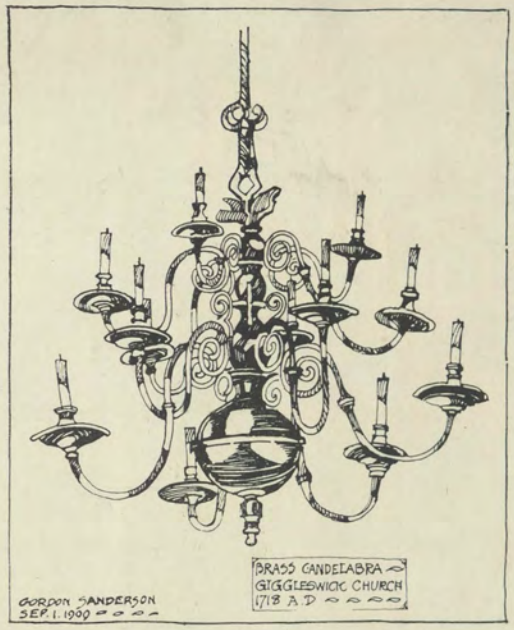
REV. ALAN PERCY.
Vicar of Giggleswick, 1508—1517.



MECHANICS' INSTITUTE, SETTLE.

SOME years since the Members of the Mechanics' Institute of Settle resolved to make an attempt to procure the means of erecting a Monument, with permission of the Reverend Incumbent, in the Church at Settle,

IN MEMORY OF

DR. GEORGE BIRKBECK,

THE FOUNDER OF

MECHANICS' INSTITUTES,

Himself a native of Settle.

Among the Contributors were EARL FITZWILLIAM, and LORD MILTON, the EARL OF CARLISLE, and some of the Magistrates, Clergy, and other Friends in the Neighbourhood. A suitable inscription was kindly written by LORD BROUGHAM, DR. BIRKBECK'S early friend and contemporary Student. A design for a Monument was adopted, and the work committed to an Artist of known talents. In consequence, however, of his declining health and subsequent death, the work was interrupted, and from the necessity of its being transferred to other hands, the expense has been unavoidably increased, one third at least, beyond the original estimate. Towards meeting this deficiency, the cost of its admission into the Church and of its erection, about fifty pounds are wanting.

Contributions will be thankfully received by JOHN WILDMAN, of Settle, Bookseller, the Treasurer.

(*Signed*)

JOHN HOWSON,

April 3rd, 1854. Secretary of the Monument Committee

SUBSCRIPTIONS RECEIVED.

	£	s.	d.
John Robinson, Esq., Skipton..	1	1	0
Mr. James Brennand, Settle ..	0	2	6
Henry Robinson, Esq., Settle..	1	1	0
Henry Alcock, Esq., Airville ..	1	1	0
Geo. John Sergeantson, Esq., Hanlith Hall	2	0	0
Mr. Robert Hartley, Linton ..	0	10	6
Mr. Thomas Stuart, Settle	0	5	0
Mr. James Thomson, do.	0	5	0
Mr. John Wildman, do.	1	1	0
Mr. John Winskill, do.	0	15	0
Mr. Robert Wildman, Colne ..	1	1	0
James Hamerton, Esq., Hellifield Peel	1	0	0
Mr. John Tatham, Settle	0	10	0
Rev. J. Howson, Giggleswick	2	0	0
Rev. W. Bury, Horton	1	0	0

	£	s.	d.
Mr. Richard Howson..... ...	1	0	0
Mr. Henry Howson.....	0	5	0
Mr. Bentham, Burnley	0	10	6
Richard Clapham, Esq., Austwick Hall	1	1	0
William Robinson, Esq., Settle	1	1	0
James Thompson, Esq., Wray	0	10	6
W. Robinson, jun., Esq., Settle	1	1	0
W. T. H. Burrow, Esq., do.	1	1	0
Thomas Carr, Esq.....	1	1	0
Mr. Joseph Harger, Settle	0	17	6
Mr. Richard Somervell, Leeds	0	10	0
Wilson Armistead, Esq., Water Hall, Leeds.....	0	5	0
Mr. Richard Clarke	0	5	0
Mr. Thomas Wildman.....	0	10	0

INDEPENDENT CHAPEL.—On Sunday evening, 27th, the Rev. R. Ingram, late Vicar of Giggleswick, conducted divine service in the Independent Chapel, Settle. During the previous week it had been whispered about that the reverend gentleman intended to do so, and by six o'clock great numbers were seen wending their way towards the Chapel, and by half-past, the time for beginning, the Chapel was crowded in every part, pews, gallery, and aisles. Several had to return unable to obtain room. Exactly at the time the reverend gentleman ascended the pulpit dressed in the surplice, and commenced the evening service of the Church of England, Mr. John Hardacre being clerk, in the clerk's desk. The service was listened to with deep attention and great decorum, notwithstanding the crowded state of the Chapel, which must have been to many very uncomfortable. At the close of the evening service the Clerk gave out a Psalm from Dr. Watt's collection, which was heartily joined in by the whole congregation, and towards the close of the singing the rev. preacher ascended the pulpit in his gown which he had substituted for the surplice, and delivered an interesting and eloquent discourse from the 87th Psalm, verse 3. "Glorious things are spoken of thee, O city of God." He commenced by stating the glorious things which had been said about Jerusalem during the existence of Solomon's Temple, and that in consequence of the idolatry of the Jews, the Almighty had permitted it to be destroyed, and themselves taken into captivity, but on their repentance the Temple had been again rebuilt, and more glorious things had been spoken of it, as it was to be visited with the presence of Him who came to save the world. It was again destroyed owing to the wickedness of the people, which this time consisted not in the sin of idolatry but of the sins of pride, covetousness, revenge, etc., that the Saviour of the World had erected on earth a Spiritual Temple, which comprised all true believers on earth. After making very solemn appeals to his audience as he went on, he came to the appointment by our Lord of a ministry who were to continue to the end of the world, to proclaim the glorious things of the city of God, which were still to be spoken to the people. He believed that there was no dispute amongst any of the sects or bodies of Christians, about there being a divinely appointed ministry. He ministers and with the sanc spiritual ruler in Christ, an Incumbent of Settle, he app ing. The friends had bee offer of the chapel. They permission, and he freely u word of God. He differed important points, but on a points he cordially agreed glad to see so large a cong doubt a many of them had He blamed them not, but h in the habit of regularly at ship would still continue t desirous of withdrawing places of worship. He ca lost sheep and he hoped direct some to the salvati Christ. The doxology wa service concluded. The eff tion at the Church was ve was most marked in the great numbers who are Church or Chapel. — Re-p *Chronicle and North Ribbl* 1st, 1854.

The Rev. Rowland Ingram, jun., son of the Grammar-School Master, was vicar of Giggleswick-in-Craven from 1839 to 1853. For 6 months in the latter year the Independents at Settle were without a Minister. They had three Sunday Services and their pulpit was supplied morning and afternoon by Students from Airedale College. As S. Alkelda's had their "Evening Prayer" in the afternoon it left Vicar Ingram free in the evening, and so, as he was a catholic-minded man, he offered to take charge of the Sunday Evening Services at the Independent Chapel. The deacons called the members together, and the Vicar, who said that his one desire was to do good, attended the Meeting which there and then accepted his truly brotherly offer of Christian help.

Par. Mag. July 1911.

INDEPENDENT CHAPEL.—On Sunday evening, 27th, the Rev. R. Ingram, late Vicar of Giggleswick, conducted divine service in the Independent Chapel, Settle. During the previous week it had been whispered about that the reverend gentleman intended to do so, and by six o'clock great numbers were seen wending their way towards the Chapel, and by half-past, the time for beginning, the Chapel was crowded in every part, pews, gallery, and aisles. Several had to return unable to obtain room. Exactly at the time the reverend gentleman ascended the pulpit dressed in the surplice, and commenced the evening service of the Church of England, Mr. John Hardacre being clerk, in the clerk's desk. The service was listened to with deep attention and great decorum, notwithstanding the crowded state of the Chapel, which must have been to many very uncomfortable. At the close of the evening service the Clerk gave out a Psalm from Dr. Watt's collection, which was heartily joined in by the whole congregation, and towards the close of the singing the rev. preacher ascended the pulpit in his gown which he had substituted for the surplice, and delivered an interesting and eloquent discourse from the 87th Psalm, verse 3. "Glorious things are spoken of thee, O city of God." He commenced by stating the glorious things which had been said about Jerusalem during the existence of Solomon's Temple, and that in consequence of the idolatry of the Jews, the Almighty had permitted it to be destroyed, and themselves taken into captivity, but on their repentance the Temple had been again rebuilt, and more glorious things had been spoken of it, as it was to be visited with the presence of Him who came to save the world. It was again destroyed owing to the wickedness of the people, which this time consisted not in the sin of idolatry but of the sins of pride, covetousness, revenge, etc., that the Saviour of the World had erected on earth a Spiritual Temple, which comprised all true believers on earth. After making very solemn appeals to his audience as he went on, he came to the appointment by our Lord of a ministry who were to continue to the end of the world, to proclaim the glorious things of the city of God, which were still to be spoken to the people. He believed that there was no dispute amongst any of the sects or bodies of Christians, about there being a divinely appointed ministry. He was one of Christ's ministers and with the sanction of the Bishop, his spiritual ruler in Christ, and the sanction of the Incumbent of Settle, he appeared there that evening. The friends had been most kind in their offer of the chapel. They had freely given him permission, and he freely undertook to preach the word of God. He differed with them on many important points, but on a very many important points he cordially agreed with them. He was glad to see so large a congregation assembled, no doubt a many of them had come out of curiosity. He blamed them not, but he hoped all who were in the habit of regularly attending a place of worship would still continue to do so, as he was not desirous of withdrawing any from their usual places of worship. He came there to seek the lost sheep and he hoped he might be able to direct some to the salvation of the Lord Jesus Christ. The doxology was then sung and the service concluded. The effect upon the congregation at the Church was very perceptible, but it was most marked in the chapels. There were great numbers who are seldom seen in either Church or Chapel. — Re-printed from *The Settle Chronicle and North Ribblesdale Advertiser*, Nov. 1st, 1854.

Shute (1576—1626) was a learned and pious man, who is noted in Fuller's "Worthies of England" as the father of five eminent sons. I am puzzled about certain Vicars, for instance Anthony Lister is always credited as holding the office from 1638 to 1685. But in the Churchwardens' records (A.D. 1680), there is an entry "delivered to Mr. Georg Winshipp the plate belonginge to the Church," and in the local archives of the Society of Friends, where there are entered the persecutions suffered by members of that body, there is a note that in 1681 John Kidd of Settle, for unpaid tithe, "had one pigg taken from him by a bayliffe for George Winship, priest of Gigleswick, worth 3s. 8d." These items, coupled with the initials on the pulpit, would make it appear that Mr. Lister resigned a few years before his death in 1685, but his memorial brass states that he was Vicar 47 years and died at the age of 69, in which event he must have been instituted at the early age of 22 and remained Vicar till his death. Winshipp is not named in any list of Vicars so far as I know, but in Dr. Whitaker's History of Craven "George Winkip" is mentioned as patron of the living in 1686.

see p. 161

Coming to more recent times we may recall the fact that after the Revd. Rowland Ingram had resigned the living in 1852 he preached in the Independent Chapel at Settle for a season. Of the gifted and amiable Addison Crofton (1893—1900), many of us retain the kindliest memories. One or two Vicars are chiefly remembered for their eccentricities; amongst these may be numbered one who is traditionally reported—amongst other peculiar acts—to have bargained in Church for the sale of his cattle.

Ingram :- see p.p. 137. 142. 291. 295
Crofton. see p.p. 138, 177.

The living is now in the alternate presentation of the Coulthurst family and the "Church Trust Fund."

The following entry by the Commissioners of Henry VIII relative to "a some of money gyven for the meyntenance of a preist for yeres in the seid Church" is of interest:—John Malhome, preist, disseassed, dyd gyve and bequeth by his last will and testament, as apperith by the certificat of Gyggleswike aforeseyd, the some of xxxiij*li.* vj*s.* viij*d.*, wherof one Thomas Edon, prist, hath ben founde by the space of VIJ yeres and di. last past, and hath receyved every yere for his stypend after the rate of iiij*li.* iij*s.* iiij*d.* amounting to the some of xxxj*li.* v*s.* And so remayneth xl*s.* xx*d.*

The old Vicarage formerly stood in the plot of land now used as allotment gardens. It probably fell into bad repair and was allowed to go to ruin.

See p. 131.

In 1684 the churchwardens' "terrier" states that there is a "House in the said Giggleswick called the Vicarage. Kitchen, three gardens, and one croft thereto adjoining belonging to the said Vicarage." The same "terrier" also adds:—

"We also find that all the Tythes of Corn and Grain of the several Towns of Langcliffe and Stainforth being of the yearly value of £38 belongeth to the said Vicarage."

"We also find that all the Easter Reckonings in the said parish belong to the Vicarage the same being yearly worth £12."

"We also find that all small Tythes and Surplice Fees within the said Parish belong the said Vicarage."

Next to the Vicars, the churchwardens call for a few remarks. I have already stated that there used to be four of these officials. For how long there have been that num-

Mem^r June 1^st 1836

Thos Brayshaw agrees to give Wm Leech Two Pounds Ten Shillings for performing the Office of Church Warden for him - he is to attend the Visitation at Skipton and do all that is required

June 16. 1836. Paid Wm Leech Two Pounds Ten Shillings for serving the office of Church Warden

Agreement to act as Warden in place of one liable to serve.

Giggleswick Church.

A MEETING OF THE "TWENTY-FOUR" (BEING THE SELECT VESTRY OF THE PARISH), WILL BE HOLDEN IN THE VESTRY OF THE ABOVE CHURCH, ON MONDAY NEXT, THE 26th INST.

BY ORDER OF

THE CHURCHWARDENS

To appoint Churchwardens and other business

March 20th 1894

1912

Giggleswick-in-Craven Church.

A Meeting of the "Twenty-four" will be held in the Carr Chapel, at Noon, on Easter Monday.

BUSINESS:

Minutes of last Meeting.
Submitting of Church Accounts.
Election of Churchwardens.

By order of

THE VICAR AND CHURCHWARDENS.

ber it is impossible to state, but certainly from time immemorial, and I have already published a list of them from the year 1638.* The method of electing a warden is quaint and peculiar. The Select Vestry choose twelve names, and arrange them in four sets of three names each, and the Vicar then selects one warden out of each trio. Formerly each set consisted of householders of a different township, but now they should be householders in the present parish in order to give them any legal standing. The parish used to be divided into "foure severall foots or partes" (to quote our old ecclesiastical records), and each warden would specially look after his own "foot."

See p. 403 et seq.

The old parochial books contain many references to these officials, and their allowances. In 1701 the scale was fixed as follows:—"for theyr expenses att every visitation to Skipton twenty shillings and at Otley thirty six shillings, and at the correc^con six shillings, and for the yearely meetings twenty shillings, and for every genrall Ringing day two shillings." But the twenty shillings above named was thought excessive and soon reduced.

The Select Vestry is a co-optative body called "The Twenty-four," consisting of householders or property-owners in the present parish. But its old-world ways and quaint customs are undergoing rapid change I am sorry to say. Most of the large parishes in the North of England used to have these Select Vestries, but they now only survive in a few places. Fairly complete lists of this body since 1672[x] are in existence. They seem to have enjoyed themselves in olden times when they met to elect churchwardens or for other business, but altho' they spent a fair amount on refreshments for themselves (at the expense of

For 1900 list see p. 308.
For 1912 list, p. 232.
Notices calling meetings p. 146, 168, 194.

*"Stackhouse Tract"—No. I.

[x] In "The Names of y^e 24 written downe on y^e eleventh day of Aprill, anno 1672," six names each are entered "For Giglesweicke," "For Skeinforth," "for Settle Quarter" and "for Rawthorn & Langcliff." Thomas Brayshey was one of the Giggleswick six. In the 1682 list he is entered as "Tho. Brayshaw, Sen^r." 1736. "Tho. Brayshaw of Giggleswick made one of the 24 men." [Gigg. par. Registers.]

the parish) they were economical as regards the charges of others, for instance in 1763 they resolved "that Thomas Storey shall not be employed in the Church work for the next year, his Bill being thought very extravagant." And in 1735 it was resolved "by the Vicar and Twenty-four men then met together," that two glaziers should "for ever hereafter be discharged for doeing any work or being any further employ'd in any work hereafter to be done, in or about this Church." In 1742 there was "spent by the Twenty-four in taking the accounts of the Churchwardens, and hiring the great Bell carrying to York at the same time—£1 : 7 : 0."

I may just name one or two other officials ; the Clerk is of course the most important. The Wardens or Vestry were continually altering his duties or his salary. In the year 1747 his total pay amounted to £1 15s. 8d., which included "washing linning, register writing, cleaning y^e^ Church, taking care of y^e^ clock, taking care of y^e^ cloths, dressing y^e^ plate, dressing y^e^ leads, dressing y^e^ grayte," &c. And on the question of salaries and allowances it appears from the old minute books that in 1707 the Clerk had 16s. 2d. per annum, the Sexton 19s. 6d., and the Ringers 10s. per annum and 6s. "for every generall Ringing-day."

An official who is now dispensed with is recalled in a resolution of 1736 that "whoever hereafter acts as Dog-whipper to avoid disturbance in the Church, shall receive five shillings a year for his pains and noe more." But this amount does not seem to have been sufficiently tempting as in 1772 "John Higson is to have ten shillings per year for whiping the dogs out of the Church and keeping the doors shutt."

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GIGGLESWICK CHURCH.

The old minute-books and account-books of the Church are brim-full of interesting entries, but this is not the place to quote them too fully. I will therefore only mention a few items, and these very briefly.

1731. "Memorandum yt we ye Four and twenty do agree yt there shall be four publick ringing-days, on ye 29th May, ye 5th of November, on Christmas Day, and on ye King's Coronation."

The question of tolling the bells was at one time evidently of interest, and it was resolved "that noe bell be tolled betwixt the Buriall Day and Passing Bell without the speciall orders of the deceased party."

The Wardens seem to have been rather extravagant in the matter of prayer-books, judging from this:—

1736. "Noe more Common-Prayer Books shall be bought for the use of the Churchwardens without the approbation and consent of the said Twenty-four men."

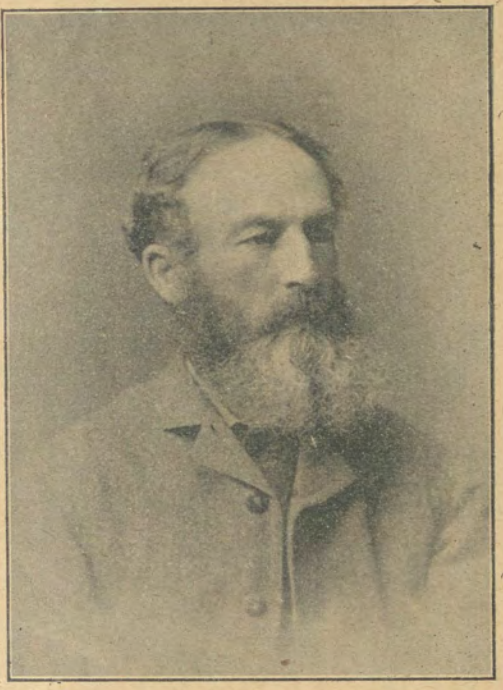
Many entries appear of collections made on "briefs," which were authorized in cases of loss or damage. Taking the year 1746 as an example we find that there were ten such collections, the amount received being £1 9s. 3½d., in addition to 2s. 2d. from members of the Society of Friends. The last occasion on which I can find a list of such "briefs" is in 1827 when eight collections realized £1 13s. 1½d.

The record of "Strainge Parsons" or visiting officiating clergy, is of considerable interest; I do not find any continuance of it after 1846.

From the Registers:— "Dec. 1734. Be it remembered There is a Booke of Homilies and a paper Booke for taking the names of persons or Vitors that preaches at this church not belonging the parish."

A quaint entry in an old edition of the "Encyclopœdia Britannica" is to the effect that the Church stands at the top of a rock 300 feet high! The writer has evidently confused it with Castleberg.

The old Church has of course required repairs and partial restoration on many occasions. In 1774 the roof was in a bad state, new beams and supports being inserted. The whole place was re-pewed in 1821, and in 1835 the roof was underdrawn. The need of a thorough restoration was however gradually becoming more apparent and pressing, and in 1852 a scheme was formally devised and plans drawn, but fell through. It was not till 1887 that the question again took definite shape, and a Committee was appointed to supervise the work, with which the names of Christie, Morrison, Charlesworth, and Style must ever be associated. In order that we may form a somewhat better idea of what the Church used to be like, and the great changes effected, the following notes may be of interest. Amongst other things light oak benches took the place of the old high pews; the Minstrel Gallery and the Churchwardens' pew at the west, and the Galleries in the South Aisle and over the western half of the North Nave (which Galleries had been erected under seven faculties dating from 1738 to 1819), disappeared; the iron steam pipes round the walls made way for a new heating apparatus; new stained glass windows were inserted, and a new organ provided; the underdrawn whitewashed ceiling was taken down, the tower arch opened out, the pulpit and reading desk removed from the south side of the nave, the old vestry thrown to the Church, the floor cemented and the vaults sealed up, the roof re-leaded, and the walls of the North Arcade, which had "bulged" very much, were again rendered plumb. The North Aisle was reseated



The Late Mr. C. H. CHARLESWORTH, Settle.

From a Photograph by *A. Horner, Settle.*

MR. WALTER MORRISON, M.P.

with the splendid English oak given by Mr. Morrison, which had been carefully stored away for several years.

See p. 223.

I may add that the total cost of the work and special gifts amounted to about £5000.

For balance-sheet see pp. 186-189.

When the whitewash was scraped from the walls they were found to be covered with texts and scrollwork of very ancient date, and it is to be regretted that it was found impossible to preserve anything beyond mere detached fragments of this work. Some of these texts were painted on the east wall running across from the Chancel to the South Aisle, thus proving the East wall to be older than the South Arcade.

One notable feature of the old Church is now missing, I refer to the wainscoting round the walls which bore numerous dates and the initials of the old "village fathers." It was unfortunately too rotten to replace. By the side of some human remains a coin was found: this is a relic of the old superstition of taking money in order to pay Charon to ferry the deceased across the Styx. Rather a gruesome discovery was made in one of the vaults as a coffin was found merely filled with sawdust. This was probably the work of "body-snatchers."

This was in Woods' vault in the South aisle.

The external length of the building is about 132 feet, and it is, on an average, about 55 feet broad. One end of the nave is slightly broader than the other however.

The question of sittings in the Church has always been an interesting one. In some instances a separate seat was granted as a "wife or woman's stall." One grant near the font is subject to the occupier "giving place to the Clarke when he comes to the Christnings that he maie stand there as he is accustomed." The transfer or sale of

seats gave rise to so many disputes that in 1626 "the Minister churchwardens and foure and twenty" decreed that "whosoever shall sell any messuage or tenement hereafter shall not sell their rights in their stalls in the Churche to any person or persons, but that it may still remaine to the dwelling-house and especially to that parte of the house where the ancient harth hath beene." But this prohibition against sales of sittings does not seem to have been effective as in several instances such purchases are noted and the transfer approved of. Even down to 1700 there were continual disputes, and in that year it was adjudged that Henry Claphamson "has no right or tytle" to a "forme in the Sunn Midd Alley number twelve on the Sun or South side of the pillar."

Full lists of seatholders in certain years (1677, 1746, &c.) are still preserved and are most valuable as recording so many names of local residents and their habitations. It looks odd to see a note opposite certain names that the seatholder is a "Quaker." Occasionally I have found in old notices of property-sales that a pew in the Church is appurtenant to the lot offered, and will be sold with it; and so recently as 1859 a "pew to be let" was publicly advertised. At the present time there are about 25 "Faculty Pews," granted in lieu of old ones situated in the Chancel, Chapels, or Galleries. These pews are the private property of the holders thereof.

For application for sittings see p. 285. also 228.

The Church Plate is good and interesting; it includes a set made of pewter (amongst which is a fine "Standing-Pot,") another double set of silver-gilt bearing the date 1731 but with the Hall marks of 1652, and an old Chalice, which has the following inscription running round the bowl:—

Old Chalices.

Rare Communion Cups at Giggleswick.

In the Giggleswick Parish Magazine for July is an interesting description by Mr. H. B. McCall, of Ilkley, of the communion cups at Giggleswick Parish Church. Mr. McCall says :—

"I use the words communion-cups advisedly, for it is scarcely correct to speak of these vessels as chalices. There must have been a recognised form of vessel known as a chalice as separate from an ordinary drinking-cup, for the latter are sometimes spoken of in wills and inventories as 'Chalyswyse,' or ad modum calicis factum. The fact is that Archbishops Parker at Canterbury and Grindal at York did their very best to destroy the very memory of such an article as a chalice—as a thing un-hallowed. Archbishop Grindal in 1570, the first year of his archiepiscopate, directed his clergy to administer the Holy Communion 'in no chalice nor profane glasse or cup, but in a decent communion cup of silver and with a cover, also of silver, appointed for the ministration of the communion bread.' Even in stained glass windows, 'all pictures and challises and hoastes salbe taken forth and defased.' (Guild of Corpus Christi, p. 310). The very word chalice was expunged from the Prayer Book in 1552, together with the word altar, and was not re-inserted until the final revision in 1662.

It is rather curious that out of 73 cups which I have examined in Yorkshire, of Queen Elizabeth's reign, no fewer than 56 are of the year 1570—when Grindal first came to the northern province—and I think seven are of the year 1571. This leaves few indeed of Elizabethan cups for any other year of the Queen's long reign. There is a communion cup at the neighbouring parish of Long Preston, of 1583, and one at Crathorne, in the North Riding, 1593. But the Giggleswick-in-Craven cup of 1584-5 is an unique example of that year in Yorkshire. The cup next in point of age is that with a trumpet-shaped stem and foot in one piece, and bears London hall-marks for 1638-9, although the inscribed date is much later. It is a vessel very characteristic of the period 1630-40. The last cup, with its moulded baluster stem, may also be said to be characteristic of its period, 1651-2."

Old Chalices of Giggleswick Church.

(*See page 47*).

·+THE·COMMVNION·CVPP·

BELONGINGE·TO·THE·

PARISHE·OF·IYGGELSWICKE·

MADE·IN·ANO·1585·

This Chalice is the centre one of the three portrayed in the accompanying illustration. The nearest one of the group is believed to have been made out of two old cups.

From an inventory made in 1680 the plate then included:

"One silver bowl with a cover.
Two more silver bowls.
One great pewter bazin of Mr. Clapham's guift for the bread at y^e^ Sacrament.
One great pewter fflagon of the same guift.
One little pewter plate more for bred.
One large pewter flaggon."

One or two old customs may be referred to. Perhaps the most interesting is the ringing of "The Virgin's Chime" in the small hours of the morning on Christmas Day. As in many other parishes a perambulation of the boundaries used to take place every year; the last time I can find an entry in the Church accounts for payment on such an occasion is in 1844. An odd custom was for the two head boys of Giggleswick School to recite one of Martial's Nuptial Odes at weddings of the "better-class folk" and to receive a reward of a guinea in return. The

From the Par. Registers:—
"May the 29th, 1680. Delivered to Mr. Georg Winshipp "the plate belonginge to the Church, viz, one Silver Bowl" &c &c

sex of a deceased person is made known by nine strokes being given on each of four bells in the case of a man, six strokes for a woman, and three for a child.

But space forbids my continuing any longer. I have tried to follow the various stages of the fabric, to point out the features of interest in the present building, to mention the principal points in the past ecclesiastical history of the parish, to place on record a number of items from the old Church books, and to briefly discourse on the Vicars and officials. But a goodly volume might be penned on a Church of such great antiquity and interest, and it has been a difficult matter to omit much I should like to have inserted.

EDMONDSON AND WILSON, PRINTERS, SETTLE.

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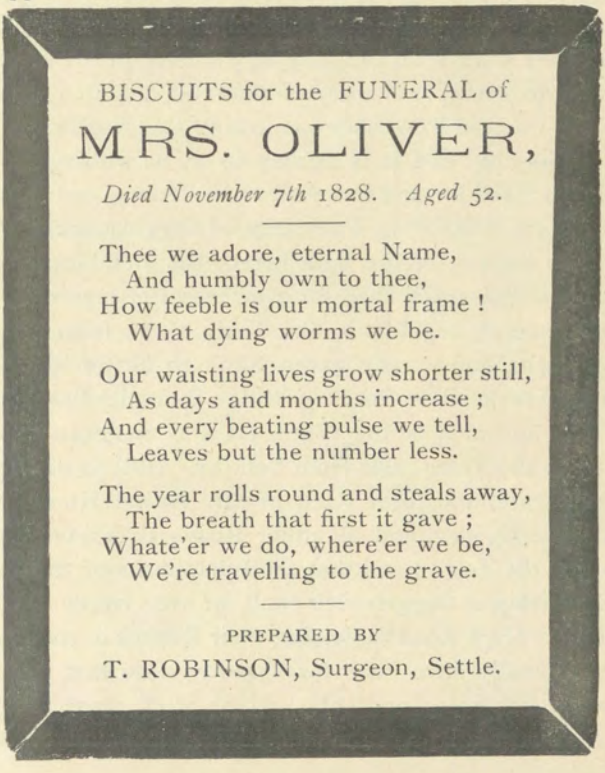
"FUNERAL BISCUITS."

In this locality it was formerly the custom, after a death, to send to the friends of the family a Cake or Biscuit, together with a card bearing the name of the deceased, and to this day it is very usual to see small glasses of wine and little elongated sponge-cakes, known as "funeral biscuits," handed round to the mourners. The biscuits were formerly known as *arvel bread*, *arvel* or *arval* being the *ale* or feast of the heir when he succeeded to his father's property. This custom is a relic of the old pagan funeral-feasts, and is not unknown in other parts of England. Mrs. Ralph, of Kirkgate, was the last person in this locality to make these cakes, which were some 5 inches long by 4 broad, and an inch thick. The following is a specimen of the leaflets or cards that used to be sent with, or wrapped round, the biscuit :—



BISCUITS for the FUNERAL of

MRS. OLIVER,

Died November 7th 1828. *Aged* 52.

Thee we adore, eternal Name,
And humbly own to thee,
How feeble is our mortal frame !
What dying worms we be.

Our waisting lives grow shorter still,
As days and months increase ;
And every beating pulse we tell,
Leaves but the number less.

The year rolls round and steals away,
The breath that first it gave ;
Whate'er we do, where'er we be,
We're travelling to the grave.

PREPARED BY

T. ROBINSON, Surgeon, Settle.

(From J. Brayshaw's "Local Repository.")

See p. 37.

Old Market Cross.

This Cross, considering the vicissitudes through which it has passed, is in an excellent state of preservation.

In the "Gentleman's Magazine" for 1784, there appears the following letter relating to this Cross.

"Mr. Urban, Settle, July 28th, 1784.

Emboldened by the general and ready admission you give to all the branches of useful correspondence, I once more send an account of some trivial antiquities in this neighbourhood, and which I apprehend have never yet been noticed by any author, they lying too remote from the road, and I hope they will meet with the approbation of the literati. The first (see plate,) is a curious antique cross, now standing near the church in the town of Giggleswick, but of what æra is left to the learned to determine, however, its antiquity is undoubted, being used many years before its erection as a threshold in an old house, and its beautiful Gothic head walled in. It might probably belong to some monastery (though neither author nor tradition informs us of any being here), or might perhaps be set up in days of monastic splendour, amongst the numerous ones at those times in being.

Tradition, through the channel of the inhabitants of Settle, informs us that some of the Giggleswick residents stole it from the base of the old cross at Settle, in order to prejudice the trial concerning the antiquity of the market, but this is partial, and as it is an interested tale the inhabitants of Giggleswick deny the assertion. This pillar is about five yards high, two yards are stuck in the ground and walled up as a pedestal. I dare not assert whether it is Saxon or not."

W. F.

NOTICE.

THE TITHE COMMISSIONERS for *England* and *Wales* hereby give Notice, that on the third — day of January 1844 — they will proceed, either by themselves or by an Assistant Commissioner, to ascertain and award the Total Sum to be paid by way of Rent-charge instead of the Tithes of the Township of Gyffleswick in the [redacted] of Gyffleswick — — —

in the County of York — according to the provisions of the Act for the Commutation of Tithes in England and Wales; and that the ~~first~~ next Meeting for this purpose will be holden at the House of Wm. Hartley the Golden Lion Inn in Settle — in the said Parish of Gyffleswick —, at eleven — o'clock in the Forenoon of the day above mentioned, when all Persons interested are desired to attend; and more especially all Land-owners who claim either a total exemption from Tithes in respect of any of their Lands in the said Township — or who hold that such Lands are covered from render of all or any particular description of Tithes in kind by payment of any Modus, Composition, real or prescriptive, or customary Payment, are required to put in such claims by themselves or their authorized Agents, that the same, if not disputed, may be inserted in the Award.

If there be any intention to apply for an increase or decrease of the Average Payments made in respect of Tithes during the Seven Years of Average prescribed by the Tithe Act, such intention must be signified to the Commissioners in writing, signed by persons whose interest amounts to one-half of the Lands subject to Tithes, or one-half either of the Great or of the Small Tithes; or by the Patron of the living; and such intimation must be given within one Calendar Month after the publication of ~~this~~ the first Notice.

Dated this Seventh — day of December — 1843.

By Order of the Board,

J. E. Hovenden,

Secretary.

Tithe Commission Office.

(O. 1.)—124.

Place of Meeting the Door

SETTLE, 9th August, 1845.

GIGGLESWICK TITHES.

Dear Madam
~~Sir~~,

We beg to inform you that the Commissioners' Award and the Apportionment have now been confirmed, and that Copies of the same have been duly deposited at the Parish Church.

The Yearly Amount of the Vicarial Rent-charge apportioned upon your Lands within the Parish, is £ 7. 2. 7 , therefore the Amount due from you to the present Vicar in respect of Vicarial Tithes, from the 21st May 1839, to the 1st July last, deducting Income Tax therefrom, from the 5th April, 1842, will be £ — — £ 42. 17. 7½ , and this Sum you are requested to pay to either of us, or into the *Craven Bank*, on or before the 1st day of September next.

We are,

Your Obedient Servants,

C. J. GELDARD,

Solicitor for the Land Owners.

HARTLEY and HEATH,

Solicitors for the Vicar.

Wm Lund
Stackhouse
Settle