearly went crackers trying to keep them going straight. There was one horse and I used to say "Give me a kiss"; she used to put her face up and give me a kiss! You probably don't believe me but it's true!

"By gum we wish we had this at home" the visitors from Bradford and Keighley used to say. This was when we were haymaking – we used to call it 'erbin'. Mother used to take in summer visitors, as many as thirty at a time. We used to play heck – too much work for her – but she liked it and made friends from the town.

We kept about twenty cattle; a few were for milk, the others were for calf breeding. Me dad sold some at the markets. Us lads didn't always agree with the price. "By gum how much have you made?" "Twenty something pounds! You've given it away!" It was the dealers who made the money really.

When I left school I worked full-time on the farm. Then the time came when I had to leave home and look out for myself. Me and my brother had saved up for a motor-bike. We kicked off with an A.G.S. and a side-car. My father over-loaded it with farm gear and we played heck. Then we got a Norton and we used to go to Grassington at the weekends. I went to a dance and met Agnes there. I didn't dance and she was a good dancer – but happen I had good looks! I used to take her out on the back of my bike and I'd say to her "Now Agnes, I might be going a bit quick. Nip your knees against my back and hang on". Once we went to Gisburn to a motorcycle do. It came on wet and as I got off something went flashing past my head – it was her feet! She pulled herself back on. I never had any real accidents, not with Agnes on the back. I was twenty-eight when I married Agnes. I stole her from another fellow and it was the best job I did in my life! We were married at Litton Church. I said to the parson "I don't want this to be a long job, make it as quick as you can." He did – twenty five minutes.

We set up home at Litton Hall since we were farming there at the time. My wife liked the life though it was hard. Then we moved to Elbeck House and then to Grassington. I worked at the limestone quarry, which was the only job going. We had to get used to it whether we liked it or not – it was all there was. It was breathing in lime dust. I've no eyebrows now, they were burned off. But I used to think a wage of three or four pounds a week was marvellous.

*(Courtesy of Elizabeth Shorrock)*

# Settle Mechanics' Institute 1831-1887

Sylvia Harrop

*Following Rita Hudson's article in last year's Journal on 'The Rise and Fall of a Building – Settle Mechanics' Hall' we now know where the Institute Hall was; this following article provides some more detail on the hall and the programmes offered there, and seeks to put the Settle Hall and Mechanics' Institute into their national context.*

Settle plays a major part in the history of mechanics' institutes because the man regarded by many as the founder of the movement, George Birkbeck, was born in the town in 1776 to one of the town's wealthiest families (Kelly, 1957, Ch. I). The Birkbecks were descended from an old Westmorland family, and George's great-grandfather established himself in Settle at the end of the seventeenth century as a woollen, leather and general merchant. He became a Quaker, a leading member of the local Quaker community, and his business flourished. In 1791, with two local solicitors, the Birkbecks set up the Craven Bank, with branches in Settle and Skipton. After attending a number of local schools, George trained for medicine at Edinburgh University, graduating in 1799. Soon after, he was appointed Professor of Natural Philosophy at Anderson's Institution, Glasgow (the forerunner of Glasgow's Royal Technical College, now the University of Strathclyde). It was here that the incident took place which was to play a part in the development of mechanics' institutes.

On appointment to his post, Birkbeck lacked suitable apparatus for his lectures, and had to have a whole new set made by a variety of tradesmen under his supervision:

*on one occasion, in particular, my attention was arrested by the inquisitive countenances of a circle of operatives, who had crowded round a somewhat curious piece of mechanism which had been constructed for me in their workshop. I beheld, through every*

George Birkbeck

*disadvantage of circumstance and appearance, such strong indications of the existence of unquenchable spirit, and such emanations from "the heaven lighted lamp in man", that the question was forced upon me, Why are these minds left without the means of obtaining that knowledge which they so ardently desire, and why are the avenues of science barred against them because they are poor? It was impossible not to determine that the obstacle should be removed: and I therefore resolved to offer them a gratuitous course of elementary philosophical lectures (Kelly, 1957, 28).*

There was a fair degree of scepticism about this idea from his colleagues, but the trustees of the college approved the plan for a 'Mechanics' Class', and Birkbeck prepared the publicity for the course prospectus of his lectures at Settle during the summer vacation.

Public lectures on scientific subjects became very popular from the end of the eighteenth century, and lecturers moved round the country giving lectures on such subjects as 'Electricity' and 'Magnetism'. We know from the diary of William Lodge Paley, the schoolmaster of Giggleswick, that a Mr. Jackson gave a series of lectures in Settle in May 1823 on a number of subjects, including Electricity and Galvanism, Light and Optics and Thunderstorms, Earthquakes and Volcanoes – with audience participation. The tickets for such lectures, which were aimed at the middle classes, were quite expensive; but their 'syllabuses and prospectuses often bear an extraordinary resemblance to what was later done in the mechanics' institutes' (Kelly, 1957, 59-60).

In 1823 the Glasgow Mechanics' Class broke away from Anderson's as the first Mechanics' Institute, followed soon after by the London Institute for which, as stated above, Birkbeck has been given the credit by many writers. Kelly's view is that: 'he was not the founder in the literal sense that he conceived the idea of the Institution and took the first step to bring it into being'; but that 'it was upon the foundation of Birkbeck's earlier work that the Institution was built, and he himself was after the opening phase its principal architect.' From Glasgow the title Mechanics' Institution spread throughout Britain (Kelly, 1957, 72-75, 76). Within three years there were nearly 100 institutes, as they were commonly called, spread across the country, with a concentration in London, the Lancashire and Yorkshire industrial areas, Glasgow and Edinburgh; and by 1851 they were to be found in almost every town of any size (see the maps in Kelly, 1957, 210, 261). In Yorkshire, the first institutes were founded, as might be expected, mainly in the large industrial towns, such as Leeds, Bradford and Halifax. Skipton had an institute in 1825, but this appears to have been short-lived, and then refounded twice, in 1839 and 1847 (Gibbon, 1958, n.p.). Kendal's institute was very early, founded in 1824 – one of only ten in England by that date, and it is tempting to link this fact with the close links between the Birkbeck family and Kendal (Kelly, 1957, 209). Settle was one of the first small towns to

have a mechanics' institute, in 1831 (see list in Kelly, 1957, 320-323). It is, of course, not surprising that Settle should have had an institute at a relatively early date when George Birkbeck was born in the town.

The written purposes of the institutes were very similar. For example, those of Leeds Mechanics' Institute, founded in 1824, included: '...to supply, at a cheap rate, to the various classes of the community, the advantages of instruction in the various branches of science which are of practical application to the various trades or occupations'. Practically all the Yorkshire institutes had a reading room and newsroom, which usually meant a library from which members could borrow, and where they could read the latest newspapers. Most provided evening classes, teaching elementary subjects, and then a number of other subjects according to demand. Discussion of religion and politics was usually forbidden. The institutes provided adult education, mainly to the skilled working classes and lower middle classes, many of whose members wanted to be better educated. Their schooling had often been limited and short, if they had had any at all.

So, what do we know about the Settle Institute? It was established on 19 November 1831, at a public meeting of the inhabitants of Settle and its vicinity held in the National School, on a motion proposed by William Birkbeck, Esq., George Birkbeck's elder brother (1772-1838) (Brayshaw Collection – BC 1831). William had built Ashfield in the early years of the nineteenth century, and had already given financial support to the new London Institute in 1824. He was a strong supporter of the Settle Mechanics' Institute, as was George's nephew Thomas, who was a member of the original committee (Brayshaw and Robinson, 175; Kelly, 1957, 93; BC 1831). The meeting resolved: 'That a Society for the promotion of useful knowledge among the Artisans, Apprentices and others, residing in Settle and its Vicinity, be formed in this Town'. Members were to pay a subscription of 6d. per month, except for apprentices under the age of 21, who could become non-voting members for 2s. per annum. The Committee was to have the power to establish classes, for instructing members 'in the elementary branches of Education'. A Library was also established, but 'No political books, or books on controversial Divinity, [were] to be admitted into the Society'. The printed catalogue of the library as originally set up in 1831 lists 119 books, including just one on theology, Echard's *Ecclesiastical History*, in two volumes (still there in 1853). Novels were normally forbidden in early institute libraries, and the only novel listed was *Gulliver's Travels*. The library was open every Tuesday from 12 to 1, and every Saturday evening from 6 to 7, times when its working members could attend (BC 1831).

Early support for the mechanics' institutes came largely from dissenters, and Quakers especially were in the forefront in providing and supporting adult education for the working classes. In Settle there was also an unusual level of support from Anglican clergymen. The Rev. Rowland Ingram, curate of Giggleswick and headmaster of Giggleswick Grammar School, became the institute's first president; and it is interesting and surprising that his presidential address to the first annual meeting of the institute was actually a strong religious sermon – presumably not regarded by him, at least, as 'controversial divinity'! (BC 1833).

George Birkbeck died in November 1841. The members of the Settle Institute wished to establish a memorial to him; and soon after his death they appealed for subscriptions for a monument to his memory to be sited in the recently completed Church of the Holy Ascension in Settle. In February and April 1842 John Wildman, the Secretary of the Institution, wrote to Lord Brougham, a lifelong friend of Birkbeck and strong supporter, with him, of workers' education, asking him to write an inscription for the monument. This was to take the form of a mural tablet with a head

Birkbeck memorial in St. Alkelda's.
*(Photograph kindly supplied by N.J. Mussett).*

of Birkbeck, and was to be executed by J.B. Leyland of Halifax, a young sculptor whom Birkbeck had befriended when he was a student on London. Difficulties arose as to the placing of the monument, and the illness and subsequent death of the sculptor caused further delays (Kelly, 1957, 200-1). [There is some discrepancy over the date and circumstances of the relief. Pevsner says it is by Leyland and Bromley of Halifax and Leeds; Kelly gives the date of completion as 1842, but also states that the illness and death of the sculptor caused delays. Since Leyland didn't die until 1851, it is all a bit confused (Pevsner, 1967, 217; Kelly, 1957, 301, 200). A cutting from *The Settle Chronicle* of December, 1854, however, makes it clear that events had caused the monument to be delayed, and a further appeal for funds was being made for its completion and placing in the Settle church (BC Brown, I, 384).] In the event, when at last completed, the monument was erected, not in Settle church, but in the Mechanics' Hall. Later, in 1893, the churchwardens of St. Alkelda's applied for the monument to be removed to Giggleswick Church, which was agreed by the Committee of shareholders (NCRO/ZXF/24/21/1). It can still be seen there (see illustration).

It is interesting and frustrating that in a list of institutes in the Yorkshire Union of Mechanics' Institutes of 1849 Settle is not included. The nearest institute to Settle is Skipton, but unfortunately there is no full report for the institute there (*Report App.* 2, 1849). Godard states that the institute 'had fallen into decay' by the early 1850s; and it seems that the 1840s, a decade of depression nationally, were difficult years not only for the institute, but also for other similar Settle organisations, such as the News Room (Godard, 1884, 230; BC Brown, IV, 401).

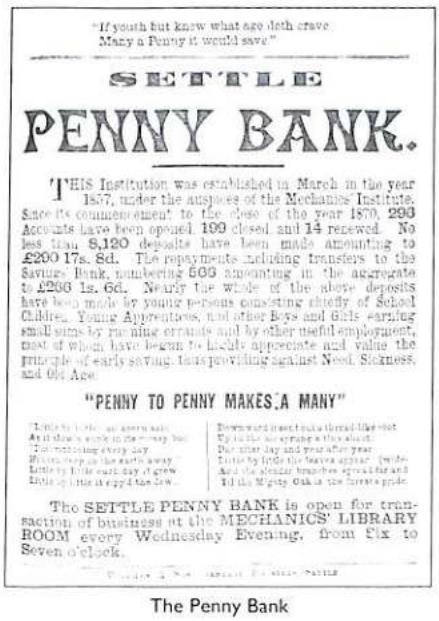
From evidence to the Select Committee on Public Libraries in the late 1840s it is clear that very few of the Yorkshire institutes owned their own premises, but met in any convenient building, such as Sunday-schools, schools, private houses, a Baptist chapel and, as at Settle, the Thorne Institute met in a court house (Report App. 1, 1849). It was in the Court House, Settle, that a meeting was held in January 1853 with the object of reviving the mechanics' institute, by raising funds through shares to build what was to be called 'The Hall of the Mechanics' Institute'. Thomas Birkbeck, George Birkbeck's nephew, was in the chair, and took one of the largest blocks of shares. (The largest block was taken by the Rechabite Society, an independent Masonic order said by Speight to be 'the oldest, largest, and wealthiest Temperance Friendly Society in existence'. Their members met every fourth Monday in the Mechanics' Hall in the 1890s (Speight, 1892, 93-4)). Within three weeks a plan was adopted for the building and a Building Committee set up. All the shares were taken up and covered the original costs; and by December 1854 the shareholders held their annual meeting in the new hall, which contained a large hall for lectures on the first floor and lower rooms for committee and club meetings. By 1856 there was a newsroom, and one room housed the institute's library. The first year of the hall's existence, however, was not as successful as had been expected, for two main reasons. First, the Independent United Order of Mechanics (who were shareholders) had not taken up the meeting-room as expected; and second, the formal opening of the large room as a Mechanics' Institute by the Earl of Carlisle had to be cancelled at the last moment, meaning that expenses had been incurred and the expected profit not made. After this unfortunate start, however, the Earl came a few months later, finances were almost always healthy and a dividend averaging around 1/10d. was paid to shareholders in most years into the 1890s (LRO ZXF/24/21/1). The seventh Earl of Carlisle (1802-1864) had recently succeeded his father, and was an eminent statesman. As Viscount Morpeth he had been Whig member of parliament for first, Yorkshire, and then the West Riding and among other important government posts was Chancellor of the Duchy of Lancaster from 1850-52. He was a firm supporter of reform, supporting religious equality, the 1832 Reform Act, factory laws and the 1848 Public Health Act. He was also an author and in 1852 published his *Lectures and Addresses in Aid of Popular Education*. He was a keen supporter of education for the people, and assisted the establishment of mechanics' institutes. Also a friend of the President, Mr. John Birkbeck, he appears to have been the ideal person to open the Settle Institute, especially since, in addition to all his other accomplishments, he was 'a notably fluent speaker' (Machin, 2004-5; Godard, 1884, 230).

In the early 1850s, then, the Mechanics' Institute appeared to be flourishing. It had its own premises, a membership of 88 and a large library of 680 volumes (Hudson, 2005, 25). *A Catalogue of Books in the Library of the Settle Mechanics' Institute* printed by John Wildman, one of the hall's shareholders and a previous secretary of the Institute, in 1853, is held in the North Yorkshire County Record Office, and makes interesting reading. As seen above, libraries were formed in many institutes from their foundation, with an emphasis on books of a scientific nature and improving reading. Novels and political books were often forbidden – but were also often what working and lower middle-class people wanted to read. J.W. Hudson, writing in 1851, observed that: 'Those institutions which have adhered to their original scheme, rejecting novels from the library and newspapers from the reading-room have, for the most part, become extinct...' (Hudson, 1851, xii-xiii). Settle appears to have learned this lesson, for in 1853 the library was divided into the following sections: Biography and General History (70 titles); Geography, Voyages and Travels (40 titles); Mechanical, Physical Science and Arts (57 titles); Poetry (10 titles); Theology (13); Fiction (61); and Miscellaneous Literature (97). The wide range of subject matter by 1853 is an indication that the Settle Institute had moved from the early practice of severely limiting the contents of institute libraries. One notable item under Miscellaneous Literature is *Lectures and Addresses by the Earl of Carlisle*. Three monthly periodicals were taken by the library in 1853: *Chambers' Journal*, *London Journal* and *Leisure Hour*; and one bi-monthly, *Chambers' Repository*. (Others were added later). There is no mention of newspapers, but it is likely that these would have been available in the Newsroom, which is mentioned by 1856. It is important to remember that these libraries and reading-rooms provided very valuable means of education at a time before public libraries came into existence.

In March 1857 the institute also made an important contribution to the population it was seeking to help by establishing the Settle Penny Bank. Up to the end of 1870 296 accounts had been opened, 199 closed and 14 renewed. The bank was open for the transaction of business at the Mechanics' Library Room every Wednesday evening from 6 to 7 p.m.. As the poster illustrated here states: 'Nearly the whole of the 8,120 deposits made were by young persons...most of whom have begun to highly appreciate

and value the principle of early saving, thus providing against Need, Sickness, and Old Age.'( BC Brown, IV, 201). Unfortunately, however, the young persons of Settle were not joining the institute as members. As early as 1862 a report stated: 'This Institute, which ought to be a very useful one, has latterly we regret to say exhibited unmistakeable signs of being in such a languishing condition that its utility appears almost to have departed from it'. The 'trivial' sum of 7s. 6d. had been spent on purchasing books in the previous year, and there were only 41 members – but of the classes 'who ought to be the principal recipients of the benefits to be derived from Mechanics' Institutes' there were only 16 members. 'The young men of Settle surely are not so much intellectually exalted above their fellows in other places, that they need no assistance from such institutions ... we are assured that it is not so' (BC Brown, I). The evidence shows that these young men continued to ignore the benefits that others thought they should embrace.

According to the minute book of the Mechanics' Hall proprietors, the Mechanics' Institute was one of several bodies paying rent for the room(s) it used. In 1869 the normal item on the accounts for payment of rent and gas by the institute was no longer there, and did not reappear. In its place was 10 shillings rent for the books of the Mechanics' Library, a sum which continued until 1886. The evidence appears to suggest that the institute ceased to exist in 1869 or thereabouts, leaving only its library, which would appear to have still have been available for use. This library itself disappears from the accounts in 1886; and in the following year there is the following entry: 'Winding up of the Mechanics Institute 4/6.' Kelly gives the dates of its existence as 1831-c.1884 (1957, 323), but it is now clear that it finally ceased to exist in 1887. A (United) Mechanics' Club appears in the accounts from 1880 onwards, but this is not the institute. It is presumably the Friendly United Order of Mechanics, original shareholders of the hall, mentioned by Speight, and the Lodge whose advertisement is featured in Rita Hudson's article (Speight, 1892, 94; Hudson, 2005, 26).



"If youth but knew what age doth crave
Many a Penny it would save"

SETTLE

PENNY BANK.

THIS Institution was established in March in the year 1857, under the auspices of the Mechanics' Institute. Since its commencement to the close of the year 1870, 293 Accounts have been opened, 199 closed, and 14 renewed. No less than 8,120 deposits have been made amounting to £290 17s. 8d. The repayments including transfers to the Savings' Bank, numbering 563 amounting in the aggregate to £266 1s. 6d. Nearly the whole of the above deposits have been made by young persons consisting chiefly of School Children, Young Apprentices, and other Boys and Girls earning small sums by running errands and by other useful employment, most of whom have begun to highly appreciate and value the principle of early saving, thus providing against Need, Sickness, and Old Age.

"PENNY TO PENNY MAKES A MANY"

The SETTLE PENNY BANK is open for transaction of business at the MECHANICS' LIBRARY ROOM every Wednesday Evening, from Six to Seven o'clock.

The Penny Bank

One problem the Mechanics' Institute faced was competition from other social and educational societies and groups, a situation that had partly, at least, led to the building of the hall in the first place. Local writers are all agreed about the situation. Godard states that the institute's 'chequered career [was] doubtless largely traceable to the fact that the Literary Society, Friends' Institute, political clubs and other similar agencies keep inhabitants well supplied with intellectual food' (Godard, 1884, 230). Speight, writing in the early 1890s, agrees that: 'the town is well provided with institutions and clubs for the social and educational wants of the people'. As for libraries, the Settle Literary Society alone owned a library of about 10,000 volumes, though these may not have been available to all classes who might have wished to borrow (Speight, 1892, 93). In addition, it is certainly likely that the Adult School (held in the Quaker Meeting House) would have been running the elementary classes that were the mainstay of many mechanics' institutes (Brayshaw and Robinson, 1932, 196).

Brayshaw and Robinson (1932, 96) state that: 'Though the effort was only partially successful, the new hall was found a useful centre for local gatherings, and it was here on Jan. 29, 1863, that the great actor, famous in later life as Sir John Hare, made his first theatrical appearance in public'. The annual accounts for the hall give a glimpse into the activities and entertainments going on in the second half of the nineteenth century. In 1856, for example, there was a concert, lectures of various sorts, and the rooms were used by the Town's Yearly Meeting, a Bible Meeting and meetings of the Agricultural Society, the Temperance Society and the Gas Company. By the 1860s the hall was still being used for meetings of societies and groups, but also for balls, parties, lectures, musical evenings and by the Friends' School. In 1870 the Mill Girls held their Tea Meeting there, and continued to do so for some years. In 1851 Hudson condemned the 'extreme and injudicious course' of some institutions, which 'have been led into unhealthy excitement by weekly lectures, frequent concerts, ventriloquism [yes, they had that in Settle] ... directing their chief energies into a wrong channel and involving the societies in debt and difficulty.' (Hudson, 1851, xii-xiii). There would undoubtedly have been more 'debt and difficulty' if this course had not been followed in Settle – and elsewhere. In 1866 a leaflet for the Penny Readings stated that 'the continuance of the Library, Reading and Amusement Rooms at the Institute depends almost entirely on the FINANCIAL SUCCESS of the Readings' – and as early as 1874 the shareholders were considering offering the hall for sale by auction (BC Brown, IV, 350). The sale did not take place, but the next 20 years' accounts show a gradual decline of the hall's original activities and a departure from the intentions of its founders; and two unsuccessful attempts on the part of the managers to get the shareholders to agree to sell the building.

What became of mechanics' institutes? Some were short-lived; many struggled to survive; and not a few were founded, gave up, and then were re-founded later – like

Skipton. They were dependent on local economic conditions, which dictated whether the working men (and sometimes women) at whom they were targeted could afford the membership fees, and had the time, energy and inclination to attend classes and lectures. They often had to turn to providing more entertainment to attract local people. Many, however, have left a lasting legacy as their various functions were taken over by the state:

*By 1900 ... it was clear that their day was past. Many had already disappeared, and others were but shadows of their former selves. The reason for this change was simply that the functions the institutes had formerly fulfilled were now increasingly being taken over by local authorities. (Kelly, 1962, 199)*

These functions included particularly elementary, art and technical education, and libraries. It is worth also mentioning that the movement was carried overseas by British emigrants, while other institutes sprang up independently, predominantly in the United States and Australia. It was a truly national and international adult education movement (Harrop, 1994, 371; Kelly, 1957, 254-256).

When Kelly wrote his biography of George Birkbeck in 1957, 34 of the institutes founded by 1851 still survived in some form. (Kelly, 1957, 276). In Skipton, for example, '... [the Institute] had originated the local branch of the Yorkshire Penny Bank, done much to set up our Free Public Library and given us our Science and Art School'. The Institute is now a trust, which supports and encourages institutions and individuals 'in the pursuance of studies of science, literature and the fine arts.' (Gibbon, 1958, n.d.). In the first nine months of 2005 it had already paid out £14,550 in grants. (*Craven Herald*, 23.9.2005) In Settle, the Mechanics' Hall was used in the early twentieth century by the Settle and District Technical Institute, and then by the Settle and District Higher Education Committee, but as has been seen above, the Mechanics' Institute as such had ceased to exist long before (Hudson, 2005, 25). After the Technical Instruction Act of 1889 a number of institutes became technical colleges; and some of these, such as Huddersfield, Manchester and Leeds, in turn became polytechnics and universities (Kelly, 1962, 198-200).

So, despite the link with George Birkbeck and the good intentions of a number of eminent gentlemen of the town, Settle's Mechanics' Institute struggled along for years, and finally expired. As it was being wound up in the 1880s, the Long Preston Mechanics' Institute was just being founded, a curious and interesting fact that deserves someone's attention.

**Acknowledgements**

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# Recollections of Thomas Archibald Murray

(As told to Elizabeth Shorrock)

*Tommy was born on 27th October 1913 and lived at Sunnybank, the gamekeeper's house in Clapham village, with his parents and two older brothers John George (Jacky) and William Alexander (Alex). His father George was head keeper for the James Anson Farrer estate, later owned by Sidney James Farrer. The Farrer estates stretched from Newby Head to the Trough of Bowland. Most of the people who lived in Clapham worked for the estate. The village had electricity and water supply provided by the Farrers.*

The Murray family originally came from Morpeth in Northumberland where Tommy's father and grandfather had also been gamekeepers. To earn extra money in his youth George, Tommy's father, would go into boxing booths bare-knuckle fighting. He used to tell Tommy "If you are fighting, always look at their eyes – that's the direction the punch will come from". Tommy's mother Hannah was a farmer's daughter from Head House Farm, Farndale, North Yorkshire.

When Tommy started school at Clapham he was in the first class with ten or so other children taught by Nellie Capstick, the blacksmith's daughter. The older children's class had between twenty-five and thirty pupils, many coming from the surrounding area. Tommy recalled one boy, Maurice Woods, who walked from Newby Moor along dusty roads. One day Maurice was in trouble with the headmaster Edward Barrow, and was told to bend over. Then he received blows from a large hazel stick which was kept for disciplinary purposes and clouds of dust came from the unfortunate boy's clothing.

At Christmas time a local farmer, Billy Metcalfe from Clapdale Farm, arrived at the school with a large bucket of apples and oranges. He would open the door and throw the fruit from the bucket onto the floor.

One very special occasion Tommy could remember in his childhood was seeing King George V in a Rolls Royce car coming through Clapham village. His father was a special constable and Tommy saw the bearded King saluting him as he passed. All roads had been blocked and as far as he could remember King George was on his way to see people called Bentinck who lived near Kirkby Lonsdale. He also remembered seeing the R101 airship pass just north of Clapham.

When Tommy left school at fourteen he went to work at Home Farm, Clapham, for Mr and Mrs MacEwen. He started at 6.30am and often worked until 6.30pm earning five shillings a week plus dinner and tea. He delivered milk to customers in the village. Another job he had to do which was considered an honour was to blow the organ at the church on Sundays for services at 10.30am and 6.30pm. The organ was played by Mrs MacEwen's daughter. Tommy also put the hymn numbers up on the board. His employer wanted Tommy to learn to milk the cows in the morning so that Mrs MacEwen could have a lie-in. However, Tommy did not want to do that so after twelve months working for the MacEwens he left.

### Three shops in Clapham

His next job was working at Brown and Metcalf's shop opposite the Post Office in Clapham. At that time there were three shops in the village – the third being Maria Howson's sweet shop. Tommy's new job was paper boy at 10 shillings a week. He had to meet the 8.00am train at Clapham station one and a half miles from the village, collect the newspapers, then carry them back to the shop balancing them on his

1931 Sunny Bank

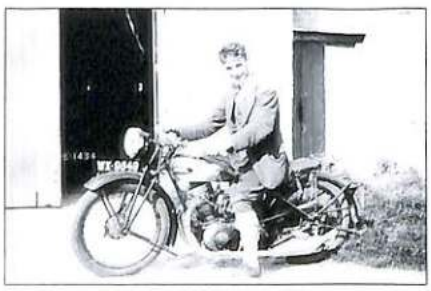
bike – quite a heavy weight! After sorting them he would deliver round the village, then cycle to Austwick to deliver papers there. When Tommy had any spare time he could go to the Manor House in Clapham which had plenty of facilities for everyone – a library, card room, billiards and snooker tables. The Sunday School was also held there. Tommy used to climb through the Manor House windows to play billiards when he was aged 13. He joined the Clapham village cricket team, which he says were a good team, playing against other villages.

When he was 16 he got a job at Flasby Hall, Gargrave, as assistant to Mr Woolley, the head keeper. He recalled that one day Mr Woolley asked him to feed the ferrets, a job Tommy had done before when helping his father, but as he put his hand in to reach for the feeding dish the four ferrets grabbed his fingers and held on with their very sharp teeth. Tommy quickly put his hand in a nearby water trough and the ferrets let go. He had been at Flasby Hall about six months when he received some bad news. His brother who had

been under-keeper for his father had become ill with polio. Seven people in the area were affected with the disease, four of whom died. Tommy therefore came home to take his brother's place, their older brother having gone into farming for a living. After a while his brother recovered but was left with a lame leg. Four years after becoming ill he set up his own poultry farm in the village and did very well, so Tommy continued to help his father as under-keeper. He was kept very busy as sometimes they had to look after 120 hens sitting on pheasant's eggs.

Mr Nuttall from Settle asked for permission to shoot rabbits on the Farrer estate so Tommy and his father George had to accompany him. Aiming with his 12 bore gun towards the rabbit holes, Mr Nuttall fired and a pellet hit a glass bottle sending fragments of glass into Tommy's cheek. Next time he came shooting, the pellets ricocheted off rocks and Tommy found twelve pellet marks on his leggings. Another day Mr Nuttall was carrying his gun fully cocked under his arm when he bent down to help with some ferrets. The gun went off, missing Tommy's toe by only 3 inches.

To improve his social life Tommy started attending dancing lessons given by Claude Barton, the agent for the Farrer estate. The cost was half-a-crown for six lessons and when he was considered good enough he took part in competitions.



1932 Ariel

With a loan from his father Tommy purchased a new motor bike from Billie Lovett's garage at a cost of £48-15-0. It was a 250 Ariel – the first one to come into the area. He had now started courting his future wife Gladys Douglas. She had attended the same school and he remembers her with golden curly hair. She lived with her family on the Green but they later moved next door to the Murrays. Her father was the head forester. She started work as family cook-general for the Baron family, owners of a woollen mill in Kendal, and Tommy would go to visit her on his motor bike. One dark night, returning from visiting Gladys, he was coming off Newby Moor into Clapham quite fast. He suddenly came upon three horses in the road and with no time to stop he went towards the head of one horse which luckily reared up and he sped through. When he arrived home his brother remarked "Why did you open your throttle up coming into Clapham?" Tommy sat down shaking with fright at the thought of what could have been, and explained what had happened.

**Gamekeeper at Gearstones**

After a while Tommy left home and got a job as gamekeeper at Gearstones, Ribblehead. At first he stayed in digs on a farm, then he went to live on his own at a house called Winshaw. The head keeper was a Mr Carrick. Certain areas of the moor had to be fenced off to allow the heather, vital for grouse, to grow after being well grazed by sheep. One of these areas was near Blea Moor cottages by the railway and Tommy had to be there in dry weather in case a spark from a steam engine ignited the growth. While he was waiting for a train to pass he would practise throwing stones over the viaduct and says he managed it just once.

In 1936 Tommy and Gladys married and lived at Winshaw. The following winter was a bad one with plenty of snow. Tommy remembers digging a 14 foot tunnel outside his back door. Twelve months later he went to work on the Malham Tarn Estate which covered Darnbrook and Fountains Fell. Tommy and his wife lived at Silloth Cottage near the Tarn and he enjoyed his time working there. He remembers one occasion when his father came for the day and they went out fly-fishing together in a small boat on the Tarn. When they were out in the middle the wind suddenly changed to the east and they found themselves struggling to get back, stuck over the deepest part of the water. They slowly managed to row back to the west boathouse.

One day the under-keeper at Penyghent House asked Tommy if he would mind taking his terrier dog with him when he went out doing his job. Tommy did not mind, but Tommy's dog did! The two dogs started fighting and the only way he could stop them was by knocking them both out with a metal stick.

In 1939 war was looming and some evacuees arrived from Bradford. First came three boys to stay with the Murrays, then at the weekend the parents arrived – minus rations. Gladys mended their clothes and fed them well but they only stayed about two weeks. Because of the war Tommy was informed that his services were no longer required on the Estate, so to make some money he started catching rabbits for Frank Coates at Middle House on Malham Moor. He was paid threepence for two rabbits. He set 350 snares and one night caught 105 rabbits. He had to get all the dead rabbits from above Darnbrook to Middle House which was extremely difficult. However, he gutted them all, strung them on a rope and carried them to Middle House. This venture finished when the farmer didn't want to pay any more and rabbits were not as plentiful.

Next the Murrays moved to Settle, living for a while with Billy Coates. Tommy was offered the chance to buy a new house at 3 Ingfield Estate for £600 but could not afford it – he just lived there for three weeks paying rent.

**Work as a quarryman**

Ted Arthurs offered him a job at Dry Rigg Quarry breaking and

1938 Mr Coates, Henry Coates, John Usher Head Keeper with beer bottles and gas machine

filling, and he later moved to Horton Quarry. It was at Horton on 24th April 1940 while working with a hammer that a piece of metal flew off hitting him in the eye. He spent six weeks in Leeds Infirmary and unfortunately lost the sight in his eye. By this time they had moved to Stainforth where they moved three times in two years, living on the Green. Coming home from work one day Tommy was told by Gladys that she had sold his motor bike for 25 shillings. He was rather shocked but admitted that it was getting past its best. When Tommy was working at Craven Quarry he was filling the Hoffmann kiln with 50 gallon drums of acetone for the Ministry of Supply which he thought was something to do with aeroplanes.

Tommy was called up into the Army spending six weeks training at Earls Mill, Oldham, during which time he was paid 8 shillings a week. He found people in that area so friendly and kind – when he went to the local fish and chip shop he didn't have to pay. After training he went to Wellington in Somerset in the Pioneer Corps guarding an ammunition dump. Because of his earlier eye injury he was not able to do many other jobs. Gladys was still living in Stainforth with baby daughter Pam, receiving a small Army allowance. One night Tommy was doing his job guarding at Marshalls Camp, Plymouth, on the edge of Dartmoor, when a bomb exploded nearby. He was thrown across the room, the windows were blown in and he considered himself lucky to be alive. Three weeks later an Army colleague said to him "What's up, Tommy – why aren't you answering my questions?" Tommy could not hear him! He was sent to Tavistock for tests and it was found that the bomb explosion had damaged his hearing. As a result of this he was demobbed at Taunton and came home to Stainforth.

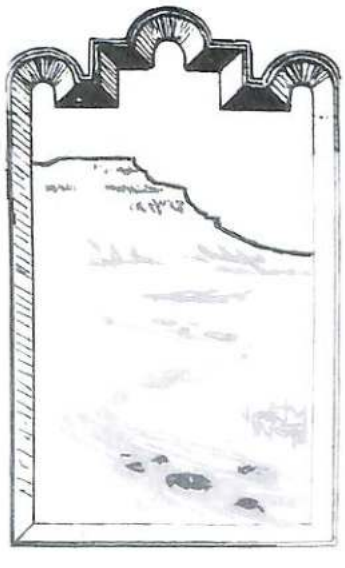
During that winter he did lots of snow-cutting around Stainforth, working for the Council at one shilling an hour. He remembers one day they had dug the snow out to Rainscar Farm so the foreman suggested going to the farm and asking the owners if they would brew the gang's tea. Tommy says "This sounded a good idea but we changed our minds when we tasted it – it was so weak they must have kept some of the tea-leaves for themselves." While attending a dance in Clapham Village Hall he heard the attempted German bombing of a train near Eldroth after an attempt on an urban area – he collected some shrapnel two days later.

**He becomes a postman**

Tommy's friends Percy Chafer and Edmund Hutchinson kept pestering him to become a postman like them, so rather reluctantly he thought he would give it a go. First he went to Skipton for an exam then started delivering alongside Wilf Woolerton learning the Stackhouse, Little Stainforth and Giggleswick rounds. He had to cycle from his home in Stainforth to Settle Post Office for a 5.30am start. His wage before stoppages was £4-8-0. The first job of the day was to meet the train at Settle station with a basket cart to collect all the mail for delivery. All the mail had to be ready and sorted by 7.00am. For the first six months Tommy wore his own clothes, but then he received a Post Office uniform which included waterproof leggings and a long double cape with hood. For six months he did the different delivery rounds but was then told to do just one round; because of having sight in only one eye he was not allowed to ride a bike while working for the Post Office. After his delivery round he had a nine o'clock breakfast then stamped letters, collected from boxes and changed the date stamp. At 10.15am he met another train with the basket cart, then delivered parcels round Duke Street, Settle. He then sorted the mail for his second delivery which took him over the river bridge to Stackhouse, Giggleswick School, Catterall Hall, round by Four Lane Ends and back up Station Road to Settle.

To earn some more money, when he had finished his day with the Post Office in the summertime he helped with the hay-making for Mittons and Wallbanks. He was paid one shilling an hour. When he asked for an increase to one and three-pence they would not pay so he went to help at Tottie Howarth's.

In 1958 Tommy and Gladys moved to Settle, first living at Mill Close, then moving to Marshfield Road where they bought their own house. They had two daughters, Pam and Jean. Pam was born at the home of her maternal grandparents in Clapham. Jean was born at Stainforth. Tommy worked for the Post Office for 32 years, retiring in 1977 aged 64. On reflection he thought it was the best job he'd had.



# The Witch of Clapham?

Helen Sergeant

*Close by the Christian church of St.James in Clapham lies a new monument, which depicts some images of a darker belief. The Millennium Stone features aspects of Clapham and its history. In the top right hand corner, next to the image of the church, is Dame Alice Ketyll, an alleged witch, with nine dead red cockerels. I first heard the story of Alice Ketyll some years ago from the late Trish Hardy of Bentham who had been reading about her in Bill Mitchell's book "Ingleborough. The Big Blue Hill", (1994). Who was Alice Ketyll? Could we find any historical facts to fit the legend? Bill Mitchell revealed that he had obtained his information from a publication by Peter Winstone, a former vicar of Clapham. Rev. Winstone, by then vicar of Fewston, said that he had obtained all his information from Cragg, "Legendary Rambles: Ingleton & Lonsdale", (1905). Cragg did not cite any earlier sources.*

The Witch

The main elements of the story of Alice Ketyll, or Kettle, are that she was supposed to have lived in a lowly cottage at the foot of Trow Gill in the 15th century. Nearby at Clapdale Castle lived her foster son, John de Clapham. In 1468 she was persuaded by John to assist him with her reputed powers to obtain 500 horsemen, arms and money for the Lancastrian cause. She called to her aid the Evil One, who offered her a familiar spirit called Robin Artisson. To obtain the help of this familiar, she was to sweep the Bridge of Clapham between compline and curfew, sweeping the dust towards the castle and repeating the lines:

"Into the house of John, my sonne,
Hie all the wealth of Clapham towne"

Then at midnight she was to place nine freshly killed red cockerels round her in a ring on the bridge. 500 troops were thus mysteriously supplied. Alice's own son, William de Coldcoates, had been previously slain, and to avenge him, John de Clapham beheaded the leaders of the Yorkists with his own hand in Banbury church. Ultimately John was captured and, for profaning God's house in Banbury, he was beheaded, and Alice was taken prisoner. She was taken to Lancaster and tried before the Irish Bishop of Offory. She confessed to her contract with the devil and for penance she had to cover the Church of Clapham with lead and restore it. She knew of a mine of lead and silver on Ingleborough Hill so the penance was duly paid, and eventually when she died her body was buried in holy ground.

Trish Hardy and I searched all the records we could find in the north of England, including parish registers, probate records and indexes, but could find no mention of Alice Ketyll, nor could we indentify John de Clapham or William de Coldcoates. We wondered if the records of the ecclesiastical court at Lancaster had survived; we had a more or less definite date of 1468 for Alice's trial.

The Lancashire County Record Office at Preston referred us to the Public Record Office (now the National Archives) at Kew who produced a positive response to my letter, but it was not of the kind that we were expecting. I received a phone call from Mr A. H. Lawes, who had had my letter passed on to him. Mr Lawes was involved in the revision of the Dictionary of National Biography – it had not occurred to us to look at this source – and the entry regarding Dame Alice Kettle or Kyteler was being re-written. According to the DNB, Dame Alice was tried for witchcraft in 1324 in Kilkenny in Ireland before the Bishop of Ossory (Camden Soc., 1843). She was charged with having nightly conference with a spirit called Robin Artisson to whom she sacrificed in the highway nine red cockerels and nine peacocks. She swept the streets of Kilkenny between compline and twilight, raking all the filth towards the doors of her son, William Outlaw, whilst murmuring the words,

"To the house of William my sonne,
Hie all the wealth of Kilkennie towne"

Alice was found guilty and for penance her son, William Outlaw, had to re-roof St. Canice's Cathedral in Kilkenny.

Does any of this sound familiar? Unfortunately the main difference between the two versions is that the Kilkenny Alice is well documented with contemporary accounts, whereas no mention can be found of the Clapham Alice before Cragg's book of 1905. We therefore came to the reluctant conclusion that Cragg had lifted the tale of Alice of Kilkenny and set it back down against the background of Clapham. The account Cragg read probably used the long letter S in the word Ossory, which Cragg mis-read as Offory. On reflection, an Irish bishop would never have sat in an ecclesiastical court in England. Cragg was a writer who was interested in selling books about the area in which he lived, so cannot be blamed too much for creating the myth, but, as it is clearly a fabrication, it would be

inappropriate if it were to persist any longer in the folklore of the Dales. Maybe there were witches in Clapham in medieval times, but Dame Alice Kettle was not one of them.

Visit of Prince Charles to Clapham

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The Millennium Stone

# Rods, poles and perches

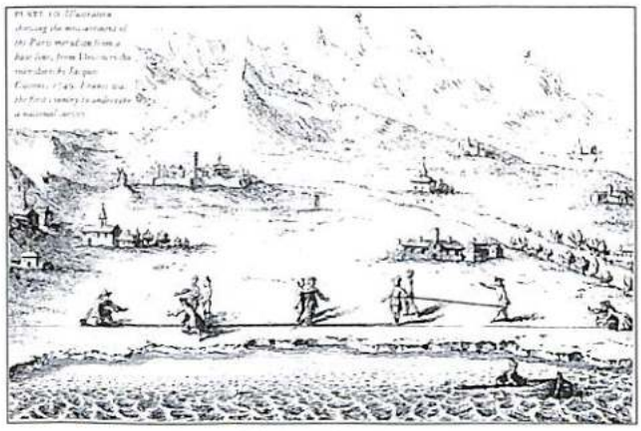
Michael Slater and Ian Saunders

*In a deed between Thomas Armetstead younger and elder of 1633 concerning land transfer in Langcliffe the word 'fall' was noted in a description of a parcel of land; 'All that one parcel of ground lying and being within the fields of Langcliffe aforesaid on a place called and known by the name of watelanndes alias whitelanndes containing by estimation 30 falles of ground...' (Raistrick collection no. 744). Similarly 'tenn falls of ground' quoted in a Cowside (Langcliffe) deed of 1655. The Oxford English Dictionary and English Dialect Dictionary give the definitions of the word 'fall' as 'The distance over which a measuring rod falls" and 'A linear measure consisting of the fortieth part of a furlong'; this makes it 5.5 yards which happens also to be the standardized length of a rod, pole or perch. The word 'fawe' has been heard used in the Dales to denote the length measurement the perch (Johnson, 2005). The Etymological Dictionary of the Scottish Language (1880) defines 'fall' as a measure nearly equal to an English perch or rod .... 'of sex elnes lang'. Further enquiry into the meaning and uses of these words seemed to be of interest. What follows may leave some people bemused. It is not a clear story!*

'16 men, large and small'
From "Geometrei: von kunstlichen Messen" by Jacob Köbel, Frankfurt 1536
(with permission of the Herzog August Bibliothek Wolfenbüttel: Nx 62 (8))

Quoted measurements of lengths and areas appertaining to land are often found in old deeds and wills. Most commonly the rod, pole, rood and acre are the units used for areas of parcels of land. Linear measurements are less commonly quoted, but the units ell, rod, pole and perch are well-known to those who went to school in the 1950s and before (but not used!). Confusingly the words rod and pole are used both for length and for area, but the context is usually sufficient to remove any doubt about what is meant. For example, in the sale of the manor of Langcliffe deed of 1591 between Nicholas Darcy of Northampton, Henry Billingsley of London and the yeomen of Winskill and Cowside (PC/LAC 13 Northallerton and TNA C54/1408 CP 3572) the land area is defined as 'all which acres... shall conteyne the rate of fyve ells and a halfe to everie polle and one polle in breadthe and fortie polles in lengthe to everie roode.' The similar deeds with various Langcliffe tenants have the same definition (C54/1419 and 1424 CP 3572). In the deed of 1593 between Nicholas Darcy of Northampton, Henry Billingsley of London and Richard Armitstead of Langcliffe (Raistrick collection no. 735) the land purchased 'shall contain in measure by and after the rate of five ells and a half to every pole and a pole in breadth and forty poles in length to every rood...' The word ell therefore is here equivalent to a yard. The English ell was 45 inches but the Scottish one was 37.2 inches.

Knotted ropes seem to have been the first method used to define distances and ancient examples have been found in Egyptian tombs, where representations of wooden rods also survive in the form of votive offerings. End caps for a measuring rod were found in a surveyor's tomb at Pompeii, but the rod itself did not survive. The need for official standards of weights and measures was recognized in England in Anglo-Saxon times (a standard yard being kept at London and Winchester), but there was little local requirement for accurate measures (when a yardstick might have been used?). The Statute for Measuring Land (pre-1284) declares that 12 inches make a foot and three feet make a yard but the definition of an inch was based on three barley grains. The King's iron bar was the rather inaccessible standard. Until the 1700s the acre was not a fixed area – it varied according to location in this country – and the old unit is now known as a customary acre as distinct from the later Statutory acre of 4840 square yards. Precisely known acreages were not usually required since fields and pasture lands were recognizable by names and boundaries. The rod did not contain a fixed number of feet; Saxton used 21 feet/rod (in 1603) as was also used in Sedbergh (Willan, 2005). Newby used about 11 to 16 feet/rod (in 1619) on the maps of Ingleborough described recently (Slater, 2004). The variation seems due to lack of standardization of the foot rather than the rod. The picture shows how in 1536 Jacob Köbel suggested that a German surveyor should define the length of his rod by lining up the feet of '16 men, large and small' as they came out of church on a Sunday! In 1688 an iron bar was set up in Paris to fix the toise, being 6 Paris feet, equivalent to 6.39 English feet. In 1844 a bronze standard yard was made (see www.gwydir.demon.co.uk) but only in 1855 was the Imperial standard yard adopted by Act of Parliament.



Use of rods for base-line measurement
From "Discours du Méridien" by Jacques Cassini in 1749, Jean-Loup Charmet, Paris (as shown in "The Mapmaker's Art", John Goss, Studio Editions 1993.) Copyright ownership has unfortunately not been traced and apologies are made for any infringement of rights.

The unit of the rod length was also used for areas, omitting the word 'square'. Assuming that 5.5 yards is the agreed rod length, a (square) rod is then 30.25 square yards. Then 40 (square) rods denotes 1 rood (1210 square yards) and 4 roods equals 1 acre (4840 square yards, the Statutory acre). The word yard has to be used carefully since in Old English a yard was also 16½ ft but varying locally according to the length of a foot, and in Middle English a yard (as in yardland) was one quarter of an acre, i.e. 1 rood. A picture from 1617 (Rawnsley, 1970) shows a surveyor with a short chain of some yards long, the title of which picture suggests that small squares of land were marked out in order to estimate land areas – as said to be the case by Linklater (2000).

Small distances were measured with solid rods, presumably of wood. The word pole is synonymous with rod, but what of the word 'perch'? This is a Middle English word, derived from Latin pertica (a pole or measuring rod), and French perche. It is surmised that the length of 5.5 yards (16ft 6 inches) is as long as could be handled without excessive difficulty while remaining straight. A medieval lance or pike could be almost as long and the word lance is an obsolete length measure (OED). However, further enquiries show that medieval lances did not exceed about 14 feet and were not of a fixed

length. It has also been suggested that the length of the rod derives from the observation that oxen pulling a plough could be controlled with a stick long enough to reach all the animals (www.gwydir.demon.co.uk). Folding rods are known.

The furlong (furrow long) seems rarely used in documents; it is now defined as 220 yards. The furlong in northern and north midlands districts was longer than the now Statute furlong. The furlong was equal to the Roman stadium, one eighth of a Roman mile so perhaps this is the best starting point, with strong agricultural and historical support, leading to definition of the rod length. Why is the rod a seemingly rather awkward number of feet or yards long? The factors of four and ten which people could handle easily in the 16th C and after perhaps provide the clue. In length terms four rods make a chain, ten chains make a furlong, 8 furlongs make a mile. In area terms four square rods make a daywork, 10 dayworks make a rood, 4 roods make an acre, 640 acres (10x4x4x4) make a square mile. The rod length needed to be large enough for measurement of plots of land of useful size but not too small to make errors become significant by repeated use of the rod. The ell, of 37.2 or 45 inches, is really too small for such distance measurement but its use in deeds is known in defining the length of the rod. In the deeds quoted above the word ell obviously is the same as a yard in length, there being 5.5 ells per pole. Once the absolute length of a yard is fixed and agreed everything else falls into place.

One could imagine that distances were measured by letting the rod 'fall', so explaining the synonym, but in practice the rod must have been laid more carefully on the ground, as described by Whitaker (2005), to resolve problems of uneven ground and measuring in a straight line. Early maps often give a linear scale in rods, perches or furlongs and there are a few illustrations which show long rods just lying around. The making of national maps using triangulation depends on measuring a long base-line accurately; the picture illustrates the use of rods for this by Cassini in France in 1749 and is the earliest representation known to us of the systematic use of a set of rods to determine a length – maybe the decoration on maps required more interesting material than men using measuring poles. An early application of this method was the use of well-seasoned wooden rods by Jean Picard in 1669 to measure the 11.4 km base line from Paris to Fontainebleau for a triangulation to determine the precise size of a degree of latitude (Wilford, 2000). When a similar base line was set out by William Roy on Hounslow Heath in 1784, he used 3 glass tubes 20 feet long protected from damage in wooden boxes. He found that wooden rods (made of deal for its straight grain) varied in length too much because of the damp climate in Britain (see account by Owen and Pilbeam, 1992). The problems of lengths changing with humidity and temperature were certainly recognized by 1735 (Whitaker, 2005).

When frequent measurements of long distances became more important, as in the detailed mapmaking which commenced in the 1700s, the limitations of using simple wooden poles were largely overcome by using steel chains, such as that made by Jesse Ramsden for the Ordnance Survey in about 1780. From its invention by Edmund Gunter in 1620, the standard surveyor's chain was 22 yards long but engineers commonly used a chain 100 feet long. The earliest use of a chain to measure a very long distance, probably the longest ever measured in this way, was by Richard Norwood in 1633 to 1635. He stretched his chain repeatedly all the way along the road from London to York. Allowing for the twists in the road he calculated the cities to be separated by 179 miles, and by measuring the height of the sun in both places found the length of a degree of latitude to be 69.2 miles, amazingly close to the correct value (Wilford, 2000).

Nearly three hundred years have elapsed since the first use of chains before the introduction of laser devices for measuring relatively short distances with ease and accuracy!

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# Sunday Walks

## Austwick and Lawkland walk

**6 February 2005**
**Leader - Michael Southworth**

The walk started at the Gamecock Inn and went down the Pant, across Austwick beck following the lane which leads across the fields to the A65. After crossing the main road we followed the footpath heading due south to Lawkland Cottages, passing Lawkland and Austwick mosses to the west. At the Cottages we headed north east to Crow Nest, crossing the A65 again and passing through Rawlinshaw farm to the bridleway leading to Medlings Barn and thence back to Austwick.

Lawkland Moss (along with all of Austwick Moss) is a Site of Special Scientific Interest and is of particular interest to botanists. Part of the Moss used to be divided into 'dales', which were strips of land with dykes on either side. These dales were rented by local farmers and a hay crop taken from them each summer. At least one local also used his dale for growing potatoes! The last time hay was made on the Moss was in the 1950s.

The line of cottages, now known as The Cottages, was the site of the Lawkland Poor House. The exact date of the opening of the House is not known, but we do know that it was up and running in April 1823 and closed at the end of 1837. On 28th April 1823 there were 14 paupers in residence – 4 from Lawkland, 7 from Horton and 3 from Austwick. During the period 1823 to 1837 some 357 different paupers were in residence for periods ranging from one day to several years. Of this total 167 were male and 190 female. During the same period 36 paupers are recorded as having died within its walls. At the height of its occupancy, in 1826, the average nightly occupancy was just over 35 souls. The closure of the Poor House in 1837 seems to have been brought about by the building of a larger establishment in Settle in 1835.

Keith Bolger

Very nearby is Chapel House which is the site of a Roman Catholic Chapel and there was a Franciscan convent adjoining, used as a home for aged and infirm priests. The Chapel was probably built sometime around 1756 by the Ingleby family of Lawkland Hall and was in use until 1930. It was dedicated to St. Oswald. Prior to the building of the Chapel the local Catholics had worshipped, often in secret, at a small chapel in the Hall itself.

## Masongill

**6 March 2005**
**Leader - Heather Jemson**

The hamlet of Masongill lies on the border between Lancashire and North Yorkshire about 1km north of the A65. It is also only a few fields away from Cumbria. About 170m above sea level it looks south towards the Bowland fells. The name is thought to be either Anglian or Viking, a 'meson' being a Tom Tit and gill the stream which runs from the top of the fell through the east side of the hamlet.

We met in Masongill for the second of the year's walks. On a bright sunny afternoon there were small patches of snow lying in some of the hollows and by stone walls, untouched by the low sunshine. The visibility was excellent making identification of local features very easy. Having left Masongill Cottage we walked north along the tarmac lane, through a farm gate and along an old trackway, supposed by some people to be part of the ancient route to Kingsdale and Dent. After about 300m we turned left to go west through a field with several intriguing features. There are small grass-covered mounds which could be the rubble remains of buildings and there are long low straight hollow ways which could be boundaries marking off small enclosures. This area could possibly be the site of the original settlement of Masongill.

Just off to the left of this field we climbed a small hill where we saw the remains of Cobbler's Cottage. From this viewpoint we could look out 360°. Southwards was the great mass of Bowland and south-west the Lune valley. The tall buildings of Lancaster and Morecambe Bay showed up well. Over to the west and north-west were the high peaks of the Lake District and to the north the highest point in Lancashire - Gragareth at 686m. Eastwards Kingsdale and Ingleborough completed the panorama.

Rejoining the track we continued to Ireby passing Stirragap which was obviously at one time a ford across the beck. We were now in Lancashire and on the fringes of Ireby Fell, common land, unenclosed and grazed by animals belonging to Ireby farmers. We walked past Over Hall where ancient courts were held in the Justice Room, and then followed the track by the beck into Ireby. This hamlet is old enough to be mentioned in Domesday as a taxable village which implies some prosperity. The stream running through Ireby is called Cant Beck. It flows south and eventually joins the Lune at Cantsfield. The dwellings, almost all of which are old, run either side of Cant Beck and some have steps leading down from their gardens to the beck which suggests it was their water supply. There are three bridges (one modern), the oldest one being a clapper bridge.

At the southern end of Ireby we turned east towards Masongill and crossed several fields and once in Masongill we walked round the houses noting the several ages and

styles of building as well as the names of the houses. Paw Bank Farm named after the small hill behind it and Lodge Farm are both old buildings and still working farms. The farm called The View is the oldest in Masongill thought to be built about 1700. Illiwell Lane Barn, The Coach House and The Barn are examples of farm buildings being converted into modern housing. Hatter's Cottage recently renovated and Cobbler's Cottage (in ruins) are examples of occupations carried on in Masongill but the main source of income would have been agriculture.

Masongill House, built around 1750, was the home of the Waller family who owned the whole estate until the mid-1930's including Masongill Lodge and Masongill Cottage. Masongill Hall, despite its grand title has always been the farm house for the estate rather than the main dwelling and lies a little way from the main area of the hamlet.

We finished our walk at a leisurely pace, having had an easy stroll on a beautiful winter's afternoon.

## A walk around Airton

**3 April 2005**
**Leader - Dorothy Hemsworth**

This excellent walk has been described in previous journals, by Enid Parker in 1997 and by Dorothy Hemsworth (in detail) in 2000 (see website). However it is not necessary to apologise for repeating the walk in 2005. In surprisingly warm weather we met at Airton Green for the five-mile walk full of interest and historical features. From the ancient village with its manor house (for sale) and very unusual squatters house on the green we took the farm lane to Kirk Syke which has a name which indicates that the site may have been used for a church before the one at Kirkby Malham was built. Further on a large barn was passed which still contains slate boskins in good condition and it is well worth inspection. Next is the village of Bell Busk which like Airton was a mill village. Using the Red Bridge we crossed the Otterburn Beck with the old Bell Busk railway station on the right. Over the Aire bridge and past the site of an old silk mill and millpond we walked towards the Ordnance survey trig. point on the top of Haw Crag. Normally there is an excellent view from there in every direction but conditions, though warm, were misty. A direction map of what can be seen from this point was included in the previous report in the Journal for 2000. We then followed the Pennine way and the river Aire upstream, eventually reaching Airton Bridge. Several herons were seen on the way. The mill at Airton Bridge stands on an ancient site used for milling corn and cotton, later as a factory for Dettol and Reckitts Blue (used in washing white clothes) and in 1960 for breeding poultry. The mill was converted into housing in 1972. We finished the walk in the Quaker Friends Meeting House founded by William Ellis in 1700 following the building of his own house opposite in 1696. William was a linen weaver who was a very active Friend and who travelled widely in Ireland and America. The Meeting House is being renovated and is in very good condition.

## Grass Wood

**1 May 2005**
**Leader - Elizabeth Shorrock**

Grass Wood, or Silva Garrs its ancient name, was at one time part of the Forest of Wharfedale which stretched from Bolton Abbey to Buckden, a distance of 20 miles. Prior to the early enclosure acts the wood belonged to the town of Grassington.

The wood is situated on the west- and south-facing slopes of a bench of carboniferous limestone. Throughout the wood the underlying rock outcrops are as scar, scree and pavement. This ancient wood probably had Ash, Wych Elm and Oak with an understudy of coppiced Hazel. During the 19th century the lower slopes were interplanted with Beech and Sycamore, and then in the 1960's the north-eastern remainder was replanted with Spruce, Larch, Pine and Beech. Remains of old lead mines, quarries and settlements can be found in the wood. Now Grass Wood is managed as a nature reserve by Yorkshire Wildlife Trust and is a Site of Special Scientific Interest.

We entered the wood from the quarry car park just against the road, following a path that joined a main track; then we did a circular walk of the wood. All along the way we could see cleared areas and log piles, evidence of the hard work of volunteers trying to get the balance of the wood back after past mistakes.

Herb Paris

On the path sides we saw many spring flowers – Bluebells, Wood Anemones, Violets, Ground Ivy and tiny shoots of Lily-of-the-valley as well as Goldilocks, a yellow woodland flower of the Buttercup family. We found Herb Paris, a member of the Lily family, a flower which is local in dampish woods on soils rich in lime, mostly in bud but we eventually found some in flower. It is difficult to find as it seems to like growing with other green plants such as Dog's Mercury.

The flowers this spring were slightly late but on this warm and sunny day we saw many plants coming into flower in this wood which has had many changes but still has a rich variety to offer.

We ended our leisurely afternoon walk returning to the car park through tall Beech trees just coming into leaf, and hearing Willow Warblers, summer visitor birds, singing above on the branches.

# Mearbeck

**12 June 2005**
**Leader - Sue Taylor**

Sue Taylor kindly allowed the group to see Mearbeck House and gardens then led us on a walk across the fields westwards then up through the woods above Mearbeck and eventually back down the hillside into the hamlet through Mearbeck Farm, just as the heavens opened. In the 2003 Journal a description of the hamlet by the late Mr Anthony Bradley was printed. During the 2005 walk Margaret Callan, eldest daughter of Mr Bradley, the eldest daughter in a family of 6, recalled an idyllic childhood in the hamlet of Mearbeck.

Mearbeck Farm (in the parish of Long Preston) has been the home of the Bradley family since the late 1890's, the house being currently occupied by Jean Bradley, widow of William – eldest son of Hetty and the late Anthony Bradley. The land is farmed by William and Jean's two eldest sons, Anthony and Andrew, who are the fifth generation.

The other properties in the hamlet (in the parish of Settle, the boundary being drawn along the course of the 'beck') form part of the estate of the land-owning Preston family, which in the 1940's, 50's and 60's was overseen in the absence of Miss Alison Preston, by her estate agent.

Margaret Callan recalled that "Mearbeck House ('The Big House') was empty and through our childish eyes looked neglected and quite scary; it was 'off limits' to the dozen or more children who 'played out' together around Mearbeck at that time. However, our curiosity got the better of us, and we discovered that it was possible to get down to a cellar window, protected by metal bars, one of which was rather loose – which gave us access to the whole house – a perfect 'hide and seek' location! A mounting block situated on the drive approaching the house gave us the opportunity to practice our climbing, and

Margaret Callan

jumping skills. Sadly, the mounting block no longer exists, nor does the large flower bed on the sloping frontage of the house, which was still planted annually, by the estate gardener, in memory of the young men of the Preston family who did not return from the Boer war and the Great War. The grass tennis court to the east below the Big House was always lost beneath the meadow grass, but re-appeared after hay time. However, the great walnut tree which stood alongside the court seems to have disappeared. It was good to see Mearbeck house reclaimed, renovated and come to life again as a family home. One notable feature still hangs securely from the rear corner of the house – the big bell with its chain which we loved to pull to hear its chimes sound across the hamlet." We were told that it was probably used to call in the estate workers to the staff kitchen at the rear of the building – which along with the laundry rooms has now been converted into delightful self-catering holiday accommodation.

The 'top farm' was tenanted by the Preston estate to the Wilson family, who eventually moved to Runley Bridge, at which time Ted and Nellie Fawcett brought their family (William, Edward and Margaret) to live there. The coachman/gardener's cottage was the home of the Glossop family and is now occupied by Peter Fawcett and his family (grandson of Ted and Nellie) and he farms the combined land of the Preston estate. Margaret Walker (née Umpleby) of Settle and her sister, Mary Thwaite (of Long Preston) were brought up at the middle farm house; later, 'Dobbin' and Clarice Staveley and family lived in the house which sadly is now derelict, as are the barns and outbuildings. The lower farm on the Preston estate was tenanted by William (Billy) and Winnie Foster; then later by the Kinder family. In more recent times, that house was destroyed by fire and a new house built to replace it also now stands deserted along with its outbuildings, making the hamlet a shadow of its former self. On the A65 roadside below the Bradley farm, (across the line from Settle Junction signal box) the Station House was the home of the Mason family – this building was demolished several years ago.

During the 1940's and 50's there were as many as 17 children who travelled on the Pennine buses to Long Preston Primary school, Hellifield School, Settle Girls High School, St. Monica's convent and Ermysteds Grammar School in Skipton. How times have changed!

# Keasden walk

**2 October 2005**
**Leader - Maureen Ellis**

It's been satisfying to work out walks from our farm yard at SD 656720 and this one took the path from Turnerford bridge in a south easterly direction to the Slaidburn road then in a northerly direction, past the tarn on the left, along the tarmac road to the first track on the right (the views to the Three Peaks area are in front of you and to the east the Kettlesbeck area and Israel). There is no sign at the road side on this newish permissive path but just before Dubgarth house there is a map showing that a

loop takes you back eventually to the road and a short walk along it to just below the station and the well-marked sign to Giffords in a south westerly direction. This leads to historic Clapham Wood Hall, with its Faraday family connections. The home stretch is my favourite as it goes along the beck and was really only made passable with ease in 2000. It was then up our track to the cars.

## Lawkland Hall Estate

**6 November 2005**
**Leader - Giles Bowring**

The walk commenced at the Hall and the first stop was made at the nearby large Bank Barn with a datestone 1763 and a doorhead carrying the initials IS I (John Ingilby). However, the barn is perhaps as much as 100 years older as suggested by one of the party. The Ingilby (or Ingleby) family occupied the hall from the middle of the 16th C. The barn has a fine old oak beam roof but the roof was re-slated recently and continues in use. One gable end has fine set of mullioned windows suggesting occupancy by a tenant. The party crossed the road and walked across a field to the slate bridge over a small stream and then to and alongside Fen Beck. One of the fields (previously meadow land as noted on an estate map dated 1847) has been left undrained and has a cover of rushes; it is now an SSSI with resident snipe and other marsh-loving birds – curlews and hen harrier. The distant woodland and scrub on the edge of the estate is part of Lawkland Moss, now very wet and overgrown but probably with good paths in earlier times. Fen Beck some years ago was dredged to improve flow and drainage of farm land. We inspected a second barn near Lawkland Hall wood, undated, but kept in very good order by the estate despite the lack of need of such barns in modern farm practice. There is a fine roof and a slated elevated floor and provision for nesting birds. The walk continued eastwards around the estate noting the original water supply


Internal doorhead in Lawkland Hall
*(Arthur and Margaret Ingilby)*

point at Knott Coppy and the railway embankment and potential problems of water drainage. We walked along the lane and across Stalpes Beck towards Lawkland Green (maybe part of the old route to Kendal) then across the road and uphill to gain better views of the hills before returning to the barn near the Hall.

[Bank Barn is described by Hartley and Ingilby (1986) who note that it is an Elizabethan rebuilding taking its name from the Bankes family. It was extended in 1763 by John Stephen Ingleby. The very similar Bark Barn nearby was demolished in 1988 – see walk report in 2003 Journal].

*Hartley, M. and Ingilby, J., 1986. Publ. Dalesman Books, Clapham.*

# Know your area walks

## Tosside

**9 June 2005**
**Leader - Richard Schofield**

From Tosside Community Centre we turned up the lane by the public house and talked about the old dance hall behind it. We continued walking north-west along Bailey Lane through Skirden Hall Plantation and the sawmill (producing pallet repair strips and fence posts) to Heath Farm on the edge of Gisburn Forest. Heath Farm, now modernised, has had different previous names. Richard Schofield explained the lie of the land with respect to Stocks Reservoir and the need to change the land use from farm land to forest to avoid chemical run-off into the reservoir. We then turned east across several fields to reach Longtons Lane and had very clear views across to Peny-ghent, Fountains Fell and Ryeloaf Hill to the north-west. One could clearly see also the wind turbines in the gap above Addingham in the Ilkley direction.

We returned to Tosside along Longtons Lane between banks of wild flowers and visited the church before having tea at the Community Centre. Richard had brought large scale maps of Tosside Parish and explained the odd shape of the Parish and the county dividing line north/south through the village. Discussion turned to the Millennium booklet with description of all the farmsteads and the great interest shown in the Millennium exhibition held in 2000. This was a very pleasant evening walk with a leader having lived most of his 40 years in the area and most knowledgeable and enthusiastic about life in the region.

# The early history of Langcliffe

**4 August 2005**
**Leader - Mike Slater**

The party first walked a few hundred metres along Pike Lane leading to Winskill to observe the lynchets in the fields alongside the lane and to consider the possible location of the village in earlier times on the higher ground under the long cliffs at the top of the relatively modern quarry. The village is mentioned in the Domesday book, with Feg having three carucates of taxable land – around 180 to 360 acres, corresponding to the area of the present farmed fields. The village came into the hands of the Percy overlords in 1102. Elias, the then Lord of the Manor of Giggleswick granted his one carucate of land and the mill in Langcliffe in 1240 to Sawley Abbey, expecting eternal joy in heaven as a result. Tithes for Langcliffe are mentioned in a Finchale charter of 1269. It is said that the village was sacked by Scottish raiders in about 1318, after which event the village was rebuilt on its present site.

We walked back to the village with the townfields on either side of the lane. There are very few field names known from the early 1600's corresponding with tithe map names of 1844: the most interesting old names are Womelstroth (wommal – gadfly), Hagwormbottom (dialect for snake) and Frumper (unknown meaning). Some information on the mill on the Stainforth boundary is extant in the period 1499 to 1728.

The 1379 Poll tax lists 35 persons over 14 years old, all except one paying fourpence. The Dissolution of Sawley Abbey in 1536 led to the sale of Langcliffe to the absentee landlord Sir Arthur Darcy; rental income was £25 8s 10d a year. The manor passed to his son Nicholas and we have collected together many documents concerning the mortgaging and eventual sale in 1591 by Nicholas to nine feoffees on behalf of the Langcliffe tenants. Nicholas borrowed very large sums of money from Sir Henry Billingsley, haberdasher and Lord Mayor of London, and from Lawrence Atwill of Exeter and the Skinner's Company. His default led to the sale of Langcliffe in a set of different agreements with several families.

The stories behind several of the old houses were recounted. Hope Hill was noted in the will of Richard Preston of the Folly, in 1695. The Old Vicarage was the home of the Paley family from before 1670 until about 1900 (but became a vicarage only in the 1850s). Mount Pleasant Farm (1681) was the home of the Lawsons and Manor Farm House was built by Leonard Carr in 1678. Langcliffe Hall, built by Henry Somerscales in 1602 has a sketchy early history – but has links with trade in Norway and unfounded details of a visit by Sir Isaac Newton! The tenements at Winskill and Cowside are in the Langcliffe Parish and are very well-documented. We have 30 16th/17th C wills, two inventories and Parish Register details concerning many of the inhabitants of the village which help us to envisage life at that time. In addition taxation details from 1322 (in The National Archives) are a further source of interesting information. The history of the village continues to be revealed as early documents are 'excavated' from a variety of archives and family papers.

# Lodge Lane

**4 September 2005**
**Leader - John Fox**

We set out from Greenfoot car park in Settle with John Fox our guide using notes prepared by Tony Stephens on the early history of the area. We passed down Watery Lane with the communal Townfields of Settle on our right and the old arable fields with evidence of lynchets produced by ploughing, visible on our left up the hillside, which were developed as population grew in the 13th C. The field names 'Furricar', now known as Far Acres, and Riddings were noted. Further on was the barn on the left with the carved stone IH 1826, notable for its good quality stonework. Other derelict field barns in neighbouring fields are reminders of agricultural practice no longer carried out. One of the small structures may have been a 'hull', to house one or two cows with feed over winter.

At the end of Watery Lane we proceeded towards Cleatop Wood and diverted to the right to examine rocks by the trees, on one of which is carved a cross which probably was a boundary marker between the property of Anley manor and demesne estate of Cleatop, occupied by Henry de Percy in the 13th C, and home of the Manor Court. Anley was larger than Settle at the time of Domesday and in following centuries.

We continued through Cleatop Wood upwards to Lodge Lane and descended to Settle across the fields. Newfield could be seen on the right, at one time leased by John Wildman at a time when pressure on land led to assarting of higher ground around Settle. Wildman built the house on Victoria Street that John Fox now owns and 17th C documents relate details of his landholding.

Boundary Cross

# Summer outing

## Into foreign parts: the Hodder and Calder valleys

**6 July 2005**
**Leader - David Johnson**
**Reported by Audrey Daykin**

The Summer mid-week outing of 2005 was close to home and included some buildings familiar to many people but all were given fresh appeal by the tour guides and the group leader. The day began in Slaidburn where the Priest in Charge of St Andrew's church, the Rev. Mark Russell-Smith, gave us an interesting talk about this ancient church.

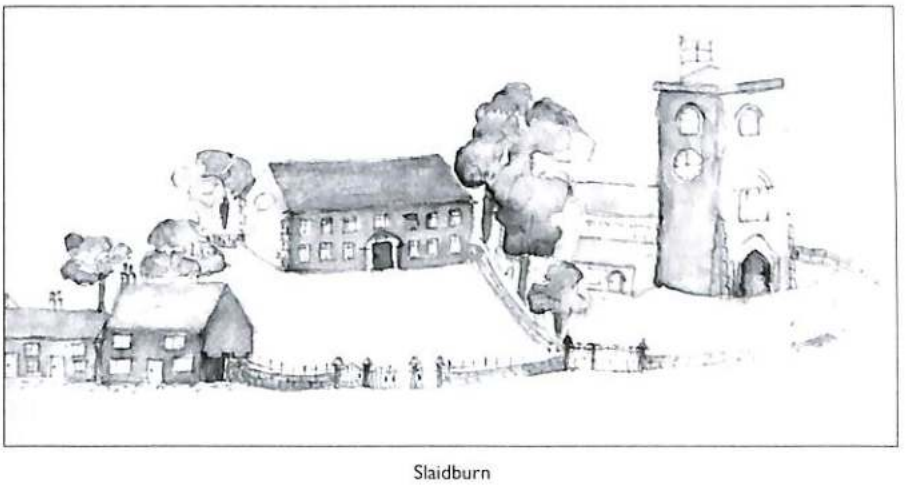
### Slaidburn Church

The present building is on the same site as the original 10th C Saxon church and proof of this early Christianity is in an unusual Angel stone found nearby. Barred doors indicate its function of sanctuary in lawless times; there are signs of a Norman rebuilding; the chantry chapel and Gothic style are 14th C but the church to be seen today is largely the result of the changes of the 17th and 18th centuries. In 1615 the rector was an extreme Puritan. He 'cleansed' the church of its 'popery' and St Andrew's is still known as a Low Church, e.g. it has a Holy table instead of an altar and the rare three-decker pulpit in the centre of the nave indicates the importance of preaching rather than Eucharistic ritual. The Puritans did appreciate 'The work of human hands' so there is beautiful wood carving on the screen and elsewhere but, if one studies it, there is clearly an absence of religious iconography. Instead, the fruits of nature have been carved. Slaidburn Parish Church has survived the centuries relatively intact, each generation simply adding on to what was there already. The interior is fascinating rather than beautiful and it has clearly been the centre of village life since the earliest days of Christianity in England.

A pleasant walk down the street past the old grammar school and many other old buildings worthy of a lingering look led us to the 'Hark to Bounty' inn, site of an old courtroom called:

### The Mote Court

The courtroom has a raised seat for the magistrate, benches for the jury and slanting panelling indicative of movement of the building at some time. A Moot was an Anglo-Saxon legislative assembly and each Wapentake had one. The Moot at Slaidburn was for the Bowland Wapentake and within that ancient courtroom a group of local men dispensed justice on their fellow men. The cases heard there would have altered over time but crimes such as poaching would have been serious since the laws of the Forest



Slaidburn

A monk

of Bowland were harsh. This Anglo-Saxon organisation of local government was very efficient but as time passed it evolved into a more complex system of Manorial Courts, much of whose work was concerned with the conveyancing of copyhold property within the Manor of Slaidburn. The court rolls of the Manor of Slaidburn since 1519 have survived and are currently being transcribed from the legal Latin of the Middle Ages (see the Slaidburn web sites www.slaidburn.org.uk and www.slaidburn.com). A pleasant drive along country roads took us to our next stop:

### Whalley Abbey

The story of how there came to be an abbey at Whalley is an interesting one. Before the 19th C the Diocese of Chester extended to Blackburn, so it is entirely feasible that there would have been movement of religious folk up and down Lancashire. There would have been established trade routes for the monks and friars to follow because the salt industry of

Cheshire was important to the whole country. So it was that in 1289 a small group of monks set out from Stanlow in Cheshire to find their own Locus Benedictus – the Blessed Place. It was to be some years before they finally settled in Whalley. The 13th and 14th centuries were a great age for the building of cathedrals and abbeys and they tended to follow a pattern, but one or two things stand out at Whalley. The bookcases are still to be seen and their large size indicates that this must have been a centre for scholarship. The cellar or undercroft is larger than in many abbeys – used to store wool and textiles as well as food. Craftsmen such as masons must have been itinerant carrying just their tools (Rutherford, 1987) because locally there are quarries and forests known to have provided raw materials for the building of Whalley. Although no longer wealthy Whalley abbey is still important because it is now the Retreat House and Conference Centre for the Diocese of Blackburn. Our guide was the Retreat House manager (dressed for the occasion in the white habit and black scapula of a choir monk). Some of the gardens and one of the fish ponds have been restored: Whalley abbey is still Locus Benedictus. After lunch a very different location beckoned:

**Browsholme Hall**

Pronounced 'Brusom', this Tudor mansion lies 4 miles north-west of Clitheroe and is home to the Parker family who have lived here since 1507. The family were 'Bowbearers of the Forest' and that responsibility in the Forest of Bowland was clearly explained by Mr Robert Redmayne Parker. The Forest was not a forest of trees but a stretch of land used as hunting territory by its owner. This clarifies the use of the word 'Forest' in other place names e.g. Forest of Dean. Hunting was essential to life and the laws of the forest were strictly enforced. There were many occupations among the staff of the forest – in the 14th C the family were Park Keepers, hence the name Parker. The building itself is a Tudor mansion, not really a stately home, and with few pretensions to grandeur. The windows have stone mullions and the columns of the portico display the Orders of Architecture; red sandstone has been used in its construction and the whole effect is pleasing to the eye. Inside, the Hall is full of curios as well as 17th C furniture. The library is panelled; the drawing room is formal with some Gillow furniture; the dining room is a later addition and is Regency. The bedrooms have changed little since an inventory of 1833 although some modern comforts have been added. In fact it was noticeable that as with Slaidburn Church those involved with this building over the centuries have added without destroying what was already there.

Meticulous organisation, interesting locations, good guides – everything came together to make this a most enjoyable day and our appreciation goes to David Johnson for making it so.

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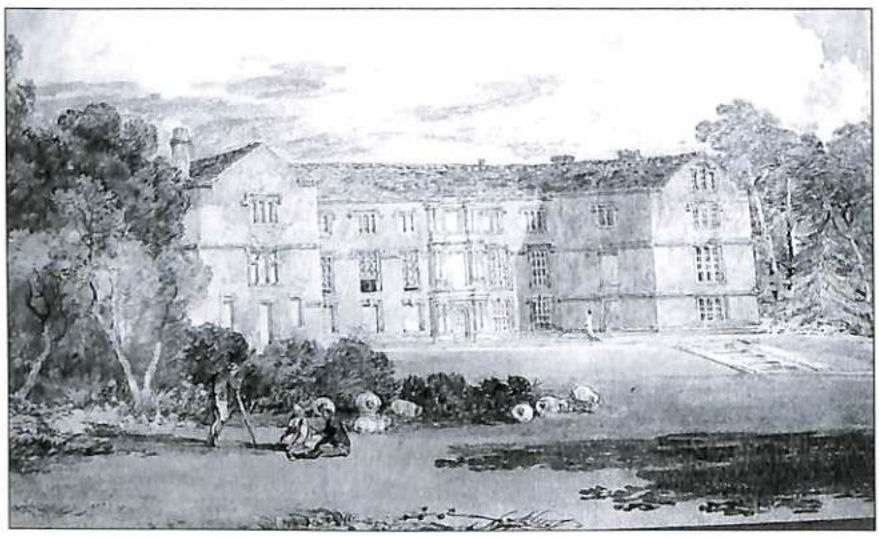

Browsholme
*with permission from Mr Robert Parker*

# NORTH CRAVEN HERITAGE TRUST



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## North Craven Heritage Trust

**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. 

**www.NorthCravenHeritage.org.uk**

Cover picture
Conical roller at Low Westhouse Mill for printing oil cloth
In possession of Geoff Brown

## Committee 2005 / 2006