with legal skill, and "always opposed himself to quarrelling." One is tempted to speculate where all the unworthy people get buried!

Having finished our survey of the interior of the building, let us take a walk round the outside and note its external features, including the numerous "Mason's Marks," the portion of a sephulchral slab let into the wall by the side of the east window, the stone head or corbel outside one of the north windows, the gargoyles of the tower, and the "weathering" on the east side of it showing the height of the old roof. At the feet of the buttresses on each side of the small south door may be seen the foundations of the older building. The sundial over the same door has been modernized and "touched-up."

See photo p. 257.

I fancy the ancient stone post or pillar near that door has possibly served as a stand for a sundial at some remote time. It might probably be worth while to dig it up and examine it more closely.

The Churchyard is very deficient in interesting memorials, owing no doubt to the perishable nature of the stone formerly used. The tombstones and memorial inscriptions are of the usual type, and none of them call for special comment. To my mind the most pathetic one is to the memory of "Darling Ethel, 5½ years." I have no idea who the little one was who rests there. Personally it always jars on my feelings to see a little group of graves lying apart from the rest. They are the burial places of persons who during one period were buried with Roman Catholic or Nonconformist rites.

It is estimated that over fifteen thousand interments have taken place in this "God's acre" as, until 1838, this

3.—THOMAS DENNY.

On the 7th of September, 1748, there were laid to rest in the Churchyard of Giggleswick the earthly remains of a well-known character—Thomas Denny, the classical scholar.

An account of this eccentric, yet talented man, is to be found in Whitaker's "Craven," where there is also printed a Latin epitaph, on Denny, composed by Major Dawson, but this epitaph was never inscribed on a gravestone,—indeed none was erected to mark his last resting place. In the "Gentleman's Magazine," for 1779, is to be found an article on Denny, in which his burial place is wrongly stated to be Melling, as well as a translation of the above-mentioned epitaph.

The parish registers prove however that Denny was buried in our Village Churchyard, and the following extract from an interesting memorandum by the late Mr. Wm. Hartley, made in the year 1826, points out the exact place of burial.

"There is not, nor ever was, any "monumental inscription put up to "record the place of his interment. "That place was pointed out to me by "old Gilbert Johnson (who well remem-"bered this most extraordinary man "and was present at his funeral), as "being close to the wall of the Church-"yard, about two paces to the left of "the principal gates."

It may be noted that Denny died on the 4th Sept., 1748. As his birthplace is not known (it is supposed to have been at Halton, near Lancaster), his age cannot be ascertained. The entry in the parish register, of his burial, is written in larger characters than usual, as tho' to point out that the person it referred to was not of an ordinary type.

Church was the only one in the Ancient Parish. And very numerous burials used to take place inside the Church itself, many persons mentioning in their Wills their wish to be so interred. I find entries of no fewer than twelve such burials in the two years 1669—1670 alone. In the Torre MSS. there are recorded many of such "Testamentary Burials" ranging from 1391 to 1626. When the Church was restored the remains were re-interred in huge graves to the north of the Churchyard. Denny, the classical itinerant, was buried here in 1748, and amongst other items from the Parish registers I may quote the following translations of entries of burials:

See photo on p. 201

1576. A poor man buried.
1579. Robert Lawson, who hanged himself.
1584. A poor woman.
1587. John, a poor boy.
1591. An unknown body was buried.
1598. John Fawcet, drowned in the Ribble.
1623. John Laughton, was killed on Giggleswick Moor.
1623. A pauper was buried.
1654. John Taylor, of Giggleswick, hanged himself.
1664. Thomas Taylor, of Rome, homicide.
1731. "A stranger y^{t} came from Ribchester."
1733. "Jane Carr, of Settle. Blind Jane."

The Parish Registers commence in 1558, but the volume for 1627—1653 is unfortunately lost. And in many years the entries have been made in a slovenly and haphazard manner. For instance in the five years 1680—1685 only 15 marriages are entered, 279 baptisms taking place during that term; this was during the puzzling Winshipp-Lister period. The number of funerals sometimes points to serious epidemics, there having, for instance,

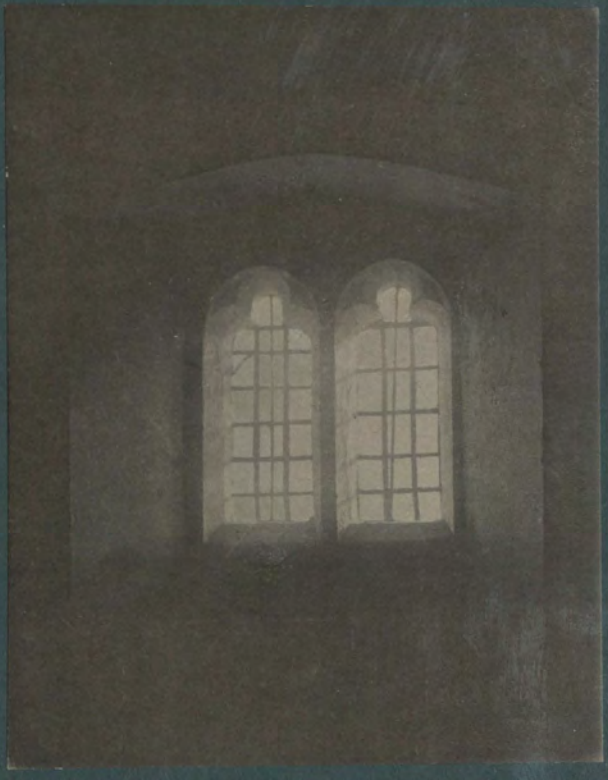
been no fewer than 129 in the year 1597, five of them taking place on the 29th of November in that year. Of these, five are entered as those of vagrants, whilst two others of them are ascribed to centenarians, viz:—William Kidson aged 103 and William Lakeland aged 109. Eighty two burials are recorded in 1683, ninety two in 1690, &c.

Several items relate to penalties imposed for non-compliance "according to a late Act for burying in woolen." For instance in the year 1688 John Lister paid £5 "for burying 2 children in linnen," William Paley paid £2 10s. on account of his mother, and Wm. Foster £2 10s. on account of his wife.

According to an entry in the Registers "there was not a funeral at this Church betwixt the 22nd of June and the 25th of September, 1788, being 13 weeks and five days." As there were 23 burials that same year previous to the 22nd June, and ten after the 25th September, my own belief is that the entries had simply been neglected during these 13 weeks. Out of the 68 deaths in 1790 twenty-six were of children not exceeding twelve years of age, pointing to an epidemic amongst the little ones. The figures at this period are interesting when we compare them with the present day:—during the twenty years 1781—1800 there were 1,281 baptisms, 947 burials and 319 marriages, a yearly average of 64 baptisms, 47 burials and 16 marriages, or 127 in all; whilst during the last four years, 1901–4, there have been on an average nearly 15 baptisms, 13 burials and over 5 marriages per annum, or 33 in all. And this number will gradually tend to decrease as the old ties to the Church get weakened.

Whilst on the subject of the registers I may say that they contain singularly few entries of interest as compared

Pewter "Standing-pot," and page of Registers for 1569-1570.



Clerestory window, before Restoration

with some other local parishes. The first entry giving the age of a deceased person is in 1596, *i.e.* that of Leonard Walker, aged 48; the occupation is rarely given before 1700. In 1599 the entries of baptisms first give the residence of the parents. Until 1712 the entries are in Latin, but are then worded in English until 1717, when Latin is again reverted to. There are several notes of adult persons being baptised. The first mention of a baptism with two names that I noted when I examined the registers (now more than twenty years ago), was that of Anna Maria Harris, in 1724. Amongst quaint names that of "Repentance Found," who was married in 1726, is perhaps the most striking, although an entry of "Elisha" (for Ellershaw?) has an odd look, as has that of "Peter Mac-a-nisa." (Is McKenzie meant?) In two or three places the deaths are recorded of notable personages, such as the Earls of Cumberland (who were Lords of the Manor), although neither death nor burial took place here.

This locality was evidently a great excise centre some 170 years ago, as in the single month of May 1740, the children of three separate excise officials were baptised. Occasionally the religious belief of a person is named, the terms "Papist," "Quaker," &c. being used. In 1783 a duty was levied on each entry of a burial, except in the case of paupers, the result being that no fewer than 13 entries in 1784 have the latter obnoxious term affixed.

The entry "non-baptisatus" is frequently added in the case of the burial of little ones who did not live to be christened; whilst in the case of the baptism of illegitimate children the name of the putative father was usually given formerly, varied once or twice by the contemptuous record "a base-begot."

Let us now devote a little space to the past ecclesiastical history of our parish. From the attestation of a Lawrence, parson of "Guckilswic," to a charter of William de Percy the younger, the Church was unappropriated in the reign of Stephen (A.D. 1135—1154). In the Bodleian Library is a copy of a charter of Matilda, Countess of War-

SEAL OF WM. DE PERCY.

wick (daughter of William de Percy) by which she gives and grants to Henry de Pudsay, his heirs and assigns, her town of Settle, and the rents of Giggleswick, with the advowson of the Church there, for fifteen marks in silver, and one palfrey, &c. The date of this is probably about 1160—70. One Henry was a "parson of Gukleswic" about the year 1200. Henry de Pudsay granted the Church of "Gicheleswic" to the Priory of Finchale, and in 1208 King John confirmed this grant. About 1227 William de

For copies of the Charters &c relating to Giggleswick Church see Thos. Brayshaw's "Stackhouse Tract" No. 3.

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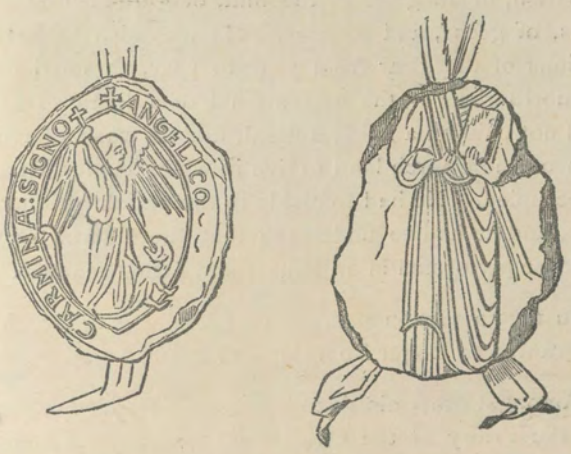
Finchale Priory.

PULPIT ~ ~,
ST ALKELDAS
GIGGLESWICK.

GORDON ANDERSON
DELT. SEP. 3. 09

Percy confirmed the right of the Priory to the advowson of this Church, and near this date an agreement was entered

SEAL OF HENRY DE PUDSAY.



SEALS OF PRIORY OF FINCHALE.

into between the Prior and Lawrence, parson of Giggleswick, that the latter should assign to the Prior all the revenues and tithes of Settle, great and small, except offerings and burial fees, and all tithes of the village of Rathmell except tithes of milk and offerings and burial fees. In a grant by the Archbishop of York (A.D. 1230), it is decreed that after the death of Walter, the then rector of the Church, there should be maintained a perpetual Vicarage, to be assigned to a competent Vicar who should personally officiate in the said Church.

Two years later Pope Gregory IX issued a Papal Bull confirming the right of the Priory to this Church, and threatening with the wrath of God and of the apostles Peter and Paul anyone who should dare to dispute it.

In 1259 Archbishop Godfrey ordained a Vicarage at Giggleswick, confirming to the Vicar the tithes of corn and grain of Langcliffe and Stainforth, and a tithe of hay in all the parish, of all grist of the mill, of garden produce, of wages, of geese, and of hens. He was also to have all oblations of the altar from year to year, personal tithes, and mortuaries (or the best animal of a deceased parishioner) not paid on a living animal, and he was to have the house on the Church land to live in which Henry Thoppan had occupied. He had to reside in the parish with another priest, and he had to undertake that the Church services should be performed in an honest and fitting manner.

In 1439 a portion of the tithes pertaining to the Church was granted to Roger Tempest and others.

Amongst other old documents of this period connected with the Priory or the Church are grants to Simon, son of Swain, of Giggleswick, of the land called Brigholme,

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Giggleswick or Giggleswick-in-Craven.

Mr. T. Brayshaw, of Settle, writes :—

I see that my old schoolfellow, the Rev. W. J. Gomersall, in his note in last week's "Herald" on the Rev. Richard Frankland, refers to one of my pamphlets as relating to the "Antient Parish Church of Giggleswick-in-Craven," and very pertinently asks why it is so styled, seeing there is no other place called Giggleswick.

I quite agree with Mr. Gomersall's criticism, but I am not the one who is responsible for trying to give such a name to our old village, the pamphlet to which he refers being simply entitled, "Notes, historical and descriptive, on Giggleswick Church."

In hundreds of old documents the place is described as "Giggleswick, in Craven," but that is merely to show its geographical position, in the same way that in modern deeds it is usually described as 'Giggleswick in the West Riding of the County of York."

To connect the three words by hyphens is merely a twentieth century innovation, and although it may perchance make the name appear a little more picturesque there is not a vestige of historical foundation for the change, which is a purely fanciful one, and has not been adopted for anything except matters connected with the village church.

The "Guide-Card" which Mr. Gomersall mentions is practically a reprint of a leaflet compiled some twelve years ago for the use of visitors to the church, and in its original form simply speaks of "Giggleswick."

I think Mr. Gomersall is under the same misapprehension on one point that I formerly laboured under myself. The Lambert monumental tablet at Kirkby Malham has not been cast in the same mould as the Frankland one at Giggleswick. Although very similar in general design, they differ in detail.

CORRESPONDENCE

EBBING AND FLOWING WELL, GIGGLESWICK.

TO THE EDITOR OF THE CRAVEN HERALD.

Sir.—I see that in your issue of last Friday the Rev W. J. Gomersall has a little poem on "Giggleswick."

In one of the footnotes he adds : "The Ebbing and Flowing Well, like Giggleswick Church, is dedicated to St Alkelda (consult the works of Mr T. Brayshaw)."

Mr Gomersall is indulging in a little poetic licence as regards the well, and as he mentions my name in connection with it, I feel bound to send a line of friendly correction.

In the first place I don't believe there ever was such a person as St. Alkelda, and am convinced that such word was not originally derived from a personal name, although in the course of time the prefix of "saint" was attached to it. And in the second place the Ebbing and Flowing Well was not the local well which was known by the name of the reputed saint. In the old bye-laws of Giggleswick (A.D. 1602) it is provided "That none shall lye any fflish or fflesh or any other Hurtfull thing to steepe in St Awkeld well," under a penalty of 4d (see my "Local Archives," p. 14), and I think it is pretty certain that this "St Awkeld Well" is the one which stood near "Holy-well Toft," the residence of the headmaster of Giggleswick School.

It should be remembered that the old road at the base of Giggleswick Scars ran below the level of the present one at this particular point. And we find no mention of a well at this spot in ancient times; we find records of one or more springs or streams that ebbed and flowed, but they seem to have simply run in a natural water-course.

This connection of the Ebbing and Flowing Well with the mythical saint is a brand-new legend, and is as devoid of foundation as is the recent innovation in some quarters of trying to change the name of the village to "Giggleswick-in-Craven," as though the quaint old name was not good enough. There is one "Giggleswick" and one only.

I am, yours truly,

THOS. BRAYSHAW.

Settle, July 12th, 1910.

for two shillings a year, and the surrender of the lease of it by Simon to the Prior of Finchale "in consideration of a certain sum of money, which being forthcoming when I was in great difficulties, assisted me." Simon's widow also renounced her right of dower on payment of an annuity of four shillings.

In 1279 Thomas Coupeman of Giggleswick brought an action against the Prior in respect of some land. This was tried at York assizes, but Coupeman shortly afterwards surrendered his claim to it.

The Cliffords took considerable interest in the Vicariate of the Church, and William Hackford was presented to the living in 1438 at Lord Clifford's request. He resigned two years later and Christopher Altham was appointed, but a very puzzling period followed and Richard Fulthorpe was presented in 1447 and we hear no more of Altham until 1461, when (by his will dated that year) he desires to be buried in Giggleswick Church.

An interesting side-light is thrown on the history of our parish by the fact that in Pope Nicholas's first taxation, A.D. 1292, the Church is valued at £33 6s. 8d. per annum, but in A.D. 1318 a new taxation was made on account of the incursions of the Scots, and it was found that the locality had suffered so severely that the annual value was reduced to £14 3s. 4d. In A.D. 1330 the living was valued at £20 per annum.

The old building has in fact witnessed many martial scenes. I have already mentioned the invasions of the Scots, the desolation caused by the Wars of the Roses, and the troublous times of the Civil War. Near its walls

assembled the men of North Ribblesdale when Lord Clifford led them to Flodden; here the great family of the Tempests mustered their retainers; and it is very probable that Sir Marmaduke Langdale, who bivouacked here with 3000 foot and 600 horse in August 1648, quartered some of his men in the Church, an example which it is generally believed was followed by General Lambert, who had five of his "best Regiments of Horse" at Settle and Giggleswick three years later. Indeed so late as March 1728 the burials of John Erwin and John Chamblers, two soldiers "in y^e^ Lord of Stairs Regiment, and in Captain Delrumpel's Troupe" is probably connected with some military foray.

But in addition to these occasions of martial display our old Church has witnessed some turbulent scenes in several of which members of the Society of Friends took a part. Samuel Watson of Stainforth was oft-times in trouble (on one occasion he was fined £120 for being at three meetings in April, 1670), whilst he has placed on record the fact that in 1659 he felt called on to speak to the people in Church, whereupon "some of y^e^ rudest sort pulled him down and brok his head upon y^e^ seates, and having haled him out threw him down upon y^e^ ice." And in Abraham de la Pryme's Diary there is a note that about the same date a Quaker, whose name is not given, felt called on to go to the Church, in a nude state and with a lighted candle in his hand, in order to "reprehend" the Vicar. But the record of local "sufferings" is very long and varied, and for one thing is of great interest as showing the large amount of corn grown in the parish on which tithe was demanded, oats, barley, wheat and beans being frequently mentioned. Many Friends had to appear at the Quarter Sessions and Assizes for non-attendance at Giggleswick Church, and were imprisoned.

See pp 132–134.

"TERRIER" 1684.

The following is a "terrier" or particulars of the property belonging to the Vicarage of Giggleswick, A.D. 1684, and is from the Answers given by the Churchwardens for that year to a series of questions by the Archbishop of York.

> "An Answer to the Seventh Paragraph of the first Title in the Archbishops Articles of Enquiry at his Metropolitical Visitation 1684 by the then Churchwardens of the Parish of Giggleswick.

We have no such perfect "Terrier" as is inquired after in the said paragraph but upon our utmost Inquiry we find these particulars hereafter mentioned belonging to the Vicarage of Giggleswick and does not know or can inform ourselves of any thing more belonging the same.

First we find one House standing and adjoining to the Churchyard of Giggleswick aforesaid belonging the said Vicarage.

We also find another House in the said Giggleswick called the Vicarage. Kitchen three Gardens and one Croft thereto adjoining belonging to the said Vicarage.

We also find that all the Tythes of Corn and Grain of the several Towns of Langcliffe and Stainforth being of the yearly value of £38 belongeth to the said Vicarage.

As also one Dale or parcel of Ground lying in the Hall Ing within the Grounds of William Tatham Gent. belonging to Cleatop containing by Estimation about one acre the same being yearly worth 20s.

As also one other Dale or Parcel of Ground lying within the Carr within the Grounds of the said William Tatham being by Estimation one acre the same being yearly worth 10s.

We also find that all the Easter Reckonings in the said parish belong to the Vicarage the same being yearly worth £12.

We also find that all small Tythes and Surplice Fees within the said Parish belong the said Vicarage."

Anth. Lister, Vic.

C. Dawson
R. Preston } Churchwardens.
Jo. Lister

Jonas Dawson
William Paley
John Cookson } Parishioners.
Tho. Carr
Richard Armistead

"SUFFERINGS" OF THE QUAKERS.

In another article in these "Extracts," I have discussed the Rectorial Tithes of Giggleswick. But it must not be imagined that the impropriators or owners of these tithes got in their dues without considerable trouble. The old Quakers especially used to decline to pay, and regularly had their goods seized. A M. S. volume is still carefully preserved showing the goods taken from these sturdy old nonconformists, which shows that the members of the Society of Friends suffered from many other causes as well. The following extracts from the above mentioned old volume are of interest in these days of religious equality, many of them being entries in the handwriting of Samuel Watson himself.

1658. "Samuell Watson of Staineforth upon ye 18th day of ye 10th month 1659 went into ye parish publick place of worshipp in Gigleswick and walked into his own Quire which of right belonged to him and after a while spake amongst ye people as he was moved of God. But after a litle some of ye rudest sort pulled him down and brok his head upon ye seates and haveing haled him out threw him downe upon ye ice. Is not this the state of a synagogue and not of ye true Church of X^t."

Samuel got into trouble the following year because he went one Sunday "into a Steeplehouse in Leedes, and beginning to speak a few words to ye people, was violently haled out and sent to prison." He was imprisoned eight days, but the day after his release he preached in the market-place at Leeds.

1670. "Samuell Watson of Knight Stainforth in the Parish of Gigleswick for praying in a Meeting 12 of 4 mo. 1670 was informed against by John Read and John Thompson before Jno. Ashton and William Drake, Justices of the peace, was convicted and fined the sum of £20 : 0 : 0.

The said Samuell Watson for haveing a meeting at his house the first day of next week after and declaring of matters of faith and salvation in the assembly then mett together, being ye 19 day of ye said month was informed against by ye afforesaid Jno. Read, before Tho. Parker, John Ashton and William Drake, Justices, and was convicted and fined £60 : 0 : 0.

The said Samuell Watson for being at a Meeting in Settle ye next first day after being ye 26 of ye said month was before Tho. Parker, John Ashton and William Drake, Justices of the peace, informed against by Robert Banks and Thomas Kidd for speaking of the things of God in ye said meeting and was convicted and fined for ye same £40 : 0 : 0.

For which said Fines the afforesaid Justices of the peace issued out their warrants to ye Constables and overseers for ye poor of ye afforesaid parish of Gigleswick, who came to ye house of ye said Samuell Watson distrained and drove 28 head of cattle, 9 horses, and an 130 sheeps, which apprised and sould for ye afforesaid fines of £120 : 0 : 0.

1670. Jno. Hall of Setle for being at two meetings was convicted and fined as afforesaid 15s. od., and had 4 pair of shows (shoes) taken from him.

Jno. Robinson of Setle for being at 3 meetings was fined £1 : 5 : 0 for which ye officers distreaned a cow and sould her which was worth £3 : 0 : 0.

John Kidd of Setle for being at two meetings was fined 15s. od for which the officers took 2 coats and covercloth, part of an hide of leather, and one paire of shooes worth £1 : 0 : 0.

"Sufferings" (continued)

Under the heading of "The Sufferings of Friends within Settle Monthly Meetings for denying to sweare and to marry with the priests, and for some other particular testimonys borne for ye Truth by the people of God commonly called Quakers," the following entry may be quoted:—

1671. Richard Wilson and Ann his wife of Langcliffe in the parish of Gigleswick committed to prison 1671 because they could not conforme to ye Nationall forme of mariag, though maried in a publick assembly of said people and continued prisoners about a yeare and released amongst severall others by the Kings proclamation in the yeare 1672.

GIGGLESWICK CHURCH.

The Rev. Theodore P. Brocklehurst, M.A., will be inducted by the Rev. W. A. Shuffery, M.A., Rural Dean, into the Vicarage of Giggleswick at a Special Induction-Service, which will be held in the Church, at 7-0 p.m., on Wednesday, the 1st day of August, 1900, at which Service it is hoped all members of "The Twenty-four" will be able to be present, and of which they will inform their friends.

INDUCTION OF THE NEW VICAR.—Rev. Theodore P. Brocklehurst was on Wednesday inducted into the vicarage of Giggleswick at a special induction service held in the Church. In the absence of the Bishop the ceremony was performed by Rev. W. A. Shuffrey, rural dean, who was supported by Revs. A. Crofton, Geo. Style, R. C. Garnett, J. E. Crabtree, D. R. Hall, and A. Cross. The prayers were read by Rev. A. Crofton, and the lessons by Rev. R. C. Garnett. At the proper time a procession comprising the churchwardens, sidesmen, members of the "Twenty Four" in order of seniority, the clergy, the new vicar, and the rural dean, proceeded to the west door of the church, and when they got outside the door was locked. The Rural Dean then placed the key of the church in Mr. Brocklehurst's hands, and he, having opened the door and entered, again locked it and proceeded to toll the bell. He then re-admitted the clergy and representatives of the laity, and the procession returned in reversed order. An excellent sermon from the text "Who is sufficient for these things?" was then preached by the Rural Dean.

See also p 309

1853

TESTIMONIAL

TO THE

REV. ROWLAND INGRAM,

Late Vicar of Giggleswick.

Several Friends of the Rev. ROWLAND INGRAM, M.A. have expressed a wish to join in some public acknowledgement of his long and able services. For 26 years he has been with but little interruption the spiritual guardian of the parish, either as its Vicar or Curate. Those who have listened to his able discourses in the pulpit, or who have witnessed his conscientious discharge of all his duties as a minister, whether in maintaining the public services of the church, or in ministering spiritual consolation to the sick, or in practising self-denial at home and charity abroad, need not be reminded of the claims he has on their respect. Nor should it be forgotten that Mr. Ingram, whilst he was Vicar of this parish, earnestly promoted by his exertions and private contributions the erection of new Churches to relieve the spiritual wants of the parish and neighbourhood. On these grounds it is felt that many who have shared in the benefits derived from Mr. Ingram's ministrations will gladly come forward on this occasion, and aid by their advice and contributions in securing some public expression of regard for one, who has himself so long held the important position of their Minister, and with whose departure a name which has for sixty years been honoured amongst us, ceases to be connected with this neighbourhood.

Subscriptions will be received at the Craven Bank, Settle, to the credit of Mr. Thomas Brayshaw, the Treasurer.

(This T.B. died shortly after this appeal was issued, as the result of a fall.)

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DEATH OF REV. A. CROFTON.—On Wednesday morning in last week, news was received that Rev. Addison Crofton, of Linton Court, had died on the 12th inst., after a brief illness, at his villa at Rapallo, where he and his daughters were spending the winter. It was only about a year ago that Mrs. Crofton died at the same place. Mr. Crofton was a graduate of Trinity College, Oxford. He was ordained in 1870, and served successively in curacies at St. John's, Higher Broughton; Christ Church, Walmsley; and Reddish Green. In 1883 he was appointed to the vicarage of Reddish, where he did excellent work until 1892, when he was preferred to the vicarage of Giggleswick. He retired from active duty in 1900. A man of conspicuous ability and many-sided culture, his attainments in astronomy and geology were of a high order, and his collections of coins, eggs, and butterflies are among the finest private collections in the North of England. His skill as an artist also was considerable. He was also chaplain to the Settle Lodge of Freemasons. He possessed a singularly gentle and sympathetic disposition, and a marked feature of his character was his affection for children. At the close of the sermon at the Church of the Holy Ascension on Sunday morning, the Vicar of Settle (Rev. W. E. Linney), in speaking of the possibility of finding manifestations of God everywhere if only the spiritual eyes were open and the faculty of spiritual sight developed, said that there was one whom he must mention that morning for whom the world had seemed to be full of manifestations of God. Rev. Addison Crofton, a parishioner of Settle and a worshipper in their church, had on the previous Tuesday, at his villa in Rapallo, after an illness of only one day, entered into his rest. He had possessed that trained and developed spiritual faculty that was quick to detect the presence of God everywhere. He looked at the stars, and their silent voices spoke to him of their Almighty Creator. He looked at the rocks, and read the story of their evolution, and recognised the creative power that was at work in them. He looked out upon scenes of beauty, and as he looked the sense of the beautiful was awakened within him, and the result was those exquisite little water-colour sketches with which some of them were so familiar. He listened to the voices of the children—few took so keen an interest in child-life as he—and they spoke to him of that purity of heart to which the beatific vision was vouchsafed. His kindly and sympathetic disposition had endeared him to all who knew him intimately. He possessed that breadth of mind and generous tolerance that were always ready to make allowances for others, and to take everyone at his best. Let them all try to cultivate this spirit, and to think of him who was gone and of each other with that large-heartedness that he had always shown. They were all of them the poorer that day for his loss, and their hearts would go out in sympathy to his two daughters, who within a year had been called upon to mourn the loss of both their parents.—The hymn "On the resurrection morning" was sung, and at the close of the service the Dead March in "Saul" was played by the organist (Mr. J. Goddard Barker, A.R.C.O.), the congregation standing the meanwhile. As the choir left the church, Mr. Barker played "O rest in the Lord."

Jan 1904.

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The Rev. A. Crofton's resignation of the Giggleswick living, although not exactly a surprise to us, was still somewhat unexpected. It had been said that he would not be able to spend his winters at Settle, but we thought he might still hold the living and have the help of a curate. His resignation has, however, been announced, and at the end of this month he will cease to be vicar of Giggleswick. His ministry here began with a brief, but rather violent controversial storm. He roused the ire of his Nonconformist neighbours. He misunderstood them, and was probably himself also misunderstood. It is pleasant to be able to say the feeling that marked the beginning of his ministry does not mark its end. He has been genial and kindly towards those from whom he has yet strongly differed. In some things one feels that he is a man of kindred spirit. He is a lover of nature. He is fond of the hills. He likes to walk and climb. He has rambled about the district, and knows it well. He is a geologist and botanist, and has concerned himself in all matters of local antiquarian interest. I am sorry for these reasons also that his connection with the parish is to cease. He will be a missed man.

THE LATE VICAR OF GIGGLESWICK.—The Rev. Addison Crofton, of Linton Court, Settle, formerly vicar of Giggleswick, who died at Rapallo, Italy, on January 17, and whose will is proved by his daughters, Miss Annie Crofton and Miss Sydney d'Abzac Crofton, left property of the value of £49,524 2s. 2d. gross, and £44,972 15s. 11d. net. The testator left all his property to his two daughters in equal shares.

GIGGLESWICK. 1923.

VESTRY MEETING.—The annual Easter Vestry meeting was held in the Church on Monday. The churchwardens' balance sheet for the year ending December 31st, 1922, which showed that a debit balance of £13 19s. 2d. had been reduced during the year to £2 17s. 4d., was presented and duly passed, and an unanimous vote of thanks was accorded the churchwardens for their efficient work. It was thought a pity that now that the churchwardens' accounts are made up to the end of the civil year that the churchwardens themselves are not also elected in the first week of the civil year. In accordance with an understanding come to at the Easter Vestry meeting of 1901—that a churchwarden should hold office for not longer than three consecutive years—two of the old wardens, Messrs. Samuel Hicling and John Gradham, retired, and in their places Messrs. James Parker and Fred Brassington were elected, and with Messrs. Wm. Calvert and Wm. Silverwood now complete the staff. This arrangement was arrived at in order that every member of the congregation should have the opportunity of "standing his corner" and for the avoidance of anything like a clique. Also that anyone might have the chance of bringing fresh ideas into the affairs of the church, and, furthermore, see behind the scenes the financial working of the church. The custom has worked smoothly and admirably for now nearly a quarter of a century, the church having been served by a goodly succession of able custodians of which any church might be proud. The meeting also determined that the organ should be blown by means of either a gas engine (with fan) or by water power. It may also be mentioned here that in "The Times" of March 26th, 1913, the Vicar advocated that the Festival of Easter should be fixed for the second Sunday in April. It would be an all-round convenience, and on the ecclesiastical side there could not reasonably be any valid objection. Rather anomalous is it that the Christian Easter should be determined, as it were, by the Jewish Passover.

The Crofton Testimonial.

By the invitation of the Church Wardens and Sidesmen of Giggleswick Parish Church, the following have consented to form a Committee to receive Subscriptions on behalf of the proposed Testimonial to our late Vicar, The Rev. Addison Crofton, M.A., on the occasion of his resignation of the Vicarage of Giggleswick, at Easter, 1900.

It is hoped that all members of the congregation and those connected with the Church will heartily respond to the object.

Subscriptions not to exceed one guinea.

It is proposed to close the list on Monday, October 1st, 1900.

COMMITTEE:

W. Hartley, Esq., Catteral Hall, *Chairman.*
J. Parker, *Hon. Treasurer* } *Wardens.*
J. B. Cansdale }
J. Harrison } *Sidesmen.*
G. T. Johnstone }
Miss Buck, Giggleswick
J. L. Brayshaw, Esq., Giggleswick
Miss Mc Carroll, The Hostel
Miss Langhorne, Giggleswick
Mr. J. Maudsley, jun., Grain House
Miss Radcliffe, Stackhouse
Miss Stansfeld, Giggleswick

Giggleswick.

August 23rd, 1900.

And on other occasions the congregation have had their attention distracted by untoward circumstances. In 1817 a sensation was caused by the refusal of the Vicar to allow the Curate to preach a funeral sermon on the death of the Princess Charlotte; in 1833 a panic was caused by a violent outbreak on the part of a man who suddenly lost his reason; and we find that in 1842 the congregation got a shock by hearing the banns of an intended marriage publicly forbidden.

And a curious little incident may here be recorded:—on one occasion a company of Volunteers, who were attending the funeral of a deceased comrade who was interred in the Church, fired a volley *inside* the building.

Internal dissensions too have not been wanting. In 1748 the Chancel had got into a bad state of repair and legal proceedings ensued to settle the question of liability. It was decided in 1753 that the owners of the "great-tithes" had to be at the expense thereof, in proportion to their respective shares of such tithes, and in 1795 this question again cropped up, but was amicably disposed of. And in 1845 considerable heart-burning was caused by the Vicar's demand for tithes, which demand was strongly resisted, as they had been unpaid and in abeyance for some years.

see p. 165.

The list of Vicars of Giggleswick since the days of Lawrence is fairly complete. Alan Percy (1508—1517) was the son of the 4th Earl of Northumberland. He resigned the Vicariate to take the post of Master of St. John's College, Cambridge. John Nowell was Vicar 1548—1556. He was one of the Chaplains to King Edward VI and it was very possibly through his influence that Giggleswick School obtained its Royal Charter in 1553. Christopher

For Brocklehurst's imperfect list see p. 180.