

A Brief History of Settrington

Prehistoric Settrington

Settrington village is a remarkable settlement but it cannot boast of any item of a spectacular prehistoric nature such as the gigantic round barrow (burial mound) which is 20 feet high and 120 feet in diameter in nearby Duggleby. There is, however, plenty of evidence of the presence of early man in Settrington with trackways, enclosures, ditches etc. A useful reference book "Ancient Landscapes of the Yorkshire Wolds" can be found in the Malton library's reference section. The NYCC Heritage Unit in Northallerton is always ready to help by answering queries.

The Romans

Evidence of the Roman presence in the Malton area is extensive. This was more than amply illustrated by the fine collection of artefacts in the former local museum which is now, unfortunately, closed. The Wolds area near Malton was recognised at this time as one of the few areas in Britain of close agricultural development (See "The Making of the English Landscape" by W.G. Hoskins, published by Hodder and Stoughton). In the 1920s a Roman farm was excavated in the Brough Hill area of the village (See "The Parisi" by Herman Ramn). Roman pottery and coins have been found in village gardens and a Roman rubbish dump was discovered near Kirk Hill farm. Clearly, the most spectacular Roman artefact in the Settrington area must be the beacon or signal station formerly found on Settrington High Street near the present water tower. It was not demolished until 1831. Despite the simplicity of its structure, an iron brazier at the end of an arm on the top of a pole, standing about 650 feet above sea level, it received signals from the fires lit at the signal station in the grounds of the present Scarborough castle and passed them on to the York area. It is said that the area in which the beacon's light could be seen was some 400 square miles.

The Anglo-Saxons

This Roman signal station was built in the later years of the Roman occupation as part of a strategy to deal effectively with invaders from across the North Sea. Clearly, after the departure of the legions, the way was clear for the aggressors and the movement to occupy Britain gained momentum. Increasingly these invaders did not return home but settled here in greater numbers and over the years up to 1066 introduced many features of our ordinary daily lives which still persist today.

Lacey and Danziger in their book "The Year 1066" write as follows:

"Computer analyses of the English language as spoken today shows that the hundred most frequently used words are all of Anglo-Saxon origin."

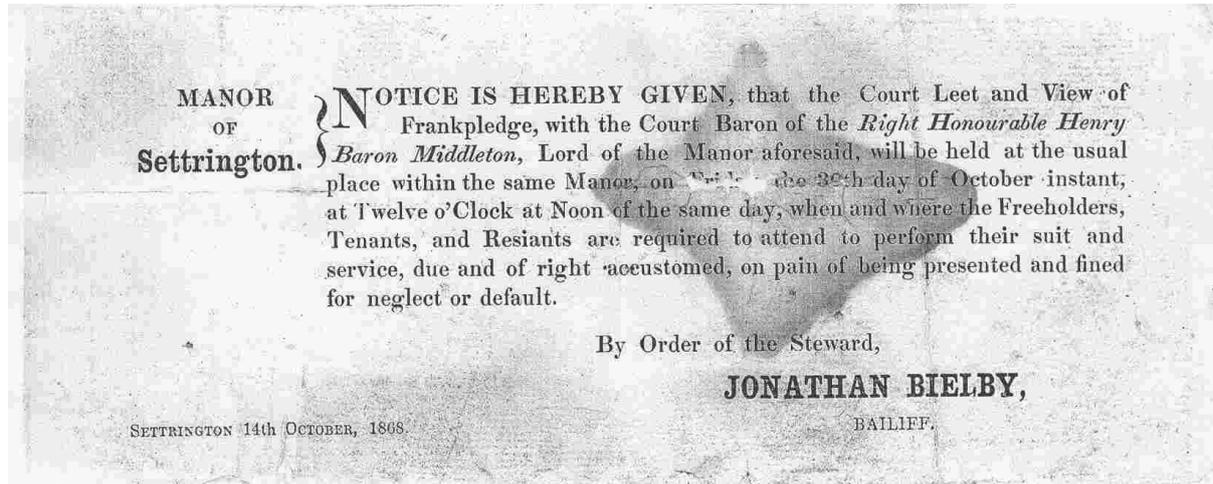
They go on to say that when Neil Armstrong stepped on to the moon in 1969 and made the now famous statement: "One small step for a man, one great leap for mankind" all the words were part of the old English in use in 1000 A.D.

The "ton" of Settrington indicates an Anglo-Saxon settlement while "Thorpe" indicates Scagglethorpe's Danish origins. It is interesting to note that the names of many local villages stem from these times.

ESRELTON – Heslerton

DIFGELIBY – Duggleby
BERGETORP – Burythorpe
ACLUM – Acklam
MENISTORP - Menethorpe

Mention should also be made of the development of an increasingly efficient system of local government. The shires were established, including the three Yorkshire Ridings. The shires were divided into Hundreds, groups of approximately one hundred households. The hundred was again divided into small groups of approximately a dozen households called Frankpledge Groups. Each member was responsible for the good conduct of his fellows, the essence of which was loyalty and obedience to God, the monarch and the local lord.



This “little gem” of historical interest was found under some floor covering when a long term tenant was quitting a cottage on the beckside in the year 2000. It is just over 144 years since it was issued and it is practical proof of the manner in which Saxon influence has persisted over many centuries. (It deserves investigation.)

The Anglo-Saxons increasingly adopted the religion of the natives, namely Christianity. This movement was much encouraged by the arrival of Augustine who, sent by Pope Gregory, landed in Kent in 597A.D. Christianity was further encouraged and began to spread to the North. By the time of Domesday there were at least 170 Christian churches in Yorkshire. Hovingham is a good example with its Saxon tower and its chancel archway.

It is likely that Settrington’s Saxon wooden dwellings would be built near the beck with the three open fields developing around them. Furcoth Field was to the North, Low Field in the North West and the largest, High Field, to the South. The pastures and meadows would begin to stretch towards the banks of the Derwent.

The Normans

Most of us are fairly knowledgeable about the battle of Hastings in 1066. Perhaps we are not so aware of the brutality of subsequent years. After the conquest there were various risings, particularly in the North, against the very harsh way William was exercising his authority in such matters as taxation and his gifts of land to his Norman supporters. During the storming of York 3000 Normans were killed. In taking his revenge large areas of Yorkshire were laid waste including many settlements in our immediate area. Settrington was untouched.

William was involved in a number of wars and needed money to meet the costs. Maximum taxation was vital: hence Domesday, a unique document.

The entry for Settrington reads as follows:

“In Sendriton Turband had nine carucates of land to be taxed”. (This was 1066)

“Now Berenger has two ploughs in the demesne there and sixteen villens and two bordars, with six ploughs. Meadows 20 acres” (This was 1086) *“Value in King Edward’s time thirty shillings. Now forty shillings.”*

Areas of land were measured in Carucates (the term was Hide in some parts of the country). One definition of a carucate or hide was the area required to feed a family for one year.

Hence Bede’s definition: *terra unius familiae* (land of one family).

As the productiveness of land varied the area could be anything from 80 to 160 acres. Taking the median measurement would suggest the Settrington settlement could have had 1080 acres under cultivation or grassed at least. The population would be small: would 70 to 80 people be a reasonable estimate?

It will be noticed that in the 1086 Domesday extract Turbrand the Saxon has been replaced by the Norman Berenger de Toden. The death of Turbrand was part of a massacre of his whole family while they were gathered together in the manor house in Settrington for a feast. This event was the culmination of a longstanding feud between the Turbrand family and the family of the Earls of Northumberland and York. This particular incident is the first time an event in Settrington was documented: it appeared in an eleventh century tract “Concerning the siege of Durham.”

Before leaving the Norman period it may be helpful to include part of William’s death-bed confession:

“I have persecuted the natives of England beyond all reason. Whether gentle or simple I have cruelly oppressed them: many I unjustly disinherited; innumerable multitudes perished through me by famine or by sword. I fell on the English of th Northern shires like a ravening lion. I commanded their houses and corn, with all their implements and chattels, to be burnt without distinction and great herds of cattle and beasts of burden to be butchered.”

This is the first part of William’s confession according to Ordericus Vitalis c. A.D.1130. It continues in similar vein ending with this final sentence:

“Having gained the throne of that kingdom by so many crimes I dare not leave it to anyone but God.”

Settrington did not incur William’s wrath and remained untouched. Many neighbouring manors were not so fortunate and their Domesday entry describes their condition in 1086 in one word – Waste. A list would include the following:

Birdsall, Burythorpe, Acklam, Towthorpe, Sledmere, Thixendale, Kirby Grindlelythe, Rillington, East and West Heselton.

One wonders why Settrington was spared. Berenger de Toden was lord of the manor.

Settrington was one of 32 manors he held. In Robert H. Skaife’s book “Domesday book for Yorkshire” (published 1896) the list of his lands in the county cover three and a half pages. Other landholdings were to be found in Leicestershire and Lincolnshire. It seems he was a Norman of some importance. Perhaps this was the cause of Settrington’s good fortune.

Settrington Passes to the Bigod family

Berenger de Toden was married to Albreda, but the union was childless. After Berenger’s death, Albreda married Robert de L’Isle, but again there were no children and again Albreda was widowed. On her death the lands, including Settrington, were passed to Berenger’s sister Adeliz, who was married to Hugh Bigod, the earl of Norfolk. Settrington was in their hands by 1135 but it is unlikely any of the family visited the manor: they were involved in national life and events, with one earl being present when King John put his seal on Magna Carta.

Before the earldom ceased to exist Settrington and its associated manors were passed on by the last earl to a younger brother, John Bigod of Stockton. This was the Norfolk village, not the town in Teesside. He died three years later to be succeeded by his son, another John, who died in 1333. There is evidence that the family now had more interest in Settrington. In 1335 a licence was granted for a chantry chapel dedication to the Blessed Mary. As this was two years after the death of the second John Bigod it is not unreasonable to assume it was for his soul that the chantry priests were offering prayers. A second chantry, dedicated to St. John the Baptist, was built, also on the Chapel Garth. It is the writer's belief that these chantries played an important part in the life of Settrington, a topic to be considered later in these notes.

Up to the time of Francis Bigod all the Settrington Bigods were either Ralph or John. Another John died in 1358 and in his will he expressed the desire to be buried in Settrington church. There were certainly five more members of the family buried there – Ann, Lady Bigod, who died in 1477 and asked to be buried in the chancel, while John, who died in 1515, was more specific. He asked to be buried before the image of the Blessed Virgin Mary at the south end of the high altar in Settrington church.

The Yorkshire Archaeological Journal Part 126 published in 1935 has a long unfortunate essay on the Bigods written by the Rev. Charles Moor. It is clear that as the years passed the Bigods were taking a greater interest in Yorkshire life, holding a number of important offices in the county. A Ralph Bigod and a John Bigod were both slain at the battle of Towton Moor while Francis Bigod's father died in 1513 in a war in Scotland.

Most certainly the Bigod of real importance to national life was Francis, but before considering his contribution it would seem sensible to go back to 1349 to examine an event of great importance – the Black Death. Plagues or pestilences like this were not uncommon both before and after, but the Black Death spread throughout much of the known world and was active for at least ten years. In England it brought social and economic change.

The Black Death

also known as The Great Mortality.

In September 1949 Eric Winstanley, the headmaster of Settrington school, tuned in to a radio broadcast on the Black Death given by Maurice Beresford, a lecturer from Leeds University. The year 1949 marked the 600th anniversary of the arrival in Yorkshire of the Black Death. To Eric's surprise there was a mention of Settrington in the early part of the talk. The transcript reads as follows:

“In the village of Settrington John Wych ploughed ten acres and has a small cottage. He has left a young daughter Alice, too young to marry and too young to work the fields. In the fields where John Cokes worked now works his son, another John, and mourns his father. Geoffrey Richardson has inherited the holding of his kinsman Thomas Mill, some fifty acres. And there are others in this small village.”

As there were no records at this time the active population of the county is unknown, as is the number of deaths the pestilence caused. It is thought to have been between a quarter and a half of the population, but the proportion did vary from settlement to settlement.

Another interesting quotation from Beresford's talk reads as follows:

The names I have quoted from Settrington are quite genuine, but we have them only because by luck the Exchequer was financially interested in the lands of the lord of the manor..... They compiled a list of his tenants in Settrington and noted when they got their holding and who they got it from. Name after name took his or her holding after a death that fateful year.”

Does this appear to suggest that Settrington was one of the settlements with the higher death rate? This may well have been so.

The pestilence spread across the known world following the established trade routes. Some historians suggest Bristol as the port where it gained entry to England, others Weymouth. It is thought it reached Hull by the end of 1348, spreading along the Humber and into the East Riding along the tributaries the following year, causing the first deaths in York on Ascension Day. June, July and August are likely to have been the months when it was causing havoc in Settrington.

In 1349 the real cause of the Great Mortality was unknown but the archbishops, bishops and clergy persuaded the people to believe it was a display of God's anger because of the sins of mankind. The clergy made announcements in church about the oncoming pestilence and gave guidance to their flocks in the important matter of preparation for its arrival. This is another example of the way the church was involved, almost dominant, in all aspects of the lives of the people.

When the illness finally arrived in a settlement the workload of the clergy soon became just about impossible. God's alleged anger called for repentance, prayers and more and more vigorous attention to the services and practices of the church. For example, parishioners queued to make their confessions to the priest.

The priest's obligations in the period close to death were particularly onerous and, in view of the highly infectious nature of the disease, also particularly dangerous. The death bed was regarded as the scene of the last great struggle between God and the Devil for the possession of the human soul and there were lengthy and elaborate rituals to perform as the dying person prepared to make his/her last confession before passing on to Purgatory with the hope that the time spent there would be short. All this time the unfortunate priest would be subject to considerable risk of infection.

All this took its toll on the clergy. Thomas de Buckton arrived in Settrington during 1349 but did not survive the year (see the list of incumbents on the board in Settrington church). In the same year a similar change of priest took place in Wharram, Wharram Percy, Wetwang, Fridaythorpe, Kirby Underdale and Barthorpe. In both Burythorpe and Sherburn there were two incumbants during 1349.

We have already noted that the pestilence raged in Settrington in June, July and August, so it is clear that by the time of harvest there would have been a shortage of able-bodied people ready to do the work. The lower orders who normally worked the lord's land were in short supply and they took advantage of this by demanding higher wages. Villens and those below them in the social rankings had not been allowed to leave the manor in previous years. Many now did go, receiving a welcome in the manor to which they moved. Some tenants of land were eager to pay rent rather than work the lord's strips. The lords who had previously dictated terms were now unable to do so and many took the easy decision to accept rent in the place of labour. It was the beginning of change in the countryside.

Postscript

Maurice Beresford ends his first letter with a query:

"Have you seen the beautiful abandoned medieval village site at Wharram Percy?"

(Children from Wharram and Wharram Percy attended Settrington School)

Maurice Beresford had visited it once, making the journey from Leeds by service bus; it cannot have been easy. One imagines that it must have been very useful for him to have a contact in the area. The first digging parties were small and accommodation was found for them in Settrington school. Eric certainly joined in the work of the early years on the site. The English Heritage booklet claims that Wharram Percy is "the best known of the Deserted

Medieval Village Sites” and it is good to know that Settrington played its part in the forty years of work that followed.

Francis Bigod

“For a few days in January 1537 the rebel Sir Francis Bigod stood at the centre of the historical stage”.

This is the opening sentence of Chapter 3 of A.G. Dickin’s book “Lollards and Protestants in the Diocese of York 1509-1558”. The book devotes a good deal of attention to the last member of the Bigod family to hold Settrington. He was born on October 4th 1507 inheriting the title and the estates eight years later as a minor who became the ward of Thomas Wolsey, Archbishop of York at the time. It is clear that he must have been an intelligent child well able to benefit from the rich educational opportunities available in this large household. From there he went to Oxford University and gained both his B.A and M.A degrees. Later he became a Doctor of Divinity. It was here he came under Lutheran influences and ever after had strong Protestant leanings. He gained the friendship of Thomas Cromwell, the King’s chief minister, who had similar beliefs. The latter was not as open and candid as Bigod for obvious political reasons. It appears that the manors he inherited were not in good shape and he was never able to clear the debts associated with them. He borrowed significant amounts from his friend Thomas Cromwell.

At this time Henry was seeking a divorce from Catherine of Aragon in order to marry Ann Boleyn. As the Pope would not grant this request the Act of Supremacy was passed and Henry became head of the church in the Pope’s place. Francis Bigod gave Henry full support and nailed an abstract of the Act on to a table in Settrington Church. He also delivered a copy to all the village households where there was a person able to read. A.G.Dickens suggests that this is *“an intriguing sidelight on literacy in the remote Yorkshire village of Settrington in 1535”*.

Henry’s decision to remove the Pope from any influence upon the life of the church in England did not please everybody; it certainly added to the growing discontent, particularly in the North of England. In Yorkshire it led to the Pilgrimage of Grace, an uprising in protest against the threats Henry posed to the old faith, to the monasteries and their lands and possessions and to the economic life of the country, e.g. a significant rise in taxation to meet the increasing cost of Henry’s wars. Robert Aske of Aughton in the East Riding led the revolt with upwards of 50 000 “pilgrims” who met 10 000 of Henry’s men in Doncaster. The Duke of Norfolk, leading Henry’s force, had no option but to agree to a consideration of Aske’s demands. On gaining Norfolk’s promises to pass these on to the king Aske’s force disbanded and returned home.

Francis Bigod tried very hard not to become involved in the Yorkshire uprising. Clearly, as a prominent supporter of the English Reformation he would not be enthusiastic in the defence of the old faith. He was very critical of the monasteries for the way they appropriated the livings of many churches and then did little to care for the spiritual welfare of the people. Sometimes they appointed curates but often these men were scarcely literate. He was concerned also with the life some monks lived within the monasteries which was often immoral and indulgent. His aim, however, was reform not dissolution.

In order not to become involved he boarded a ship at Whitby and sought to travel to London but the vagaries of the North Sea forced the craft northwards and he landed in Hartlepool where local rebels were intent on involving him. Although he did get back to Mulgrave he eventually had to surrender to the pilgrims and reluctantly became part of the uprising. After Doncaster he returned to Mulgrave but over Christmas and the New Year he had a

remarkable change of outlook. He had little faith in the promises Henry had made through Norfolk and believed that action should be taken before the King's forces returned to the North. With a view to assembling a body of men he returned to Settrington. Some accounts suggest they mustered on Brough Hill, others at Settrington Beacon.

His accomplice was John Hallam, a farmer from Calkhill (now Cawkeld). He and Bigod met at Watton Priory in the Prior's house to agree on their strategies. The actual meeting took place at a table in the very fine bay window described by Pevsner as a splendid oriel of five sides of an octagon. Although the house is now a private residence the owners do welcome visiting parties from time to time and they recount this visit made by Francis Bigod at this particularly historic time during a tour of the house. The aim was to take Hull and Scarborough, thus preventing the use of these ports by Norfolk who was expected to return with Henry's army. Both attacks were complete failures; Hallam was captured and Bigod fled, initially returning to Mulgrave. When he arrived he found that his goods were already being seized and he had no option but to flee, managing to stay free for three weeks. On capture he was taken to London, tried and found guilty and hung, drawn and quartered on 2nd June 1537. The manor of Settrington then, once again, became the property of the crown.

. Some members of a minor branch of the family did stay in the area living in parishes nearby. Scagglethorpe, North Grimston and Wharram would be included in this list. On the death of Francis in 1537 the close association of the Bigod family with Settrington manor came to an end. This association had lasted 302 years. What evidence remains in the village to remind us of them? Very little. We know that at least six of the family were, over the years, buried in the church but there are no memorials. There are, however, two features outside the church for us to identify. On the top of the tower, on three sides only, there are nine shields. On each side there is one shield of the Mauley family with Bigod shields on either side. This commemorates the marriage of one of the Sir John Bigods to Constance the daughter of Peter de Mauley of Mulgrave Castle. As well as the castle it brought added wealth to the family. It was in Mulgrave Castle that Francis started to plan his disastrous campaign in 1537. Earlier members of the family also appreciated the castle's accommodation. Marriage to the Constable family of Flamborough also brought with it a superior dwelling. This may help to explain their reluctance to occupy less desirable Settrington House for any length of time.

Later Tudor Times

Henry VIII died in 1547 leaving three children, Edward, Mary and Elizabeth, all intelligent individuals who had benefited from a good education. Edward was nine years old when he came to the throne and during his six year reign he and his regent attempted to consolidate the Protestant faith. He was precocious and most certainly towards the end of his years as king he was well aware of what he was doing. Mary, as queen, strove hard to restore Catholicism, often by brutal means. Elizabeth, on her accession, made her intentions quite clear from the beginning when her coronation ceremony was performed using Protestant ritual. She then reintroduced her father's acts of supremacy and uniformity. Elizabeth came to the throne unmarried and she remained so throughout her life. This caused much speculation about her successor as monarch. There were a number of people who considered themselves worthy successors and three of these had connections with Settrington. The first was Margaret Tudor who was Henry VIII's sister. From the age of 15 she was part of her uncle's court, holding office in the households of both princesses, Mary and Elizabeth, and subsequently serving two of Henry's wives, Anne of Cleves and Katherine Howard. In

1554 she married the exiled Scottish nobleman the Earl of Lennox, taking the title of Countess. Henry attended the wedding and bestowed on the couple as a wedding gift the estates of Temple Newsham (Leeds) and Settrington. Initially they chose to live in the more imposing Temple Newsham and it was here that their elder son, Henry Lord Darnley, was born in 1545.

During Edward's reign the Lennoxes were not prominent in royal circles as they were staunchly Catholic. When Mary became queen their prospects were considerably enhanced as the former friendship between Margaret and Mary was enthusiastically renewed. They were welcomed into court circles and provided with lavish apartments. The Countess of Lennox began to think that Mary could prosper as her successor to the throne. This was not to be and when Elizabeth became queen the Lennox family returned northwards but this time to Settrington, an inferior house but significantly more remote and a much more convenient and safe home in which to follow their Catholic faith.

There was another advantage. Settrington was fairly close to Bridlington and the journey there could follow a quiet and lonely route over the sparsely inhabited Wolds. From Bridlington there were regular sailings to the French port of Dieppe. Lennox was eager and anxious to have his Scottish estates restored to him and he was hoping to enlist the support of Mary Queen of Scots. He sent his son Darnley to plead his cause. They chose not to inform or seek the permission of Elizabeth. Darnley is the second of the three aspirants to the throne under consideration here. The Darnley visit introduces the third aspirant chosen for this discourse, Mary queen of Scots, whose connection with Settrington was through her second marriage. She was the daughter of James V of Scotland. Unfortunately her father died when she was only six days old. She was still only a baby of nine months when she was crowned queen of Scotland. Henry VIII appreciated the enormous advantages of a marriage between his son Edward and this young queen. As the Scots had no enthusiasm for this suggestion they were invaded and Henry's troops defeated them at Solway Moss; this caused them to tell Henry they would certainly consider his proposal. They had no intention of honouring this promise and at the first opportunity they secreted Mary to France where she was subsequently married to Francis the Dauphin and son of Henri II.

Henri was subsequently injured in a jousting competition with a much younger opponent, the Count of Montgomery. Montgomery's lance splintered and part of it passed through the king's gilded visor to pierce his eye and then his brain. Another part of the lance pierced his throat and Henri eventually died from his injuries.

Clearly this was an event of supreme importance to France but it gained added notoriety when it was realised that Nostradamus, the well known visionary, had predicted this event with quite astounding accuracy; this led to serious threats on his life, particularly in Paris.

The quatrain in question reads as follows:

*The young lion shall overcome the old one
In martial field by a single duel
In a golden cage he shall put out his eye
Two wounds from one, then he shall die a cruel death.*

At the time of their coronation Francis was 15 and Mary 16. He was small in stature and build while his queen was tall, most likely six foot, and striking in appearance. Darnley was present at the ceremony attempting to consolidate the relationship between his family and the queen, now of France as well as Scotland. The marriage was not long lasting as Francis, after a full day's hunting in inclement conditions, suffered an ear infection from which he died. Margaret Lennox was not slow to appreciate the opportunity this untimely death presented for her son Darnley, but the ambitious Mary was seeking a suitable marriage from one of a number of European Catholic royal families. When this search proved to be unproductive she decided to return to Scotland, a country which, under the influence of the Calvinist John

Knox and others of similar outlook, had become Protestant. Permission for the return was granted on condition she practised her faith in the privacy of her own residence. All these events were continually under discussion in Settrington Manor House. Here Darnley's excursions to France were planned and discussed on their completion. The writings of Nostradamus were carefully considered and debated in the hope of learning what the fates had in store for Elizabeth. The house jester was allowed "to make mock of her majesty" and unpleasant remarks were made about the untimely accidental death of Lord Dudley's wife Amy, who fell down a staircase. He was the queen's favourite and there was talk of romance. Elizabeth and her ministers had the foresight to place a spy in the household. This was William Forbes who masqueraded as a servant; his reports are to be found in the Public Record Office.

If one stands and contemplates in the churchyard by the southern wall of the chancel one is alongside a number of distinguished former rectors and the graves of the Hall family, past residents of Settrington House. On the other side of the small gate leading into the garden of Settrington House is the site of the former manor house where the Lennox family resided and tried to involve themselves and if possible influence some of these historical national and European events. This was the case until Elizabeth decided enough was enough and had the family arrested and taken to London.

Moving on with the passage of events rapidly, Lennox was eventually able to return to Scotland to resume ownership of his estates. An early promise from the queen to allow his family to accompany him was not initially kept by Elizabeth, but she did change her mind in Darnley's case and this did lead eventually to his marriage to Mary Queen of Scots and his assumption of the title of King Henry, although he did not attain to the status bestowed by crown matrimonial, which would have ensured his retention of the title on Mary's death. In his book "England under the Tudors" G.R.Elton writes as follows:

"Darnley combined in himself all the worst features of the Stuart character – stupidity, arrogance, moodiness, obstinacy, licentiousness, unreliability."

After his marriage to Mary and her subsequent pregnancy Darnley embarked upon a dissolute lifestyle during which he contracted syphilis. One of the more outrageous incidents was the assault and subsequent murder of David Riccio, a secretary and also a companion of Mary's. Both Darnley and Mary had rooms in Holyrood Palace with Mary's on the second floor and Darnley's on the first. They were connected by a staircase.

When Mary was six months pregnant she was in her own rooms with Riccio when Darnley and his party entered and assaulted Riccio before dragging him out to the head of the staircase where their daggers murdered him. Subsequently Darnley's syphilis became more severe. He had left Edinburgh after the Riccio murder but now returned to live in a house on the outskirts of the city. Scottish nobles planned to set fire to it with Darnley trapped inside. This was done but Darnley's murdered body was found in the grounds along with that of his servant. This is a mystery which a number of writers have tried to solve. Certainly Scottish nobles were involved but there are those who would attach blame to Mary.

Antagonism towards Mary in Scotland caused her eventually to leave the country leaving her son behind, initially to Carlisle and then to Bolton Castle in Yorkshire where she had rooms but was really under house arrest. Her next and final move was to Fotheringhay Castle. As a great granddaughter of Henry VII she was a strong claimant to the English throne, a fact that Catholic influences in Europe and powerful Catholic families in England were well aware of. This could not be ignored and rumours of plots aiming to depose Elizabeth, re-establish the old religion and put Mary on the throne convinced the queen's ministers that Mary should be executed. The execution was carried out on February 8th 1587. From Settrington's point of view it should be remembered that she had married a man who had lived in the village and their son James did eventually become James VI of Scotland and James I of England.

Recently in 2011 the 400th anniversary of the publication of the King James Bible was celebrated. Melvyn Bragg published a book with the title of “The Book of Books”. James was not just a lightweight figurehead in preparing and publishing this version of the Bible. He initiated the work, assembled a group of scholars and was a strong influence throughout, being a biblical scholar of some standing. The enormous influence of his bible in the life of Christian folk and its beneficial effect upon our literature and language cannot be overestimated.

And he was the son of a Settrington man.

The Mansfield Survey

The survey of the manor of Settrington took place over five days in the week beginning March 17th 1599. Its aim was to provide a proper valuation of the manor. Exercises like this were quite common and a number of them relating to neighbouring manors still exist in East Riding and other archives. This particular survey of Settrington supervised by John Mansfield, the Queen’s surveyor in the North Riding, is exceptional because of its length and the detail it contains. Clearly the supervision of the manor’s life and activities over many years had been very poor indeed. It was not neglect alone as Mansfield soon discovered clear evidence of serious dishonesty.

It is believed that three original copies of the report still exist with two in the possession of two local landowners and a third is with the University of Hull. The contents of the survey are available to all, however, as in 1962 the Yorkshire Archaeological Society published the report in hardback book form. The report has three very informative maps but regrettably the Y.A.S. book only includes one. This is a map of the whole manor. Settrington residents will find the other two reproduced in colour in the Village Design Statement.

The slackness and corruption of the manor’s administration in the sixteenth century has proved to be a bonus for those of us living in the village today as the survey is a vitally important source of information. Clearly Mansfield had a great deal of help in carrying out his assignment as the following quotation from the 1962 book indicates:

“But surveyors were hired for the work in Settrington and the facts that the maps were specially made to illustrate the survey suggests that these men were employed in making observations at first hand.”

The report was not made available until 17th June 1600. This would suggest that after the time spent in Settrington there was a great deal of extra time devoted to the examination of the relevant documents.

The Village Map

One recognises immediately that the present layout of the village was already established in 1600 with one arm on either side of the beck and a second at right angles running east to west. There the similarity ends. The beckside houses are much nearer the water and crowded together. Although some appear to be attractive houses they do not have the uniformity of the present day cottages. Also it must be remembered that these houses were farms of one of the categories described in the report, but the farm’s outbuildings do not appear. In 1600 there were no outlying farms. The number of houses and cottages is 78.

The area we now know as Town Green has changed even more. The houses to the south have gone. The wide outgang which gave access to the pasture and the meadows towards the River Derwent has been narrowed considerably so the the “island” known as Chapel Garth has been

absorbed into the field. The former outgang is now, in its reduced form, Town Green Street. It is interesting to note that Mansfield suggests this is a common way called the High Street (page 20 of the Y.A.S. book). Chapel Garth was the site of the chantry chapels – hence the name. They disappeared at the time of the dissolution of the monasteries. The Mansfield report informs its readers that the chantries are now to be found in the parish church.

Fortunately for Settrington only the buildings were destroyed.

On the map, most of the village plots have within them the letter “P” followed by a number. This is to enable the reader to find the relevant notes within the report. The letter “M” (margin) also followed by a number indicates the line on the page. At the bottom of the map, just above the letter “T” in “South”, there is a table containing the capital letters A to O. These are the holdings on the map where the space provided is insufficient for the P+number and the M+number to appear. In their place is a single capital letter; the legend is to be found within the box. There are numbers in the Y.A.S. book alongside the details of the various holdings. Unfortunately they are not the same as the numbers on the same plots when shown on the map.

The text usually indicates the size of buildings by the number of forks the building stands upon e.g.

“the house aforesaid standeth upon 6 pairs of forks; the outhouses aforesaid upon 3 pairs of forks.”

The Plan of the Manor House and Settrington Church

One of the first features noticed on this plan is the spire shown on Settrington Church. Some local historians believe this is a mistake, while others believe it to be authentic. Among the latter is Dr. David Neave of the University of Hull who is recognised as a distinguished local historian in East Yorkshire.

The manor house is of the frequently used H-shaped design. The notes to be found in the top left hand corner do not provide further information about the manor house or the church as one might expect. Mansfield, using his own words, is here greatly concerned with the “decay” of the building. Much of it is not solely the result of the passage of time but of deliberate neglect and often of criminal activity e.g. stealing lead and stone. He names the people he considers responsible, mentioning George Blenkoe the tenant and George Dodsworth the bailiff. The final part of the boxed notes reports on the cutting down of 1166 timber trees from Settrington’s woods. These were sold to over thirty Wolds villages some of which were a reasonable distance away from Settrington, e.g. Kilham, Langtoft and Rudston. At this time the East Riding had little woodland. Unfortunately the cash received was not passed on to the Queen but stayed with Blenkoe, Dodsworth and friends. There were a number of other ways in which these men “lined their own pockets.” All this is very well reported in the Y.A.S. copy of the report beginning on page 81.

Pages 86 and 87 provide more details of the “*decays of the manor house*”(sic). A total of 19 are specifically described; a good example reads as follows:

“ of a Room called Paradice nowe fallen down and cleane gonne which have beene 3 yards broad and 6 yards longe and one halfe heighe and had beene covered with Lead”

The list reveals a reasonable amount of information about the rooms in the house. Mansfield finishes this section as follows:

“Sum total of the Decays of the manor hous is 160li-11s- 8d”

Clearly those responsible were expected to pay.

The Map (or plan) of the Whole Manor

As mentioned previously this map has not been included in the Village Design Statement but copies are freely available to anyone who would like one. It is a large manor stretching from the River Derwent to the high Wolds. Sir Francis Bigod's inheritance from his grandfather included eleven manors, with Settrington bring the biggest. His total annual income was approximately £385 and £139 of this amount came from the Settrington manor alone. The three fields remain Furcoth Field, Low Field and High Field with the number of acres being 206, 376 and 1115 respectively. High Field remains disproportionate in size and may well still have its own rotation system with more frequent fallow periods. Unfortunately Mansfield does not inform us of any details of farming practice nor does he mention a holder's strips being consolidated in order to achieve various economies. Nevertheless it is likely that they were. One further note of interest is the alternative names for the smallest open field (see village map) which are Furker or Furcoth. The road from Settrington in the Bull Piece is now known as Forkers Lane. Other names which have survived in the twenty-first century are the Brock Pits and Wardale. Are there more?

In addition to this arable land there are meadows and common pastures which include ox pastures, cow pastures and sheep pastures. Common pastures are of two kinds, stinted and unstinted. On the stinted pastures the number of animals allowed to graze was regulated. Most of the common pastures were found on the low ground to the north and west between the village and the river. The exceptions are Brock Pits and Town Wold.

The ox pastures are identified as ox pasture, Marr Lees and Lee Holms. In all 180 acres.

Cow pastures are to be found on Low Field Pasture, an area of 250 acres.

Sheep pastures were made up of:

- a) The Eastern part of Lee Moor and
- b) Town Wold, a combined area of 350 acres.

The meadows were a vital source of winter fodder and commanded a rental twice the value of arable land, namely ten shillings an acre. They were divided among tenants into Dayles or Doles, which were marked off from one another by stones or holes. The meadows were Derwent Ings, Cliff Meadows on the Wold escarpment, south east of Furcoth Field and Furcoth Meadow on the eastern side of the beck north of the houses.

When fully stocked the grasslands were said to carry 240 oxen, 550 cows and 5500 sheep, numbers being varied as circumstances demanded. Again Mansfield, unfortunately, makes no mention of the contemporary practices in animal husbandry.

Rabbits and Pigeons

Both rabbits and pigeons were a valuable source of winter meat.

Rabbits

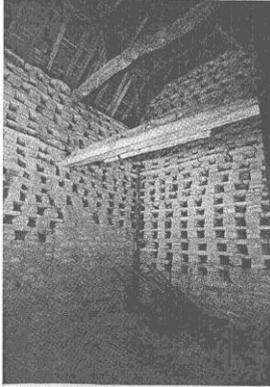
Rabbits are not native to Britain. They were introduced to this country by the Normans and often confined in purpose-built warrens which had walls erected to keep them contained. Mansfield reports that the Settrington warren "*was planted in the low commons*" but the owner, Sir Francis Bigod, "*fynding that his conyes were ther destroyed did remove them from thence to places about the mannour house they ar in that measure increased and spread through out the lordship*". Sloping ground did provide a site superior to flat land and this may well have been instrumental in choosing a new site. Apparently from here they spread throughout the manor causing losses both to Her Majesty, Elizabeth, and also to the poor among the tenants. They posed a threat to both the crops and the woods.

It is not clear whether the warren had walls which were not properly maintained or did Sir Francis Bigod declare it to be a “free warren.” In such a warren rabbits roam freely about the manor and only the owner could cull them. This is unlikely. It may well be another example of slipshod management. The walls of the warren may well have been not properly maintained. Mansfield completes the paragraph as follows:

“And the tenants could be contented amongst them to pay rent to her majestie to have the conyes destroyed.”

It is now, of course, 1599 and the warren is on the land in the tenure and occupation of George Blenkoe, a name we have noted before.

Pigeons



The owner of a dovecote within a manor is normally the lord. At the time of the survey the Queen was not exercising her right to have the dovecote and it was in the hands of Leonard Freer and was situated in “*Chappell Garth.*” Dovecotes could be quite large as the photograph indicates.

One can still be seen in Cloughton. It is in the grounds of the Hall but can be viewed from the path which leads from the main road to the village cemetery.

Much of the Mansfield survey can be summarised in six tables to be found at the end of the Y.A.S. book on the survey. The holdings are divided into six categories:

1. Freehold land
2. Demesne land
3. Husbandries
4. Grass farms
5. Cottages
6. Small farms or Quillets

As the size of these holdings differs considerably there will clearly be significant differences in income and there will certainly be a number of the poor. Reading the text one feels that Mansfield is aware of the needs and difficulties of the poor and he does refer to paupers. He mentions the widow and nine children of John Holden concluding the details of the tenement with the following:

“The wife and the nine children are very poor (pauperrimi)”

The widow’s name is Jeanetta; he also lists the names of the nine children. The farm is found in the Husdandryes table and is described as “*in possession and impoverished*” while under the heading Estate it is said to be “*broken, a wife and nine children.*”

Mansfield here describes the children of Miles Waller as “*of pour fortune.*” The total holding is three acres three rods.

Another reference is his concern with “balkes” (survey spelling) which the freeholders are exploiting and he concludes “*it were very charitable to relieve (sic) the poore with them.*” After the dissolution of the monasteries which began in 1536 greater attention was given to provision for the poor. It became very much a parish matter and it is a topic which will be considered later in these notes.

The Civil War

When these notes considered the arrival of the pestilence, the Black Death, mention was made of the board in Settrington Church which lists the rectors from 1248. Another historical story prompted by this board is the Civil War and Commonwealth which covered the nineteen years from 1642. In these years the kings, Charles and James, struggled with Parliament – King versus parliament or Cavaliers versus Roundheads. It was a political and religious conflict.

How did it affect the people of Settrington? The board points out that John Carter was introduced to the living of Settrington in 1641. By 1644 he had gone and the first of four intruded ministers had taken his place. Carter was, almost certainly, a High Churchman, much influenced by the views of the then archbishop of Canterbury, William Laud. A few years earlier Laud had prepared a new High Church Prayer Book and Carter could well have used it in Settrington. When Charles I tried to introduce this prayer book to Scotland it caused riots. If, then, the prayer book had been introduced to Settrington by Carter, it would certainly have been removed by the newcomer, David Thomas. In the early years of the civil war some areas had church ornaments and decorations vandalised, presumably by some of the Protestant sects included in the Parliamentary support. One of the four intruded ministers was referred to as a pastor, which now indicated non-conformity as it most likely did then. Probably the most significant battle of the Civil War was Marston Moor. It ended in a Roundhead victory. The site was near York so it is fairly certain that Settrington folk would know about it from information gathered from visiting pedlars and similar folk. An important contribution in the victors' cause was provided by an East Anglian cavalry contingent brought by a Cambridgeshire M.P. Oliver Cromwell. After this victory his stature grew. Both James I and Charles I were motivated by their firm belief in the divine right of kings. They thought that they were answerable to no one except God. Hence they could ignore Parliament and when it refused to grant the money they desired they dissolved it and did not recall it for lengthy periods, often lasting years.

Cromwell was similar. He believed he had been sent by God to save the country from superstition. He had little respect for other sects, Puritans and Catholics alike. Clearly there was a similarity in the motivations of both Cromwell and James and Charles.

After another battle at Naseby 1644 Charles escaped and moved about the country for some time before being captured and subsequently held in Hampton Court, from which he eventually escaped to become involved in an invasion from Scotland and uprisings in the North. Charles sacrificed any goodwill and leniency left with his opponents. After due trial in which he reasserted his divine right as king (and therefore he could do no wrong) he was found guilty and condemned to death. He was beheaded on 30th January 1649 and the Commonwealth ensued.

Eventually in 1653 Cromwell was elected Lord Protector. Religious harmony proved difficult to achieve and various sects such as Baptists, Anabaptists, Quakers, Levellers and others experienced this difficulty. Settrington people, as with those in many other settlements were introduced to a harsh Cromwellian regime which condemned many innocent pastimes as sinful. The taverns were closed, many games were banned, as was swearing, theatrical performances were forbidden and adultery was to be punished by execution. Church ritual was banned, some vandalism in churches not condemned and censorship was promoted as a matter of course. One cannot imagine Settrington being a very happy place as a military regime was imposed throughout the country to ensure the observance of these puritanical rules. Cromwell's regime certainly did not promote happiness and contentment and people began to yearn for the return of the monarchy.

Cromwell died in 1658 at the age of fifty-nine. His son succeeded him but he was not equal to the task. This further strengthened the resolve to seek the return of Charles II from the Netherlands. This wish came to fruition in May 1660 when he landed at Dover. Despite the attitude of the two kings James I and Charles I, and indeed of Cromwell himself, the sad events had demonstrated the value of the Parliamentary system and the capabilities and ambitions of the type of people who had become M.P.s. Many of the members had benefited from the shift in wealth, begun under the Tudors, towards an emerging middle class. Many had real wealth that they had obtained in commerce or the professions. Increasingly they considered the availability of some of the fine houses and estates associated with them. Hitherto, Settrington had been owned by the aristocratic landed wealthy – de Todeni, the Earls of Norfolk, a minor branch of the Norfolk family, namely the Bigods, the Earl and Countess of Lennox and the Duke of Lennox after 1603. However, the next owner of Settrington was a successful wine merchant by the name of Thompson. Not far from Settrington is Newburgh Priory. It became a family mansion after the reformation and was the seat of the Fauconberg family into which Cromwell's daughter married. There is a suggestion that Oliver Cromwell's remains rest here. The male line of the Fauconberg family failed and the only reference to them now is Coxwold's Fauconberg Inn. The mansion remains.

After Mansfield

The Mansfield survey described in great detail a manor in rather a sorry state with a manor house which had been both vandalised and neglected. Soon after the publication of the survey Queen Elizabeth died (1603) and in the same year James I granted Settrington, again with Temple Newsam and Wensleydale to Ludovic Stuart, Duke of Lennox. Eventually he was created Baron Settrington. He appears to have been well thought of and once again someone connected with Settrington was found in various high positions in the royal court. One must assume that steps had been taken to eradicate the malpractices in the manor's administration. Nevertheless the family's hold of the manor was not exceptionally long and it seems to have ended in the early 1680s when possession passed to Sir Henry Thompson who was a successful wine merchant from York. He was clearly prominent in the city's affairs as he was Lord Mayor in 1663. On his death his son Edward inherited Settrington. Edward with his wife Lucy had seven sons and nine daughters. Work on the old house would now be a matter of extension rather than repairs and maintenance. One Thompson daughter married into a military family, namely the Wolfes, and her son James was to become a national hero for his famous victory at Quebec in September 1759. The French were under siege in Quebec so Wolfe led his troops silently down the river in order to scale the cliffs on to the Plains of Abraham to take the enemy by surprise. Victory took only fifteen minutes to achieve but James Wolfe was shot and killed during the encounter. He became a national hero much admired by his contemporary Nelson. For reasons unknown Wolfe seems to have been forgotten in recent years. Older people living in Settrington may well remember that in their then primary school days Wolfe's story was almost invariably part of the history syllabus they enjoyed. It seems almost certain that during his lifetime he would visit Settrington to see his grandparents and family. His statue still stands on Observatory Hill in Greenwich. Is it legitimate to claim that here we have another person of national acclaim who has Settrington connections?

The Masterman Family

The next owners of Settrington house were the Mastermans who were merchants in York. It seems that they became acquainted with Settrington house through a marriage involving the Thompson family. There were three Henry Mastermans, the first of which was a commoner in York before starting a career as a solicitor. He was successful and his son, the second Henry, followed in his footsteps. They made considerable sums of money in property, sufficient for the second Henry to purchase Settrington in 1748. He did not move in immediately as he allowed a member of the Thompson family to go on living there. He died in 1769 and so the time he would be able to enjoy the house and estate would be brief. Nevertheless he has a very fine monument on the North wall of the chancel. It is mentioned by Pevsner in the note written on Settrington in "The Buildings of England" volumes. His son, the third Henry Masterman, inherited the property but once again he did not live very long as he died three years later. He and his wife are both buried in the churchyard with no memorial being placed in the church. He left two young daughters and so the estate passed to the eldest one, Henrietta, who was only five years old. The property was placed in the hands of trustees until she became of age. When she was twenty-nine years old she married Mark Sykes of Sledmere, the eldest child of Christopher Sykes. The following year Mark added Masterman to his name, becoming Mark Masterman Sykes.

Poor Law and Settrington

On October 4th 1823 the local justices of the peace issued an order for the removal of a small family who had come to live in Settrington.

This document is to be found in the East Riding Archives Collection and can only be reproduced with permission. It is an order given by two of His Majesty's Justices of the Peace to the Churchwardens and Overseers of the Poor in the Township of Settrington and also of Willerby, both settlements in the East Riding of Yorkshire. The date is *the fourth day of October in the year of our Lord one thousand eight hundred and twenty-three*. At this time Justices of the peace had oversight of parish administration in addition to their duties in the matter of keeping good law and order within the community. This particular order concerns Robert Miller, his wife Jane and son Richard who is aged six months. The family is living on contributions from Settrington's poor rate administered by the appointed overseer. As they have no right to legal settlement in the parish they are not entitled to receive anything from Settrington's poor rate funds, but, at Settrington's expense, should be returned to Willerby.

The justices claimed in the order that they had gained no legal settlement (right to live in the village) and so it was the duty of the churchwardens and the overseers of the poor to return them to Willerby. This order is addressed to the churchwardens and overseers of the poor in the Township of Settrington. Parishes at this time were frequently referred to as "towns." Having just considered the events and effects of the civil war in the sixteenth century, this mention of a 1823 order may appear to be somewhat out of context. The important Acts of Parliament, however, which justified the action in Settrington in 1823 were approved mainly in the later years of Elizabeth's reign. The office of overseer of the poor came with the 1572 act, while the 1597 act defined their duties much more carefully. The really important act was 1601, just before Elizabeth's death. The "Parish Chest" by W.E. Tate declares:

1601 Act was the very foundation of the local poor law administration for over two centuries. It goes on to claim:

It was the poor law par excellence.

It established the appointment of two, three or four overseers from substantial households within the parish who, with the churchwardens, would seek to meet the needs of the poor, be

it for food, money, clothing, accommodation or lack of employment. The latter provision includes the apprenticing of young people.

Problems arose in the matter of deciding who qualified for assistance and who did not. This led to the 1662 Act which is the foundation of the law of settlement and it is this law which requires the transfer of the Miller family to Willerby where, quite likely, they would qualify. Who provided the money to enable the overseers to carry out their work? It was provided by local taxation of *Every inhabitant, parson, vicar and every other and every occupier of lands, houses.....*

As the years passed the money required to fund relief of the poor increased considerably and public opinion eventually turned against the system. A royal commission met in 1832. It claimed it found a considerable amount of abuse; it recommended a new system whereby parishes were combined into a union. Settrington, initially, was part of the Malton Poor Law Union formed from sixty-three parishes. (See "History Topography and Directory of North Yorkshire" by J. Bulmer and Co. May 1890)

The churchwardens and the overseers of the poor were two important officers within most parishes. There were others who had important tasks to perform within the community. They all acted under the supervision of the Vestry. This will be the next topic for consideration.

The Vestry

When one hears the word vestry today one thinks of the small room in the church from which the vicar emerges before the service begins. The word has a wider meaning which is usually acknowledged in modern dictionaries where the word is defined as "a meeting of all members of the parish to transact official and administrative business." The word as used in the twenty-first century is likely to be the name of the small room in the church. This was not the case for many years from the sixteenth century onwards.

By this time the manorial system which had governed the life of inhabitants for centuries was in decay. We noted the first signs of this after the Black Death. An important part of the dictionary definition was the opening which says "a meeting of ALL members of the parish." The vestry meeting was truly democratic.

When the manorial machinery of administration was beginning to become obsolete and people looked round for a replacement, eyes fell upon the churchwardens. The church was the dominant influence and presence in people's lives. The churchwardens had experience in raising church rates and spending the proceeds. Hence the vestry became the vehicle of local administration. Organic growth? Sidney and Beatrice Webb were well known social reformers in the late nineteenth and early twentieth century. Clearly they found the concept of the vestry meeting attractive: the earliest date they found for such a meeting was 1507.

Vestries do seem to have become widespread during the sixteenth century and later, but there was no act of Parliament which sought to establish them. The Webbs would certainly have agreed with the English historian who said:

The cradle of our liberties was the village...Centuries before universal suffrage was even dreamt of we were governing ourselves...the local community was the only real authority; the parish was the unit of government... Every householder had to serve his year as an administrator of the nation's business...he had to take his turn as one of the parish officers or provide an efficient substitute...At the end of the year he went back into the general body of the village community with what he had learnt. He transmitted it to his children.

When the vestry meeting in a parish was established all the ratepayers had a right to attend and to vote. The key to real success in this machinery of local government is always dependent upon the enthusiasm and sense of responsibility of the individual. Their village would be the centre of their world and the vestry far more important to the comfort and

convenience of their lives than Parliament or the monarch. Most parish inhabitants would have little opportunity to stray far from their village. The limits of their travelling would, for many, be the distance they could journey on their own pair of legs.

The different vestry-appointed officers dealt with the Miller family mentioned earlier in these notes, namely the churchwardens and the overseers of the poor. It was noted that churchwardens had added a number of secular responsibilities to their initial brief.

The constable was an officer appointed for a year. This was not a new office as it may well have existed from manorial times: evidence for their existence can be found from the thirteenth century. Acting under the authority of the Justices of the Peace they were responsible for law and order. There was a long list of occupations and ranks etc. which excluded people from election. They served for one year. They carried a short staff with which to deal with offenders and possibly as a mark of their office. In some villages it was hung outside the constable's house.

Another important officer was responsible for the highways. He was known as the surveyor of highways or the waywarden. In manorial times the maintenance of highways was placed upon the landowners with the lord attempting to make sure freeholders and tenants honoured their obligations. As the system involved poorly organised unpaid labour it was not successful.

In 1555 a great highways act was passed which determined policy for three centuries; the responsibility was placed upon the parish. As a result of this legislation every person in the community who owned draught horses was obliged to make them available, with two men and a suitable cart, for four days each year. Other householders and cottagers had to put in four days labour. Obviously if the system was to work effectively an efficient organiser was necessary. So, through a vestry, the parishioners appointed a Surveyor of the Highways, sometimes known as the waywarden. The overall authority for the work was placed in the hands of the Justices.

This was an onerous and difficult appointment and hence not a popular one. The machinery for the selection of a suitable person was altered in 1555 and it is not without interest. The appointment was to be made by the constable and the churchwarden after "calling together a number of parishioners on the Tuesday or Wednesday of Easter week". Then in 1662 it was changed yet again. The power to appoint was given to "the churchwardens and constable with the advice and consent of the major part of the inhabitants present in the church at the close of morning prayer on the Monday or Tuesday of Easter week." The community would be reminded of the procedure by notices read out at church services and one fastened to the church door. The church continues to be a major participant in the lives of the villagers.

A large part of Settrington was unenclosed up to the end of the eighteenth century and, although scattered individual strips belonging to one tenant were a thing of the past (being replaced by consolidation), cooperation between owners of land was essential. In order to achieve the harmony required a Fieldmaster or Field Reeve was appointed; he had subordinates such as the Pinder, Common Keeper and the Hedge Looker to help him enforce the requirements of the vestry set out to ensure successful and cooperative open field agriculture.

The pinder's task was to attend to stray animals by placing them in the village pinfold. In the early nineteen-sixties much of Settrington's pinfold was still in place. The walls were probably not as high as they would have been in earlier years. From 1960 a real determined effort was made by village folk to raise the balance of money required to build a village hall. It was successful and the hall opened in 1963. Unfortunately the pinfold was a casualty of the work. What is left of it can still be seen in the hedge bottom on the right of the gate when entering the site. Those of us present at the time and thus responsible for this major act of

vandalism can only suggest that the euphoria of the time seriously affected our judgement. Up to this point in these notes only the conventional vestry, open to all ratepayers and much admired by people such as the Webbs, has been considered. It was the Open Vestry. There were those, however, who deplored the vestry's availability to all ratepayers. They sought to make membership much more restrictive limiting it to ten to twenty influential, or more substantial, members of the parish. They would be found, of course, by the squire, the incumbent and the appointed officers.

The concept of the Select Vestry was strengthened by James I's open support of the Anglican church and, then again, by the restoration of the church after the Civil War. Bishops, falsely, tried to suggest it was a purely ecclesiastical concept. The motive may have been to keep Dissenters at bay.

This raises a question: was Settrington's vestry open or select? To answer this question we need to discover if the minutes of meetings are stored somewhere. Was there an Act in the nineteenth century demanding that this should be done? In footnote 1 on page XII of the Y.A.S. survey of Settrington reference is made to the late Professor H. King searching among the documents in Settrington's parish chest in 1959. Where is the parish chest now?

If the parish website, helped by these notes, could stimulate interest a group may be able to seek answers to these questions.

The work of Mark and Henrietta Sykes

This edifice was erected by Sir Tatton Sykes, Baronet, to the memory of his father, Sir Christopher Sykes, Baronet, who by assiduity and perseverance in building, planting and enclosing on the Yorkshire Wolds in the short space of thirty years, set such an example to other owners of land as has caused what was once a bleak and barren tract of country to become now one of the most productive and best cultivated districts in the County of Yorkshire.

This inscription is found by the side of the road which passes through Sledmere. One of the people for whom an example was set was non other than his own eldest son, Mark Sykes, who in 1795 married the twenty-nine year old Henrietta Masternan of Settrington. He was twenty-four. They set about the task facing them in Settrington with considerable vigour. It was threefold:

1. To resite and rebuild Settrington House
2. To complete the enclosure of the village; some land had been enclosed in previous years but most remained in the open fields
3. To create a more "orderly estate village" which would be situated outside the grounds of the "big house" (This had been done in Sledmere and villages such as Escrick and Howsham).

1.The house

The first task, namely the resiting and rebuilding of Settrington House could begin almost immediately. This new house, which has seen many internal alterations over the years, suffered a serious fire in 1963. Francis Johnson, the renowned architect, designed the replacement. It was and is much admired.

2.The Enclosure of the Village

Some enclosure work had been done in 1668 but the majority of the village remained unenclosed. An Act of Parliament obtained by Mark Sykes in 1797 prompted the enclosure commissioners to begin their task. It was completed in 1799.

Instead of the former large open fields Settrington now had large regular fields divided from one another by post and rail fences which protected the newly planted hedges. Paths through the fields were indicated on the maps. Principal roads were usually about forty feet wide with

a central strip of loose stones. When, eventually, these were made with superior surfaces they were, of course, narrower: hence our wide grass verges.

A farmer's holding of land was now usually a number of fenced fields in one block and it could well be situated away from the centre of the village. Hence new farm houses were built with the appropriate farm buildings. The Settrington that we know today was taking shape. Enclosure led to more efficient farming in a variety of ways. A farmer enjoyed greater personal choice in the matter of the crops he grew and this choice was becoming wider. If he was keen on animal husbandry he could keep his stock isolated from other holders' animals. The increasing popularity of root crops certainly helped with winter feeding. Farmers had an incentive to try to farm in better ways. For a number of years prominent voices had been claiming this was possible. The names included Arthur Young, Robert Bakewell (cattle breeder), Jethro Tull (invented a workable seed drill and a horse hoe), Turnip Townsend and Thomas Coke (Coke of Hockham who firmly believed that farming had to be more scientific). With one's own land experimentation and forward looking were possibilities. The open field system did not encourage such individual initiative. There is a parallel with war-time convoys crossing the Atlantic: their speed was governed by the slowest ship. There was also the added incentive of increased profits. The growing populations of the industrial towns were providing the markets the farmers sought.

3. Creating a more orderly estate village situated away from the grounds of the "big house"

The changes within the village itself are usually attributed to Henrietta. An examination of the appropriate Mansfield plan indicates how extensive these were (see Village Design Statement).

Looking at the becksides first, the congested houses on either side of the beck have, in the main, been removed with the timber-framed buildings being replaced with houses built of Jurassic limestone. Now they are built in pairs with each house surrounded by a large garden. They have access to the beck and to either Church Lane or Back Lane¹. An attractive air of spaciousness replaces the previous congestion.

One row of houses on the eastern side of the beck, starting with the cottage next to the blacksmith's forge, remains in its former position. Why? The reason does not seem clear. It must be remembered that Henrietta was twenty-nine when she married and so she would have eight years when she was able to exercise her influence over the village and estate. She was an improver and she may well have started "modernising" the houses. Did this also happen in Town Green Lane? On the other hand could the reason be connected to the blacksmith? Having the forge situated back much further from the beck could be quite disadvantageous. Do we look for the reason here?

It is certain that in their ambition to "create an orderly estate village outside the grounds of the "big House"" Mark and Henrietta were much influenced by the work over the years of Mark's father Christopher. Visitors to Sledmere, or even people passing through, will have noticed that the village is situated on one side of the road with the Sledmere House on the other. The exception, of course, is the Triton Inn. There were village houses quite near to the House. Some were removed before the enclosure and the rest afterwards, being rebuilt on the other side of the road. Capability Brown was then called in and visitors to Sledmere continue to enjoy the beauty of his work on the landscape. The views over the deer park are particularly memorable. The view also provides an opportunity to celebrate the work Sir Christopher Sykes did in planting trees on the Wolds. His first attempts were unsuccessful but after taking expert advice he never looked back. The number of plantings is counted in thousands. This, together with the enclosure work on the Wolds by fellow landowners and

¹ O.S. maps up to at least the middle of the nineteenth century do not name the road as Back Lane. It is shown as Garth End Lane. A number of people believe the old name is more suitable and attractive.

their tree planting has resulted in an area of considerable beauty. In recent years David Hockney has certainly made a lot more people aware of this.

To return to Settrington, Mark and Henrietta did not have as much to do as Sir Christopher Sykes. They had to remove the houses to the south-east of the mill and absorb the land this made available into the grounds of the house. The Mansfield plan shows that, on leaving church, villagers would cross the road and immediately be walking down a village street. Moving Settrington House to the new site would also be advantageous. Just how advantageous is something villagers might like to investigate for themselves.

Henrietta Masterman Sykes

It is clear that Settrington owes a great deal to Henrietta whose affection for the village never wavered. As has been mentioned, she was only five years old when her father died and so the estate was placed in the hands of trustees until she came of age. As she did not marry until she was twenty-nine years old there could have been eight years when she had the opportunity to exercise her benign influence upon the settlement. Was it during this time that she planned the improvements which are so admired by writers and visitors alike? For example K.J. Allison writes about the beckside as follows:

This part of Settrington now has the spacious air of a planned estate village, one of the best of its kind in the riding.

In 1801 Mark's father Sir Christopher Sykes died, leaving Mark to inherit the newly built Settrington House and the still expanding estate. Settrington House would have to be left as Mark and Henrietta took up residence in Sledmere. Settrington House was left, certainly, but not abandoned or let. It was regarded as a second home and Henrietta left many of her possessions there. She had a fondness for riding and a more than adequate stable of her own horses. The ten-mile journey between Sledmere and Settrington was never an obstacle and must have been made frequently.

Henrietta shared her passion for horses with Mark's younger brother, Tatton. Tatton was to become one of the major characters, if not the major character, of the Wolds and stories about him are legion. His impressive monument on Garton Hill, visible for many miles around, is a fitting tribute to him. Henrietta and Tatton were very close and there is a fine full-length portrait of Mark, Henrietta and Tatton in Sledmere House. Mark is seated with Henrietta behind him and Tatton alongside.

Christopher Simon Sykes in his book "The Big House" published by Harper Perennial (2004) writes of Henrietta's taste in books and lists a number of titles she enjoyed, including translating one novel from the French. Apparently she was fluent in this language and used it when making her diary entries. She did write a novel herself but it does not appear to have excited any publisher.

Henrietta died in 1813 at the age of forty-seven and some of the details of her will are quite revealing. Significantly, some of the legatees had to collect their legacies from Settrington House where she had left clear instructions on where they were to be found. Tatton had the pick of the horses from her stable and Mark's youngest brother, Christopher, inherited the remainder. The closing sentences of the will confirm again that the marriage to Mark was a genuine love match as she prays for his future happiness, probably insinuating that he should consider a second marriage.

Mark does marry again to Mary Egerton, his sister-in-law, and a lady to whom Henrietta had left bequests. Again, however, there were no children and so, on Mark's death in February 1823, Settrington was returned to the Masterman family. Henrietta's younger sister had two sons and the elder, Henry Francis Barlow, became the owner of Settrington. He changed his name to Henry Masterman but, unfortunately, he shared the same fate as his uncle and

grandfather in only enjoying his inheritance and residency in Settrington for a period of two years before his death. He has a small memorial in the chancel in Settrington church found to the left (when facing) of the impressive memorial of his grandfather. It will be noted that his residence is given both as Settrington and Millbank, Southampton.

On this latest death Settrington passed to his brother, a clergyman, who sold the house and the estate quite quickly. It was bought by Lord Middleton of Birdsall.

The Famous Wager Between Mark and a Settrington Rector

It was common practice among the wealthy landed gentry to enter into quite bizarre wagers on almost any of the daily events of ordinary life. Mark Sykes was no exception and the wager described below became a topic of conversation at dinner tables for a long time. It was more widely known, both nationally and internationally, when it became the subject of action in the law courts.

Soon after Sir Mark had settled into Sledmere House he had a dinner party to which the rector of Settrington, the Rev. Robert Gilbert, was invited. At this time Napoleon was causing considerable concern throughout Europe and many feared a possible invasion of England. Other European countries felt just as threatened as England and this widespread concern led to Mark suggesting that surely someone must seek to assassinate Napoleon as soon as possible. In order to support this personal belief Mark suggested that if anyone present would give him fifty guineas he would pay that person one pound a day for as long as Napoleon lived. The date the wager was made was June 1st 1802 and Napoleon had to meet his end by September 8th of the same year. Robert Gilbert agreed to the wager and handed over his fifty guineas.

Napoleon was not assassinated; he lived on and the Rev. Robert Gilbert received his pound a day for some time. Mark eventually grew restless about this and suggested the bet be cancelled on the grounds that it was an incentive to murder and, generally, against the public interest. He stopped paying the daily debt at the end of 1804. The matter went to the York Assizes in 1811 where Robert Gilbert claimed unpaid debts accumulated by Mark for almost seven years. The verdict was given in Mark's favour. Gilbert appealed to the King's Bench, but again the verdict was given to Mark.

Two accounts of this unique event have been consulted; one of these is Canon ²Cooper's "Curiosities of East Yorkshire" which was published soon after the First World War. The second source is "The Big House" by Christopher Simon Sykes, a book which has already been mentioned in these notes. The two accounts do differ. The important difference is that Canon Cooper writes that Mark Sykes proposed the wager, while "The Big House" claims that it was the Rev. Robert ³Gilbert.

It is suggested that, as a result of this eventual unpleasantness, the Sykes family did not welcome members of the clergy residing in Sledmere and they had to live elsewhere. There is a famous Tatton story which, if true, would support this view. During a day's hunting a clergyman fell from his horse. As others went to his assistance Tatton was heard to shout, "Leave him where he is. He will not be needed till Sunday."

² Canon Cooper was the vicar of Filey who became known as the "Walking Parson." His walks took him to many parts of East and North Yorkshire and his numerous discoveries were the subjects of his books.

³ The Rev. Robert Gilbert was Settrington's longest serving rector, holding the incumbency from 1775 to 1820. He would witness the major changes to Settrington from close hand. It would be fascinating to have his thoughts on the improvements brought about by Mark and Henrietta, preferably written before the court action! He has a fine memorial in the chancel opposite to Henry Masterman's.

The School

If Henrietta had been able to return to Settrington in, perhaps, 1945 at the end of the Second World War she would have been pleased to notice that little had changed. The work she and Mark had done had stood the test of time. She would have noticed three changes, namely the fine school building, wonderfully situated at the point where the two arms of the village meet, the railway with its embankments, bridges, tunnels and station and the Methodist chapel. (Methodism was quite vibrant in the village long before her death but there was no chapel). Education had a long tradition in the village and the sight of the school would not surprise her. The work of the chantry priests would be known to her and there is likely to have been a school on the beckside during her lifetime.

In 1965 the University of Hull published some of their research into rural education in the East Riding in 1850. There was no shortage of schools, but many of them, if not most, were of very poor quality. Four small areas of the riding were identified as having a "local tradition for education." The evidence was based upon information provided by the 1851 census return which identified children between the ages of six to eleven attending school by having *Scholar* added in the appropriate column of the return. In these selected areas the average attendance of all the schools was 84%. Settrington was not included in any of the four areas. Using the same criteria revealed that Settrington could match the 84% figure and this was before the National School opened in 1852. One must remember that school attendance was totally a matter of parental choice and most parents would have to pay. There is documentary evidence to confirm that in Settrington the church paid the fees of children from poor families.

What evidence can be brought forward to indicate that Settrington's tradition of education was longstanding? Mention has been made of Francis Bigod nailing his thesis on a table in Settrington church and A.G. Dicken's comment about literacy in our remote village. It was suggested in these notes that this was the work of the chantry priests who devoted time to teaching village children to read and write. At first this service was voluntary but in later years it became obligatory. The chantry buildings suffered the same fate as the monasteries but the work of Settrington's chantries moved to the church. Mansfield records this in his 1599 survey. In 1548 St. John's priest was William Thompson aged forty and St. Mary's was Robert Woodhouse aged fifty-seven. At what stage the chantries' teaching of village children ceased is not known. Perhaps this is another item for further investigation.

In 1910 Settrington's Parish Registers were published in book form. Page 102, under the month of November 1654, has the following entry:

William sonne of Edmund Norham schoolmaster borne the six and twentieth day.

Pages 102 and 103 are side by side and they record sixty-five births between September 1654 and August 1657. No mention is made of any father's occupation as it is for Edmund Norham. Four fathers out of the sixty-five have *gent* printed after their names.

G.F. Mingay, sometime professor of Agrarian History at the University of Kent, in his "Rural Life in Victorian England" writes:

At the beginning of the century the schoolmaster ranked below even the carrier, the blacksmith, the butcher, the cordwainer, tailor and wheelwright. Indeed many schools were run as sidelines by persons who were themselves imperfectly literate, by a village tradesman or an elderly lady wanting to supplement an inadequate income.

An entry for March 1659 records another son for Edmund Norham. Again the word "schoolmaster" appears after his name. It is reasonable to assume he had some standing in the village and this was 150 years before the time referred to in the extract from Mingay found above. Another schoolmaster is identified in the register in May 1705 when Arthur, son of John Jefferson schoolmaster, is baptised. Sadly the child's death is recorded the following

June. Again the teacher's profession is noted and again it may well indicate he was of some standing in the community.

In 1743 Archbishop Herring's visitation to the parish is recorded.

He asked, "Is there any public or Charity School endowed or otherwise in your parish?"

Dr. Samuel Baker, rector, replied, "We have no charity school endowed; children are taught to write and read by a Schoolmaster, paying him as they agree."

A picture dated approximately 1904 shows the former school on the becksides. The date of its opening is not clear. It is among the buildings not moved back from the beck in the nineteenth century. There is evidence that they were altered. If they had had money spent on them recently is this the reason for them remaining in the same position? Was this building intended to be a school? When did it start to be a school?

The answer to both questions is unknown. Certainly the building was a school in 1815 as Thomas Wardell, the accepted leader of the Methodists during the nineteenth century, confirms in his journal that the Methodists were allowed to use "the schoolroom" for Sunday services from 1815.

Kelly's Directory of 1823 lists John Chapman as schoolmaster at that time and he is also included in the 1841 census. He does not appear in the 1851 census but an early 1850s O.S. map shows two schools on becksides, one for boys and one for girls. Both these schools appear in a list of "Schools in the East Riding" compiled in 1851 by Horace Mann. It is to be found in the rare documents section of the Hull University Library.

Both schools would close when the present school building was opened in 1852. There is evidence to suggest that this new school would be able to build upon centuries of educational work that had gone before.

The first entry into this school's first surviving log book is headed :

Dimensions of School and Classroom

School Length 49 feet

Breadth 18½ feet

Height 13 feet

Classroom Length 13 feet

Breadth 10½ feet

Height 10½ feet

The room referred to as "The School" is, of course, the main room overlooking the road. It had no partition and was, literally, one room where all ages, except the infants, were taught. There was no folding partition to make two rooms as there is now. This did not appear until well into the twentieth century. The writer believes it came from either Birdsall or West Knapton. A history of Settrington National School has been written and is available for any interested person to read.

Settrington National School

The first grant Parliament made to provide for education was in 1833 and it amounted to twenty thousand pounds. The figures grew each year as more schools were provided. There was no direct action by government; as has been noted, the work was carried out by two voluntary agencies, one Anglican and one Nonconformist.

The Anglican society rejoiced in the name of The National Society for Promoting the Education of the Poor in the Principles of the Established Church. The second, smaller group, was the British and Foreign School Society which was nonconformist. Schools promoted by the Anglican society were usually referred to as National Schools. The fundamental principle adopted for them was *that the national religion should be made the foundation of national education and should be the first and chief thing taught to the poor*. The enormous influence

and presence of the rectors and their curates, together with their wives, and often adult children, is evident by their numerous visits to the school which are recorded in the school log book. It will be noticed that there is no mention of education being a means of raising the scholars status in society or generally enriching their lives. In "Lark Rise to Candleford" Flora Thompson writes that every morning the rector arrived to take the older children for Scripture. After the lesson she writes:

He would deliver a little lecture on morals and behaviour. The children must not lie or steal or be discontented or envious. God had placed them just where they were in the social order and given them their own special work to do; to envy others or to try to change their own life was a sin of which he hoped they would never be guilty.

This must have been her experience fairly late in the nineteenth century as Flora's brother, who was slightly younger, was killed on the Somme in 1916.

We know very little about the first twenty years in the life of Settrington's National School as the first log book in existence does not start until 1871. Henry Weatherill may well have been the first headteacher as he is named as such in the 1857 Post Office Trade Directory. By the time of the 1861 census the head is the twenty-two year old certificated schoolmaster, Charles Pullon. He is living in the school house in Town Green Lane, the residence of headteachers for the next hundred and twenty years. The 1871 census names this head as Richardson Vasey but he must have left soon after as in October 1871 the first surviving school log book states:

Monday Oct. 2nd 1871. Commenced a schoolmaster in this school.

Signed Ensor Hird.

All the head teachers after Ensor Hird can be named and listed.

Although the absence of a log book for the first twenty years of the life of Settrington school is a handicap we can be sure that the school would not escape the early important decisions of the national government, the most important of which came in 1862 with the introduction of "Payment by results." This prompted the terms of the annual inspection. Mention has been made of the first Parliamentary award for national educational provision which was £20,000 in 1833. By 1861 this had become £800,000. The two voluntary agencies had done quite a good job as more than one in eight of the child population was now registered as a pupil in school.

There was considerable concern over two particular issues, one being the quality of the education offered and the second the poor levels of attendance. Child labour was often of value in rural areas and "children absent doing field work" was a frequently seen line in the school log book.

Inspectors now made annual visits to school to examine children individually in the three "Rs" (known as the standard subjects). The maximum grant available to a pupil was twelve shillings (60p). Four shillings or 20p was to be related to attendance, while the balance of eight shilling (80p) was to be earned by passing tests in reading, writing and arithmetic. Failure in any one resulted in a deduction of two shillings and eight pence or 13pence in today's money.

Examinations were arranged in six standards (these were increased to seven at a later date). Children under six were not tested but they did attract a grant of six shillings and sixpence (32½p) if their attendance was satisfactory and the inspector was satisfied they "were being instructed suitably for their age." This system was introduced to the House of Commons by Robert Lowe who said at the time that he could not promise :

that the system will be an economical one, and I cannot promise that it will be an efficient one, but I can promise that if it is not cheap it shall be efficient; if it is not efficient it shall be cheap.

In later years the system was used productively. It offered extra grants for particular subjects with a view to broadening the curriculum. In this endeavour it could claim success.

Before the end of the century attendance became compulsory and the fees paid by parents were abolished. The school log book records that Canon Isacc Taylor came to school mid morning on Monday 31st August 1891 to tell Alfred Rice the head to give the pupils their money back as he had received a letter telling him that education was now free.

The last two or three years of Alfred Rice's time as Settrington's schoolmaster were particularly difficult. The stove which provided heat in winter developed a severe fault which over three winters defied repair. Rice wrote that he had a choice:

either to let the children sit there starved or smoked.

A bigger problem was the infant classroom which was 13 feet by 10½ feet. The average attendance of infants by this time was over twenty. This was an impossible situation. The total attendance was often ninety or over and taking some infants into the main room in order to relieve congestion in the classroom created further problems. Three times inspectors had condemned the infants' room and on this occasion the grant was reduced by 13hillings because no improvement had been made.

Harvest must have been quite late that year as Rice writes in the log book on September 2nd 1898:

I received permission to break up school on Thursday night for Harvest Holidays.

This is his last log book entry. There is no mention of resignation but when school reopens on October 8th new staff members are in post. For twenty years he had served the school well.

The loss of grant must have been the last straw.

An unhappy and difficult seventeen months

School reopened on October 8th 1898. Mr. T.G. Wilkinson was the new master and his wife, Mrs. M. Wilkinson, was assistant mistress with their daughter, Miss. G.E. Wilkinson as a pupil teacher. The Wilkinsons had a difficult time. By November Mr. Thackray H.M.I. had made three visits and he was unhappy with both order and discipline.

In December the work to provide a larger infant room began and the noise and dust would not help. The average attendances in the last three weeks of term were 86, 92, 83. All the children, including the infants, would have to be taught in the main room.

The Wilkinson family survived for seventeen months. Before they left the number on roll had risen to 113, 33 of this number being infants.

The appointment of the Hutchcroft family was a good one and the school eventually settled down again. One report starts as follows:

The school has improved in almost every way since the new teachers came and further improvements may be expected.

Numbers on roll continued to grow and an average weekly attendance of 109 is quite common. It must be remembered that this was an all-age school so some of the pupils would not be small of stature.

Enzor Hird and Alfred Rice had between them served the school well for twenty-eight years. They both suffered from inadequate staffing, particularly Rice in his latter years. From 1870 the gaps in national education provision were filled by rate-financed Board Schools. The latter were treated much more generously than the church schools where the figure per head for a year was £2.6s.3½d (£2.31p) compared with £3.0s.9¼d (£3.3½p). This was a difference of 30% in favour of the Board schools. The Hutchcroft family did not stay long. They were appointed and welcomed to the school at Birdsall.

The Malton and Driffield Branch Line (The Malton Dodger)

During the month of October 1845 an enthusiastic meeting in Malton's Town Hall gave sympathetic consideration to the construction of a railway from Malton to Driffield. It would pass through Settrington. At this time there was a great deal of enthusiasm for railways and the new twenty mile line was seen as part of a major trunk line linking Newcastle to Hull, particularly the docks. The freight business prompted by the north eastern coalfields seemed to guarantee a profitable investment. Benefit was also forecast from passenger traffic from the north east to some of Yorkshire's coastal resorts. Closer examination, after construction had begun, of the difficulties involved in establishing the link at Malton with the Thirsk/Malton line were recognised as a fatal blow to the more ambitious aims. Difficulties were also recognised at the Driffield end when it came to continuing the journey to Hull. The fate of the Malton/Driffield line was thus sealed. It would forever be a country branch line and never, ever, a main line.

The consulting engineer was an experienced man by the name of John Birkinshaw. His assistant was A.L. Dickens, brother to the famous Victorian novelist Charles. The engineers were wildly optimistic and stated quite clearly before the work began that they could see no difficulties at all. They were wrong. Burdale Tunnel proved to be a major stumbling block and in the first year only 150 yards were completed. The decision to abandon the double track through the tunnel was agreed. The problems with the tunnel were beginning to threaten the financial viability of the whole project. It did lead to the building of stations which were rather mean in both proportion and facilities. Although the provision of rolling stock was almost overlooked and had to be hired at the last minute, the opening of the line did take place on 18th May 1853 and it began its life as a local line serving the needs of agriculture. It also served the needs of quarries. Settrington is an example. The 1911 O.S. map shows two lime kilns alongside the line with the immediate land around them marked as a quarry. Although the lime kilns have almost disintegrated with the passage of time they can still be identified. The site is found to the north of "the top road" and between the Scarlet Balk Plantation and Settrington (railway) bridge. The latter may well have not been noticed by many residents as the road passes over it and of course it is now blocked at either end. The railway line used to cross the field in a south easterly direction to the station .

From the opening of the line to the end of the nineteenth century the business in both freight and passengers did increase but as the twentieth century progressed demand for the line's services declined. Towards the end of its life quarries opened in both Wharram and Burdale supplying Teeside's steelmaking industry with the chalk and limestone it requires. This demand was met by quite large quarries found at both Burdale and Wharram. This extraction ceased when the users of the stone demanded that the quarry owner should provide smaller pieces of chalk approximately two inches in size. The owner who was elderly declined to change and so the end came.

The passenger services closed in June 1950. Their demise was hastened because so many village stations were so inconveniently situated. The quarries closed three years later. Dr. Beeching's axe finally fell and the line closed on 18th October 1958 and the days of the "Malton Dodger" (the name bestowed by passengers) were over.

The Methodist Chapel

In 1778 John Wesley commenced publication of a magazine which he called "The Arminian Magazine." One of the issues in the year 1782 included the following letter from John Manners of York who was one of Wesley's itinerant preachers. Initially he speaks of a visit he made to our area in 1763 and then he continues as follows:

*After much opposition I joined nineteen together at Malton and fifteen at Pickering.....
When I was in Malton I went on the Sabbath Day to preach at Settrington. The congregation being very large we asked the owner⁴ of the town for a place large enough to contain them. He answered us "As it is for the worship of God, I dare not refuse it, and I will send as many of my servants as can be spared to hear for themselves." But before I had finished my discourse the curate (M. Hebden) came and called aloud among the people for the church wardens and the constable who followed him out to receive a charge to pull me down. They came and told me. I desired them to give my respects to Hebden and to tell him that if he had anything to say to me I was ready to answer for myself, but he was gone. I then finished my discourse in peace. He threatened in the following week to banish the Methodists but, in going from entertainment the next Saturday night, he fell from his horse and died an untimely death.*

This letter was written nineteen years after the event and one wonders what prompted it. Could it be that Settrington Methodists were making good progress? There is clear evidence that this was so. Opposition to their cause was a fact of life for Methodists at this time. John Wesley was stoned on more than one occasion and his brother Charles had his life threatened several times. Opposition varied from place to place and not all of it involved physical aggression. For example, when John Wesley was speaking in nearby Pocklington the church wardens had the church bells rung loudly in order to drown his voice. In Settrington they did not escape scot-free, but there is no evidence of physical harm. In order to attend Methodist meetings in Malton they had to walk along Town Street where they were subjected to verbal abuse. James Wardell, when he came to the village early in the nineteenth century, researched the events from the 1760s onwards.

The speed with which "would be Methodists" reacted to John Manners' visit would suggest that the future had been given some thought. In order "to hold public worship of Almighty God" in the village a licence was required from the archbishop of York. This was granted on 16th February 1764. Although the original document has not survived we do know exactly what was written. It read:

This is to certify whom it may concern, that the house of John Hall in the Town and parish of Settrington in the County and Diocese of York was this day entered in the registry of His Grace the Archbishop of York as a place of publick (sic) worship of Almighty God for Protestant Dissenters. Witness my hand this sixteenth day of February in the year of Our Lord One Thousand Seven Hundred and Sixty-Four.

*Richard Mackley
Deputy Register*

(The Wesleys always denied the claim that they were Dissenters. They were ordained Anglican clergy and remained so all their lives. John was careless about the matter and separation happened. Charles Wesley vigorously opposed leaving the Anglican Church to the end of his days)

John Hall was not a Settrington born man. He had come to the village because he had just lost his job in the village where he was living because of his enthusiasm for John Wesley's teaching. Would he have come to Settrington if he had discovered it to be a place where he was likely to be unwelcome? Did the crowd at John Manners' service in the previous year include people who had also sought out Settrington as a place of tolerance? Does this explain why Settrington's group listening to John Manners seems to have been larger than those in both Malton and Pickering?

⁴ The first Henry Masterman owned Settrington at this time

If only some of these suppositions are correct they may well justify the claim John Rushton (local historian) makes in his research work entitled "The Kept Faith" (Beck Isle Museum Publications). Here on page 149 he writes:

It has been suggested that Settrington may have been the first place where Methodist services were held regularly in the district.

We speak glibly of holding services in a cottage such as John Hall's but it cannot have been easy. Given that a cottage at this time probably did not contain as much furniture as in later years it must have been cramped. The Methodist practice of dividing a congregation into small groups, called classes, with a person well able to lead, would certainly have helped to keep the membership together. When James Wardell researched the early years of Methodism in Settrington he recorded the impressive calibre of some of the class leaders. The groups met mid-week on a weekly basis.

Early in the nineteenth century the Methodist society was allowed to use the schoolroom on the becks side but in 1815 they inadvertently arranged a service which took place at the same time as one arranged in the church. For this "offence" the Methodists were deprived of the use of the schoolroom. After much pleading they were able to use it again from 1835 up to the closure of the school in 1852 when Settrington's National School opened its doors. Their request to use the redundant schoolroom was denied and it became a house. The second storey was added in the early part of the twentieth century.

Methodism, however, continued to prosper in the village. Much of the credit for this must be accorded to Thomas Wardell who was born in Burton Fleming in 1795. He attended school there and proved himself to be an intelligent, hardworking pupil. After an apprenticeship to a butcher in Scarborough he arrived in Settrington to assist his father who had started to farm there. He joined the Scagglethorpe Methodists and quickly became a class teacher and a local preacher. Marriage to Ann Edwardson, whose family lived in Town Street, brought him to Settrington where he was given tenancy of a smallholding and premises where he could establish himself as a butcher. This was the present Oak Tree Cottage found on the corner of Chapel Lane and Forkers Lane. Later he moved to Brook Farm which stayed in his family. He wrote a very detailed journal which is a useful source of information about the village and the activities of the Methodist congregation.

Under his leadership the society enjoyed a very active programme of events in addition to Sunday worship and the work with classes. They continued to meet in houses but they also used barns to good effect, particularly when arranging special events such as Missionary Meetings. Normally on these occasions two barns would be used with one being set aside for an ample tea. There was a particularly fine celebration in 1864 to mark the centenary of Methodism in the village. A poster was printed by Colins of Malton and widely distributed in the area. On this occasion three barns were used, two for the tea and one for the service. Being an avid reader Thomas Wardell had a fine collection of books which he catalogued and named "A Wesley Library." The books were made available for village folk to borrow. He died in 1875 at the age of eighty and is buried, with family members, in the churchyard. The members of the society remained enthusiastic and their patience was eventually rewarded when land at a nominal rent was made available by the then Lord Middleton in March 1890. The congregation had waited one hundred and twenty-five years for this day and they made an immediate start by appointing Mr. C. R. Channon, a Malton architect, to prepare plans for the erection of a chapel to accommodate one hundred and fifty people at a cost of between £250 and £300. By 3rd June the design was approved and tenders for the building of the chapel were invited. Twenty-two days later the tender of Mr. Alfred Barnes was accepted. The figure quoted was £407. 18shillings which was much in excess of the sum they had accumulated to date. Nevertheless they agreed unanimously to press on and started to arrange the stone laying ceremony for August and to this end one hundred bills and two hundred and

fifty circulars were printed. Both local newspapers reported the event on the day, one of them writing as follows:

Shortly after two o'clock visitors began to come by rail and road and by three o'clock there was such a gathering as has seldom been seen in Settrington.

From the first day after Lord Middleton made the land available to the stone laying ceremony was only one hundred and twenty-three days. As is usually the case the whole project cost much more than was expected and it was January 1907 before the debts were finally cleared. Regrettably the chapel finally closed its doors in September 2011. Particular families in the village had given faithful support over a number of generations but in more recent years as they have passed away new members have not come forward to take their places. Although it is recognised that the decline in church attendance is not peculiar to village chapels and churches it is probably more noticeable in the smaller populations and needs to be seen against the background of a similar decline in the sense of community in the village. Greater mobility enables people to involve themselves in interests and activities beyond the village limits. Even fifty years ago most residents lived and worked either locally or quite nearby, mainly in agriculture or other rural occupations.

Settrington Parish Council

The first ever meeting of Settrington Parish Council took place on December 4th 1894 as a result of the Local Government Act of that year. The act also created the rural district councils and transferred the civil duties of the vestry to the newly created parish councils. The work of the vestries was considered previously in these notes. Vestries were not established by an act of Parliament: they were formed in answer to a real need and grew from the work of the local churchwardens. We have noted the fact that the first identified vestry dates from 1507; the number grew steadily throughout the sixteenth century and the services provided were initiated and controlled within the village (or parish). Again it was noted previously that the first vestry responsibility removed from its control was the care of the poor when parishes combined to form organisations such as the Malton Poor Law Union. The prevailing economic conditions deteriorated as the nineteenth century progressed and many parishes did not have, and could not raise, sufficient money to meet the needs of the poor of the parish. Other responsibilities for which the vestry was eventually regarded as an inadequate provider followed the same path e.g. Highways Boards, Local Boards of Health, Burial Boards etc. Hence the vestries lost a lot of their previous endowments and their sphere of influence and provision was considerably diminished. Inevitably the question which arose was, "Is there sufficient vestry work left to transfer to the newly elected parish councils to make them worthwhile?" Gladstone and the Liberals thought there was, but their political opponents were not so enthusiastic and favoured transferring the responsibilities to District Councils. The consequences of this latter move, if approved, would be the exclusion of the working farm labourers from involvement: he would not be able to make the journey, especially as the Tories were proposing that such councils should meet in the afternoons, which further confounded the ambitions of the labourer who would be at work. Gladstone, however, had more in mind than merely the work of the proposed parish councils and, perhaps, it would be useful to hear his real aims in his own words in one of his parliamentary speeches of 1889:

We should go still nearer to the door of the masses of the people, to avail ourselves of the old parochial divisions of the county and to carry home to the mind of the peasants and the agricultural labourers the principles and the obligations and to secure to them the benefits of local government.

Gladstone saw all this as a means of educating the ordinary village resident. He wanted them to be involved in the democratic processes of elections to parish councils and/or perhaps the opportunity of being an elected member and thus experiencing the decision making processes and having the legitimate means to influence policies.

The Liberal politicians were pleased to welcome a very useful ally in this work as considerable help came from the National Agricultural Labourers' Union. Their main aim was to increase the wages of their poorly paid members, but education in the democratic processes as described by Gladstone was also of great importance, particularly as they were pressing for the same voting rights recently given to town dwellers. This ambition was achieved in December 1884 so they were able to participate in the general election of 1885, when their union leader, Joseph Arch, was elected as the Liberal M.P. for North-West Norfolk.

It would be useful now to consider what happened in Settrington on December 4th 1894 when parishioners met for the first time in order to elect nine parish councillors. The meeting was held in the schoolroom. Eighteen parishioners are named as present while thirty-three are described as "parochial electors of the parish" making a total of fifty-one persons in attendance, all men. There were twenty-five nominations for the nine seats available. The numbers in the various groups were:

Farmers 13

Farm workers 6

Tradesmen (draper, joiner, shoemaker, miller, butcher) 5

Schoolmaster 1

Parishioners present were given the opportunity to question the candidates, after which the latter were given the opportunity to withdraw their candidature. Seven candidates withdrew. The names of the eighteen remaining candidates were placed into alphabetical order and those present invited to vote for each candidate in turn by a show of hands. Nine were elected with the number of votes for a particular candidate ranging from fifty to three. None of the five tradesmen was elected. The farmers held five seats and the farm workers four, and so it is likely that the Liberal Party and the agricultural union would have been reasonably pleased. The nine elected councillors held office until March 1896 when the second election took place. This time there were eleven nominations divided into the following groups:

Farmers 8

Gardener 1

Schoolmaster 1

Joiner 1

The farm workers are not there. The same procedure was followed and this time there were six withdrawals. The chairman invited nominations from the floor and this resulted in four more candidates, a farmer, a butcher, a tailor and a person described as a gentleman.

Following the correct procedure the chairman then again arranged for questions to be asked of the candidates. He then gave the second opportunity for withdrawal and this time three withdrew, leaving seven candidates, two short of the nine requires. These were elected and eventually at the next meeting two of the previous year's councillors who had not stood in 1896 were chosen to fill the vacancies.

This description of the second meeting called to elect the members of the council indicates that the venture is not going at all well. The ordinary meeting when called had very little to discuss. Quite often the agenda had only one or two items e.g. election of the overseers⁵ of the poor and/or approval of the clerk's expenses.

⁵ Overseers of the poor were elected until the nineteen twenties. The financial help came from the central source.

A meeting was arranged for July 29th 1897 but the only person present was the chairman and so the minute reads:

Being no other member present the meeting was adjourned.

This happened twice in succession on July 28th 1898 and December 15th 1898. In one of the early meetings it was agreed unanimously that the public should not be allowed to be present. With the turn of the century the situation began to improve, particularly when a matter of considerable importance commanded the council's attention, namely the village's water supply. This could be another topic worthy of investigation should there be sufficient interest so to do. Settrington Parish Council continues to meet quarterly or more frequently should there be reason so to do. The date, time and agenda are posted in the parish noticeboard found near the school and on the Settrington website.

Agriculture in the Twentieth Century

Walter Smith is a name many Settrington folk will remember well although he was usually known not as Walter but as Tot. Apart from being away from the village on farm placings in his early working life his home remained Settrington throughout his eighty-eight years. He was born in a house on the eastern side of the beck and his only move was to a house almost opposite on the western side when he married.

A number of years ago the writer and he had a long conversation about harvest time when he was a boy in the 1920s and, fortunately, we recorded it and so the story of harvest can be recounted here in Tot's own words:

When I was a lad at school in Settrington September, the harvest month in those days, was something I looked forward to with excitement.⁶ Leading sheaves from the field would start about midday when the dew had gone. We would run up to Rectory Farm to get a ride on the wagons going to the fields; there were no health and safety measures to bother us then.

Coming back when the wagon was loaded we had to run behind, but the reward was the ride back again. When we were older we were able to ride and guide the horses.

My first farm placing was at a farm in the village, Kirk Hill, when I was fourteen. It was then I had to start to learn all the skills a farmworker required during those years, but which nowadays are no longer needed. The corn was cut with a reaper or binder. Tractors were beginning to appear but it was horses in the main. There would be one man on the reaper, one guiding the horses and two or three of us stoking. We gathered ten sheaves for a stook, setting it up at the right angle so that the wind could not blow it down. There they were left, possibly for a fortnight, to dry in the sun and the wind. This was a worrying time and in bad years I have known stooks still standing in the fields at Martinmas in November. No wonder we sang heartily at the harvest festival when "all was safely gathered in."

When the master thought the stooks were dry then they had to be led back to the farm.

Loading the wagons to ensure a good load which would not move or slip was another skilled job. The loader would have the sheaves passed up to him and he had to build a shape something similar to that of a ship. When I was sixteen I loaded throughout harvest without one sheaf coming off from beginning to end and the farmer was so pleased he gave me a two shilling piece. That was very precious in those days. Once, when I was at Low Mowthorpe, I managed to get over seven hundred sheaves on one wagon and not one came off.

Back at the farm a stack had to be made which again was a skilful and very important job. Smaller farms would have smaller stacks called pikes while bigger farms would have larger

⁶ The school summer holiday, known as the harvest holiday, was not fixed in advance. Log book entry August 29th to September 2nd 1898: "The attendance has been low this week, some being employed in the harvest fields....I received permission to break up the school on Thursday night for the Harvest Holidays"

*stacks, sometimes gable-ended and sometimes oval shaped, the length being twice the width. The rain had to be kept out and so thatching was necessary, using good long wheat or rye straw, stack prods and Massey band.*⁷

Finally the corn had to be threshed and threshing days had everybody busy again with several different jobs to be done. Bigger farms had their own steam-driven threshing machines, while smaller farms used the travelling ones. Yates of Malton had four which moved around the district.

*Once a farmer where I was hired did not tell us he had arranged a threshing day until breakfast time and so I had to mow pretty quickly as I had some extra linseed cake hidden away in the stack. We used to take it from the farmer's store so that our own horses had a bit extra. We wanted them to work harder and look well.*⁸

Once steam was up everybody had a job to do. Sheaves had to be loaded on to the drum, straw had to be stacked and others had to carry bags of corn. Oats had twelve stones to the bag, barley had sixteen, while wheat had eighteen stones to the bag. We used a winding up barrow to get them on our shoulders and then up the granary steps we went. The secret was, of course, proper balance: another lesson of life from harvest time.

Today when the crop is ripe and sufficiently dry the combine can move into the field. At the appropriate time a tractor and trailer can run alongside and receive the threshed corn for transport back to the farm store. If necessary it could possibly be sold the next day. If wet it can be put in the farm drier.

In the discussion with Tot mentioned above he spoke of a farm placing, his first, in Settrington itself. It is likely that this would have been arranged locally by his parents. At this time he would have described himself as a horselad who would be living in at the farm. This was essential because the care of the horses started very early in the morning as the animal's feed needed to be completed before it started work in the fields. There would also be plenty of work later in the day in grooming, feeding, known as fothering, and bedding down. There was an established hierarchy among the farmworkers who spent their time with the horses. The senior man was the Waggoner, followed by the third man (thoddy), the fowaty, fiver etc. etc. Thoddy followed the Waggoner as the Foreman of the farm was superior to the waggoner. Hence the order would be Foreman, Waggoner, Thoddy etc. The young lads who worked with them were known as wag lad, thoddy lad etc. On the big farms the lad who was youngest or latest to arrive was known as the "least lad" and he usually did not have the easiest of times being expected to work with the poorest equipment and, perhaps, inferior horses. When the horses left the farm for the fields they were led by the Waggoner with the others in strict order of seniority after him e.g. thoddy next, followed by fowalty etc. When they were all ploughing in the same field this hierarchy was strictly maintained.

Tot obviously had ambitions to be a waggoner and so he would need to move on from Kirk Hill following the accepted route of making himself available at a Martinmas hiring fair. This is likely to have been in Malton or perhaps Driffield. Here master and a prospective employee struck a bargain for the payment for a year's work which would be sealed by "fast money." Before agreeing to join a farmer enquiries would most likely be made from previous employees and others about the quality of the food available at the farm. It was important to try to find a good "meat house." Some research by Seebohm Rowntree at this time revealed that East Riding farmworkers living in were the best nourished among the working men of the time.

⁷ Readers may remember the dramatic scenes from the film of Thomas Hardy's "Far from the Madding Crowd" when Gabriel Oak was trying to give protection to the unthatched stacks, a task which had been neglected by Bathsheba's wayward husband Troy.

⁸ This was not really stealing from the farmer. A horselad just wanted the very best for his own horses.

In 1988 the writer invited four former waggoners to take part in recording a programme for Radio Humberside. This was at the instigation of a good friend, Jack Danby, who was closely associated with this particular radio station. We met on two evenings and recorded over four hours of conversation. This was reduced to thirty minutes and eventually Humberside thought it worthy of a transfer to Radio 4. It was broadcast in April 1982. While recognising it was not easy working up the hierarchy all four said that, given their time over again, they would do the same.

It should be noted, however, that they started their working lives in the mid to late 1920s when conditions were beginning to improve. The radio and the cinema were both giving the horses lads wider perspectives and, with the average bicycle being offered at a reasonable price, they had far more mobility and the social isolation of many decreased. The First World War had led to the requisitioning of many farm horses and, in turn, the workers had joined the forces. They met people from different backgrounds and gained some understanding of the life of other workers and farmers, subsequently, had to be less demanding.

The hiring fairs and the yearly contracts and payments were coming to the end of their time. Lads wanted money in their pockets more regularly. Bargaining with an employer was not now the norm as wages boards were established to fix minimum rates. In the difficult times between the two world wars the minimum rates became the norm. It was these difficult times that held back the purchase of tractors. Horses could be bred on the farm and farm produce could feed them. With the coming of the second world war the country required farmers to produce as much food as possible. Farming returned to more prosperous times and tractors, now more affordable, came into their own.

Stephen Cannici in his book "Amongst Farm Horses: The Horselads of East Yorkshire" suggests that in 1950 only 289 000 horses remained (nationally) and five years later that number had halved to 134 000. The use of the tractor on farms really took off when the hydraulic linkage which allowed implements to be controlled from the driving seat was really understood and appreciated. As the years passed the tractor became supreme and gradually working horses ceased to be kept. It was the passing of a whole way of life experienced by the lads and men who worked with them and one of the major changes in twentieth century agriculture.

Agriculture: the Future

The four former waggoners who took part in the broadcast recorded in Settrington in 1988 have now all died. Although their passing has been comparatively recent they would be astonished to see the developments in agriculture that have taken place in more recent years. As lads on farms in their teenage years it is quite likely that on Sundays they would walk around the area looking at the field work on neighbouring farms, sometimes admiring and, perhaps, sometimes criticising. The straightness of the furrows earned their admiration. What would they have to say about the immaculate furrows created by the modern tractor controlled by satellite or, on seeing two tractors working in a field but only one of them with a driver, the second tractor being controlled from the first? They would similarly be more than surprised by the information provided by the onboard computer on the combine as it provided ongoing information about yields in different parts of the large fields such machinery requires. It is a far cry from the days when the horsemen controlled the horse by recognised words of command. These words were very often local and could cause problems for a horse moved to another area on being sold.

Both science and technology play an increasingly important part in all aspects of modern agriculture. There has been a revolution in the availability and use of agrochemicals and it is

common practice for the twentieth century farmer to seek the guidance of the agronomist who will provide advice and guidance, thus enabling him to benefit from the latest developments in the science of the cultivation of land, soil management and crop production. The result has been a massive increase in yields which have in comparatively recent years doubled and then doubled again.

Similar progress has been made in animal husbandry with selective breeding and a genuine scientific approach to the feeding of stock.

The B.B.C.'s weekly TV programme "Countryfile" provided a good example quite recently when a farmer, with an agronomist, was comparing grass fields: one had been down to grass for some time and had endured all the extreme weather conditions of 2012 and the early months of 2013, while the second was newly sown. The layman could see it was a much better colour. But how much better was the quality of the nourishment provided? The agronomist was taking samples of the grass in the second field to assess its nutritional value in the laboratory. If deficiencies could be found supplements would be recommended to the farmer.

The Rectory Farm field Tot Smith spoke about from his memories of the 1920s had at least five or six men working on it. Nowadays, with modern technology and machinery, one man is expected to be able to care for a thousand acres of productive land. The machinery required is very expensive. Hence the need for larger farms and larger fields.

We are constantly being reminded that the world's population is growing to unprecedented levels and feeding everyone is going to be a problem. There is also the matter of the effects of climate change. Do we really know what to expect? There would seem to be every reason for agriculture to continue on the path it is currently following.

The Wolds Waggoners' Special Reserve

As a final tribute to the horselads of the East Riding it may be fitting to remind readers of the story of the Wold Waggoners' Special Reserve. In Sledmere at the point where the Kirby Grindalythe road joins the road through the village there is a war memorial which must be unique. The inscription reads as follows:

Lieut Colonel Sir Mark Sykes, Bart., M.P. designed this monument and set it up as a remembrance of the gallant services rendered in the Great War 1914-1918 by the Waggoners' Reserve, a corps of 1000 Drivers raised by him on the Yorkshire Wold Farms in the year 1912.

The actual number is 1127 and each man is listed in the booklet written by Ian Summer, published by Sledmere Estate and obtainable there.

The central shaft of the monument shows twelve carvings in three tiers which graphically tell the story of these men.

Sir Mark Sykes anticipated the outbreak of the Great War of 1914-1918 and realised that the army would have a logistical problem as it used horse-drawn pole wagons where the horses were not in shafts but on either side of a pole. Apparently it took six months to train a driver of a pole wagon. East Riding horselads had been brought up with such wagons and so Sir Mark correctly claimed that their services in the early weeks and months of the war would be invaluable. He enlisted 1127 men and, despite the fact that in August 1914 harvest was just beginning, within a fortnight the enlisted waggoners found themselves in France dispersed among various units. Thirty-four of them did not return to their native Yorkshire. They are listed in the booklet.

A story with which to finish: this was told to the writer by a former Wolds Waggoner who spoke the East riding dialect he had learned in childhood.

Apparently before the outbreak of the Second World War Hitler's foreign minister, Ribbentrop, visited Sledmere and was shown the monument. He objected most strongly to the way the Germans were portrayed rampaging through Belgium with callous, fierce facial expressions. He demanded that this panel be removed instantly. My informant commented : *"But neeabody took neea notice."*

The ungrammatical use of the double negative is almost poetic! Does it provide a hint of the way the nation dealt with all the troubles which lay in store from September 1939?

Finally, listed below are the names of waggoners who were born in Settrington. There would be others who were most likely hired men on Settrington farms but these are not easily identified.

104	Isaac Walter Clarkson	Age 22
260	Herbert William Young	Age 20
537	William Talbot	Age 18
827	John William Grey	Age 31
832	Herbert Clarkson	Age 20
848	Thomas Arthur Fisher	Age 24
859	Thomas Stilborn	Age 19
1112	William Crosby	Age 18

They all returned safely.

Appendix 1. Thomas Wardell

This is a transcript of a conversation between Thomas Wardell (W) and the local estate agent (L, a relative of the landlord, Mr. Willoughby) from 1837, which probably took place at his butcher's shop, now Oak Tree Cottage. Mr. Willoughby was an important customer, probably the most valuable one, as many of the poorer people would have found meat difficult to afford. There is a reference to one minor tradesman's family only being able to buy a bullock's cheek and that infrequently.

Thomas Wardell begins:

An involuntary religion is a non-entity. The following outline of a debate which took place between the writer and a gentleman who was residing in Settrington, being nearly allied in marriage to my worthy landlord, may here be inspected. He was a man of active habits and of a kind disposition; but turbulent and overbearing, and a stickler for the Church. The contest was committed to paper immediately after it transpired, and contains the substance of what was said. I shall only give the initials of our names for it is unnecessary to mention his.

As the gentleman was one day passing my shop, he halted with the following salute:

L Well, Wardell, I am not satisfied about these meetings. I intend to have an alteration.

W Indeed, Sir.

L I suppose you are at the head of them.

W I think I am, Sir.

L Well, but you never come to the Church.

W No, Sir, I never was worthy of being called a churchman.

L But why don't you come?

W Because I don't see it to be my duty.

L It is your duty.

W Convince me of that, Sir, and I shall not be long absent.

L It is the proper place for worship, and it is required of you in the New Testament.

W O, No, Sir, nothing of the kind.

L Well, I will not contend with you, but I shall expect you to go.

W Yes, Sir, when I am convinced that it is my duty.

L It is your duty, and if you don't go you shall lose your situation.

W Very well, Sir; I have always done my duty as a tenant to Mr. W. and have made more improvement in my place than any one, and when he does not think me any longer worthy of being a tenant, I'll seek another situation.

L Well, you certainly keep all very nice. I have frequently said how tidy you kept everything, and Mr. W. has said to me, you should get the cottagers to imitate Mr. W. But you must come to Church.

W Yes, Sir, when I see that I ought to do so.

L I tell you it is your duty, and you ought to go for example sake.

W If the people would follow my example, the village would soon be in a better state than it is in. I am on good terms with all; and have not had two words of unpleasantness with anyone these twenty years.

L I have never heard you spoken of but with respect; but you ought to go to Church. I have no notion of people being so respectfully situated, and not having so many comforts, and will not still comply with the wishes of their landlord.

W I have comforts, Sir, but I pay for them; I do not sit under a very easy rent.

L I dare say you pay your rent; but you are supported on the estate, and you are under obligations.

W Mr. W has always been very kind to me; but it has been my own industry that has supported me. In worldly matters, Sir, I am your servant; but in religion I must think and act for myself, for it is to God that I am accountable. Religion is an affair of the heart and conscience. I shall never go to another church or chapel to please any man. It is my birthright to worship God according to the persuasion of my own mind. No gentleman has any rightful authority over my conscience. For twenty-five years I have attended to religious matters. I have read more than three hundred volumes, principally on divinity, and I think I know what religion is.

L Well, I have had as good an education as any man; but I have been brought up to the church, and have been used to people attending it. Lord F. and other gentlemen that I know require their tenants to attend, and I shall expect it.

W If you can persuade the people to go, there can be nothing said against it; but if you say they must and shall go, it is wrong – it is religious intolerance. The object of a national Establishment is to supply the deficiencies of a voluntary provision; and not to compel all to conform to it. The dissenters must think very poorly of the Church, when you have to force people to attend it.

L Well, if you be a dissenter, you may get away; you shall lose your place.

W I quite approve of the improvements you have made in the village, but when you begin to interfere with religion you go too far.

L I don't interfere.

W Yes, Sir, by opposing our meetings.

L Well, I have no idea of people setting up in opposition to the church.

W We don't oppose the church, Sir.

L You do, by holding meetings in church hours.

W We carefully avoid that, Sir.

L Then what was that you had about three weeks ago?

W I beg your pardon, Sir. It was the fault of my memory. We had a lovefeast.

L Now you tell me a lie to my face, saying you don't oppose the church, and then acknowledging you have held meetings in church hours.

W It is only once a year.

L I don't care if it is only once in seven years, you shall never have another. The first person that takes anything of the kind into his barn shall lose his place.

W Well, Sir, we will not contend about that.

L Mr. W. does not like it, and I am determined to put a stop to it; and I shall expect you and all the tenants to go to the church.

W Yes, Sir, when I see it to be my duty.

L Well, Dr.(!) Wesley was a good churchman, and if you think you have got good among the Wesleyans, you ought to follow his example.

W I follow no man any farther than I think he follows Christ and the New Testament. Mr. Wesley did advise his people, as a general rule, to go to the church; but on this subject he could not in all cases, satisfy either himself or those in connexion with him.

L I understand the doctrines of the Wesleyans are much the same as those of the Church.

W I cannot see that they are materially different.

L Then what objection can you have to the Church?

W It is unnecessary for me to say.

L Well, I only want things to go on pleasantly.

W They will, Sir, if you will let them.

L I have nothing in view but the general welfare of the village.

W I thank you for your kind intentions, and I hope nothing that has been said will cause any unpleasant feeling, but I must think and act for myself.

After some other remarks by each of us he said, “The Wesleyans are the only dissenters that I tolerate (!) and if it were convenient, I am sure I should not object to hear a Wesleyan Minister myself.”

During the altercation, I had in one respect the advantage of my opponent. He was at times greatly excited; but I remained through the whole perfectly calm. We both, however, spoke as if we thought ourselves of some importance – he, as if he were the proprietor of the estate – I, as if I was censure proof. We parted in a friendly manner, and I think neither of us indulged any feeling of resentment. Nay, it appears it was only a quarrel for better acquaintance, and an increase of friendship; for when a little while after, I was out of health, he kindly offered to take me to York in his carriage to obtain medical advice. This kindness, however, made no alteration in my religious views and tendencies.

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