

*Given to my Real Friend whose interest in historical Curios
is only comparable to mine. Tom Bill (Worthing local historian).*

June 1951.

SILSDEN TOWN HALL.

LECTURES ON SOME CELEBRITIES OF THE VICTORIAN ERA.

"Come to learn, not how to get on in life afterwards, but how to spend the leisure moments when you are not occupied in getting on." —THE LATE BISHOP CREIGHTON.

The patronage of the inhabitants of Silsden and District is solicited in support of an Eighth

COURSE OF LECTURES

To be given, by kind permission of the District Council, in the Large Room of the above, during the Autumn of 1902, as follows :—

MONDAY, SEPTEMBER 29th,

SIR SWIRE SMITH, KNT.

(*Steeton*) WILL LECTURE ON

"EDWIN WAUGH."

"This fine Old England of ours will some day find, like the rest of the world, that it is not mere wealth, and luxury, and dexterous juggling in trade, that make and maintain its greatness, but intelligent and noble-hearted men, in whatever station they grow." —E. WAUGH.

Chairman, J. BRIGG, Esq., M.P.

Musical Selections, set to Poems by Edwin Waugh, led by a **Juvenile Choir**.
Conductor, **Mr. J. L. Vickers.** Accompanist, **Miss Mary Longbottom.**

MONDAY, OCTOBER 20th, the

REV H. J. PALMER, M.A. ☺

(*Keighley*) ON

"WILLIAM WORDSWORTH."

*"Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy." —W. WORDSWORTH.*

Chairman, The MAYOR OF KEIGHLEY (*Coun. H. C. LONGSDON, J.P.*)

Musical Selections, set to Poems by Wordsworth, sung by the **Choir of the Primitive Methodist Church.** Conductor, **Mr. W. Booth.** Pianist at this and subsequent lectures, **Mr. Ambrose Longbottom.**

TUESDAY, NOVEMBER 4th, the

REV. T. RHONDDA WILLIAMS.

(*Bradford*) ON

"THE PROPHET RUSKIN."

"In Reverence is the chief joy and power of life; —Reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for what is gracious among the living—great among the dead—and marvellous in the powers that cannot die." —JOHN RUSKIN.

Chairman, County Alderman J. C. HORSFALL, J.P.

Musical Selections by the **Choir of Silsden Church.** Conductor, **Mr. H. B. Summerscales**

MONDAY, NOVEMBER 17th, the
REV. A. B. BOYD-CARPENTER, M.A.

(London) ON

" TENNYSON IN RELATION TO HIS AGE."

*"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."—ALFRED, LORD TENNYSON.*

Chairman, R. B. BARRETT, Esq., J.P.

Musical Selections set to Tennyson's Poems by the **Steeton Primitive Methodist Church.**
Conductor, **Mr. H. Wrathall.**

MONDAY, DECEMBER 1st,
GEO. SEDGWICK, Esq., H.M.S.I., (Shipley)
ON

" CHARLES KINGSLEY."

"Not self-interest, but self-sacrifice, is the only law upon which human society can be grounded with any hope of prosperity or permanence."—C. KINGSLEY.

Chairman, Rev. J. BERRY, M.A., Chairman of the Lecture Committee.

Musical Selections set to Kingsley's Poems by **Mr. W. Gill's Quartette Party.**

TUESDAY, DECEMBER 16th,
ALEX. KEIGHLEY, Esq., F.R.P.S., (Steeton)
ON HIS

" TOUR ROUND AN OLD GARDEN."

(Illustrated with upwards of an hundred Lantern Views from the Lecturer's own photographs).

"I bethought me of an old herbalist or 'yarb doctor'.....Culpepper's 'Herbal' was a favourite with him.....The country people of Lancashire have great faith in simples, and in simple treatment for their diseases. I remember that one of their recipes for a common cold is 'a wot churn-milk posset, weel sweet'nt, an' a traycle cake to't at bed-time."—WAUGH.

*"Enough of science and of art :
Close up those barren leaves ;
Come forth and bring with you a heart
That watches and receives."—WORDSWORTH.*

"The whole book of Job appears to have been chiefly written and placed in the inspired volume in order to show the value of natural history, and its power on the human heart."—RUSKIN.

*"Here are cool mosses deep,
And through the moss the ivies creep,
And in the stream the long-leaved flowers weep,
And from the craggy ledge the poppy hangs in sleep."—TENNYSON.*

"Is it not altogether naughty and wrong to refuse to learn from your Father in Heaven, the Great God who made all things, when He offers to teach you all day long, by the most beautiful and most wonderful of all picture books, which is simply all things which you can see, and hear, and touch, from the sun and stars above your head, to the mosses and insects at your feet?"—KINGSLEY.

Chairman, R. FLETCHER, Esq., C.C.

Music by a Juvenile Choir from the Utley Board School. Conductor, **Mr. W. H. Whittaker.**

ADMISSION:—Transferable Tickets for the Course—First Seats (Numbered and Reserved until 7-25) 2/-; Additional First Seat Tickets purchased in the same home, 1/6 each; Second Seats, 1/- each. Admission to Single Lectures, after 7-25 to vacant places only, First Seats, 8d.; Second Seats, 4d.

Tickets may be had of Messrs. J. C. Arnold, H. Butterfield, J. T. Cross, Albert Longbottom, D. Longbottom, the Members of the Bolton Road Young Peoples' Reading Circles, or C. H. Fletcher, Hon. Sec.



three items of evidence testify that each of the marauding peoples from whom the English race sprung, was connected with Kildwick. The name, we are told is derived from the Scandinavian Keld meaning "a well or spring." The remains of a sepulchral cross, found embedded, during the restoration now (1902) going on in the rubble wall of the Chancel, show the settlement of the Saxon at Kildwick. Norman possession is seen in the fact stated by Dr. Whitaker that, "The village and manor of Kildwick were among the first donations to the priory of Embsay, by Cecilia de Romille, the foundress." This lady was the daughter of the Norman adventurer to whom vast estates in Craven were granted by the Conqueror. Testimony to the antiquity of the church - dedicated to St. Andrew - appears in Whitaker's statement that "The church of Kildwick is one of two in the whole deanery [Craven] mentioned in Domesday." This valuable record was completed during the last years of the reign of William I. who died in 1087. At the time Whitaker wrote the words quoted above, the Deanery of Craven had an area of 600 square miles, or one-tenth of the whole county of York, and included, generally speaking, the parish of Bingley and the whole Aire valley above it; of Ilkley and Upper Wharfedale between it and the source of the river; and of the Yorkshire portion of Ribblesdale. Judged by modern standards, the village has made but little "progress," for there are in it, only some fourteen houses. And yet what interest centres in it.

The church, an unusually long one for this district, is often called the Lang Kirk in Craven. The oldest portions of it - the tower and the parts of the nave and aisles

nearest it - are probably fourteenth century work. If so, the substantial character of the tower may be accounted for. The taxation of the church, which had been wasted and destroyed by the Scots, was reduced in 1318-19. This incursion must have taken place soon after the disastrous Battle of Bannockburn (1314). What would be more likely, under the circumstances, than that a massive tower should be erected, especially if, as some suppose, the villagers were accustomed to seek refuge in the tower of the village church in times of danger. The masonry on the exterior of the Clerestory; the unusually strong piers on both sides of the nave at this point - that is between the fourth and fifth arches, counting from the west; and the windows, in the Decorated style of Gothic, of both the north and south aisles, seem to show that the church terminated originally at this point. This part probably belongs to the Edwardian period, and may be dated circa 1320. The windows in it closely correspond with the two reproduced, by kind permission, from Parker's 'Introduction to the Study of Gothic Architecture.' This is shown by the photograph of what may be called the Stiveton window which was placed in the north aisle opposite the fourth arch under which the Stiveton monument stood as some of the subscribers well remember. The shield in the centre light is decorated similarly to that on the knight's arm. We know from the Bolton Priory Comptos that Sir Robert de Stiveton died in 1307. A few words, adapted from a Manuscript History of Stiveton, by one who was an old man when the compiler of these notes was quite young, may be of interest. "Robert de Stiveton well deserves a passing notice. He was contemporary with Edward I. From the statue erected to his memory, and at present to be seen in Kildwick church it is supposed he

was a Knight Templar. If this supposition is correct, it is probable that he accompanied Edward to the Holy Land during his father's (Henry the Third) lifetime. Edward did not return until after his father's death. It is well known that King Edward made frequent attempts to subdue Scotland, and this partly accounts for the many Knights he created especially in the northern counties, Sir Robert de Stiveton being amongst the number. The King was entertained at Bolton Priory, proving his presence in this neighbourhood. Sir Robert's funeral was on a magnificent scale, as the following entry in the Comptos shows:-

"Pro salm. piac. allec. &c. ad sepulturam
d'ni Rob. de Stiveton, XLs. ~~IV~~ d."

This, Mr. Speight, so well known for his excellent works on local topics, says is "for allowance of salt fish &c. at the burial of Sir Rob. de Stiveton."

At that period a good milch cow sold for about six shillings. What times of feasting funerals of noted persons were in those days! The custom of providing grand dinners or teas at the White Lion Kildwick after a funeral from Siladen continued to our own times. "The cup that cheers but not inebriates" was not the only liquid drunk on these occasions. "We must wash him down"; "mourners" could be heard to say, "he wud a washed us down." Most persons will agree that Tennyson's words,

"Our little systems have their day,
They have their day and cease to be,"
may be used with appropriateness as a funeral epitaph for the old time custom.

The photograph of a portion of the knight's effigy shows that the nose is wanting. The story of its loss is

worthy of remembrance. So far as the writer is aware it has not been recorded on paper. Many of the subscribers knew "Jack" Barker who lived in the thatched cottage lately demolished at Brunthwaite. His father Joe Barker, better known to old residents as "Dode" Barker went, whilst the nineteenth century was not out of its teens to be married at Kildwick Church. When the ceremony was about to commence, he told the bride he had no money to pay the marriage dues. She put into his hand a pound note - a rare treasure in those days. Joe was so delighted that he ran down the nave, jumped over the Stiveton effigy which then lay on the floor, knocked off the knight's nose with his clog in doing so, and made his way out of the church by the door of the north aisle. Afterwards the same couple went again on the same errand to the same altar-rail where the marriage knot was duly tied.

The font is a good example of Norman work except what appears to be an inverted Norman abacus, and the font, both of which are to be seen near the tower, no workmanship of Norman times is visible. The Baptismal Registers only date from 1575. But what multitudes must have been brought from all parts of the parish during the preceding centuries. On these occasions, as well as at funerals, it was customary to have tea at the village inn when the parties came from distant parts of the parish. On one occasion, there were two children brought from Cowling, to be baptised at Kildwick. Before tea they both went to sleep, and were taken upstairs to bed. Whilst the older members enjoyed themselves downstairs, some one, "for a lark," exchanged the two innocents who each became a foster-child of unsuspecting parents who lived in blissful ig-



norance of the trick played upon them.

The canopy over the font is modern, and was the gift of the late Mrs. Tennant whose family has been for more than three centuries associated with Kildwick. It was placed in its present position when the unsightly gallery, erected in 1825 was taken down. A previous canopy, the gift of the Canons of Bolton was removed to make room for the gallery, cast aside, and afterwards made into chairs which were sold by auction. The Tower arch was discovered when the gallery was taken down, and opened out. The Perpendicular window on the west face of the Tower is modern, but resembles exactly the badly weathered one which preceded it.

A note, added by the Editor, in the Third Edition of Dr. Whitaker's 'Craven,' says "There are not any indications of either sedilia or piscina." There have been found, during the 1902 restoration a piscina in the wall of the south aisle.

This piscina enables us to say where the fabric terminated. It may therefore be stated with tolerable certainty, that it was found necessary twice to extend the building eastwards. The shape and size of two of the Chancel piers may also be noted in confirmation of this view. The latest addition was in Perpendicular Gothic. Many portions of the former east window have been found and are now lying on the tombstones in the churchyard. "The fabric of the church," says Dr. Whitaker, "seems to have been almost entirely renewed in the reign of Henry VIII." Perhaps it was at this time that the original roof which was much steeper than the present one, was removed, and a flatter one laid. The difference in slope and elevation is easily discernible from the most cursory glance at the eastern side of the Tower. It was probably at the same renewal that the three windows in the south aisle had their arches partially cut away. The present restoration is undertaken on account of the falling out of perpendicular of the Chancel walls. There was no effort to secure a firm foundation for the pillars ~~which~~ were set on the surface, or at all events very little beneath the surface, of ground that must have been honey-combed by the graves of generations of parishioners. It was owing to the subsidence of these and not to defective masonry that the present extensive reparation - amounting to an almost total re-building of the Chancel and North Aisle, was commenced. Whenever possible, the old material has been replaced; no twentieth century gothic has been substituted for sixteenth; and the church will thus be preserved to succeeding generations in much the same condition as it has come down to us.

The "church," using the word in a limited sense:

but the word has also a wider, deeper, infinitely deeper, meaning. The fabric is to the church only what the guinea stamp is to the gold. Let us now turn, therefore, and take a look at the subject from a different view-point.

We now give a list of Vicars of Kildwick, taken from Whitaker, and brought, up, or down, to date.

Scryp. Inst.	Vicarii Eccl.	Patroni.
1272.	Rog. de Skrypton	Prior et Conv. de Bolton.
1302.	Matt. de Lyngmoton.	"
1305.	Joh. de Walkynton.	"
1316	Wil. de Gargrave.	"
1326	Rob. fil. Alex. de Rotburne	"
1328.	— de Hospitali	"
	Ric. Skryewood.	"
1347.	Joh. de Goldburgh.	"
1349	Joh. de Micklefield	"
	Joh. de Bolton.	"
1361.	Rog. de Blaytebu.	"
1403.	Tho. Hulot.	"
1436.	Rob. Hawley.	"
1437.	Rob. Blayton.	"
1452.	Rich. Walker.	"
1459.	Tho. Colton.	"
1465.	Edw. Bradford.	"
1478.	W. Britwysall.	"
1514.	Rob. Whissley.	"
1571	Alex Horrocks	Christ Church Oxon.
	Hugh Newberry 1593.	"
1594.	Joh. Flicks.	"
	Joh. Harrison, ab. 1596.	"
1599	Henry Bradshaw.	"
1601.	Tho. Chatfield.	"

1603.	John Foote	Christ Church Dean.
1623.	Christopher White.	"
1628.	John Gifford.	"
	Edm. Garforth, living 1659.	"
1661.	Francis Little. ob. 1678.	"
1678.	Richard Pollard.	"
	Roger Mutton.	"
1705.	John Topham.	"
1783.	Christopher Driffield.	"
1734.	John De Hayne or Dehane.	"
1790.	Thomas Marsden.	"
1806.	John Perring.	"
1843.	John Turner Colman Fawcett.	"
1868.	Henry Salway.	"
1875.	Herbert Todd.	"
1881.	Frederick Waters Greenstreet	"
1887.	Arch. Doug. Cavan. Thompson.	"
1899.	Edward Henry Morris.	"
1901.	Edward William Brereton.	"

What comparisons and contrasts force themselves on one's thoughts whilst meditating upon this long list of vicars of Kildwick. I think for a moment. The first, Roger de Skrypton, became vicar the very year Henry III. died; the last, Mr Brereton, the year Victoria died. The reign of Henry exceeded, in length, that of any of his predecessors; so did Victoria's. Henry's successor was an Edward; so was Victoria's. "Imperialism" was the dominant spirit during the reign of Edward I.; so it is in the days of Edward VII. During the reign of the First Edward Wales was subjected and added to the English possessions. But that martial king failed to subdue Scotland. During the present reign the territories added to the Empire exceed in area the whole of the areas of Great

Britain and Ireland. What a difference between the treatment received in London by Sir William Wallace, the Scottish leader, and that accorded to the Boer generals. Both he, and they fought against annexation by England. He and they were guilty of what is called "guerrilla" warfare. He fell into the hands of the English through the treachery of one of his own countryman. They did not. That, however was not the only difference. Wallace was beheaded in London: "his head, crowned in mockery with a circlet of laurel, was fixed upon London Bridge. His body was divided into four quarters, and these were sent to be exhibited in the market-places of Newcastle, Berwick, Perth, and Sterling." The gracious reception, in London also, by King Edward VII is too recent to need further comment.

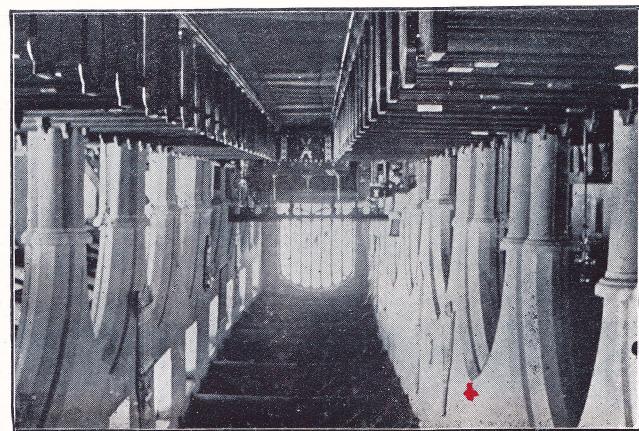
And what political progress has been made since the days Rog. de Skipton became vicar of Hildwick! It was not until 1265 - seven years before - that there were "invited" - for the first time - Commoners to Parliament, and then "only those were invited who were known to be on the side of the barons." The next neighbour of the present vicar is a Member of the House of Commons, Mr Brigg, whose name appears, and not for the first or second time either, on the Lecture-tickets as Chairman. It is inspiring to see Mr Brigg's name down - or up - in the "List of Donations and Subscriptions" for a sum exceeded in amount by that of one contributor only, and also to find another Chairman, - County Alderman Horsfall J.P. - a generous contributor to the same fund. Both belong to what are now commonly called the "Free Churches," and might as many would do, excuse themselves on so-called conscientious grounds. How easy it is to follow the ex-

ample of the disciple who said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us," rather than the Master whose words, in this, and every other case, ought to be more precious to us than wealth, or position, or titles, or creed, or church, or meetings, or party, or any or all of them. "Forbid him not;" came the reply, for he that is not against us is for us." O for the spirit of the Psalmist - "How precious also are thy thoughts unto me O God! how great is the sum of them!"

And what changes have wrought themselves into religious thought in the six centuries since Roger de Buryton's day? And yet one would be sorry to think that Christianity has even approached its zenith. Have we in population, in territory, in wealth, in science, in material comfort, in social and political matters to make progress by leaps and bounds, and deliberately limit ourselves in spiritual concerns, to the opinions and thoughts of good men in past ages? Or shall we equal them in sincerity, in zeal, and faithfulness in the legacy they have left us? To take one example only: even in our own day, religious men and women believed, devoutly believed that Deuteronomy was written, every word by Moses. Are we to hand forward that belief when the last chapter of the book gives an account of the great leader and lawgiver's death, burial; tells us that "the children of Israel wept for Moses in the plains of Moab thirty days;" and further goes on to say that "there arose" [mark the tense of the verb,] not a prophet since [note the word] in Israel like unto Moses?"

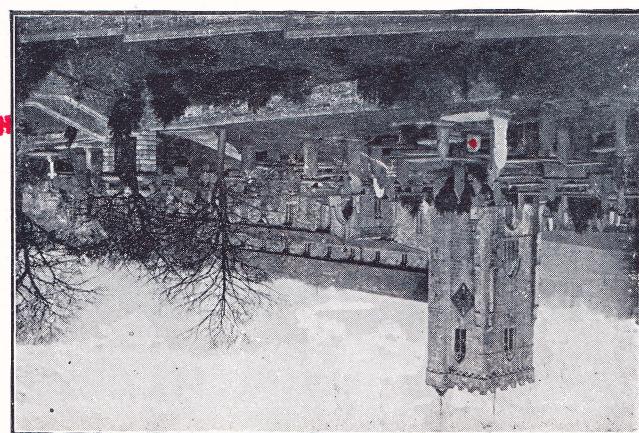
A dear, kindly, old Calvinist, who was gardener to a peer who was the immediate predecessor of Lord — a member of the present government, would quote passage from the New Testament to prove that some people were

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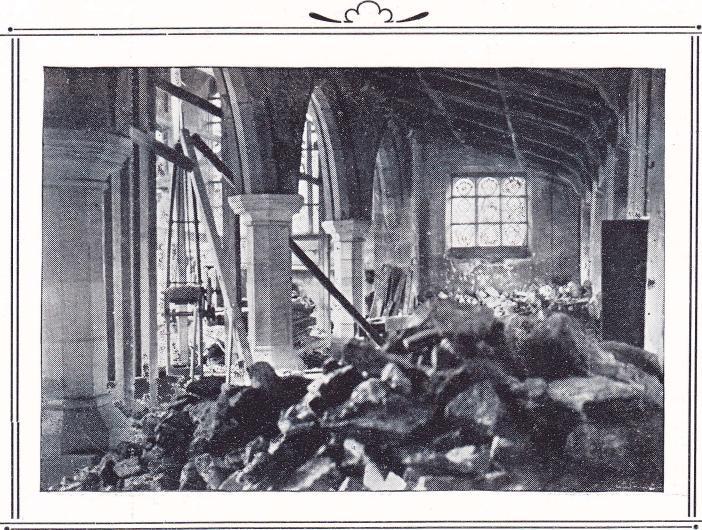
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(g)

beyond all hope of salvation, but resolutely declined to listen to contrary views, saying, "Argument is an invention of the devil." Another Calvinist friend, for whom one has the highest regard, invited the writer to accompany him over the glorious Surrey Hills to hear the Rev Newman Hall preach in a country chapel one weeknight. On the way the Epistle to the Romans was freely cited, and one was told to expect a very exposition of scripture to that commonly heard. "And shall not God avenge his own elect, which cry day and night unto him," was the text. During the sermon the preacher said, "But some people are troubled as to whether they are amongst the elect or not. Who are the elect? What says the Book? Those which cry day and night unto God. Then, if you are not amongst the elect, cry day and night unto him, and you soon will be." Our friend explained afterwards the preacher's little anticipated remarks to be due to Mr. Hall knowing that his hearers were ignorant country people. More than twenty years passed: the preacher asked one of them what was his text on that particular occasion. On hearing it he said he had just published that sermon in volume form.

What have great writers to say on the subject of Christianity? For as Ruskin says, "Great men do not play stage tricks with the doctrines of life and death: only little men do that."

George Macdonald writes, "When I see a man lifting up those that are down, not pulling down those that are above him, I will believe in his communism."

"Ring in the valiant man and free,

The larger heart, the kindlier hand;

Ring out the darkness of the lands,

Ring in the Christ that is to be?"

Thus wrote Tennyson in his work "In Memoriam."
"Ring in the Christ that is to be," does not convey the idea
that he thought Christianity had reached its high-water
level. In another place in the same poem he says

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

A little thought will clothe these words with humiliating
reflections.

Whittier, the Quaker poet of the great English-speaking
United States, says,

"Follow with reverent steps the great example
Of him whose holy work was 'doing good';
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

J. W. Faber, born at Calverley Vicarage, some fourteen miles
lower down the valley, one of the sweetest singers of our
sacred poets tells us that

"the love of God is broader
Than the measure of men's mind;
And the heart of the Eternal
Is most wonderfully kind."

The counsel of Dean Alford to us is

"Speak thou the Truth. Let others fence,
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day."

And so E. J. Wallis (the last-a Victorian also) we must quote.

"First find thou Truth, and then
Although she strays
From beaten paths of men

To untrod ways;
Her leading follow straight
And hide thy fate."

There are, of course, other aspects of the great subject: the passages quoted above call attention to one which was much neglected in the past, and show what vast changes have come over Christian thought, even within the recollection of men not old in years.

"Ye shall know the truth, and the truth shall make you free," said the great Way-shower.

If others do not toe the same line we should not unchurch them, but, remembering that the pages of history teem with examples of men and women too, who were scorned, slighted, and called ugly names by their contemporaries, whom time has proved to be heroes and heroines in the truest, best sense.

But we must pass on. The earliest vicars are evidently named after their birthplace, de meaning of. The four last vicars appointed by the Prior and Convent of Bolton seem to have been Friars - brothers - of Bolton Priory. Robert Whisley, the latest must have been vicar during the various changes during the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. How delightful would an hour's chat with him have been! During the Commonwealth John Town signed the register, entering the words "minister of Hildwick." These words, quoted from another writer, have not been verified by the present writer who has not seen them, nor that "afterwards some evidently loyal vicar strikes his title out, and writes "interloper." The name of Roger Coates, a Magistrate of the same period occurs several times in the Marriage Register. "Before him all civil contracts of marriage had to be made." Coates was afterwards

buried in the chancel. To relate the romantic legend of his death would carry us too far from our subject, and also take too much space. So far as we know, none of the great evangelists - the Friars - of the eighteenth century ever preached in Kildwick Church, though they frequent by visited Haworth, the moorland sanctuary so short a distance from Kildwick that there is one spot on the moors where you can hear the bells of both churches. One would like to think that the voice of Whitefield who Green the historian tells us "could wring gold from the close-fisted Franklin and admiration from the fastidious Horace Walpole," or that of the student of Christ Church, the Dean and Chapter of which are patrons of Kildwick, Charles Wesley, the "sweet singer" whose hymns have "gradually changed the face of public devotion throughout England," or that of his elder brother John who had so much understanding and confidence in God, that he tells us that one day, when he was tired and his horse fell lame, "I thought - cannot God heal either man or beast by any means or without any? - immediately my headache ceased and my horse's lameness in the same instant," had preached the Word in Kildwick Church. There seems to be no cause for believing that any of the three did.

The famous Yorkshire election contest between the Fitzwilliams and Lascilles took place in 1806. It used to be said that only two persons living in Bilsden Township at that time were qualified to vote. Mr. Perring became vicar in that year. He, like his predecessor, was vicar, at one and the same time, both of Kildwick and Skipton. Mr. Perring was, forty years ago, spoken of with great respect. He

turned none who went to his door pleading distress away without relief. Many went with pitiful tales; some deliberately deceived him; others went down to the ale-house and drank his health in liquor purchased with his gift. Decorous people remonstrated. His answer was to this effect - though the actual words are those of a country rector still living: "O ye wary men of the world, bursting with the shrewdest of maxims, bursting with the lessons of experience, ye of the cool heads and the cold grey eyes, ye whom the statesmen loves, and the tradesman trusts, cautious, sagacious, prudent; when the rumbling of the earthquake tells us that the foundations of the earth are out of course, we must look for deliverance to other than you! A grain of enthusiasm is of mightier force than a million tons of wisdom such as yours."

Similar, in effect is the teaching of the poet who sings

"For the heart grows rich in giving: all its wealth
is living grain;
seeds which mildew in the garner, scattered,
fill with gold the plain.

Is the heart a living power? self entwined its
strength sinks low;

It can only live in loving, and by serving
love will grow."

The Good Samaritan did not question the man who "went down ... and fell among thieves" any questions about his creed, his nationality, his politics, but "bound up his wounds, and took care of him," and paid the hotel bill. Those who build beautiful school chapels like the one at Giggleswick, or found village libraries like the one at Clapham, or establish institutes, like

that at Glusburn, are doing religious work of a type very different from that of the monks who "far away from the busy haunts of men" passed their days and nights in praise and prayer, in study and research, or in producing works of art which to-day compel the modern world to look upon with reverence.

The old disused school-house at Rilwick was built principally at the expense of Mr Perring in 1839. About that time there was built in Bladon—"erected by public subscription"—the lock-up which many of the subscribers remember stood in Kirkgate. We submit that Mr Perring's way of reforming humanity was the wiser. In the days of his successor, the present school was built. To quote a story which formed part of a previous year's Lecture-notes, "A pet scheme of the parson's was to build a school, and by dint of ceaseless worrying, the farmers furnished the necessary funds, but at such a cost of time and patience that he determined to make a substantial job of it. When the question of flooring came on, he proposed stone flagging, as is universal in the dales, the Education Department postulated wood, and would not pass his plans, The parson went down to the village, and had made a pair of clogs, such as were universally worn by dale children. Now a pair of dale clogs of those days was an astounding edifice; made of a clump of elm, without any particular shape, they were next taken to the blacksmith to have a stout iron tyre put round, only less solid than the tyre of a cart wheel, and when finished would weigh seven or eight pounds. Such a pair our friend despatched to the Education Department, saying that all the children in the parish

wore a wooden flooring on their feet, as per accompanying sample, could he therefore have a stone flooring to his school? Generation after generation has passed and repassed with deafening clatter over those stone flags."

In the march of improvements the fashion in clops has changed, the school-room altered, and the stone flags removed and a wooden floor laid down. During the restoration Mr. Perring's grave was found in the south east corner of the chancel. Mr. Fawcett sleeps on the north side of the church, in a portion of the graveyard which, as the dates on the tomb-stones show, was severely shunned until the latter half of the nineteenth century.

It would be a delightful undertaking to describe in some detail, the various monumental tablets found in various parts of the church, and also the painted windows; the two chapels; and to write down some of the many stories one has heard of the Curriers - the gifted authoress of "Jane Eyre" took her nom de plume "Currier" from the Miss Currier who collected the famous library a portion of which still remains at Kildwick Hall - of the Bawdens of Stone Gappre - here Charlotte Brontë spent some time as a governess; of the Wainmans of Carr Head; of the Coates' of Kildwick Grange; of the Garforths of Steeton; and of the Jennings of Silsden. But all must be passed over in silence for lack of space-and time.

But there is one sleeping near the S.W. angle of the grave-yard upon whom a few words must be said. A red dot in the exterior view of the church indicates the grave of the late John Laycock who was locally known as "John o'the Glories." Some of the subscribers know

built the organs used in two places of worship in Siloden. He had a great longing to build an organ for his own parish church. He was disappointed: the commission was placed in other hands. But to-day the organ is placed in the hands of the firm he founded, and is being renovated. It was some consolation to him to be selected, from a great number of organ-builders, to put a memorial organ into Bolton Abbey Church. It may be of interest to some to know that the Committee of selection were largely influenced, even against ^a recommendation from very high quarters, in favour of Mr Laycock by hearing one of the Siloden organs built by him. Over his grave is placed a stone model of his first organ built for a place of worship.

Dates sometimes deceive. There will come a time when many will believe that the steps and side walls of the Siloden Church School were placed there in 1816. The stone actually gives the date when the present church was built. So the Dial over the door leading into the S. Aisle of Kildwick Church has over it a Sun-dial inscribed "Haworth Curver 1729." The dial was set up in its present position no great number of years ago. Note the connection "Haworth" and "Curver," as it is especially noteworthy owing to later association of the two names. Just outside the gateway - the principal gateway - on the S. side of the graveyard is a pair of Stocks which Mr Tillotson, the venerable sexton, says were last occupied by one - John Ayrton - who was not unknown in Siloden, and who went down to degradation through giving way to drink. Whilst he was in the stocks, "the village blacksmith," good old John

Simpson fetched him a Bible, and some of his so-called friends some tea with "something" in it to, as they said, to "cheer him up." Thus, in almost all that concerns us in this life, do methods, intended to accomplish the same purpose, greatly differ. The bridge over the Aire at Kildwick "is a monument to the well-judged liberality of the canons of Bolton by whom it was built in the reign of Edward II." Thus it was built about the same time as the west portion of the church. It is said to be the oldest bridge over the river of which we have any written record, and is referred to in the Comptos of Bolton.

But to conclude. What lessons ought the contemplation of the subject to teach us? Surely that - to quote the words of Professor J. R. Mosley in an American paper that has reached us -

"The most direct means by which one enters into the best and most perfect life is through the knowledge, demonstration, and communication of truth, through the love of God and man; and through praying, striving and working for the best things - for the realization or the coming of the Kingdom of God, Good, among men. Even work of any kind, if well done, ministers in a marvellous way to the perfection of every side of our nature; and work that is done in love, for the promotion of the best, noblest, and divinest things, makes man a co-worker with God for his own perfection and for the perfection of all men."

"The purpose of the church is to teach religion and to minister to all the needs of humanity; and an ideal church would be the most perfect

possible institution of moral and spiritual culture. For its work is to teach the highest truth that has been discovered and revealed, about God, man and the universe, and to do everything for man that can be done to make him intelligent, loving, kind, and Christlike. It should teach "the truth, the whole truth, and nothing but the truth;" the truth about God and His Christ which is "life eternal;" the truth which liberates from all error and makes us free indeed. Pure religion stands for the highest ideality and the purest spirituality, as it creates the deepest hunger and thirst for the things that are true, just, pure, holy, lovely, and of good report, and the strongest aversion to everything that is untrue, unlovely, carnal, sensual, and sinful."

And, in the words of Heble, another singer of sweet and precious truths - a poet living in the Victorian Era, and contemporary with Vaughan, and Wordsworth, Ruskin, Tennyson and Ingoley may those associated with the Lectures realize that

If on our daily course our mind
Be set, to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see;
Some soft'ning gleam of love and prayer
Shall dawn on every cross and care.

Notes on the Illustrations.

(a) Exterior view of Church. A red dot is placed on the stone model of the late Mr. John Laycock's first organ. The H in the margin indicates approximately the position of the village stocks - last put into use about 1857. (See Jeremiah 20; 1,2)

(b) Interior shortly before the restoration, showing the "Lord's Table" temporarily placed W. of the Chancel Screen. Through the second arch on the right one of the props is seen. The pulpit was placed adjacent to a stout rectangular pier. Here the latest addition, probably made at a later date than Dr. Whitaker suggests, commenced. If the Church were lengthened in the time of Henry VIII. how is the absence of a Piscina in the Scarborough Chapel at the E. end of the S. aisle accounted for?

(c) Portion of Church used during the restoration of the eastern half of it. The red + in this Illustration and also in (b) marks the arch under which the Stiverton Effigy was originally placed - in what was then the Chancel of the Church. E indicates the place where the church at one time terminated. Now the pier is stripped of its plaster the junction of the older and newer work is plainly to be seen.

(d) Eastern portion of S. aisle from a photograph taken in 1902 whilst the restoration was in progress.

(e) View of same prior to commencement of restoration works, and showing the prop. E. of the screen in the aisle is the Scarborough - called in later times the Spencer - Chapel, in which is an interesting collection of books of olden times. The last interment within the fabric took place in this Chapel.

(f). N. aisle looking east. The whole of the pillars.

arches, and wall above them were taken down, and about so a portion of the N. wall, and the windows removed. The E. window, until lately walled up, has been opened out.

(g) Portion of N. aisle, looking N. Taken during the restoration.

Photograph of a portion of the Stiverton Effigy.
The head, resting on two cushions, is protected with a bascinet, or basin-shaped helmet having a camail attached to protect the neck and shoulders. Brassards are seen upon the upper portion of the arm, whilst the lower has a vambrace upon it. The shield, of which a small portion is seen near the thumb, is suspended from the right shoulder by a narrow guige. Gauntlets of plate protect the hands.

Note the prayerful attitude of the knight.
Three of his sons are said to have fought at Bannockburn in 1314.

Was Rob. fil Alex. de Estburne instituted Vicar in 1326 the Knight's grandson? Might not this account for the old custom of calling Sir Robert "Lord Estburn?"

The Altar tomb on which the Effigy is placed is modern; the Effigy itself is of Tadcaster stone.

The other photographs inserted not being, in all instances, similar in subject, will be described in another place.