

tion taking alternate verses. The organ was silent, and being Empire Sunday, the National Anthem was sung at the close of the service, during which the offertory was taken. In the evening the same remarks apply, except that hymn 22 was sung for the offertory. The services reminded one of the old days before the church was restored, when the choir was in a gallery at the west end, but at this time the Canticles were sung, and an old familiar person, "Tommy Monk," from under the "three decker" in the middle of the church, made himself well heard in the amens and responses, and also the alternative verses to the Psalms. However, at that time we had music. Taking a decade further back, it is on record that a bass fiddle led the choir, and the original fiddle is supposed to be in the Vestry, but even that was silent last Sunday. The "leading" of the National Anthem and the hymn were well sung out by Mr. Bulcock, the verger, and the congregation took up the singing. The "choir" was composed of three ladies and one gentleman sitting in the "Carr Chapel." There were no sermons.

A reference must be made to that well-worn idea of the "village pump," which has cropped up so often in this controversy. In Giggleswick, it is well known that no village pump existed. The well from which water was mostly drawn for drinking purposes was "Bank-well," and it is rather singular that this is adjacent to "Well House," "Presbytery," or the "Pro-Vicarage." Further comment is needless upon this point.

As the "Craven Herald" refused to publish a letter from Mr. Brocklehurst last week, it may be as well that the same should appear. We append the same, and also a rejoinder from the "junior" churchwarden:—

[copy.]

The Presbytry,  
Giggleswick-in-Craven,  
May 21st, 1913.

Dear Mr. Charles Jenkinson,

I really don't know any useful purpose can possibly be served by continuing this "cat and mouse" correspondence, but I believe it is only just and right that I should once and for all state that what you "heard in the village" about your nephew has not a shred of fact about it or a particle of truth.

It is this paying attention to idle village gossip that works all the mischief. My motor car is not of sufficient donkey-power to overtake all the scandal trotted out about me, so I'm not a starter. The liquid from the village pump evidently gets on your nerves; try another tap, say a small "polly" with a dash of methylated spirit.

I should have thought one victim was enough for this round: having stabbed me, why turn you knife upon your nephew? Would it not be more useful if instead of slaughtering him you helped him to butch his sheep and beasts?

I'm glad to know that you have worked so well and ably under the Vicars in your last places, but evidently they had more "grace" than your present carnally-minded Vicar. Still, I hope you will continue to do sound and valiant work for the Church here: manifestly there is more scope now for you to exercise your spiritual and Christian capabilities, as you appear to have an exceedingly naughty and unregenerate Vicar.

I've ordered my verger to give your hatchet decent burial, and must look to you not to imitate the duties of the old body-snatchers, and resurrect it.

One "finally, lastly, and in conclusion, beloved brother," the badger of brock is not to be further "drawn," however much he may be "bated."

With every good luck,

Believe me to be your insincere VICAR.

P.S.—I'm sending a copy of this letter to your three co-wardens. By the bye, someone who wants a quiet life has been making his want known thro' the columns of "The Times" for May 5th: "Village Scandal. If there is a village in England where one may spend the autumn of one's days in peace and quiet far from the scandalous gossip of neighbours, the advertiser would be glad to hear of it." Why not try Giggleswick?

[copy.]

Swabeck, Giggleswick,  
28th May, 1913.

Rev. T. P. Brocklehurst, M.A.,

Well House, Giggleswick.

Dear Mr. Brocklehurst,

I have received yours of the 21st instant. During the interval, I wired you to the following effect:

"Sorry to hear of your illness. To save further unpleasantness for the sake of the Church and everybody concerned, will you bury the hatchet and fall in line with us regarding Brookes, so that he continues as heretofore the same as the verger, reply Jenkinson, Bradford. Jenkinson and Twistleton."

Mr. Twistleton and myself sent you this wire in the hopes that you would see your way to end this unhappy dispute in the interests of all concerned.

As I have not yet received any reply, although I wired you on Monday, I think it is best to state that the object of Mr. Twistleton and myself throughout has been to protest against the unjust and illegal dismissal of Mr. Brookes, the organist, against whom, in the performance of his duties, nothing whatever can be said. We have endeavoured to settle the question on common-sense lines, and you may imagine my surprise to receive your latest contribution to the discussion. I presume this is the epistle which the "Herald" last week refused to print, and I quite agree with them that it does not help much in the controversy. I think, however, that it is such a literary gem that it should not be lost to the public, and following your example, I am sending a copy of it, and of my reply, to the press. I think I have corrected the evidently inspired statements which have appeared in the press from your point of view, and all I wish to say now is that I consider it a distinct impertinence on your part to interfere in the personal relationship of myself and my misguided nephew (the senior warden).

Yours sincerely,

CHAS. H. JENKINSON,

It is stated that the Vicar is returning home and is convalescent. Mr. Jenkinson, however, is called away on business which was arranged some time ago, so matters must remain in abeyance for a time.

Yesterday we had a conversation with Mr. "Junior" Churchwarden Jenkinson, and from what he said there is no doubt that he regrets very much the action which he has had to take in this matter. He has done so solely in the interests of the church and of the parishioners, and not with any idea of advertising himself. He is most anxious that church matters should work smoothly, but he feels that the wardens owe something to those who appoint them.



Photo of R. B. Watson.

(For autograph and tune "St. Alkelda"  
see p.p. 244, 245.)

## GIGGLESWICK.

MR E. PAULTON BROOKES, F.R.C.O., of Hovingham, will succeed Mr R. Barrett Watson as organist of St. Alkelda's, Giggleswick.

PRESENTATION TO AN ORGANIST.—Mr Robert Barrett Watson, who is retiring from the position of organist at Giggleswick Church, was presented on Wednesday with a personal gift from the choir, a framed address, and a cheque for £7 10s. Mr J H Lister, secretary of the choir, who presided, said that Mr Watson had raised the standard of music in Settle and Giggleswick.—Mr S Midgley, of Bradford, in the course of an address, said that the position of a country organist was, as a rule, not a very lucrative one, but it was a position presenting great opportunities for doing good, unselfish work, and he was glad to learn that Mr Watson had risen to his opportunities. The post of organist and choirmaster was a very delicate one, requiring many fine qualities, including infinite patience, rare tact, musical knowledge, enthusiasm and sympathy, all of which qualities Mr Watson possessed. It was no common thing for county councils abroad to assist local musical efforts, and he thought the same practice might well obtain in England (applause).—The Vicar (Rev T P Brocklehurst), in making the presentation, spoke in high terms of the work of Mr Watson at Giggleswick.—During the evening a programme of vocal and instrumental music was gone through.

## GIGGLESWICK. 1907.

THE ORGANIST'S RESIGNATION.—The announcement that Mr. R. Barrett Watson, Mus. Bac., F.R.C.O., has sent in his resignation as organist and director of the choir of St. Alkelda's Church has been received with regret. Such a genuine musician as he is will be greatly missed, not only by the congregation but by all capable music-lovers in the neighbourhood. He has been a great acquisition to the countryside, for he has been right strenuous and enthusiastic in his work, which he has carried on with that unassumedness characteristic of grit and real ability. During the three years he has been at Giggleswick Church he has been responsible for seeing through the following choral and orchestral items:—The United Choirs Festival in 1904, Mendelssohn's "Hymn of Praise," Stainer's "Daughter of Jairus," Martin's "Festival Te Deum," Mozart's "Twelfth Mass" (twice), Barnby's "Rebekah," Weber's "Jubilee (Harvest) Cantata," Schubert's "Great is Jehovah," Mendelssohn's "xcv. Psalm," Haydn's "Creation" (Parts 1 and 2), Weber's "Jubilee Overture," and three of his own compositions, namely, "Overture in C," "Elegiac Idyll," and "Fantasia" (twice). whilst he has also given thirteen organ recitals and twelve hours of sacred music. Mr. Watson, out of more than 150 candidates, has been promoted to a better remunerated post at Holy Trinity Church, Sunningdale, Berkshire, whither the best wishes of all his many friends will go with him. He has been a good and faithful minister of the choir, and there is every indication that Mr. Watson has a brilliant career in front of him.

# Offertory. Dedicated to the Choir of Giggleswick Parish Church.

R. Barrett Watson, Mus. Bac., F.R.C.O.

Tenors and Basses. *f marcato.*

First system of the vocal line for Tenors and Basses. The key signature is two flats (B-flat and E-flat), and the time signature is 4/4. The music consists of a few notes with accents and a fermata over the final note.

Let your light so shine be-fore

*Adagio e maestoso.*  $\text{♩} = 12.$

First system of the piano accompaniment. It features a grand staff with treble and bass clefs. The music is in 4/4 time with a key signature of two flats. It begins with a forte (*f*) dynamic and includes a fermata over the first two measures.

Second system of the vocal line. It continues the vocal melody with a fermata over the first measure and the text "men, . . . . . Let your".

men, . . . . .

Let your

Second system of the piano accompaniment. It features a grand staff with treble and bass clefs. The music is in 4/4 time with a key signature of two flats. It includes a forte (*f*) dynamic and a "Full swell" instruction. The bass line has a "Ped." (pedal) marking.

*f* Full swell.

Ped.

Third system of the vocal line. It continues the vocal melody with a fermata over the first measure and the text "light so shine before men, that they may see".

light so shine before men, that they may see

*bo cres.*

Third system of the piano accompaniment. It features a grand staff with treble and bass clefs. The music is in 4/4 time with a key signature of two flats. It includes a forte (*f*) dynamic and a "Full swell" instruction. The bass line has a "Ped." (pedal) marking.

*Gt. diaps. coup. to Full swell.*

*cres.*

Fourth system of the vocal line. It continues the vocal melody with a fermata over the first measure and the text "your good works, and glo - - - - ri -".

your good works, and glo - - - - ri -

Fourth system of the piano accompaniment. It features a grand staff with treble and bass clefs. The music is in 4/4 time with a key signature of two flats. It includes a forte (*ff*) dynamic and a "Full swell" instruction. The bass line has a "Ped." (pedal) marking.

*ff*

*dim.*  
-fy your Fa - - - - - ther which

The first system of the musical score consists of three staves. The top staff is a vocal line in bass clef with a key signature of two flats (B-flat and E-flat). It contains the lyrics "-fy your Fa - - - - - ther which" with a *dim.* (diminuendo) marking above the final notes. The middle staff is the right-hand piano accompaniment in treble clef, featuring a rhythmic pattern of eighth-note chords. The bottom staff is the left-hand piano accompaniment in bass clef, with long, flowing lines and a *dim.* marking above the final notes.

*p*  
is in heav'n,

The second system of the musical score consists of three staves. The top staff is a vocal line in bass clef with a key signature of two flats, containing the lyrics "is in heav'n," with a *p* (piano) marking above the final notes. The middle staff is the right-hand piano accompaniment in treble clef, continuing the rhythmic pattern of eighth-note chords. The bottom staff is the left-hand piano accompaniment in bass clef, with long, flowing lines and a *p* marking above the final notes.

*p molto rit.*  
which

The third system of the musical score consists of three staves. The top staff is a vocal line in bass clef with a key signature of two flats, containing the lyrics "which" with a *p molto rit.* (piano, molto ritardando) marking above the final notes. The middle staff is the right-hand piano accompaniment in treble clef, with a *p molto rit.* marking below the staff. The bottom staff is the left-hand piano accompaniment in bass clef, with long, flowing lines.

is in heav'n.

The fourth system of the musical score consists of three staves. The top staff is a vocal line in bass clef with a key signature of two flats, containing the lyrics "is in heav'n." The middle staff is the right-hand piano accompaniment in treble clef, with a *tempo.* (tempo) marking below the staff. The bottom staff is the left-hand piano accompaniment in bass clef, with long, flowing lines.

*f marcato.*  
 S. *f marcato.*  
 Let your light so shine be-fore men, . . . . .

A. *f marcato.*  
 Let your light so shine be-fore men, . . . . .

T. *f marcato.*  
 Let your

B. *f marcato.*  
 Let your

*f Full swell.*

*mp*  
 . . . . . let your light so

*mp*  
 . . . . . let your light so

*mp*  
 light so shine be-fore men, let your light so

*mp*  
 light so shine be-fore men, let your light so

*dt. mp*

shine before men, that they... may see *cres.*

shine be-fore men, that they... may see *cres.*

shine be-fore men, that they may see *cres.*

shine, . . . . . that they may see your *cres.*

*cres.*

your good works, and glo - - - ri - -

your good works.

your good works, and glo - - - ri - -

*Marcato.*  
good works. Let your light so

*cres.*

-fy your Fa - - - ther which

*marcato*

Let your light so shine be-fore

-fy your Fa - - - ther which

shine be-fore men, . . . . .

is in heav'n. . . . . *cres. e accel. . . . .*

men, and glo - - - ri - - fy. . . . . your *cres. e accel.*

is in heav'n, . . . and glo - - - ri - - *cres. e accel.*

. . . . . and glo - - - ri - - *cres. e accel.*

. . . . . *cres. e accel.*

*ff*  
*ten.*

Fa - ther, your Fa - ther which is . . . in heav'n,

-fy . . . your Fa - ther which is . . . in heav'n,

-fy your Fa - - - ther in heav'n,

*Lento.*  
*pp* *ten.*

which is in heav'n.

which is . . . in heav'n.

which is . . . in heav'n.

which is in heav'n.

*rit. e dim.* *p* *Lento.* *pp*

A CRITICISM OF  
DR. COX'S  
— HISTORY OF —  
GIGGLESWICK CHURCH,

BY

THOS. BRAYSHAW.

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*(Re-printed from the "Craven Herald.")*

TO THE EDITOR OF THE CRAVEN HERALD.

Sir,—At length this much-boomed work has made its appearance, and those of us who take an interest in the old Church, and looked forward with keen anticipation to learning from it much that was new concerning the ancient fabric, are doomed to disappointment. Instead of a substantial tome brimming over with information, we find a little book of 102 pages consisting chiefly of matter that has been published before.

We cannot blame the learned Dr. Cox, whose name is given as the author, for he was old and in poor health when he essayed the task, and did not live to see its completion, and as he knew nothing of this locality save what he gleaned in the course of a few brief visits he was naturally dependent in a great measure on the information supplied to him by others. Indeed when we take away the portions which have already appeared in the publications of the Surtees Society, and the extracts from the Parish Magazine, very little remains that is new.

But, as is only natural when we consider the mainspring of the undertaking, the book seems to be principally intended to bolster up sundry brand-new twentieth century inventions, and it is to combat some of these ridiculous changes that I wish to at once take up the cudgels.

In the first place the very name of the place "Giggleswick-in-Craven" is a novelty. When the present Vicar came the name was simply "Giggleswick," and the postal address was "near Settle." But as this did not seem to be sufficiently important in a few years' time the style "Giggleswick-in-Craven" was invented, and the name of the post-town was omitted. The title of the Parish Magazine was altered and notes appeared in it to render the new name familiar. In the course of my practice as a solicitor I have come across scores of old deeds in which the village is mentioned as "Giggleswick, in Craven," just as we now describe it as being "in the West Riding of the County of York," consequently I was struck with the innovation and tried to trace each quotation to its source.

Let me give an example. In the Parish Magazine for July, 1909, the Vicar states that a pamphlet has come into his possession, being a sermon preached by the Rev. Rowland Ingram "at the Parish Church of Giggleswick-in-Craven" in 1803. On seeing this I dived amongst my books and on referring to my copy of the pamphlet found, as I had expected, that the real wording is "at the Parish Church of Giggleswick, in Craven." Another instance is the well-known article in the "Settle Chronicle" for December, 1854, where an account is given of a service conducted by the Rev. Rowland Ingram in the Independent Chapel. This article has been frequently reprinted by the present Vicar in his innumerable letters to the newspapers and in such reproductions the "Chronicle" is quoted as speaking of Mr. Ingram as "Vicar of Giggleswick-in-Craven." On referring to the original we find the wording is simply "Vicar of Giggleswick." And in every single instance where I have been able to verify any of the alleged quotations of the term "Giggleswick-in-Craven" I find them to be pure fabrications. So far as I have noted Dr. Cox only gives one instance of the use of this expression in old writings. This is the recital (p. 3) of a deed of 1780 where the place is said to be described as "Egleswick-in-Craven." I should dearly like to see the original of this Deed, as I fancy that if it is examined it will be found to be another instance of misquotation.

In my capacity as Clerk to the Governors of Giggleswick School I have a great number of interesting old Deeds in my custody, and in not one single instance is the newly-coined name used in them.

Let me now proceed to "Invention No. 2." The "foreword" to the book is by the Rev. T. P. Brocklehurst, who describes himself as "vicar and rector." I challenge his claim to any such title. He is undoubtedly Vicar, but he has not the shadow of right to call himself "rector." The Vicarage of Giggleswick was not constituted a Rectory by the Ecclesiastical Commissioners under the provisions of the District Church Tithes Act, 1865, and the Vicar does not own any portion of the rectorial tithes,

nor does he contribute to the cost of repairing or insuring the Chancel. The history from 1600 to 1750 of the rectorial tithes of the parish has been fully given in the Parish Magazine for 1899, and it is clear that since the 13th century the rectory and the vicarage have been absolutely apart. The Prior of Finchale had a seat in the Northern Convocation by virtue of that priory owning the Rectory of Giggleswick. At the Dissolution of Monasteries the Crown annexed the rectory with the other revenues of the Priory, and "farmed-out" the same, the annual value being £44, and Dr. Cox states (p. 50) "after the Reformation the rectory was treated by the Crown as so much merchandise." Eventually the rectorial tithes were bought up by the various landowners and the rectory ceased.

But I would dispute the accuracy of Dr. Cox's view when he states (p. 21) "though there are now no rectorial but only vicarial tithes, yet the title of rector does not lapse, it inheres in the benefice." Having regard to the litigation in 1751 when the whole question was fought out in the law courts it is clear that Dr. Cox is wrong, but probably this information was not brought to his notice.

The use of the title of "rector" by the incumbent of Giggleswick is of very recent origin, only dating from 1915 I believe. In that year a sacred concert was to be held in the church one Sunday evening, and a few preliminary programmes were circulated stating that a quintette would be given by certain instrumentalists including "The Rector." But Mr. Brocklehurst did not seem to be very sure of his ground as in the programme when reprinted in the Parish Magazine the term was altered to "The Vicar."

The third "invention" I want to dwell upon is the beautiful but absolutely fanciful legend of St. Alkelda. Learned antiquaries have altogether disputed the existence of such a person. She does not appear in the Catholic Martyrology, and the "traditions" that she "used to baptize her converts" at the Ebbing and Flowing Well" (p. 6) and that "she resided for some time at the head of a considerable band of converts" (p. 52) at Giggleswick, are of pure twentieth century manufacture. It is an odd

thing that those of us who have lived all our lives in the parish, and whose ancestors were here for generations, have never heard of the numerous traditions and legends which figure in this book. On this point I claim to speak with some little authority as it is forty years since I first held the office of churchwarden at Giggleswick; since 1881 I have been a member of the Select Vestry or "24," and I penned the first of my numerous pamphlets relating to the history of the church so long since as 1884, when I printed lists of the Churchwardens, notes from the minute books, translations of the Church Charters as contained in the Surtees Society publications, &c.

Mr. Brown is wisely cautious in his reference to these alleged baptisms as he says in his preface "there will probably be difference of opinion as to Dr. Cox's use of the legendary story of baptisms at the Well"; but Canon Shuffrey, in his painstaking and erudite work on "North Craven Churches," does not mince matters and states "there is not the slightest evidence for a statement which has been recently made that this church was founded by S. Alkelda, and there is less evidence for the scene which is depicted in the west window—the saint baptising converts. Thus in the twentieth century, and in the days of the higher criticism, history is sometimes made."

Many competent authorities believe that "Alkelda" is simply a corruption of "Hoelig Keld"—the Holy Well. And there is some confirmation of this in the fact that until recently a so-called "Holy Well" really did exist in near proximity to the Church, and that the residence of the Headmaster of Giggleswick School is built in a field bearing the name of "Holywell Toft" from ancient times. The exact site of the well is marked in the 6 inch Ordnance map of 1851, where it is lettered "Holy Well."

I quite admit that in medieval times the existence of a Saint Alkeld or Alkelda was believed in, but I doubt the reality of such a person. And as to the "tradition that the water used for baptisms was fetched from it," i.e., the Ebbing and Flowing Well (p. 5) and the statement that

"many of the inhabitants recollect the days when an ordinary bucket was used " to bring the water for such a purpose I shall be interested to find any such person.

And the last "invention" to which I should demur is the absurd chapter on local humour.

From time to time we have been favoured with paragraphs in the evening newspapers relating to alleged occurrences " at the Parish Church of Giggleswick-in-Craven." As a rule they are old chestnuts and are purely apocryphal. Take the case of "Tommy Monk" and the minnows for instance. To suppose that Mr. Coulthurst, the Vicar, who lived half-a-mile to the east of the river, would want Monk, who lived half-a-mile to the west of the stream, to keep minnows in a small bowl like the font, when he had every accommodation at Bowerley, is absurd. In such a small space as the font, the fish would be dead in a few hours and Tommy would have used if need be one of the large earthenware bowls that are to be found in every cottage. And the statement that the anecdote was "delightfully illustrated" by Mr. Frank Reynolds is inaccurate. The fact is that Mr. Reynolds' drawing appeared in a London publication to illustrate a totally different subject. The face of the verger bears some slight resemblance to "Tommy," so for the sum of five shillings the loan of the block was procured and it re-appeared in the Parish Magazine with the minnow anecdote tacked on to it. The drawing of the modern church and the up-to-date costume of "Mr. Jones" show that the sketch has no reference whatever to a alleged mid-Victorian episode. And the "heathen" anecdote on p. 92 is an equally mossy tale that had no origin in this parish. These and other old friends served to brighten the pages of the ill-fated Parish Magazine, which Dr. Cox speaks of as "the wonderful local Church Review," and which had such a variegated existence. Founded in January, 1890 as the "Giggleswick and Settle Parish Magazine" it split into two in February 1901 when the Giggleswick portion appeared separately. The title and price were altered several times—in 1907 to the "Giggleswick Church Review." But the "G-in-C." theory

had to be supported so in January, 1909, it came out as the "Giggleswick-in-Craven Church Review." In 1916 it was the G.in-C "Quarterly Church Review," but in 1917 and two following years there was simply one number issued annually, and it now seems to have come to an end, "unwept, unhonoured and unsung." The balance sheets show that it only had a circulation of from 60 to 100 copies. If it should ever revive I expect we shall have hashed up in it the venerable anecdote of the curate's egg as having happened to a curate of "Giggleswick-in-Craven."

I have now dealt with some of the modern inventions which have been widely circulated to give a fictitious interest to the place and keep its name in the public eye, but I must add a few words on the other contents of Dr. Cox's book. I regret that although a large amount of information respecting our old Church is available Dr. Cox has apparently been ignorant of it. Some few years ago I wrote a little 48 page booklet of historical and descriptive notes on the Church, and I shall seriously have to consider whether I shall not enlarge and re-issue it so as to supplement Dr. Cox's work. And the information afforded us in the new book is not only coloured by the natural bias of the learned author as a Roman Catholic, but is singularly lacking as regards the Church "life" during the last two centuries. Of the present state of things, of course, there is nothing much to say, as I believe there is not even a Sunday School in connection with the Church, but surely the answers to Archbishop Herring's questions of 1743 relating to the parish (see Canon Shuffrey's work) and other historical items, might have been given.

And there are numerous trifling inaccuracies in the book such as might have been expected in a production by an entire stranger. For instance one would think from page 2 that it is only of recent years that Settle has exceeded Giggleswick in population; the statement (p. 61) that Samuel Watson's head was "brok upon ye seats" appears in the Quaker "Book of Sufferings" and not in the Church register; and the "notable fact" (p. 50) that the Rev. Rowland

Ingram preached in the Independent Chapel "during the winter months of 1853-4" ought to state that his first (and possibly only) appearance in that pulpit was in November, 1854, nearly a year and a half after he had resigned the vicariate of Giggleswick in order to make way for a younger son of the family that owned the presentation to the living. The expression that Mr. Ingram "was the last incumbent who found time to act as parish priest and schoolmaster" would make it appear as though Dr. Cox has confused Rowland Ingram the elder (who was headmaster of Giggleswick School) with his son, the Vicar, an error into which Mr. Brocklehurst fell when he first issued his list of vicars. The fact is that for some time the father acted as curate to his son.

At some future time I may probably revert to some of the points I have raised, but I will conclude with a brief reference to the derivation of the somewhat peculiar name of the parish. Most students of place-names attribute it to locating the "wic" or village of Gikel, the latter being a Saxon personal name. But in the "Yorkshire Post" of Saturday last there is a letter from the Vicar to the effect that he has discovered that the surname of Giggle is still borne by many families at Horbury and Ossett, and stating that this solves the whole problem. How on earth the surname (which can only date back to the 13th century, when surnames first came into use) of a family can be the source of the place-name of a village dating from Saxon times, puzzles me. There seems to be scope for another "invention" here. And Dr. Whitaker and others who have discussed the problem must "take a back seat."

Yours, &c.,

THOS. BRAYSHAW.

Settle, 12th July, 1920.

### 33 YEARS VICAR.

#### Death of Rev. Theodore P. Brocklehurst.

The death took place to-day of the Rev. Theodore Percy Brocklehurst, Well House, Giggleswick. A few weeks ago Mr. Brocklehurst, who had been Vicar of Giggleswick for 33 years, announced his intention of retiring in favour of a younger man.

In his 80th year, Mr. Brocklehurst was a prominent figure in the religious and musical life of North Craven, and his stay at Giggleswick had been marked by unusually outspoken sermons. Educated at Queen's College, Cambridge, he became assistant master at Woodhouse Grove School, and later conducted a preparatory school for 10 years at Roundhay, Leeds.

He was an authority on organs and organ and choir music, and supervised the erection of many church organs in different parts of the country.

During the war, when he was over 60 years of age, he worked with the Y.M.C.A. at Marselles. For three months he was chaplain at the Broadmoor Criminal Lunatic Asylum.

He was a founder of the Choirmen's Union, of which the present president is Dean Inge, a member of the Royal Society of Teachers, a Freemason of the Cathedral Lodge of London, and a life-member of the Freemason Society.

#### THE VICAR'S CHERRIES.

The Vicar of Giggleswick is a Vicar generally of forthright, and not infrequently of original, phrase. He is a Vicar, also, who owns a very charming garden in which, it would appear, are cherry trees bearing fruit. Some of the cherries have been garnered, seemingly, by alien hands, and the Vicar has found out. He is interested in the identity of the offenders, for he has caused the following notice to be circulated:—

#### NOTICE.

#### £2 REWARD

Will be paid to anyone who, in strict confidence, gives information about the SNEAK who stole

T'OWD VICAR'S CHERRIES

on the Eve of St. Swithin's Day.  
A 'kid's trick' and 'no class.'

Mr. Brocklehurst, no doubt, takes a serious view of the affair, but there is a whimsical touch about the notice which indicates that his sense of humour is able to transcend the loss of a delectable fruit.

*Evening Post  
Friday July 14  
1933*

#### HISTORY OF GIGGLESWICK CHURCH.

TO THE EDITOR OF THE CRAVEN HERALD.

Sir,—I have read with great interest the timely letter of Mr. Brayshaw in your issue of July 16th. I share his disappointment that a subject of such importance as the story of a Parish Church should have received treatment so unworthy. But no one acquainted with the more recent work of the late Dr. Cox could hope for any new light to be thrown upon the history of an edifice which was practically unknown to him. The history of Giggleswick Parish Church demands something more than scissors and paste even at the hands of an expert. It is much to be hoped that Mr. Brayshaw will carry out his threat, and publish a correct account of this Church, of which the recent volume only professes to give "Historical Notes."

The suggestion of the Vicar (that the Domesday "Ghigleswic" derives its name from a family of French extraction name Jiggal (Gigault), who came to Horbury about the year 1780, is delightful.

Yours, &c.,

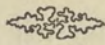
JOHN PARKER.

Browsholme, 21st July, 1920.

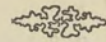
*Col. John Parker. C.B., F.S.A. 72  
President of the Yorkshire Archaeological  
Association Yorkshire Parish Register 431  
Society, &c.*







# RULES.



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- President.** I. That the Vicar of the Parish be President of the Company.
- Number.** II. That the Company consist of 8 Ringers and 3 Probationers.
- Qualification.** III. That both Ringers and Probationers shall be *bonâ-fide* (i.e. baptized and confirmed) Members of the Church of England attending Giggleswick Parish Church.
- Admission.** IV. That any duly qualified person desirous of joining the Company shall be proposed, seconded, and elected by a two-thirds majority of the Members, subject to the approval and confirmation of the President, by whom he shall be admitted to the Company.
- Head Ringer and Deputy.** V. That the Members of the Company shall choose from among their number, when necessary, one to act as Head Ringer or Superintendent of the Belfry, also one as Deputy Superintendent.
- Duties of Head Ringer.** VI. That the Superintendent of the Belfry, or in his absence the Deputy, shall be responsible for the observance of the Tower Rules by the Company, shall keep order in the Tower on all occasions, and shall insist on seemly and reverent behaviour therein; he shall keep the register of attendance and shall arrange the times of practice and special ringing, also report to the President any cases of misconduct on the part of any of the Members, and to the Churchwardens any defects and needful repairs in the Belfry.
- Steeple-Keeper.** VII. That one of the Ringers be appointed by the Company to the office of Steeple-keeper, whose duties shall be to lubricate the bell-bearings, lash or muffle clappers, when required, and attend to necessary repairs of ropes.
- Conduct.** VIII. That the ringing chamber shall not be used as a club-room, and that no unseemly and disorderly conduct or conversation be permitted therein.

- Time** IX. That the bells be rung regularly for the services of the Church, an hour previous to the said services, the attendance of the Ringers and Probationers for that purpose being arranged and regulated by the Superintendent of the Belfry, and that those who ring should make a point of honour of attending, if possible, at least one prayer-service for which they ring.
- Practice.** X. That the Company shall meet for weekly practice on Thursdays at 7-15 p.m.
- Exclusion.** XI. That no one, save Members of the Company or Church Officials be present in the Belfry during practices or other occasions except with the permission of the Superintendent of the Belfry.
- Attendance.** XII. That the register be marked 5 minutes after the time appointed to ring.
- Complaints.** XIII. That any grievance, complaint or dispute that may arise in connection with the Tower or Ringers, shall be at once referred to the President whose decision shall be final.
- Dismissal.** XIV. That, for proved misconduct, any Member of the Company shall be liable to dismissal or suspension, as the President and Churchwardens may decide.
- Meetings.** XV. That 3 Quarterly Meetings and 1 Annual Meeting be held, or a Special Meeting at the request of two Ringers, and that Meetings for the transaction of ringing business be held in the Belfry.

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**MEMBERS.**

MR. WALTER BRADLEY  
MR. THOMAS WILLIAM BRASSINGTON  
MR. JOHN LONSDALE BULCOCK  
MR. JOHN GRAHAM  
MR. SIDNEY DAVIS JAMES  
MR. WILLIAM MOORBY  
MR. TOM YOUNG

**PROBATIONERS.**

MR. HENRY COX  
MR. WILLIAM HUDSON

## Stanza CVI of Alfred Tennyson's "In Memoriam."

RING out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful  
rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

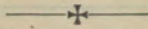
Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

*having signed the Rules is hereby admitted as  
one of the Ministers of this Church in the  
capacity of*

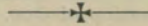
VICAR.

Date .....

# Giggleswick Parish Church.



## “THE MINISTRY OF THE CHOIR.”



Vicar: The Rev. THEODORE PERCY BROCKLEHURST, M.A., Surrogate.



GIGGLESWICK CHURCH (INTERIOR).

My tongue shall never tire  
Of chanting with the choir,  
    May JESUS CHRIST be praised:  
This song of sacred joy,  
It never seems to cloy,  
    May JESUS CHRIST be praised.

Be this, while life is mine,  
My canticle divine,  
    May JESUS CHRIST be praised:  
Be this the eternal song  
Through ages all along,  
    May JESUS CHRIST be praised.

“True singing is of the nature of worship; as indeed all true working may be said to be; whereof such singing is but the record, and fit melodious representation, to us.”  
*Carlyle.*

“I will sing with the spirit and I will sing with the understanding also.” (1 Corinthians 14 15).

“O ye Servants of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.”

“There are diversities of gifts but the same SPIRIT.” (1 Cor. 12 4).

“Make full proof of thy Ministry.” (2 Tim. 4 5).

“Give no occasion of stumbling in anything that the Ministry be not blamed.” (2 Cor. 6 3).

A Member of the Choir cannot be *regular* at his duties without *self-denial*. It is the side of sacrifice the congregation does not always realize. You *willingly* give it as a service towards GOD, Whose Presence you strive to know and to keep. You *willingly* give it as a service towards NEIGHBOUR for by your example, your effort, your skill, you, recognising that Love is Service and Service is Love, can do that greatest of all acts of christian friendship— you can help him to draw near to the CREATOR OF SONG.

The Choir consists of the Vicar, the Organist and Director of the Choir, the Singing-Men, the Choristers, and the Supplemental Members.

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## Advice to Ministers of the Choir.

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- STRIVE** always to remember in whose PRESENCE you are: and when you assist in the public worship of God, try to join in it heartily and earnestly.
- SHOULD** your thoughts wander, recall them by a secret prayer.
- FOLLOW** the Lessons as well as follow the Prayers, and try to enter into the whole spirit of each part of the Service.
- SING** as well and as carefully as you can; avoid singing noisily, and think of the words as well as of the tune, for remember that you are ministers of song in the Sanctuary.
- DO** not loll about. When singing, stand up straight; hold your head and your book up; open your mouth and sing out without shouting. During the Prayers, kneel up and respond clearly.
- NEVER** talk in Church. Try and keep as quiet as possible during the Sermon.
- HANDLE** gently, with care, and clean hands, everything connected with the Church, such as your Surplice, Books, &c.
- AVOID** making any noise or running about the Church or its precincts at any time, always remembering that the Church is the House of God.
- STRIVE** that your service may be acceptable to HIM. However young you may be, you are doing something for HIM if you are performing your duties in His Church as well as you possibly can.
- YOUR outward** reverence even will have a very marked effect on that of the congregation.
- TRY** to follow the example of JESUS, who was gentle, obedient, and ready to learn.

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## IN THE VESTRY

- all communications should be in a subdued tone, and, after the prayer there must be **ABSOLUTE** silence.
- THERE** is great need of special restraint in the matter of talking in the Vestry *after* Divine Service, and each member should as quickly and as quietly as possible unrobe and leave.
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- THE** formation of, and appointments in, the Choir have been, in the present instance, intrusted by the Vicar to the Director of the Choir, and anyone desiring to join the Choir should make application to him. He will make the necessary enquiries and examination as to the requisite fitness and musical ability of the applicant, and will then submit the applicant to the Vicar for appointment.
- IN** the event of any member feeling, unhappily, any cause of complaint, or be desirous of making any suggestion calculated to promote the success of the Choir, he is kindly requested to make it known to the Director of the Choir, who will give his best efforts for the relief of the one, and the consideration of the other.
- OF** course the final Court of Appeal is the Vicar, in whose hands legally, though he will always act in conjunction with his Churchwardens, lies the appointment and the dismissal of the Organist and Director of the Choir, as also the appointment and dismissal of any Chorister or Singing-man.
- EVERYONE** who joins the Choir does so on the distinct condition that he belongs to no other Choir and that he is candidly and unreservedly loyal to the Vicar and to the other officers of the Parish Church. Also that he squares his daily life decently so

as not to bring any discredit upon the Choir and Congregation. By loyalty is meant—(not that any Member should be in the slightest degree deterred from expressing his conscientious and individual opinion but)—that he shall do or say nothing which might reasonably be construed into an injury to the Vicar or other ministers of the Church in their official capacity. It is, for example, distinctly detrimental to discipline when any Member refrains from honestly stating his real views in open meeting and then sows seeds of discord afterwards outside. No one can consistently and honourably hold an official position in the Church unless he is a leal allegiant. It is the secret nursing of a supposed grievance and not accepting the decisions of the majority which causes heartburnings, dissensions and misunderstandings. It is indubitably a solemn farce for anyone to be singing in the Choir Sunday after Sunday, unless he is in manifest sympathy with the teaching given by whomsoever may be in charge of the Church for the time being and in accord with the Church policy adopted by him. The Church cannot progress and have a healthy and lasting influence where the various ministers are not working together in harmony. "*If a house be divided against itself, that house will not be able to stand.*"—St Mark 3<sup>25</sup>

### THE SERVICES OF THE CHURCH

are required to be done "decently and in order." To this end, the Choir Practice may be taken as a preliminary part of the public service, inasmuch as it cannot be expected for any service to be performed "decently and in order" without due preparation.

THEFORE it is enjoined upon each member of the Choir to devote himself *heartily* to the work he has taken in hand, and to observe **punctuality** and **regularity** of attendance, not only at the regular Services of the Church, *but also at the Practices.* N.B.—The Practices are on Tuesdays and Fridays at 7-30 for Choristers, and on Fridays at 8 for Singing-Men and Choristers.

IT is only the ignorant and the inefficient who think they are above practising; and only coming just when it suits your own convenience is an insult to HIM whose minister you profess to be, besides being a sign of want of good breeding and decent upbringing. Neither is it just to the Director of the Choir for it is not giving him a fair chance. *Do, as you would be done by.*

IF you undertake any service in the Sanctuary, undertake it to the full, with all its petty personal inconveniences. The very fact that ours is a *voluntary* Choir helps all the more to put Members on their *honour* to carry out their spontaneous offer of service.

IT is desirable that each member of the Choir should give his earnest and fixed attention to the instructions and teachings of the Director of the Choir, and to become as perfect as possible in his respective part, which is the end proposed to be attained by practice.

READY and cheerful obedience should be paid to the Director of the Choir: he is in complete command, and his, not yours, is the directing spirit. The only way for a Choir to be judged to be well in hand, and to be regarded as one whole, is when every member is willing to entirely subordinate his own ideas or leanings to the judgment of the Director of the Choir.

EACH member—unless prevented by illness or other really good cause—should endeavour to attend EVERY Practice. Apart from the courtesy of the matter intimation of absence should if possible be sent to the Director of the Choir. A Register of Attendance (Practices and Services) of all the Members of the Choir is required to be kept by the Director of the Choir.

EVERY member is requested to be in the Vestry to robe *at least* five minutes before the hour of Divine Service.

THE Surplices, &c., being numbered, and a peg allotted to each Singing-Man and Chorister, it is requested that each one will keep to his own peg, and see that his robes, and no others, are on that peg.

EACH member will please always use the numbered book allotted him, and no other.

OF course, no one will ever dream of haphazardly bringing friends into the Choir without the consent of the Director of the Choir.

Organist and Director of the Choir: Mr. R. B. WATSON, F.R.C.O.

Librarian:

Hymn-Board Service: Mr. WILLIAM HUDSON.

Hon. Conductor: Dr. BUCK.

Hon. Sec. and Convener: Mr. J. A. LISTER.

Hon. Treas: Mr. A. E. KNIGHT.

[Mrs. KILBURN is kindly undertaking to keep the Cassocks and Surplices in order].

3 Quarterly Meetings when feasible and 1 Annual Meeting of the Choir shall be held for the transaction of any business and for social purposes at which the Vicar will preside; in his absence a Chairman shall be chosen by the Members present. Only the Adult (i.e. those over 21 years of age) Members of the Choir will attend and vote at these meetings. A Special Meeting may be convened at the joint request of 3 Adult Members.

#### SINGING-MEN:

Mr. C. W. BUCK	Mr. A. E. KNIGHT
" J. BUTLER	" J. A. LISTER
" J. L. BULCOCK	" W. J. ROBINSON
" T. W. BRASSINGTON	" G. TWISLETON
" J. GRAHAM	" A. WARREN
" W. HORNER	" A. WOODRUFF
" E. J. HORSFIELD	JAS. CALKELD ( <i>Cantralto</i> )
" E. JENKINSON	

#### CHORISTERS:

WILLIAM BRASSINGTON	THOMAS PERCY
JOHN BULCOCK	HERBERT RUSHTON
GEORGE BUSBY	ERNEST SILVERWOOD
JOHN CLAPHAM	STANLEY SIMPSON
HENRY FELL	TOM WALSH
JOHN HALLAM	WALTER WILSON
SAM HALLAM	ALAN YOUNG
CHRIS. JENKINSON	

*Probationers*: FRED BRASSINGTON, GEORGE CARR, WILLIAM PERCY.

#### SUPPLEMENTAL CHOIR:

MRS. BROCKLEHURST AND MRS. BUCK: THE MISSES BROCKLEHURST, M. BULCOCK, A. JENKINSON, LANGHORNE, B. LANGHORNE, METCALFE, MOORE, A. MOORE, WOOLER AND S. A. WOOLER.

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Having declared him (or her) self a *bona fide* Member or Adherent of the Anglican Branch of the Catholic Church of The Christ and having signed the Regulations is hereby admitted as one of the Ministers of this Church in the capacity of

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..... Vicar.

Date .....

N.B.—As Giggleswick Church is an old presentment (Finchale Priory) of Durham Cathedral we here naturally follow the Use of that See which is that the Decani sit on the North and the Cantoris on the South side respectively.

After the end of this year of 1915, this *Review* will be published quarterly, and only by annual subscription which will not be increased in price. The salient feature of the *Review* is of course the printing of the Church Registers and it is proposed to give three pages of Mr. John Foster's careful transcription in each issue. Subscribers' names, which will be tabled in the first number of the new series, should be sent to the printer, Mr. J. W. Lambert, Market Place, Settle, as early as possible in order to avoid disappointment, as only the exact number subscribed for will be issued.

\* \* \* \* \*

1905  
Giggleswick  
Magazine

Two connected with this parish have died just lately, viz: Mr. William Carr, of Ditchingham Hall, Norfolk, whose forbear founded Giggleswick Grammar School, and Mr. William Ingham, whose career has been a most interesting local one. It shews how any boy can by energy and determination climb to the top from the bottom, and is an incentive and an example to all our village youth. One of the best traits in his character was that he never forgot his old village and its inhabitants: never pretending to be other than he was he had a supreme contempt for that vulgar "side" which would kick down the ladder which has helped them up and which looks with supercilious up-nosing on the very class from which they are sprung. In these self-advertising days when folk of coarse fibre fuss and hustle themselves to the front on the mere strength of money-power, which money has been earned in wholesome trade by their forbears, and which money they themselves would have been incapable of earning, it is a healthy lesson to find that he had the grit and character to avoid this silly snobbery which is ever trying to 'impress' you—a sure mark of those who are not quite certain of their real social position. Many will miss him, and, although only quite a nominal Churchman (choked off I am afraid by the hypocrisy of those who set themselves up as leaders in Israel for their own personal aggrandisement), yet one may truthfully use the words of the King in Hamlet (altered)

"My deeds fly up, my creeds remain below,  
Creeds without deeds never to Heaven go."

## THE PAST UNVEILED.

### FOREFATHERS OF THE YORKSHIRE PEOPLE.

The Settle Naturalists' and Antiquarian Society had the privilege on Thursday of hearing Prof. Gordon, of Leeds University, lecture on the subject of "The Vikings in Yorkshire." It was a privilege, because this is a subject which the professor has made his own by personal research, and on which he possesses exclusive information that has not yet appeared in book form. There was a good attendance in the Adult School to hear the lecture, and Mr. R. N. Douglas, M.A., was in the chair.

Prof. Gordon came quickly to the point that the Vikings were not the blood-thirsty savages they were represented to be in the words of English romancers. For this misconception some responsibility lay with the Danish antiquary, Ole Worm, who published a translation of a Viking poem that contained errors. For instance, he made a Viking hero who was about to die say that he was looking forward to drinking the blood of his enemies out of a skull. This was not in the original poem. Worm was followed by English writers, so that to get a true idea of the Vikings who conquered Yorkshire it was necessary to ignore what was said about them in English literature. It had to be remembered, too, that the records by Englishmen were the records of victims who saw only the ravaging and plundering of the raids. Of the peaceful settlements of the Vikings nothing had been written. They could know the Vikings better by reading the Sagas, in which they would find pictures of their life at home. The Viking at home might be described as a respectable country gentleman. These people had a traditional interest in literature and in law. Though it was recognised as a correct thing to commit piracy and robbery abroad, at home these offences were punished in accordance with law. Their institutions had left a mark on the social life of England, one example being the jury system which was a Viking institution.

#### THE KINGDOM OF YORKSHIRE.

As to the settlements of the Vikings in Yorkshire, English chroniclers gave very little information, and one had to go to the Sagas for knowledge. The Kingdom of Yorkshire was founded in 876 and maintained under Viking kings until 952. This county was the first part of England in which they settled, and York became the capital. It was in 875 that they found it unprofitable to attack Alfred the Great, and adopted the policy of restricting themselves to Yorkshire and the north east. After giving up their designs on Alfred's realm they divided under two leaders. Halfdan ruled at York and his brother at Cambridge. After that we learned of their settling down to agricultural pursuits.

There was little doubt that these Vikings were Danes and not Norwegians. The leaders were certainly Danish. Halfdan and his brothers were sons of a still more famous Dane, Ragnar by name who was the subject of the poem mistranslated by Worm. The Kingdom of Yorkshire was a turbulent one, the settlers being incorrigibly unruly. Of the eleven known kings only five ruled till their death, and of the five three were killed in battle. In 910 Yorkshire joined the Dane Law (i.e., the Vikings of the Midlands) in a war against the English, which had disastrous results for them. Leicester was the last of the Danish towns to fall into the hands of the victorious English, and then Yorkshire made peace.

#### COMING OF THE NORWEGIANS.

During the tenth century the Danes of Yorkshire were joined by immigrants from Norway. The former, as first comers, had occupied all the best land, so that the Norwegians were more scattered. Whitby, which meant Manor of the Fair-haired, was one of their settlements, and many others were in the northern part of the West Riding. As indicated by place names Yorkshire was the most Scandinavian part of England, being surpassed in this respect only by Lincolnshire. The proportion in Cumberland and Westmorland was also high. About half the village names of Yorkshire were Scandinavian, and in York City the proportion of inhabitants of that race was three fourths as large as the eleventh century. The evidence of Domesday Book confirmed this estimate of the distribution of Scandinavians. After their victory the English kings allowed the Viking monarchs to remain as vassals. In 936 a league formed by Anlaf, then a roving Viking prince, invaded England, but was checked by the most brilliant victory ever won by the English over the Scandinavians. On the death of Athelstan, the Vikings of Yorkshire, of whom Anlaf had become king, revolted again, but were subdued, Anlaf being

## THE RINGING SOWS.

### PENALTY FOR USING RUSTY WIRE.

The question as to what is the right way of ringing old sows was discussed at the Settle Police Court on Tuesday when Samuel T. Bargh, farmer, Hellfield, was summoned by the N.S.P.C.A. for cruelty. Mr. D. F. Peacock represented the Society, and Mr. E. H. Vant defended. Mr. Peacock explained that the alleged cruelty consisted in the ringing of three sows in an improper manner.

#### A VISIT TO THE FARM.

Inspector McClusky, the Society's officer at Settle, described a visit he paid to defendant's farm on December 12th. There he saw three sows, one of which was in poor condition. In its snout were three rings made of wire. They had been pushed through the cartilage, and were embedded in the flesh which was festering. In the snout of the second sow were three similar rings. The snout was extremely sensitive and painful, and had the rings not been removed the animal would eventually have become as bad as the first. In the snout of the third sow there were two wire rings, but these were galvanised.

The rings were of such design that the sows were tortured every time they put their snouts to the ground. To make holes in the snout with a pricker and to push wire through was in his opinion absolutely barbarous.

Witness left the farm and went with P.S. Wolfe to Hellfield Mart, where they saw defendant, who said he had put the rings in. Asked why he had done so he replied, "Well, I got mad with them rooting and I thought I would stop them." He also said he used a pricker to make way for the wire. When informed he would be reported he said, "I've been a farmer for thirty or forty years and I have been doing this for the last thirty years, and nothing has been said about it." You'll have something to do to get me down."

After this interview witness and P.S. Wolfe, in company with Mr. Richards, went back to the farm, and the last-named examined the sows. On the following day witness returned with Inspector Bennett, of the N.S.P.C.A. Inspector Bennett remarked that the snouts were festering, and defendant said, "Yes, I see they are festering. I have been doing this for the last thirty years, and I am sorry if I have done anything wrong." Undoubtedly, added witness, the wire was twisted after being put in, and this would have given great pain.

In answer to Mr. Vant the Inspector denied that all snouts festered after being ringed, nor did he accept the suggestion that these wire rings were the rings usually used in the district for old sows.

P.S. Wolfe corroborated the Inspector's account of the first interview with defendant.

Mr. Herbert William Richards, veterinary surgeon, Settle, who took the wires out of the snouts, said that some of the wounds were discharging, and in other places there were scars where rings had been torn out. The projecting parts of these wire rings would catch on the trough when the sows were feeding, and cause them to chafe more than ever. In his opinion this method of ringing caused unnecessary suffering.

In answer to Mr. Vant witness agreed that rings wore out and had to be replaced, also that it was not safe to turn old sows into a field unless they were ringed.

Inspector H. Bennett, of the N.S.P.C.A., stationed at Lancaster, said he asked defendant if he had no proper appliances for ringing, and was shown some pig rings of the approved type, made of brass or copper. De-

ced to become a Christian. This prince  
who was the hero of many mediaeval  
romances, eventually retired to a monas-  
tery at Iona, where he died. Anlaf's  
greatest rival was Eric Bloodacre, a Nor-  
wegian, of whom also there were many  
romantic accounts. The latter was the  
last king at York, for on his death the  
realm became an earldom.

The lecture concluded with some vivid  
sketches of Viking heroes, notably Egil,  
also Kormak and Thorgils, famous Ice-  
landic raiders, the last named of whom  
founded the stronghold at Scarborough  
about the year 967. An interesting point  
was that the exploits of Thorgils, whose  
nickname was Skarthi, found their way  
into mediaeval legends, and eventually into  
the ballads of Robin Hood, where Thorgils  
Skarthi became the well known Will Scar-  
let.

In answer to questions Prof. Gordon said  
that the proportion of blondes of the tradi-  
tional Viking type was not so large as  
one would expect, either in Norway or  
Iceland. The proportion was greater in  
Sweden, but the Vikings of the country  
who came to England were few in num-  
ber, as they preferred to make incursions  
into Russia. The Viking strain survived  
in Yorkshire, mainly in the dales.

A vote of thanks was passed on the pro-  
position of Dr. Lovett.

he did not use similar rings of a larger  
size for the sows, he made no reply.

#### WIRE RINGS DEFENDED.

Mr. T. Walker, veterinary surgeon,  
Skipton, was called for the defence.  
He had inspected the sows on Decem-  
ber 12th. They were in good condi-  
tion, and he saw nothing wrong with  
them. He considered there was no  
cruelty in putting rings as those used  
by defendant into the snouts of old  
sows.

In cross-examination Mr. Waller said  
there was very little danger in using  
rusty wire because there was very  
little blood in the nostrils, but he  
would not advocate it. Pressed on this  
point he said if the wire were rusty to  
start with it would not be proper to  
use it.

The defendant, called by Mr. Vant  
said he had kept pigs for forty years,  
and invariably used wire rings for sows.  
There was not the slightest cruelty in  
it. He then described the method he  
adopted. He perforated the snout with  
a pricker, inserted a piece of wire and  
drew it down to form a loop. Then he  
put a nail or pencil in as a fulcrum and  
twisted the wire plait-wise. He ringed

three sows on December 21st, and the  
snouts would naturally be inflamed so  
soon after the operation.

Asked by Mr. Peacock what wire he  
used, defendant said he used wire  
taken off bales of straw.

By the Chairman (Col. J. Birkbeck):  
It is very difficult to keep rings of any  
kind on some sows.

By Mr. Peacock: If wire is too rusty  
it would not be wise to use it, but I  
don't think the wire shown would do  
any harm.

Mr. H. M. Holland, veterinary sur-  
geon, Keighley, called on subpoena as  
an expert, said that since hearing Mr.  
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appeal against the sentence.

After the end of this year of 1915, this *Review* will be published quarterly, and only by annual subscription which will not be increased in price. The salient feature of the *Review* is of course the printing of the Church Registers and it is proposed to give three pages of Mr. John Foster's careful transcription in each issue. Subscribers' names, which will be tabled in the first number of the new series, should be sent to the printer, Mr. J. W. Lambert, Market Place, Settle, as early as possible in order to avoid disappointment, as only the exact number subscribed for will be issued.

\* \* \* \* \*

1905  
Giggleswick  
Magazine

Two connected with this parish have died just lately, viz: Mr. William Carr, of Ditchingham Hall, Norfolk, whose forbear founded Giggleswick Grammar School, and Mr. William Ingham, whose career has been a most interesting local one. It shews how any boy can by energy and determination climb to the top from the bottom, and is an incentive and an example to all our village youth. One of the best traits in his character was that he never forgot his old village and its inhabitants: never pretending to be other than he was he had a supreme contempt for that vulgar "side" which would kick down the ladder which has helped them up and which looks with supercilious up-nosing on the very class from which they are sprung. In these self-advertising days when folk of coarse fibre fuss and hustle themselves to the front on the mere strength of money-power, which money has been earned in wholesome trade by their forbears, and which money they themselves would have been incapable of earning, it is a healthy lesson to find that he had the grit and character to avoid this silly snobbery which is ever trying to 'impress' you—a sure mark of those who are not quite certain of their real social position. Many will miss him, and, although only quite a nominal Churchman (choked off I am afraid by the hypocrisy of those who set themselves up as leaders in Israel for their own personal aggrandisement), yet one may truthfully use the words of the King in Hamlet (altered)

"My deeds fly up, my creeds remain below,  
Creeds without deeds never to Heaven go."

## THE PAST UNVEILED.

### FOREFATHERS OF THE YORKSHIRE PEOPLE.

The Settle Naturalists' and Antiquarian Society had the privilege on Thursday of hearing Prof. Gordon, of Leeds University, lecture on the subject of "The Vikings in Yorkshire." It was a privilege, because this is a subject which the professor has made his own by personal research, and on which he possesses exclusive information that has not yet appeared in book form. There was a good attendance in the Adult School to hear the lecture, and Mr. R. N. Douglas, M.A., was in the chair.

Prof. Gordon came quickly to the point that the Vikings were not the blood-thirsty savages they were represented to be in the words of English romancers. For this misconception some responsibility lay with the Danish antiquary, Ole Worm, who published a translation of a Viking poem that contained errors. For instance, he made a Viking hero who was about to die say that he was looking forward to drinking the blood of his enemies out of a skull. This was not in the original poem. Worm was followed by English writers, so that to get a true idea of the Vikings who conquered Yorkshire it was necessary to ignore what was said about them in English literature. It had to be remembered, too, that the records by Englishmen were the records of victims who saw only the ravaging and plundering of the raids. Of the peaceful settlements of the Vikings nothing had been written. They could know the Vikings better by reading the Sagas, in which they would find pictures of their life at home. The Viking at home might be described as a respectable country gentleman. These people had a traditional interest in literature and in law. Though it was recognised as a correct thing to commit piracy and robbery abroad, at home these offences were punished in accordance with law. Their institutions had left a mark on the social life of England, one example being the jury system which was a Viking institution.

#### THE KINGDOM OF YORKSHIRE.

As to the settlements of the Vikings in Yorkshire, English chroniclers gave very little information, and one had to go to the Sagas for knowledge. The Kingdom of Yorkshire was founded in 876 and maintained under Viking kings until 952. This county was the first part of England in which they settled, and York became the capital. It was in 875 that they found it unprofitable to attack Alfred the Great, and adopted the policy of restricting themselves to Yorkshire and the north east. After giving up their designs on Alfred's realm they divided under two leaders. Halfdan ruled at York and his brother at Cambridge. After that we learned of their settling down to agricultural pursuits.

There was little doubt that these Vikings were Danes and not Norwegians. The leaders were certainly Danish. Halfdan and his brothers were sons of a still more famous Dane, Ragnar by name who was the subject of the poem mistranslated by Worm. The Kingdom of Yorkshire was a turbulent one, the settlers being incorrigibly unruly. Of the eleven known kings only five ruled till their death, and of the five three were killed in battle. In 910 Yorkshire joined the Dane Law (i.e., the Vikings of the Midlands) in a war against the English, which had disastrous results for them. Leicester was the last of the Danish towns to fall into the hands of the victorious English, and then Yorkshire made peace.

#### COMING OF THE NORWEGIANS.

During the tenth century the Danes of Yorkshire were joined by immigrants from Norway. The former, as first comers, had occupied all the best land, so that the Norwegians were more scattered. Whitby, which meant Manor of the Fair-haired, was one of their settlements, and many others were in the northern part of the West Riding. As indicated by place names Yorkshire was the most Scandinavian part of England, being surpassed in this respect only by Lincolnshire. The proportion in Cumberland and Westmorland was also high. About half the village names of Yorkshire were Scandinavian, and in York City the proportion of inhabitants of that race was three fourths as large as the eleventh century. The evidence of Domesday Book confirmed this estimate of the distribution of Scandinavians. After their victory the English kings allowed the Viking monarchs to remain as vassals. In 936 a league formed by Anlaf, then a roving Viking prince, invaded England, but was checked by the most brilliant victory ever won by the English over the Scandinavians. On the death of Athelstan, the Vikings of Yorkshire, of whom Anlaf had become king, revolted again, and were subdued, Anlaf being

## THE RINGING SOWS.

### PENALTY FOR USING RUSTY WIRE.

The question as to what is the right way of ringing old sows was discussed at the Settle Police Court on Tuesday when Samuel T. Bargh, farmer, Hellfield, was summoned by the N.S.P.C.A. for cruelty. Mr. D. F. Peacock represented the Society, and Mr. E. H. Vant defended. Mr. Peacock explained that the alleged cruelty consisted in the ringing of three sows in an improper manner.

#### A VISIT TO THE FARM.

Inspector McClusky, the Society's officer at Settle, described a visit he paid to defendant's farm on December 12th. There he saw three sows, one of which was in poor condition. In its snout were three rings made of wire. They had been pushed through the cartilage, and were embedded in the flesh which was festering. In the snout of the second sow were three similar rings. The snout was extremely sensitive and painful, and had the rings not been removed the animal would eventually have become as bad as the first. In the snout of the third sow there were two wire rings, but these were galvanised.

The rings were of such design that the sows were tortured every time they put their snouts to the ground. To make holes in the snout with a pricker and to push wire through was in his opinion absolutely barbarous.

Witness left the farm and went with P.S. Wolfe to Hellfield Mart, where they saw defendant, who said he had put the rings in. Asked why he had done so he replied, "Well, I got mad with them rooting and I thought I would stop them." He also said he used a pricker to make way for the wire. When informed he would be reported he said, "I've been a farmer for thirty or forty years and I have been doing this for the last thirty years, and nothing has been said about it. You'll have something to do to get me down."

After this interview witness and P.S. Wolfe, in company with Mr. Richards, went back to the farm, and the last-named examined the sows. On the following day witness returned with Inspector Bennett, of the N.S.P.C.A. Inspector Bennett remarked that the snouts were festering, and defendant said, "Yes, I see they are festering. I have been doing this for the last thirty years, and I am sorry if I have done anything wrong." Undoubtedly, added witness, the wire was twisted after being put in, and this would have given great pain.

In answer to Mr. Vant the Inspector denied that all snouts festered after being ringed, nor did he accept the suggestion that these wire rings were the rings usually used in the district for old sows.

P.S. Wolfe corroborated the Inspector's account of the first interview with defendant.

Mr. Herbert William Richards, veterinary surgeon, Settle, who took the wires out of the snouts, said that some of the wounds were discharging, and in other places there were scars where rings had been torn out. The projecting parts of these wire rings would catch on the trough when the sows were feeding, and cause them to chafe more than ever. In his opinion this method of ringing caused unnecessary suffering.

In answer to Mr. Vant witness agreed that rings wore out and had to be replaced, also that it was not safe to turn old sows into a field unless they were ringed.

Inspector H. Bennett, of the N.S.P.C.A., stationed at Lancaster, said he asked defendant if he had no proper appliances for ringing, and was shown some pig rings of the approved type, made of brass or copper. De-

ced to become a Christian. This prince  
who was the hero of many mediaeval  
romances, eventually retired to a monas-  
tery at Iona, where he died. Anlaf's  
greatest rival was Eric Bloodacre, a Nor-  
wegian, of whom also there were many  
romantic accounts. The latter was the  
last king at York, for on his death the  
realm became an earldom.

The lecture concluded with some vivid  
sketches of Viking heroes, notably Egil,  
also Kormak and Thorgils, famous Ice-  
landic raiders, the last named of whom  
founded the stronghold at Scarborough  
about the year 967. An interesting point  
was that the exploits of Thorgils, whose  
nickname was Skarthi, found their way  
into mediaeval legends, and eventually into  
the ballads of Robin Hood, where Thorgils  
Skarthi became the well known Will Scar-  
let.

In answer to questions Prof. Gordon said  
that the proportion of blondes of the tradi-  
tional Viking type was not so large as  
one would expect, either in Norway or  
Iceland. The proportion was greater in  
Sweden, but the Vikings of the country  
who came to England were few in num-  
ber, as they preferred to make incursions  
into Russia. The Viking strain survived  
in Yorkshire, mainly in the dales.

A vote of thanks was passed on the pro-  
position of Dr. Lovett.

he did not use similar rings of a larger  
size for the sows, he made no reply.

#### WIRE RINGS DEFENDED.

Mr. T. Walker, veterinary surgeon,  
Skipton, was called for the defence.  
He had inspected the sows on Decem-  
ber 12th. They were in good condi-  
tion, and he saw nothing wrong with  
them. He considered there was no  
cruelty in putting rings as those used  
by defendant into the snouts of old  
sows.

In cross-examination Mr. Waller said  
there was very little danger in using  
rusty wire because there was very  
little blood in the nostrils, but he  
would not advocate it. Pressed on this  
point he said if the wire were rusty to  
start with it would not be proper to  
use it.

The defendant, called by Mr. Vant  
said he had kept pigs for forty years,  
and invariably used wire rings for sows.  
There was not the slightest cruelty in  
it. He then described the method he  
adopted. He perforated the snout with  
a pricker, inserted a piece of wire and  
drew it down to form a loop. Then he  
put a nail or pencil in as a fulcrum and  
twisted the wire plait-wise. He ringed

three sows on December 21st, and the  
snouts would naturally be inflamed so  
soon after the operation.

Asked by Mr. Peacock what wire he  
used, defendant said he used wire  
taken off bales of straw.

By the Chairman (Col. J. Birkbeck):  
It is very difficult to keep rings of any  
kind on some sows.

By Mr. Peacock: If wire is too rusty  
it would not be wise to use it, but I  
don't think the wire shown would do  
any harm.

Mr. H. M. Holland, veterinary sur-  
geon, Keighley, called on subpoena as  
an expert, said that since hearing Mr.  
Bargh's evidence he had changed his  
mind. Now that he knew he used a  
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