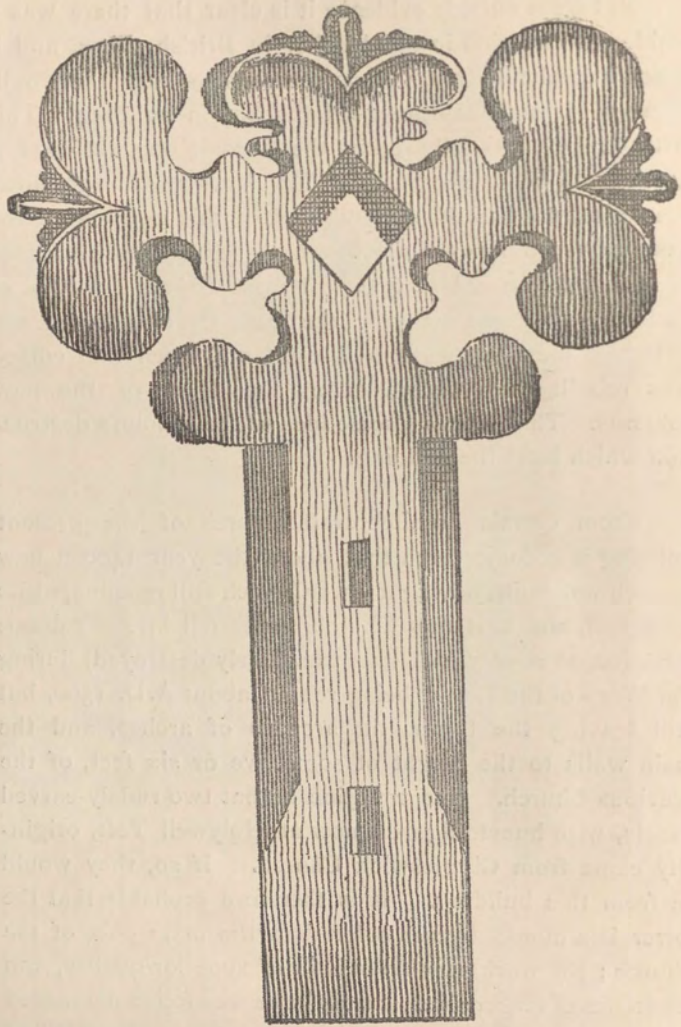


But from outside evidence it is clear that there was a resident population in this locality in British times, and it is not improbable that a place of worship—very likely built of wood or wattles—preceded the Saxon building. This latter Church was followed by the Norman one, the date of its erection being uncertain. This Norman Church, however, was razed to the ground, and in this connection the bases of the pillars (of one of which I give an illustration) at each side on entering the Church are well worthy of notice. They are actually the capitals or tops of the pillars of the first Norman Church, but when that edifice was rebuilt they were used as the bases of the new columns. This gives us some idea of the absolute destruction which befel the building.

From certain architectural features of the present building it is conjectured that about the year 1400 a new Church was built, having a tower (which still remains) at its west end, and that this Church either fell into a ruinous state (or, as is very probable, was nearly destroyed) during the Wars of the Roses, being rebuilt about A.D. 1500, but still leaving the tower, the arcades of arches, and the main walls to the height of some five or six feet, of the previous Church. The tradition is that two rudely-carved panels, with human figures, now at Holywell Toft, originally came from Giggleswick Church. If so, they would be from this building. It is therefore probable that the tower is a hundred years older than the main part of the Church; the workmanship in it is of superior quality, and the stones of larger size. An old knife was found embedded in the mortar between two of its large stones, where it had laid for hundreds of years since the moment it dropped from the hands of the builder.

For photo see p. 215.

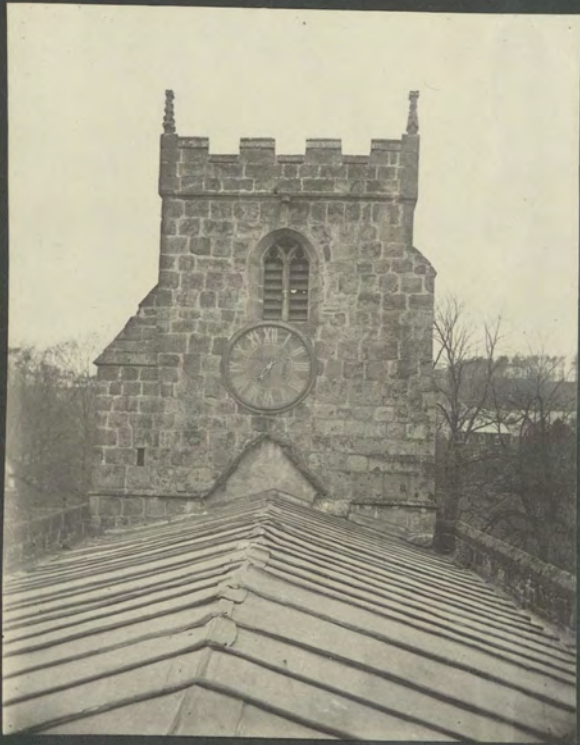


GIGGLESWICK MARKET CROSS.

(From engraving A.D. 1784.)



*Eggeswick Cross,
Showing modern post of stocks*



*Church Tower,
Showing pitch of old roof.*

At this period (circ. 1500) the Clerestory would be built, and the roof, hitherto a high-pitched one, would be replaced by one of low-pitch. The legend is that the roof of Gargrave Church was formerly a high-pitched one, and that it slipped and fell down, causing great damage; and that in consequence of this accident the roofs of the other Churches in Craven were made flatter. The Church, thus rebuilt, would practically be the present edifice.

So much for the history of the fabric, let us now turn for a moment to other points connected with the present Church.

Before entering the Churchyard there are two things I wish to draw attention to. The first is the ancient market cross which stands near the lych-gate. Its age is uncertain and it seems to have had a chequered history if a writer in the "Gentleman's Magazine" of 130 years ago is to be relied on. He states that it had formerly been used for many years as a threshold in an old house, having its beautiful head walled-up, and he also records the tradition that "some of the Giggleswick residents stole it from the base of the old cross at Settle in order to prejudice a trial concerning the antiquity of Settle Market!" The illustration is a fac-simile of an engraving which accompanied the above magazine article. It was at this cross that the old-established fairs of the village were "proclaimed" and public announcements made, whilst the old column kept watch and ward over the offenders who were confined in the parish stocks at its foot,—it may be for three hours in the case of a simple drunk, or six for gambling on the Sabbath.

And the second thing I want to note is the "Black Horse Inn." This was formerly part of the old ecclesias-

*A.D. 1784.
See p. 164*

(p. 34)

tical buildings and had, until recently, two niches for the statues of Saints, mementoes of the period when the ritual of the Church was that of the Roman Catholic faith. One of these was unfortunately recently done away with, but the remaining one serves to point out the ancient associations of the building. As an inn it was most conveniently situated, as one of the duties of the Churchwardens—scrupulously carried out—was to see that no one was drinking during the hours of Divine Service. The tradition is that the visit of inspection by the old officials used to last just up to the end of the sermon, and that they viewed the abolition of this portion of their duties with great regret. Some cottages formerly stood in the south-east corner of the Churchyard, opposite the market cross, but these were pulled down, partly in 1843, and the last one more recently.

The lych-gate, in its present state, is not of the great age that might be imagined. It used to stand a little to the west of its present site, but was taken down and re-erected in comparatively modern times.

Let us now take a walk round the building. Just outside the porch is an old pillar which was formerly the easternmost one of the south arcade or row of arches. But when that part came to be restored, this old column, which differed in design from the other pillars, was considered to be too weak to sustain the weight imposed on it, so a new one was erected and the original one was moved outside. It has been turned wrong-side-up in the course of re-erection. An antique iron "lewis" was found beneath the old pillar.

On various parts of the porch and elsewhere large stones may be observed bearing marks somewhat like a

See photo. p. 39.

See p.p. 170 & 171.

See note on p. 255.

For photo. see p. 215.

GIGGLESWICK CHURCH.—In the "Giggleswick Chronicle," just issued, there is an interesting article by Mr. Brayshaw on Giggleswick Church as it was and as it is. Mr. Brayshaw was Secretary of the Restoration Committee, and therefore writes about what he thoroughly understands and is greatly interested in.



Niche at the "Black Horse" Inn
(see p. 10.)



Poor Box, affixed to pillar in
Chancel, before Restoration.



"Poor-Box."



"Mason's Mark" on Porch. The
Tombstone below is that of Thomas
Brayshaw, ob. 1804.

capital **M** or **W**. These are known as "Mason's Marks," and all these stones are semicircular, and formed part of the clustered columns of the first Norman Church. When that building was razed to the ground, these semicircular stones were used for the walls of the new edifice, having the curved surfaces inside and the flat faces outside. The well-worn stone benches of the porch give proof of extreme antiquity, but the roof of it was repaired in 1815. The principal door is very old, and the bolt which forms its fastening is an object of interest, as it is drawn out from a hole in the wall and can be placed right across the door. It must be remembered that in olden days churches were used as places of defence in troublous times, and thus strengthened by a stout oaken beam the door would be well protected.

See also p. 61.

On entering the Church note the bases of pillars I have already mentioned.

See p. 32

At the left hand is a large and imposing "Table of Charities," erected 1850. This however is now nearly obsolete, most of the Charities having died out or been diverted from their original purpose. The old Vestry used to be situated at the south-west corner of the Church.

Turn up the Aisle to the right hand, and notice the quaint old alms-box bearing the inscription "1684. Remember the Poor." This box has three locks, for the Vicar and Churchwardens, and I regret to say has suffered more than once by being broken open by sacrilegious thieves, and the contents abstracted. Thomas Carr, of Stackhouse, by Will dated 1549, left "to y^e poor mans boxe, xii d," this would of course refer to a still older box. The effect is not improved by its being placed on a bracket conspicuously bearing the date 1844.

At the right hand is a pew intended for the use of the Churchwardens, bearing the initials of those who held that office at the time of the restoration. In thus handing down their names to posterity they followed the old custom that has existed in Giggleswick Church from time immemorial when any special work has been done, as witness the Pulpit, Communion Rails, Royal Coat-of-Arms, &c. It is odd that the pulpit is the only piece of work in the Church where the initials of a Vicar are recorded, and even about this one instance there is a puzzle.

Now note the old "Swainson" monument on the wall, bearing a very laudatory Latin inscription (A.D. 1733), as well as the brass tablet commemorating the restoration of the Church thirteen years ago. This states that St. Alkelda is the patron Saint, and this name will probably cause the observer to enquire who St. Alkelda was? I fear the question cannot be satisfactorily answered. Some say that she was a Yorkshire Saint, martyred and buried at Middleham, the Church of which place is, I think, the only one in England dedicated to her besides that at Giggleswick; but there are others who assert that the name is merely a corruption of *Hælig-Keld* or *Holy-Well* and in reference to this I may note that the Head Master's residence bears the name of "Holywell Toft." Previous to the revision of the Calendar St. Alkelda's Day was on the 25th of October, but it now falls on the 5th of November. Both Giggleswick and Middleham Churches were appurtenant to the Priory of Finchale.

The monument of the Rev. Richard Frankland is of interest. He was the founder of a Nonconformist College carried on at Rathmell and other places, and in this Church he was excommunicated, absolved, and, in 1698, interred.



The "St. Alkelda" Window
in Middleham Church.

45-



Rev. R. Frankland's monument
before the restoration. Note the
Heating Apparatus & stained walls.