

ART. XXXI.—*The Old Hayton Registers.* By the REV. R. W. DIXON, Vicar of Hayton, Hon. Canon of Carlisle.
Read at Brampton Old Church, August 28th, 1879.

THE oldest register of the parish of Hayton which remains may be perhaps the second from the beginning of the time when the registration of baptisms, marriages, and funerals in every parish was ordered. This custom, it is well known, was first introduced by Thomas Cromwell, the Viceregent of Henry the Eighth, in his Injunctions of the year 1538; and thus the very man who bore the chief part in destroying the antiquities of England, laid the foundation of another set of antiquities which are not devoid of interest and importance. Cromwell enjoined that in every church a single book should be provided to record the baptisms, marriages, and burials: this to be kept in a box having two locks and keys, one of which was to be in the possession of the parson, and the other of the wardens, so that the box could only be opened in the presence of both parties; and that for every omission in this register a considerable fine should be exacted, which was to be spent in the reparation of the church. This order was received by the people (as well it might be) with great suspicion and mistrust; their fear being that some new charges or exaction of money might be designed.* It may, therefore, perhaps be suggested that the order was not obeyed,—in

* “Many of them in sundry places within the shires of Cornwall and Devonshire be in great fear and mistrust, what the King’s Highness and his council should mean to give in command to the parsons and vicars of every parish that they should make a book, and surely to be kept, wherein to be specified the names of as many as be weddid, buried, and christened. Their mistrust is that some charges more than hath been in time past shall grow to them by the occasion of the registering of these things.” — State Papers of H. 8., Vol. 1. p. 612. It is curious to remark how long this alarm continued. Both Fuller and Heylin record that, at the beginning of Edward VI., the people expected to be charged half-a-crown for every entry: that this belief was fostered, or perhaps shared, by their priests: and was one of the causes of the great risings of 1549.

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remote parts of the country at least,—and this may be the reason why so few registers of the earliest date are known certainly to have existed. This suggestion may perhaps be held to be confirmed by the fact that the order was repeated ten years later in the Injunction of Edward VI., and again, after ten more years, in those of Elizabeth, in 1559. But there is no certainty.

The first Hayton register, if ever it were, covered nearly a hundred years—from 1538 to 1620. In the latter year it was succeeded by the second or earliest remaining book, now to be examined, which carries on the three events of life for another hundred years, down to 1722. This is a book of paper, not parchment, and it has been very badly kept. The covers are gone, the book itself is nearly broken through the middle, the beginning and end are so dog-eared that little can be made of them. The baptisms come first, and the first five or six leaves of them are undecypherable through these causes. The names of Hayton, Fenton, Talkin, How, and Head's Nook, however, soon appear; and most of the familiar surnames of the district, as Milbourne, Noble, Robinson, Thompson, Knight, Dixon, Railton, Mulcaster, Hill, Bird, and Newton occur from the first. The entries at first were made entirely in Latin, but about the year 1640 the Latin begins to be mixed with English: this continues for about ten years, until the English finally prevails. Many of the entries refer to cases of illegitimacy, and in this early register there is one prevailing form, in which such baptisms are recorded. The following is a very early specimen, in mixed Latin and English, of the end of the year 1640:—

“Anna filia Thomæ Maxwell de How et Thomasinæ Milbourne de male genitus (sic) baptizata fuit xxi die Decembris: and John Maxwell his brother have faithfullie promised the Curate of Hayton that the child shall not be troublesome to the parish neither for meate, drink, lodging, or apparel.”

This formula is varied occasionally by adding the amount
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of the surety, and other additions or omissions of words or phrases. The following is a very full specimen from the year 1664 :—

“Annas, the daughter of John Earl of Cumwhitton and Isabell Hall of the Faugh, a bastard, baptised the same daie of December : and the said John Earl and Edward Hall of the Faugh hath engaged themselves, their heirs and assignees to the minister in the behalf of the parish in one hundred pounds that the said Childe shall not trouble the parish neither for meate, drink, lodging, bedding, or apparel during its natural life. Witness to this engagement John Hall of Head's Noke, and . . . George Noble als Hall . . .”

In one instance this kind of entry occurs in the case of a lawful child.

The names of Hetherington, Graham, Tinniswood, Hodgson, Bowman, and Coxon begin to be more numerous about 1665. From about the same date the names of Scholick, Maudlin, Baxter, Westgate, Atkinson, Baty, and Toppin occur not unfrequently, and it would be possible to give the dates at which some of the localities, steads, and holdings are first found ; such as Gelt Mill, the Dubb in Fenton, the Nook in Hayton, Greenwell, Moss Know, and so on. Among the names of the regular inhabitants there are one or two which seem almost to have a foreign sound : Gordon, for instance, and Steward. These were chance comers ; and chance comers were carefully noted in those times : the register informing us that the one of them was a dragoon, the other a “tinker and spooner.” Dissenters and papists were also noted throughout the registers, as, for instance, in 1716 we read of “John Brown of Hayton, a dissenter,” having his child baptised ; and one entry of this sort of the year 1699 is curious :—

“Deborah, daughter of Isaac Hall of the Head's Noke, a dissenter, bapt. Feby 22nd by a dissenting minister.”

It might be thought at first that the dissenting minister baptised the child in the church, but it was not so. The register aimed at recording something of every child born in

in the parish. When there was nothing to record but the birth (as in the case of still-born children) it recorded the birth, but it was preferable to record a baptism, if there was one to record, wheresoever it might have been performed.

The baptismal part of the register ends in 1722, and the next two pages are taken up by "A trew Account of the Church Stock of Hayton, what and in whose hands, this May the 10th 1697." This account is divided into the four townships of Hayton, How, Fenton, and Faugh and Head's Nook: it contains nothing of public interest. The whole church stock came to £6 14s. 11d.

This is followed by a memorandum, unfortunately dog-eared, that

"John Hall of the Head's Nook, by his last will and testament, left to the Parishners of Heads Nook, Faugh, and Moss (Know?) the sum of five pounds, the use whereof was to be 12d the pound yearly, and to defray the charges of church repairs for the three townships aforesaid, so far as it extends: and Isaak Hall, son of the said John Hall, hath this day entered into security to pay to the Churchwardens of Hayton Parish, or any one of them successively the sum of five shillings yearly after the date hereof, and hereby binds his heirs and executors to do so. In witness whereof the said Isaak Hall hath hereunto put his hand this September the 23d, 1706,

Isaac Hall

Witnessed by Chris. Rickerby curate."

The second part of the register contains the burials from 1620. In this part the English begins in 1636, when there are two entries. The Latin is then resumed till 1639, after which there is a mixture nearly to the end of the book, but English predominates from the beginning of 1644. The names of Bulman and Warwick, which are still well-known in the district, are of early occurrence here. It sounds curious to read in burial entries the nick-names that were familiarly used to distinguish individuals. Thus, we have

"Thomas Milbourne, als Tomm Goud, de How sepult. fuit 16 Ap. 1620."

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“Thomas Milbourne, als Tripping Tom, of Fenton buried the 4th of August 1647.”

These appellations are found in other parts of the register, in the baptismal part for instance. The same may be said of the notes of trades or occupations. As a rule, the occupation of a person is not given, nearly all being agriculturalists, but certain trades seem to have been carefully noted down: weavers, spinners, joiners, millers, labourers, colliers, shoemakers, and smiths. It might be possible to make from the register a list of the successive blacksmiths of Hayton.

After the burial of “Thomas Fiddler, miller of the How Mille,” in January, 1655, there is a blank of nearly a page. This is followed on the next page by the note, in a large strange hand, upside down,

“And they came there when Sir Edward Walpool was there, and he said unto them, you are very impudent to come into my presence again.”

To what this may refer I know not. It is followed by some Churchwarden’s accounts, and the rest of the page is used up, rather irregularly, by inserting three baptisms of 1675, which might have been searched for in vain if they had ever been wanted. Then the burials go on again at 1656, and proceed to the middle of 1703, when Mr. Rickerby, the curate, not having had any burial to record for nearly a year, inserted a bastardy baptism in the usual form, of the date of September 9, 1704. This is the more curious in that the same entry occurs in the proper place among the baptisms; so that this is a duplicate entry.

The third part of the book contains the marriages, beginning with 1620. Here the English prevails over the Latin about 1653, after a long struggle. In this part there are the records of two collections that were made in the church for distant charities; the former (which I cannot wholly make out) reads:—

“Collected for y^e Parish of . . . in Gisborough in
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the north of our . . . of Yorks. in the parish church of Hayton the 25 daie of June 1665, one shilling three pence half pennie. Th. Knight curat, Tho. Railton and Jo. Wesquoth churchwardens."*

Immediately under this is entered :

" Collected for the fire at London in the parish of Hayton xxiid ob."

Such is the oldest of the Hayton registers. It is punctually followed by a thin paper book, half of which is taken up by Churchwarden's accounts, while the other half carries on the baptisms, marriages, and burials from 1722 to 1730. It is evident that this book was abandoned as a register in the latter year, and, after lying about for a year or two, was taken by the Churchwardens for an account book in 1733, for which it was used at intervals for forty years. Among the contents of it there is a curious contract in the year 1773 between the Churchwardens and one Thomas Wharton of the Faugh, "for letting the poor for a year" to the latter. In the days before the Unions, the parish poor-house of Hayton was at Street House, where the same building still stands, and it is to this that the contract between the Churchwardens and Thomas Wharton has reference. A vestry meeting was called for the purpose, and conditions were entered into between the churchwardens and overseers on the one part, and Thomas Wharton on the other. The parish officers were to find bedding and apparel for the paupers, but Thomas Wharton was to mend their clothes and stockings, and to be allowed five shillings for the purpose. A child not a year old was to be counted as one person with the mother, and to be fed and clothed by the parish; and if a pauper died in the house he was to be buried at the expense of the parish. Thomas Wharton was to find sufficient meat, drink, washing, lodging, and firing for the paupers, to the satisfaction

* From the Brampton Registers, October the 2nd, 1664: "Collected in our Brampton Church for Harry Lislely of Gisborough in the north riding of Yorke wollen draper & kept in our hands & not Demanded till June 18th 1665."—Vide postea Appendix to this paper.

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of the parish officers, who were to visit the house as often as they pleased. He was to receive a yearly salary of twelve pounds ten shilling, and the weekly allowance of one shilling and two pence for every pauper; but if a pauper stayed under a week, a deduction was to made accordingly. On these terms Wharton was declared Master of the Workhouse.

The third register of Hayton is a parchment book in good preservation. It cost sixteen shillings, and was bought by John Collings of Fenton, from Edward Atkinson in May, 1730. It contains baptisms and burials from 1730 to 1810: the marriages only go down to 1753. The fly page contains the following note —

“Jane Curry was declared excommunicated Decem. the 10th 1732, by Hugh Brown Curate of Hayton.”

The change from the old style to the new style in computing time, which took place in 1752, is exactly marked in this register, and the year thenceforth begins with January, instead of beginning, as before, on the 26th of March.

In this register the curious nick-names, of which I have spoken before, are numerous. Thus we read of Elizabeth Atkinson commonly called Betty Post; of William Milbourne of Hayton, commonly called Geordy's Willie; of Joseph Milbourne of How, called Huddam Job. John Milbourne of How is called Carlatton John; Thomas Graham of Edmund Castle, is recorded as Aaron's Town Tommy, from a locality in the parish of Brampton; Harry of the How was the common appellation of Henry Milbourne of Talkin; Robert Bell, a batchelor of Castle Carrock, was known as Roby Gransire; and Thomas Graham of Hayton, as Charley Tom. Such appellations as Clogger Willy, or Smith Thomas, are derived from the occupations of the persons who bore them. “Jack the Fisher” and “Long-pack” have a foreign sound, and were borne respectively

by John Bell, a poor man from York, who lived at Hayton, and by George Graham a labourer. But most of these names are taken from localities, or are a sort of family distinction which was found necessary when the same surname was common to so many. They seem to have been formed in general by taking the Christian name of the father or mother, and the Christian name of the person, or rather the familiar abbreviations of both, and putting them together.* Thus, we find Thomas Graham of Hayton, turned into Charley Tom; John Brown, into Martha John; William Graham of Bygill, into Charley Will; and Thomas Jackson of Hayton, into Jonathan Tom.

In this register may be noted two or three places of which there is not (I think) mention made in the older registers. Close Head is one of these, and Towtop another: and also Toppin, or Topping, Castle, of which the first mention is made in 1790, at which time it was inhabited by John Harding, a tailor. There are also several records of a place called "above the church." We read of "John Brown above the church," in 1732; and ten years later, of "Jonathan Dixon, above the church."

From first to last in these registers there are frequent entries referring to Edmond Castle. The earliest that I have observed is the baptism of John Graham, in 1656. Edmond Castle seems originally to have been a place inhabited by several families at one time, and not only so, but by more than one family of the same name at the same time. Thus, there seems to have been more than one family of Grahams there, as we read of a son of Thomas Graham and a son of John Graham, both of Edmond Castle, being baptised in the same year, 1717. We find mention of some Dixons there also, and of these also, there seems to have been more than one family, as we read of a son of Christopher Dixon, and a son of Thomas Dixon being baptised in the same year, 1702.

* I owe this observation to the Rev. H. Whitehead, Vicar of Brampton.

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We also read, in 1729, of a Joseph Harrison of Edmond Castle, "belonging to the parish of Swartdale," being buried. We read of John Nixon of Edmond Castle about 1765, and of a Joseph Reed about the same time. The Grahams, however, seem to go on uninterrupted throughout. The most curious entry of them is the burial of two John Grahams, who were both bachelors, and were buried six years after one another. "John Graham of Edmond Castle, a Bachelor aged 61," in 1771; followed, in 1777, by the burial of "John Graham of Edmond Castle a Bachelor."

Of Stonehouse, the first mention is, I think, in 1734, when it was in the possession of Robert Maudlin. The present building of the name was not erected until very much later.

I may conclude with one or two general observations on these registers.

1. The curates or ministers of Hayton very seldom signed their names, but the succession of them, and the dates of their cures, may be determined approximately by chance references. Thomas Knight was curate in 1668 and in 1673. George Hodgson succeeded him; he was a bad writer, or at least he used very bad ink. Christopher Rickerby was curate in 1698, and still remained in 1716. Hugh Browne probably succeeded him in or before 1732, and remained a long time, to 1755. From an old Banns Book which is in the church it appears that he was followed by William Townley and John Aspinwell, who only remained to the middle of the next year. Edward Wills, the next incumbent, began in 1756: he was a pluralist, holding Cumwhitton with Hayton, and was buried in 1804. Joseph Pattison, who followed, only remained a year, and was succeeded by Richard Hair, who lasted to 1819 and was buried here. He was a very elegant penman. Richard Rice succeeded after two years, in 1821, and George Toppin in 1836.

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2. The curates of Hayton appear to have had from of old the obligation, right, or privilege of attending the general Chapters of Carlisle. Notices of the general Chapters being held occur from the first, sometimes year by year, sometimes with breaks; and when these fail there are often notices of copies of the year's register having been given into the Consistory Court; but, as the two things never occur in same year, it may be perhaps concluded that the one was substituted for the other. The following table will exhibit this:—

A.D.	A.D.	A.D.	
1624	1702	1759	General Chapters
1625	.....	1760
1626	1704	1761	
1627	.....	1762
1628	.....	1763
1629	.....	1764
1630	.....	1765
.....	1723	1766	
1632	1726	1767	
.....	.....	1768
1634	1769	Registers given in
1635	.....	1770
1636	.....	1771
1637	1736	1772	
1638	.....	1774
1639	"N.B. left off receiving Register Duty."
1640	.....	1794
1641	1742	.....
.....	
1643	.....	.....
.....	
.....	1747	.....
.....	1748	.....
.....	1749	.....
.....	1750	.....
1695	1751	1806	Registers given in
.....	1752	1807	
.....	1753	1808	
1698	1754	1809	
1699	1755	1810	
1700	1756	1811	
.....	1757		
	1758		

APPENDIX.

APPENDIX.

The collection mentioned above* was most probably consequent on a Fire Brief. Similar entries are made in the registers of Greystoke, Dufton, and Askham:—

“October the nyynth 1664. Collected in the whole Parish of Greystock for Henry Lysle . . . the sum of Twenty Three Shillings and Three Pence.”

“Collected in ye Pish Church of Dufton the 16th Day of October 1664 for Henry Lisle of Gisborough the sume of Six Shillings and Sixpence.”

“Collected in our pischurch of Askham the 9th of Sbre 64 for ye use of Henry of Gisbrough the sume of 2s., 6 ob: by us Lancelot Hutchinso Vicar ibidem.”

John Lancaster	}	Churchwardens.
John Lowis		

These three entries, together with the one given in the text, form a good illustration of the way in which information may be derived from a collation of Parish Registers. The hiatus of the locality in the Greystoke Register is supplied by the extracts from Dufton and Askham, and Lisle's trade is supplied to us by the more copious Brampton entry.

THOMAS LEES.

* Ante, pp. 429, 430.