ART. XIX. — *Notes upon the Parish Church of Kirkby Lonsdale.* By the Rev. Canon Ware.

Read at Kirkby Lonsdale, August 10th, 1870.

THIS paper lays no claim to originality. I have endeavoured to record, not only the results of my own observation during the restoration of the church, but all the information bearing upon its history, which I have been able to obtain from others.

We have no account of the first foundation of a church at Kirkby Lonsdale; but the name of the town (meaning "the "church-town of the valley of the Lune,"* shows that a church must have existed there from very early times. The church is dedicated to St. Mary, and was given by Ivo de Tailbois to St. Mary's Abbey at York. The grant was confirmed by Gilbert, son of Roger Fitz Reinfrid. St. Mary's Abbey was founded A.D. 1056. Its chartulary is to be found in the British Museum, Harleian MSS. 236 (see p. 220 of Vine's Catalogue. At p. 45 there are three charters relating to Kirkby Lonsdale, Underley, &c.; but they need a person more skilled than I am in mediæval handwriting to decipher them fully. The arms of St. Mary's Abbey were "azure on "a cross gules a bezant charged with the demi figure of a "king crowned and holding a sceptre: a key in the first "quarter." In the procession roll to Parliament of 1512 the key is wanting.†

The earliest parts of the church, as at present existing, are three heavy Norman arches on the north side of the west end of the nave. The church to which these belonged must have been (if completed, on a very large scale. It is clear, however, that it was not completely finished, at least in its decorations; for the carving of the capitals is only executed on one side, and the arches are in places scored out as if for a zigzag decoration, which was never executed. The diamond pattern seems to have been carved before the pillars were erected, for it is very irregular, the lines intersecting in the centre of each stone,

* Lune, Lon, or Lun, is an ancient British word, signifying "fullness."

"And for this name of Lun,
Which I am christened by, the Britons it begun,
Which fullness doth import, of waters still increase."

Drayton's Polyolbion.

† Allen's History of the County of York, vol. I. pp. 336, 337.

while

while the stones themselves are unequal in size. I have been told that pillars similarly incised are to be found at Lindisfarn, Selby, Waltham Abbey, Christchurch, and Piddington, (three miles east of Durham. There is a very striking likeness between these pillars and arches and those of the nave of Durham Cathedral, (built A.D. 1090—1133), so that it seems quite clear that there is some connection between the two. The bases are almost exact miniatures of those at Durham. even to the smallest detail, such as the line cut round the projecting step. Some of the stones of the capitals show decorations almost of the runic type, others regular curves, &c, of the more usual Norman character. May not this mark the employment of older or local masons, joining with younger ones more up to the fashion of the times? In one place the ornamentation shapes itself into a grotesque face, cut in low relief. There are some curious figures on one of the capitals. One appears to represent a lamb holding a book; another has been supposed to be "Sagittarius," the cognizance of king Stephen (A.D. 1135—1154). "Scalloped" capitals were common in the reign of William II. and Henry I. (*i.e.*, 1090-1135). These Norman capitals are the most carefully executed ancient work in the church; one of them has a sort of riband pattern of much beauty. Next in date appear to be the corresponding arches on the south side, which are less massive, and the capitals and mouldings of which are of inferior workmanship. They seem to have been built rather later than those on the north side (perhaps between 1150 and 1200), and on a reduced and less expensive scale. The westernmost base was meant for a more massive pillar than that which stands upon it. It is decorated with a good nailhead moulding. The capital of the pilaster against the tower has rather a curious pattern cut in it. The walling above these arches was very rough (much rougher than that on the opposite side); and the walling above the pointed arches to the east of them was built later, up against the early walling. Unfortunately, the walling above the arches was in so unsafe a state that it was found necessary to take it down and rebuild it in the course of the work in 1866.

More arches must have been built in the Norman period than those which now remain. The larger south doorway is made of an arch, the stones of which were not originally intended for a doorway, but have been adapted for their present position, and placed above later and very inferior jambs. And when

when the walling above the pointed arches in the nave was taken down in 1866, several stones were found to have been used in it, which had formed parts of the Norman arches and jambs especially of an arch similar to the third from the west end. The Norman roof appears to have been burnt; for at the restoration, a piece of beam, charred at one end, was found embedded in the wall, which, from its position, must have formed part of the roof of the north aisle: and the masons employed in 1866 were of opinion that the church had been burnt, from their observations of the stones in the pillars which they repaired.*

The foundations of all the pillars were very defective, and all had to be underpinned in 1866, and fresh foundations inserted. Under the base of one of the pillars, at the corner of the chancel, was found a stone, used for the foundation, which had a coat of plaster, with a fragment of a sort of cable pattern painted on it; this must have formed part of the decoration of the Norman church. Between the Norman period and the completion of the nave the level of the floor had already risen considerably. The present pavement is at the Norman level. It is several inches below the bases of the eastern pillars of the nave and chancel, as originally designed.

The outer tower arch appears to belong to this Norman period; but I think it has been rebuilt,† using the old arch stones. The jambs of the doorway do not fit the capitals, and these are themselves not Norman, but transitional; concave, not convex; while the arch appears to be Norman.

The existing nave and chancel appear to have been completed about A.D. 1200, or possibly a little later. The church must then have been long and narrow, with aisles reaching to the end of the church, with a high pitched roof, and a "vesica" window over the triple lancet at the east end, of which the present one is an exact restoration. The lower stones of this window were discovered "in situ" in the wall, in 1866. It must have been destroyed when the tudor roof was put on, which cut it in two; and the upper stones of it were used in walling up the lower part.

The triple lancet window is remarkable for the unequal character of its workmanship. It is beautifully designed, but very roughly executed, with good bases and inferior capitals.

* The Scotch wasted Lunesdale in the reign of Edward II.—*Lingard*, vol. III., cap. 1.

† It is said that this arch was *not* rebuilt in 1704, though the outer moulding *seems* to belong to that rebuilding.

The

The width of the early English church is marked on the inside by the arcade at the east end, and by a portion of the eastern base of the north wall still remaining; and on the outside by the abrupt termination of the string-course at the east end under the windows. There are also some indications of the corners in the masonry at the west end of the church, and some remains of the foundations of the north wall were found during the restoration. The smaller south door, or "priest's door," (which must have been moved outwards from its original position), and, that which is now called the "vicar's door," belong to this period. They have the same moulding as the arches and the string-course under the window; and the capitals of the smaller south door are almost identical with those belonging to the arcade at the east end. This is also the date of the lancet window on the north side of the tower. That on the south side has a round head. The stonework of it on the outside appears modern; but the walling on the inside seems original. If so, this window always had a circular head.

The east wall of the church is very much askew. I have been told that this is the case with most of the old churches in this district: it is said to symbolize the inclination of the Saviour's head on the cross.

The east window is not in the centre of the chancel, but considerably to the north of it. It might be supposed from this that the east wall, and the side arches of the chancel, were not built at the same time, but that the east end was built first, and the arches built up against it. This, however, is not the case, the masonry of the two being bonded together in building. Moreover the mouldings are the same, the bases of the pillars are of as early a character as the east end, and some of the same mason's marks are found on the pillars and on the stones of the east window, proving that the same workmen were employed on both.

The high altar probably stood a little forward from the east wall, and had a passage behind it, as is shown from the position of the piscina in the first pillar. Holes marking the fastenings of the rood may be observed in the arches above the corner pillars of the chancel; and an angle of the pillar on the south side is cut away, apparently for stairs to the rood loft, whence the epistle and gospel used to be read, in the ancient English rite.

The east ends of the aisles were probably separate chapels. Under the northern window there is a squared masonry to a certain

certain depth, then rough work, as if to be concealed by an altar or reredos. In front of this the stone coffin in the Middleton Chapel was found; it is quite plain, but with a cross roughly marked out on the under side of the lid. The lid was broken and part of it gone, the coffin having apparently been disturbed at some former time. The bones had been those of a female or very young man. They were buried again in the same place.

Under the chapel, on the south side, where are now the Underley seats, in digging the vault some years ago, a beautiful fragment was found, apparently of a group representing the Assumption of the Virgin, or her adoration by angels. I have heard it remarked by persons more skilled in such matters that this is apparently of foreign workmanship; and I have been informed that there are some rétables in the Museum at the Hotel Cluny in Paris (numbered 136, 137, 142 in the catalogue) of a very similar character. Probably it is of the 14th century, of which there is not much trace in the church, except the tracery of the window (1300—1370 ?) over the Underley seats, which I suppose to have replaced some earlier work, perhaps a double lancet window.

To the next period (1400—1500) appear to belong several of the windows of the church, which must have been then widened, the old doorways being again made use of.

The Middleton chapel or chantry was founded Oct. 20, 1486, (not in 1428, as has been sometimes stated) by William Middleton, who appropriated to it a pension of seven marks yearly from lands in Garsdale, in the parish of Sedbergh; the said William to have the nomination of the priest during his life, and after his death his son Richard and his heirs. This William was not of the direct line either of Middleton Hall or Leighton, but probably a collateral of the same family.* All the chantries were suppressed in the reign of Edward VI. Whitaker says that there was formerly the effigy of a man in armour with his sword girt to his side, laying on his back, with his hands elevated, and his head resting on a helmet, and the figure of a woman lying by him. "And amongst several "coats of arms defaced, the two first remained almost entire; "the former was Middleton single, and the latter Middleton "impaling Tunstal, which seems plainly to indicate the same to "have been the monument of John Middleton, of Middleton "Hall, Esq., son of Sir Geoffrey Middleton, who lived in the

* Dugdale, from the register of Furness Abbey.

"reign of Henry VIII., which John married a daughter of "Tunstal, of Thurland Castle.

If we may venture to question Whitaker's accuracy, I cannot help suspecting that this idea arose from his supposing the same arms still on the western face of the tomb to be those of Tunstal, the "label" being mistaken for the Tunstal "comb." Fitzwilliam, of Woodhall, bore "Lozengy argent and gules, a label azure." These arms appear on the Middleton tomb, impaling Middleton. Referring to the Fitzwilliam pedigree, it will be found that John Fitzwilliam of Woodhall, circa 1330, married Eleanor, daughter of William de Middleton, by Agnes de Boteler. If this be only a coincidence, it is at least a singular one. No marriage with a Middleton appears to have taken place in the Tunstal family, (at least in the eldest line) between 1323 and 1566. The other coats of arms on the tomb are, Middleton impaling Bellingham, and Middleton impaling Carus *

One of the buttresses at the east end of the church, added about this time, to counteract the thrust of the arches, which had made the east wall give way, bears the Middleton arms, a cross saltire engrailed.

The Middleton chapel is said by tradition to have extended formerly much further into the churchyard, so that the tomb stood in the middle of it. Mr. John Whittingdale, who died in 1857, aged 82, had heard his father (John Whittingdale, who died in 1807, aged 81) say that he remembered it before the alteration. This tradition concerning the rebuilding of the Middleton chapel is confirmed by the appearance of the windows, which have perpendicular tracery, cut down, and by the appearance of the splay under the easternmost arch. From foundations which have been dug up in making graves, it would appear to have extended about 13 feet more to the east, and about eleven feet more to the north. Mr. John Whittingdale said that the tomb stood in the middle, and that the door entered into the chapel from the west side, and was used at marriages. This account is given on the authority of Mr. John Craston,† who says that before 1807 this chapel had a steep slate drag roof reaching up to the lead

* For my information on the Heraldry of the Middleton tomb, I am indebted to Mr. C. B. Robinson.

† Let me mention here my great obligation to Mr. John Craston, who has supplied me with many details relative to the church prior to 1806, partly from his own memory, partly from information handed down from his father, who preceded him in the office of parish clerk, and from other aged persons.

roof

roof of the church, with battlements so high that he could not look over them. On the rest of the north aisle was a flat lead roof. The additional north aisle was probably built about the reign of Queen Mary. This must have been the time when the roof was put on which remained till 1806. It was steeper on the south side than on the north. On the north side were clerestory windows over the small arches of the north aisle. Traces of this roof may be seen in the outer walling at the west end of the church, and from the interior in the east face of the tower. The boundary of the wall in which were the clerestory windows may also be traced at the west end of the church. The walls had battlements (called in a church-warden's bill, 1728, "battel stones") which were slanting at the ends of the church. The beams of the roof were oak, with a head or ornament carved at each intersection of the beams. In the outer walls were gargoyles, some of which may still be seen in the wall of the Middleton chapel.

There was formerly an oak chancel screen of the Tudor period, with gates, which was destroyed in 1806; but some small fragments are preserved. There is some reason to think that during the unsettled period about the Reformation (when so much property was confiscated by Henry VIII.), this church, like many others in the north of England, fell into a very neglected state. Before the Reformation, ample provision had been made for the religious needs of the people. Besides the parish church and the more distant chapels, such as Killington, there are known to have been chapels at Tearnside (destroyed about 1607), Dean's Biggin,* Hutton Roof,† and Chapel House,‡ (dedicated to St. Coom, *i.e.*, St. Columba); whereas from 1556 to 1560 there does not appear to have been even a vicar of the parish church, and there are no registers; and again from 1566 to 1570 the living was sequestered, and there are again no registers. "This want and oversight cam

* The grandmother of William and John Craston was a Batty, of Deans Biggin (niece, I believe, to the last owner of the property), she died in 1807, aged 70. In her childhood there was a building then called "the chapel," into which the children were afraid to go because of ghosts. When she used to come into Kirkby Lonsdale to school, the limes in the churchyard were small trees fenced round.

† It is not unlikely that a chapel at Hutton Roof was founded in very early times, for the monks of St. Mary's Abbey were not likely to leave their tenants without such a provision, and Ivo de Taillebois had given "Villam quæ vocatur Hoton Rooft" as part of his grant to them, (Dugdale iii. p. 549) This is, I believe, not noticed in the local histories. There are some fragments of ancient window tracery in the chapel yard.

‡ The parish register of 1705 mentions "Chapel houses, alias St. Coom's."

throughe

throughe the curate, the benifice then being in fermynge." The tithes and advowsons of the vicarage, which had been seized by Henry VIII., were given by Queen Mary, on May 29, 1553, to Trinity College, Cambridge, and they appointed a vicar in 1560. But the date of the next thorough restoration of the church appears to have been 1619. At that time the church seems to have been thoroughly repaired, and the chancel fitted up. The fronts of the chancel stalls (which had a pattern of interlacing arches, some parts of which are preserved in the baptistery seats), bore that date. The pulpit was given by Mr. Henry Wilson, of Underley, a great benefactor to the church and grammar school. I am afraid he put up a gallery, for in the books of the grammar school the feoffees in 1652 order the churchwardens "to sell the rest of the seats in "the new loft for what rent they can get." In and after 1699 a rent was paid to the parish for "sitting in the new loft," and from an entry in the churchwardens' accounts for 1733, it appears that this was a gallery erected by Mr. Henry Wilson, of Underley, on the north side of the nave, facing the pulpit as then placed.

In 1684, I find the entry, "Paid in ale to . . . . and "Thomas Whitehead, when they were setting up the new read-"ing desk, 6d." This reading desk, the central part of a "three-decker," bore the name of John Briggs, (vicar from 1676 to 1737); till his time the prayers were probably still said in the chancel stalls.

In 1686, the churchwardens "received for the old font stone 6d." This ended, in all probability, the old Norman font. That which succeeded it was re-chiselled in later times, and now stands in the chapel at Lupton.

The old custom of rushbearing appears to have been still preserved, in spite of the objection which the Puritans entertained to it, perhaps not without reason. "Paid at the rushbearing in drink, 3s." (Churchwardens' accounts, A.D. 1680.)

In 1704, the tower was rebuilt, (except, it it said, the bottom storey), the money being raised by rate. It cost £210, besides various small sums expended by the churchwardens in refreshing themselves when they met about the parish affairs. They spent £1 "when the parishioners met to view the steeple." I am inclined to think that the inner tower door was rebuilt at this time, though I feel doubtful about that point; it may possibly be much older. The Norman arch on the outside is said *not* to have been rebuilt. About this time the church was

was decorated with stencilling, and with texts, which are found everywhere under the plaister. There are some slight remains of an earlier decoration on one of the arches on the south side of the chancel, and a figure of a saint or angel was found, roughly outlined in black and red, on the wall above, but this, as I have said, was in such an unsafe state that it could not be preserved.

The state of the church before 1807 is ascertained from the testimony of old people. The pulpit and desk stood against the first pillar from the chancel on the south side. There were galleries at the west end, on the north side of the nave facing the pulpit as then placed, and across the entrance to the chancel, the oak screen of which was then still remaining. The whole roof, seats, &c., were of oak. The vestry was in the south-east corner, where are now the Underley seats. Above it was a library of old books, with a staircase leading to it, erected by Mr. Henry Wilson, of Underley, who gave several books to it. The organ was on the south side of the chancel, under the easternmost arch, and the choir sat in the chancel.

An organ was first placed in the church in 1799. It was a "grinder," and was altered for keys while Mr. Sharpe was vicar. It was destroyed, after being placed in the west gallery, by a stone from the battlements of the tower falling accidentally upon it.

There were chimes, every three hours, till the alterations in 1808. There were no fires or means of warming the church, except a fireplace in the vestry at the south-east corner. When the vestry was removed, the old people used to sit there round the fire, till the late Mr. Nowell made a large square pew for Underley Hall in that corner.

About 1806, the old roof, the lead of which was much decayed, was taken down, and the lead sold to pay the expenses of the alterations, £1,130. Some of the oak beams are said to have borne the date MCXLIX. If this be true (and I am told that the date was read by a person well skilled in antiquities), the beams must have belonged to the Norman roof, and have been used again in the Tudor roof. But I can hardly believe in a date cut in a beam at such a period. The oak timbers, most of which were quite sound, were sold; much old oak was used for firewood, some was used in buildings in the town. There is some carved oak, apparently from the Jacobean carving of the chancel, in the chimney-piece of a house

a house in the Swinemarket, now (1870) occupied by Mr. Jacob Blamire. Some carved timbers of the roof are in a stable in a yard behind the house occupied by Mr. Joseph Stout. Much was used in making handlooms, of which there were at that time many in the town. One pillar in the nave was taken down, in order, it is said, that the pulpit might be better seen from the pew of a neighbouring squire. The stones of this pillar may be seen in the corner of a house in Fairbank. The church was seated with deal pews.

The label moulding on the north side of the northern arches of the chancel was chiselled off, in order that the wall might be plastered over smoothly. Doubtless the churchwardens could answer with a good conscience the enquiry which I found in an old paper of visitation questions, " Is your church well plastered within ? "

The inscription preserved in the vestry, on a wooden tablet, gives the history of the old porch, so far as it is known : —

C (Arms) W

16 68

This porch by ye Banes first builded was,
Of Heigholme Hall they weare;
And after sould to Christopher Wood,
By William Banes thereof last heyre;
And is repayred as you see,
And sett in order good
By the true owner nowe there of
The foresaide Christopher Wood.

As the style of the porch indicated a period not before the reign of Charles I. at the earliest, it cannot have been very old when " sold to Christopher Wood." In later years, the duty of repairing it has lain upon the Carus-Wilson family, of Casterton Hall, several of whom are buried under it, but I am not aware how it devolved upon them. As this porch was in a rather ruinous state in 1866, and as it was not very ornamental, it was considered better to pull it down and build a new one.

The inscriptions on the old bells were: —

1. Ja. Graham, Thos. Godsalve, Esq., Leo. Jackson, Rector of Tatham, John Briggs, Vicar, 1724.

2. Cantate Domino Canticum novum, 1721.

3. Jesus be our speed, 1633.

4. Jucunditate

4. Jucunditate soni sonabo tibi Domine. In dulcedine vocis cantabo tuo nomini. Soli Deo honor et gloria. 1668.

5. Daniel Wilson, Esq., Edward Wilson, Esq., Thos. Godsalve, Esq., John Briggs, Vicar; John Gibson, Rowland Tatham, Gilbert Batty, John Bland, Churchwardens. 1721.

6. Henry Lord Lonsdale. Paulo majora Canamus. 1721.

These old bells had been cast at various times, and were very much out of tune.

Weight of old bells.			Weight of new bells.		
cwts.	qrs.	lbs.	cwts.	qrs.	lbs.
14	0	24	12	1	23
10	3	24	9	1	20
9	0	11	7	2	13
7	0	26	7	0	1
5	1	27	6	0	14
4	2	0	5	2	10
51	2	0	48	0	25

They were take down and recast by Mears, of London, in 1826.

It does not come within the scope of the present paper to give any history of the restoration of the church, now happily completed. But I cannot close my account of the church without expressing my deep sense of the kindness and liberality of Lord Kenlis in undertaking such a task, and of the hearty interest which he has shown in all that has concerned its progress. Nor must I omit to make grateful mention of the care and judgement which Mr. Paley has exercised in superintending the work.

Appendix on the List of Vicars, the Registers, and Churchwardens' Books.

The list of vicars sometimes given (as in Whellan's History of Cumberland and Westmorland) is wholly incorrect.

In 1227, a charter was granted by Henry III. to John de Kirkeby, parson of the church of Kirkeby-in-Londsdale granting a fair on the church land every eve, day, and morrow of the Nativity of the Blessed Virgin Mary, (September 7, 8, 9,) and a market every Thursday, with other privileges. These were re-granted to the Abbot of St. Mary's at York in 20, Edward 1. As no John de Kirkeby appears in the list of the Abbots of St Mary's, at this period, as given in Dugdale, he

he was probably not the Abbot, as impropriator, but the vicar of the church. In the Pope's taxation of 1291 (Cotton Library), we find "Ecclesia de Kirkby Lonsdale, 130 marc, "Vicaria ejusdem, 24 marc." In the valuation of 26 Henry VIII., the vicarage was rated at £20 15s. 5d. The clear yearly value was certified to the Governors of Queen Anne's Bounty as £49 13s. 8d.

The following particulars of the vicars and other matters concerning the church are chiefly obtained from the registers.

In 1538, when the registers commenced, Robert or Robin Applegarth was vicar. He died in 1556. Then follows a blank in the registers till John Willinson became vicar, April 1st, 1560. From 1566 to 1570, the living was sequestered, and there are no registers. In 1601 the existing register was made, which is a transcript from an older one. John Willinson was buried February 3, 1607, having been vicar nearly 48 years. Henry Park, vicar, was married in February, 1619, and buried in August. 1623.

To the register of the baptism of Daniel, son of James Redmayne, in November, 1617, is added in a later hand, resembling that of Henry Hoyle, (vicar 1661—1676), "who gave £10 per annum to this church for ever." Colonel Daniel Redmayne was an officer in Cromwell's army in Ireland. He took a castle in Ballinabola ("the town of mud,") near Kilkenny, and as a reward for his services received the grant of an estate adjoining, which he gave to the vicarage of Kirkby Lonsdale. I do not know of any other instance of an English living possessing glebe lands in Ireland.

George Buchanan became vicar in October, 1640. The following account is given of him in Burn and Nicholson's History. "In the reign of Charles I., one George Buchanan, "a Scotchman, was vicar of this church, having been driven "out of Scotland, (where he had the living of Moffat, then "worth £800 a year,) for refusing the covenant. He first "applied to Archbishop Laud, who gave him a living in Essex, "which he afterwards exchanged for Kirkby Lonsdale as being "nearer to his own country, where his Scotch pronunciation "would be less offensive and better understood. During the "progress of the rebellion he suffered greatly, being persecuted "by two of his parishioners, who were captains in the Parlia- "mentary army, and got him not only sequestered but also "several times hurried to Lancaster gaol, once out of church, "another time out of his bed, the last of which times he suffered

"near

"near three years' imprisonment. After which, being set at "liberty, he fled into Yorkshire, where he obtained a small liv- "ing of about £20 a year; and on the restoration came back "to his vicarage at Kirkby Lonsdale, where he did not long "continue, being made a prebendary of Carlisle, and instituted "to a living in that neighbourhood.* It was observed that "one of the two captains who had been the chief instruments "in his sufferings grew very rich, and purchased a field and "built a very fine house with the wages of iniquity, but before "his death he became very poor and was put into gaol, when "he was daily relieved from the table of one of Mr. Buchanan's "sons,† which was probably James Buchanan, who was made "vicar of Appleby in 1661."

Mr. George Buchanan is styled vicar, in the register in January, 1641, and in the books of the Grammar School in 1643 and 1644, when he received the stipend as lecturer (under the will of Mr. Henry Wilson, of Underley, who was buried October 20 1639); but in 1647 Mr. Wm. Cole received the stipend of the lecture, and in 1648 signs the book first of the feoffee, and is called vicar. In August 1648, the register records the baptism of Mary, daughter of Mr. George Buchanan, called simply "clericus," and no longer vicar. In April, 1649, I find the burial, "Johannis Uskinson, Clerici‡ parochialis." And in February, 1650, the baptism of Mary, daughter of Mr. William Cole, "Clerk and minister of Kyrbye," who was therefore the puritan minister who supplanted George Buchanan.

In January, 1661, Henry Hoyle became vicar: he married Isabella Dunwell, June 1664; was nominated by the feoffees of the Grammar School to be "the preaching minister" for half a year or until further order, (the annual pension being £7 4s.) and was buried September, 1676. John Briggs was inducted November, 1676; and buried April, 1737, aged 91.

Tobias Croft,§ the next vicar, was buried October, 1765. Marwood Place was buried October, 1791, aged 70. Joseph Sharpe was buried April, 1831, aged 75. John Hutton Fisher was instituted August 25, 1831, inducted September 9th, 1831, and died at Cambridge, March 11, 1862.

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* He became Vicar of Stanwix in 1661, and died 1666.

† Walker's Suffering of the Clergy, Part II.

‡ Probably "parish clerk."

§ He married Dorothy, daughter of Henry Blencowe, of Blencowe.

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The registers of the church begin in 1538. I fear the oldest register has been somewhat tampered with. There are not many curious entries in them. In 1551, the year of the "sweating sickness," there were 83 burials, of which 25 were in August and ten in September, the average number yearly being under 50. In October, 1578, the plague broke out in Mansergh, and nineteen persons died of it there, all in October and November.

During the nine months from August, 1587, to April, 1588, there were 92 burials; and during the seventeen months from October, 1622, to February, 162$\frac{3}{4}$, there were 159 burials; but the cause of the excessive mortality is not recorded.*

In the Churchwardens' books there are many curious entries. Rewards used to be given for vermins' heads, viz., for a fox, 1s., for a raven, 2d., for a brock or badger, 4d. All of these were very common. In 1673, £2 7s. 3d. was paid for them; and in 1670, eleven brocks were paid for in Middleton alone.

In 1671, and afterwards, strange ministers received 1s., or perhaps a quart of wine was provided for them at that cost: *e.g.*, in 1716, "Spent with a stranger who preached, 1s."

In 1688, "Paid for three quarts of wine to the Vicarage, 3s." In 1731, it was agreed that "for the future the present "churchwardens shall only allow strange preachers one gill of "wine, to be sett in the vestry."

1681. "Paid James Tomlinson, *Freemason*, for his work about the church, £2 8s. 6d." Were operative masons at that time commonly members of "the craft?"

1682. "Paid to the sexton for looking to the church and "for ringing seven o'clock in the evening and four in the morning, £1." They kept early hours.

From 1677 to 1712, or later, there were celebrations of the Holy Communion only at Christmas, Palm Sunday, Good Friday, Easter Day, and about Michaelmas. In 1737, one about Midsummer was added.

1721. "Given the sexton for tolling Wednesdays and "Fridays for prayer against the plague, 7s. 6d." Was this a cattle plague, or an outbreak of some epidemic disease?

In 1726, a new bible cost £4 5s.; in 1742, an umbrella, 8s. 6d.

From the earliest time recorded, down to the beginning of the present century, the Free School was repaired and kept

* I am informed that in the year 1623 there were 762 burials in Kendal, the average number being about 180.

up

up out of the church rate—no doubt entirely illegally,—and in the earlier times the feoffees used to lay a rate for it, on their own responsibility.

In 1734, there is an entry concerning the damage done to the windows by persons playing at foot ball, and other sports, in the churchyard, "whereby the parishioners are yearly put "to a very great charge in repairing the same." It is difficult to keep a churchyard, with so many paths through it, as it should be kept: but at all events we have effected some improvement since 1734.

Middleton, Firbank, and Killington had chapels before 1678, at which Holy Communion was administered, as they received money for bread and wine.

Hutton Roof had a chapel in 1692 at all events, (even if the chapel which existed there prior to the Reformation had been lost for a time:) but probably the sacraments were not celebrated there, as no allowance was paid for bread and wine till comparatively modern times, and they had a share in the offertory money with Lupton, Barbon, Casterton, and Mansergh. In 1717 it appears from the register of Baptisms that Mr. Park was "Reader" at Hutton Roof chapel. I have heard it stated also that a lay reader, licensed by the Bishop of Chester, officiated at Barbon chapel in the last century. The office of "Reader," as a sort of minor order, is no novelty in this part of England; and I doubt not that plenty of post-reformation examples of it might be found, if the Bishops of the present day need precedents for reviving it.
