

INDUCTION OF CHURCHWARDENS.—

At the Parish Church on Monday evening, the Venerable the Archdeacon of Craven (Rev F. C. Kilner, M. A.,) inducted the new churchwardens, Messrs. W. Langhorne, R. H. Buck, W. Brassington, and J. Graham; and the sidesman, Mr J. A. Lister. Hymns having been sung and prayers said, he gave a very appropriate address, on the responsibilities and dignities of the two offices. Afterwards the Archdeacon met the Vicar and the members of the "select vestry" (the twenty-four), and had a discussion on various parochial matters, financial and otherwise.



*Robinson Memorial
Window. 1872.*

Giggleswick Church.

Harvest Thanksgiving.

SUNDAY, SEPTEMBER 27TH, 1903.

11 A.M. AND 6-30 P.M.

Preacher = Rev. JOHN WILLIS, M.A.,

Queen's College, Oxford,

Senior Assistant Curate of Eccles Parish Church.

Contributions of Flowers, Fruit, Vegetables, &c., will be welcomed from anyone, and will those who are generous enough to send anything be good enough to have their gifts at the Church on Saturday Morning at 10 o'clock?

"An Evening Recessional Hymn"

by the

Rev. CANON BULKELEY, M.A., Lincoln College, Oxford,
Rector of Morpeth-on-Wansbeck.

mp. One more glad day of praise and pray'r is gliding
Into our Sabbath night of calm and rest,
mf. Lord, we have felt Thy blessing: now, abiding
In mind and action, may it be the best,
Throughout this week's temptations, if in Thee
Planted for aye our work and pleasure be,
In Thee, O FATHER, we would live and move:
Lift us, O lift us to Thy deathless love!

(The Choir now slowly recede).

p. We leave Thy House, O God,
Thy House of gift and song:
May reverence and peace
Go with our steps along.
pp. We pass into the world,
But, FATHER, Thou art there,
We cannot leave Thy Heart
That fills our hearts with prayer.

*Very softly,
slower, and
in unison.* { Thy Spirit, JESU, breathe,
Thy influence Divine,
To hallow all our lives
And make us wholly Thine. Amen.

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The Rev. H. J. Bulkeley was formerly a Curate at Settle Church, and assisted to teach certain subjects at Giggleswick School.

1902

Giggleswick Parish Church.

THE VENERABLE THE

ARCHDEACON of CRAVEN

(Rev. F. C. Kilner, M.A., Keble College, Oxford),

WILL **INDUCT** THE NEW

CHURCHWARDENS AND SIDESMEN

Messrs. W. Langhorne, R. H. Buck,
W. Brassington, and J. Graham.

Messrs. J. A. Lister
and G. T. Johnstone.

AND WILL DELIVER

AN ADDRESS

On the Responsibilities and Dignities of the Offices,
at a very short service (over at or about 9), which
will be held in the Church on

MONDAY, MAY 12th, at 8-15 p.m.

1902

EVERY parishioner and member of the congregation is heartily
invited to be present on this unique and interesting occasion.

THEODORE P. BROCKLEHURST

Vicar.

LAMBERT, SETTLE.

There had been some discord owing to three of
the four wardens being residents in Settle and
so of doubtful qualification. So the archdeacon
met the "24" when some plain language about
Brocklehurst was used. Eventually the archdeacon
inducted the wardens, and so inaugurated the custom. 249
see p. 335



Geldard Memorial Window.
1869.



Small South Door of Church,
showing sundial and foundation
of old buttress.

Giggleswick Parish Church.



MONDAY, DECEMBER 31st, 11-30 p.m.

(Last day of Year 1900 and end of the 19th Century).



Processional Hymn, No. 73.—“For Thy mercy and Thy grace”...
Downton.

The General Confession.

The Absolution.

The Lord's Prayer.

Psalm 91.

The Lesson, Ecclesiastes 11 & 12.

Deus Miseratur.

The Creed.

Prayer for all conditions of men.

A General Thanksgiving.

Address by the Vicar.

11-55 Silent Prayer.

12-1 Hymn No. 74—“Father let me dedicate”.....*Tuttielt.*

A Prayer for Unity.

The Blessing.

Recessional Hymn “God save the Queen”.....*Bull.*
(v. 1 Unison. v. 2 Soprano Solo. v. 3 Unison).



TUESDAY, JANUARY 1st, 12-15 a.m.

(First day of Year 1901 and commencement of the 20th Century.)

(The Feast of the Circumcision of our Lord.)

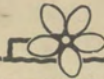
HOLY COMMUNION.



Before the service the “Ministers of the Belfry” will ring on the bells (half-muffled) a peal of “Oxford” and after the service they will ring, on the full bells, a peal of “Kent.”

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1909



AN
Auction=Jumble

WILL BE HELD IN

GIGGLESWICK SCHOOL-ROOM

At **TWO o'clock,**

ON

SATURDAY AFTERNOON

March 20th.

1909

OBJECT. To wipe off adverse balance on Clerestory
Windows Account.

If you will please send word, or drop a post card to Mr. T. W. BRASSINGTON, 10, Ribble Terrace, SETTLE, that you will kindly help by sending something or other, a cart shall call for your contribution however small. Do not be afraid to send any mortal thing you have no further need for, as anything will be welcome and everything sells—when Mr. JABEZ DUGDALE is the hammerer.

J. W. LAMBERT,



PRINTER, SETTLE.

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GIGGLESWICK CHURCH.

ON WEDNESDAY AFTERNOON, AUGUST 15th, 1900, at 3-0 p.m.,
MR. THOS. BRAYSHAW will make a few remarks in the Church on its
history and on the principal objects of interest in the building.

All are welcome, and there will be no charge or collection made,
but the attention of visitors is specially drawn to the quaint old alms-box
bearing the inscription "REMEMBER · THE · PORE. 1684."

THE HISTORY OF THE CHURCH.—On
Wednesday afternoon Mr Thos. Brayshaw was
announced to make a few remarks in the church
on its history and on the objects of interest
within its walls. His intention was to conduct
the party round the building, but such a large
number of visitors turned up that this plan was
found impracticable, and he accordingly gave
an address of nearly an hour's duration from
the chancel steps. Through the kindness of the
Vicar the valuable old plate of the church was
on view, whilst a number of photographs of
the church before and during the restoration,
and of relics found during the progress of the
work, added to the interest of the proceedings.

GIGGLESWICK CHURCH.—It may be as well to put on record, that two portions of the Church Yard on each side of the Lych Gate are unconsecrated.

The right hand side, on entering was covered by three cottages, one called the "Vicarage," and probably the dwelling of the Priest in old times.

The Gates were formerly about three yards nearer the Church than at present, the fastener being still fixed in the path, and the present Lych Gate was only built about 50 years ago.

We append below an old Churchwardens account for the year 1746. The dates of the Ringing are interesting.

MEMORANDUM.	GIGGLESWICK		
	£	s.	d.
Clark Standing dues	0	16	2
Yearly ringing	1	00	0
Ffour ringing days	1	04	0*
Candlestick cleaning	0	05	0
Register sending to York	0	05	0
Dog-whipper	0	05	0
Perambulation	0	08	0
Saxton dues	0	19	6
For cleaning church plate	0	02	6
4 Quarterly Meetings	0	16	0
Easter Monday	0	06	0
Visitation	1	05	0
Casting Assessments	0	08	0
Articles answering	0	04	0
Making up accounts	0	04	0
Court Fees	0	09	0
	£8 17 2		

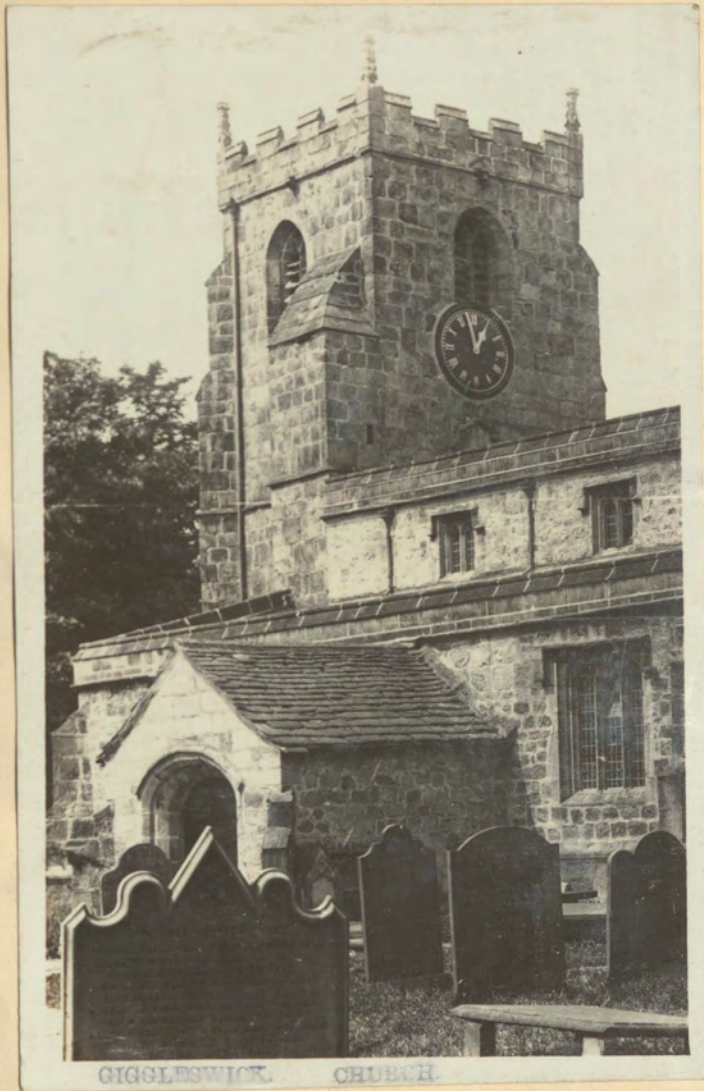
*May,
29th.

June,
5th.

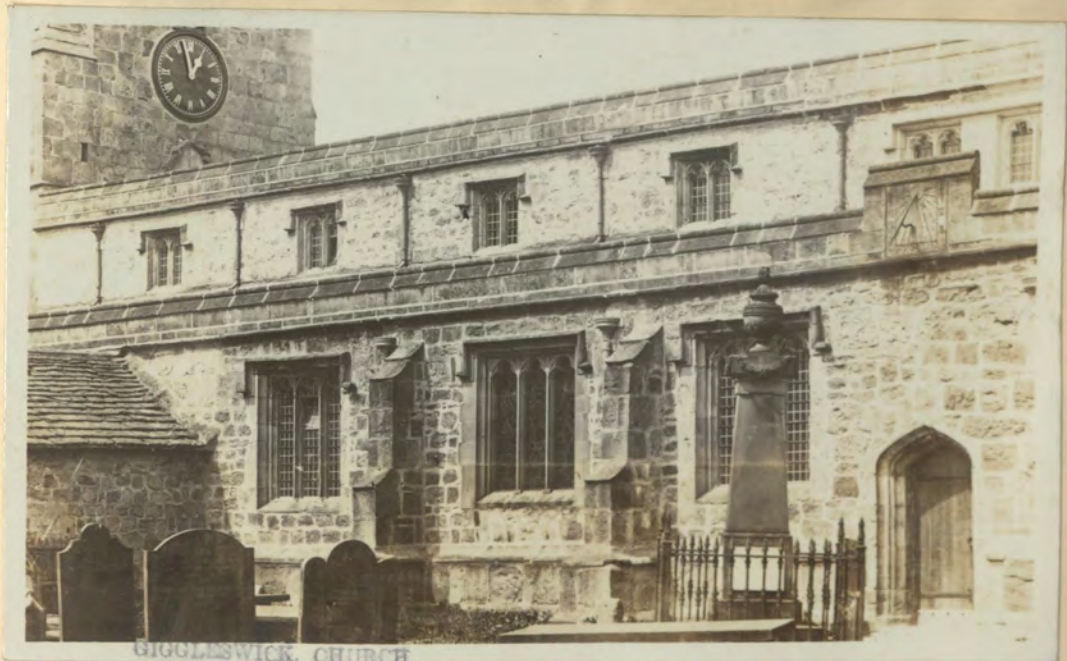
Dec.
Xmas Day.

King's Coronation.

(From "The Chronicle", Settle, July, 1894.)



GIGGLESWICK. CHURCH.



CORRESPONDENCE.

"WITHOUT ENCUMBRANCE."

(To the Editor of the *Pioneer*.)

Sir,—“Without encumbrance”! What more humiliating expression is to be met with? In private advertisements for gardeners, coach and motor men you find selfish and unrefined people using this degrading phrase, but what earthly use is it deploring the fall in the national birth-rate and prating about eugenics when you positively have this disheartening term in public appointments?

I should like to call the sympathetic attention of “Honest John Burns,” the capable chief of the Local Government Board, to the invitation dated July 31, 1912, of the Union of Kingston-on-Thames, for the joint appointment of workhouse master and matron. The Board, whose chairman is a married lady, forsooth, require that candidates must be man and wife of irreproachable character between the ages of thirty and forty-five years, and “without encumbrance”! It really is time in the interests of our national morality that some definite stand should be made against such an inhuman qualification as “without encumbrance.”—yours truly,

THEODORE P. BROCKLEHURST.

Hon. Chaplain to the Giggleswick-in-Craven Workhouse.

August 12th, 1912.

See also p. 346.

“Lancaster Guardian” Report.

BOARD OF GUARDIANS.

The fortnightly meeting was held in the Board Room at the Town Hall, Settle, on Tuesday, Mr. C. A. L. Swale presided, and the other members present were:—Messrs. J. Winkill, E. Ayrton, T. Bradley, J. Peel, J. Swinbank, R. D. Metcalfe, J. W. Sheppard, R. Whitehead, W. Greenep, E. Wright, J. Maudsley, F. J. Cornthwaite, J. R. Dugdale, L. Chapman, G. K. Charlesworth, Jno. Robinson, F. J. Haggas, J. Hunter, W. Slinger, J. Greenwood, and the Clerk (Mr. T. E. Pearson). Mr. P. H. Bagenal, Poor-law Inspector for the District, was also present.

WORKHOUSE CHAPLAINCY.

Mr. Hunter said he had seen a letter in a newspaper recently from a man signing himself honorary chaplain to Giggleswick Workhouse. The Guardians had always tried to keep the house unsectarian, and he understood there had been no such appointment.—Mr. Charlesworth: It's best to take no notice of anything in the Press.—The Clerk said there had never been any appointment of chaplain to the Workhouse since the last chaplain died some twenty or thirty years ago. The last time the question of religious services at the Workhouse was before the Guardians was in 1901, when it was decided to invite the various ministers in Settle and Giggleswick to hold services at the Workhouse on Sundays. That was referred to a committee, and afterwards it was unanimously resolved that the clergymen of the Church of England in Settle and Giggleswick be asked to arrange to hold services on alternate Sundays and the Nonconformist ministers to hold services on the other Sundays.—Mr. Hunter said he remembered that, but he was not aware they had ever departed from it.—The Clerk said as a matter of fact the Vicar of Settle was unable to join in the arrangement, and the Vicar of Giggleswick took charge of the Sunday services.—The Chairman said it was not worth making a point of.—Mr. Hunter: No, but we tried at that time to keep the house unsectarian, and there might be some fault found with us for giving preference to any denomination.—The Chairman: You might get out of the difficulty by calling them all honorary chaplains—all clergymen, ministers, and sky pilots who attend the Workhouse. They are all assistant chaplains.

“Craven Pioneer” Report

“HONORARY CHAPLAIN.”

Mr. Hunter said he had seen some letters in the press signed “Honorary Chaplain of the Giggleswick Workhouse.” He (Mr. Hunter) did not know where he got the title from. He had always understood that they had tried to keep the Workhouse unsectarian, and that they had not had a chaplain.

Mr. Charlesworth: I suggest that we do not take any notice of anything in the press. I think it is a great mistake.

The Clerk said that there seemed to have been nothing done about the appointment of a chaplain, voluntary or otherwise, for about 20 years. In 1901 it was decided to invite ministers from Settle and Giggleswick to hold regular services at the Workhouse on Sundays. The matter came up later, and it was unanimously resolved that the clergymen of the Church of England and the Nonconformist clergymen should be asked to take the services on alternate Sundays.

The Chairman said they could easily get out of the difficulty by designating all who took the services as assistant chaplains. If it pleased them it did not hurt the Board.

May 1901

EASTER VESTRY?

In lieu of the usual and recognized *representative* Easter Vestry that obtains in all parishes of our English Church there has existed here from old times a self-elected co-optative body yclept "The Gentlemen of the Twenty-four," which has been in the habit of what suspiciously looks like positively usurping the free rights, untrammelled thought and unhindered opinion of the parishioners and of the worshippers at Saint Alkelda's. Against the several individuals comprising this august body there is, as far as is cognizable, nothing whatever to be said: they are doubtless immaculately respectable.

This stately assembly met at noon in the Carr Chapel of Giggleswick Church when the Vicar presided and the proceedings were opened with prayer.

Before calling for the minutes of the last meeting to be read the Vicar made two formal protests which, whilst academic in a way, still were intended to be quite meant to be acted upon should the future demand the occasion. It must be borne in mind that "The Constitutions and Canons Ecclesiastical" are the working Rules and Regulations of the Church of England. First of all the Chairman pointed out that the Notice convening the 'Select' Vestry had been signed only by the Churchwardens whereas the rule of the Church of England is that such notice should be signed conjointly by "the Minister and Churchwarden or Churchwardens." This deviation from rule of course is a trifle but it might possibly cause frictional inconvenience. [In passing I wish to observe that the Churchwardens seem to have had an unco' altiloquent impression of themselves for their initials appear on the pulpit, the mid-air Candelabra, and in fact on pretty nearly every mortal appurtenance of the Church: yea, even on the very Holy Chalice itself are their names blazoned in full! the Ministers would seem to have been quite an appanage, and an appanage moreover, not of the Church but just delightfully, of the Churchwardens!! this may have been very locally soothing and a diplomatic ruse to allow of the Minister practising as well as preaching the Christian grace of humility but this topsey-turveydom is certainly not in keeping with the tenets of the Anglican Communion. The only good point about it all is that it is distinctly better that the Minister should be 'nose-led' by Churchwardens than by a self-assertive pettifogging clique of self-deluded 'superior-clay' or by that unlabable type of creation, abhorrent equally alike to all thinking manly men and right-minded womanly women, which morbid type recrudesces in alas! too many parishes to the detriment of the Church, to the effeminateness of the ductile parson and to the overweening arrogance of that rococo individual,

sometimes an unmanly male but usually an unwomanly female, who drives the parish priest into his little shell, drives "backbone-men" and "reality-women" away from and out of the Church and causes all who would be drawn to love the simple virile common-sense ethics of the Founder of Christianity to be disgusted with religion as thus presented and parodied. This Parish is therefore to be congratulated in that the Churchwardens, despite their ever-recurrent initials, have happily preserved it from this evil. Luckily, it would appear, the Clergy here have *not* been punished 'for what other men don't do' as Mr. Surplice remarked when Mrs. Marmaduke said that 'Girls who are disappointed in love generally plunge blindly into Church work'; not confined to these poor dears at all for some who are 'owners' of husbands are just as interferingly bouncy. Of course it goes without saying that *well-bred* women can be and are of the greatest help in any parish and, when unassuming, whether they be gentle or simple, are of incalculable blessing and are sincerely welcomed by priest and people. Well, really we never know when we are well off. Yet for all that the *major* evil does not obtain in this parish it is hardly the role for any self-respecting vicar (who is determined at all costs to be faithful to his solemn ordination vows) to take, viz: this being tacked on, as it were, to the oaken-staves of the Churchwardens: for the clergyman who only represents a parish is not fit to lead it. If the Minister only expresses the parish to itself, if he only reflect truly its normal and average self, then he may act for it but he does not take his looked for and true place as its leader, and the term leader by no means connotes dictator, wanting to have one's own sweet way and other like inventive insinuations of those who have been playing the part of usurpers and have evidently suffered from *tête montée* which in plain dale language spells "swelled head": the word leader is used solely in its spade-meaning as understood by all level-headed people. Just as it is expected that the Captain of a ship, the Colonel of a regiment, the Head of any farm, factory, mill, office, or shop, should take his proper position as chief so must the parson of a parish, in that there must be, for the good of the community a recognized head and an appointed authority.—T. P. B.]

Secondly, the Chairman indicated that the Easter Vestry was intended to be open to *all* parishioners and that therefore this gathering was not according to the Constitutions and Canons Ecclesiastical of the Church of England. As a matter of fact nearly half of "The 24" reside *outside* this Parish as now constituted and some of the members never even *attend* Saint Alkelda's. This cannot *now* possibly be a really healthy state of things in that the Church of England, which prides herself and rightly on the statesmanlike plan of her second Archbishop, Theodore of Canterbury, who hailed from the Greek Branch of the Church, holds very firmly that the parish should manage its own affairs and that local antonomy should be the rule in matters affecting the welfare of the Parish Church. And surely it is but fitting that the congregation should manage its own affairs and that the congregation as a whole should annually elect its own officers and representatives *from amongst themselves*.

There are many manifestly weak points in the present body.

It is co-optative. As everybody knows this system has a tendency to be manipulated by one astute man, who lies low and pulls the string, or anyhow by a small clique, and to become a mere pocket committee after the fashion of the old rotten boroughs. IT SHOULD BE FREE AND ELECTIVE.

It is "for life." It is not inconceivable that a member (not because he is a layman of course) might require the services of 'the little boy what undoes the gentlemen's collars'—but surely this accomplishment does not improve the status of the Church in the eyes of the world. IT SHOULD BE ANNUAL.

It is extra-church and unparochial. How is it likely that those *outside* the Church and Parish can legislate so effectively for the good of both as those in the Parish or anyhow attending the Church. IT SHOULD BE COMPOSED OF THOSE IN THE PARISH OR OF REGULAR WORSHIPPERS IN THE CHURCH.

However this most interesting, and not altogether useless, relic might very well be aptly re-formed into a really good workable Church Council such as most of our leading laymen and ecclesiastics desire to see established in every parish and which Church Councils would undoubtedly give a heartening and a livening to our National Church all over the land in that it would give all, priest and people alike, a practical interest in the common church of *all*,—clergy and laity,—poor and rich,—gentle and simple: it would be a *bonâ-fide*, thoroughly representative and business-like body.

The next business was the reading of the minutes of the last meeting; which done, *nemine dissentiente*, they were signed by the Chairman.

Then followed the co-opting of two members. At this stage it was suggested that a suitable letter should be sent to the widow of the late Mr. William Hartley who was the oldest member of "the 24," which fitting proposal has been duly seen to. The two new members co-opted were Sergt.-Major J. B. Cansdale and Mr. William Ingham.

Then a discussion arose as to the number and mode of appointing the Churchwardens and Sidesmen. First, it was determined that partly owing to the practical need of the case and partly in keeping with sentiment, the number of Churchwardens in this parish should be four. Then as to the mode of appointing: "Giggleswick use" habits four lots of three names in each lot being chosen and sent up to the Vicar for him to choose one name from each lot and custom has further encrusted that he should take the first name in each lot: about as empty a farce as the 'confirmation' of a bishop-elect and the almost blasphemous *congé d'élire* of a Cathedral Chapter: however the little dodge

pleases antiquarianism, deceives and harms no parishioner, so the Vicar, by no means unwillingly, fell in with the antient custom. The one commendable lesson this method does utter is that it does away with that horrible practice of the parson nominating *his* churchwarden and the parishioners electing *their* churchwarden just as if the parson and parishioners had separate interests in the common House of Prayer! Before the cumbrous process was indulged in the Chairman said that he must thank in the name, alike of Vicar and congregation, the retiring Churchwardens, Mr. John Parker and Sergt.-Major J. B. Cansdale for the regular and consistent way in which they had attended to the interests of the Parish Church. The Chairman then said that he thought that in the interests of the Church at large and of St. Alkelda's and Giggleswick parish in particular, he ought to say that in his opinion it was not advisable that a Churchwarden should be re-elected year after year, but that it might be healthier for the life and well-being of all that a more or less recognised limit should be placed on the number of times anyone should be consecutively re-elected. From his observation (and he spoke rather as himself an old Churchwarden of 14 years service, knowing lay opinion and feeling, rather than as a parson of only 8 years standing), he suggested that it should not be longer than three years: he mentioned this point at the outset so that there should be no heart-burnings afterwards on the part of the Churchwardens when the annual 'pricking' takes place and so that there should be no foolish insinuations on the part of Mrs. Grundy & Co. that "Vicar and Churchwardens did not hit it." ["Don't tell anybody but have you heard? I would'nt say it to anybody but *you*—well now, what do you think?" &c., &c., can't we all picture the scene and hear the tongue-clap?] A general conversation ensued on the subject and the point urged *for the sole good of the laity* (the Vicar drily observing that he was not incapable of looking after vicariate rights) was seen to have a great deal in it. Without any rule being attempted to be made, in fact no rule could be made, it was generally felt that the matter should not be lost sight of in future elections [see 5 letters on the subject in 'The Yorkshire Post' of April 16th, 17th, 18th, and 20th]. The following were elected the four Churchwardens, viz: Messrs. J. Parker, J. B. Cansdale, J. Harrison, and G. T. Johnstone, and it was also agreed that the Senior Churchwarden in point of election should keep the accounts, and act as custodian of the books, &c.

Two Sidesmen were next chosen in the usual rational way of proposing, seconding, &c., and Messrs. A. S. J. Musgrave and J. L. Brayshaw were registered as appointed in that capacity. It was also agreed to understand that the office of Sidesman was a sort of apprenticeship anent the office of Churchwarden.

This concluding the business, the blessing was pronounced and the meeting adjourned.

P.S. I thought it the most straightforward course to mention at this first quasi-official gathering that in my judgment the well-considered and carried out restoration of the Church would be still further enhanced by five improvements.

1. The doing away with the present eyesore of a Choir-Vestry and the erection of a suitable one outside the west wall.

2. The dividing of the Organ so as to open up the whole vista of the Church (thus unveiling a now hidden clever stained-glass window), and which bifurcation of the instrument would 'balance' the Church and improve the music.

3. The exchanging of the present Reredos—pretty in itself, and may be suitable for some very modern Church, but detracting from the beautiful effects and colouring of the splendid east window, and in fact *totally* out of keeping with the speaking good and quiet taste of the rest of the Church,—for one of self oak that will improve (like the rest of the oak in the holy fane will), with age rather than deteriorate and get dowdy as the present painted and gilded erection will, sooner or later.

4. The *proper* approaching of those representing the Dawson interest in the matter of somewhat lessening that uncomely corner in the Carr Chapel.

I also suggested that *all* the clerestory windows should open for health's sake, in that religion consists in looking after the needs of the body as well as those of the soul and that for the same reason, to wit, that cleanliness is akin to godliness, our common House of Prayer should be quite as clean and well dusted as our houses of residence.

Lastly to save any misunderstanding I noted the fact that in accordance with Canon 91 the appointment of Verger rested *solely* with the Vicar as also that of Organist.

THE CENSUS.

The approximate population of Giggleswick, ecclesiastically considered, is 724.

CONFIRMATION.

The Lord Bishop of Ripon will administer this Holy Rite on Saturday, May 4th, at 4 p.m.

The Churchwardens have arranged to give to each candidate from every parish (so that their friends may be sure of securing seats) two tickets, which they can get from their own clergyman to whom they have been sent.

HOUR OF SACRED MUSIC.

—
APRIL 21st.
—

ORGAN SOLO Andante in F *Wely.*

MR. J. G. BARKER.

SOLO Elizabeth's Prayer *Wagner.*

MRS. PHILLIPS.

TRIO { Violin
Violincello } Intermezzo *Hope Squire.*
Organ }

MISS BROCKLEHURST, DR. BUCK, AND REV. T. P. BROCKLEHURST.

ANTHEM... .. "Conquering Kings" *Maunder.*

SOLO "The Worker" *Gounod.*

MRS. PHILLIPS.

TRIO { Violin
Violincello } Sicilian Hymn *Anon.*
Organ }

MISS BROCKLEHURST, DR. BUCK, AND REV. T. P. BROCKLEHURST.

ORGAN SOLO Offertoire in G *Wely.*

MR. J. G. BARKER.

ACKNOWLEDGMENTS.

Miss Golland working the over-coverings to the cushions in front of The Holy Table rails.

Mr. W. Horner (Market Place, Settle) for a frame in the Belfry.

Mr. A. R. St. C. Radcliffe for the two sidesmen's wands, the oak shafts of which he has himself worked.

Miss Ann Hartley, of Stratford-on-Avon, for a violet pulpit antependium.

SAINT GEORGE'S DAY, APRIL 23RD.

This festival of our National Saint was observed by having shortened Evensong, with an Address by the Vicar on the relation between the material and the ethical development of our Empire.

THE MOTHERS' UNION.

The next Meeting will be on June 15th, when Mrs. Boyd Carpenter will talk to the members.

keep away and even go so far as to forbid their obedient followers on pain of "being put—only socially of course—across the knee," from daring to have minds of their own and indulge in an evening's pleasure. It is all excruciatingly funny and extremely silly for as L'Estrange pithily remarks 'those deserve to be doubly laughed at that are peevish and angry for nothing to no purpose.' No want of amusement in Craven whilst in the midst we are provided with native farce by a select circle of pseudo-saints who form—that last refuge of the feeble—a mutual admiration society and deem that what *they* do not know is not worth knowing. *Faciunt nae intelligendo, ut nihil intelligant!*

P.S. *True Church and real christian spirit* was shewn by one parishioner who did not come but sent 10/- towards the *object*: he has a big sense of our National Church.

OFFERTORIES FOR APRIL.

	£	s.	d.
April 7th—*Vicar's Discretionary Fund	6	6	0
„ 14th—Wardens' Expenses	1	13	0
„ 21st— „ „	2	7	7
„ 28th—R.D.S.	2	15	0
Sick and Needy	0	16	0
H. & F. Missions	0	4	5
	<hr/>		
	£14	2	0

J. PARKER,
J. B. CANSDALE,
J. HARRISON,
G. T. JOHNSTONE, } *Churchwardens.*

*£10 : 10s. has also been sent to me privately in addition towards this Fund by a public-spirited parishioner.

HOLY BAPTISMS.

"Suffer little children to come unto ME, and forbid them not, for of such is the Kingdom of GOD."—*St. Mark 10¹⁴*

- April 7th—Carrie, daughter of William and Margaret Bilsborough.
April 7th—William Barrett, son of John Lonsdale and Jane Bulcock.
April 21st—Charles Vernon, son of George and Mary Ellen Carr.

HOLY MARRIAGE.

"Whatever therefore GOD hath joined together let not man put asunder."—*St. Matt. 19⁶*

- April 24th—William Joseph Forshaw (of Rainhill) and Ella Mabel Bentham.

HOLY BURIALS.

"I am the *Resurrection* and the *Life*: he that believeth in ME though he die, yet shall he live: and whosoever liveth and believeth in ME shall never die."—*St. John 11²⁵*

- March 13th—Agnes Waddington, aged 81 years.
April 28th—William Webster Dobson, aged 52 years.

IN AID OF THE
Lord Bishop of Ripon's Diocesan Million Shilling Fund.

Concert=Lecture.

Place : Victoria Hall, Settle.
Date : Thursday, April 25th, 1901.
Time : 8 o'clock prompt.
Patron : J. W. Coulthurst, Esq., J.P.
Subject : "JOHN GREENLEAF WHITTIER—The American Poet."
Tickets : Reserved Seats, 2/6 ; Back Seats, 1/-.
Plan : At the Craven Printing Co.'s Shop.

Tickets and Programmes : Giggleswick—Mrs. Taylor, Post Office.
Settle—J. W. Lambert and Craven Printing Co.
Stainforth—Mrs. Parker, Post Office.
Langcliffe—Mr. A. Graham, Post Office.
Long Preston—Miss Garnett, Post Office.
Rathmell—Mr. Moore, Post Office.

Conductor: Rev. Theodore P. Brocklehurst, M.A., Vicar of Giggleswick.

The following Ladies and Gentlemen are kindly assisting in presenting the musical illustrations:—

Principals:

Soprano ... Mrs. PHILLIPS (*of London*)
Contralto .. Mrs. BROCKLEHURST
Tenor ... Mr. EDMUND HANDBY
Bass ... Mr. WILLIAM ROBINSON

Piano }
AND } Mr. ROBERT WATSON
Am. Organ } (*Of Burnley*).
'Cello... .. Dr. BUCK

Echo Quartette:

Soprano ... Miss MABEL BRAYSHAW
Contralto... Mrs. DAVID BRAYSHAW
Tenor ... Mr. EDWIN JENKINSON
Bass ... Mr. EDWARD KNIGHT

Banjo ...

Violin ... Miss BROCKLEHURST

* * * * *
Easter Vestry Meeting was held in the Carr Chapel, on Monday evening, April 5th, when the Churchwardens' Balance Sheet, published herewith, was presented, and the same duly passed.

Mr. William Calvert was chosen to fill the vacancy among 'The Gentlemen of the Twenty-four.' This euphemistic word 'gentlemen' reminds me of a humorous story of President Wilson. At a meeting a certain heckling disturber, who childishly thought hatred was argument, was getting the worst in his hectoring methods, whereupon the uneducated supporters of this browbeating 'gentleman' shouted 'call him a liar, Bill, make it a fist-fight!' There are some unrefined natures who seem irresistibly impelled to plot and plan against those to whom they are opposed. They do this without the slightest proof of reason. The value of triennially changing Churchwardens is patent year by year: each man of the congregation who unselfishly loves his Church brings some useful suggestion tending to advance it. This year the betterment shews itself in an improved God's Acre, and everyone to whom this hallowed spot is sacred will be glad to have the privilege of contributing to the slight outlay incurred which is outside the current expenses of the Church. The following names were submitted to the Vicar as *custodes ecclesie* and accepted by him, namely, Messrs. William Calvert, Richard Ambrose Taylor, Thomas Dodgson and Thomas Scambler. *

The Vicar's Effective Retort.

In connection with the discussion as to the alleged lack of liberality on the part of the laity in regard to the collection, a clerical correspondent sends us the following good story:—"A missionary came down to take the Sunday services at the Church of Giggleswick-in-Craven. On behalf of the 'foreign heathen' a collection was taken up. One of the wardens offered the box to a certain member of the congregation who did not believe in Foreign Missions. In a stage whisper, heard alike by congregation and parson, this man said in blank vernacular, 'Tak' it away, lad, I'm not going to give owt.' At that period the collecting boxes were taken direct into the vestry. Down came the preacher from the pulpit, went into the vestry, brought out one of the boxes, and marched straight towards the gentleman, all the congregation imagining that the minister was going to shame the unbeliever into giving something. Nothing of the kind. The clergyman merely offered the box to the heretic with the naive remark, 'Tak' what thou wantest, lad; it has been gathered for the heathen!'"

GIGGLESWICK.

AN EXCLUSIVE CHURCH.—Mr. Ben Trovato tells an old chestnut about the fashionable Church of Saint Alkelda. Once upon a time a villager, poor, but of independent thought, wanted to have a pew for himself and his family in Giggleswick-in-Craven Church. He applied to the Churchwardens who said to him "What's thy faccelty, lad for a pew?" "Faccelly, what's that? Is it some soart o' grace?" "Eh, no; it's nowt so silly as ennumat spiritual; it's just a matter o' brass. Hav ye gitten enif brass to live in a house at carries wi' it a faccelty pew? It's nobbat property at counts here." So then the propertyless villager went to the parson who, hardly knowing how to get out of the dilemma, neither wanting to be out with his propertied parishioners nor to hurt his humble parishioner's feelings, unctuously advised him to go home and pray over it. In a few days the cottager came back. "Well, John, what do you think of it by this time?" "Well, parson, ah've prayed, an' t' good Lord says to me, John, ah woudn't bother me heead puttin' o' a brass-plate in a pew wiv yer name on adwersin' you've gitten a bit o' property is efter aw a bit vulgar. Why ah've bin tryin' to get into t' oud kirk messel for this munny a year back, an' ah've had nae luck." The fact is that our ideas and plans are often so parochial in aim and feeling that God can hardly find place in them.—(From the *Parish Magazine*.)

A favourite device of T. P. Brocklehurst's is to unearth some old joke and then send it round to the newspapers as a true record of some humorous incident at "Giggleswick-in-Craven". By this means he strives to keep himself in the public eye.

The so-called joke about "Tommy Monk" is a pure invention. Brocklehurst borrowed the block from some paper in which it had appeared and tacked onto it some stupid drivel which he endeavoured to make apropos by giving local names.



MR. JONES—Will you ask the Vicar if he'll kindly christen our baby on Friday afternoon?

TOMMY MONK—He'll do nowt at sooart; he's gangin' a fishin' a Setterday mornin'.

MR. JONES—But I said to christen on Friday afternoon.

TOMMY MONK—Well, ye can't, an' that's t' lang an' short on't.

EXPLANATORY NOTE.—"Tommy Monk," the autocratic Parish Clerk of Giggleswick-in-Craven, had got some live bait for the Vicar and thought the coolest place to keep the minnows in was the font!

PARCELS
GARGRAVE
MIDLAND RAILWAY

Gargrave House,
Gargrave,
Yorkshire.

Giggleswick Church
July 22. 1920 History of.

Dear Mr. Brayshaw,

I have read with interest
your criticism, & I wish to
thank you for your remarks
about the Myth of the Minnow.
If my Father is referred to,
I wish to state, that he never
cast a line during the time
that Tommy Monck was Clerk -
His rods were put away about

The time that I was able to walk
in the reign of Stoughton.

From my point of view the book
has been spoiled by the insertion
of futilities, which may or may
not be in accord with modern
taste.

I am

Yours very truly

W. M. Smith

Mrs: Brays haw Esqr.

Church Balance Sheets
for 1927 and 1928.

The "Hearse Fund", which had been accumulated during many years, was calmly appropriated towards paying-off the year's deficit.

THEODORE P. BROCKLEHURST, Incumbent.