

War Memorial
in Settle
Weston Church.



From Photo. by A. Horner, Settle.

OLD SHAMBLES AND MARKET PLACE, SETTLE.

From "Historical England & Wales" 1896. (New edition)

SETTLE
INDEPENDENT CHAPEL,
BAZAAR.

CATALOGUE

OF THE

Magnificent Collection of Fine Arts,
AND CURIOSITIES,

NOW ON VIEW,

IN THE DRILL ROOM,

Oct. 30, 31, and Nov. 1, 1879.

N.B. Patrons of the Fine Arts will kindly observe that they can pay without going in, but on no account can they go in without paying.

If any persons after inspecting this truly rare Collection, should consider that they have had more than value for their money, they are quite at liberty to pay again upon leaving the Exhibition.

Art Critics are specially requested to be careful in giving audible expression to their opinions, as some of the distinguished artists are likely to be present.

Admission (including Catalogue) Threepence.

TITLE. 1879
BAZAAR.—The bazaar held last Saturday, which was reported a success, afforded considerable interest to the number of visitors, who showed their appreciation of the work of its promoters in the sum realized in the amount of £250—a sum in ordinary times considered a very good one. The entertainment afforded to the bazaar was of a most excellent character, and was presided at by Mr. Robert Lister, of Netherfield, who was ably assisted by Mr. J. W. Harvey, as waxworks' exhibitors, added considerably to the entertainment of the audience with some excellent selections from musical authors. Mr. J. W. Harvey, as waxworks' exhibitors, added considerably to the entertainment of the audience and to the sum realized by the bazaar.

ANTINOMIAN
ABSURDITIES.

As I have had an opportunity of conversing with a female, who has been preaching in this part, I think that it is only due to her and followers, to make her sentiments more fully known.

First.—She informed me, that Christ only died for a part of the human family.

Secondly.—That all for whom he did not die, are under the first covenant, and have nothing to do with Christ.

Thirdly.—That all are under Christ as a Prophet, but not as a Priest.

Fourthly.—That all the ungodly will be finally condemned for breaking the moral law, but not for rejecting the Saviour of the world.

Fifthly.—That all who die in unbelief and sin, are so hardened by God, that they can neither believe on Christ, nor practise holiness.

Now as Independents are sometimes called Calvinists, I take this opportunity of stating, that there is not one of these things believed by us.

If the first of this persons statements is true, it had been well for many if they had never been born, everlasting misery is before them and; since they can have no salvation thro' Jesus Christ, there is no way

By the Rev^d Jas. Wright, Minister of Zion Chapel
from 1829 to 1835.

CATALOGUE.

1.	Horse Fair ...	H. A. Noates.
2.	The Cedars ...	A. Banks.
3.	Red Sea, with Plains beyond ...	R. E. Dink.
4.	Retired from business ...	B. W. White
5.	A Rose ...	W. Canne.
6.	The Flower of the family ...	A. Miller.
7.	The monuments of Greece ...	C. Diepper.
8.	A family friend ...	C. T. Small.
9.	The Bow in the Cloud ...	A. Myllener.
10.	Sweet Seventeen ...	S. Ugave.
11.	The Wood Cutter at Rest ...	Gladstone, R.A.
12.	The Trappers ...	V. Ermiue.
13.	An excellent Match ...	M. T. B. Low.
14.	Ruins in China ...	B. D. Serviss.
15.	A Stirring Subject ...	L. Cook.
16.	A Slight Difference ...	C. T. Boxer.
17.	Divisions of time ...	G. Urbe.
18.	Study in Chalk ...	R. White.
19.	An old Screw ...	I. Steel.
20.	The Staff of life ...	S. Doe.
21.	The Meeting of Her Majesty's Hounds ...	Powell.
22.	Various Wood Cuts ...	A. Poe.
23.	A Sad Spectacle ...	M. Pebbles.
24.	A Marble Group ...	S. Porr.
25.	Out of Place ...	F. M. Onger.
26.	Past Ealing ...	C. Oblayer.

27.	We are Seven ...	Wordsworth.
28.	A Prickly Customer ...	C. Rismasse.
29.	Children of the Sea ...	C. Wilks.
30.	A Good Tea ...	S. Gurle.
31.	The Castaway ...	G. Morphy.
32.	A Scotch Reel ...	I. R. Clarke.
33.	Views of the interior of China ...	D. Resden.
34.	The Fire of London ...	C. Collier.
35.	Youthful Reminiscences ...	I. Birch.
36.	The Black Sea ...	A. Gammon.
37.	Her Majesty the Queen ...	P. Stampe.
38.	A Water Scene ...	T. Tostler.
39.	A Craven Belle ...	M. Metalle.
40.	The Choir ...	Sttaioner.
41.	Portrait of a Liberal Patron ...	M. Selve.
42.	Mamma's Little Helper ...	S. Thymbel.
43.	The Torn Standard ...	S. Gamp.
44.	The Power of Lucifer defeated ...	F. A. Brims.
45.	Swedes in Native Costume ...	Farmer Hodge.
46.	A Regular Brick ...	Domus.
49.	We part to meet again... ...	R A Cutter.
50.	The Venerable Friar ...	J. Monger, R.A.
51.	A Scene in Oils Caneau.
52.	Meeting of Wellington and Blucher ...	—

H. Gore, Printer, Settle.

SETTLE.
 THE ZION CHAPEL BAZAAR.—The bazaar held last Thursday, Friday, and Saturday, which was reported fully in our last week's issue, afforded considerable pleasure to a large number of visitors, who showed their appreciation of the work of its promoters in a most substantial manner. The sum realised in the three days amounted to £250—a sum in ordinary times a large one, but in these bad times as marvellous as it is pleasing. In addition to the entertainment afforded by the choir and friends, Mr. Robert Lister, of Nether Hazleton (who was professionally engaged with some excellent selections from musical authors, of Nether Dugdale, aided by Mr. G. Harvey, as waxworks exhibitors, added considerably to the entertainment of visitors and to the sum realized by the bazaar.



Independent Chapel. Settle

✂ ZION CHAPEL, SETTLE. ✂

**Re-opening
Services
ON
SUNDAY NEXT,
May 18th, 1902.**

SPECIAL SERVICES

will be held in the above Chapel,

In the Morning at 10-30,

Preacher—

Mr. Harford

In the Evening at 6-30,

Preacher—

Rev. G. H. Brown

An ANTHEM by the Choir at the Evening Service.

Collections on behalf of the Chapel Renovation Fund.

Rev. G. H. Brown
1906.



June 1925

His 3,000th Sermon.—Church anniversary services were held at the Zion Congregational Church on Sunday, and were largely attended. The preacher, the Rev. G. H. Brown, of Menston, was a familiar visitor to the Church. Despite his eighty-one years, his sermons and addresses are as bright and cheerful as ever and are greatly looked forward to by his many friends in the district. Mr. Brown's sermon on Sunday evening was the 3,000th he has preached at Settle. At the evening service, special music by the choir included the Introit, "Lord of all Power and Might," and the anthems, "God is a Spirit" and "He shall feed His Flock." Miss Marjorie Riley was at the organ. Collections throughout the day were in aid of Church Funds.

Ex-Settle Pastor's Appointment.—The West Riding Asylums Board have appointed the Rev. G. H. Brown, of Menston, chaplain to the County Asylum. For over thirty years Mr. Brown was minister of the Settle Congregational Church. During the last six years he has had charge of the new church at Menston. He succeeds in the Asylum chaplaincy the late Rev. Thomas Hamer, who had held the position since 1899. Mr. Brown's asylum duties will be carried on concurrently with his duties as village pastor.

March 1906

SETTLE.

PRESENTATION TO THE REV. G. H. BROWN.—The annual tea meeting in connection with Zion Chapel was held in the Schoolroom on Wednesday, when there was a good company present. Afterwards a public meeting was held in the Chapel, which was well attended. Besides the Chairman, Mr. F. Marler, there were on the platform the Rev. J. Bishop, Rev. G. H. Brown, Mr. John Waugh (of Stackhouse), Mr. A. Gunnell (of Skipton), and Mr. H. Dugdale. The Chairman remarked that it was a pleasure to welcome so many members of other congregations, as they had to present to their late minister, Mr. Brown, beautiful presents, consisting of an electro-plated tray, an electro-plated tea and coffee service (all supplied by Mr. W. Dawson, of Settle), and a gold chased fountain pen.—The tray bore the following inscription: "Zion Chapel, Settle. This tray, together with a tea and coffee service, was presented to the Rev. G. H. Brown by the congregation and friends, as a small token of affection at the close of his 32½ years' pastorate, March 14th, 1906."—Mr. H. Dugdale made the presentation on behalf of the congregation and friends, remarking it was not the first time Mr. Brown had been presented with testimonials. He had had two before, the first when he had been their minister seven years, and the second when he had been their minister twenty-one years. He (Mr. Dugdale) had been the Secretary of the Chapel for 22 years, and on looking through the old registers he found he had been a Sunday School boy ever since he was three years old, and from then up to the end of Mr. Brown's ministry he could say truthfully that he had never had a wrong word or unkind word from him. He also said that in his idea Mr. Brown was the best preacher he had ever heard, and after handing to Mr. Brown the fountain pen he said he hoped he would use it and write a sermon with it, and when that sermon was written he would first preach it at Settle.—The Rev. G. H. Brown was well received on rising to acknowledge the gifts. He said he had great pleasure in accepting the presents at the hands of Mr. Dugdale, because he had known him from childhood and had a fatherly feeling for him. He was quite sure that the presents meant what they had written on them, and that they were given from a true and generous and that they really did not want a gift like this to remember Settle by. He would have to work very hard at Otley to forget Settle. During the last hymn in that Chapel on the occasion of his farewell sermon his whole 32½ years' ministry seemed well served before him. He would most certainly write a sermon with the fountain pen, and that sermon should first be preached at Otley. He was glad to say that he had better health now than he had had for a good time. He was not going to pass his time in idleness at Otley. He went somewhere every Sunday preaching. He, on behalf of himself and those belonging to him, thanked those who had helped to make this present.—Mr. John Waugh and Mr. A. Gunnell also spoke of the good qualities of Mr. Brown.—Anthems were rendered by the Choir, Miss Johnson and Mr. H. Lord being the soloists.

SETTLE CONGREGATIONAL CHURCH

REV. G. H. BROWN'S VALEDICTORY SERVICE.

At the Settle Congregational Church a very large congregation—representing all churches and classes—met to join Rev. G. H. Brown in his last service on Sunday evening last. Taking as his text Joshua, xxiv, 25, Mr. Brown said he did not wish to suggest that there was any real analogy between the occasion on which they were then met and the occasion on which Joshua called the people together at Shechem. Yet when his mind

Jan 1906

turned to that evening's service the first thought that came to him was of the covenant that Joshua made with the tribes of Shechem. And he could wish for no such good ending to his long ministry as that they should that night covenant with each other before God and declare themselves His people. It was exactly 32½ years since he was asked to become the minister of that church. They had seemed short years, yet they had made almost a third of a century. During that time some useful works had been carried through. The old chapel had been made into a new chapel, with the exception of its four walls. Perhaps it was not wise to spend a thousand pounds in adding new cloth to an old garment. It would have been better if a new chapel had been built in another part of the town. The chapel would always have this drawback, that instead of being in the town it was at the back of the town, and was set upon a hill. The schools had been built and had given them one of the best rooms in the town. A new organ of fine qualities had been placed in the chapel. Within the last two years a room for week-night meetings and choir-vestry had been built and other needed additions made. When Mr. Brown began his ministry there were 41 members in the church; there were now 56, and during his ministry 106 had been admitted into the church. Of the 56 there were only three who were counted in the forty-one. Nearly all the others had passed away from earthly scenes. After speaking of changes that had taken place in theological thought the preacher said that his pulpit had stood for denominational charity. He had not heard an uncharitable word said in it about other churches. He had tried to be the friend of all, the enemy of none. Yet he was a Nonconformist. He thought Nonconformity ran in his blood. His ancestors were Scottish Covenanters who were driven from Yorkshire in the Lowlands and settled in Methuon. His own early training was Methodist, and he felt he owed to that more than he could tell, or would ever be able to pay. He had tried to preach Christianity that was larger than any denomination, and than all of them put together. He was once told by an ardent politician that he was without backbone, and that was because he refused during a political contest to preach a sermon on the disestablishment of the Anglican Church. Mr. Brown referred to the fact that he had had strong attachments to the Settle district, and had tried to help people to see the many beauties of the district and to appreciate them. He had looked upon this as a part of his true work and life, and if he had been of some use in making the Settle district better known he felt that he had not lived in vain. Speaking of the friends who had worked with him so long he said he must make special mention of the choir. No minister, whether of country church or town church, ever had a choir that was more loyal to him, more ready to help him, and to help him to the best of their power, than the choir he had at Settle. That church was now passing under new conditions. These new conditions might try it. He hoped that they would not be long without a minister. They must be true to each other and to God, and that church in the years to come would bear its witness for the things true and pure, and lovely and of good report.

At the watch-night service at Giggleswick Church, the address, at the special request of the vicar, was given by Mr. Brown. It was understood that the vicar wished to show in this way his appreciation of Mr. Brown's work, and of the spirit in which it had been done. Thus the last words of Mr. Brown's long pastorate were spoken in the ancient Parish Church, a fitting close to a ministry whose note has a catholicity of the best kind.

CONGREGATIONALISM IN SETTLE.

In 1811 the "Itinerant Society for Spreading the Gospel in the West Riding of Yorkshire" was founded, its efforts being at first centred in this district. The Annual Reports show the progress of the work, and one or two quotations from them may be of interest, showing as they do the rise of Congregationalism in Settle, and the erection of the Chapel pertaining to that denomination.

In 1813 the Report states:—

"Of all places which we visit, Settle has a special claim to notice. We have many friends here who are active and devoted to the cause. The people in general are favourably

NONCONFORMITY IN

lark and the old nurse as to what was best
to be done.
They both laughed at her and told her to
have patience. Sir Herbert would put in an
appearance before the day was out.

Settle Congregational Magazine.

—:0:—

MARCH, 1886.

EARLY HISTORY OF ZION CHAPEL.

BY THE LATE REV. GEORGE SWANN.

It is much to be regretted that the origin of evangelical religion in certain localities is involved in deep obscurity. Wherever a clear account of the rise of scriptural piety and a continuous narrative of its progress has been preserved, those places possess an unusual degree of interest. But those communities which have struggled for Christian principles from the days of Puritanism to our own times, and which have kept an unbroken chain of historic events furnish a delightful source of instruction and interest to every lover of truth and liberty. A thousand hallowed recollections are associated with every period of these favoured spots.

We cannot but regret, therefore, that so little is known concerning our own immediate neighbourhood in this respect. Rathmell, three miles south of Settle, was the sphere of labour of one of the most honoured of the ejected ministers. The Rev. R. Frankland, who had been dismissed from the vicarage of Bishop Auckland by the Act of Uniformity in 1662, purchased an estate at Rathmell, where he settled as the tutor of a private seminary, in which many ministers were trained for their work. Mr. Frankland died at Rathmell in 1698, and was interred in the parish church at Giggleswick, in which a monument is erected to his memory.

Dr. Bennett says, "In the latter part of his life Mr. Frankland met with much vexation from the ecclesiastical courts. Scarcely a year elapsed from 1688 till his death in which he did not suffer trouble for keeping his academy and training up young men for the ministry. He was once for non-appearance excommunicated. This dreadful sentence would have been executed, but for the interposi-

tion of king William, who as head of the Church of England, ordered Mr. Frankland's absolution to be read in the parish church."

Although we are unable to say what were the results of Mr. Frankland's labours in this neighbourhood, it is likely that some which he had so nobly suffered, the principles and practises for which he had so nobly suffered, though no regular congregation seems to have survived his ministry. But, united, as he was, with the Rev. T. Jollie, the Rev. Oliver Heywood, and other eminent Nonconformist ministers, it is highly probable that Independent churches and congregations at Horton, Martin Top, Sandy Syke &c., arose from their associated efforts. And from the fact that some of the persons who were connected with the formation of the Congregational cause in Settle had come from Bolland with a view to aid in this good work, it is likely that they had received their religious views and impressions in consequence of the ministerial efforts of Frankland and others in that district.

Happily, however, we are in possession of the facts connected with the rise of the Independent cause at Settle. We are not aware that any truly evangelical efforts were brought to bear upon the population, except by the Wesleyan Methodists, prior to the beginning of the present century. About that time the West Riding Itinerary resolved to visit the whole of this district and to supply the different places with regular preaching. This was done, and vigorously sustained for several years.

At first the Settle congregation met in a private house. Afterwards a cottage was rented, and the upper room, through an opening in the floor, was used as a gallery. But as the cause increased, and promised to become permanently important, the friends set about the erection of a chapel. In the accomplishment of this object the Rev. Joseph Cockin, of Halifax, and his son, the Rev. John Cockin, of Holmfirth, rendered essential service,—their long-continued and laborious exertions placed all the friends of the cause under lasting obligations.

The chapel was opened for religious worship in 1816. For some years the pulpit was supplied by students from Idle Academy. The Rev. Samuel Ellis, who had studied at Idle, settled over the

people as pastor in 1824. He had been preceded by a Mr. Bristow, who remained at Settle only nine months, but during whose ministry the congregation was reduced to a mere skeleton. During the pastorate of Mr. Ellis the cause flourished, though little effort was made to reduce the heavy debt which remained upon the chapel, and which crippled the energies of the people. Mr. Ellis removed to Bolton-le-Moors in Lancashire in 1827.

The Rev. James Wright, who also had been educated at Idle Academy, succeeded Mr. Ellis. His ministry at Settle was brief. On his removal, the Rev. John Williams, of Grassington, accepted a call to the pastorate. He was a man of superior talents and considerable property, but his relations with his people were most unhappy. The congregation was scattered, and from the effects of disunion and strife the church was brought to the verge of ruin. The counsel and assistance of several ministers in the West Riding was anxiously sought by a few friends who still cleaved to Zion in the day of her humiliation, and was as promptly rendered. A tribute of grateful respect is due to the Rev. Richard Gibbs, of Skipton, for his ready and efficient service. He proved himself a judicious adviser and a steady friend in all the vicissitudes through which the cause passed.

After Mr. Williams' removal, such was the state of feeling among the members of the church, that the neighbouring ministers decided that—provided the object could be quietly secured—a "dissolution of the church" was the most desirable step that could be taken. To effect this object Dr. Walter Scott, of Airedale College, was invited to supply the pulpit on a certain Sabbath. He assembled the members of the church after the afternoon service, when he stated that he saw no reason why persons who had voluntarily formed themselves into a Christian society might not also, if circumstances required, voluntarily dissolve such connexion. And as the existing circumstances of that church were such as to prevent any further good from being done, he advised the members to decide upon an immediate dissolution of the body, in order that the whole concern might be remodelled with a view to future success. A vote was then called for, which was practically unanimous, none voting against the proposal. Consequently Dr. Scott declared that the church had

CONGREGAT

In 1811 the "Itinerary" in the West Riding of being at first centred in show the progress of the Congregationalism in Settle from them may be of interest pertaining to that denomination.

In 1813 the Report

"Of all places which to notice. We have made devoted to the cause. T

Zion Congregational Church, Settle.

CELEBRATION OF CENTENARY OF THE CHURCH,

JUNE 15th, 16th and 22nd, 1919.

SUNDAY, June 15th, 1919.

10-45 a.m. and 6-30 p.m.

Preacher--Rev. G. H. Brown

Of Menston

(PASTOR OF ZION CHURCH, 1873-1906).

MORNING Te Deum *Maunder.*

Anthem by the Choir at the Evening Service.

The Sacrament of the Lord's Supper will be observed at the close of the Evening Service.

SUNDAY, June 22nd, 1919.

10-45 a.m. and 6-30 p.m.

Preacher--Rev. D. S. Dakin,

Of Bradford.

ANTHEM BY THE CHOIR.

MONDAY, June 16th, 1919.

Re-Union & Public Meeting.

4-0 p.m.--PUBLIC TEA, in the School-Room.
Adults, 1/- each; Children under twelve years, 6d.

6-0 p.m.--ORGAN RECITAL in the Church,
By **Dr. E. L. COMPSTON,** of Rawtenstall.

7-30 p.m.--PUBLIC MEETING.

Chairman: Rev. W. J. COATES, B.D., of Bradford
(*Chairman of the Bradford District Congregational Union*).

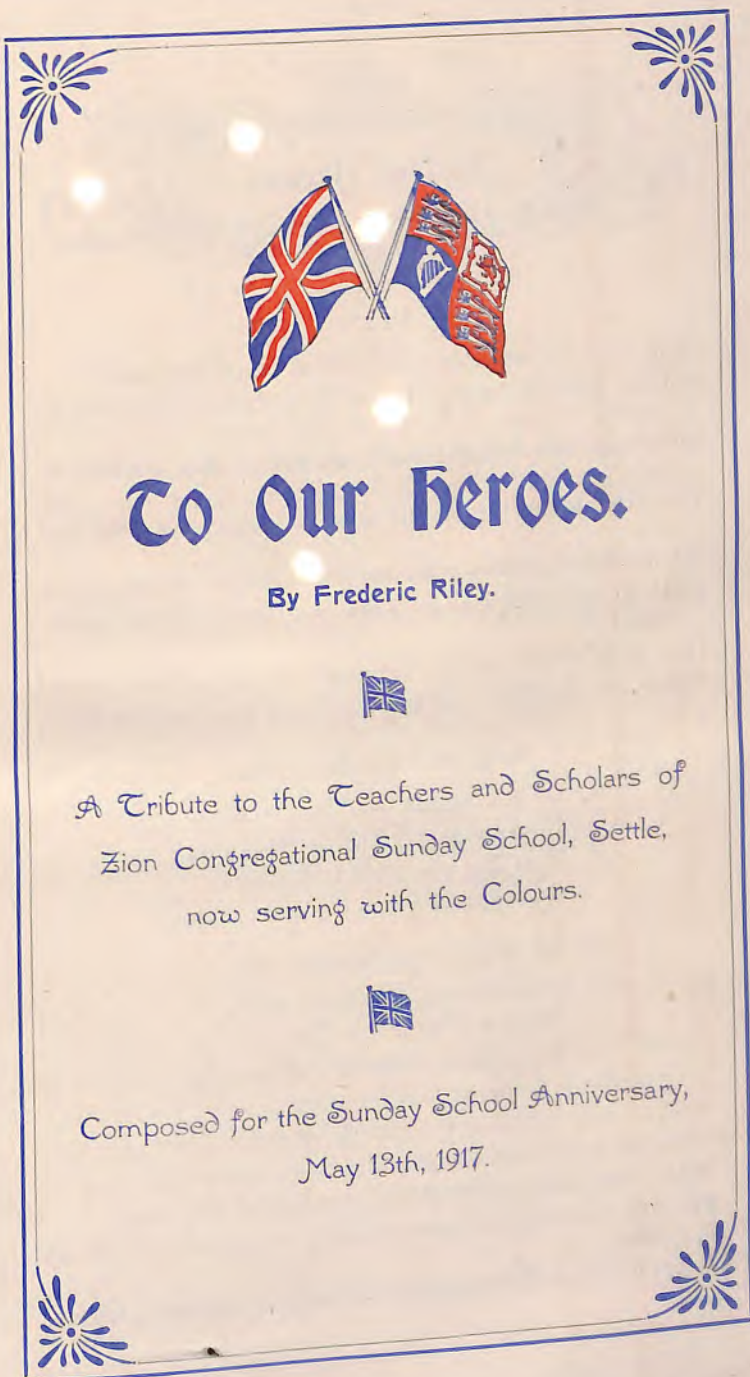
ADDRESSES AS UNDER:


Zion 100 years ago	...	MR. THOS. BRAYSHAW, J.P.
Zion 60 years ago	...	MR. S. COMPSTON, J.P.
Zion 40 years ago	...	REV. G. H. BROWN.
Zion 10 years ago	...	MR. F. RILEY.
Zion to-day	...	MR. F. MARLOR.
Zion in the days to come	...	REV. L. H. GAUNT, M.A. (<i>District Secretary.</i>)
Zion Centenary Fund	...	REV. L. J. MALKINSON.

ANTHEM BY THE CHOIR.

For the convenience of old associates who desire to meet their friends, the Church premises will be opened at 3 p.m.


See page 250






To Our Heroes.

By Frederic Riley.


 A Tribute to the Teachers and Scholars of
 Zion Congregational Sunday School, Settle,
 now serving with the Colours.


 Composed for the Sunday School Anniversary,
 May 13th, 1917.

Zion Congregational Church, Settle.

CELEBRATION OF CENTENARY OF THE CHURCH, JUNE 15th, 16th and 22nd, 1919.

SUNDAY, June 15th, 1919.
10.45 a.m. and 6.30 p.m.

MONDAY, June 16th, 1919.
Re-Union & Public Meeting.

See page 250

MORNING
The
S
P



RECIT.

ONCE again we meet together in united prayer and praise,
And our youthful homage tender in the gladsome hymns we
raise;
Safely hath the Father brought us, and to Him on high we
pray
That His blessing may attend us on this children's festal day.

We would lovingly remember our dear brothers who have gone
Forth to fight their country's battles—they are heroes, every-
one;
How we miss their cheerful presence as we gather here to-day!
Father, have in Thine own keeping all our loved ones far away.

SCHOLARS. Tune *Rockingham*.

mp O GOD, we ask that Thou wilt lend
Unto our prayer Thy listening ear;
That Thy protection may attend
Our brothers whom we hold so dear.

mp For all our heroes fighting still,
Amid the conflict and the pain;
We pray Thee if it be Thy will,
Oh, bring our boys safe home again.

RECIT.

NOT alone in stricken Europe, with its far-flung battle-line,
But on seas beset with peril of the submarine and mine;
Far and wide our boys are scattered, we entrust them all to
Thee
In our prayer, O Heavenly Father, for our loved ones on the sea.

SCHOLARS. Tune *Melita*.

mf O GOD, who hast at Thy command
The waters that protect our land,
p Where midst the calm—(cres) or storm-tossed deep,
Our sailor sons their watch do keep;
p O hear the children's cry to Thee
For all our dear ones on the sea.

RECIT.

CAN we pay too high a tribute to the men behind the guns,
Or the silent, ceaseless vigil of our navy's stalwart sons?
To these heroes of our Empire we owe more than we can tell,
They have fought and died unflinching for the land we love so
well.

SCHOLARS AND CONGREGATION. Tune *Rephidim*.

mf LORD, we commend to Thee England the glorious,
Friend of the weak and of nations oppressed;
Out from the conflict may she rise victorious,
Greater and stronger, and evermore blest.

mf In Thine own time, O Lord, may wrongs be righted,
Let swords be sheathed and the roar of guns cease;
f Bring in that day when all nations united
Shall dwell in amity crowned with Thy peace.

RECIT.

WE have kept our school flag flying through another chequered
year,
And have tried to do our little for the boys we love so dear;
There awaits a loving welcome when the days of war are past,—
May they find we've done our duty with our colours to the mast.

<O>

J. W. LAMBERT, THE CAXTON PRESS, SETTLE.



Catholic Church, Seattle



See also p 288



Roman Catholic Church

A CHOR DISPUTE.—The "Yorkshire Observer" of Wednesday says:—Quite a sensation has been caused amongst the Catholic community at Settle by the strike of the choir at the Catholic Church. A dispute having arisen between the priest and the members of the choir, the latter decided to decline to take their part in the services until the dispute was settled. At last Sunday morning's service only one member of the choir (a lady) went into the usual choir seats. In spite of the effort of the organist things were very little better at the evening service, when the choir consisted of three girls and a lady and gentleman. Efforts are being made to adjust the differences which have arisen, but no success in that

THE CATHOLIC CHURCH

Catholics in Settle are justly of their beautiful little church with its fine roof, its magnificent stained glass windows, its war memorial, and its healing atmosphere. The stained glass windows recently placed in the sanctuary are exquisite and light to the eye. In the centre is Wilfred of York. He wears the mitre and holds the archiepiscopal staff. Underneath is represented an episode in his life when he is on board ship, driven from England by the King. To the left is St. Robert, of Gargrave, who was born in Gargrave, became a priest of Gargrave, then went to London and became a monk of St. Mary's. Later he left and helped to found Fountains Abbey. He also founded an abbey at Newminster, which is the site of the present town. For his life he is known as St. Robert of Newminster. He is represented in a window in his abbatial robes with a crozier and a book. Underneath he is shown teaching his flock.

On the right is St. Alkelda, the patron of the ancient parish of Giggleswick. She was martyred with other heathen Danish women at Midwastun in the Saxon period. Only two of the women are dedicated to St. Alkelda—the one in Middleham and the other in Giggleswick. On the window is shown the robes of an Anglo-Saxon princess and underneath is represented the scene when she was stoned to death by the Danish women.

The two side windows are decorated with designs by Hardman's, of Birmingham. The windows are in correct ecclesiastical style, are well finished and the colours exquisitely blended.

The church's war memorial is a work of art. At the entrance right is Our Lady, the patroness of all England, standing with a half-moon crushing the head of the serpent which holds an apple in its mouth. On the other side is St. Michael, the archangel, with a sword and a shield. The inscriptions underneath are: "Remember the victims of the War, 1918"; and "It is a good and wholesome thought to pray for the dead." II Maccabees, 12:46.

The statue of "Our Lady" is considered to be a real work of art.

The Catholic Church
Settle.

June 24 1884

T. J. Briggs Esq -
sc sc sc

My dear Sir,

Allow me to thank you very cordially for your courtesy in sending me a copy of your interesting brochure perpetuating so many very interesting facts connected with Settle and its neighbourhood & which else might easily pass away into oblivion. You deserve the thanks of all for your learned researches and at least must accept those

of yours greatly obliged
 Edward H. Woodall.



Father Woodall