Holywell Post, Sebbe Co.
June 22nd 1847.

Sir,

The Governors of the Gissbe-
wick National School met yesterday
and I produced your testimonials
which were quite satisfactory to
them and they desired me to request
you to come to Gissbewick on
Saturday the 10th of July, that you
may be ready to commence teaching on the
Monday following. The Governors will
meet you at the School at 4 o'clock
on Saturday afternoon to make your
appointment, the condition of which
will be that either party may dissolve
the engagement by giving a quarters

Autograph Letter of Revd R. Ingram, Jun.

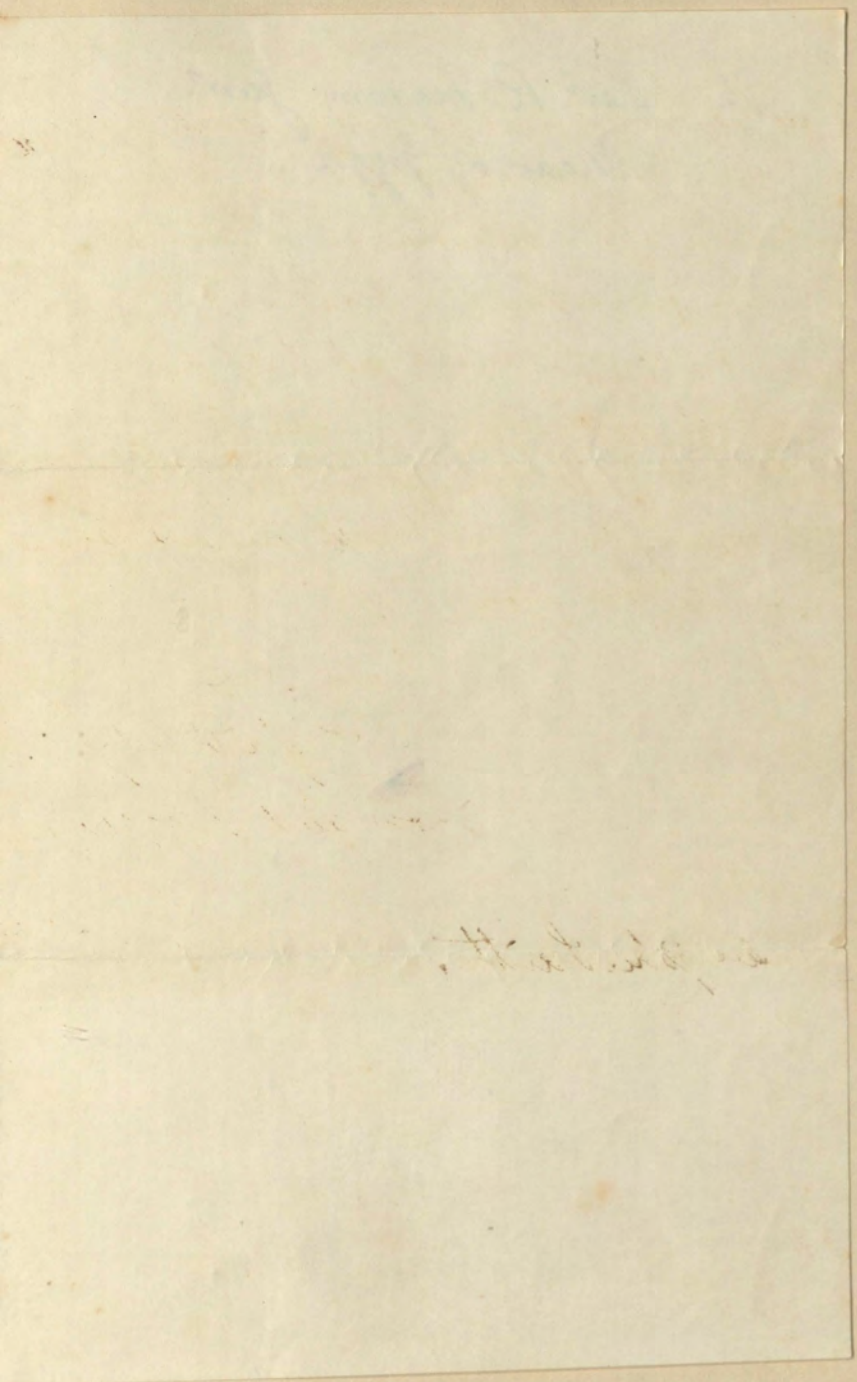
notice. We have only one coach by which you can come, which leaves the Keighley station after the arrival of the ten o'clock trains from Leeds & Bradford, and reaches Giggleswick at half past two in the afternoon. I will desire my clerk to meet you at the coach; and in the mean time will inquire about lodgings for you.

I am, Sir,

Your faithfully

Rowland Pigram Jun.

Mr John Smith.



Autograph Letter of Revd R. Ingram, Junr.

Religious Services at Giggleswick Workhouse.

Ridiculous letters from J. P. Brocklehurst.

June 1907.

Lancs Guardian.

BOARD OF GUARDIANS.

The fortnightly meeting of the Board was held on Tuesday at the Town Hall, Settle, Mr. C. A. L. Swale presiding. Also present:—Messrs. R. G. Wilcock, E. Taylor, L. Chapman, W. Greenep, R. D. Metcalfe, D. H. Brayshaw, W. Simpson, R. Whitehead, jun., J. Peel, J. Swinbank, W. Fisher, W. Rhodes, T. Hodkinson, W. Hunter, D. Wood, J. R. Dugdale, J. Walker, J. Winskill, F. J. Haggas, F. J. Cornthwaite, T. Harger, J. Hunter, J. Greenwood, R. Whitehead, sen., E. Ayrton, W. Redmayne, Rev. P. Coates, and the Clerk (Mr. T. E. Pearson).

SERVICES IN THE WORKHOUSE.

Mr. W. Hunter raised the question of religious services in the Workhouse, and said he had been approached by the Vicar of Langcliffe, who said he would like to hold week-day services at the Workhouse. The Vicar seemed to think the inmates were neglected, and that some of the people would like to have a sermon or address during the week. At the present time the Vicar of Giggleswick went every Sunday, but they had only prayers and hymns, but no address. The Vicar of Langcliffe and the Vicar of Settle were prepared to go to the Workhouse in the week, but their services would not clash with those of the Wealeyans and Roman Catholics. He moved a resolution that the Vicars of Settle and Langcliffe and any minister of any denomination be allowed to hold services in the Workhouse during the week so long as there was only one service during the week.

Mr. Harger seconded, saying it was a reasonable arrangement.

Mr. Simpson: Is there not a recognised Church of England chaplain at the Workhouse?

Mr. Harger; No.

Mr. Greenep: The inmates are not compelled to go to any service.—The Chairman: No.—The resolution was carried.

Settle Board of Guardians, on Tuesday, decided to open the doors of the Workhouse to other than the clergyman of the parish. It appears that the Rector of Giggleswick attends the Workhouse every Sunday and conducts a short service, but does not inflict a sermon or address upon the inmates. He is not the recognised Chaplain, which means that he is not remunerated for his services, but does what he does voluntarily because the Workhouse is in his parish. No doubt he has talks with the inmates if he does not preach a set sermon. But because of the omission of the homily, we are told by Mr. Wm. Hunter, that the Vicar of Langcliffe thinks that the inmates are neglected, and that he and the Vicar of Settle are prepared to go to the Workhouse on a week-day and sermonise to the pauper inmates. Mr. Greenep elicited from the Chairman that the inmates are not compelled to go to any service.

* * *

There may possibly be more in this matter than appears on the surface. It is generally understood that it is contrary to etiquette for the clergyman of one parish to interfere with another. But this is what has been done on behalf of the Vicar of Langcliffe, presumably at his instigation. Then the Vicar of Giggleswick is a broad Churchman, while the Vicar of Langcliffe is believed to favour the high Church party. Will he in these weekly visits endeavour to induce the inmates to accept him as their father confessor? There is still another matter. This raising of the question may result in the Local Government Board interfering, and their endeavouring to compel the Guardians to appoint a chaplain at a salary.

* *

See also p. 258.

SERVICES AT THE WORKHOUSE.—In writing our note referring to this matter last week, we were quite under the impression that the Vicar of Langcliffe was one of the promoters of the E.C.U. meeting held at Settle a little while back, but could not at the time lay our hands on the report of the proceedings. We have done so since, and find that we have mistaken the reverend gentleman for the clergyman of another parish in the Settle district. We, of course, gladly withdraw any statement that may be offensive to Mr. Crabtree as a clergyman holding what are generally characterised as Low Church views.

Lancaster Guardian

Craven Pioneer

THE question of the provision for the inmates of Giggleswick Workhouse of suitable facilities for religious worship has given rise from time to time to much correspondence, a lot of discussion, and the perpetration of many jokes more or less amusing, but the ridiculous letter of Rev. T. P. Brocklehurst, vicar of Giggleswick, which was read to the meeting of the Settle Board of Guardians on Tuesday was altogether out of place and uncalled for, as well as occasionally extremely personal. After all the question of affording facilities for worship to a number of unfortunate people is a legitimate one to discuss, and is not a fitting subject for sport, even by those responsible for making the arrangements for the services, or by those qualified to conduct the same. The Board, having over and over again refused to appoint a paid chaplain, have now adopted a scheme which should be given a fair chance, and if there are those who will not fall in with it, let them stand aside and give place to those who will.

July 1901

* * *

Link with Middleham. Giggleswick Church is dedicated to a saint with the rather surious name of Alkelda. She was a woman strangled to death by heathens—an incident portrayed in stained glass in the tower of Giggleswick Church. A reader of "The Dalesman," writing in this month's issue of the magazine, observes that in the church of St. Mary and St. Alkelda at Middleham, there is a brass tablet on one of the pillars stating that this was the exact place where the saint was either killed or buried—the reader cannot remember which. He also stated that there is a stained glass window at the west end near the north side with a similar representation to that at Giggleswick. I would welcome more information about the association of the saintly Alkelda with Giggleswick, in North Craven, and with Middleham, one of the large and bonny villages of Wensleydale.

* * *

C/H 19 Mar 1965

296a

THE SERVICES AT THE WORKHOUSE: A RIDICULOUS LETTER.—Reverting to the proposal of the Guardians with regard to the holding of Sunday services, which was to the effect that the vicar of Giggleswick and the ministers of other religious bodies in the town be asked to hold services alternately, the Clerk read a lot of correspondence. Mr Brocklehurst, the vicar of Giggleswick, wrote:—"I personally have no, nor have I any right to make any, objection to anyone working in Jehova's Holy cause, doing anything he or she can to spiritually or otherwise help your old people. But will not your poor old people get rather dizzied and somewhat mixed with your multiplicity of orthodox and hetero-doxies? Will your dear old folk be more Christian? . . . Perhaps your menu proposed may possibly have the good effect of decreasing your poor rate by denuding the Workhouse of a vestige of any sane poor man or woman, and, by consequence, no need for any officials, thus dissolving your Board of Guardians itself. 'Tis a terrible prospect of annihilation. Further, you proceed, 'I have written to Rev G. H. Brown, Rev E. Thies, and Rev Father Parkin asking them if they are inclined to fall in with the suggestion. . . . Great Scott! Just fancy, if we all held services on the Sunday we should be having the walls covered with posters showing the advantages of each cult. Pastor Brown's advertisement would run: 'Insist on having what you ask for. Do not be deceived by dishonest dealers, who, for the sake of extra profit, palm off some substitute for the real articles.' Father Parkin's would be: 'Beware of flattering imitations. See that the sign of the cross keys is on the label issued by the patentee.' Minister Thies' would print: 'No connection with any other firm in the place. We defy competition. Small profits and quick returns is our motto.' Brother Hunt's would be a copy of a famous cereal advertisement, with the letterpress added: 'Given away with a pound of tea.' Mother Warner's would also copy from her namesake, and put forth: 'Ask only for the "safe" cure for all diseases;' whilst Parson Brocklehurst would follow on with: 'Correct card for the Race to Heaven. All winners.' (Loud laughter). Oh! please, deliver us in your mercy from all this." Mr Brocklehurst, in a postscript added: "I may just add that I believe I'm right in stating that one of my (Nonconforming) brethren in our common Master's service did essay a service, and his congregation numbered just one! So he and she just sang a duet. I don't say there was not a blessing, but I do somewhat suggest the (un)wisdom of all this, which would seem to my poor mind to have a tendency to bring religion into more disrepute than 'tis at present." Rev Father Parkin wrote regretting that his duties made it impossible to take part in the services on Sunday; and Rev E. S. Thies said he could not personally be responsible for a service weekly, but he had no doubt that some such arrangement as that suggested by the Board could be made. Rev G H Brown expressed his willingness to take his share in the services. — Ultimately Mr Swale proposed that the Board ask the clergy of the Established Church and the Nonconformist ministers to take services on alternate Sundays.—Mr Hunter seconded.—The Chairman said anybody who objected need not attend the services.—The Clerk said according to the Order of the Local Government Board a Church of England service was to be held at the Workhouse every Sunday, and that all the inmates must attend unless he or she professed different religious beliefs.—Mr E. Taylor said the present was an attempt to have a paid chaplain at the Workhouse. Twenty years ago the Board thrashed the matter out; and an inspector then told them that they might have a paid chaplain, but that they were not bound to.—The proposal of Mr Swale was carried.

1904

Cont

Services at the Workhouse.
(contin²)

SERVICES AT GIGGLESWICK WORKHOUSE.

TO THE EDITOR OF THE CRAVEN HERALD.

Sir, —To speak the truth without speaking the whole truth is ever one of those plausible bits of specious pleading difficult to deal with. The Vicar of Giggleswick not only holds a service in the Workhouse every Sunday morning, but Mrs Brocklehurst goes to the Infirmary to minister to those who are unable to attend this service. The Vicar of Giggleswick administers the Holy Communion four times a year at the Workhouse, and at any other time by request of any dying person. Both the Vicar of Giggleswick and Mrs Brocklehurst are at the beck and call of any of the inmates who desire spiritual consolation.

In addition to this the Romanist priest holds a fortnightly service in the Workhouse for his flock, and the Methodists hold a monthly service in the Workhouse for the other Nonconformists.

Besides all this, the Romanists and other Nonconformists attend their several places of worship every Sunday, so it cannot truthfully be advanced that the inmates are neglected. There is as much full religious liberty in the Workhouse as out of it. Why any of the daughter churches should take the trouble to be jealous of the old mother Church is an enigma, especially as she has not been abnormally successful lately.

All that was needed, if any clergyman of the Church of England "had a concern" to preach to the inmates was, as a matter of ordinary courtesy, just first to mention the desire to the Church of England minister who has been voluntarily giving his services for the last seven years.

I am, yours, etc.,

THEODORE PERCY BROCKLEHURST,
Vicar of Giggleswick-in-Craven.

June 18th, 1907.

SERVICES AT GIGGLESWICK WORKHOUSE.

(To the Editor of the "Pioneer.")

Sir.—The contents of the letter penned by the Vicar of Giggleswick and published in your paper of the 21st inst. would be amusing were it not for the travesty of facts supposed to be therein devulged.

To the writer, who has no reason to doubt his information, it comes as an eye-opener to learn how well the religious and spiritual welfare of the inmates are looked after, especially by the ministrations of the Vicar of Giggleswick.

Of what does this spiritual food consist? Every (?) Sunday for about 20 minutes or so the service, I am informed, consists of singing, the reading of a lesson, and a few prayers, but as to a sermon or address such is never heard of. It might be interesting if the Vicar could inform the public how often the inmates have assembled for worship and no Vicar has turned up, thus, in the master's phraseology having to depart without a blessing. This after the hall has been prepared on a Sunday morning all to no purpose.

Can it then be truthfully said that the inmates are not neglected? I have no hesitation in saying that to most of the inmates Sunday is the most trying day in the week, there being practically nothing, in fact, to make the day like what it was intended to be. Why should not the inmates who belong to the Church of England be invited to attend service at the Giggleswick Church, as they are allowed to do in the case of the Nonconformists and Roman Catholic churches? At most Workhouses Sunday is looked forward to with pleasure as not only a day of rest but of spiritual advancement, and in many cases choirs and others from local places of worship attend on Sunday afternoon and give sacred music, interspersed with short addresses. What say our local authorities to this? All honour, however, to Rev. J. E. Crabtree for taking the matter up, and when the time comes for the advent of the new arrangements the inmates, I am sure, will not be slow to show their appreciation.

The Vicar leads the public also to gather that Mrs. Brocklehurst attends with him to visit the sick inmates? Will the Vicar inform us how often this has occurred, say in the past six months. After the answer to this has been given we might have to ask the rev. gentleman to take to heart—read, mark, learn, and inwardly digest—his own words contained in the first three lines of his letter. Hitherto the only sermon or address the inmates have had the pleasure to listen to has been given by the Wesleyan minister, who attends once a month.

I am sure the public will agree that the Sunday arrangements hitherto at the Workhouse do no credit to the local Church or its representative in the person of the Vicar of Giggleswick.—Yours truly,

OBSERVER.

Settle, June 25.

296b

AN UNCHARITABLE EPISTLE.

In most professions and trades there are jealousies, but one would hadly expect to find such a thing in the clerical profession—if that is a correct description of such a sacred calling. However, judging by the letter which was read to the Settle Board of Guardians on Tuesday from Rev. T. P. Brocklehurst, Vicar of Giggleswick, even clergymen are not free from the failing which besets people in other walks of life. It is rumoured that in ecclesiastical circles in the Settle district relations have been very strained for some time past, and the action of the Board of Guardians in giving permission to other clergymen than Mr. Brocklehurst to conduct religious services in the Workhouse seems to have brought matters to a head. I know nothing of the circumstances which have brought about this apparent quarrel, but certainly Mr. Brocklehurst cannot imagine that such a vitriolic epistle as he addressed to the Settle Board will tend to enlist public sympathy on his behalf. One of the first duties of a clergyman is to show charity, but a clergyman being only human, perhaps it is not surprising that Mr. Brocklehurst has acted like an ordinary mortal would have done one similar circumstances.

June 1907

GIGGLESWICK.

Workhouse Festivities.—On Christmas day the inmates of the workhouse, as in former years, shared in the universal jollity. For very many years Mr Thos. Brayshaw, who takes a deep interest in the welfare of the inmates, opened a fund by which the variation of the ordinary fare for one of a seasonable character, with extra provision in the way of creature comforts, was the result. Mr Brayshaw's appeal for funds this year bore also the signatures of Mr C. A. L. Swale (chairman of the Board of Guardians) and Mr Thos. Harger, a member of that body. As was to be expected the appeal met with ready response. Each inmate was the recipient of oranges and apples, accompanied by a Christmas card. In addition each man received a quarter of a pound of tobacco and each woman 1lb of tea and 1lb. of sugar. The gifts to the wards took the shape of hearthrugs, and games such as dominoes and draughts. Dinner and tea were provided by the guardians and, like the presents mentioned above, were greatly appreciated. In the evening a concert was given at the 'house, the artistes comprising Mrs Dixon, Miss R. Hearn, Miss L. Tomlinson, Miss E. Laycock, Messrs E. Lord, L. Dixon, and H. Graham, who must have felt that no more appreciative audience could be desired. A bright programme had been arranged, and the unstinted applause showed how delighted the inmates were. At the close Mr Thos. Harger and Mr Brayshaw in suitable words thanked all who had contributed to the day's enjoyment, the audience applauding heartily. Mr Whiffen, the workhouse-master, who is leaving, also spoke, the audience greeting him with "He's a jolly good fellow." The patients in the infirmary were also well cared for, and some of the entertainers at the concert delighted them by singing for them in the wards It is proposed to have another tea and entertainment in January.

Services at the Workhouse: An Amusing Letter.—At the last meeting of the board permission was given to Rev J. E. Crabtree (vicar of Langcliffe) and Rev W. E. Linney (vicar of Settle), and representatives of other religious bodies, to hold services in the Workhouse. The Rev J. E. Crabtree now wrote:—"I desire to remove a mistake which appeared in the newspaper report of your discussion re the Giggleswick Workhouse services. I did not say that I considered the inmates were neglected; I simply acted as a medium to convey a request made by one of them as well as himself. He expressed a wish for a service in which there should be an address. I undertook to make his request known to the proper authorities."——The Rev T. P. Brocklehurst (vicar of Giggleswick) wrote:—"Your clerk was courteous enough to write me a polite note on the 6th inst. in which he intimated that my honorary services for the last seven years at Giggleswick Workhouse were 'thoroughly appreciated.' He has also brought to my notice an incident which came up at your last meeting and which is an amusing amalgam of self-advertisement and self-righteousness on the part of a brace of parish priests. It is notorious that the incumbent of Langcliffe would not know any better, but the incumbent of Settle poses as somewhat of a Church- l might presumably have been expected to own what was correct Church order, not to good form. However, if they can preach the e dry and empty they will assuredly earn the of those of us who are considerable rate- ough what then is to become of the innocent f the union and the less innocent members of rd? Some people think they can possess s of a subject as the Israelities possessed s of Jericho, namely, by walking round it ing their own trumpets. Were the better- f the guardians aware of the real inwardness ce of officious chestnut-pulling they would ubmitted to the exploitation."

ter caused much laughter, and a member it came from a clergyman (laughter).—The y Coates: We had better have it framed .—The letter was ordered to lie on the table. son's letter thanked Mr Brocklehurst for Sunday services at the workhouse and hat the vicars of Settle and Langcliffe, to- with the ministers of the Wesleyan, Inde- and Primitive Methodist Chapels, pro- hold a service once a week, taking the rotation, and inviting Mr Brocklehurst to turn with the other; these services to be weekdays, and therefore not to interfere nday services]

SERVICES AT THE WORKHOUSE: AN AMUSING LETTER.—At the last meeting of the board permission was given to Rev J. E. Crabtree (vicar of Langcliffe) and Rev W. E. Linney (vicar of Settle), and representatives of other religious bodies, to hold services in the Workhouse. The Rev J. E. Crabtree now wrote:—"I desire to remove a mistake which appeared in the newspaper report of your discussion re the Giggleswick Workhouse services. I did not say that I considered the inmates were neglected; I simply acted as a medium to convey a request made by one of them as well as himself. He expressed a wish for a service in which there should be an address. I undertook to make his request known to the proper authorities."——The Rev T. P. Brocklehurst (vicar of Giggleswick) wrote:—"Your clerk was courteous enough to write me a polite note on the 6th inst. in which he intimated that my honorary services for the last seven years at Giggleswick Workhouse were 'thoroughly appreciated.' He has also brought to my notice an incident which came up at your last meeting and which is an amusing amalgam of self-advertisement and self-righteousness on the part of a brace of parish priests. It is notorious that the incumbent of Langcliffe would not know any better, but the incumbent of Settle poses as somewhat of a Churchman and might presumably have been expected to have known what was correct Church order, not to speak of good form. However, if they can preach the workhouse dry and empty they will assuredly earn the gratitude of those of us who are considerable ratepayers, though what then is to become of the innocent officials of the union and the less innocent members of your board? Some people think they can possess themselves of a subject as the Israelities possessed themselves of Jericho, namely, by walking round it and blowing their own trumpets. Were the better-minded of the guardians aware of the real inwardness of this piece of officious chestnut-pulling they would not have submitted to the exploitation."
—The letter caused much laughter, and a member asked if it came from a clergyman (laughter).—The Rev Percy Coates: We had better have it framed (laughter).—The letter was ordered to lie on the table.
[Mr Pearson's letter thanked Mr Brocklehurst for taking Sunday services at the workhouse and stated that the vicars of Settle and Langcliffe, together with the ministers of the Wesleyan, Independent and Primitive Methodist Chapels, proposed to hold a service once a week, taking the same in rotation, and inviting Mr Brocklehurst to take his turn with the other; these services to be held on weekdays, and therefore not to interfere with Sunday services]

Parish Magazine.

The "Giggleswick and Settle Parish Magazine" was started for the two parishes jointly in Jan. 1890, the Revd. A.W.M. Close, (Curate at Giggleswick,) and the Revd. R.C. Garnett, Perpetual Curate (afterwards Vicar) of Settle, being the Editors. Of the earlier issues 300 copies were printed, viz 200 for Settle, and 100 for Giggleswick. In 1893 more material was printed in the local portion, and to defray the extra expense advertisements were printed on the cover. By the end of 1893 the circulation was 300 in Settle and 140 in Giggleswick.

The joint Magazine was issued until 1901, but friction soon arose between Brocklehurst, (who was inducted Vicar of Giggleswick in July 1900,) and Mr. Garnett. In Jan. 1901 there was some slight delay in sending the Settle portion to the printer so Brocklehurst issued a large portion of the Giggleswick copies without waiting for the Settle portion. In Feb. 1901 each parish issued a separate Magazine.

The changes in the Giggleswick Magazine after that are: Feb. 1901. "Giggleswick Parish Magazine". price 1d. Price raised to 2d. in May 1901.

Jan 1904. "Giggleswick Parish Monthly Magazine." price 6d.

Jan. 1907. "Giggleswick Church Review". price 6d.

Jan. 1909. "Giggleswick-in-Craven Church Review". price 6d.

(The last is simply an attempt to bolster up Brocklehurst's groundless invention that the old name is "Giggleswick-in-Craven.

The balance sheets show the circulation of the Magazine in 1910-12 to be from 90 to 100 copies.

Parish Magazine.

For a copy of the first issue of the Magazine under Brocklehurst's Editorship, See p. 305.

For Magazine for Nov. 1900, containing Directory of Giggleswick, See p. 313.

For some of Brocklehurst's vituperative articles see
May 1901 — p. 323
Jan 1902 — p. 331
June 1902 — p. 335

For Magazine for 1906, containing the opening instalments of the Parish Registers see p 339 et seq.

For Balance Sheets 1902-1906 (from which the circulation can be calculated) see p. 396, being the Par. Mag. for Dec. 1906.

In Feb. 1916 issued as the "G.-in-C. Quarterly Church Review". Price 2/- per ann. Four numbers issued. Circulation between 60 & 70 copies [see balance sheet.] "Supplement" issued in April 1917. "Gigg-in-C. Church Review" issued at Easter 1918 and 1919.

Balance Sheet for the first year of Brocklehurst's Vicariate.

GIGGLESWICK PARISH CHURCH.

Abstract of Churchwardens' Accounts from Easter 1900 *to Easter* 1901.

RECEIPTS.

	£	s.	d.
To Balance in Bank, Easter, 1900..	4	8	5
,, Weekly Collections for Wardens' Expenses 109	9	1	
,, Donations do. .. 25	13	0	
,, Donations towards Organist's Salary 10	0	0	
,, Cash in Bank for Choir Funds.. 1	6	3	
£150	16	9	

EXPENDITURE.

	£	s.	d.
By Visitation Fees	0	12	0
,, Church Cleaner and Attendance	15	0	0
,, Verger's Duties	4	6	0
,, Organist's Salary	35	0	0
,, Organ Blower	5	5	0
,, Organ Tuning	4	4	0
,, Choir Music	3	11	11
,, Surplices Washing	1	18	0
,, Church Insurance	3	8	6
,, Coal	6	2	2
,, Coke	4	14	2
,, Gas..	10	10	0
,, Change Ringers	15	0	0
,, Printing	4	1	9
,, Repairs to Roof (extra)	3	15	0
,, General Repairs	2	16	0
,, New Cupboards	7	17	4
,, Sundries	9	10	11
,, New Frontal for Holy Table (violet)	3	9	4
,, Church Yard Walks Repaired and Grass Cutting	2	10	6
	143	12	7
Balance in Bank, Easter, 1901 ..	7	4	2
£150	16	9	

SPECIAL COLLECTIONS FOR 1900–1901.

1900.	£	s.	d.
May 6th—Diocesan Societies ..	2	0	0
June 3rd—Collection for Choir Funds	4	3	1
July 8th—National Society	2	11	7
,, —National School	2	11	7
July 29th — Collection for Choir Funds	11	16	11
Carried forward ..	£23	3	2

1900.	£	s.	d.
Brought forward ..	23	3	2
Oct. 1st—Leeds Infirmary	10	17	0
Oct. 28th—Settle Church Improvement Fund	5	7	6
Dec. 25th—For Sick and Needy ..	5	2	6
1901.			
April 7th—For Vicar's Discretionary Fund	4	19	2
	£49	9	4

THEODORE P. BROCKLEHURST, *Vicar.*

JOHN PARKER,
J. B. CANSDALE, } *Churchwardens.*

Gigg: Church Magazine.

Lamberts bell

1917 "Supplement" was
4 pp price 3°

1918 Review was 8 pp
& fourth piece price 6°
Front: was to show Vicar
in uniform

1919 12 pp price 9°

1920. 12 pp price 1/.

1921 12 6°

1922 16 1/.

1923 8 1/.

1924 4 Sermon at Healey
given away.
printed elsewhere
Larger in size

1925 6 pp given away.

Settle, 11th January, 1881.

Dear Sir,

GIGGLESWICK SCHOOL.

I hereby give Notice that the first General Meeting of the Governors for the year 1881 will be held at the Hostel, Giggleswick, on Friday, the 21st day of January instant, at One o'clock in the afternoon.

BUSINESS.

1. To elect a Chairman for the year, and make regulations for supplying his place when absent, under clause 17 of the scheme.
2. To state, examine, and pass the accounts for the year ending 31st December, 1880, under clause 24 of the scheme.
3. To elect a Co-optative Governor in pursuance of clause 13 of the Scheme in the room of John Hamerton, Esq., whose term of Office has expired since the last meeting.
4. To transact any other business relating to the trust.

Yours obediently,

WM. HARTLEY,

Clerk.

Giggleswick Parish Church.

The accompanying Balance Sheet will be presented to the forthcoming Vestry Meeting. Those who attend our Church and take an intelligent interest in the work going on will be glad to know what has been done with the monies collected during the year. During our year of office, 1902–3, we have adopted the suggestion of the Archdeacon that there should be Quarterly Meetings of the Vicar and Churchwardens and these meetings have proved advantageous in every way.

Since the introduction of the Incandescent lights the consumption of gas has been much reduced, whilst the lighting and appearance of the Church has been distinctly improved.

By substituting 'nuts' for 'coal' a great saving has also been effected. A comparision between this and last year's Balance Sheet will shew both these economies.

The outlay in repairs to the Church has only been trifling but more extensive repairs are now urgently needed *e.g.* especially some pointing and the weather boards on the roof: it may probably also be found that other repairs will be needed when a searching examination is made.

The Bell-ringing is now, like the Choir, done voluntarily.

The Churchwardens tender their best thanks to all those who have contributed donations to the Organist's Salary and to the serious deficit which they took over on accepting office, but which deficit they are glad to report has been slightly reduced, and this in spite of the fact that we have had over a year's expenditure to deal with and less than a year's income wherewith to meet it.

W. Langhorne,
R. H. Buck,
W. Brassington,
J. Graham,
} *Churchwardens.*

Easter Eve, 1903.

BALANCE SHEET.

1902-3

Receipts.

	£	s.	d.
To Loan by Wardens...	36	0	0
,, Collections for Wardens' Funds	74	4	9
,, Donations	17	13	3
,, Returned by Ringers, 1902	2	10	0
,, Choir Collection	8	15	0
,, Jumble Sale	9	5	0
,, Discounts	0	2	5
,, Leeds Infirmary & Royal Albert Asylum 5 9 0 / Less Printing 0 9 0	5	0	0
,, Sunday School	5	6	4
,, Balance from last Balance Sheet	2	8	7
,, Transferred from Hearse Account advanced by Wardens, 1896	5	0	0
	£166	5	4

	£	s.	d.
Loan by Wardens	36	0	0
Cash in Bank	0	18	0½
Owing to Wardens	35	1	11½

Expenditure.

	£	s.	d.
By Liabilities due May 5th, 1902	34	3	3
,, Church Cleaning	22	16	0
,, Organist's Salary	35	0	0
,, Organ Blowing	5	5	8
,, Organ Tuning	4	4	0
,, Choir Music	1	16	7
,, Choir Excursion	9	13	6
,, Church Insurance	3	8	6
,, Coke and Coal	7	10	7
,, Gas	4	18	1½
,, Printing, &c.	4	1	11½
,, Leeds Infirmary and Royal Albert Asylum ..	5	0	0
,, Sunday School	5	6	4
,, Grass Cutting	1	5	0
,, Christmas Services	3	7	0
,, Ringers	14	13	3
,, Small Accounts	1	12	3½
,, Carting	1	5	3
,, Cash in Bank	0	18	0½
	£166	5	4

St. Alkelda's Church, Giggleswick.

The Churchwardens, in presenting their Balance Sheet for the past year, are pleased to acknowledge that the Collections show a great improvement, yet if they had not had Donations and a Rummage Sale the balance would have been on the wrong side. They would like to see a still greater improvement in the Offertories, and so avoid the necessity of Rummage Sales, &c. They think the members of the congregation only want this pointing out to them.

The balance of £36 still hangs on, but it is hoped in the effort that is about to be made by the proposed Sale of Work in June that this will get wiped off, and also that a good sum will be left so that the Heating arrangements may be re-modelled. It is confidently hoped that the members of the congregation, friends, and supporters of the old Parish Church, will rise to the occasion afforded them by the coming Sale of Work.

The Wardens also regret that for some years they have not allowed any of the Collections to go to any causes except Church Expenses, with one or two exceptions. They feel they cannot neglect some of the various National Church institutions any longer, and they propose to allow one or two Collections to go to one or two of the different National Church societies during the next year.

38

Giggleswick Parish Churchwardens' Balance Sheet, Easter, 1904

Receipts.

	£	s.	d.
... ...	36	0	0
rom last Easters' Balance Sheet	0	18	0½
Diocesan Society	1	10	0
Leeds Infirmary	2	3	6
Choir	8	10	0
Sunday School	3	3	6
Belfry	4	6	0
Church Expenses	86	11	6½
mmage Sale	11	0	6
ding special £6 for Choir) ..	9	17	10½
	£164	0	11½

1904

Our subscribers will be glad to know that our *Parish Magazine* not only paid its way last year but was run at a profit. This satisfactory position is due to the faculty of one of our earnest Churchwardens, viz: Mr. John Graham. The price of single copies is sixpence but to Annual Subscribers it will be issued at two shillings for the year.

Expenditure.

	£	s.	d.
By Warden's Loan	36	0	0
,, Diocesan Registrar's Fees	0	11	6
,, Diocesan Society	1	10	0
,, Leeds Infirmary	2	3	6
,, Choir Outing	8	10	0
,, Sunday School	3	3	6
,, Change-Ringers' Outing	2	10	0
,, Organist's Salary (proportion to Easter Eve)...	32	6	1
,, Organ Blowing	5	7	0
,, Organ Tuning	4	4	0
,, Music	6	5	0
,, Oratorio Expenses...	2	19	0
,, Cassock and Surplice	1	11	7
,, Verger's Salary (proportion to Easter Eve) ...	18	6	8
,, Gas	5	6	11
,, Coke...	3	8	3
,, Coal	8	15	10
,, Carting	1	10	3
,, Sundry Repairs	1	18	10½
,, Insurance	3	8	6
,, Printing	5	2	3
,, Small Accounts	7	7	9
,, Balance to Belfry account	0	14	6
,, Cash in Churchwardens' hands up to and including Easter Eve, April 2nd, 1904 ...	1	0	0
	£164	0	11½

W. Langhorne
R. H. Buck
T. W. Brassington
J. Graham
} *Churchwardens.*

N.B.—Everything owing by the Church, up to and including Easter-Eve, April 2nd, 1904, is paid for: There are no back debts or owing-accounts and there is no anticipation of Income.

Giggleswick Parish Churchwardens' Balance Sheet, Easter, 1904

Receipts.

	£	s.	d.
To Wardens' Loan	36	0	0
„ Cash in Bank from last Easters' Balance Sheet	0	18	0½
„ Collections for Diocesan Society	1	10	0
„ Do. Leeds Infirmary	2	3	6
„ Do. Choir	8	10	0
„ Do. Sunday School	3	3	6
„ Do. Belfry	4	6	0
„ Do. Church Expenses	86	11	6½
„ Proceeds of Rummage Sale	11	0	6
„ Donation (including special £6 for Choir) ..	9	17	10½
	£164	0	11½

Expenditure.

	£	s.	d.
By Warden's Loan	36	0	0
„ Diocesan Registrar's Fees	0	11	6
„ Diocesan Society	1	10	0
„ Leeds Infirmary	2	3	6
„ Choir Outing	8	10	0
„ Sunday School	3	3	6
„ Change-Ringers' Outing	2	10	0
„ Organist's Salary (proportion to Easter Eve)...	32	6	1
„ Organ Blowing	5	7	0
„ Organ Tuning	4	4	0
„ Music	6	5	0
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„ Cassock and Surplice	1	11	7
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„ Small Accounts	7	7	9
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„ Cash in Churchwardens' hands up to and including Easter Eve, April 2nd, 1904 ...	1	0	0
	£164	0	11½

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} *Churchwardens.*

thing owing by the Church, up to and including Easter-Eve, April 2nd, 1904, is paid for: here are no back debts or owing-accounts and there is no anticipation of Income.

ver things are lovely, whatsoever thi
ood report (*gracious*); if there be
and if there be any praise, think o
ount of these things."

NUMBERS 6[24 26]

rd bless thee and keep thee:

NOTE BY THE VICAR.

In the first place I had better state distinctly once and for all, so as to prevent the slightest possible misapprehension, that I do not in the least degree benefit personally by the offertories.

Out of this Mother Church of Giggleswick have sprung up within the last few years the four daughter 'chapels of ease' of Rathmell, Stainforth, Settle, and Langcliffe. Each of these new conventional parishes has now its own church, suitable to its requirements, whilst we here in the lessened area and population of Giggleswick Village still possess the same large old Church that did duty where now five churches exist.

Giggleswick Church is, apart from its sacred use, a grand old historical building around which cluster the memories of many families scattered up and down the world. It is right worthy of being well preserved and lovingly kept up in a way befitting its merit and dignity. The old Parish Church offers no little attraction to the many visitors that pay our neighbourhood periodical visits, and this is surely some added reason for looking well after Saint Alkelda's. Now this cannot properly be done without very considerable expense. The congregation, I am quite sure, have no desire in the least to shirk their own legitimate share, but they feel that the case is extraordinary, and needs extraordinary treatment, and confidently submit is one that cannot fail to commend itself to all well-disposed and generous-spirited folk, whether belonging to our Branch or to any other Branch of the Catholic Church of Christ.

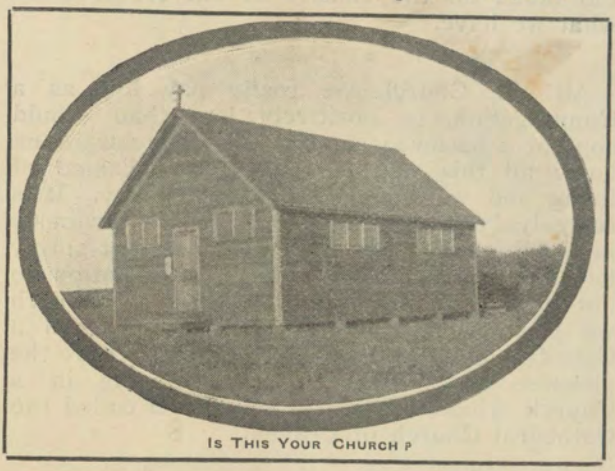
One or two have kindly from time to time practically recognized this dutiful sense of obligation by voluntarily remitting a welcome donation to the Churchwardens, who are always ready to gratefully receive further open-heartedness of a like nature from any person of goodwill.

Such of the faculty pew owners as are magnanimous will doubtless avail themselves of the privelege of their responsibility now that the matter is clearly placed before them.

There is also one point which the Churchwardens themselves feel a delicacy in stating. When two years ago the present 'Purse-bearers of the Congregation' took office there was a deficit in the Church Accounts.

It says much for their public-spiritedness that they consented to take office under the adverse circumstances and more for their church-zealousness that they, although they themselves had nothing to do with the incurring of the debt, chivalrously, out of their own private purses, advanced £36 between them in order to settle, on behalf of the Church and Congregation, such accounts as were then owing. This £36, everyone, who is really interested in the Church, will desire to see repaid to the present Wardens at the very earliest opportunity. It only needs a little persistent effort and reasonable self-denial to compass this desirable result, which would be the best and most practical way in which we all could shew our appreciation of the able and efficient service of our present Wardens.

A Business Proposition.



Is This Your Church?

THE above is the picture of a small wooden Church, little better than a backwoods Church, served by a young parson who contrives to serve three other Churches as well!

* * * *

"That is the sort of Church," a Canadian recently remarked, "which some of you people at home deserve to possess instead of what you have. *It is all the Church you pay for.*"

* * * *

Is this Canadian right?

We four Churchwardens are now busy with the preparation of the Annual Balance Sheet, to be presented at Easter. We know pretty fairly what the average Churchgoer gives by dividing the total received by the number who regularly attend. And we know you will be astounded by the fact that, compared with the Canadian Churchman—who really does support

his Church and pays his way—we depend far too much on the charity of our forbears for what we have.

* * * *

All the Church we really pay for, as a Congregation, is positively less than would content a backwoodsman! We Churchwardens know all this, and we are right ashamed of living and worshipping GOD on charity. It is scarcely 'playing the game,' and is obviously not plain economics. The trouble must surely be that the members of the Congregation do not *know* or do not *think*. If we had the Church we pay for, it would be little better than a Canadian Shack. Instead of that you have the pleasure and privilege of worshipping in a Church which has not inaptly been called the Cathedral Church of Craven.

* * * *

And you Churchfolk have not, like some Congregations, to provide the wages for your parson nor, in this particular Church, are you put to the degradation of manipulating an annual benefit for your parson, as is the custom with ladies and gentlemen belonging to the equestrian and theatrical professions. *All* you contribute, barring a few non-parochial causes, is practically for your own personal material comfort. Saint Alkelda's is well ventilated, well lighted, well warmed and, in every way, well appointed and well served.

* * * *

"I'm sorry to hear all this about offertory shortage," you may say, and also add, "certainly we ought to run our Church at least as we run our business and our household, namely, to make ends meet—and a bit over."

* * * *

Well, the *practical* point is,

HOW MUCH ARE *YOU* SORRY!

CORRESPONDENCE.

EASTER OFFERINGS.

(To The Editor of The "Craven Herald.")

Sir,—Now that Easter Day is over a little wholesome criticism on the subject cannot legitimately be taken amiss. I notice Lord Frankland has been animadverting on the point. He only voices what very many think, but surely he must have already seen that this new Enabling Act, which was plausibly alleged to give more power to the faithful laity, has only increased the sway of the Episcopate and just as Priest was only Presbyter "writ large," so these Parochial Church Councils are merely the bad old-time vestries "writ larger."

It was a clever move to supersede the virile effectiveness of the office of churchwardenship, which was the great charter of the liberty of the layman against the encroachment of the hierarchy. The framers of the so-called "Life and Liberty" movement knew, with Ignatian prescience, that there was "safety in numbers," hence the plausible P.C.C. It was obvious that there was bound to be some misunderstanding between the officials of the P.C.C. and the Churchwardens, as on both sides it is a case of divided authority which always breeds friction.

The taking-up the collection on Easter Day is as bad in principle as vulgar in action. It reduces the parson to the status of the clown in a circus or the dancer in a ballet who quite legitimately take an annual benefit. Is this decently the attitude of the Christian Church? Lord Frankland has been complaining about slips being put in the pews, in the name of the churchwardens, urging a good whip-up for the poor incumbent. Our Nonconformist brethren do not so demean their ministers. The slips distributed are slips sent out from headquarters with a peremptory demand that they should be given out and that the Easter Day offertory must, under episcopal wrath, be for the Vicar whether the congregation or the P.C.C. or the Parish Priest like it or not.

This is a very bad instance of the actual working of the Jesuitical Enabling Act. It is on all fours with the illegality of a collection for the foreign heathen at confirmation. There can be no real voluntaryism in a forced levy. There is the classic instance of a Bishop defying the unanimous protest of the P.C.C. and retorting "No Brass, no Bishop"!

Another point under this new arrangement is that there is no positive need for any useless induction of churchwardens and, further, they are not in the very least liable for any so-called fee as they have been deprived of all responsiblity in Church finances—in fact, the honourable and dignified office of churchwarden has been scrapped to the great loss of the Church.

Yours, etc.,

JUSTICE OF THE PEACE.

VICAR'S CAUSTIC COMMENTS.

The following is extracted from the current issue of the Settle Parish Magazine:—

"A letter cut out of the Craven Herald of April 17th, 1925, lies before us. The author of the epistle writes above the pseudonym of 'Justice of the Peace.' After reading the letter we fancied that from some cause or other he had slipped in his pseudonym, having intended rather to describe himself as the Jester out of the Pulpit. The writer is wishful to flog the old English Church custom of the giving of the Easter offerings to the incumbent. We do not take cognizance of this curious letter because the writer chooses to descend to vulgar gallery wit in likening the Easter offerings given to the incumbent to an annual benefit for a clown or ballet dancer, but to suggest that there are a few incumbents who have the respect—possibly affection of their people, and that such people wish to make a kindly and very real gift—not a tip—to their parish priest. An annual benefit for a clown or ballet dancer, etc., is a "gift" by strangers. The Easter offering to the vicar is a gift by friends. The writer must be a droll chap—writing of Lord Frankland when he means Mr. T. L. Frankland and using the word offertory when apparently he means offerings. The Easter 'tip' to the parson is made up of the offertory alms and collections. Can it be that the writer is just an ordinary disgruntled vicar who has missed the gift of friends to a friend at Easter?" /25

LANGCLIFFE CHURCH EASTER OFFERINGS.

Sir,—Had Mr. Frankland been a member of the Langcliffe Church Council, he would have known that the authority for placing notices in the pews informing the parishioners that the offerings on Easter Day would be given to the vicar was a resolution passed by the Church Council.

The reason why the notices are worded as they are is that the said notices have been in use very many years, and were printed before Church Councils came into existence.—Yours, etc.,

MARY BACKHOUSE, Secretary, Langcliffe Parochial Church Council.

April 9. /25

LANGCLIFFE CHURCH EASTER OFFERINGS.

Sir,—Allow me to thank the Secretary of the Langcliffe Parochial Church Council for the information that that Council had authorised the gift of the above to the Vicar; I am glad to learn that my opinion on this subject is shared by at least one church official, viz., that this gift requires the sanction of the Church Council. The Secretary of the Church Council is, however, in error in stating that, had I been a member of it, I should have known about this gift having been authorised by the Council, seeing that several members of the Council were not aware of the existence of any such resolution.—Yours, etc.,

TOM L. FRANKLAND.

Langcliffe, Settle, April 16th. /25

1909

Gigglesuick Church Accounts.

Comparison between receipts for 1899-1900 (being the last year of Mr. Crofton's vicariate) and those for 1916-17.

	1899-00	1916-17
Collections for Church Expenses	£100.5.2	£66.0.2
Donations for ditto	25.10.0	1.12.6
Collections for Special Purposes	95.18.5	12.17.0
Donations towards organist's salary, proceeds of organ recitals &c.	11.0.0	2.7.0
	232:13:7	82:16:8

1916-17 Loss on year £7:9:0

1909

Giggleswick-in-Craven Parish Church.

"Bear Ye one Another's Burdens."

The Churchwardens desire to call the attention of the Worshippers to the following fact, viz:

	£	s.	d.	
that the CHURCH EXPENSES average	**2**	**5**	**0**	**per week**
and the COLLECTIONS to meet these „	**1**	**19**	**0**	**per week**
Deficiency ..	**0**	**6**	**0**	**per week**

This small weekly difference of 6/– per week means a shortage of over £15 per year, and the Churchwardens are sure that this could be remedied by a little thought on that part of the Congregation who usually give ½d. as well as by those who give nothing, giving **regularly 1d. at each Service they attend.**

It is a small sum to ask for, yet such a small gift of 1d. **regularly given** by those to whom they appeal would hurt no one, but it would enable the Wardens to pay their Debts (incurred for the comfort of all) without having to raise money by Special Efforts, or Appeals to those who already give generously.

"By Small Combined and Continued Efforts we may accomplish MUCH."

J. HARRISON,
J. CLARK,
C. W. BUCK,
J. W. BUTTERWORTH,
} *Churchwardens.*

302

OLDOUT BRANCH-IN-CRAVEN CHURCH

GIGGLESWICK-IN-CRAVEN CHURCH.

Result of "ENVELOPE-System" for 1927.

IN.	£	s.	d.
Weekly FREE-WILL Offerings ...	19	1	6
	£19	1	6

OUT.	£	s.	d.
H.Q. Donation	0	3	3
Church Maintenance	15	12	5
C.M.S.	1	4	3
S.P.G.	1	4	3
U.M.C.A.	0	17	4
	£19	1	6

Now, for a start, this is quite healthy and encouraging. Surely the idea will grow. All you have to do is to get an ENVELOPE from Mr. Jas. Clark and pop in "as you have prospered" during the week—whether it be more or less. In a word, just give an account of YOUR Stewardship to Your Master who **alone** knows what you render. Not another Soul knows—not even the Hon. Treas. If you believe in your Church, back it up like a decent sporting Christian.