

ART. XIV. *The Parish Church of Kendal.* BY J. F. CURWEN, F.R.I.B.A.

MANY a year has passed away since first, amidst a wilderness of wood and mountain, a Church of God was raised on forked timbers with mud wattle-woven sides and roof of thatch—since holy men went forth to spread the faith, and good men, devoting of their substance, endowed and built this fabric.

The Parish Church of Kendal in its early history, growth, restorations, and present condition, is a record and architectural monument of the early history, growth, change and present condition of the inhabitants of this ancient town. The two are inseparably connected. What our forefathers were in their piety or commercial status, such they made their Church ; what we are to-day, such will the record of our Church become.

In trying, therefore, to trace the history of this most interesting edifice, we find also lying beneath it another history of its congregation, at times zealous, and then mean and cold, only to be re-awakened by a surprising ardour of loyalty and self-sacrifice. It was the altar of this town, when Hearth and Altar stood against the Crown, and when Crown and Altar stood against the people. It has stood during all the border raids, seen the monasteries suppressed, Popes defied, and it has survived the healthy sifting time of the Reformation and Commonwealth. It has been in good hands and in bad hands ; but in all positions the Church has ever been a stone in the history of our forefathers.

No information can be got from drawings contained in the old manuscripts, from descriptions in the Saxon chronicles, or from metrical romances, of who first planted
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the Cross of Christ here; but that there was upon the site of the present nave an ancient Saxon Church, as well as at Kirkby Lonsdale, is gathered from the "Domesday Booke" (the Book of Judgment, because from that, as from the Day of Judgment, "there lyes noe appeale,") in which the distinguishing name of "Cherchebi" is there given to them both. Doubtless many of the other villages mentioned had buildings for worship, but if so they were all dependent upon the two great Saxon Mother Churches of Kendal and Lonsdale.

The conquest of England by the Duke of Normandy had a vast influence on our ecclesiastical architecture. Continental art advanced at a pace entirely unknown in this island, so that the religious houses which met the eyes of the prelates who came in the victor's train must have appeared to them both plain and rude. Scarcely, however, had the Conqueror's throne been secured, than his countrymen, who had received from him places in the Abbeys and Sees of England, began to rebuild on new and grander plans the Churches under their charge. In all parts of the land, east and west, north and south, builders were at work. The chink of the chisel and the blow of the hammer rang everywhere in the ears of the twelfth century of England. Surely never was an age so enthusiastic in building!

Here in Kendal the fortunes of both Castle and Church were shaped by the doughty first Baron of Kendal, Ivo Talbois, but unfortunately there is no record of the extent to which he caused the Church to be remodelled from the Saxon plan. So far as I can see, no Norman work now remains to tell its tale. He it was who presented wholesale the tithes of his Westmorland estates to St. Mary's Abbey at York (founded 1056), subject to the duty of providing for the service of the Churches therein. It appears from an inquisition of *Ad quod damnum* taken at Appleby before the Sheriff, on Thursday next after the Epiphany

Epiphany in the year 1302, that it was found to be "of no damage to the King or any other to appropriate the Church of Kirkby-in-Kendal to the Abbot and Convent of St. Mary's, York." In the meantime, however, William de Lancaster II., the sixth Baron of Kendal, had made a munificent grant of land (the Glebe and Vicar's fields) to the Church, reciting the dedication as "To the HOLY TRINITY."

Gilbert, the son of Roger Fitz Reinfred, who also procured a grant for a weekly market and in other ways exerted himself in the interest of the town, seems to have been the Baron who undertook the principal rebuilding, for the oldest part now remaining coincides with that transitional period during Henry III's reign, when the Early English Gothic architecture gradually swept northward to supersede the Norman. There is an entry in the Records of York to the effect that an indulgence was granted for some radical repairs in the year 1232 as follows:—"May 16th, 1232, Indulgentia pro ecclesia de Kendall miserabili ruina deformata."

The Church had originally two Rectors, but in the year 1252 the medieties were consolidated with consent of the Abbey.

The Early English Church consisted only of the present chancel, nave, tower, and two inner aisles, to which were soon added the Chapels of St. Catherine V.M. (Strickland) and St. Thomas-a-Becket, (now occupied by the organ), on either side of the chancel. The legend of St. Catharine is not earlier than the eighth century, and was not introduced into Western Christendom till after the Crusade in the eleventh century. Her *cultus* then became rapidly popular. We have some fifty Churches in England bearing her name, and a vast number of Chantry Chapels and altars.

At this time the porch was on the south side, the foundations of which are still existing below the pavement

ment near to the second arch from the west. The south porch was formerly something more than an ornament or even a shelter, for it was a recognised portion of the sacred building and had its appointed place in the services of the Church. For instance, baptism was frequently administered here to symbolize that by that sacrament the infant entered into Holy Church, and at the time of the celebration the northern door was opened wide, that the Devil, formally renounced in the rite, might by that way flee "to his own place."

Of this early building there now only remains the pointed arches of the nave, and perhaps of the chancel, the freestone columns of the nave, certainly the bases, and the very thick plinthless west wall with the arches and lower part of the present tower. The high altar probably stood a little forward from the east wall, and had a passage behind it, as is shewn from the position of the niche in the first pillar on the south side, similarly placed in the other Church at Kirkby-in-Lonsdale. This niche was discovered in 1829, filled up with loose round stones, and plastered over, the Gothic arch of which rejected from its place in the restoration of 1850, is still to be seen in the Bellingham Chapel.

Judging from the few remaining details, the edifice must have possessed considerable dignity and beauty, perhaps exceeding the present one in architectural merit, if not in grandeur, and thus did it exist for many years, until the rage for erecting chantries, which reached a culminating point in the fifteenth century.

The Parr Chapel was added early in the fourteenth century, but to whom it was dedicated is not known. Like the chantries of SS. Catharine and Thomas-a-Becket, it originally extended another bay further westward. As a small proof of this, it is interesting to notice the family badge, that uncouth maiden's head couped, still existing near the capital of the second column from the east end,
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and likewise over the arch stones of the three windows. The corbel, from which the first arch springs, bears rudely carved the arms of Strickland, Brus, and Parr. A manuscript in the Herald's College Library refers to these curious maiden heads as follows:—"The badge of the Lady Katherine Parre, and last wife of Kinge H. 8. This badge was also given by Kinge H. 8 to the forsayd lady, being his Queen, and standeth in the walks about the preaching-place of Whitehall, under the tarras. This badge does not appear to have been an entire new fancy, but to have been composed from the rose badge of King Henry VIII., and from one previously used by this Queen's family. The house of Parr had before this time assumed as one of their devices a maiden's head, couped below the breasts, vested in ermine and gold, her hair of the last, and her temples encircled with a wreath of red and white roses, and this badge they had derived from the family of Ros, of Kendal."

Then in the year 1321, St. Mary's Chantry, situated to the west of the Parr Chapel, was founded. The Abbot and Convent of the Monastery at York "bound themselves and their successors to find and maintain a chantry in the Church of Kendal, at the altar of St. Mary, for one secular priest, and to allow him £5 for the purpose of celebrating mass for the soul of the then Vicar, Roger de Kirkeby."

In 1331, John Kempe, a manufacturer from Flanders, received a "letter of protection" to establish himself, men, servants, and apprentices in England for the purpose of practising his craft of woollen manufacture. He settled in Kendal. In 1335, the famous "Brewer of Ghent," Jacques Van Artevelde, became an ally of Edward III. in the war between England and France, and the Flemish merchants at once realised vast profits by such an advantageous connection—a circumstance which induced the citizens of Ghent to submit as long as they did to the despotic

despotic rule of Jacques. But when in 1345, the "King's dear gossip" of a brewer proposed that Edward's son should be elected Count of Flanders, an insurrection broke out, Jacques was slain, and his followers—mostly weavers—flocked over to Kendal in great numbers to escape the wrath of their fellow-countrymen. Kendal thus became the centre of a large Flemish manufacture, and it would seem evident that the south outer aisle was completed with its millstone grit columns, to accommodate this additional population, the porch being removed to the west end of the new south aisle.

Passing over the fifteenth century, during which long period I can gather but little information about the fabric, except that it fell into a very neglected state, I come to the time of that wonderful zeal for the glory of the sanctuary, which manifested itself by remodelling the Early English Gothic into the prevailing, but immeasurably inferior style of the sixteenth century—alterations which ultimately led to an extensive enlargement and reconstruction of portions of the fabric. The outer walls were first attacked and made to assume a Perpendicular dress, a clerestory was raised on the nave arcade, and several other chapels were added. An Indulgence, granted August 10th, 1511, and limited to 100 days, procured means to complete a "beautiful chapel," dedicated to St. Anna, and founded by Thomas Birkhede, of Hugill. William Shepherd, of Helsington, chapman, and William Herreyson, founded and built a quire to St. Anthony, in which "quere" the former directed, in his will dated January 17th, 1542, his body to be buried, having endowed the chantry with estates sufficient for its support and that of the priest attached to it. In like manner, Thomas Wilson, on June 8th, 1559, directs his body to be buried in the "pariche church, under Saynte Christopher's loft."

In Henry VIII.'s ecclesiastical survey the living is
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valued at £99 5s., and the Deaneries of Kendal and Lonsdale are united to form part of the Archdeaconry of Richmond and Diocese of York. But upon the consecration of the See of Chester in 1541, these Deaneries were separated and made part of that Bishopric. In 1856 they were annexed to the Diocese of Carlisle and formed the Archdeaconry of Westmorland, with Cartmel and Furness in the county of Lancashire.

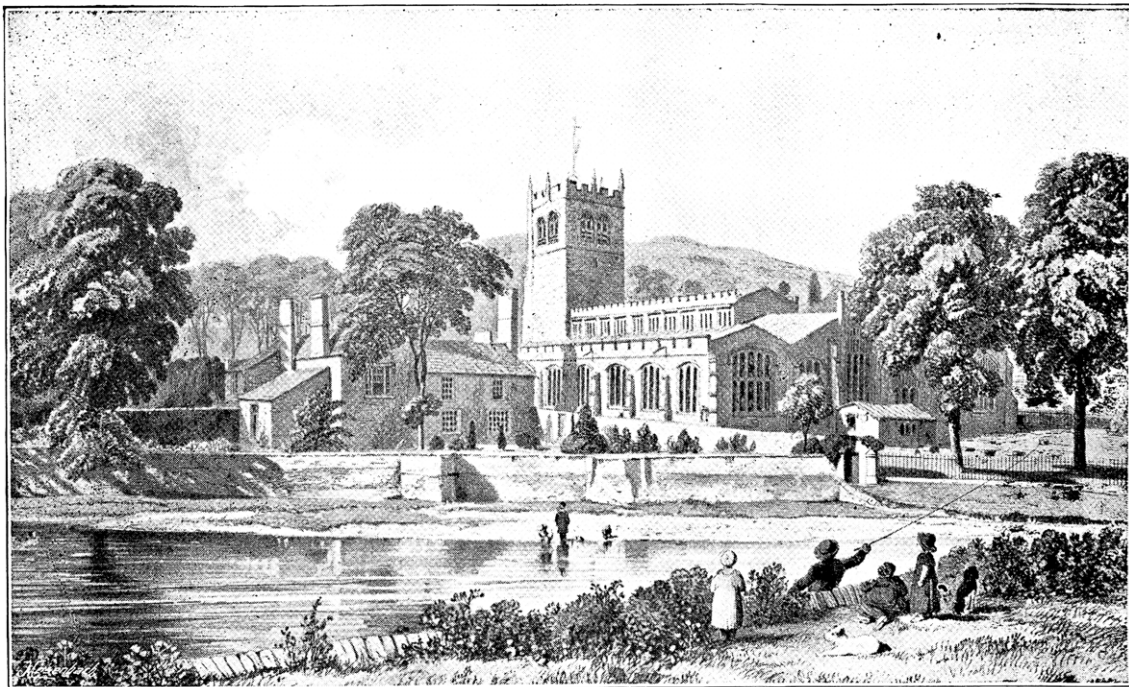
After the dissolution of the Monasteries in 1553, Queen Mary, conceiving the condition of her father's soul to be so desperate, was persuaded, after consultation with her spiritual advisers, to bestow as an act of private affection to his memory, propitiation being out of the question, the Kendal, Kirkby Lonsdale, and other advowsons upon Trinity College, Cambridge, together with an annual sum of £376 10s. 3d. The priests assured her that it would be useless for them to petition His Holiness to allow public prayer to be made for her father, as they were sure the successor of St. Peter would never allow such an honour to be done to one who had died "so notorious a schismatic." The gift, however, did not apparently pass to the College until the latter end of the reign of James I.

The inscription on the chest tomb of Sir Roger Bellingham in the stately Lady Chapel fixes the building at a date anterior to 1553, as it is there stated that of "his own proper costs and charges he builded the chapell of Our Lady within this Church of Kendall." The practice of dedicating chapels to the Blessed Virgin was introduced into this country during the twelfth century, shortly after the monastic orders had gained the supremacy over the parochial clergy. These buildings were generally founded not only to satisfy the spirit of the age, which demanded the veneration of the Mother of our Lord, but also to afford the necessary accommodation at the east end for the increased number of clergy. Moreover, the desire to rest in a chapel so dedicated was closely associated with the

the idea which chiefly moved our forefathers to erect these buildings. They had been taught to believe in the invocation of saints, and were anxious to secure for themselves and their dear ones the mediation and intercession of the Mother of our Lord, whose influence with her Divine Son, they supposed, was all prevailing. So they founded these chapels in her honour, and solicited her good offices by frequent services and prostrations before her image, which occupied the place of honour above the altar. They believed, moreover, that as she could succour the living, so she would prevail with her Son on behalf of the dead.

It will be noticed that the easterly arch of this chapel is much narrower than any of the others in the Church, and that the capital of the first column is formed of two halves different in size, the westerly half having been inserted. Would this point originally to a side wall, where the second bay now is, with or without another narrow and similar arch connecting the Bellingham and Chambre Chapels? By reason of the lofty ceiling, it has been conjectured that the chapel might possibly have been divided originally into two storeys, and that the clerestory windows lighted a chamber for the chantry priest; but I can see no trace of any floor joist hole, fireplace, or access to it. It is just possible, of course, that when the old south porch, which no doubt contained a parvise, was taken down, the loss of the muniment room or library would be found to be so inconvenient as to compel the construction of a substitute in some other part of the Church; but if so, why construct a room difficult of access, over the Bellingham Chapel rather than in the new west porch? We certainly know that the west porch was constructed without a parvise, and, therefore, the inference is that no such accommodation was needed.

Before the outer northern aisle was completed the chapel, situated at its eastern end, would have an exterior gable wall with windows facing west. But when building
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SOUTH-EAST VIEW, SHEWING THE OLD VESTRY.

(TO FACE P. 165.)

this spacious addition, which measures 140 by 27 feet, it would seem that the builders, instead of breaking an archway through, pulled down the entire gable, filling in the space between the two levels of the roofs with wood-work, and divided off the chapel by oaken screens that had originally formed the front and sides of St. Thomas-a-Becket's chantry. A piece of timber, found at the restoration of this aisle roof in 1868, bore in raised figures the date of 1580, which fixes, no doubt, the time of the erection. Whether or not the circular-headed door-ways at the west end and at the entrance to the spiral stair are of still older date it is difficult to say.

In 1661, "ye High Steeple" was in ruins, and doubtless repaired; if, indeed, it was not at this time, when the thirteenth century tower was raised to its present height. In doing so, it is very evident that the old stone was used in again as far as possible—as, for instance, the mouldings in the belfry windows at the back of the tower, and other fragments that can best be seen from the roof. These bear the ornament of the early period, the local limestone being only used to make up the deficiency. The arched belfry openings of the lower tower, which are now blocked up, can still be seen on a level with the present clock; especially clear is the one on the south side, seen from the Glebe House Garden. The present tower, 80 feet high by 25 feet wide, stands on four arches, the height from the floor to the point of the eastern arch, which is now considerably bulged out, being 33 feet; to the western arch, 35 feet; and to the northern and southern arches, 24 feet. The eight pinnacles, prior to 1763, were two to three times taller; but, being often blown down, were then reduced in height.

There is no record of when the little old vestry was added outside the east-end wall between the two buttresses, but there is a record of the river Kent overflowing the floor on October 18th, 1635, and an item for repairing the
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the roof, owing to the lead being stolen, in 1663. In 1726 a fireplace was put in, at first with a low chimney, and afterwards raised to a height above the main gable. It had no exterior door, but only one communicating with the chancel, first opening from the south and afterwards from the north side. There was also another outbuilding against the east wall near to the vestry, which some have termed the "scullery;" but whether it was for keeping disinterred bones in, or merely a sexton's shed, cannot be ascertained.

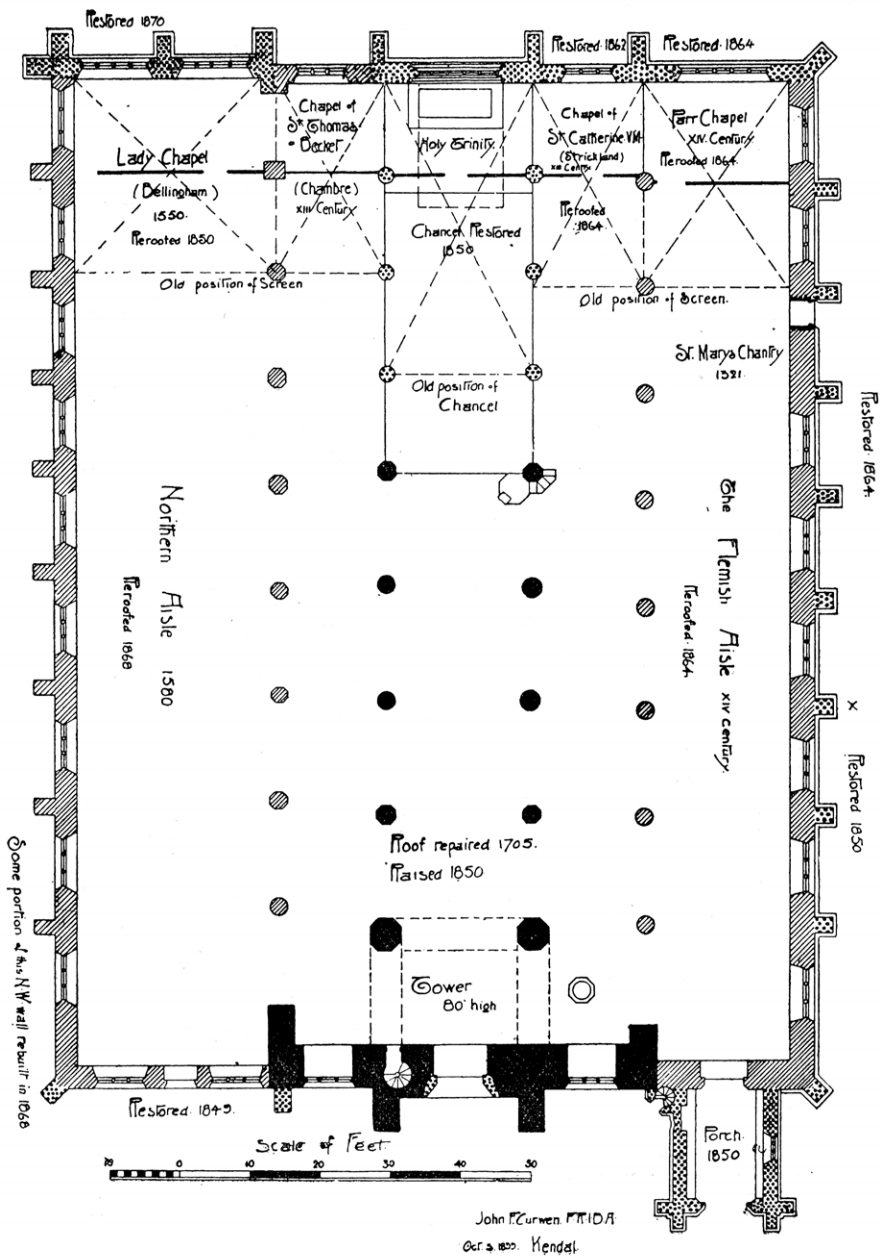
Thus did this striking building grow, step by step, until it finally reached its present proportions. As seen to-day, the Church presents the remarkable features of four aisles co-extensive with the nave and chancel, an engaged western tower, and a porch situated at the west end of the outer south aisle. Internally it measures 140 feet by 103 feet, with sitting accommodation for 1,400, and ample space for almost double that number. Moreover, it boasts of being the fifth widest church in the kingdom.*

The plan, as illustrated opposite, will convey a fairly good idea of the development of the fabric, if it is noted that the solid black represents what remains of the Early English Period, the hatched portions the work of the Middle Ages, and the dotted portions the Modern work. I have also shewn the original extent of the chapels, and have dotted on the shape of the old communion rails. The pillars of the eastern half dividing the two aisles are very poor in character, out of the perpendicular, and have a different style of base to those further west. Six of the eight pillars are of an irregular octagon form, and one is round.

* St. Michael's, Coventry, measures 120 feet; Manchester Cathedral, 112 feet; St. Nicholas, Yarmouth, 110 feet; and York Cathedral, 106 feet wide.

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KENDAL PARISH CHURCH



It was anciently the custom in the North of England for the Sunday afternoon to be spent in the reading of prayers only, the sermon having been preached in the morning. But in the year 1627, George Fleming, one of the benefactors to the Free Grammar School, bequeathed £10 towards the raising of a stock for an afternoon lecturer, to be preserved and disposed of by the Aldermen. Henry Wilson, of Underley Hall (the founder of the Farleton tithes), by his will dated 1639, bequeathed unto the Mayor and Aldermen the sum of £50 for a like purpose upon this trust and confidence that "they do procure a godly, learned, and sober divine to preach unto them at Kendal Church the word of God, and instruct and catechise them also in the principal and fundamental points of the Christian religion every Sabbath for ever." Likewise, Hugh Barrow, by will in 1641, devised out of his lands at Skelsmergh £100 for procuring a lecturer in the afternoon on every or every other Sunday. Edward Fisher bequeathed the further sum of £20. In 1670, Foard left a legacy of £10, and John Hay left 6s. 8d. yearly out of lands in Kendal Parks towards the self same object. For many years back now these lectureships have been paid by the Corporation to the Vicar. On coming to one of these lectures, the famous Bernard Gilpin observed a glove hanging up in a prominent place. Upon asking the reason, the sexton informed him that it was there as a challenge to any one that should take it down. Bernard ordered the sexton to reach it to him, but upon his utterly refusing, Gilpin took it down himself, and put it in his breast. When the people were assembled he went into the pulpit, and before he concluded his sermon took occasion to rebuke them severely for those inhuman challenges. "I hear," saith he, "that one among you hath hanged up a glove even in this sacred place threatening to fight any one who taketh it down. See! I have taken it down," and pulling out the glove, he held it

it up to the congregation, and then showed them how unsuitable such stupid practices were to the profession of Christianity.

In 1658 there is record of repairs being done to the rough-cast, mending of the "fformes," of providing a new "dyall to ye clocke" with a new pointer to "itt," and for mending of the "chyme" and two hammers. In these days the Church glass was kept in repair by contract, the annual sum being "three pounds lawfull English money," reduced in 1666 to 30s.

Between the years 1663-5 we have record of rushes being brought to "strawe the High Quire" with, on the occasion of the visit of the Archdeacon of Richmond, and of washing and sweeping the Church against Sir Joseph's (Cradock) coming to "sitt his Court of Correction, and sentence offenders from his chair of state." Also, in 1664, of a man being paid for varnishing a new censer for Church use. Only think of it! a censer—yet one must often wish for a waft of incense now to purify the overloaded atmosphere within the Church of to-day. Again, in 1670, of a deep hole being dug within the Church for "burying ye bones." On September 11th, 1671, the river swept over the Churchyard wall, where "itt left much ffish." It seems also to have raised up the old flooring of the Vestry, and to have put the wardens to the expense of paying 1s. 6d. for drink to certain men for removing the oak chest out of reach of the water.

In 1675-6 the Communion Table was enlarged and railed in with close rails and gates for the exclusion of dogs, and there were bought "15 yeards and a quarter of fine-green-cloth, eleaven yeards of ffine Hollan, and silk-ffringe for the green table cloth." The table frame and the communion "rayles" were also painted green, and the Lord's Prayer and Creed were painted on a green-framed canvas. During the years 1676 and 1678, 52 cwt. of lead was bought from Sir Philip Musgrave to repair the
roof

roof with. This lead came from Hartley Castle, then being dismantled. In 1679, the masonry of the "Lord-Parr-quier" window was repaired.

The year following the induction of the Rev. Thomas Murgatroyd as Vicar (1684), the Church was "beautified" in every available space with texts of Scripture, cherubim and seraphim, green hissing serpents and flying dragons, and the whole garnished and embroidered with sundry quaint devices and flourishes in green, yellow, and black painted upon the whitewash: the text over the pulpit being—"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression and the house of Jacob their sins;" another, over the Alderman's pew, being—"For rulers are not a terror to good works, but to the evil." The exterior walls were likewise decorated in yellow and black margins some five inches wide on the roughcast, extending round all the doors and windows, up the angles of the walls and buttresses, and completely round the steeple. All this interior "decoration" lasted for 145 years till the restoration of 1829, and the exterior till the removal of the rough-casting in 1844. It is curious to read in the churchwarden's accounts how a certain James Addison, painter, of Hornby, contracted to do this for the sum of "thirty pounds of currant English money," using "size, soe that it shall not grime or spoil mens cloathes, well writeing of sentencs and flourishing them decently and in good order, alsoe to make anew the Kings Armes and the Ten Commandments and to do them soe well as they shall not peel or fail for the space of twenty years next hereafter coming." It seems that he also contracted for six pounds "to make green the font and pulpit and to beautifie the cornice under the King's Arms." Doubtless the churchwardens could answer with a good conscience the question put at the time of visitation—"Is your Church well plastered within?" In 1685 the middle alley was reflagged, and the clock loft was refloored

refloored with 2-inch planks; the two northern aisles were likewise reflagged in 1686.

On the 22nd day of June, 1699, the Rev. William Crosby, who was such a great blessing to the parish for 34 years, became Vicar. He found the Church in a very neglected condition. We are told "many would choose to tarry at home rather than go to the Church." However, he soon found that he did not labour in vain, for through his ministrations and bright example the Church became filled to overflowing. Through his advice, the old custom of burying the dead without coffins was suppressed. He also struck a blow at the drinking customs of that day, for "att a generall meeting of ye churchwardens held June 3rd, 1703, it was agreed on by a generall consent yt hereafter there should be no money spent in eating and drinking upon the parish charge upon any peremptory day, and that the churchwardens be allowed only 4d. a man out of the public stock for their refreshment." Some quaint entries concerning the provision and cost of wine for sacred and other less sacred purposes are to be met with prior to this time—for instance, the late Canon Simpson produced a paper which showed that very heavy sums comparatively had been annually spent at Kendal in procuring communion wine. One item was for £6, another £9, and again £11; whilst opposite one of the entries was the remark—"That is exclusive of wine used at Easter." It would seem that it was customary for the Vicar to give the Easter wine, receiving in return Easter dues. On another occasion, when the Bishop of Chester was about to visit the Church, the wardens ordered a bottle of sack to be placed in the vestry. Here also is a sidelight:—"Ordered that no wine be given to any clergyman to carry home."

Likewise, it was Vicar Crosby who struck the last blow which separated the sports, plays, and dancings of the village

village wakes, that had hitherto been so closely connected with it, from the Church. On Sundays and holidays the Churchyard used always to be a public playground, but on the great Church festivals the desecration was far worse. Dealers in all kinds of goods appeared on the scene, spread their wares on the tombstones, and could with difficulty be kept out of the sacred edifice itself. It is not surprising that a multitude of quaint customs had sprung up around the holy days. For these were the holidays of the people in "Merrie England," when they gathered first in the Church, then around the maypole, and, lastly, at those feastings on special viands dedicated to special occasions, which, to some extent, live on among us even to this day, although the origin and meaning of them have mostly become lost. From time immemorial, for instance, Christmas cheer was incomplete without its mince-pies and plum pudding, the former emblematic by their shape of the manger-bed and the latter by its rich ingredients of the offerings of the Magi. The pan-cakes of Shrove Tuesday, the simnel cakes of Mid-Lent, the figs of Palm Sunday, we are still attracted by. Even the great fast of the year has its peculiar food in the hot cross bun, a survival of the heathen practice of offering consecrated cakes to the gods—the stamp of the cross probably marks the effort of the Church to give a Christian significance to a practice that was found to be practically ineradicable. Whitsuntide used to have its own special feast, known as Whitsun ales or Church ales—an institution by which money was obtained for the repairing of the Church, helping 'the poor, and various charitable purposes. The wardens brewed the ale, and on the appointed day half the country side assembled to join in the festivities—music and song, bowls and ball, dice and card-playing, dancing and merry-making—but Crosby would have none of them. The burning of the yule-log in sacrifice to Thor the Thunderer; the use of the mistletoe

mistletoe, that most sacred of all the Druidical plants; and the singing of carols as a memorial of the angelic hymns are still adjuncts to the gaiety and brightness of the Feast of the Nativity.

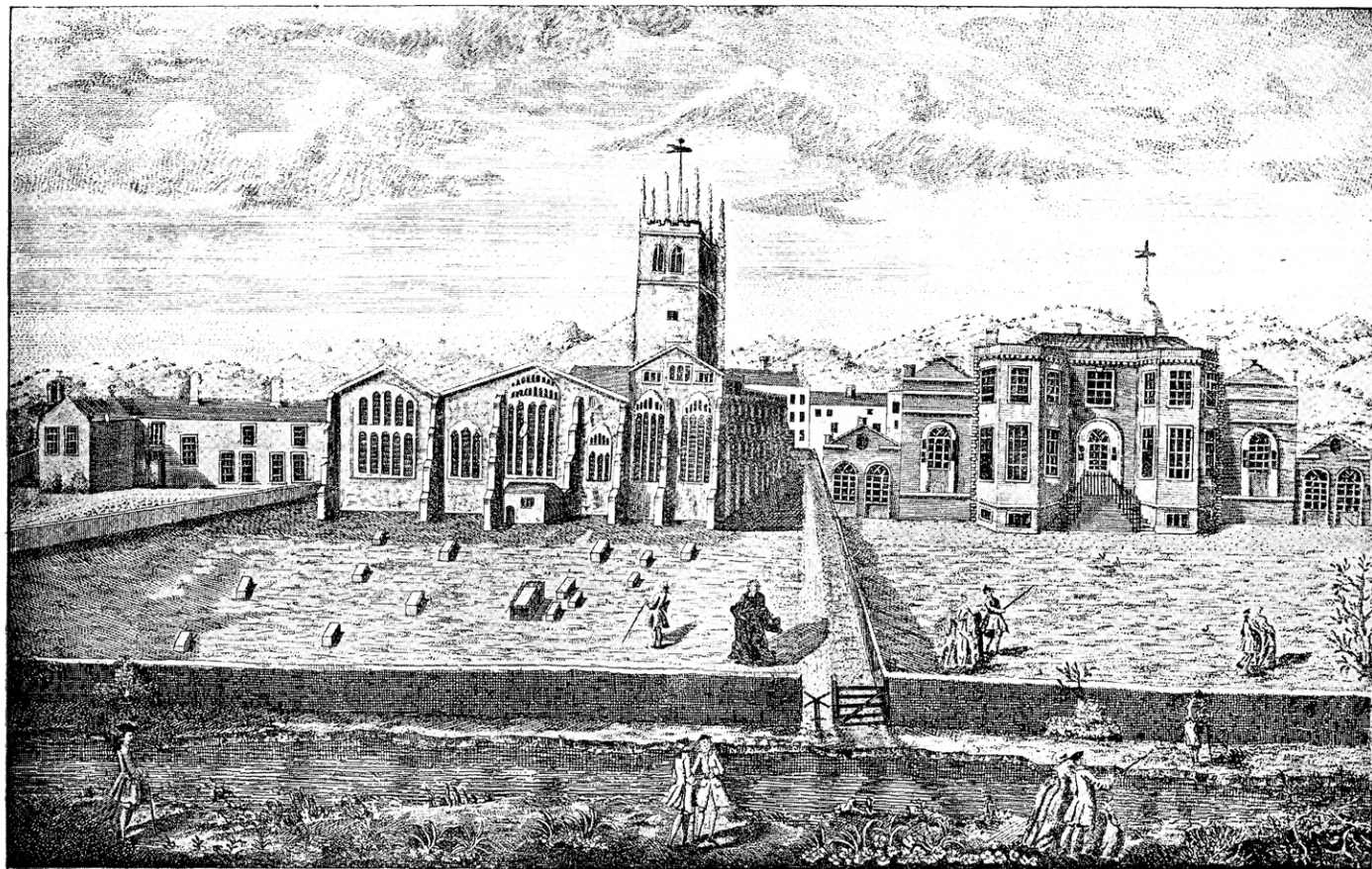
In 1705 the roof was taken off the middle alley, and the timbers renewed. There is an entry of 3s. 3d. paid to Edward Gibbon for "trailing ye great Beame for ye Middle Alley from Dr. Archer's, Oxenholme." In 1712 the altar piece was repaired, viz. :—Two pediments, two panels, and two gilded flames. The altar rails and vestry door were repainted and the sun-dial repaired in 1715. Between the years 1723-25 the Church was new glazed with large square crown glass, and the best of the old painted glass carefully preserved. Thirteen yards of new stone mullions were found necessary for repairing the south-east Parr Chapel and the north-east Bellingham Chapel windows. In 1724 Vicar Crosby caused neat gravel walks to be made in the Churchyard. In 1725 a new brass vane, bearing the arms of the Corporation of Kendal, was procured at a cost of £2 2s. 6d.—a vane which has now braved the winters of more than 170 years. On December 2nd, 1733, Vicar Crosby preached his last sermon :—"The night is far spent, the day is at hand." Upon the following day he was seized with apoplexy, and on the Friday passed away at eleven o'clock, the same hour that he daily used to go to attend the prayers of the "Church Militant;" he was called to the "Church Triumphant" at the age of 70 years.

During the eleven years of the Rev. Richard Cuthbert's incumbency there is little to record, but the succeeding reign of the Rev. Dr. Symonds is notable as a chapter of accidents. One Sunday, February 21st, 1762, some lead on the roof was thrown up with such violence during a storm, that it broke one of the beams, and so terrified the congregation that they ran out of Church in great confusion

fusion. From the illustration it will be noticed how tall the tower pinnacles were at this period; indeed, two-and-a-half times taller than they now are. Great was the consternation therefore, when, in the following month, one of them fell through the roof during divine service. The circumstance is quaintly recorded, and concludes by saying that "it did no other damage than break a poor woman's leg in her hurry to get out of the Church." Needless to say, all the other pinnacles were immediately looked to, and at once shortened to their present size. Upon another occasion, in May, 1767, again during service, the congregation were terrified by an earthquake shock, accompanied by a great rumbling noise. Thieves broke into the little vestry by lifting the lead covering to the roof on September 23rd, 1775, and stole the communion plate, which was never recovered. It consisted of three silver flagons (one weighing 90 ounces), two silver gilt cups, two silver salvers, and one or two smaller cups of silver. Again, five years later, the new set was likewise stolen, but this time, the thieves were disappointed as they found it to be only plated; so that in disgust they threw it into a neighbouring field, and left it there in a battered and bruised condition. The plate was again stolen in April, 1836.

It was in the year 1787 that the Rev. Dr. Symonds, then in his 78th year, buried Alderman Francis Drinkell, a hosier and noted florist, owning a vegetable garden where Lowther Street now is. The Vicar's friendship for poor Drinkell was evidently collateral with his great love for peas, for while reading the burial service, he suddenly stopped short and exclaimed to the sexton, quite audibly enough for all to hear—"Aye, but Tom, where shall we set our peas next year?"

The old "Bell House," situated in the north-west corner of the Churchyard, and which had been for many years rented to Zechariah Wright as a plumber's shop, was



A VIEW OF KENDAL CHURCH AND ABBOT HALL.

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A House belonging to George Wilson Esq.

To whom this PLATE is Humbly Dedicated By the Rev^d M^r Symonds Vicar of Kendal By their Most Humble Ser^vts J. Ainslie.

was removed in 1790, and the proceeds from the sale of its materials paid for the erection of some new seats, filling the space of the "old middle cross aisle" on either side of the nave.

About this time the churchwardens made a habit of leaving the Church, during the ante-communion service, to visit the public-houses in search of non-attenders, whom they reported to the Church authorities for prosecution. For it must be remembered that every one who failed to attend divine service in some authorised place of worship, every Sabbath morning, was subjected to a fine of twelve pence if thus detected. As further proof of their zeal, they seldom returned without bringing with them some poor little urchins caught playing, whom they would place in front of the pulpit with their spells and knurs, catsticks and balls, held erect in their hands. It is said that the wardens found this visitation of the public-houses a very refreshing duty.

This naturally leads me to write a word or two about the punishment called "public penance," which formed no uncommon portion of the Church procedure during the seventeenth and eighteenth centuries. In its milder form, those persons who were so unlucky as to be caught by the wardens wilfully disobeying their authority, or who were charged before the Ecclesiastical Courts for defaming the character of a lady, or such like, were ordered to appear and stand during service in a conspicuous part of the Parish Church on the following Sunday, arrayed in a white sheet. The ordeal was a most trying one, and sometimes little deserved. But the more rigorous penance for immorality prior to marriage, or adultery after, seems to me to have been of a very salutary nature. On such occasions the brute of a man, and the poor woman who bore unhusbanded a mother's name, were ordered to appear on three successive Sundays before the whole congregation, being bare-headed, bare-foot, and bare-legged,
enwrapped

enwrapped in a white sheet, and holding a white wand. Immediately after the reading of the Gospel they were publicly ordered to stand upon a form before the pulpit, and repeat the following confession at the dictation of the clergyman :—" Whereas I, good people, forgetting my duty to the Almighty God, have committed the detestable sin, and have provoked the wrath of God against me to the great danger of my soul, and evil example of others : I do earnestly repent, and am heartily sorry for the same, desiring Almighty God, for the merits of Jesus Christ, to forgive me both this and all other offences, and also ever hereafter to assist me with His Holy Spirit that I may never fall into the like offence again ; and for that end and that purpose, I desire you all here present to pray for me, saying, ' Our Father, which art in heaven,' " and so forth. There is an entry in the Churchwarden's Book for 1672 as follows :—" Recd. from Lawrence Chambers and Robert Bateman when yey pform'd penance 12s. towards buying ye Book of Martyrs." The last person who did penance in the Church was Bella Rennison about the year 1794, who was brought from the House of Correction arrayed in a white sheet, and stood in front of the pulpit during the whole of the morning service.

The Church improvements, inaugurated with the commencement of the nineteenth century, followed very soon after that marked revolution in the manners and customs of Westmorland, when our people insensibly lost the singularities that characterised the preceding ages. The opening of the turnpike roads, which introduced the customs of the capital into this remote and then sequestered corner of the kingdom, and the consequent extension of commerce, was the principal circumstance effecting this. Fortunately, the Church possessed at the time a very able Vicar—the Rev. Henry Robinson—who, by his dauntless energy, raised sufficient money between the years 1800 and 1806 to undertake the complete repair of all the main timbers in the roof. As

As far back as the year 1702 a small gallery had been erected at the west end of the nave, half way between the first and second columns, to accommodate the organ ; and I find that one hundred years later, a vestry meeting was held on the fifth day of May, 1800, at which it was resolved unanimously :—" That application be made to the Ordinary for a faculty to extend the organ gallery in the said Church from the north and south ends according to a plan then produced, to be vested in trust in the Vicar of the said parish, and in the Mayor, Recorder, and two senior Aldermen of the burgh of Kirkby Kendal and their successors for the time being. That the said trustees be empowered to borrow money for the erection of the said gallery on security of the seats to be placed in the same, which seats must be let to farm for as much rent as may reasonably be had for them ; and that the said trustees shall, after paying the interest of the money borrowed, pay such part of the rents and profits arising therefrom, as the major part of them shall think proper, towards the augmentation of the organist's salary, and the remainder of the rents and profit to be by them laid out in repairs and ornaments of the Church, or in paying off such part of the principal money as they may chuse." Signed by H. Robinson (Vicar), Thomas Holme Maude (Mayor), and the four Williams—Pennington, Moore, Berry, and Fisher. The faculty was granted on the 10th of July, and the gallery extended at a cost of £193 6s. 3d., "for the accommodation of the inhabitants," as if the space of the floor had been insufficient for the congregation ! This was done by throwing out two curved wings across the inner aisles, which finished at the third column, having intermediate supports of oaken Corinthian pillars. The mortgage appears to have been paid off in 1817, after which time the rents were appropriated in augmenting the salary of the organist, in paying a salary to a singing master, giving an annual treat to the singers, in painting the

the rails of the Churchyard when required, or in such other small matters as the trustees thought proper. This frightful obstruction to the dignity of the arcades remained until the year 1847, when, presumably owing to the building of the two new Churches in the town dedicated to St. Thomas and St. George, it was demolished. New stones can be seen inserted in the aisle columns to fill up the gaps formerly holding the supports of the gallery.

Vicar Matthew Murfitt seems to have rested upon the labours of his predecessor, as we have no record of any structural alterations made in his time beyond some slight improvement to the doors and entrances. However, in December of 1813, we do find that a vestry meeting was held for the purpose of considering the necessity of airing the church by stoves. At this time, also, the "Sanctus Bell" was removed from the roof of the Bellingham Chapel to the tower.

At the beginning of the year 1815, the Rev. John Hudson, M.A., became Vicar, and inaugurated that spirit of revival which resulted in what is known as the first great restoration of 1829. His first act, however, was one of destruction. That wondrous Gothic canopy, from 10 to 12 feet in height and painted blue, which was suspended over the ancient font, was removed in 1818.

A proposal to enclose with railings the Churchyard at a cost of £387, at first rejected in August, 1816, was by his indomitable energy adopted in 1822; and when it is remembered that those beautiful wrought iron gates which adorn the present entrance took the place of some rotten wooden fencing and turnstiles, they must ever be regarded as a permanent tribute to his zeal for the Church. The Kirkland stocks were likewise removed, and placed just outside against the wall of the "Ring o' Bells." At this time, also, the Vicar opened out a gateway from the Glebe House into the Churchyard, and railed off a narrow path leading therefrom up to his new Church gates. This improvement, however, greatly offended public opinion by
reason

reason of its traversing ground that was full of graves. It is probable that the Churchyard formerly extended further westward than it does at present, for in 1862 the workmen employed in digging a trench for the new gas main in Kirkland came upon a quantity of human bones and skulls, lying some four feet below the surface of the street. A portion of a tombstone was also found, bearing date 1630 clearly marked upon it. In all likelihood, fully one-half of the width of the present street and the land on which the buildings south of No. 27, Kirkland, now stand, formed part of the ancient Churchyard.

Hudson then seems to have turned his attention to the inside of the sacred building, and it must be remembered that probably nothing had been done to clean the walls since they were so fantastically decorated in 1684. In October, 1828, he had the courage to clear the whitewash and paint from off two of the columns, and then to invite the public to say whether or not they would have the whole of the Church thus cleansed and restored by public subscription. Such an improvement, which revealed the ashlar work, was at once obvious to all, so that the good man's heart rejoiced as he at length closed the Church on February 22nd, 1829, and set about his restoration. Thus not only was the ancient credence table discovered on the first column from the east end, but it was also seen that the greater proportion of the columns were built of freestone, with the notable exception of one of the large massive pillars supporting the tower, which is of limestone, and that the next two had courses of limestone also inserted. It is conjectured that the freestone was brought from the ruins of the Roman station at Watercrock, and at first formed part of the ancient Saxon Church on this site. The same kind of freestone is found in the structure of the Castle.

It is not known when the old rood screen* was re-

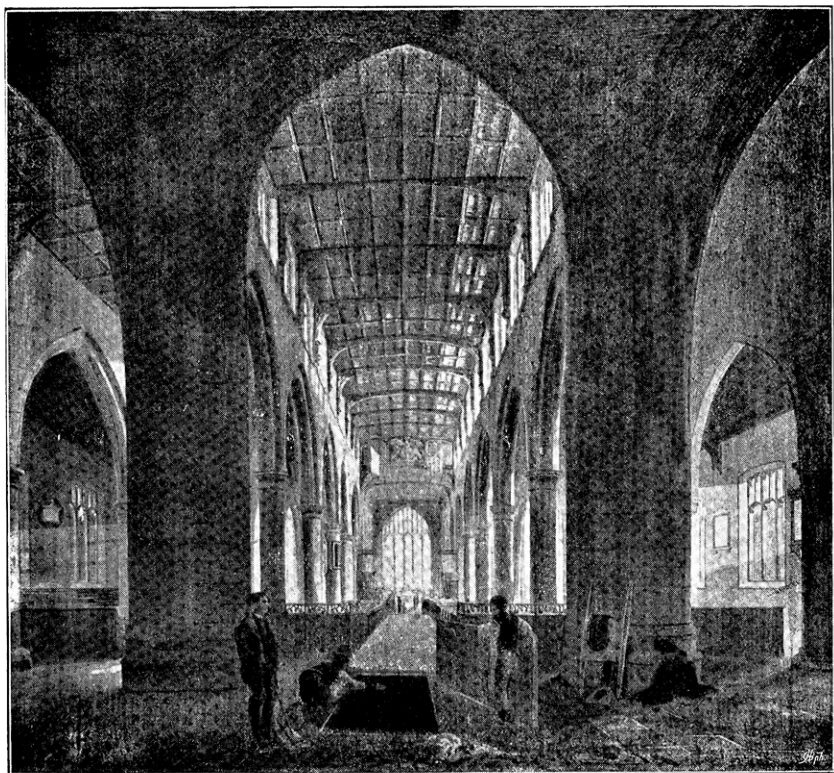
* The word *rood* or *rod* is of Saxon origin and signifies a cross or crucifix. When the Reformation came all roods were swept away by order.

moved

moved, but there are corbels existing on the pillars of the chancel pointing to a time when a beam rested upon them. Vicar Hudson erected an elaborate Gothic plaster chancel arch across the nave, filled the spandrils with trefoils and quatrefoils, and surmounted the whole with a battlemented top, from which hung down the old colours presented to the Volunteers by the Hon. Mrs. Howard of Levens in 1803. Unfortunately, the old piscina at the altar of the Holy Trinity, which was then in a mutilated state, instead of being restored, was ruthlessly taken out and destroyed. The piscina at the altar of St. Thomas-a-Becket, then known as the Chambre Chapel, was allowed to remain until the later restoration of 1850.

Outside the west wall of the inner north aisle will be seen the marks of an old doorway giving the bell-ringers access by a steep wooden stair to the belfry floor, which was then on a level with the sill of the great window. But as it was found to be as easy an egress to the "Ring o' Bells," the doorway was blocked up, the staircase removed, and another entrance to the loft made from off the spiral tower stair. This new doorway can still be seen in the northern jamb of the west window.

The bell loft at first was only shut off from the nave by a balustrading between the columns of the tower, and whilst the sexton was ringing the "evening bell," boys made a habit of gathering in the loft to play around the ropes. Upon one occasion, it is reported that a lad, swinging upon one of them, hitched against this railing and, loosening his hold, fell over and broke his thigh. A sad occurrence truly, but what was the consequence? To prevent similar accidents the enlightened wardens studded up partitions between the arches, plastered around the loft, and entirely blocked the west window from view. It would seem that this was both easier and more consistent with their notions of decency than the alternative
course



INTERIOR LOOKING EAST, 1830.

(TO FACE P. 180.)



INTERIOR LOOKING WEST, 1830.

(TO FACE P. 181.)

course of preventing the boys from playing in the Church!

I have succeeded in finding in London two most interesting water-colour paintings of the Church, made by Richard Stirzaker immediately after the restoration was completed, and by the kindness of the owner, I have been enabled to photograph them for illustration to this paper. The one taken from the west end gives a very true impression of the beauty of the old flat wainscot ceiling over the nave, with the clerestory windows and fine arches beneath. Beyond is seen the "chancel beam," supporting the King's Arms and the Ten Commandments, with the old Kendal and Lonsdale Volunteer colours hanging on either side; whilst in the foreground John Jennings, the sexton, stands in his knee-breeches and long swallow-tailed coat superintending the laying of a flag over a vault beside one of the massive tower columns. The other, taken from the east end, is perhaps even more interesting, as it shows the old square communion rails, and Bishop Jewel's "Defence of the Apology of the Church of England,"* fastened by a chain to a chancel column for public reading. This interesting volume is now in the Glebe Library. Beyond is the "three-decker" pulpit standing against a column one bay further west than at present, and at the far end is seen the old gallery and organ with its crown and mitres.

On the 11th day of April, 1844, the Rev. Joseph Watkins Barnes, M.A., became Vicar. He immediately caused the roughcast with its yellow and black decoration to be removed from the exterior walls, and the joints neatly pointed in grey mortar. The old cradle, so long used for hoisting up the whitewashers to the steeple, remained in a corner of the Church for a few years longer

* "A defence of the Apologie of the Churche of Englande, conteinge an answere to a certaine booke lately set foorthe by M. Hardinge, and entitled, A confutation of 'The Apologie of the Churche of Englande.'" By John Jewel, Bishop of Salisbury. London, 1567: folio.

as a relic of those whitewashing days. Eighteen months later, attention was called to the dampness of the fabric by reason of the Churchyard being mostly from four to five feet above the level of the floor, whereupon, with characteristic energy, Barnes set himself the unenviable and delicate business of gaining consent to remove many grave stones in order to lower the yard to its present level.

As has been already said, the great cumbersome organ gallery at the west end was removed in the year 1847, together with the hideous bell-loft. The organ was placed on the floor against the main west doors, and the bell-ringers were provided with a proper belfry chamber in the tower. Notwithstanding the unfortunate blocking of the doors, the opening up of the old west window to the nave was of such great advantage to the general aspect of the interior, that it more than compensated for the loss. Truly this was a good beginning and a happy foretaste of the great work which this young Vicar set so earnestly about to accomplish.

The coming events, of which the former were but shadows, could not be delayed for long. The mind of the congregation was being irresistibly awakened to the awful decay of their neglected Church; they were slow to realise it perhaps, yet the day had to come, and with almost a shock the inhabitants at last read the following report from Mr. Crowther, of Manchester:—"In October, 1848, I accidentally visited the Church. It would be difficult to describe the wretched condition of the fabric. Centuries of neglect or injudicious repair had resulted in leaking roofs, walls green with mouldering damp, columns more than their diameter out of the perpendicular and tottering to their fall, pews of every shape and size, windows of post-Reformation date and the vilest character architecturally—a tout-ensemble presenting about as melancholy a spectacle of neglect, ruin, and irreverence as imagination could conceive." But such a report was
too



KENDAL PARISH CHURCH. 1946 J.V.

Newman

PRESENT INTERIOR, LOOKING EAST.

(TO FACE P. 183.)

too much even for the bravest. All the wind seemed to vanish from their sails, and for two years they could do no more than re-chisel and repair the old circular-headed door at the end of the north aisle, together with the windows on either side of it.

Dr. William Whewell, Master of Trinity College, Cambridge, in writing to his sister, under date September 22nd, 1850, says:—"I went to Kendal while I was staying with James Marshall at Coniston. I found they had disclosed the foundations of the chancel piers only the day before, and the result was they were in such a condition that all who saw them wondered they had stood so long: especially one old lady who had been in the habit of sitting near the most dangerous pier seemed quite shocked at the danger which she had escaped." As a consequence of this timely visit, Dr. Whewell determined immediately to make a representation of the matter to his College, and we find that they quickly issued an order for the underpinning and rebuilding of these columns, and also for the complete restoration of the whole chancel.

The following month saw the great restoration commenced, and the old St. George's Chapel in the Market Place cleaned and put into a state of decent repair for the temporary occupation of the congregation, as far as space would allow. Pulling down first the east wall with the little old vestry behind, the College rebuilt the buttressed gable and filled their new east window with pale green antique glass. The old window was wider than the one now erected, and, curiously like to the one in the other church at Kirkby-in-Lonsdale, was not centrally placed. It had five main lights, subdivided above the transome into ten, with cinquefoil heads. The centre compartment contained some four or five square feet of stained glass, which tradition said came from Furness Abbey, and the side-lights some two or three feet more. Indeed, there was only just so much left as to excite regret for that
holy

holy enthusiasm which levelled its fury in olden time against this most beautiful of the ancient arts. The best of the glass was sent to the Museum for preservation, and the rest was subsequently incorporated with the most north-easterly of the clerestory windows. The well-carved corbels on the east wall supporting the chancel arcade were not executed until the year 1868. But the old communion rails, which were three-sided, as is well illustrated in the view of the interior looking west, were straightened at this time and set back some five feet.

The College then removed the plaster arch erected by Vicar Hudson and extended the chancel one bay further west, cutting short the nave with four clerestory windows by so much, leaving eight on either side instead of ten. The six chancel columns were entirely rebuilt, and the roof, hitherto low and unsightly, was replaced by one of more elaborate design and raised to the height of the original roof. A wooden hammer-beam chancel arch was thrown across the nave, having tracery spandrils resting on angel corbels, bearing shields with the emblems of the Passion carved upon them. In the base of the column nearest to the altar on the south side was hewn out a chamber about seven inches by four, into which a number of different European coins were deposited; also, a glass bottle hermetically sealed, containing the Vicar's address on the subject of the restoration, a list of subscriptions, and a piece of vellum setting forth that this pillar and five others in the Church were rebuilt A.D. 1850, &c., &c.

John Mann, one of the churchwardens, gave some of the old carved capitals, corbels, and mullions to his friend the Rev. Edward Hawkes, minister of the Unitarian Chapel, and some of these are still to be seen ornamenting a rockery at the burial ground in the Market Place. There is an especially fine carved capital there which I would fain see restored to the old Church, and there taken care of by the Vicar.

But



BEFORE THE RESTORATION IN 1850, SHEWING THE OLD WEST PORCH.

tcwaas_001_1900_vol16_0017

(BETWEEN PP. 185-6.)



AFTER THE RESTORATION IN 1850, SHEWING THE NEW WEST PORCH.

tcwaas_001_1900_vol16_0017

(BETWEEN PP. 185-6.)

But, since the rest of the fabric was as badly dilapidated as the chancel, the parishioners, stimulated by the energy, sacrifice, and determined perseverance of their Vicar, also set to work, and almost completely overhauled what was left untouched by the College patrons. The roof was made open, and thus raised some 18 feet at the apex higher than the old flat oak ceiling, which was panelled with painted ribs and rosettes at the intersections, similar to the Parr Chapel. It will be noticed that the string course below the clerestory on the north side is lower and the windows are larger than those on the south side. The west end wall was next attacked. By removing the organ to the Bellingham Chapel, it became necessary to do something with the white painted main entrance doors and the dilapidated window above. The doors were rebuilt and widened, and the window redressed with fresh tracery. Upon the exterior of one of the mullions will be seen a well carved horse-shoe for good luck.

The peculiarly wide porch of the fourteenth century was then demolished to make way for the present erection. On the southern side there was a priest's door, with a four-light window beside it, and within was a holy stoup. There is still to be seen on the outer face of the wall a line showing where the flashing of this wide roof came. I have thought it well to put the two elevations of this western façade close together, so that the round-headed arch of the central door and the odd-looking ancient porch can be compared with the work of this restoration. Below the new porch a heating chamber was excavated to take the place of the six old ugly stoves; and it is said, but I cannot vouch for the fact, that the hot-water pipes now required to heat the Church from this chamber, measure about one mile in length.

At this restoration it was also noticed that the bases of the chancel columns were several feet below the then level of the chancel floor, and that the base levels of the whole

whole nave arcade gradually rose upwards to the western end. It was therefore decided to restore this ancient slope once again, and in order to show the bases fully, some nine inches of ground had to be excavated away from the west end and no less than three feet from the east end—an excavation which not only discovered a number of silver and copper coins of Henry VIII. and Elizabeth's time, but also necessitated the removal of "cart-loads" of human bones. It was also discovered that the base of the Sandes' column, being the fifth on the north side from the east end and upon which his monument was erected, had an ornamental band upon it worthy of notice. Previously the aisles had been paved with squares and diamonds of buff and blue paving flags, and upon their being taken up they were used as coping stones, and can now be seen on the Glebe House garden wall.*

The old square and high-backed pews, none of which had any interesting feature about them — excepting perhaps the large and high-curtained pew of the Hall situated against the third column from the east in the outer north aisle, and which was lined with blue cloth and plentifully garnished with brass-headed nails—was removed, and the entire Church re-seated with low open benches. The four carved oak bench-ends of the old clerk's pew alone were kept, and they are now framed into the present front choir stalls. The carving upon the new choir stalls and the different designs on the nave bench-ends is decidedly good, and worthy of a better material than stained pitch pine. Seats were provided in the north aisle and raised tier above tier for the boys from the Blue Coat School, National School, and Jennings' Yard School. And at the same time, the Abbot

* Since writing this, the wall has just been taken down and a low dwarf wall with iron railings substituted in its place; a vast improvement which throws open the gardens around the Glebe House.

Hall doorway beneath the third north window from the east was blocked up.

The renovation of the old black marble font was undertaken by the ladies of the town, and private subscription enabled them to raise it on a massive base in the form of a Maltese Cross, and to pave the baptistery floor with encaustic tiles. The font cover has been erected recently in memory of the late Venerable Archdeacon Cooper.

At this time, also, the Bellingham Chapel was re-roofed by the Hon. Mrs. Howard, and the old elaborate oak ceiling—then much decayed—was replaced with a new one of similar design in a rather unsuccessful imitation of the rich fretwork and stalactitic ornaments of the same period in stone. It is adorned with gilt bosses containing the bugle horn and other bearings, the cognizances of the Bellingham family. Two of the clerestory windows in this chapel were many years before blocked up, and it is to be regretted that at this restoration they were not again opened out.

Finally, six stained glass windows were presented, and the whole of the clerestory windows in the nave were re-glazed by private gifts. When the congregation re-assembled on June 3rd, 1852, they must have felt it difficult to conceive that they were worshipping, indeed, in the same Church. It is worthy of note that during the whole time of this restoration morning prayers were said in the building, even when the roof was off. Since then, in the year 1854, the windows of the north aisle, except the Bellingham Chapel, were re-glazed in diamond quarries instead of the old square crown glass put in in 1723. The Churchyard was closed for burials on September 9th, 1855; and in April, 1857, Christopher Gardener presented a new tower clock.

On August 15th, 1858, the Rev. John Cooper, M.A., became Vicar. In the year 1862, the plain perpendicular window of the Strickland Chapel was filled with appropriate

appropriate tracery in harmony with the corresponding window of the north central aisle, and glazed with the antique green glass which was taken out of the great east window. Unfortunately, the freestone string course, introduced with such good effect under the windows on the south-west side of the Church, and which was one of the features so much insisted on by the architect of the restoration, was omitted below this window.

The restoration of the south-east corner of the Church was commenced on the 23rd day of May, 1864. The walls were strengthened by a plain chamfered plinth of freestone with limestone base, and also by the re-building of all the buttresses excepting one. A moulded freestone string-course was also inserted, with projecting square blocks and gurgoyles, and the whole surmounted with crocketed pinnacles and a battlement. The six windows to the south, including the old priests' door and one to the east, were entirely rebuilt, and the roofs over both aisles, including the chapels, were re-timbered. The limestone sun-dial in the Churchyard was erected in September, 1866.

During the progress of these works, costing some £2,200 and lasting over a period of twelve months, divine service was never interfered with or suspended. The beautiful Caen stone dado, presented by Mr. T. A. Argles in memory of the late Tobias Atkinson and of Elizabeth his wife, was completed in 1867. The centre part from the floor to the window sill consists of an arcade of nine pointed Gothic arches, surmounted with a vine leaf cornice and crest of exquisite tracery. The pillars are of polished Kendal Fell marble, with crowned and mitred heads at the springing of the arches. On each side of the window are high curved niches, surmounted by a carved canopy, within which—on the bend—are painted the Ten Commandments, the Creed, and the Lord's Prayer. A good story is told of the late Archdeacon

Cooper,



ELEVATION SHEWING THE NEW EAST WALL TO THE BELLINGHAM CHAPEL.
(TO FACE P. 189.)

Cooper, that when he was appealed to by a clergyman as to whether it was right to remove the Ten Commandments from the east end, he replied :—" My dear sir, at my Church they have already bent them, and, I am afraid, will before long break them ; so that by removing them you, at least, would prevent such an evil."

The restoration of the two north roofs, except that over the Bellingham Chapel, was commenced on July 6th, 1868 ; unfortunately, after all the experience of oft-repeated decay, they were only executed in pitch pine. At the same time it was found necessary to re-build certain portions of the north west wall, one new buttress facing west was added, the angle one re-built, and a battlemented parapet erected the full length of the north side to match that on the south side, with diabolical gargoyles to frighten away the evil spirit which superstition always assigns to the north side of a church. All along in the cornice are placed at intervals several free-stone pateræ cut in divers devices and monograms, among which latter may be noticed J.C., for John Cooper, Vicar ; J.S.C., for Joseph S. Crowther, Architect ; W.G.R., for William Grayson Rigden, Curate ; F.S., for Francis Scawell, Curate ; and the date 1868 in antique figures. At the same time, the pateræ and gargoyles on the south wall left unfinished in 1864 were likewise carved with devices and monograms.

In 1869-70, the east end of the Bellingham Chapel was taken in hand by the Honourable Mrs. Howard, and re-built with two new tracery windows to match the rest of the building. In place of the three clerestory windows above these, the architect inserted a rose window with twelve trefoil cups radiating from a cusped sexfoil centre. The old square crown glass, the last remnant of the 1723 glazing, was taken out and replaced with diamond panes of a slightly greenish hue. The raking battlements of the western pediments of the south aisles have also been re-built

built with a new freestone buttress, surmounted with a pinnacle at the south-west angle, the old one having become unsafe.

Gas was introduced for the first time on Advent Sunday, November 28th, 1869; there were in all 580 burners, and the cost was about £200. It is curious to learn that before this—on great occasions—the chandeliers at the dissenting chapels were borrowed to add lustre to the services. In 1891, the family of the late G. F. Braithwaite presented to his memory a chiming clock with inner dial, the original outer dial of the 1857 clock being retained. In July, 1893, whilst re-tuning and repairing the framework of the bells, it was discovered that the massive oak beams of the belfry floor were so decayed through damp that they had to be taken out, and a strong concrete floor on iron girders substituted. The same year the heating apparatus was also renewed.

It was from the old green pulpit of 1684 that one of Kendal's worthies, the celebrated Oriental traveller Rev. Thomas Shaw, D.D., preached one Sunday from the text, "A good name is rather to be chosen than great riches," whereupon his drunken brother called out aloud, "So it may be, but how must they do that have neither?"

This green pulpit with its "houre glasse" was removed in the year 1757, not being, so it is said, in harmony with the *new* seats. In its place an oak "three-decker," costing £16, was erected against the fifth south column from the east end, a great clumsy structure which stretched half-way across the nave, and was surmounted with a canopy. It is said to have been of the Roman Doric style, and bore inlaid the date and sacred monogram. Opposite to it on the north column were hung the King's Arms to constantly remind the preacher of his required loyalty, and on the other side of the same column hung Thomas Sandes' monument, with the Alderman's pew immediately below facing southward. Sixty-six

six years later—June, 1823—Vicar Hudson, who had long been dissatisfied with the position of this pulpit, temporarily erected another in the chancel, and covered it with sixty yards of green cloth and furnished it with a blue cushion and tassels. For one Sunday he preached from it, but on the Monday following Josias Lambert, of Watchfield, took "French leave," and with the assistance of a joiner and an axe demolished the erection, because, as he contended, it blocked up the entrance to his pew. At the time of the great restoration of 1850, the well-carved oak pulpit, raised upon a Caen stone pillar, took the place of the old three-decker, which was sold to be converted into a bedstead — truly a most suitable use, seeing that for so long a period it had been the cause of so many falling away into sleep. When the solid bottom step was being sawn across, a cavity was discovered concealing a paper which bore the date of 1236. Can it possibly be that this paper was put there to commemorate the first pulpit erected in the Early English Church, which was certainly built about this date?

Prior to the end of the seventeenth century the Church was seated with open "fformes," and in those days no stoves warmed the incoming draughts; but after this period, the churchwardens, having consideration for the comfort of the congregation, began to give permission for the erection of closed-in pews. Seven days after Vicar Crosby's induction—on June 29th, 1699—consent was given for the first pew to be erected "att ye first pillar in ye second row of fformes from ye great church doore." We can easily foresee the results of such an arrangement, for those who were thus comfortably accommodated began to look upon the pews as property which could be handed down from father to son. Twenty-one years later, Thomas Lickbarrow was put to the expense of 6s. 10d. in opposing a Mr. Cook for appropriating a pew to himself; and again, in the year 1723, a sum of 4s. was added

added to the churchwardens' expenses when they met at a public-house to consult as to what methods should be taken to oppose a Mr. Crowle's determination of having a pew solely for his own use. On the 12th day of July, 1806, I find the following notice given:—"That a Vestry Meeting of the Churchwardens and Inhabitants of the Parish of Kendal, will be holden in the Parish Church, on Saturday, the twenty-sixth Day of July Instant, at eleven o'clock in the Forenoon, to determine what steps should be taken to remove or Compel to be removed, or to be made public, the Seats or pews lately erected on the South Side of the Chancel, in the said Parish Church. Joseph Garnett, Vestry Clerk." As a result of this meeting, it was agreed that proper steps should be immediately taken to do away with these seats or their appropriation, and that "Messrs. Richardson and Fell be appointed the solicitors to act as they shall think proper or be advised." Two-and-a-half years later another vestry meeting was held on the 21st day of January, 1809, "to consider the impropriety of taking up certain places of sitting in the Church, by Mary Lambert and Ann Lambert, spinsters, and of appropriating the said places of sitting to their own use and benefit, in exclusion of the rest of the said parishioners, etc., etc."

Nevertheless the practice seems to have continued, for the newspapers for 1823 frequently contain complaints respecting this usurpation. Again at the restoration of 1850, when the old higgledy-piggledy pews were replaced by low and open benches, a strong effort was made to break away from this illegal custom, and to throw the whole of the sittings open to the parishioners. But alas! owing to lack of funds, the intention was but short lived, for between the years 1858-9, when the parish was subdivided into 17 district parishes, by Lord Blandford's Act, the mother Church became so straitened in money matters, that the churchwardens were obliged to go back to

to the principle of raising rents upon allotted seats. Contrary as it undoubtedly is to the essential characteristic of a parish church, yet from this time the old custom seems to have revived.

That there had been an organ in the Church long prior to the year 1657 there can be no doubt, for in the churchwardens' books of that date there is an inventory, concluding "with some organ pypes and old iron nayled up in a chest neare Sir Thomas Strickland Quire." Then in a deed poll bearing date 22nd February, 1698, we find that Jennet Wilson, second wife of Alderman William Wilson, a tanner, did appoint that her trustees should permit the mayor, recorder, two senior aldermen, vicar and schoolmaster, and their successors for ever to hold "all that close or parcel of Ground called Haverbrack lying in Kendal Park" (worth about £18 a year) upon trust that they and their successors for ever might consent and employ the clear rents, issues, and profits thereof yearly for and towards a stipend to an organist (by the major part of them to be elected and approved of) for playing every Sabbath day "upon a pair of Organs in the Parish Church of Kirkby Kendal."

On January 21st, 1701, "Vicar Crosby met Mr. Mayor and ye Churchwardens to consult about ye organ loft building." Accordingly, in the following year we find that at the west end of the Church the old loft was taken down and a new and larger one erected in its place at a cost of £87 14s. 6d., and that 2d. was spent upon a broom to sweep it! Upon this a new organ was built at a cost of £500, and as some say by Bernard Schmidt, organist at the Collegiate Church, Manchester, from 1682-1696. Here is a lively description of it:—"The broad masses of richly gilt pipes, the frieze, the Bishop's mitres on the side towers, the Crown on the centre tower, with the carving of the Acanthus leaf flowing gracefully round the feet of the tiers of pipes. The gallery front a muddle of the

the Ionic and Corinthian orders, with a large Clock face in the centre, the rest past description. All made of good English oak, and then *painted and grained in imitation of oak*, until it resembled no wood at all." After the organ was finished, Mr. Preston, organist of Ripon Minster, came to judge and try the instrument. The organ had at first only one manual from GG to D in alt., nine stops, and 672 pipes. Robert Strickland was the organist.

On either side under this loft was a large square pew for which a payment was made towards the organist's salary; these pews remained *in situ* for one hundred years, *i.e.*, until the year 1801, when they were removed to allow of the side wing extensions to the gallery.

The churchwardens' accounts for this period furnish us with some curious items. For instance, in 1706 there is an item of 6d. for a key for the organ, and in the following year one of 3s. "payd more at a meeting of ye church wardens and ye repaire of ye organ." How much of this 3s. was spent at the social meeting at the "Ring o' Bells" and how much on the organ is left to the imagination. It seems that in 1710 it was thought advisable to buy a "lock for ye organ lofte," yet, nevertheless, in 1714 the instrument was in such a very bad state of dilapidation, that on July 21st it was found necessary for the wardens to repair to the inn once again, and spend 2s. 2d. to consult about "repairing the large pipes in ye front of ye organ, which were in danger of falling out." Could it possibly have been the dogs that created so much trouble to the fine old instrument? For from this time forward and until 1793 the organ blower received his salary for "bellows blowing and dog whipping."

There is a curious custom recorded on the authority of Mrs. Maude (who died in 1831 at the age of 88) and of A. Yeates (who died in 1837, aged 93) as in vogue about 1770-80. The severity of long voluntaries upon the organ, which sometimes lasted twenty minutes, was mitigated

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as follows:—"The elite of the congregation, dressed out in the very height of fashion, as they always were on Sunday, used to leave their seats to promenade the aisles, backwards and forwards, chatting and strutting about till the music ceased, when they would complacently return to their high-backed pews, gaudily lined with some bright coloured cloth and shining brass-headed nails, and, being once more snugly ensconced, would immediately fall into sleep."

But to return again to the poor organ which had stood for 88 years. The end of "Father Smith's" instrument came at last, for on April the 6th, 1790, it was doomed to a complete transformation and repair. The tone was lowered by one note in order to bring it to concert pitch, a swell organ was added with six stops (25 pipes), and a trumpet stop to the Smith manual of 56 pipes, in order, it is said, to make it suitable for public concerts. Several of these sacred concerts were held at irregular intervals, in conjunction with similar ones of a secular character held at the Woolpack Yard Theatre, and together they formed a musical festival usually extending over three or four days.

In 1791 David Jackson was appointed organist, and we find that on the 29th and 30th days of August, 1792, the first of these festivals was held under his direction and that of Mr. Meredith. "The band was full and well chosen, and the company was exceedingly genteel and respectable." Wednesday morning was devoted to a "A Grand Selection of Sacred Music from the Works of Handel" in the Church, and at the theatre in the evening there was "A Grand Miscellaneous Concert." On the Thursday morning the Church was again filled to hear the sacred oratorio of the "Messiah." On the race-course there was the further attraction of horse-racing in the afternoon, and in the evening a ball took place at the "King's Arms." Oh, the mixture of it! It would seem, however,

however, that the total receipts of £220 were not considered adequate to defray the expenses of the undertaking.

The second festival, which proved a financial success, was held on the 12th, 13th, and 14th days of September, 1801. On this occasion there were only three meetings held, the first being at the theatre on Monday evening the 12th, when "A Select Band of Instrumental Performers and the Celebrated Lancashire Catch and Glee Singers" gave a miscellaneous concert; the second on Tuesday morning at the Church, when various pieces selected from the oratorios of the "Messiah" and the "Redemption" were given; and the third again at the theatre on the Wednesday evening. The *Lancaster Gazetteer* for October 3rd, 1801, records that they "were well attended by a numerous and genteel audience, many of whom came from a considerable distance. The performances throughout were extremely well received."

In 1805 the organ was again repaired at an expense of £350, and a "choir organ" was superadded containing eight stops (560 pipes).

The author has also in his possession a bill-poster, announcing the last of the Grand Musical Festivals that were held in the Church, for October 17, 18, 19 and 20, 1815, and which is recorded as being "one of the grandest things ever known both in Church and Play House." The price for single tickets at the Church and at the boxes and pit of the theatre was 7s. 6d. each. The gallery 3s. 6d. On the mornings of the 18th and 20th two grand selections from the "Creation," "Requiem," and "Mount of Olives," were performed at the Church, and on the 19th morning was given "The Messiah." On the 17th, 19th, and 20th evenings, miscellaneous concerts were given in the Theatre, Woolpack Yard, and on the evening of the 18th a grand ball was given at the "King's Arms."

It must not be thought, however, that these festivals in
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the Church met with unanimous approval from all, for I have before me some tracts and two bills, which were posted by John Pearson, the minister of the Inghamite Chapel, one on the Parish Church door and the other in Stricklandgate near the theatre. They certainly are very curious reading, but by reason of their sincere earnestness I desire to respect them. Doubtless these tracts had the effect of putting a stop to the continuance of the festivals in the Church, for the next meeting of the Harmonic Society, which took place on the 18th of December, 1816, I find was confined to the Theatre Royal. On this occasion "A grand Selection of Sacred Music chiefly from the compositions of G. F. Handel with instrumental accompaniments" was given under the leadership of Mr. Parrin, organist of Penrith. Mr. Jackson, organist of Kendal, presiding at the pianoforte.

Thomas Scarisbrick was appointed organist on 21st December, 1822, a position which he held till his lamented death on February 26th, 1869. In the following March our greatly esteemed William Burton Armstrong, then organist at St. Thomas's, was elected to fill his place. In 1825 an octave of pedal pipes was added (13 pipes), there being no room in the gallery for more than that number. When the old organ gallery was removed in the year 1847, the organ was placed on the floor against the west doors, but at the restoration of 1850 it was entirely remodelled and taken away to the Bellingham Chapel. What is known as the Armstrong organ is an entirely new instrument (by Willis, London), built in the year 1877, and is now situated in the Chambre or St. Thomas-a-Becket's Chapel.

When it is remembered that the Churchyard formed at one time a common playground, that the old Grammar School was adjacent, and that the boys of bygone generations were not much behind the boys of to-day in their stone-throwing propensities, it is not surprising to find

find that there is little left of the old glass. The oldest bits of stained work still preserved are undoubtedly those small pieces now inserted into the modern windows of the Strickland and Bellingham Chapels. No other glass dates further back than the restoration of 1850-2, when the 16 clerestory windows, the great west window, the two west north-outer-aisle windows, the Baptistry window, the Bellingham Chapel and the Chambre Chapel windows were presented.

There are three altar tombs—one in each of the three remaining chapels—and each one is of considerable interest. The Strickland tomb is of sandstone, with a dark marble top, without any inscription or date; but is probably of the fourteenth or fifteenth century. It carries two shields, bearing the arms of Strickland, Deincourt, and Neville—viz., 1 and 3, a fesse dancette between ten billets, for Deincourt; 2 and 4, three escalop shells, two and one, for Strickland; and the same impaling a saltier, with a mullet pierced, for Neville.

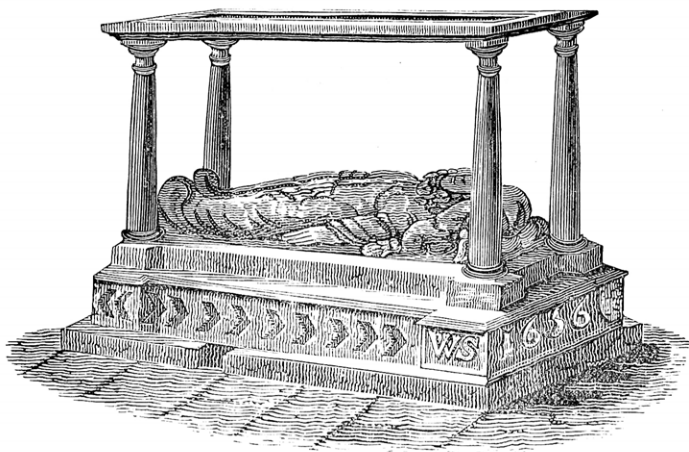
The Parr tomb is of unpolished black marble, likewise without any inscription; but doubtless the remains of Sir William Parr, K.G. (grandfather of Catherine Parr), are buried here, as well as other members of the family. On the north side are shields bearing the arms of Parr, Brus, Fitzhugh, and Roos—1, those of Parr (two barulets), quartered with Roos (three water bougets, two and one); 2, Brus (vaire, one bar); 3, Fitzhugh (three chevrons interlaced). On the east end are all the preceding arms quartered—viz., 1 and 4, Parr, quartered with Roos (the former without the bordure); 2, Parr, quartered with Fitzhugh; 3, Roos, quartered with Brus, and encircled with the garter.

The Bellingham tomb is to Sir Roger Bellingham, and has inlaid several modern brass plates, including two effigies and four escutcheons. Upon a separate plate is a restored inscription taken from the *History of Richmond-shire*.

shire. The original brasses were lost generations ago; but Mr. John Broadbent, a descendant of the Bellinghams, refilled the matrix in 1863. William Garside, of this town, engraved the effigies of Sir Roger and Margaret his wife to precisely the same shape and size as the old ones.

The tomb originally stood upon the south side of the chapel, as can be seen from the rough unfinished edges of the top stone, and the two freestone shields once lost, but fortunately again discovered in 1862 in the Unitarian Burial Ground, were originally fixed upon the north or left side. They bear the following arms quartered:—1, A bugle horn, stringed, being the original arms of De Bellingchamp, who came over with the Conqueror; 2 and 3, three bendlets on a canton, a lion rampant, for Burneshead; 4, three bugle horns, stringed, two and one, for the Sussex branch of the Bellingham family.

There is also in the Strickland Chapel, under a raised canopy of black marble, the figure of a boy in alabaster,



dressed in a loose gown, the features much defaced and cut all over. Around the base runs a chevron-like ornament, with the initials "W. S." and the date 1656 raised in

in sunk panels at the end. Around the margin of the tablet is inlaid a border of white marble, on which is inscribed:—"This pvre refined strvctvre does containe Natvres compleatest peece where every graine waits for a gloriovs vnion and appears shrin'd in parentall sighs and marble teares." In the same chapel there is a solid marble urn, in memory of Captain William Philip Strickland, who died at St. Domingo in 1795. It was discovered a few years ago in a barn at Standish, and brought here to be placed with the other family monuments.

Mrs. Frances Strickland, whose grave is near by—the brass being preserved in the Bellingham Chapel—was born, married, and buried on the 24th June, 1690, 1708, and 1725 respectively:—

" Emblem of Temporal Good! The Day that gave
Her Birth and Marriage, saw her in the Grave;
Wing'd with its native Love, her soul took flight
To Boundless Regions of Eternal Light."

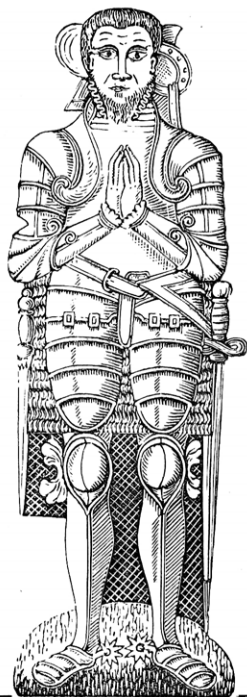
Just outside the doorway lie the remains of Thomas West, author of the *Antiquities of Furness*. He died at Sizergh Castle on the 10th of July, 1779, aged 62; and it is remarkable that no sort of inscription marks his stone.

In the Bellingham Chapel there are several interesting brass plates, which were collected together at the restoration of 1850-2, and especially this one:—

" To the memory of the Most Religious and Orthodox Christian,
The most Loyall Subject and most ancient &, Serviceable Member
of this Corporation whereof, He was once Alderman and thrice
Maior, WILLIAM GUY of Water-Crook Gentleman, who dyed the
twenty-fifth day of December, in the Year of } Our Lord MDCLXXXIII
His Age LXXXVI

" Had Loyalty been Life, Brave Guy thou'd'st Than
Stood Kendall's Everlasting Alderman

Nay



Here lyeth the bodye of Alan Bellingh'm Esquier,
 who maryed Catheryan daughter of Anthonye
 Ducket Esquier by whome he had no Children
 after whose decease he maryed Dorotheie daughter
 of Thomas Sandford Esquier of whome he had vii
 sonnes & eight daughters, of which 5 sonnes & 7
 daughters with ye said Dorotheie ar yent lyving He
 was thre score & one year of age and dyed ye 7 of Maye
 A.D. m. 1577 (A.D.)

BRASS IN THE BELLINGHAM CHAPEL.

Nay could the joynte united force of All
 That's good or vert'ous over death prevaile
 Thy life's pure thre'd noe Time or Fate could sever
 And thou'dst still Liv'd to pray; King live for Ever.
 But Thou art gone; A proof such Vertue is
 Too Good for Earth, and onely fit for Bliss,
 And Blissful Seats: Where, If bless'd Spirits doe
 Concerne themselves with anything below
 Thy pray'r's the same, Thou still do'st Supplicate
 For Charles His Life, For England's Church and State
 Whil'st to Thy just Eternal Memory
 Envy and Malice must in this Agree
 None better Lov'd, or Serv'd his Prince than Thee."

Another brass is to Alice, the wife of Roger Bateman, who died the 25th day of March, 1637, aged 26 :—

" Shall we entrust a graue with such a guest,
 Or thus confine her to a marble chest,
 Who though the Indies met in one small roome,
 Th'are short in treasure of this pretious tombe,
 Well borne, & bred, brought vp to feare & care,
 Marriage which makes vp women, made her rare,
 Matron & maide with all choyse virtues grac'st
 Loueing & lou'd of all, a soule so chast,
 Ne're rigg'd for heauen, with whome none dare
 Venture their states with her in blisse to share
 She liueing virtue's pattern, the poores releife
 Her husbands cheifest Joy, now dead, his greife."

Against the wall is a beautiful mural tablet of white and dove-coloured marble in memory of Zachary Hubbersty, the sculptured group of figures representing his widow and six children mourning their loss. It is impossible to imagine anything which conveys a more natural picture of the poignant grief than this group exhibits. The widow is in a recumbent position, surrounded by her offspring; and the figure of an angel is seen pointing upwards, as if bestowing sublime consolation to the widow and fatherless. The drapery is managed in the most masterly style, and the whole is one of the choicest bits

bits executed by the late J. Flaxman, R.A. (1755-1826). One of the children—Mary—afterwards married Richard Chambers, and became the mother of the celebrated Ephraim Chambers of *Encyclopædia* renown.

One of the best known and most sought of the memorials in the Church is that on a brass plate within the communion rails, to “Mr. Ravlph Tirer, late Vicar of Kendall, Batchler of Divinity, who dyed the 4th day of Jvne, Ano : Dni : 1627” :—

“ London bredd me, Westminster fedd me,
Cambridge sped me, my Sister wed me,*
Study taught me, Liuing sought me,
Learning brought me, Kendal caught me,
Labour pressed me, sicknes distressed me,
Death oppressed me, and graue possessed me,
God first gaue me, Christ did saue me,
Earth did crave me, and heauen would haue me”

In the south aisle there is a handsome monument of black marble containing the following tribute to the genius of Romney :—

“ To the Memory of
GEORGE ROMNEY ESQUIRE,
the Celebrated Painter ;
who died at Kendal, the 15. Nov. 1802,
in the 68. year of his age, and was interred
at Dalton the place of his birth.
So long as Genius and Talents shall be
respected his Fame will live.”

At the west end of the north aisle there is a monument of white marble in memory of the men of the 55th Regi-

* It is thought by some that “Sister” here refers to the Church—II. Epistle of St. John, verse 1 and 13—to whom in a spiritual sense he was wed ; but the more popular theory is the one set forth by “K. K.,” in his letter to the *Westmorland Gazette*, November 22nd, 1862, stating that an old MS. copy of this epitaph had turned up with a footnote saying that “the Vicar had married his wife at the instigation of his sister.”

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ment, who were either killed or died from disease during the war with Russia, in Turkey, and the Crimea, in the years 1854 and 1855. At the side of the monument are placed two colours, carried by the regiment in various actions in India, China, &c., up to the year 1850. Above hangs a triangular dragon flag of embroidered satin, being a trophy captured by the regiment at the attack on the forts of Tinghae in the island of Chusan, China, in 1841, which was deposited here with military honours on July 18th, 1874. It is also interesting to notice the colours and belts presented to the old Kendal and Lonsdale Volunteers by the Hon. Mrs. Howard on the 16th January, 1804. They were afterwards transferred to the Militia, and deposited in the Church upon the anniversary of the Battle of Waterloo in June, 1816.

Near the pendant sword, a modern addition, is an ancient helmet, commonly called "the Rebel's Cap," concerning which the following legend is recorded :—During the civil wars of the Commonwealth, there resided in Kendal one Colonel Briggs, a leading magistrate, and an active commander in the Cromwellian army. At the same time a royalist, Robert Philipson, nicknamed from his bold licentious character "Robin the Devil," inhabited the island on Windermere, which, with the estate at Calgarth and some property in Crook, his family possessed for many years. This Colonel Briggs besieged Belle Isle for eight or ten days, until the siege of Carlisle being raised, Huddleston Philipson, of Crook, hastened from Carlisle, and relieved his brother Robert. The next day, being Sunday, Robin, with a small troop of horse, rode to Kendal, to make reprisals. He stationed his men properly in the avenues, and himself rode directly into the Church in search of Briggs, down one aisle and up another. Having gained his object he retreated by way of the western door, in passing beneath which, it is said, his head struck against the archway, when his helmet, unclashed

clasped by the blow, fell to the ground and was retained. On leaving the Churchyard the girths of his horse were cut, and he himself was thrown. Nothing daunted, however, "Robin the Devil," after killing with his own hand the man who had seized him, clapped his saddle once more upon his faithful steed, vaulted into it, ungirthed as it was, and rode full speed through the streets, calling to his men to follow. The legend goes on to state that his helmet was afterwards hung aloft in the Church, as a commemorating badge of sacrilegious temerity. This narrative is still extant in a ballad of the times, entitled "Dick and the Devil," now, of course, extremely rare.

I have been unable to discover any accurate information concerning the bells in our Church tower prior to the Reformation.

From an inventory preserved in the Churchwardens' books made in 1657, mention is made of there being "five bells in the Steeple and ropes for ye bells, an old smale chyme rope, old iron, and a little bell wch hangs at ye north side at ye Church." But it would seem from the following order for repairing and re-hanging, that these bells must have existed for some considerable time previous to this date to have become thus decayed, especially when it is remembered that the woodwork in all probability was the common massive oak of those days. "Made by ye Mayr part of ye Churchwardens, 29 June 1693: Whereas for yeares last past ye Bells have beene much out of Repairs in yr hangeings by reason of their oldnesse and decaydness of their work both of wood and iron, and have cost much monny in patching and mending ye Same and still grows worse and worse, soe yt yr are now some of them not fitt to be Rung, and are looked on in danger of falling, wch thing if it should come to pass would bee greet losse and damage, Wherefore to hang them anew is thought fitt by us Churchwardens here present to be ye best means to prevent such fruitlesse charge and further danger

danger, and this being ye best tyme to provide materialls for ye work and because ye charge at present cannot be computed what it may account too till further consultation abot itt wherefore tis agreed on by vs Churchwardens yt Tho Denyson, Jno Sleddall, Tho Middleton, Christ Hudson, being very meeke men are elected trustees to whome wee Comitt ye whole mangement and carryeing on ye worke wch worke by this means wee believe may bee as well prformed as iff wee were aparent Generally in itt and yt they shall have a reasonable allowance for yr paines and if after yr Consultation about itt according to their discretion an Assessmt answerable be forthwth laid collected and brought in for ye prformance of ye same in due season we each one promise to act and doe our parts accordingly." Here follow the names of nineteen churchwardens, of whom seven are content to make their marks.

The "little bell" above referred to, hung in a turret at the north-east corner of the Bellingham Chapel, and in Roman Catholic days was known as the "Sanctus" Bell, and since then as the "Parson's Bell" or "Tinkler." Several pieces have been knocked off the rim, and we learn from the Churchwardens' books that the Grammar School boys were in the habit of throwing stones at it because it summoned them to school. This bell was removed to the tower in 1804, during the restoration of the Bellingham choir roof where it still hangs, and, I believe, is now used as the "ringing-in" bell.

Of the five bells in the steeple, it would seem that the three largest formed the earliest peal, of which, one at least, came from Shap Abbey, bearing date 1631, and weighing 35cwts. To these three were added two treble bells. And for many years after the commencement of the Churchwardens' account book (1658) we have recurring items for making "five belropes" and for ringing on national days the payment of "5 shillings."

Repairs to the bells and bell frame were made in 1676
and

and 1682, and the clock loft in the steeple was laid in 1685 with a floor of two-inch planks. In 1686 a contract is made betwixt

“ William Lawrence of Whittington, Carpinter and Mr Murgatroyd Vichar & ye Chirchwardens both of ye Town & Parish of Kendall, That ye saide William Lawrence is to hang aright and ffinish ye first Bell being yet imperfect and he is to find materials to it as wood and iran and workmanship and he is to have to what as hath been payd him before 2^{lb} more to be payd to him by ye present Chirchwardens for & in consideration of which 2^{lb} when he has done his worke & receives ye money (according to this present contract) he is to enter bound to ye Chirchwardens to uphold ye hanging for the said first Bell of his owne charg for ye term of seven years next following.”

The first bell referred to would be the tenor or heaviest bell. In the year 1695 was added the sixth bell, and the memorandum is so interesting that we give it in full :—

“ Whereas our Treble or fifth Bell being casually splitt has been twice prsented to ye Comisaryes for being out of Repaire, It is this day concluded and agreed on by ye unanimous consent of ye Churchwardens both of ye Town and Prish with other discreet men of ye same, that ye same Bell is this yeare to be casten and further yt a Sixt Bell is to be added.

ffor ye p^rformance of w^{ch} wee do contract & Bargan with Mr. Christo: Hodgson Bellfounder—viz: That he is to cast ye splitt Bell and also make a Sixt Bell; And he is to have ye liberty of ye Bell house for his worke wherein he is to build his ffournass of his own charge And he is to continue it there for Three yeares next coming and make use of it if occasion require for ye casting of Bells, And according to contract he is to have for ye Splitt Bell (as it comes to by weight) after ye Rate of 30^s per lb and what new metall he adds for ye making it good As also for ye Sixt Beil he is to have after ye rate of 14^d per pound.

	c	qr	d
The Splitt Bell when weighed to ye Bellfounder is	11	1 6
When rec ^d Casten is	11	3 1
His addition of Metall	0	1 23
The Sixt Bell when casten and received	9	3 26
			The

			£	s.	d.
The Casting of the Old Bell comes to	.....	.....	16	19	0
The New Metall in all comes to	.....	.....	68	03	10
			<hr/>		
The Tow Bells when rec ^d from Bellfounder	.....	.....	85	2	10
			<hr/>		

It is further Contracted and Agreed on that he is to have such sums of money paid him in full this yeare except £10 0 0 which he is to have paid him at ye end of a year and a day after ye Bells be hung during w^{ch} terme of a yeare & a day if ye Bells ffaile either in Mettale or Hanging he is to make them good at his own charge."

The bell-house above referred to was the little old building situated in the north-west corner of the Church-yard, which stood till the year 1790. "In the days of the early bellfounders," says Mr. William Andrews, "the country roads were little better than miry lanes, full of ruts and holes, and where the moisture of the winter was often not evaporated during the summer. For this reason bells were mostly cast in the immediate vicinity of the churches or monastic establishments they were intended to grace. The monks, too, were not unwilling to retain the usage as an opportunity for a religious service; they stood round the casting pit, and, as the metal was poured into the mould, would chant psalms and offer prayers?" Southey, in *The Doctor*, says:—"The brethren stood round the furnace, ranged in processional order, sang the 150th Psalm, and then, after certain prayers, blessed the molten metal, and called upon the Lord to infuse into it His grace and overshadow it with His power, for the honour of the saint to whom the bell was to be dedicated, and whose name it was to bear."

When Queen Anne was crowned it is evident that Kendal had some painstaking ringers, for on April 23rd, 1702, the ringers were paid 10s., "ye Queen's Coronation Day, being 2s. 6d. more than has been lately paid, but it is in consideration of their extraordinary ringing."

The

The great bell from Shap Abbey was re-cast by Abraham Rudhall, of York, in 1711, having for several years been broken, and in 1717 it was again re-cast. In 1774 it again burst, and being so unwieldy in size, taking two men to ring it, and not being tuneable with the rest, it was broken up and re-modelled with other metal into three smaller bells, making a total of eight bells. The first, second, third, and sixth were re-cast, and the fourth and fifth of the old set became the seventh and eighth of the new peal.

In 1788, a long series of rhyming "orders for the better regulation and encouragement of the Art of Ringing" were painted on the plaster over the belfry door. In olden times there appears to have been a close connection between the belfry and the cellar, and it is more than likely that these laws were made, not so much for the encouragement of the art, as for the ready means which they afforded of obtaining fines to be spent on beer. Indeed the sign of the "Ring o' Bells Inn" is pretty faithful when depicting the ringers in the loft, each supported by a great mug of foaming ale. Ringers' jugs were by no means uncommon, and some were curious examples of the potter's art.

" If you love me doe not lend me,
Euse me often and keep me clenly.
Fill me full or not at all,
If it be strong and not with small."

But to return to the Rules. For fear of losing them by decay on the damp walls they were repainted on canvas in the year 1833, but after a time the canvas also rotted and fell to pieces. To Thomas Jennings is due the credit of having made a careful copy of the lines in 1860, from which they have since been printed and framed.

Agreed

Agreed to and Painted on Belfry Wall, 1788. Painted on Canvas from the original, 1833. Copied on Paper from the canvas, 1860. Printed for the first time, 1894.

ORDERS

Agreed on by the Society of Ringers, and Subscribed to by the Church Wardens of Kendal, for the better regulation and encouragement of the Art of Ringing.

- “ From Easter Sunday until New Mayor's Day,
At Ten the Ringers shall appear alway ;
I'th Afternoon by half-past two again,
This Rule unalter'd ever shall remain.
- “ From New Mayor's Day still Ten shall be the hour
For Forenoon service, as expressed before ;
The Afternoon Service from thence must alter'd be
Until the Clock commence the hour of Three.
- “ Whoe'er till Bells are raised is absent hence,
The forfeit for the fault is just fourpence ;
If he neglect till service it be o'er,
For every peal he forfeit twopence more.
- “ He who the whole day does himself absent,
Without of two or more he gains consent
One Shilling forfeit he must pay, as fee,
For th'use and service of Society.
- “ On Parish Days the Ringers shall appear
When they the tolling of the Bells do hear ;
All absentees for every peal that's past,
In twopence fine most surely will be cast.
- “ And 'tis agreed that on such Parish Days,
The Seventh Bell's warning shall the absent raise
Within one quarter of an hour, if not,
No more's allowed, and equal fine's his lot.
- “ Whoe'er presumes a Bell to pull off here
Without consent, or does get drunk or swear,
Sixpence for each offence he sure shall stake,
Ere he his peace with us for it shall make ;
Likewise he fourpence pays, besides all that,
Who here appears with either spurs or hat.

The

“ The youth who to the Ringing Art’s inclined,
Shall ever with us hearty welcome find,
If he with us the Jolly Boy reveres,
Who sometimes soothes and mitigates our cares.

“ No Miser here with us can claim a part,
Nor be companion in our noble art,
Which nurtures health, of life the chiefest bliss,
With which the world compared a bauble is.

“ He who to pay these forfeits is not free,
If yearly Ringer or a Deputy,
It is resolved the fine from wages due,
Shall be deducted with exactness true.

“ And furthermore, if anyone beside,
Refuse by these our orders to abide,
From out the Belfry he shall be expelled,
And as an alien evermore be held.”

On the 18th of June, 1816, two treble bells, each weighing about 7cwt., were added on the anniversary and “ in commemoration of the glorious achievements of Lord Nelson and His Grace the Duke of Wellington, who with Divine assistance, gave peace to surrounding Nations and to this favoured Isle.” The inscription on one reads :—
“ We’ll sing their praise, and join in glorious harmony this noble peal.” They arrived by canal, on the 30th of December, were hung the next day, and ushered in the New Year of 1817, at midnight. There is a story told of how Vicar Hudson rang the tolling bell. The old sexton of that day, John Jennings, had a daughter, well known for having a most retentive memory, and also for being an excellent errand goer. Whenever anything was specially wanted at the Vicarage, the word was :—“ Go, and tell John’s daughter.” Once, when she was tolling the passing bell in the loft, the worthy vicar made his appearance to ask her to take a message, to which she replied that her father would be vexed if the bell ceased even for one minute, as he had been already paid for it. “ Oh!”
said

said the reverend Divine, "I will toll while you are away," and like a brave man for some twenty minutes he stood at his post counting the movements of the pendulum, and swinging at the right number the clapper:—

" That had so oft with solemn toll,
Spoke the departure of a soul."

The newspapers for October 4th, 1834, record that "on Sunday last, the Church bells were silent owing to the Churchwardens refusing to pay more than £12 a year for the ringing." The ringers would not strike the clapper, and so they struck themselves. After a period of six months' silence a "Liberal Churchman," through the newspapers, implored the vicar to no longer withhold from the town the sweet music of the Sabbath bells. But the appeal was of no avail. At last, on the occasion of the death of Thomas Strickland in September, 1835, the bells tolled out a muffled peal, the first time that they had been heard for eleven months.

In 1893, the peal was re-tuned and hung upon a new frame. The Kendal ringers have long been noted for their correct and scientific "change ringing," and the bell loft is hung with records of their exploits.

The registers commence in 1555, but are for the first few years incomplete, gaps of a few months occurring between entries, and from 1561 to 1570 no entries are to be found. Again a whole book is missing between the years 1631 and 1679, after which date they are complete up to the present time.

It is recorded on a stone in Penrith Church that there died of the plague in Kendal, in the year 1597-8, about 2,500 persons. The Kendal register contains entries of numerous burials in the year 1597, some of the entries being marked with a "P." At the end of the year is a note stating "six hundred three score and eight" were buried, of these 317 were men and 351
women

women. Numerous entries of burials also occur in 1598 up to August 25th, when the register stops, then a few entries appear, dated Januarie, 1599, headed "Burials since the nativitie of the plague." Then follow a page or two, torn, stained, crumpled and indistinct with entries headed "Burials 1598 since the nativitie, not Dieing of the plague," and so this book ends, a gap of six years coming between this and the next book.

The Churchwardens' books commence with their accounts for 1658, and contain many interesting entries throwing light upon the manners and customs of our forefathers.

RECTORS AND VICARS OF KIRKBY KENDAL.

RECTORS.

NICHOLAS FITZ ROBERT. (1228—.....).

He occurs as "Nicholaus filius Roberti rector ecclesie de Kirkeby Kendall" in a witness to a deed in that year.

ROGER PEPYN. (1245—1256.)

He occurs frequently as rector between these years. As rector of K. Kendal in 1246 he received a grant of land from Ranulph d'Aincourt in Natland. He was Sub-Dean of York 1254-5, and died 1266.

ALAN DE ESYNGWALD. (1266—.....)

ADAM DE NORTHFOUK. (1267—.....)

Abp. Gifford conferred the Church of Kendal upon Adam in this year according to papal provision, but the University of Cambridge entered a caveat against him. In the absence of disproof it may be taken that Adam became de facto rector. By the terms of the Abp.'s letter, Cambridge had no locus standi.

WILLIAM DE AMELDON. (1290—.....)

At this date the rectory was divided, William holding one moiety, and

Walter

WALTER DE MADESTAN (1291—1306.)

the other — Ecclesia de Kyrkeby Kindale Divisa Est, Pars Willelmi £66.13.4. Pars Walteri £66.13.6.

Reference is made to him in the Patent Rolls 23 Edw. I, (1295) and described as "parson of a moiety of the Church of Kirkeby in Kendale." He was a noted pluralist, of no great reputation, consecrated Bp. of Worcester in 1313 and died abroad in 1317.

VICARS.

ROGER DE KIRKBY. (1312—.....)

It appears that Kendal was not appropriated to St. Mary's York, till after 30 Edw. I. (1303). In that case Roger was the first vicar. He was witness to an exchange of lands at Sizergh in this year.

THOMAS DE LEYNESBURY. (1352—1366.)

He occurs in 1352 as vicar, with permission to study at a University. He was a trustee of certain lands granted by Sir Thomas de Strickland, Knight, in 1366.

Doubtless there was a Vicar between Leynesbury and Greenwode, of whom we have no record.

THOMAS GREENWODE. (.....—May, 1421.)

On the 20th of June, 1396, Archbishop Scrope gave Greenwode, then only an acolyte, letters dimissory that he might be ordained. In 1409 he was instituted to the Rectory of Ousebridge, York. This he gave up in 1413, when he became Vicar of Kirkby Stephen. On the 5th of March, 1415, he was made Vicar-general by Archbishop Bowet. At the time of his death he was Canon of York and Lincoln, and Vicar of Kendal. He died on the 2nd of May, 1421, and was buried in York Minster.

RICHARD GARSDALE. (June, 1421—1439.)

He was a trustee in a settlement of the Sizergh Estate in the year 1432.

JOHN BRYAN. (July, 1439—.....)

William

WILLIAM, Abbot of St. Mary's, York. (1495—.....)

He granted a lease of part of the tithes to Sir Thomas Strickland in this year.

THOMAS MAYNES. (1520—1534.)

Letters patent granted by Edw. VI.

For a short period the patronage of the Church lapsed to the Crown, by whom two presentations were made, viz., James Pilkington, B.D., and Nicholas Asheton.

JAMES PILKINGTON, B.D. (Dec., 1550—1551.)

He was born in 1520. At the age of sixteen he was admitted a member of St. John's College, Cambridge, where he proceeded to the degree of A.B. in 1539, and was elected a Fellow in the same year. He afterwards took the degrees of A.M. in 1542 and B.D. in 1550, in which latter year he was presented by Edward VI. to this living, as the first Protestant vicar. In the reign of Queen Mary he was obliged to fly (1554) from England; he returned in March, 1558, and was appointed a commissioner to revise the Book of Common Prayer. In July, 1559, he was admitted Master of St. John's College and Regius Professor of Divinity. At the age of 40 he was elected the first Protestant Bishop of Durham on February 20th, 1561. He died at Bishop Auckland, January 23rd, 1575, aged 55, and was buried in Durham Cathedral, "with as few popish ceremonies as may be, or vain cost."

NICHOLAS ASHETON. (Dec., 1551—.....)

Presented by Edw. VI.

AMBROSE HETHERINGTON, D.D. (1562—July, 1591)

SAMUEL HERON, D.D. (1591—.....)

Fellow of Trinity College, Cambridge. He took an "ad eundem" D.D. degree at Oxford in 1598 to qualify himself for a Crown living restricted to Oxford graduates, and died in 1615.

RALPH TIRER, B.D. (1592—June, 1627).

He was buried within the communion rails at Kendal Church, under a very thick stone, which was removed somewhat to the north at the restoration of 1850. On the stone is a brass plate containing his well-known epitaph.

Francis

FRANCIS GARDENER, B.D. (1627—1640.)

HENRY HALL, B.D. (Dec., 1640—1645.)

HENRY MASEY, M.A. (Mar., 1646—.....)

Note.—The author of Brand's History of Newcastle, writes:—
 "March 25, 1652, Mr. William Cole settled at St. John's, Newcastle, to preach forenoon and afternoon, with a salary of £150 per annum. He was minister of Kirkby Kendal in Westmorland."

JOHN STRICKLAND, B.D. (May, 1656—.....)

In the civil wars he took the covenant, and preached before the Long Parliament. He became assistant to the commissioners for ejecting insufficient ministers and schoolmasters in 1654. In 1662 he was ejected for refusing to conform to the Church of England. He died in 1670.

WILLIAM BROWNSWORD, M.A. (Jan., 1660—1673.)

On November 24, 1645, he was admitted a pensioner of Emanuel College, Cambridge. He was B.A. in 1645 and M.A. in 1649. In 1648 he is described as "Preacher at Dugglas," Douglas being a chapelry in the parish of Eccleston, Lancashire.

In accordance with the Church Survey Act of 1650 the commissioners return him as "cure of Douglas Chapel, a godlie painfull Minister, but he did not (being dissatisfied with the usurped powers) observe the 13th day of this instant month (June) appointed by Act of Parliament to be kept as a day of humiliation, and had notice of it by the Constable."

From Douglas he removed to Preston (1654). In 1658 he was presented by Trinity College, Cambridge, to the Vicarage of Kendal, which position he filled till 1673. He had the freedom of the borough granted to him November 6, 1662. His contiguity to the scenes of the labour of George Fox, and the early Quakers led him to write:—"The Quaker-Jesuit, or Popery in Quakerism, with a Serious Admonition to the Quakers to consider their ways and return from whence they are fallen." London 1660. Small 4to., 16 pp.

A quaker, "Robert Barrow prisoner in the comon Goale in
 Kendall

Kendall for not paying vnto William Brownesword preist of Kendall his Easter Reckonings," accused the Vicar in some doggerel lines for abusing him "in pullpitt, private and and abroad."—See *Kendal Mercury* for July 25th, 1863.

He also wrote "England's Grounds of Joy in His Majesty's Return to his Throne and People." London 1660. 4to., 28 pp.

RICHARD TATHAM, M.A. (Nov., 1673—.....)

He appears not to have been instituted for on the 22nd November, 1673, there is a conclusion:—"Agreed by the Master and seniors that Mr. Loup have a presentation to the Vicaridge of Kendal." Apparently the living lapsed to the Bishop, who appointed Michael Stanford.

MICHAEL STANFORD, M.A. (1674—Mar., 1683.)

Fellow of Christ's College, Cambridge, 1659—1673. He died March 3, 1683, aged 47.

THOMAS MURGATROYD, M.A. (1683—April, 1699.)

We find no record of Mr. Murgatroyd, except that of his burial under date of the 17th of April, 1699, in the Parish Register, which runs thus:—"Mr. Tho. Murgatroyd, Vichar of Kendall."

WILLIAM CROSBY, M.A. (June, 1699—Dec., 1733.)

Fellow of Trinity College, Cambridge, in 1690. A man entirely given up and married to the Church, and was truly in every respect an "Eunuch for the Kingdom of Heaven's Sake." He was "sworne" freeman of the borough January 21, 1700. He died at the age of 70 years. The foot of his grave is close to the front of the Communion Table. The Rev. Tobias Croft, his curate, preached the funeral sermon. The following is a copy of a letter sent by the Corporation to Trinity College:—

"Kendall December 10th, 1733.

Reverd. Sirs,

Wee being now come from performing our last & very sorrowfull office to our late Deceased and reverd. pastor Mr. Crosby, do in behalf of ourselves and the numerous inhabitants of this place & extensive parish, take this opportunity

tunity of expressing our Gratefull acknowledgement of the College's presentation of the last vicar, who was one of the most eminent ornaments of the Church in & out of the pulpitt that has appeared in these parts within our remembrance, & wee hope that upon consideration of our ensuing representation of the cure it will be accepted by some Distinguished person of your body, the benefice being in our opinion one hundred & thirty pound per annum & upwards, clear of all known reprises, the vicarage house & outhouses, being all very fine & in a manner new, which cost the deceased several hundred pounds, and although there are twelve or thirteen chappells of ease in the parish, yett curates thereof are no burthen to the vicar no more than is the curate resident, between which last & the vicar, the office & duty are equally divided & though the first-fruits are very high, yett every new Incumbent will find some Ease therein by a Legacy of sixty pounds from the last incumbt. so as every Incumbent give security for his Exor. to pay the principal to succeder.

Whereby & by a legacy of his well chosen modern Library for benefitt of succrs. the late vicar will be a double benefactor to every of them & they therefore need not bring from Cambridge any of the books of which this appropriated library consisteth.

Wee may add to the above that a handsome court & a fine garden on side of a large river, join the vicaridge & that this place is situated in an healthfull air & plentifull country and accomodated with a cheap market for fish & flesh, & a good publick school, all which is earnestly submitted to your best consideration by

Reverend Srs.

yor. very Servts.

etc., etc.

P.S. A lott of pritty Tapistry & hangings in the Dining room is to continue in it.

RICHARD CUTHBERT, M.A. (Dec., 1733—Nov., 1744.)

Fellow of Trinity College, Cambridge. He died on the 7th November, 1744, aged 48, and was buried in the eastern portion of the Churchyard.

Thomas

THOMAS SYMONDS, D.D. (Jan., 1745—Feb., 1789.)

He was born July 28th, 1709; deacon, 1732; priest, 1733; Fellow of Trinity College, Cambridge, in 1736. He died February 7th, 1789, aged 79, and was buried within the Communion rails.

Note.—The *Newcastle Chronicle* for March, 21, 1789, says:—
“The Rev. Richard Kirshaw is preferred to the Vicarage of Kendal in the County of Westmorland.”

HENRY ROBINSON, M.A. (July, 1789—Feb., 1806.)

Born 1748. Fellow of Queen's College, Cambridge. He died 25th February, 1806, aged 58. In the Churchyard is a flat stone over his grave simply containing his initials and date—
“H. R., 1806.”

MATTHEW MURFITT, M.A. (April, 1806—Nov., 1814.)

A.B. in 1783, and A.M. in 1786. Fellow of Trinity College, Cambridge. He died aged 50.

JOHN HUDSON, M.A. (1815—Oct., 1843.)

A native of Beetham, he went to Heversham School. He left it for Trinity College, Cambridge, in the year 1793. On taking his degree in the year 1797, he was declared Senior Wrangler, and was elected a Fellow of the College the following year. At the age of 30 he was elected a Tutor. Thenceforward “he commenced a career, prosperous and brilliant beyond example.” Amongst his scholars was Dr. Blomfield, Bishop of Chester and of London. He died aged 70. He was interred within the Church near the Parr Chapel, but the stone was removed somewhat more to the south during the restoration of 1850.

JOSEPH WATKINS BARNES, M.A. (April, 1844—May, 1858.)

He was born in 1806; died May, 1858, aged 51; and was interred in the New Cemetery.

JOHN COOPER, M.A. (Aug., 1858—Jan., 1896.)

Trinity College, Cambridge. B.A. (Wrangler and 1st Class Classical Tripos) in 1835, M.A. in 1838, deacon in 1837, priest in 1838, Vicar of Kendal in 1858 hon. Canon of Carlisle
in

in 1861, Archdeacon of Westmorland in 1865. Formerly Fellow of Trinity, 1837-1859; Vicar of St. Andrews the Great, Cambridge, 1843-1858; Tutor of Trinity, 1845-1855; Senior Dean, 1855-1858.

WILLIAM ROBERT TRENCH, LL.M. (April, 1896—.....)

Trinity College, Cambridge. LL.B. (2nd Class Law Tripos) in 1861, LL.M. in 1870, deacon in 1859, priest in 1871, hon. Canon of Chester in 1876
