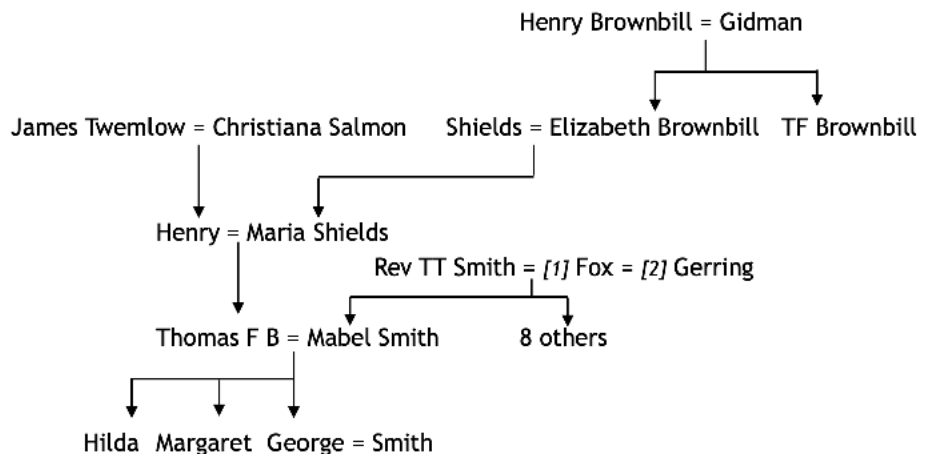


## Rev Thomas FB Twemlow, the 6th vicar

**Henry Twemlow** was the youngest of many children of **James Twemlow** and his younger wife **Christiana Salmon**. James was a miller in Staffordshire but died, aged 52, when Henry was born. Christiana looked after the children, and her aged dad, financed by the income of the grown-up sons who were skilled tradesmen — plumbers and wheelwrights. Henry and his brother, **James Twemlow**, started life as railway porters in Salford but Henry quickly worked his way up to be a railway accountant and auditor, based near Southport, Lancashire. In 1867 he had the good fortune to marry **Maria Gidman Shields**. She was the daughter of a draper, **Charles Boynton Shields**, who was declared bankrupt and insolvent a few times. However, the good fortune came from her mother **Elizabeth Brownbill** who was the daughter of a highly respected Naval Officer, **Henry Brownbill**. When Henry died in 1861, aged 75 he left an estate of around £1500 which was a fortune in those days. He died intestate and there was a bit of wrangling between siblings which was eventually resolved internally.

Henry and Maria Twemlow had three children. The two daughters married respectably to a bank manager and a chemist. Son **Thomas Frederick Brownbill Twemlow** would end up in Settle. What a name? For some reason Maria was brought up by her uncle **Thomas Frederick Brownbill** and his wife **Ann Crompton**, who were childless. Thomas Frederick Brownbill was a surgeon, educated at a public school in Manchester and afterwards at Guy's Hospital. He was appointed Surgeon to the Salford Workhouse. He resided and practised at 4 The Crescent, Salford, now completely rebuilt and at the heart of historic, cultural and educational Salford. He left a large estate to his widow when he died in 1863, aged just 49. Ann then lived with niece Maria and husband Henry and a healthy proportion of her £35,000 estate went to them too when she died. So, it's not surprising Henry and Maria's son was given his name! Maria, aged 49, and Henry, aged 51, died in Newport within two years of each other in 1890 and 1892 respectively when son Thomas Frederick Brownbill Twemlow was in his early twenties.

### The Twemlows



Thomas Frederick Brownbill Twemlow had already embarked on training as a theology student and, perhaps through his work, met and married **Mabel Stuart Smith** in 1896. Mabel was one of at least nine children of the **Reverend Thomas Thistlethwaite Smith**. Thomas Thistlethwaite Smith was the son of a ship's chandler and so spent his childhood on the coast in Anglesey, Scarborough and Liverpool. He was born 9 months to the day after his parents married — a proper honeymoon baby! At the age of 21 Thomas Thistlethwaite Smith became a minister for the Church Missionary Society (CMS) and was posted to Rupert's Land in British North America, a huge territory, now mostly in Canada comprising Hudson Bay and Saskatchewan, Manitoba and Quebec. On 31 May 1861 he married **Caroline Busby Fox**, an iron merchant's daughter in New York [1] and, during the

eight years of his post, they had their first four children out there, the fourth, **Agnes Ruperta Smith**, allegedly being born 'At Sea' on the way home to England in 1867.

**MARRIAGES.**  
On the 31st ult., at Trinity Chapel, New York, by the Right Rev. Bishop Potter, the Rev. Thomas Thistlethwaite Smith, Missionary of the C. M. S. of England, in Rupert's Land, to Caroline Busby, daughter of William Fox, Esq., of Birkenhead, England.

It was a chaotic time. On 10 October 1865 Thomas left his family to begin a journey from Lake Winnipeg into the wilds of Saskatchewan to try to convert the indigenous Indian race and persuade them to refrain from alcohol. They travelled by horse, boat and canoe, despite the icy conditions and then carried on by foot and sledge. He wrote a journal detailing his trip [A]. It included:

*Nov 18 — Placing (injured)Thompson in one cart, and, leaving Mr. Wilson and another man to go on to the cache with him, Mr. Clarke and I rode on to Moose Woods, distant across the plains about forty miles. Saw many wolves and some buffalo. In the evening experienced a severe storm of hail and rain. Moose Woods proved to be a miserable place. A number of human beings were crowded into a little house. Rum had preceded us, and the Indians were bent on a display of its debasing influence. Many of them were already drunk, so it was of no use speaking to them. There were several tents there of men, women, and children, the latter in marvellous numbers. After dark they began to throng into the house, naked, painted, and singing their heathen songs. The women generally urged on the men, and never have I seen such bold, shameless specimens of women. Compelled to quit the house, I stood for a long time on the bank of the river in the pitchy darkness, lifting up my heart in prayer to our heavenly Father, asking Him to keep my heart steadfast in love for souls, even such as these. Returning to the house to dry and warm myself, I found an interval of quiet to draw the few Orkney men present into conversation and was pleased at the results: all had Bibles, with the exception of two, who had lost theirs, but eagerly applied for others. The Indians continued to annoy us through the night, but towards morning all were subdued by the fumes of the liquor. Rising early, I called the few Christians together, and we united in offering prayer and thanksgiving to plead for the poor creatures around us.*

*Nov. 24 —The rabbits are very numerous along the shore: at times we see ten to twelve chased by one dog alone on the side of the bluffs. Plenty of exciting work to-day running rapids. Our craft is very much soaked with water, and consequently more unmanageable towards evening. Mr. Isbister shot a fine specimen of the golden eagle (Aquila Canadensis) this evening, which I skinned in camp with my pocket-knife. We saw six in all, a remarkable fact at this late season of the year.*

Full of eagle meat and other animals, Thomas returned to his family on 9 December, having been away for 2 months. The family returned to England in 1867 and Thomas was licensed to preach in Thrupton, Herefordshire, Penrith, Leeds and at Birkdale, Southport. As well as general ministerial duties he spent a considerable time speaking to Christian groups about his missionary work in Rupert's Land. Well you would, wouldn't you?

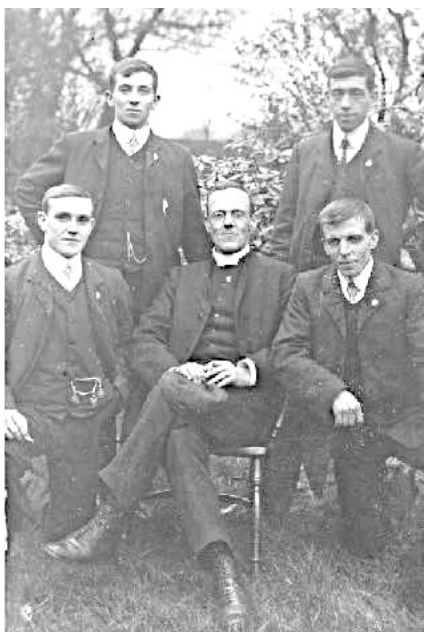
When Caroline died in February 1896, aged 60, her death notice explained that Thomas was the Association Secretary for the CMS [2]. At that point they lived in the large red brick houses of Clarendon Place in Leeds, now a postgraduate centre for Arts and Humanities at the University. Thomas married again, aged 62. His new wife was **Ellen Louisa Gerring**, 35 years his junior, who helped raise the younger children. They moved to Ilkley and after Thomas died in 1911, aged 73, Ellen trained to become a nurse, serving for ten years before retiring to Abingdon, Berkshire. Thomas and Caroline were buried together in Southport.

## Settle Graveyard Project

Thomas and Caroline's daughter Mabel Stuart Smith was the first child to be born back in England, in Hereford. She married Thomas Frederick Brownbill Twemlow in Leeds on 11 January 1896, just a month before her mother died. Thomas had been the curate at St Luke's Church in Holbeck, Leeds since 1893. They had two children in quick succession in Leeds before, in 1898, Thomas was posted to serve as Acting Chaplain of the Forces at Pietermaritzburg in the Boer War for which he was awarded a medal and two clasps. After this, in January 1902 Thomas was instituted to St John the Evangelist Church in Abram, a mining village between Leigh and Wigan, Lancashire and they had two more children.

Thanks to Thomas' decision to resurrect the Parish Magazine, and the generosity of a descendant of his friend **Sam Marsden** we have a real insight into his work in Abram [B]. Parish Magazines were a favoured medium for sharing his thinking throughout Thomas' ministry. Amongst some more light-hearted items, Thomas had a real passion for improving the lot of the people in his Parish. He planned young men's clubs, campaigned to reduce child mortality, improve sanitation, improve schooling and play facilities. Controversially, for a vicar, he campaigned to reduce working hours for miners to eight, some having been made to work 23 hour shifts. He blamed the government fairly and squarely for these existing conditions. Thomas arranged local entertainment to raise funds for a new church. The original church, built in 1838, had been damaged by mining subsidence — the new church was eventually built in 1935, using some materials from the old church. What a good man!?

In 1907 Thomas celebrated and lamented the departure of four good young men from his congregation, leaving to do missionary work in New York [ph1].



Liverpool for New York, on Wednesday, April 24th. We have seen many "goings out" from us, but it was no ordinary going abroad in this case, and most of us knew it and felt it; we were parting with mates who had taken a leading part in Church, and Sunday School and Club; we felt that we were losing men, fellows who never claimed to be perfect, who would be the last to think that their light has shone before men, and yet we who remain behind are conscious that they were fellows who have left an example - a good example. There was one who never once was heard to



### August 1910

*...we consider the present system of elementary Education ... to be as rotten and as wasteful a system as can well be imagined ... if the Government compel all our children to be pushed through one scholastic mincing machine, turning out a mush pulp-jelly of nothingness, thereby emptying our markets of skilled labour, and filling them with casual labourers ... then we say with all the strength we possess, THEN GOVERNMENT ought to find them work, and keep them from starving ...'*

## Settle Graveyard Project

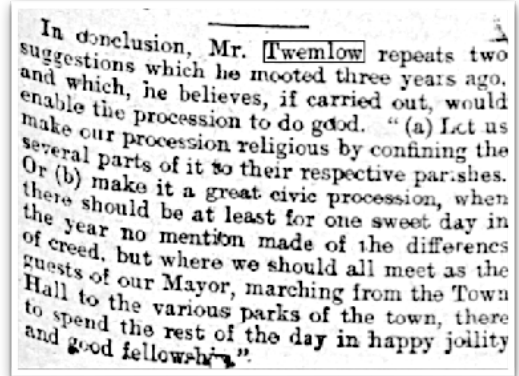
March 1909

*'Alberta, Canada, is where Jack Lowe is, and from where he writes an interesting letter, wishing to be remembered to all his old friends; in his letter he says, "the weather is pretty cold here. It was 50 degrees below zero for a week. I got my ears and fingers frozen several times. The work is altogether different here than it was in England, much easier. If you sweat you sit down until you are cool. We only work eight hours, and we go to our work dressed up. They have wash houses at the mines, they are like the public baths. We come home clean and leave our working clothes at the pit. ... We walk into the mines. They go under the Rocky Mountains'*

Letters home from Jack Lowe explained the better conditions in Alberta, Canada. Although it was cold they only worked 8 hours, had wash houses (like public baths) at the mines and left dirty work clothes at the mine. Thomas wrote about a fatal accident at Abram mine in 1908, on black-edged pages, in which at least 75 men were killed. The link to the full article is provided below.

Thomas left Abram on 28 September 1911, surrounded by 'a very large number of people' who remembered his good works and the number of people he had helped to turn their lives around. From Abram the family moved further north to Preston where Thomas was appointed vicar at St Peter's Church to continue his good works. St Peter's had been built in 1825 following a design by Thomas Rickman, known for his Early English Gothic Revival style.

Soon after his arrival at St Peter's, Thomas ruffled a few feathers by deciding against running the Whitsunday Sunday Schools processions 'on no fewer than seven grounds'. In his opinion the processions had no religious meaning, merely being an expensive social gathering which was a bad example to children. 'We do not even recite the Lord's Prayer'. He was also concerned that it was only attended by working classes, 'setting class against class'. He suggested separate processions for different religious groups or 'a great civic procession as guests of the Mayor marching past the Town Hall to the various parks of the town, there to spend the rest of the day in happy jollity and good fellowship'. [3] In 1973 this church was taken over by Preston Polytechnic and became known as St Peter's Arts Centre.



In conclusion, Mr. Twemlow repeats two suggestions which he mooted three years ago, and which, he believes, if carried out, would enable the procession to do good. "(a) Let us make our procession religious by confining the several parts of it to their respective parishes. Or (b) make it a great civic procession, when there should be at least for one sweet day in the year no mention made of the differences of creed, but where we should all meet as the guests of our Mayor, marching from the Town Hall to the various parks of the town, there to spend the rest of the day in happy jollity and good fellowship."

In late 1921 Thomas and Mabel and their two spinster daughters eventually found their way to Settle Vicarage, by the Station, for Thomas to be the 6th incumbent at Settle church. Thomas Rickman had also designed Settle Church. As part of his regular responsibilities Rev Twemlow took lessons and assemblies at the National School. He was known to be very strict. 'When he asked us what great day it was a voice shouted out 'the Grand National day Sir' (his father was a booker's runner). We spent all that day learning about the sins of gambling.' [ph4] Rev Twemlow's daughters, **Hilda Stuart Twemlow** and **Margaret Stuart Twemlow** took Sunday school classes. Just a couple of years later Mabel died, aged 53. Thomas led the funeral service and buried her in *Old J30*. It is a distinctive stone.



The Rev Twemlow was the vicar at Settle Parish Church and he came to school one morning each week to talk to us after we had morning assembly. He too was very strict and one memory that stays in my mind was when he asked us what great day it was (it was a Saint's day). A voice shouted out, "the Grand National day sir," (his father was a bookie's runner). We spent all that day learning about the sin of gambling.

***Mabel Stuart Twemlow January 3rd 1924. And in the day of Judgement Good Lord Deliver us***

Whether Thomas missed Mabel's calming influence, or it was just old age creeping in, Thomas managed to upset more people with some traditional values. In 1927, Rev Twemlow caused outrage by deciding not to conduct a Remembrance Day service [4] suggesting that 'the time has come when such services could be

conveniently and quietly dropped without the least suggestion of losing any of our kindly remembrance of our noble dead and their glorious deeds.' The Chair of the Council, Mr T Bradley, an ex-serviceman was 'absolutely disgusted with the attitude of the vicar' and 'the council were thunderstruck'. Needless to say, the service took place.

**VICAR AND DAY OF  
REMEMBRANCE.**

**REFUSAL TO CONDUCT  
SERVICE.**

**SETTLE COUNCIL  
"THUNDERSTRUCK."**

(From Our Own Correspondent.)

SETTLE, Tuesday.

The decision of the Vicar of Settle (the Rev. T. F. B. Twemlow) not to take part in the annual Remembrance Day service next Sunday, caused a good deal of surprise when announced at a meeting of the Parish Council as arrangements for the service were being made.

**The Sacrilegious Camera.**

The many clergy who object to the throwing of confetti in the churchyard at weddings are joined by the [Rev.] T. F. B. [Twemlow], Vicar of Settle, who makes a vigorous protest against the custom in his Parish Magazine. I am not surprised, for confetti is messy stuff, though less dangerous than the showers of rice—symbolising plenty for the happy pair—which it replaced.

I am rather surprised, however, at the Vicar's further condemnation. For he continues: "Also on this same day that confetti was thrown, half-burnt cigarettes were found close by the church door, and we are told (though we scarcely believe it) that the photographic camera was used. This sort of behaviour makes us ask the question—what did these people go to the church for?"

**Wedding Guests Protest**

**Vicar Rebukes People Who Go to Stare**

About 40 people walked out of Settle Parish Church yesterday during a wedding ceremony.

The Vicar (the Rev. T. F. B. Twemlow) paused during the ceremony and ordered a child in arms, which was murmuring, to be taken out of the church. After a few seconds delay the child was carried out, and the Vicar proceeded with the prayer.

Later in an address to the newly-married couple, the Vicar commented on babies being taken to church on such occasions. He also spoke of people attending wedding ceremonies merely to stare at the bride and her attendants. 'They even sit at the end of the pew, near the aisle, so that they have a better view.'

At this point a number of persons walked out of the church.

At the end of the ceremony some of the guests interviewed Mr. Twemlow in the vestry, and protested against his comments.

In 1931 Thomas made the newspaper headlines again after an article in the Parish Magazine in which he complained about the use of messy confetti messy at a wedding, and, on the same occasion, cigarette ends by the church door and someone using a 'photographic camera.' 'This sort of behaviour makes us ask the question — what did these people go to the church for?' [4] Thomas really didn't like smokers! In a Parish Magazine during his time in Preston Thomas had stated that 'what opium had done for the East, so cigarette smoking is doing for the West. The excessive cigarette smoker is a social danger. He is morally, physically and mentally weaker than he ought to be.' What would his father-in-law Thomas Thistlethwaite Smith have thought of that?

It is perhaps not surprising that, in July 1932, **Rev Twemlow** wrote in the Parish Magazine [ph5] that for the past eight years he had received 'a barrage of anonymous postcards directed against me'. However they also criticised 'my friend the late **Charles Wright**.' He wrote that Charles took them 'very much to heart, even going so far as to say that he would leave Settle.' Charles died around that time, aged 69. Rev Twemlow confronted **Thomas Tomlinson**, the stationer on the corner of Duke Street and Station Road, and came to some sort of gentleman's agreement. What was that all about then? Thomas Tomlinson died the following year, aged 76.

**AN UNDERSTANDING.** Immediately after our Annual Parochial Meeting at the end of February there came into being a kind of barrage of anonymous post cards chiefly directed against me and my friend the late **Charles Wright**. For the past eight years I have had such communications at odd intervals and have taken no notice of them. With my friend **Sergt. Wright** it was otherwise, he took them very much to heart, even going so far as to say that he would leave Settle. For my friend's sake I, therefore, did all in my power to discover the author of the writings. As the result of a great deal of unpleasantness and unhappiness, I met **Mr. T. Tomlinson**, of Duke Street, on Wednesday,

On 30 August 1933 Thomas upset another group of wedding guests when he ordered a noisy baby to be taken out of the church. When addressing the newly married couple he commented on the inappropriateness of taking babies to such occasions and lamented the lack of religious motivation for attending weddings, preferring to 'stare at the bride and her attendants'. At this point around 40 guests walked out of the ceremony [5]. This was the wedding of **William Gabbert Coates**, a farmer at Malham Tarn and his new wife **Mary Elizabeth Potter**. They stayed together and are

Settle Graveyard Project

buried in *New G56*. Less controversially, Thomas oversaw the decision to install electric light and fittings in the church to mark the centenary in 1938 [7].

**ELECTRICITY IN PARISH CHURCH.**  
A decision to install electric light and electric fittings in the Settle Parish Church in commemoration of the centenary of the Church was the outcome of a meeting of parishioners held in the Settle Church of England Schools recently. The vicar the Rev. T. F. B. Twemlow, M.A., presided. The centen-

Thomas eventually retired in 1940, aged 70 having served in Settle for 19 years and was replaced by **Rev John George Hathaway**. Thomas and his two spinster daughters, **Hilda Stuart Twemlow** and **Margaret Stuart Twemlow** retired to East Winton, Middleham. Thomas died there in 1946, aged 76. Thomas and Mabel's son **George Brownbill Twemlow** was due to marry **Jessie Elizabeth Smith** in 1932 in Pimlico, but it was 'cancelled' at the last minute. They must have had a change of heart, however, as in 1937 George and Jessie Smith set off for Hong Kong where George worked as a civil servant.

Marriage solemnized at *St Gabriel's Par. Ch. S.* in the C

Name and Surname	Age	Condition	Rank or Profession	Residence
<i>George Brownbill Twemlow</i>	<i>35</i>	<i>Bachelor</i>	<i>Civil Servant</i>	<i>Settle</i>
<i>Jessie Elizabeth Smith</i>	<i>25</i>	<i>Spinster</i>		<i>Settle</i>

Going back a generation, Thomas Thistlethwaite Smith and his wife Caroline Busby (Fox) Smith had at least eight other children, several named after their birth places — **Helen Stanley Smith** born in Stanley in Canada, **Stephen Thornton Smith**, from Thornton, Canada, **Agnes Ruperta Smith**, from Rupert's Land and **Charles Thruxton Smith** from Thruxton, Herefordshire. The children had mixed fortunes.

Eldest daughter, **Mary Gertrude Smith**, married **Reverend John Baptist Brandram** who worked for the Church Missionary Society based in the British Embassy in Tokyo in 1890. Unfortunately John died off the coast of Japan in 1900 so Mary brought their four sons back to live with her father [ph2]. Second son, **Arthur Brandram**, became a bank clerk. During World War One he was commissioned and rose to the rank of Lieutenant in the 1/9th Battalion of the London Regiment (Queen Victoria's Rifles) and served in France. After the war he became a Trustee of the United Civil Services for which he was awarded the OBE in 1925 and the CBE in 1951. Youngest son, **Christopher Brandram** [ph3] was also a Lieutenant with the Queen Victoria's Rifles but was killed in the war whilst leading his platoon into action, dying of wounds at Bouchavesnes, Picardy on 1 Sep 1918, aged just 19.



Thomas and Caroline's second daughter, **Helen Stanley Smith** [ph4] may have made her parents turn in their graves. In 1887 she married a widower, **Edwin William Mawer Cowtan**, whose first wife died soon after marrying, perhaps in childbirth. Edwin was a bank manager and they lived in Norfolk with a son and a daughter. Very respectable! However, in January 1894 Edwin took Mary to the divorce courts on the grounds of her adultery with **Frederick William Gordon**, a medical practitioner, claiming £500 in damages.



*Cowtan*  
*Edwin William Mawer*  
v  
*Cowtan*  
*Helen Stanley*  
vs  
*Gordon*  
*Frederick William*  
COURT MINUTES.

Petition Filed *31<sup>st</sup> Jan 1894*  
Decree Nisi *24 July 1894*  
Final Decree *18 Feb. 1895*

## Settle Graveyard Project

Helen and Frederick denied it, but the divorce was finalised in February 1895 and Frederick had to pay up. Edwin retained custody of the children, of course, and remarried.

With a bit of impressive, advanced planning Frederick William Gordon registered as a medical practitioner in New Zealand in June 1894. In October 1897 Frederick and Helen had a son, in New Zealand, and appeared to stay there together for the rest of their lives.

Thomas and Caroline's sons **Stephen Thornton Smith, William Owen Smith, Herbert James Smith** and **Charles Thruxton Smith** had military careers, spending time back in North America. Afterwards, Stephen Thornton Smith lived in the Isle of Man with his wife and three children, described as a 'gentleman'. His eldest son, **Archibald Fowden Smith**, an assurance manager in Newcastle, appeared to take his own life, aged just 42, after taking his car to a favourite picnic spot [6]. Thomas and Caroline's third daughter, **Agnes Ruperta Smith**, returned to live in Canada.



*This account has been compiled by Sarah Lister as part of the Settle Graveyard Project which has recorded gravestone inscriptions, updated church records and researched the lives of those buried. It has been written in good faith with no offence intended. If I have inadvertently included errors or breached any copyright I apologise and would welcome corrections.*

*The life stories of people with italicised names have been researched as part of the graveyard project and can be found on [dalescommunityarchives.org.uk/settle graveyard project](http://dalescommunityarchives.org.uk/settle-graveyard-project). The 'Old Settle' family tree on [Ancestry.co.uk](http://Ancestry.co.uk) includes the families buried in the graveyard. The project is ongoing and welcomes queries and information on [settleresearch@gmail.com](mailto:settleresearch@gmail.com). Latest news and events are on the Facebook page 'Settle Graveyard Project'.*

*Newspaper cuttings with the kind permission of the British Newspaper Archives: 1 – Birmingham Gazette, 2 – Yorkshire Gazette, 3 – Manchester Courier, 4 – Leeds Mercury, 5 – Halifax Evening Courier, 6 – Hartlepool Daily mail, 7 – Lancaster Gazette*

*With thanks to Mary Sayers for her help with this account.*

*A - Missionary journey to Saskatchewan:*

[anglicanhistory.org/canada/sk/smith\\_narrative1867.html](http://anglicanhistory.org/canada/sk/smith_narrative1867.html)

*B - Rev Twemlow's Parish magazine article. thanks to Mary Sayers:*

[www.wigan.gov.uk/Docs/PDF/Resident/Leisure/Museums-and-archives/archives/Past-Forward/pf35.pdf](http://www.wigan.gov.uk/Docs/PDF/Resident/Leisure/Museums-and-archives/archives/Past-Forward/pf35.pdf)

*ph1 – photo with thanks to Mary Sayers, ph2 – credited to family descendants via Ancestry.co.uk, username denyanhomeconx, ph3 – username Caroline500-1, ph4 – username 1\_rod12, ph4 – with thanks to John Reid, ph5 – Parish magazine, with thanks to Roger Taylor*

*Marriage and probate documentation via [ancestry.co.uk](http://ancestry.co.uk), originally from The National Archives.*