

Wm. Wildman (in porch) and Elwood Brockbank, at Friends Meeting House



On the occasion of the opening or inaugural meeting, JAMES H. BARBER, of Sheffield, was present and delivered a very suitable and interesting address on the possibilities of self improvement open even to those whose circumstances seem the least favourable. At the Soiree a number of interesting objects were exhibited, curiosities from the Victoria Cave, microscopes, pictures, and objects of art, a very pleasant evening being passed.

DR. WATTS, the Science Master of the Grammar School, and who has given constant and willing help in connexion with the Science Lectures promoted by the teachers, was elected President of the Institute, and MR. BRAYSHAW, of Stackhouse, Vice-President. A number of members were also enrolled and a working Committee chosen. The number now on the books is 117, and the success attending the effort has been most gratifying to the promoters.

It only remains heartily to thank the contributors. There is every prospect that the Institute will be self supporting, and that it will meet a long-felt want in the town.

E. BROCKBANK.

The Treasurer in Account with the Institute.

Dr.		Cr.	
£ s. d.		£ s. d.	
To Donations as per List .. .. .	139 17 0	By Payments for Alterations .. .. .	100 6 1
„ Table, Desk, &c. sold .. .. .	0 19 0	„ do. Furnishing .. .. .	37 8 7
		„ Balance in hand .. .. .	3 1 4
	<u>£140 16 0</u>		<u>£140 16 0</u>

E. BROCKBANK.  
Treasurer.

Donations.

	£	s.	d.
Backhouse, K., Darlington .. .. .	5	0	0
Backhouse, James, York .. .. .	1	0	0
Burt, Jonathan, York .. .. .	1	0	0
Ecroyd, Edward, Brierfield .. .. .	1	0	0
Ecroyd, W. Farrer, M.P., Brierfield .. .. .	1	1	0
Fry, Joseph S., Bristol .. .. .	5	0	0
Fry, Theodore, M.P., Darlington .. .. .	1	0	0
Harvey, Thomas, Leeds .. .. .	1	0	0
Harvey, William, Leeds .. .. .	5	0	0
Hewitson, M. A. & H., Leeds .. .. .	5	0	0
Hodgkin, J. B., Darlington .. .. .	2	0	0
Pease, J. Whitwell, M.P., Guisborough .. .. .	2	0	0
Pease, Arthur, M.P., Darlington .. .. .	2	0	0
Palmer, George, M.P., Reading .. .. .	5	0	0
Priestman, Edward, Bradford .. .. .	3	3	0
Procter, Mrs. R., Long Preston .. .. .	0	5	0
Rice, S. G., Bentham .. .. .	1	0	0
Richardson, H., York .. .. .	2	0	0
Rowntree, W., Scarborough .. .. .	1	0	0
Rowntree, Sarah, York .. .. .	2	0	0
Spence, Jemima, York .. .. .	10	0	0
Tatham, S., Settle .. .. .	50	0	0
Thompson, B., Settle .. .. .	2	0	0
Thorp, Fielden, York .. .. .	2	2	0
Tuke, J. H., Hitchin .. .. .	3	0	0
White, Mary, Glasgow .. .. .	1	0	0
Wilson, C. S., Sunderland .. .. .	24	6	0
A few business friends .. .. .			
	<u>£139</u>	<u>17</u>	<u>0</u>



## ELLWOOD BROCKBANK.

In a short article on "The Service of the Church," written by Ellwood Brockbank for the *Friendly Messenger* of January, 1905, a choice morsel of unconscious autobiography may be found. "Did not our Lord intend His followers to be so busy in self-denial and in service for others that they must grow up into Christian life unconsciously, 'he knoweth not how'? Just as *experience* is the key that unlocks the Doctrine ('if any man will do His will, he shall know of the doctrine'), so service is the great builder of Christian character. One sees the inspiration of two deep sayings in these words. 'As many as received Him, to them gave He power to become the sons of God,' and 'Be ye doers of the word, and not hearers only.'" Such was Ellwood Brockbank amongst us.

The late Professor James, in one of his last writings, suggested that, in preference and contrast to the conscription of the militarists, every one on entering manhood should share in the hard work of the world. This is the experience of very many without any planning beforehand. Ellwood Brockbank (born at Salford in 1841) was, with his brother, called home from Ackworth School on the sudden death of his father; and at the age of 14 set to work to earn his living at the Hematite Iron Works, at Whitehaven. Next year (1855), he went as apprentice to John Tatham, of Settle, general dealer. After years of faithful service, he succeeded to the latter's business, and eventually married Maria, daughter of Silvanus Thompson, of York, grand-daughter of John Tatham.

During his apprenticeship, Richard E. Tatham came home from York, full of the hope of starting an Adult School at Settle. A letter of R. E. Tatham's, written 2 ii., 1860, says, "At intervals during the stocktaking Ellwood and I were arranging all our plans, but we were in a very despondent state, and nothing but a sense of duty would have induced us to try. We obtained the blessing of the Preparative Meeting, and on the following Sabbath, armed with 300 circulars, we went round the lower part of the town, and were everywhere gladly welcomed." In a month they had more scholars than the rooms would hold, so resolved to have two schools, in the morning and afternoon respectively. The story has been told before, but does not lose by repetition:—"Two congregations in Settle had appointed a special prayer meeting to ask that it might be put into the hearts of some young men to devise means for reaching the careless and indifferent. They had held the meetings for some time, and one day on coming away they saw our advertisement posted up. They wept grateful tears at the apparent answer to their prayers." The next Good Friday was given to the circulation of a tract Richard Tatham had himself written, "Do you attend Public Worship?" That year Richard Tatham's health failed, and he shortly afterwards died. The three classes, both morning and afternoon, were then left entirely to Ellwood Brockbank and Joseph Tatham—neither of them of age. There was no faltering however, in the work, and soon a much needed schoolroom was built for the steadily increasing numbers. For many years Ellwood

Brockbank taught over one hundred adults, and his influence went far to build up a band of workers who made themselves felt for good throughout the whole district. When the making of the Settle and Carlisle Railway added an army of navvies to the resident population around them, the Adult School leaders felt that their chance had come, and manfully determined to make the most of it. The strong rough men took kindly to their young missionaries, who were straight, true, and disinterested, and only sought to share their glad tidings with those of whom the world asked much, but to whom it gave little.

Pledge signing and all-round Mission work went on apace. Sankey's hymn, "We are out on the ocean sailing," used afterwards to recall to E. Brockbank a saying of one of the men—"All the waggon wheels in our siding goes to that tune."

Long afterwards, when Secretary of the Friends' Home Mission Committee, Ellwood found himself one day in a railway carriage in Wales, sitting opposite a big navvy with a grim, unresponsive, almost forbidding face. Suddenly E. Brockbank leaned forward and said, "Did you ever work on the Settle and Carlisle Railway?" when at once the whole face changed. It was lit up as by magic, and for an hour and a-half the two talked hard on all sorts of subjects centring round a navvy's life. They parted at the journey's end with mutual regret.

In time an Institute was added to the Adult School at Settle, and a good microscope club grew up in connection with it. Many men saved, and bought microscopes for themselves. His daughter, Elsie Brockbank, tells how "we have still a lot of beautiful slides made by Father. It is always a marvel to me how his big hands made the delicate sections, and mounted them so exquisitely."

Friends of his generation will remember that the accounts of the Settle School used to thrill and enthuse the beginners in other Adult Schools all over the country. This naturally brought upon the leaders a somewhat perplexing frequency calls for deputation services. Even in the heyday of his youth, no one could charge Ellwood Brockbank with giving sensational addresses. Anything apart from the spirit of truth seemed naturally distasteful to him, and truth was always so attractive to his own mind that it only needed his clear expression, homely refinement of thought, and precious sense of kindly humour to make it attractive to others. Moreover, he had this great advantage: in his business, over the counter, in teaching, in mission work, as a worshipper, he had sat where the people sit; and so he spoke to his audiences with fulness of experience and wide observation of life's difficulties. The helpfulness of his message was so marked that his Monthly Meeting recorded him a Minister at the age of 22.

Years of unremitting attention to business, with its long hours, combined with his ceaseless longings and efforts to brighten the lives around him, at last told seriously upon his health. In 1893, he had to leave Settle in consequence, and take a year's rest. This was spent at Kirn, on the Clyde (where some of his mother's relatives still reside). From the Clyde the family moved to the Lebanon. The Committee of the Friends' Syrian

Mission had asked him to re-organise the work at Brumana, and the family spent another year of complete change and of great interest there in the Mission circle. A Friend, then on the staff, writes, "From the first E. Brockbank made himself acquainted with all the branches of the work. His clear grasp of business details led to many improvements in methods, whilst the personal interest he took in those with whom he came in contact, entering so sympathetically into their various joys and sorrows, endeared him to all."

He never succeeded in mastering more than a few words of Arabic, but his bright smile and genial handshake were a convincing assurance of goodwill. His ministry in meetings for worship, and his frequent addresses at the schools and hospital were most helpful. Even those who did not understand English felt the spirit of love to be

speaking through him. Some years afterwards a Syrian from a distant village told one of us that he had gone to a meeting at Brumana when E. Brockbank was there and spoke. The man said his face was full of love, the tears shone in his eyes, so that before any words were interpreted, his own heart was touched, and he felt how great must be God's love, if a stranger coming amongst them could care for them so much.

E. Brockbank helped to organise and conduct a Convention at Brumana for missionaries from all parts of the Levant. He also, by request, held a series of Bible-readings in Beyrout, for the English-speaking residents. It is rightly said in *Our Missions* (May, 1895): "The special work of E. Brockbank and John T. Dorland outside the borders of our Mission has given our Friends in Syria a position they have not previously had."

For the Society of Friends his most distinctive service was yet to come. In 1895 the Yearly Meeting placed the affairs of the Home Mission Association under the care of a large Committee appointed by the various Quarterly Meetings. At the time of the new departure there was not unnaturally some clashing between those zealous for the older thought and methods of the Society, and those who wished to escape from any trammels to Gospel freedom. The position of any new Secretary therefore was one of unusual res-

ponsibility. The late Charles Brady proposed that Ellwood Brockbank should be invited to undertake the duties, and happily for our little community, he assented.

For the next nine years the family home was at Winchmore Hill, London. He attended diligently to the office work at Devonshire House, with his faithful assistant, George Davidson: but was equally strenuous in devoting his week-ends and spare time generally to the visitation of the various centres of activity under the care of the Committee. In looking back now upon his labours, it is to be feared that he was not sufficiently impressed by the Executive with the necessity of reserving plenty of time for rest in the exceeding happiness of his own home.

His secretariat, without any weakness or concealment of character, made ever for peace. In

a remarkable degree he was at one, both with the old life and the new in the Society. Hewas equally and happily at home in a venerable Meeting on Ministry and Oversight, and in the mission meeting of some newly-gathered Adult School with much still to learn. Whilst deeply desirous that his every footstep, every word should be guided aright, he realised joyfully that Christ's Kingdom was "wide as the world, and high as the heavens above," and in the completeness of a self-renouncing love he found indeed a life of the truest liberty. As many can testify, it was a delightful experience to go with him to some outlying region or

group of small and scattered meetings, and watch him fan the smoking flax or strengthen the bruised reed. You felt the healing and gathering power that was given him, the radiation of an atmosphere in which spirit could meet spirit, and commune with the Divine. There was no penury in his words, they evidenced the rich storehouse from whence his thoughts came. His face was often a benediction. Out of the meetings he was speedily in touch with everyone,—equally responsive to ripples of laughter in a living group, or to the sigh of some solitary soul. He had a fine discernment of character, and was rarely wrong in his judgment. No weary worker could wish for a wiser or more sympathetic friend. So the bliss, both of the gentle and of the makers



ELLWOOD BROCKBANK.  
Photo: Lambert Weston & Son, Folkestone.



of peace, was often his reward. The historic Manchester Conference was convened by the Friends' Home Mission Committee during his administration, and his quietly efficient, but little seen services were most valuable in many ways. At such a time he was ever content to be a listener, but his remarks on preparation of mind for the ministry may be read with advantage to-day.

In 1900, he had an attack of rheumatic fever and went back to work before he should have done. The following spring brought a first sign of impending paralysis, but he pressed bravely on in the service for which he was so signally fitted, with unfailing faith and gladness. In the spring of 1904 the warnings of ill-health could no longer be disregarded. He resigned his post, and removed with his family to Southport.

Strange must it seem to all who knew him, that a life with so much of the beauty of the Lord resting upon its efforts heavenwards, should find its land of Beulah shrouded long and often by the mystery of great pain. Is it given to some beyond the measure of most of us to share,—as the missionary Apostle both of the East and West put it,—in the sufferings of our Lord for the redemption of an ever-growing universe: in order that His resurrection life may be yet more fully hastened and manifest? We can but grope after the answer on this side of the veil. In any case, the secret of this life of service stands revealed by these years of severe sifting. In the midst of it came the tidings of his son's death in Canada, whilst seeking to save a comrade's life. Up to the brink of his own life the struggle between flesh and spirit continued, "without ever a murmuring word." His sweetness, even in attacks of agony, seemed like "a miracle" to those who lovingly ministered to him. At last perfect peace came, and took the place of conflict; and "smiling a little now and then," he fell on sleep.

Settle was in mourning on the 14th inst., and when the remains of its loved Teacher and Townsman were brought to their last resting place, the many Friends who were privileged to know him intimately will feel that our Society can add one more soul to those of whom the Apostle could say, even during their lifetime, ye are "our joy and crown of rejoicing." The lines quoted in Settle meeting-house might seem to have been written for the occasion:

"O sweet, calm face that used to wear  
The look of sins forgiven!  
O voice of prayer that seemed to bear  
Our own needs up to Heaven!

"For still his holy living meant  
No duty left undone,  
The heavenly and the human blent  
Their kindred loves in one.

"The dear Lord's best interpreters  
Are humble human souls;  
The gospel of a life like his  
Is more than books or scrolls.

"From scheme and creed the light goes out,  
The saintly fact survives,  
The blessed Master none can do abt  
Revealed in holy lives."

JOSHUA ROWNTREE.

THE SABBATH SCHOOL TEACHER, is the title which has been chosen by the writer, Mr. John Ford, for a memoir of the late lamented Mr. Richard E. Tatham, of Settle. The title is a fitting one, as the chief public interest of the brief biography centres in the record of R. E. T.'s experience as a teacher, and the affectionate earnestness with which he laboured and prayed for the welfare of his scholars. It appears from the memoir that Mr. R. E. Tatham entered upon the duties of a Sabbath School Teacher while engaged in a business establishment at York. His biographer says, "This was to him at first not a willing, but rather an irksome service, united in merely from the influence of association, seeing that most of the young men in his master's employment were so engaged. Only a few months passed over before there was evidence of an entire change in these sentiments, accompanied with, or rather the result of, a work of divine grace progressing in his own heart. His teaching then became a real, earnest work, and each of his pupils an object of especial interest." On his return to Settle, having determined to continue his work as a Sabbath School Teacher, and not wishing to appear to interfere with existing Sunday Schools, the plan was hit upon of seeking up a class of pupils who appeared to have escaped from the influences of mental and religious improvement,—youths of fifteen and upwards, and adults. Every house in Settle, Giggleswick, and Langeliffe, was visited, and all who were desirous of improvement in reading, writing, and scriptural knowledge were invited. Rooms having been prepared and books &c provided at the Friends' Meeting House, on Sunday, February 5th, 1860, the "Settle Adult Sabbath Classes" were opened with 33 scholars. On the following Sunday R. E. T. and his two young associates had 49 pupils, 20 of whom were grown up men. A Library for the use of the scholars was soon after formed, for which funds were furnished by the kindness of friends. Mr. R. E. Tatham was assiduous in preparation for and attendance upon the duties of the school until his health began to fail in the following autumn. He visited it at intervals until January 1861, and his letters shew the affectionate interest which he felt for the welfare of his scholars to the last. On Sunday the 7th of January 1861, a life which so lately gave promise of future usefulness was cut short at the early age of 22 years. The remains were borne from his father's house to graveyard at the Friends' Meeting House by the men of his Sabbath class. His biographer concludes, "To some, long years of earthly service are appointed by their Lord; sustained by his grace, from year to year, they proclaim to their fellow sinners the good tidings of reconciliation, pardon and peace, through the blood of the cross, till at last they 'come to the grave in a full age, like as a shock of corn cometh in in his season.' To others, as with our beloved R. E. T., it is permitted to preach by early dedication and early death; and by these, he, 'being dead, yet speaketh.' To us who remain a little longer, the watchwords are 'Occupy till I come.' 'Work while it is day—the night cometh when no man can work.' 'Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for the Lord!' The perusal of the little volume will interest and benefit every serious reader. It is gratifying to find that the "Adult Sabbath Classes" which were originated by Mr. R. E. Tatham are still conducted by his former associates, and that the average number in attendance is above 60. The Library contains about 250 volumes, and the number of issues during the first six months of the present year was 928. The hours of attendance on Sunday are, in the morning, from nine to a quarter past ten, and in the afternoon, from one to half-past two. 1861

Winchmore Hill

N.

27 Dec. 93

Dear Mr. Porphaw

I am glad to see you are going in for Quakerism—! many thanks for Local Extracts.

I am sending you a good old Quaker book of local interest. It was written by the same Back-homes who founded the wicker Nursery Gardens at York & whose firm had travellers collecting plants in all parts of the world.

He was a devoted Minister & Missionary & travelled abroad extensively, going round the world & Heligoland.

The book may give you some side lights on local matters. The



of peace, was often his reward. The Manchester Conference was convened by the Friends' Home Mission Committee and his administration, and his quietly efficient services were most valuable in many ways. At such a time he was ever content to be a listener, but his remarks on preparation for the ministry may be read with interest to-day.

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No duty left undone,  
The heavenly and the human blended  
Their kindred loves in one.

"The dear Lord's best interpreters  
Are humble human souls;  
The gospel of a life like his  
Is more than books or scrolls.

*Handwritten notes in pencil, including "22nd Dec 1914" and "Wm. Brockbank".*

*New Year for you & family & please express my best wishes for W. John & Mrs. Brazgoham.*

*Yours very truly  
E. Brockbank*

*(over)*

*Picture of Airton Mt House is correct today.*

*Many thanks for yr. kind remembrance of me. I remember John Stare well & I mistake not his name was then Fair & he lived with Dr. Butterton. He affected a very loud style in dress. Checked trousers were the rage & I think I do not exaggerate much if I say it took both legs to complete a design! As I remember he was slight & short. I have never seen him since. The performance you describe I recollect - but of course I did not attend. How much a Quaker misses! (and escapes.)*

*Accept my best wishes for the*



of peace, was often his reward. The historic

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as well tell you a story of  
Jas Backhouse the author of the  
book. He was a little man of  
I spare habit & always clothed in  
the Quaker garb.  
One "Quarterly Meeting" at Leeds  
two rustic Quakers were going round  
the exhibition of pictures - one had  
the Catalogue & the other was studying  
the subjects - Coming to a picture  
of "Bacchus" the second Quaker  
says "What's n<sup>o</sup>. 683?" "Oh!  
That's "Bacchus" - "I don't  
think it's like James at all."  
Neither was it.

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# SETTLE ADULT SCHOOL.

## The Jubilee Celebration

WILL BE HELD IN THE

Craven Assembly Rooms, Settle,

ON

Wednesday, April 27th, 1910,

To commence at 7 o'clock.

SPEAKERS:

**ERNEST DODGSHUN, B.A.,**

President of the Leeds and District Adult School Union;

**Christopher Newhouse, J.P.,**

Of Birkenhead;

AND OTHERS.

Refreshments at Intervals. \* \* \* \* \*  
The Meeting will be interspersed with Singing.

Tickets 6d. each.

J. W. Lambert, The Caxton Press, Settle.



**SETTLE ADULT SABBATH CLASSES  
DEBATING SOCIETY.**

In connection with the above,

**THOS. BRAYSHAW, Esq.**

WILL GIVE AN

**INFORMAL TALK**

IN THE

ADULT SCHOOL-HOUSE, SETTLE,

On **THURSDAY, DECEMBER 10th, 1908,**

At 7-30 p.m.

**SUBJECT:**

**LOCAL ODDS AND ENDS:**

being sundry notes on a stroll from the Town Hall  
to the Shambles.

A cordial invitation is extended to all.

A Collection to defray expenses.

*J. W. Lambert, Printer Settle.*

**Twenty-first Annual Report**

OF THE

**SETTLE + ADULT + SABBATH + CLASSES,**

**1881-2.**

**HOURS OF ATTENDANCE.**

**MEN'S & YOUTH'S CLASSES.**

*MEN'S CLASSES at Nine o'clock and Two o'clock, in the New School-House.*

*JUNIOR CLASS (for Youths from 14 to 20) at One o'clock, in a Room attached to the Friends' Meeting House.*

*JUNIOR ELEMENTARY CLASSES at One o'clock, in the Adult School-House and the Lower Class Room.*

A FREE LIBRARY for the use of the Members of the Classes.

*The Library is also open to Non-Members at 1s. per quarter, payable in advance.*

CORRESPONDENTS:—

**E. BROCKBANK, Marshfield, THOS. THOMPSON, Castle Hill.**

*J. W. LAMBERT, PRINTER, HIGH STREET, SETTLE.*

*For newspaper report of above "Talk" see  
pages 310 & 311.*



The Treasurer in Account with the Settle Adult Sabbath Classes.

Dr.		1881-82.		Cr.	
To Balance in hand.....	£ s. d. 1 14 0½	By Attendance, Cleaning, &c. ....	£ s. d. 6 17 10		
„ Subscriptions .....	22 10 9	„ Gas and Coals .....	2 18 0		
„ Proceeds of loan of China, Urns, &c. ....	1 2 3	„ Expenses of Meetings .....	1 9 3½		
„ Payments to Library .....	0 2 0	„ Repairs, Painting, &c. ....	11 15 3½		
„ Box and Book sold .....	0 12 6	„ New Books, Binding, Stationery, Printing, &c. ....	9 18 6		
„ Balance of Microscopic Club Funds .....	0 18 4½	„ Expenses of Deputation to Con- ference at Bradford .....	1 1 8		
„ Profits of Lectures .....	0 17 11½				
„ Balance due to Treasurer .....	6 2 8½				
	£34 0 7		£34 0 7		

E. BROCKBANK, Treasurer

The Treasurer in Account with the Sick Fund.

To Balance .....	£ s. d. 7 7 9	By 1st Quarter—16 cases assisted .....	£ s. d. 4 14 6
1st Quarter—Contents of Boxes.....	2 8 3½	„ 2nd do. 10 do. ....	1 18 0
2nd do. do. ....	2 4 10½	„ 3rd do. 5 do. ....	2 2 6
3rd do. do. ....	2 3 3½	„ 4th do. 5 do. ....	1 9 0
4th do. do. ....	2 10 4½	„ Funeral Grant .....	1 0 8
Subscription from Mrs. Thompson .....	1 0 0	„ Balance in hand .....	6 19 8
Unclaimed money from old Savings Fund.....	0 9 3		
	£18 3 10		£18 3 10

Average weekly receipts, 3/7. Total cases assisted, 36. Average amount of Grant to each, 6/-.

E. BROCKBANK, Treasurer.

The Treasurer in Account with the Lecture Fund.

To Profits of Mr. Tiddeman's Lecture .....	£ s. d. 2 7 9½	By General Printing, Tickets & Posters .....	£ s. d. 0 10 0
„ do. *Mr. Morrison's Lecture .....	4 7 3	„ Gas Bag and Apparatus for making Oxygen .....	3 18 5
		„ Deficiency on Mr. Reith's Lecture .....	0 6 3
		„ Do. Mr. Okell's do. ....	0 1 11
		„ Do. Mr. Watts' do. ....	1 0 6
		„ Balance to School account .....	0 17 11½
	£6 15 0½		£6 15 0½

E. BROCKBANK, Treasurer.

\* On this occasion the Hall was allowed to be used free of charge, by Mr. ROBINSON, as a contribution to the funds.

Subscriptions and Donations.

Bayley, Miss .....	£ s. d. 1 0 0	Ecroyd, B. F. ....	£ s. d. 1 1 0	Stansfield, J. S. ....	£ s. d. 1 0 0
Barber, J. H. ....	1 0 0	Goad, Hannah.....	1 0 0	Tatham, S. ....	2 0 0
Brockbank, E. G. ...	1 0 0	Horner, A. ....	0 5 0	Tatham, S. M.....	1 0 0
Brockbank, J. T.....	1 0 0	Harvey, T., (Leeds)	1 0 0	Tatham, Emily .....	0 10 0
Brockbank, W. ....	1 0 0	Lambert, J. W. ....	0 2 9	Thompson, B. ....	1 0 0
Christie, H. ....	2 2 0	Reith, A. W. ....	0 10 0		
Ecroyd, Edward .....	1 0 0	Satterthwaite, S. B....	5 0 0		
					£22 10 9



SETTLE--MARKET PLACE



THE POLLY, SETTLE



"SILVER JUBILEE" OF THE SETTLE  
ADULT SABBATH CLASSES.  
Five-and-twenty years having elapsed since the



SETTLE.

[Photo by A. Horner.]

# NATURE STUDY SUMMER SCHOOL

To be held at Settle,  
August 3-10, 1912.

Headquarters :  
The Friends' Meeting House.

Arranged by  
The Councils of "Swarthmore" and "St. Mary's" Settlements.

Secretary: Maurice L. Rowntree, "Bebek," Clarendon Rd., Leeds,  
to whom application should be made.

Local Secretaries:  
Miss C. Delaney, Overdale, Settle, and Miss Ethel Hunt, Town Hall, Settle.

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"And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."—*As You Like It*, 2, 1.

### OUR AIM.

The two Nature Schools already held show clearly the help they may give to persons of widely different minds and stages of attainment. A town dweller (say ten out of every twelve of our population) stands to lose seriously in health, in knowledge, in power of enjoying the most refreshing of all holidays, in ability to enable others so to enjoy themselves, if he or she remains ignorant of all nature study.

The pace and artificiality of modern life make holidays necessary for us all. But holidays that are mere idleness accomplish little; they cannot recreate, because they do not add to our interests. If it is only to prolong life and make the best of it, everyone should have a hobby, especially in the open air—which tempts him into the open when otherwise he would not go.

Nature Schools are veritable cornucopias, or "horns of plenty," in this respect; they teach us to see, to hear, to admire, to think, and so send the very poorest of us away richer in health both of body and mind, with new interests, new appreciation of the wonders and the exquisite beauty of things we might have delighted in from childhood, but which we should never have discovered by ourselves.

It will be greatly to the credit of the Settlements of Swarthmore and St. Mary's if they make a Nature School a yearly crown to their indoor work.

JOSHUA ROWNTREE.

**HOST and HOSTESS:** Richard and Mrs. Swain.

### LECTURERS.

**Botany and Zoology:** Wilfrid Robinson, B.Sc., Lond. (Honours Botany).

**Geology:** Isaac Swain, B.A., A.R.C.Sc.I., M.R.I.A., Professor of Geology and Geography at University College, Cork.

In so delightful a district as Settle, walks in company with these experienced naturalists, who can interpret for us many of Nature's secrets, should indeed be helpful and inspiring.

### "SILVER JUBILEE" OF THE SETTLE ADULT SABBATH CLASSES.

Five-and-twenty years having elapsed since the

### MEALS.

Common meals will be served in the Assembly Rooms. Lunch Packets provided for mid-day meals except on Sundays.

Mrs. Maurice Rowntree and Miss Bairstow have kindly offered to take charge of the catering department.

### COURSE OF STUDY.

This will include Botany, Geology, Life in Ponds and Streams, Bird and Insect Life, and Meteorology.

Both the lectures and field talks will be popular in style, having as their central aim the desire to stimulate a love for Nature.

Amongst the subjects treated will be the following:—

Plants as living things—Movement in plants—Plant parasites—Migration and distribution of plants, with special reference to the flora of the Settle district—Denizens of the pond—History of a piece of limestone—Geology and scenery of the Settle district—Caves and their formation.

The evenings will be devoted to social intercourse and occasional lectures.

### OUTLINE PROGRAMME FOR A DAY.

- 7-30 Reading the weather instruments.
- 8-0 Breakfast.
- 9-0 Devotional Meeting.
- 9-30 Lecture.
- 10-30 Lecture.
- 11-30 Walk (with lunch packets). Field Talks.
- 5-0 Tea.
- 6-30 Evening Lecture or Social Gathering.
- 8-45 Supper and Reading (Assembly Rooms).

On the first day of the school, Meat Tea at 6-30 p.m., after which a lecture will be given by Thomas Brayshaw, Esq., J.P.: "Disconnected Notes on the History of Settle."

The walks will probably be taken in two parties (Botany—W. Robinson, Geology—I. Swain), when the lecturers will be able to follow up in the field the work of the lecture room.

There will be an opportunity during the week for students to do some practical work, outside Nature Study pure and simple, such as the making of microscopical and lantern slides, surveying, etc., and suggestions will be given on aims and methods in teaching Nature Study in schools.

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[Photo by W. A. Green.]

Useful books for prospective students are the following—

"Round the Year" ...	L. C. Miall...	Macmillan	...	3/6
"A First Book of Botany" ...	Healey	"	...	1/6
"Life by the Sea Shore" ...	Newbiggin	Sonnenschein	...	2/6
"Field Botany" ...	Laurie	Allman	...	1/-
"Elementary Botany" ...	Laurie	"	...	2/6
"Story of the Plants" ...	Grant Allen	Neaves...	...	1/-
"First Studies in Plant Life" ...	Robinson & Wood	Ginn	...	1/6
"On Foot Round Settle" ...	G. H. Brown	J. W. Lambert, Settle	...	2d.
"Settle and Giggleswick" ...	...	Craven Stationery Co., Settle	...	

**FEES.**

30/- and upwards, according to lodging.  
 Adult School Scholars and Registered Students at Leeds and York  
 Settlements, 25/- per week.

Lectures only, 6/- per week.

Apply to M. L. ROWNTREE, "Bebek," Clarendon Road, Leeds,  
 enclosing 5/- deposit, which will be retained for expenses in case of  
 non-attendance.

We are bound to limit our number to 60, and as Settle is such a  
 favourite resort it is necessary that applications should be sent in as early  
 as possible.

STOBY EVANS & CO., LTD., RAWDON, LEEDS.

**"SILVER JUBILEE" OF THE SETTLE  
 ADULT SABBATH CLASSES.**

Five-and-twenty years having elapsed since the Settle Adult Sabbath Classes were, at the instance of Messrs. Richard Tatham, Edwood Brockbank, and Joseph Tatham, called into existence, the present teachers and members of the school wisely determined to mark the interesting epoch by a befitting commemoration, which came off on the 5th instant, on which date the quarter of a century was completed. The original circular issued by the gentlemen above-named stated that the proposed Sabbath Classes were intended for youths above the ages of 15 or 16, as well as for grown-up persons desirous of improvement in reading, writing and Scriptural knowledge. The appeal of the promoters was not made in vain, for the classes were forthwith initiated, and from that time downwards the best results have attended the efforts of those who have carried on the effective though unobtrusive work. The annual report, extensively distributed at the evening meeting, contained the following pertinent remarks:—

"This report marks the completion of a quarter of a century since the classes were formed (February 5th, 1880). Only one teacher (Mr. E. Brockbank) remains of the three originally helping, the others having been called to the Heavenly rest. In looking back to that time we remember that 33 were present at the first meeting, and at the second 49. The progress was slow and steady, first leading to the present plan of having a portion of the number in the morning and the rest in the afternoon; then to the enlargement of the class-room; and finally, in 1872, to the erection of a school-house, which has been a very useful room for school meetings, especially since a platform was added to its size two years ago. In arranging for the celebration of the opening, the list of original members has been examined, and it is most interesting to find that some are scattered all over the world, in Australia, New Zealand, America, Canada, and all parts of England, whilst many are, we trust, gone Home. Nearly 2,000 scholars have passed through the school, and of these several, who joined the first and second year, are still in attendance. We cannot doubt that many lessons learnt during these years of Bible study must have produced their life-long benefit."

To return to the Jubilee, a sumptuous tea was served in the school-house, Friends' Meeting House, Institute, and Music Hall, the large number of persons (275) partaking thereof rendering it necessary to utilise these different rooms. The trays were taken by the following ladies:—Miss Preston, Mrs. Barry, Mrs. Williamson, Mrs. Watts, Mrs. Brayshaw, Mrs. Dixon, Mrs. Buck, Mrs. Horner, Miss F. P. Thompson, Mrs. Jackson, Mrs. Walker, Miss Procter, Mrs. T. Thompson, Miss Thompson, and Mrs. Dugdale. At half past seven in the evening the anniversary meeting was held in the Music Hall, being presided over by Mr. E. Brockbank. The hall was crowded to the doors. Of the decorations, which had been effected under the personal superintendence of Mr. Brockbank and Mr. J. W. Dugdale, we are at a loss to speak in terms of sufficient acknowledgment; they almost baffle description. At the rear of the platform a large text bearing the words "God bless the Adult School" appeared, whilst the walls were completely embowered in evergreens, shields, texts, banners, vases, Chinese lanterns, sun shades, &c. displayed on a crimson ground. The Chairman was supported by Mr. Arthur Pease, M.P. for Whitby, Mr. J. H. Barber, J.P., Sheffield, the Rev. J. Harris, Mr. Penney, of Hawes, and many past and present members of the Adult Classes. Mr. Brockbank having read letters of apology from the Rev. C. Routh, Mr. George Whiteley, of Scholes, Mrs. Joseph Tatham, and Mr. John Metcalfe, said he had lately thought a good deal about the work accomplished during the last 25 years, and his feelings had been those of humiliation and regret that more work had not been done, but he trusted God would by his grace and power enable them to do more in the future than they had achieved in the past. Referring to the institution of the school he remarked that he stood there as the last surviving member of the first Sunday's class, and behind him were to be seen portraits of the former teachers, most of whom had passed away. In spite of many difficulties and want of sufficient teaching help, the classes had been maintained to the present time. They had ever found it necessary to economise force, and had always combined to confine the teaching to the great principles of their faith, the school being maintained as an unsectarian institution, and the services being held at such hours as did not clash with the freedom of attendance at the other places of worship in the town. Some persons pronounced it to be a "Quaker Institution," but he might tell them that a very few of the scholars ever became members of the Society of Friends, being perfectly free to go where they liked. The present was a memorable occasion to them; twenty-five years was a very long time, and during that time they had made many pleasant acquaintances one with another.

**THE INSTITUTE CONTROVERSY.**—For some time past the relations between the Settle Institute and the Settle Adult Sabbath Classes have not been of a cordial character, and matters have recently come to a climax. About 20 years ago the Adult Sabbath Classes (which were founded in 1860) opened the Institute in premises adjoining the Adult School House, and all members of the classes above 16 years of age were eligible to join it at any time without election upon payment of an annual subscription of six shillings. In addition to the members of the classes the public were also admitted, by election, to the privileges of the Institute upon a similar payment. In course of time an excellent library has been got together in connection with the Institute, partly through gifts of books by generous donors, but mostly by purchases made out of the money received in the shape of members' subscriptions. Upon the members of the Institute proposing to remove the library to other premises the movement was resisted by the members of the adult classes. Those who are members of the Institute alone state that a very small proportion of the members of the Institute at any time also belonged to the Adult Classes, and it was only when the proposal to remove the library was put forward that a number of the Adult Class members were "rushed in" as members (although on the evening of the meeting their subscriptions had not been paid), and this gave them a numerical advantage. The Adult Classes contend that the Institute and all in it belongs to them, and it was opened primarily for the benefit of their members. The independent members deny this. They say that it was opened for the benefit of the public, irrespective of any sect; and as evidence point to a minute entered on the books of the Adult Classes in 1895, and signed by the clerk to the Friends' Meeting, to the effect that the furniture of the room (the Institute) belongs to the Adult School, except the bookcase, library, and door mats. They also say that there is nothing in the Adult School reports to show that any of the Institute funds have passed through their books. In the Adult School report for 1894-5 it is stated that "the unsectarian and non-political character of the Institute is well maintained." There is also a minute in the Institute books made in August 1889 "That the Adult School library be used in addition to our own for six months, the Institute to pay 30s a year for use thereof." This, it is also contended, shows that the Institute library was distinct. At a subsequent private meeting of the independent members it was decided to withdraw in a body from membership. Many have joined the political clubs in the town. 1902.



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1908.

## SETTLE "ODDS AND ENDS."

LECTURE BY MR. THOS. BRAYSHAW.

A lecture of great interest was given last evening week to a large audience in the Settle Adult School by Mr. Thos. Brayshaw when the subject was "Local odds and ends, being sundry notes on a stroll from Settle Town Hall round the district and back to the Shambles." The lecture was given in connection with the debating society of the Settle Adult Sabbath Classes, and the chair being taken by Mr. Wm. Walker.

The lecturer commenced his imaginary stroll by referring to the old Tolbooth which stood on the site of the present Town Hall. This was a quaint old building, which was described by Daye, more than a hundred years ago, as being "raised on an arcade, above which, in a gallery that leads to different dwellings, were seen various people busily employed in humble occupations." It was in this old Tolbooth that the watchman's room and lock-up used to be located, and the "Pig Jury" used to meet and take cognizance of nuisances, and make regulations for fairs and markets, etc., and where the old town measures used to be kept. Proceeding along Cheapside, he referred to the old "Black Bull" Inn (now Mrs. Crone's house) where the old Freemasons used to assemble, the Savings Bank, which stands on the site of the house where the late Benjamin Waugh was born; the Yorkshire Bank, which used to be colloquially known as the "Blue Bank" in contradistinction to the Craven or "Yellow Bank"; to the shop now occupied by Mr. Wooff, which until recently had steps leading to a separate dwelling on the upper floor, as many of the old houses in Settle were built. In 1769 the poet Gray said there were not above a dozen good-looking houses in Settle, the rest being old and low, with little wooden porticoes in front. The "Folly" was next touched upon, with its secret chamber, old staircase and wainscotting. The building derived its peculiar name from the fact that Preston, who built it, had not sufficient money to complete it in the style in which it was begun. "Paley Puddle," which was intended to be the termination of the proposed canal from Settle to Foulridge in 1773, was situate opposite the "Folly." The Talbot Inn used to be the headquarters of the leather dealers, an industry of which Settle was an important centre in bygone days. The inn is still popularly known as "The Dog," the talbot being a certain breed of that animal. In the Inn yard are several quaint old dwellings. Castlebergh was next dealt with, and the question was discussed whether the rock had formerly been crowned with fortifications. Mr. Brayshaw considered that it probably had been, and that the terms Castle Hill, Castlekeld Wells, etc., in close proximity lent support to that view. Castlebergh had been noted by most travellers to Settle, and in 1750 Bishop Pococke stated that "four stones being placed on the lower part of the hill, they served as a sundial to the country for three or four miles southward," but there is no evidence that there were ever regularly marked slabs as are depicted in Buck and Feary's well-known engraving. At the back of Castlebergh is situated the old Bowling Green.

The face of the rock itself has been much altered by lime works, but Housman in 1790 stated that "the inhabitants have lately been at the expense of cutting an easy winding path to the top." Proceeding onwards, the lecturer passed through Upper Settle, mentioning the Pound (which was built about 150 years ago); the Rope Walk, tanneries, Dogkennel Mill, and other old industries carried on there; Barker's Beck, with its legend of the headless man; the old poor-house (which was used before the present Poor Law Union was formed); "Cob Castle" and the old-fashioned courts or yards, and the Green in Upper Settle, where the maypole stood in olden times, and on which place the well-known snow castle was erected in 1886, and which was probably the place where the gallows, erected about the year 1270 stood. The surrounding hills were next briefly dealt with, including the camp on Highhill, and the old pond there, from which great quantities of red-deer horns have been excavated. "Beacon Hill" near Attemire recalls the days when fear of invasion caused beacons to be erected on many of the most prominent hills. Stockdale appears to have been granted by Henry de Pudsey to Saley Abbey about the year 1200, when Giggleswick Church was granted to Finchale Abbey by the same noble. The "Druids Circle" near Cleatop, appears to have been fairly complete sixty years ago, but now there is little left standing. The old road traversed by the Judges when they were on circuit from York to Lancaster runs from High Hill down Lodge Lane and across the river by an old ford, and thence by way of Eldroth to Bentham and Lancaster. "Scaleber Trash" is a heavy-footed "spook," of great size and clanking big chains, and was firmly believed in by our ancestors. Passing down "Butch Lane" (a corruption of "Butts" from the old archery-butts being placed there) the audience were taken by way of Ingfield to Halsteads, where it is said the last bull-baiting in Settle took place, and reference was here made to the construction of the Keighley and Kendal Road in the 18th century, this being one of the most important undertakings ever carried out in this locality.

The Settle Mechanics' Institute was founded in 1851, the hall thereof being opened in 1855. It was here that Sir John Hare made his first appearance in public. The proximity of the railway reminds us that in the days of the great railway mania in 1845 there were no fewer than six schemes for bringing railways to Settle, only one of which, the Little North Western Railway, was carried out to effect. Duke-street, formerly Duck-street, was then traversed, mention being made of the old path which ran from the present post-office to Upper Settle, but which was closed when Chapel-street was opened out. In the barn near Undercliffe travelling theatrical companies used to give performances, and the mention of the Craven Bank gave the lecturer an opportunity of exhibiting some old notes of that institution. In the great financial panic of eighty years ago these notes were refused by traders. New Street stands on the site of the yard of the old New Inn, the street being made when the railway was formed in 1847. In Duke Street formerly stood two Inns known as the "Old Golden Lion" and the "New Golden Lion" respectively, and adjacent to the latter the old Pinfold stood until 1753. The Ashfield Hotel was formerly the headquarters of the Whig party in this district, and it is stated that when Lord Brougham used to stay with his friends,

the Birkbecks, he was very fond of walking as far as the Market Place to admire Castlebergh. The shop now occupied by Messrs. Clark was built by the well-known Dr. Sutcliffe. The street known as Kirk-gate derives its name from being the road to Giggleswick Church. The house now occupied by Mr. Pearson was formerly the "Spread Eagle" Inn, where Thomas Procter, the celebrated sculptor, was born. It is stated that John Wesley preached at the top of this street on one of his visits to Settle. The old works of the Vegetable Gas Company used to be situated here, and in this street football used to be played on Shrove Tuesday. Special reference was made to the Friends' Meeting House and the members of that denomination. The Settle Quakers were licensed in 1689. Brief particulars were given of Dr. Sutcliffe, Dr. Lettson, Samuel Watson, William Birkbeck (the first Quaker Magistrate in England), John Overend (the founder of the great firm of Overend, Gurney, and Co.), Dr. George Birkbeck (the founder of Mechanics' Institutes), and other well-known Friends, and reference was made to the persecution suffered by the early Friends, as well as to the peculiar methods adopted by some of them. Marshfield is reputed to have been the headquarters of a gang of makers of base coin, and there is a tradition that the remains of a secret passage to it still exists. Most of the present house was built about 1790, the previous house having been burnt. Coming to King's Mill, the fires of 1829 (when Oddie Tomlinson lost his life), and of 1854, etc., were referred to, and the audience were invited to cross the river at "Kendolman's Ford" (just below the mill) as an old road ran from Cammock Lane to that Ford. "Queen's Rock" formerly called "Big Cragg," is rapidly breaking-up. It marks a geological "fault." The names of the fields then entered on show the old trades and occupations of the inhabitants, the "Fellins" being the place where hides were dried and dressed, the "Tenters" where cloth was stretched, and the "Rains" which referred to the mode of agriculture in Saxon times. The blocking-up windows at Armistead Hall and other old dwelling-houses show the effects of the window tax. In this building, as well as in many other places in Giggleswick, there used to be a weaving shed where the hand-loom weavers carried on their work. The old vicarage used to stand in the Glebe Gardens, whilst behind the Workhouse there used to be kennels where "Panson Chapham" kept his beagles. Coming to the School, reference was made to old customs, such as beating the bounds, cock-fighting, fig-day, the 12th of March dinner, etc., and quotations were made from the old statutes, which provided that the head master had to speak in Latin, etc. The old Holy-Well of the village was close to Holywell Toff, the residence of the headmaster, the notion that the Ebbing and Flowing Well is entitled to that term being a purely modern invention. Catteral Hall was formerly the property of the family of that name, afterwards passing to the Harris family. In that passage for the stream underneath the road there is a considerable chamber which was formerly used by a gang of wool-thieves. One of them turned King's evidence, and two of the others, viz., Kit Handcock, and Kester King were transported. The name

Mill Hill" shows that here stood one of the numerous little mills which were formerly planted along the side of the stream. Proceeding we come to the site of the old Giggleswick Tarn, where a British canoe was found some forty years ago. A scheme to remake this tarn was one of the Jubilee proposals in 1887, but the same fell through. Giggleswick Scars, with its caves and School-Boys tower, Nevison's Nick (so called from the legend that the celebrated highwayman rode up it), the old lead mines and "black diamonds," were next referred to, as also was the Ebbing and Flowing Well. Coming back by way of Belle Hill, the Church was passed, several references being made to its past history. Belle Hill recalled the old Hart's Head Inn, now the house occupied by D. Buck, which used to be the headquarters of the Jacobites in this district. Opposite to it, on the vacant ground now occupied by Holly Bank stables, stood the old stocks of the village, and there also "Parish Clapham" kept his greyhounds. Sundry references were made to the old manorial customs, and to the fact that the Earl of Cumberland parted with many of his rights in 1600. Continuing the stroll we come to Stackhouse Lane, formerly known as "Lobley Lane," at the end of which an old Tolbar used to be placed (another of these erections used to be at Runley Bridge). Just below the end of the lane is situated the well-known tree known as the Parish Umbrella. The audience were then invited to proceed to Stackhouse, an ancient village mentioned in Domesday Book. The romantic circumstances under which Thomas Clapham, of Stackhouse, left £7,000 a year to a perfect stranger because he happened to bear the same name, were mentioned. Crossing the river to Langcliffe reference was made to the diversion of the river, which formerly ran where the High Mill dam now is. There was terrible distress in Langcliffe between 1850 and 1860 caused by the stoppage of the mills, the population of Settle, Giggleswick, and Langcliffe diminishing by 714 people, and it is said that grass grew in the streets of Langcliffe. Proceeding down to Settle Bridge, that ancient structure was referred to, the northern half thereof being higher and of quite distinctive architecture to the other half. The road from the bridge to the Church is comparatively modern; a footpath formerly existed there, and a penalty was exacted from anyone who rode along the same. Arriving at the Market Place, attention was drawn to the old Market Cross, which formerly stood near the Town Hall close to an old dungeon. It was removed to the front of the Shambles, and later to its present situation. The pillar is part of the old structure, the rest being modern. The Market Charter of Settle (A.D. 1248), its old fairs and proclamations (by which persons were forbidden to carry arms, and cattle were not allowed to be sold on Market days) were referred to, and the lecturer finally brought his audience to the quaint old building still known as "The Shambles," but in which only one shop is now used as a butcher's place of business.

Mr. Thos. Harger proposed a vote of thanks to the lecturer, which was seconded by Mr. James Hunt, and carried with enthusiasm.

See also p. 303