

ART. XI.—*Killington, Kirkby Lonsdale, its Chapel Salary.*

No. 2. By the REV. CANON SIMPSON, LL.D., F.S.A.
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I HAVE read with much interest a paper by Canon Ware, relating to an inquisition taken at the Moot Hall, in Kendal, concerning the chapel salary or portions thereof, payable to the curate at Killington. The documents quoted do not throw much additional light on the origin of these chapel salaries, or curates, or preachers' wages, nor by what kind of deed or instrument they were secured to the chapel. There are, however, one or two points made more clear by these papers. For example, it seems evident enough that Killington Chapel existed before the license and faculty was granted by Bishop Chadderton, in 1585, for holding divine service, administering the sacraments and sacramentals, solemnizing matrimony, and burying the bodies of the dead therein, or in the churchyard thereof. How long before that date the chapel was built, and the salary provided, it is not so easy to find out. One of the witnesses gives it as his opinion from what he had heard that the land for the chapel and chapel-yard was given by the then Lord of Killington, and on that account the owners of the Manor House, and the demesne lands thereunto belonging, were exempted from paying chapel salary. Another says, he had heard it said, that several ancient men, above eighty years of age, believed it might be very near 120 years since the same was made parochial, that is, since the licence was granted, which gave it parochial rights, and in fact made it parochial. But neither of these witnesses tell us anything about the origin of the ancient chapel salary.

The history of the chapel itself is probably somewhat as follows:—The Lord of the Manor and other inhabitants
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of the district or lordship living remote from their Parish Church, found it desirable and convenient to provide a place of worship for themselves. The Lord would furnish the site, and the chapel would be built, either at his expense, or by the mutual help and contributions of the Lord and his tenants. This would be done with the consent of the Bishop, and probably the approval of the Vicar of Kirkby Lonsdale, and the chapel so built, would be a kind of oratory, or chapel of ease, which, at its institution, was not allowed to have a font for baptisms, and was intended to be used for the ease of the parishioners for prayer and preaching, sacraments being received, and burials performed at the mother church of Kirkby Lonsdale. It may be a question whether these oratories or chapels of ease were always consecrated, or were sometimes only licensed by the Bishop for prayer and preaching.* I am inclined to think that the great majority of them were consecrated, and especially those to which is attached a settled salary. Private chapels erected by noblemen, in or near their manor-houses, were anciently consecrated by the bishop, or ought to have been, and it is not likely that the privilege would be withheld from chapels built by the inhabitants of a district for their own convenience, and because of their remoteness from their parish church. If the chapel at Killington had not been consecrated before the inhabitants thereof petitioned Bishop Chadderton in 1585 to make it parochial, that is, grant a licence for administering the sacraments, and sacramentals, &c., therein, they would have included in their petition a request that it might be consecrated as well as licenced. This was done by the

* The license granted to Matterdale by Bishop Meye in 1580 contains the following passage, which seems to imply some doubt of the formal consecration of the chapel. It may, however, be understood either way. "Beseeching the Almighty that as we do not doubt but that He hath sanctified and hallowed the said chapel and churchyard through the prayers of the faithful made therein, and the preaching of His most blessed word: so it may please Him to grant, &c., &c."

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inhabitants of Crosthwaite in 1556, who, asking for the same privileges as the inhabitants of Killington, also asked the Bishop (Cuthbert) that he would vouchsafe to consecrate a certain chapel of theirs, commonly called Crosthwaite Chapel, and grant licence for a chaplain to officiate therein, to be maintained by their own salary or charges, and not otherwise. The contributions agreed to by the inhabitants of a district or chapelry, and apportioned as charges upon the respective tenements would be one of the conditions of consecration.

As a general rule, prevailing from very ancient times, endowment of a church has always been insisted upon before consecration. The amount of endowment required has varied at different periods. I have a note which I cannot just now verify, that in the time of Archbishop Islip—1349-1366, a canon was made directing that the amount of endowment to be given to the church or chapel was not to be less than six marks (4*l.*) and at a subsequent period, when Simon Sudbury was Archbishop, 1375-1381, this sum was raised to twelve marks; but I doubt whether these rules prevailed in the county of Westmorland, where chapels that seem to have been built since 1381 have only the old endowments of about 4*l.* At all events, the ancient salaries of none of them, with the exception of Ambleside, amounted to 8*l.*

Sayer, in his History of Westmorland, says that twenty nobles was the sum prescribed as the endowment of a church or chapel, from and after the reign of Henry 6th; and several of the ancient salaries seem to have been 6*l.* 13*s.* 4*d.* or thereabouts. The same statement is made by Burn and Nicolson. The foundation of some of these chapels with less endowments may, however, be older than is generally supposed, and may have been consecrated for prayer and preaching long before they were licenced for the full performance of divine service, administration of the sacraments, or the burial of the dead.

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As was before observed, Killington seems to have been in existence for a considerable period and had been consecrated before the grant of the licence, about 1585, and the Chapel salary would be apportioned, and settled upon the chapel at the time of consecration. The licence itself no doubt provides that the celebration of Divine service, the administration of the sacraments, the solemnization of matrimony, and the burial of the dead, for which the inhabitants of Killington petitioned, might be done at their own cost and charges. But these costs and charges would not be met by the chapel salary, but by the payment of double fees, or offerings given to the chapel or church of Killington, in addition to those they were bound to give to the mother church at Kirkby Lonsdale.

The copy of the licence or faculty, given in the paper by Canon Ware, seems not to be complete; indeed, in certifying it to be a true copy, Henry Prescott, the deputy registrar, is careful to insert in his certificate the words "Saltem ejus quod superest." The licence probably contained a proviso that nothing there incontained should interfere with the rights and dues of the mother church at Kirkby Lonsdale, and might perhaps stipulate, that not only should the Vicar of Kirkby Lonsdale have the right to appoint or approve of the curate, but that the curate and his parishioners should repair, at least three times a year, to the Parish Church of Kirkby Lonsdale, there to join in Divine service, and receive the Sacrament.

In the licence given to Crosthwaite and Lyth, it was provided that no prejudice thereby arise to the mother church in tithes, oblations, or obventions, or other ecclesiastical rights, with a further proviso that this licence once in three years, be brought by the chaplain, or three of the principal inhabitants, to the parish church, and there, on the second Sunday after Pentecost, be read at the high altar, after reading the Gospel by the minister
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there officiating, if by the vicar or churchwardens of the said church of Heversham, they be thereunto required. It also appears that on the 5th day of January, being the Twelfth Day eve, the said churchwardens of Crosthwaite should take their oaths to maintain and support the benefit of the mother church.

At one time the curate of the chapel was to be bound by an oath of due reverence and obedience to the rector or vicar of the mother church. This act of submission was enjoined by a constitution of Archbishop Winchelsea; the form of oath was as follows:—

that to the parochial church, and the rector and vicar of it they would do no manner of hurt or prejudice in their oblations, portions, and all accustomed dues, but as much as lay in their power, to defend and secure them in all respects. That they would by no means raise, uphold, or any way abet, any grudges, quarrels, differences, or contentions, between the said rector or vicar and his parishioners, but as far as in them lay, would promote and maintain peace and charity between them.

The relation in which these chapelries stood to the mother church is shown by agreement made about the year 1580, which stipulates, amidst other things, that the inhabitants of Crosthwaite and Lyth shall pay towards the stipend and wages of the parish clerk of Heversham, yearly, on New Year's Even the sum of 17s., and also shall pay for every corpse, being buried above the choir wall at Crosthwaite, 3s. 4d., and for every corpse buried beneath the choir wall, 1s. 8d. Also, ordered and awarded that when any assessment, cuilibet, or proportion shall be laid and imposed for any necessary repairs of the Church of Heversham, the said inhabitants of Crosthwaite and Lyth shall also bear and pay a full quarter or fourth part of the same, so oft as need shall require.

These payments had to be made in addition to the cost of repairs of their own chapel, the payment of the salary of their own curate, and the fees for marriages, burials, and

and mortuaries, were payable to the Vicar of Heversham, as well as to the curate of the Chapelry.

Within my own recollection the chapelries of this parish of Kirkby Stephen were in a somewhat similar position as regards the mother church. The inhabitants had rights of burial in the chapel yard, but they had to pay double fees, one being due to the vicar of the mother church, the other to the curate of the chapel. A connection was kept up with the mother church, by the Vicar of Kirkby Stephen taking the duty at Soulby on Good Fridays, and on Easter Tuesdays at Mallerstang, and having the right to claim the services of the curates of these places to help him to administer the Sacrament of the Lord's Supper on Easter Sundays, it being presumed that the inhabitants of the chapelries of Soulby and Mallerstang would resort to their mother church on that day. Indeed, it is set forth in the Act of Consecration of Soulby Chapel, in 1663, "that the inhabitants of Soulby, in token of their subjection to the mother church, shall three times in the year at least, of which Easter is to be one, repair to the mother church, and there hear Divine service, and receive the Sacrament."

In olden times it seems to have been the custom for parson and people to come in procession, oftentimes bearing a banner. The curate would help the parson or vicar, and after service be entertained by him; the other people would partake of the hospitality of their friends.

It was owing to this influx of people, especially at Easter, that the wine flagons in use were so large, and the wine used at the Sacrament, as appears from the church accounts of the period, so much more in quantity than now. There are belonging to the Church of Kirkby Stephen two pewter flagons, each holding three quarts and upwards, and considering that all the parishioners were bound to communicate three times a year at least, of which Easter should be one, and that it was the fashion in
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those days to drink of the wine, not merely touch it with the lips, these flagons would be found none too large for their purpose.

I do not suppose it was ever necessary to issue in this county, directions similar to those issued by the Bishop of Norwich (Matthew Wren) in 1666. He directed the minister and churchwardens of great parishes, to avoid confusion and over long wearying of the minister, and of the parishioners, to take order that there may not come above three hundred, or, at the most, four hundred communicants to the Communion, for which occasion they are warned to have Communion the oftener. But the large number of communicants at Easter probably gave rise to a custom, the traces of which remain in some Westmorland parishes, of the old and married people attending Communion on Palm Sunday, the young people on Easter Sunday.

In his answer to the exceptions taken by Baynes and others, Mr. Slater says:—"He does not know how the chapel salary was given, whether by deed or will, but he thought the inhabitants agreed each according to the value of his property." The respective sums, if agreed to at the time, or as a condition of consecration, must have been settled by a deed or instrument of some sort; and I expect the fact would be recited in the deed or Act of consecration. Any such deed or instrument would, one thinks, be deposited in the Bishop's registry, and a copy thereof lodged either in the church chest of Kirkby Lonsdale, or at some convenient place in the chapelry. In the case of Ambleside, endowed with £14 a year, contributed by the inhabitants, the deeds, charging such sum upon their respective estates, were ordered by the bishop to be deposited in some place in the chapelry, convenient for the inspection of those concerned. But this is the only chapelry in the Barony of Kendal, concerning which I can find any mention of deeds or where they were to be kept.

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As regards the amount of salary itself, each owner of property seems to have contributed according to the value of his tenement. In Kentmere the amount of contribution was apportioned according to the Lord's rent, at the rate of one shilling for each noble (6s. 8d.) of rent payable to the Lord of the Manor. At Burneside it was at the rate of one shilling for each seat in the chapel, which virtually was a tax upon the houses, and eventually became chargeable upon the tenement. The fact that in several chapelries, the salary is a few shillings less than £4, or £6 3s. 4d., may probably be accounted for on the supposition that there were in such chapelries one or two inhabitants who refused or neglected to bind themselves to contribute to the salary, and thus the salary was so far short of the intended amount.

It is interesting to find from the evidence, that in conveying an estate in the chapelry of Killington and Furthbank, so far back as the reign of James I., the deeds expressly mentioned this charge of the chapel salary on the property. This would no doubt be the case in other chapelries, just as regularly as a charge of Lord's rent or a modus in lieu of tithe to the parish church; and those who subsequently acquired the property, bought it subject to this charge, and paid for it a less price in proportion. The charge upon it was just as much the property of the chapel curate, as the rest of the rent was the property of the subsequent owner; a rent charge in fact, to which the purchaser had no right at all, and in refusing to pay which, conscientious scruples, notwithstanding, he was really taking to himself that which belonged to another, and breaking the eighth commandment.

One of the witnesses in his evidence says, "He went to school at Killington Chapel about fifty years before, that would be about 1650." This opens up another interesting enquiry as to whether these out-lying chapels, from their
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first foundation, were not generally used as schools and taught by the curate. In some cases at all events, the salary was contributed on the condition that the curate should teach school, and when additional endowments have been given, they were often given on the express condition that the curate should teach the children of the chapelry free.

This was in many cases probably only a continuance of a duty already being done, and which had been done by the curate from the foundation of the chapel. In those chapelries in which there was no additional endowment for teaching, the curate was most likely lodged and boarded by the inhabitants in turn. He had in addition to his salary, what was called a "Whittle Gate," as the rector of St. Ninians had and still has on Sundays at Hornby Hall, if he chooses to claim it. There are some instances in which the chapel was originally built for a school, Swindale for instance, and the inhabitants obtained permission to use it for divine service, and the schoolmaster to read prayers on Sundays. It may be that in many of these chapelries, before they were licenced by the Bishop for the administration of sacraments, the officiating minister was not always regularly ordained. This, to some extent, may be inferred from the fact that in the licence or faculty, given to the inhabitants of Killington and Furthbank, to have divine service, sacraments, etc., it is a condition that they should be performed by a minister lawfully ordained by the Bishop of Chester, and from time to time approved of by him, implying that up to that time he need not necessarily have been so.

So late as Bishop Nicolson's visitation, in 1703, it appears that many of the churches and chapels in this diocese, or some part of them were used as schoolrooms. Within the last few years such was the case in the chapel of Mallerstang, and when the Countess of Pembroke rebuilt that chapel in 1663, and gave to it an additional endowment,

endowment, it was on the express understanding that the curate should teach the children of the dale to read and write, without any charge, stipulating that the same curate should be continued in his office, and implying that he was then engaged in teaching.

In their petition for licence to have sacraments in their chapel, and burials in their chapel, or chapel yard, the petitioners generally mention floods and storms, as well as distance from the mother church, and when they had no font in which their children might be baptized, nor a place in which they were allowed to bury their dead, it must have been a grievous hardship.

If I remember rightly, the petition from the inhabitants of Mardale set forth these facts in petitioning to have their chapel yard consecrated ; and they were fully justified in asking for the privilege. The corpse road was across an open common, up hill and down dale, and the road itself was well described some years ago by one of the inhabitants of Mardale, in answer to a stranger asking his way, "as a road you had to make as you went." Tradition has it, that on one occasion a very big man, something like "Cork lad of Kentmere," or Hugh Bird of Troutbeck, died at Mardale, and had to be carried to his grave at the mother church. Before reaching Shap the bearers were completely tired out, and broke down under their burden ; so they buried him on Rafland Common, and his grave is to be seen to this day, and is called "The giant's grave."

Such an event would induce the inhabitants to petition that they might bury their dead in their own chapel yard, and the beautiful little chapel of Mardale has now its own burial ground.

Swindale, somewhat nearer Shap, has not yet a burial ground, but, in order to accomodate the inhabitants of that chapelry, and other distant parts of the parish of Shap, it was proposed some years since to provide a
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hearse, to be paid for by subscription. An old man of the name of Winder, living in Swindale, being asked to contribute, bluntly refused to give a farthing. He said "When he died he was not going to be put into a kist on wheels, and shacked to death; if his neighbours wouldn't carry him to Shap, as others had been carried before him, he would rather walk."

It would be, no doubt, interesting to enquire into the nature of the services, and who were the preachers in these chapels at different periods of their history. But I have already dwelt long enough upon the subject. I annex a list of chapels in the barony of Kendal, with the amount of ancient salary given to each, as set down in Burn and Nicolson:—

Old Hutton, with Holmscales, £6 13s. 4d.; Grayrigg, £6 13s. 4d.; Selside, £3 19s.; Burneside, £6 13s. 4d.; Longsleddale, £5 2s. 10d.; Kentmere, £6; Staveley, £6 13s. 4d.; Ings, £2 16s. 8d.; Crook, £3 16s. 6d.; Winster, £3 19s.; Underbarrow, £6 4s. 2d.; Langdale, £6 4s. 3d.; Troutbeck, £4 12s. 3d.; Crosthwaite and Lyth, £5 8s. 10d.; Witherslack, £6 13s. 4d.; Preston Patrick, £3 6s. 8d.; Hutton Roof, £4; Killington and Furthbank, £6 13s. 4d.; Furthbank, £3; Ambleside, £14 originally, but reduced to £12 4s. 11d. Some of these salaries have been divided at an after period, for example Old Hutton and Holmscales, Staveley and Ings. In the former case, Holmscales claimed exemption as not being part of the chapelry; in the latter a chapel was afterwards built at Ings, as in the case of Killington a chapel was built at Furthbank. The amount of ancient salary given in Burn and Nicolson is not always quite correct, and I should be much obliged for information on the subject.
