

GIGLESWICK CHURCH.

NOTES,
HISTORICAL AND DESCRIPTIVE,
ON
GIGGLESWICK CHURCH.

BY
THOS. BRAYSHAW,

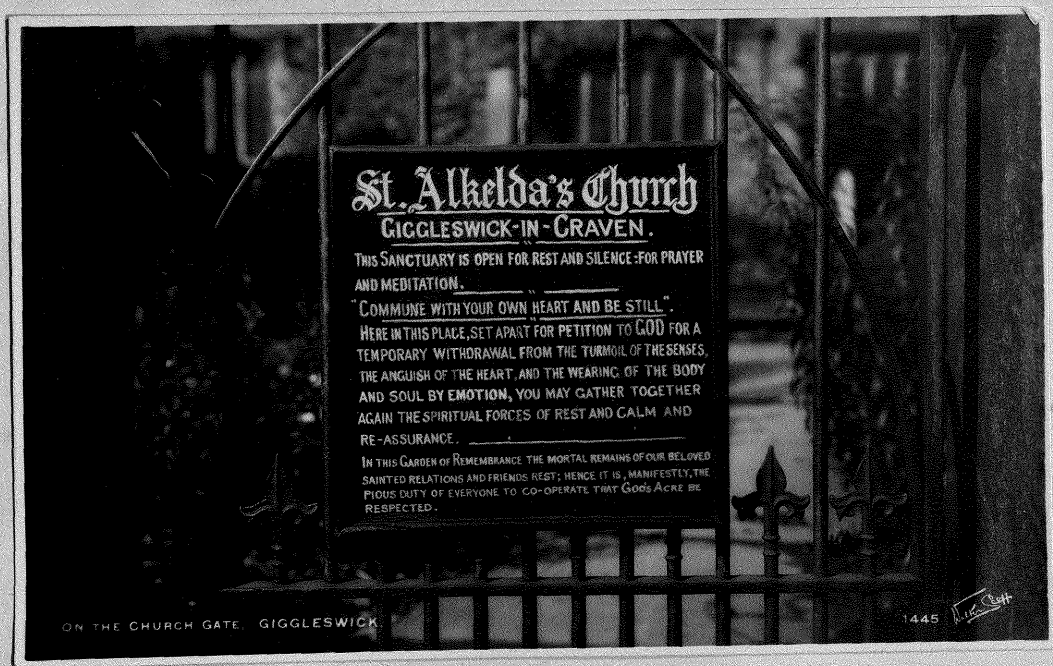
*Hon. Sec. to the Giggleswick Church Restoration
Committee, 1888—1892.*

SETTLE :
EDMONDSON AND WILSON,
1905.

11

*Four Presentation Copies, and Fifty Large-Paper Copies,
printed for private circulation.*

1928



12



1925

GIGGLESWICK CHURCH.

Pew No. 40.

FACULTY PEW

Belonging to Thos. Brayshaw

Property to which attached "Queen's Rock."

GIGGLESWICK CHURCH.

The Churchwardens have appropriated the Sitings
in Pew No. _____ as follows:—

Nos. _____ to _____

Nos. _____ to _____

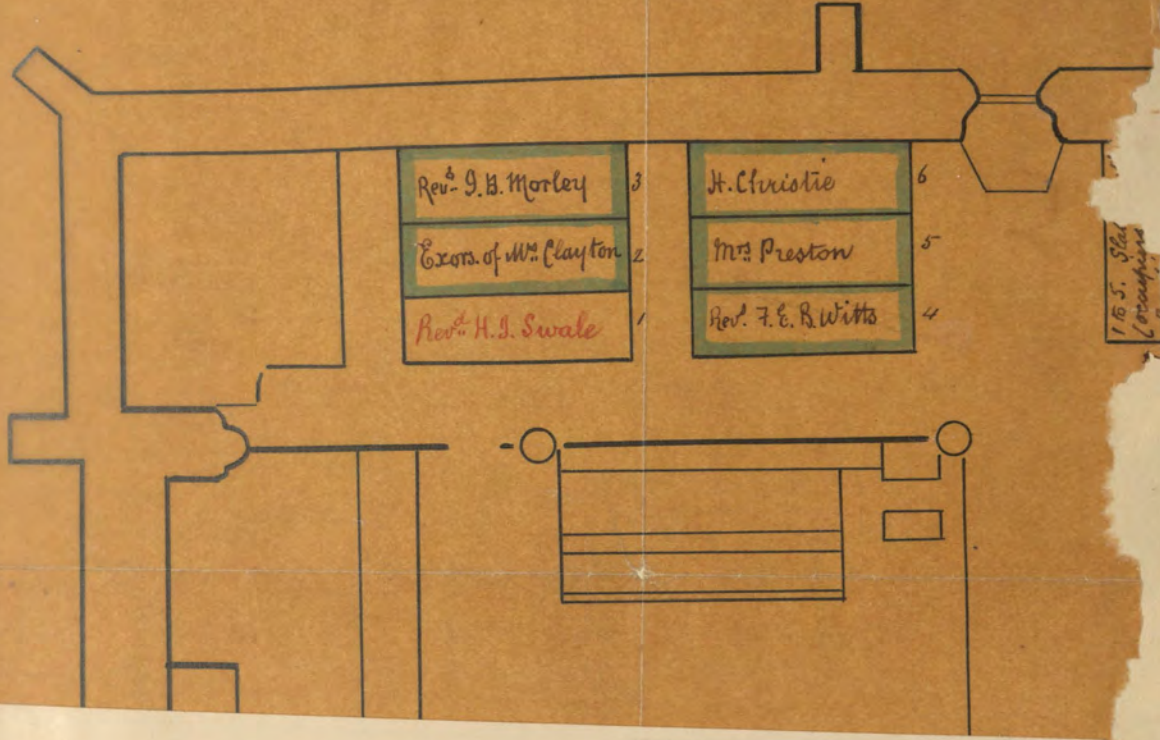
Nos. _____ to _____

Plan to accompany
Allocation of Pews and
sittings in Giggleswick
Church 1892.

Faculty pews are
edged with blue.

Seats allotted to
Giggleswick householders
are written in black.

Seats set aside for
the use of attendants
from Seale are written
in red.



1 to 5. Seats
for Seale

THURSDAY, OCTOBER 8, 1925.

AN ORGAN-LOFT COMEDY.

"BAITING THE BADGER."

[CONTRIBUTED.]

Some three months ago musical matters in the organ-loft of Giggleswick, one of the noblest churches in Craven, came to a climax.

The Vicar, with the help of a member of the choir, acting as choirmaster, had been temporarily functioning as organist until such time as a professional organist could be procured.

As the members of the Parochial Church Council could not or would not find the necessary "living wage," and, moreover, were at variance among themselves, the Vicar, who had got rather tired of "holding the baby," called a meeting of the congregation for the sole and express purpose of seeing how much financial support could be relied on to put the musical arrangements of the church on a sound working basis.

The amount aimed at was 104 guineas. A large number of the most influential members of the congregation assembled last Wednesday in the Elementary School, and within about half-an-hour subscriptions to the amount of 68 guineas were announced, with a recommendation to the Parochial Church Council that it should provide—as the churchwardens always used to do (before Mrs. Brocklehurst played the organ "for love" from 1913 to 1924)—from the ordinary church offertories.

O. W. HOLMES'S SKIT.

The meeting was most enthusiastic, and all had come evidently to "do their bit" and "stand their corner," barring two uneasy individuals, who wanted to get something off their chests, and so started heckling the old Vicar. Then began the fun.

After the brace had slapped the Vicar, the one on one cheek, and the other on the other, he said it reminded him of a skit by Oliver Wendell Holmes, entitled "The Other Cheek."

"Wisdom has taught us to be calm and meek,

To take one blow, and turn the other cheek;

It is not written what a man shall do, If the rude catiff smite the other too!"

This minority of two urged that there should be a small committee to appoint and dismiss the organist, on the grounds that the Vicar was only human. To this, he asked them if they would prefer him to be inhuman; rather ought they to be glad that their Vicar was human—very much so.

STORY OF A COLONEL.

To illustrate his point, he told of a certain old choleric colonel, who, although a staunch Conservative, attended a Liberal political meeting in Surrey, at a time when there was a Liberal Government in power. This man of Mars started heckling the Liberal candidate, who was "salting" the constituency, and was upholding the Budget just brought in. "Well, sir," snapped out the colonel, "you've been talking a good deal about the Archbishop of York's approval of this wicked Budget. Do you think that of any value? Merely the opinion of a wretched East-end curate!" (referring to the fact that Dr. Laug had previously been Bishop of Stepney).

The candidate shook his head, and, in gentlest of tones, said reprovingly to the lobster-like colonel: "I think that a very unkind remark and aspersion to cast upon a man of God."

The audience laughed at this, which so infuriated the irascible old gentleman that he shrieked out: "Man of God, sir! Why, he's just a human being like the rest of us!"

"BRACE OF CAPTAINS."

And the Vicar added that he certainly was human like the rest of folk. Did they think that when a man was ordained a minister he was less of a human man? Moreover, he, like them, belonged to the Church militant.

Referring to the suggestion of a small committee, he said, "every business man knows that in any successful concern you cannot have, if you wish to run smoothly and efficiently, divided control, and none of you would tolerate this for a moment in anything you had charge of and were responsible for. It is the same in Church administration: you can't have a brace of captains on the bridge."

"That is obvious, and must commend itself to all sober-minded and right-thinking folk, who place the wholesome welfare of the Church before their own privaterotchets."

"The man whose one and only talent is fault-finding had better copy the example of the gentleman mentioned in the New Testament—go and bury it."

"FUNCTION OF THE CAT."

"I can speak, too, as a former professional musician myself, and unhesitatingly assert that any straight-intentioned man, who regarded his organ-playing and his choir-training as a vocation and as an act of service to God, would infinitely prefer with the chief minister as his colleague serve under a committee as their vassal."

"Well, Vicar," chimed in one heckler, who has the happy and useful of humour, "you know we all think you," to which the Vicar replied, in refrain of the comic song, "Then why kick me downstairs?"

"Why, too," he added, "when old Vicar, who had vicariously, function of the cat, to shoulder all the blame for the organ contretemps, who say you love him so much, fors and flee when he was in disgrace at the corner? Certainly, some brains have had the moral courage to stan old kirk in its sea of troubles; other poor, frail creatures, have shown t feather, being afraid of what 'they say—their only aim to be on the sic angels."

"BOLSHEVISM" IN THE CHURCH.

"Nauseous as it is to own, yet Bolshevism obtains in ecclesiastical, as in political, industrial, and social affairs. We here could not expect to be immune, and it has been a testing-time to winnow the chaff from the wheat."

And so the good-natured parry and thrust of straight talking, so dear to a Yorkshireman—without engendering bad blood, and all agreeing save in opinion.

At the end of the meeting the Vicar remarked: "Thank you, ladies and gentlemen, for your attendance. We have had a jolly and breezy meeting, apart from the generosity shown."

"Some of you have been actors in, and some of you have been spectators of, the very old-fashioned sport of 'baiting the badger.' Well, I think you have had a good run for your money, notwithstanding you have not drawn 'Old Brock.' He is not going to run to earth until his Creator sees fit, and, even then, he will hie off to the crematorium."

P R E F A C E .

The ancient fane of St. Alkelda is the central spot to which cling the heartfelt affections of many persons in this locality. Hither we have brought our little ones to be baptized at its font, many of us have been joined in holy matrimony within its walls, and beneath its shadow lie those who were dear to us in life.

To me it is a place of peculiarly tender associations as the sound of the funeral bell has scarcely ceased to reverberate which betokened that the remains of a dear mother had been laid to rest near those of the husband she had loved so well, who sleeps his last long sleep amidst his ancestors of many a generation past.

It is possible that certain portions of the following pamphlet may be familiar to some of my readers, as I have already penned several short articles respecting our old Church, amongst them being a leaflet intended to serve as a brief guide thereto, a reprint whereof (in which a few trifling alterations have been made) is hung up in the building for the use of visitors.

*See p. 19.
For Reprint, p. 289.*

I trust that the Parish Registers, which have been transcribed by Mr. John Foster, may be printed ere long.

THOS. BRAYSHAW.

SETTLE,

APRIL, 1905.

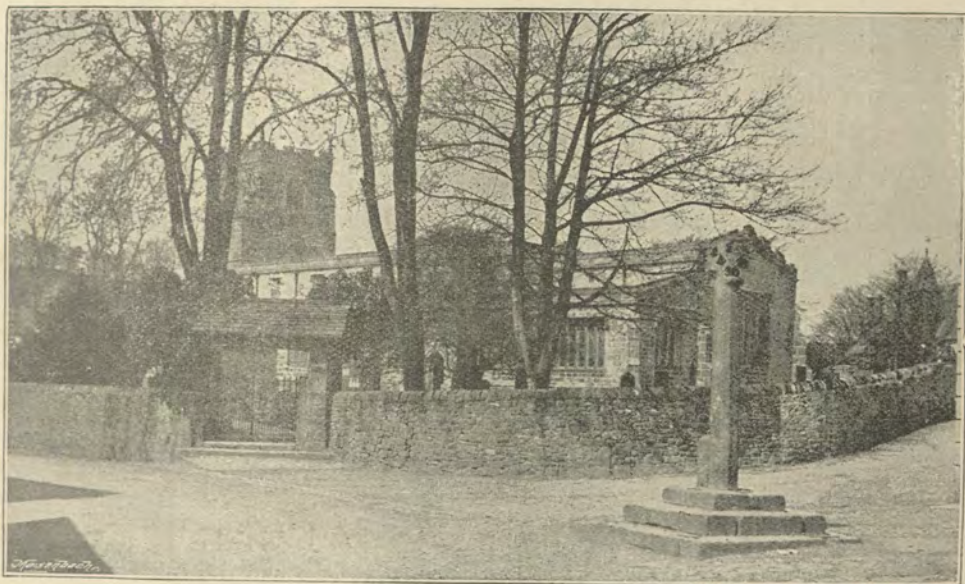
In the Parish Magazine for Jan. 1906, (see page 339 of this vol.) a commencement was made in the printing of the Registers in monthly instalments. For Brocklehurst's post-card see p. 225.

ILLUSTRATIONS.

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POINTS OF INTEREST
RELATING TO THE
Parish Church of Giggleswick,
YORKSHIRE.

COMPILED BY THOS. BRAYSHAW.



THE ANTIENT PARISH CHURCH OF GIGGLESWICK (STOCKS AND CROSS),
DEDICATED UNDER THE NAME OF ST. ALKELDA.

ST. ALKELDA'S, GIGGLESWICK, is the mother-church for the Parish of Giggleswick and the Townships of Langcliffe, Settle, Stainforth, and Rathmell. List of Incumbents dates from Lawrence (circ. A.D. 1225), with one or two gaps, to the present Vicar, the Rev. Theodore Percy Brocklehurst, M.A., Queen's College, Cambridge (A.D. 1900).

Date of foundation uncertain. Anciently in possession of the families of Percy and Pudsay, afterwards granted to the Priory of Finchale (Durham). Grant confirmed by King John A.D. 1208. Church valued at £33 6s. 8d. per annum in A.D. 1292 (Pope Nicholas' first taxation), but suffered so severely from ravages of the Scots that it was reduced in 1318 to £14 3s. 4d. per annum. Registers commence A.D. 1558, but volume for 1627-1653 lost.

The Church is dedicated to St. Alkelda, supposed to have been a Yorkshire Saint, martyr'd at Middleham. November 5th is St. Alkelda's day. The ancient Select-Vestry is a co-optative body known as "The Gentlemen called the Twenty-four." The old cross and remains of village stocks are just outside the Lych-gate. Fragments of Saxon Church found during the restoration, considerable distance below level of present Church. Of the early Norman Church various stones (many of them bearing "Masons' Marks") may be seen inserted in the present walls. The present foundations are also supposed to be those of this early Church, which it is conjectured was re-built about A.D. 1400. Of this later Church the lower part of the Walls, the Tower, and the Arcades now remain. It is surmised this Church was partially destroyed during the Wars of the Roses, and re-built about 1500, when a Clerestory was added, the building having a low pitched roof, and being practically the present Church. Not much carved stone-work on the exterior. The gargoyles on the Tower and the representation of a human head on the North Wall may be noted. Several stained-glass modern Windows. Valuable old Church-plate, one set of pewter (which includes a fine "Standing-pot,") another double set of silver-gilt bearing date 1731 but with Hall-marks of 1652, &c., and an old chalice "MADE · IN · ANO · 1585." Old bass-fiddle and old oak collecting-boxes still preserved.

By the side of the Porch is a Pillar, which was the easternmost pillar of the South Arcade, but, owing to its being too weak to bear the weight of the walls, was removed from the interior of the Church.

Entering the Church by the Porch, note the time-worn stone benches and the massive door, with its huge wooden bolt which extends right across the door-way and slides into a hole in the wall when not in use.

In the SOUTH AISLE, going from west to east, note

- (1) The Table of Charities (A.D. 1850), now nearly obsolete.
- (2) The bases of the two Pillars, one on each side of the entrance, formerly the capitals of the old Norman Pillars, showing the absolute destruction of the old Church.
- (3) The quaint old Almsbox, bearing the date 1684. [Thomas Carr, by Will dated 1549, left "to y^e poor mans boxe, xii d."]
- (4) Churchwardens' Pew, with initials of Wardens for 1892.
- (5) The Swainson Memorial Tablet (A.D. 1733) bearing a very laudatory Latin inscription.
- (6) The Tablet to commemorate the restoration of the Church (1890-92).
- (7) The Monument of the Rev. Richard Frankland, founder of a Nonconformist College at Rathmell, one of the first in England. In this (Giggleswick) Church he was excommunicated, absolved, and, in 1698, interred.

(8) Up one step to the site of the Carr Chapel or "Chantry of the Rood," founded and endowed by the Rev. James Carr, Priest, who was also the founder of Giggleswick Grammar School in A.D. 1507, to whose memory, and that of other members of the family, there is a stained-glass window.

(9) Ancient Piscina, near to which the Altar of the Chapel would stand.

(10) At the east end of Aisle is the site of the Catteral (?) Chapel or Chantry. Here, on the raised portion of the floor over a modern vault, are many old stones found during the restoration, and dating from Saxon times onwards.

Now enter the CHANCEL and proceed from east to west, noticing

(1) The East Window (modern), erected by Mr. John Hartley in memory of his parents.

(2) Tables of Commandments erected 1899 to the memory of Henry King. Panelling below given by Freemasons, &c.

(3) Old oak Communion Rails, bearing Churchwardens' initials for 1676. Old oak Chairs in Sanctuary.

(4) Verge, or Verger's Staff of office (modern).

(5) Old Brass Memorial Tablets (Dawson, 1690 and 1695; Banks, 1762; &c.)

(6) On Pillars at entrance to Chancel note old "Masons' Marks," also grooves for ancient Screen.

(7) The Pulpit and Reading Desk are of great interest. The Pulpit bears the badges or "standards" of the twelve tribes of Israel, and the Reading Desk an inscription to that effect. The date is 1680. Above the Pulpit is an old stone corbel in the form of a head. From this point it may be noticed that the Chancel and the Nave are not quite in a straight line.

In the NAVE

(1) Old Brass Candelabra (A.D. 1718).

(2) Paley Vault, where the parents of the celebrated Archdeacon Paley are interred. The elder Paley was master of Giggleswick School for fifty-four years, and died in 1799.

(3) Four Churchwardens' Staves. The heads, representing the traditional martyrdom of the Saxon Christian Princess Alkelda who was strangled by two heathen Danish women, designed and modelled by Mr. T. G. Jackson, R.A.

[The two Sidesmen's Wands are one in either aisle, and have the letters S.G.A. (Saint Alkelda's, Giggleswick), on a British Church Cross].

(4) Ancient Font, cover modern (1840). Brass-mounted oaken Bucket.

(5) Two Sepulchral Slabs, found nine feet below the surface during the recent Restoration. One of them probably that of a woolstapler or a woman, having a pair of shears carved on it.

(6) The Tower bears marks showing the old high-pitch of the roof.

(7) In the Tower is a Peal of Six Bells, re-cast in 1850; also a fine Clock, presented by the Masters and Boys of Giggleswick Grammar School, which replaced the curious old one, which had works partly made of wood and is now in the School Museum.

(8) Two mutilated Effigies of Dames Sibyll and Mabel Tempest, the wives of Sir Richard Tempest, whose effigy is in the North Aisle. Dame Sibyll died about 1460 or 1470, and Dame Mabel, who survived her husband, about 1510. These figures have been very broken up, probably by the Parliamentary Troops in 1643. They are clothed in the garb of the Guild of Corpus Christi of York.

In the NORTH AISLE, from west to east, note

(1) The Royal Coat of Arms, lower part dated 1716, but the upper triangular portion older. About this part of the Church traces of fire were found at the Restoration, probably made at the time when General Lambert's troops garrisoned the Church in 1643 and 1651.

(2) The Cenotaph of Dr. George Birkbeck, the founder of Mechanics' Institutes, native of Settle, who died in 1841. The inscription was written by Lord Brougham.

(3) Effigy of Sir Richard Tempest, who was born about 1425, knighted at the Battle of Wakefield, 1460; attainted for treason 1461; pardoned by Edward the IV; and died in 1488. The head of his charger was buried with him.

(4) Old Stone Coffin.

(5) Sepulchral Slab, with incised double cross, now almost imperceptible on account of slab having been used as a step.

(6) The organ contains 1,478 pipes and stands on the site of the Stainford Chapel or "Chantry of Our Lady," founded about 1390 by Robert de Stainford, who left to the Church such a sum of money, in silver, as would complete the Chapel he had begun.

(7) At the east end of the Aisle is placed the Clergy Vestry. This is on the site of the old Tempest Chantry, dedicated to St. John. In 1486 Sir Richard Tempest paid sixty shillings to the Priory of Finchale for permission to break out a Window here. It was here that the old Quaker, Samuel Watson, interrupted the service, and the people "brok his head upon y^e seates" (1659). Piscina destroyed, but site still marked.

No charge is made for this leaflet, but the Vicar hopes that visitors will note the old Almsbox bearing the inscription

"REMEMBER · THE · PORE · 1684."