

ART VII.—*On the Readers in the Chapelries of the Lake District.* By the BISHOP OF BARROW-IN-FURNESS, President.

*Read at Carlisle, April 19th, 1904.*

THERE is much discussion at the present time with regard to an increase in the use of lay readers in the Church of England; but few people seem to be aware how extensively they were employed in certain parts of the country till comparatively modern times.

In 1559, Archbishop Parker issued an "Order for serving Cures now destitute."\* It appears that many livings were at that time vacant, through deprivation, destitution, and other causes, particularly the death of many clergy in the sickness of the previous year. According to the Archbishop's Order, an incumbent might be instituted to several Cures, and might depute a deacon or reader to read the Service; he was not to christen, marry or minister Holy Communion; not to preach, but only to read the Service of the day, with the Litany and a Homily, in the absence of the principal pastor, who was to go in circuit to his parishes. Lectors or readers were not to be appointed but by the oversight of the Bishop or his Chancellor, and were to be removable on their disability or disorder by certificate or proof thereof. The expedient had but a moderate success.

Richard Baxter, born in 1615, says that in the village near Shrewsbury where he was brought up, there were four readers successively in six years' time, ignorant men, who were all his schoolmasters.†

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\* See Canon R. W. Dixon's *History of the Church of England*, Vol. V., pp. 194-197. He cites Strype's *Life of Parker*, Book II., Chapters 2 and 4, from which some additional details are given.

† Baxter did not mean that these were his only schoolmasters (for he mentions other teachers), but that all these were his masters.

This has been sometimes cited as an example of the employment of lay readers. But a reference to the original\* proves that by 'readers' Baxter meant clergymen duly ordained (or professing to be so ordained, for some of them possessed forged letters of orders), but not competent or not licensed to preach. Instances of this use of the word 'reader' will be found in the latter part of my paper.

The employment of lay readers seems to have soon died out in most parts of England. But in the chapelries of the Lake country they were continued through a great part of the 18th century. In Chancellor Ferguson's *History of the Diocese of Carlisle* (p. 173), he writes:—

Among the difficulties the Bishops have had to contend with are of course, the inadequacy of the stipends and the largeness of some of the parishes, many of which, in addition to the mother church, contained several chapelries: the sole endowment of these chapelries was a few shillings, which the inhabitants had at some remote period agreed to charge upon their estates. In consequence of their poverty these chapelries were served by unordained persons, called 'readers,' but in the time of George II.† the Bishops (Carlisle and Chester) came to a resolution that no one should officiate who was not in deacon's orders. The existing readers (one of whom is described as clogger, tailor, and butter-print maker) were ordained without examination.

Again he writes (p. 181):—

Prior to the Reformation, sufficient provision was made for the maintenance of a celibate curate, often sent from some monastic house, if there was one, as at St. Bees, interested in the mother church. But after the Reformation, with the introduction of a married clergy, and the fall in the purchasing power of money, the salaries became insufficient, and the unordained readers we have already spoken of were all that could be obtained.

Chancellor Ferguson gives no authority for these state-

\* *Reliquia Baxteriana*, London, 1692, pp. 1 and 2.

† He reigned from 1727 to 1760.

ments; but they are clearly taken in part from Southey's *Colloquies*, Vol. II., p. 66.\* He says:—

An increase of the clergy proportionate to the increase of the people is still wanting. But the first steps have been taken towards this necessary measure; and something has also been done towards training up a supply of clergy for those remoter parts of the country where the Cures are miserably poor and the peasantry are the only inhabitants. Such Cures were held in these northern counties by unordained persons till about the middle of George II's reign, when the Bishops came to a resolution that no one should officiate who was not in holy orders. But, because there would have been some injustice and some hardship in ejecting the existing incumbents, they were admitted to deacon's orders without undergoing any examination. The person who was thus reader, as it was called, at yonder Chapel in the Vale of Newlands, and who received this kind of ordination, exercised the various trades of Taylor, Clogger and Butter-print maker.

Southey probably derived his information from local tradition. The "*Colloquies*" were published in 1829; he came to reside at Keswick in 1803, and thus he may even have known persons who themselves remembered the butter-print maker of Newlands. I have tried to obtain from other sources more information as to these readers and the circumstances under which they ceased to officiate.

It will be remembered that the diocese of Carlisle at that time included only a part of the Lake country: South Westmorland, South-west Cumberland, and Furness were then in the diocese of Chester.

The Episcopal Register at Carlisle contains a "true and perfect List of all the Rectories and Vicarages in the Diocese of Carlisle not exceeding the sum of fifty Pounds in their yearly improved value," thirty-seven in number, with their respective incomes. The list is signed by Bishop Nicolson, and dated Dec. 12, 1707: it is apparently the

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\* I am indebted for this reference to Mr. J. C. Hodgson: see his *History of Northumberland*, Vol. IV., pp. 79, 80. He there mentions the fact that there was a reader at Allendale, in 1662 and 1664, but no other instances appear to be recorded in Northumberland.

return mentioned in the Bishop's Diary (June 12th, 1705) as ordered by the Commissioners of Queen Anne's Bounty, which was founded in 1704. Before 1750, ten of these were augmented by Q. A. B.\* In this list of Bishop Nicolson, perpetual curacies—such as St. Mary's and St. Cuthbert's, Carlisle, Hayton, Hesket, Lanercost—were not included.

The Episcopal Register also contains "an Account of Perpetual Curacies, etc., within the Diocese of Carlisle transmitted under the hand of the Lord Bishop of Carlisle aforesaid (Sir George Fleming) to the Governours of the Bounty of Queen Anne, Jan. 26. 1739," with the details of their income. They are forty-eight in number: twenty-one are described as "Parochial Churches," two (Threlkeld and Newton) as "Curacies with Parochial Rights," twenty-five as "Chapelries" in specified Parishes.

The following note is added:—

N.B. All the Chapelries above mentioned are entirely distinct from their respective Mother Churches, and the Parishes are so very large, and many of them situated in such mountainous parts, that there is the greatest occasion to have distinct curates settled in them all, as there indeed constantly are in most of them, except the five last, (Borrowdale, St. John's in the Vale, Newlands, Wythburn and Nichol Forest). And yet their situation is such that none can require it more were the salaries sufficient for their maintenance. Nor have the rectors or vicars of the above mentioned Mother Churches any advantages from the said Chapelries, except with regard to some of them a right of nomination, which with respect to many of them is in the inhabitants.

It does not appear that any chapelry in the diocese had been augmented by Q. A. B. "by lot" before the year 1737, though four had been augmented to meet benefactions, viz., St. John's (in the Vale) in Crosthwaite Parish in 1716, Mallerstang in Kirkby Stephen in 1719, Stainmoor in Brough in 1720, and St. Mary's, Carlisle, in

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\* See Account of Queen Anne's Bounty, by Christopher Hodgson, 1855.

1731. But between 1737 and 1753 nearly all the poorer chapelries were thus augmented, and some of them more than once.

Now, when the endowment of any chapelry was augmented by Q. A. B., it became (under the Act 1 Geo. I., chap. 10, secs. 4 and 5), a "perpetual curacy," *i.e.*, the minister officiating in it could no longer be displaced at will, nor could the incumbent of the Mother Church take the endowment and discharge the duties himself. It appears, then, that about the middle of the 18th century this change was effected in nearly all the chapelries in the diocese of Carlisle. It was not quite sudden, but took place chiefly during the episcopate of Sir George Fleming (1734 to 1747). He was of a Westmorland family, well acquainted with the district, had been for many years Archdeacon of Carlisle, and was an able, energetic man: it may, therefore, be presumed that he was largely concerned in the matter and systematically ordained the readers, or replaced them by deacons, with a view to the augmentation of the chapelries by Q. A. B.

Of the twenty-five mentioned above, Culgaith in Kirkland is called an "ancient chapelry"; and we know from other sources that in 1558 Watermillock in Greystoke, in 1580 Matterdale in Greystoke, in 1728 Mardale in Bampton had been constituted "parochial chapelries" through the formal grant of certain rights by the Bishop.

I think that the formal consecration of a chapel, or the lack of such consecration, did not enter into the question whether a reader, or only an ordained minister, could take the services in it. Some chapels of ease had been consecrated, as Troutbeck; some "parochial chapels" had not, as Matterdale.\* But, so far as I have been able to ascertain from the Diocesan Register, or from any other

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\* See Nicolson and Burn's *Cumberland*, p. 371.—The grant of parochial rights in 1580, says:—"We do not doubt but that He (The Almighty) hath already sanctified and hallowed the said chapel and churchyard through the prayers of the faithful made therein and the preaching of His most blessed Word."

source, "parochial churches" and "parochial chapelries" were always served by ordained ministers, except for some temporary reason. Thus, William Taylor, literate, was licensed reader at Allhallows, Nov. 14, 1743, but he was ordained deacon May 20, 1744, and, according to Whellan's *History of Cumberland*, he was incumbent 1743 to 1754. In 1726 Thos. Baxter was licensed as reader and school-master at Mardale; but in 1728 (when it was made "parochial") he was ordained deacon and licensed as curate. In December, 1741, Bartholomew Hayes, school-master at Measand, was licensed as reader at Mardale, but he was ordained deacon in September, 1742.

In nine of the other chapels of ease, viz., Martindale, Patterdale, Stainmoor, Wreay, Raughtonhead, Soulby, Milburn, Temple Sowerby, and Bolton (several of which were a little better endowed), I have observed no trace of readers. There remain twelve, viz., Armathwaite, the five chapels in Crosthwaite parish, Highhead, Mungrisdale, Nichol Forest, Mallerstang, Thrimby, Swindale. These supply a good deal of information.

The readers were often, but not always, the school-masters. The licenses granted to them are sometimes, but not always, recorded in the Diocesan Register. In the earlier part of the 18th century, curates appear occasionally as serving the chapelries for a time, but it will be observed that before or about the middle of the century, readers were replaced by deacons throughout the district, and generally just about the time of an augmentation by Q. A. B. These are often described at their ordination as having been the readers; they generally remained deacons, being hardly ever ordained priests on the titles of their chapelries; in the few instances of their being made priests they had become assistant curates of parish churches. All this tends to confirm Southey's account of the change.

I add some details:—

- (1) Armathwaite, in the parish of St. Mary, Carlisle,

was built (or rebuilt) in 1668 (N. & B.); value in 1739, £5 10s., augmented by Q. A. B. in 1745. On Feb. 27, 1743<sup>2</sup>, Joseph Parker, reader at Armathwaite, was ordained deacon. W. Todhunter, literate, was licensed reader at Armathwaite, Feb. 2, 1743<sup>2</sup>, and ordained deacon Oct. 21, 1744. In 1749, William Kirkbride, literate, was ordained deacon, and nominated to Armathwaite.

The five chapels in Crosthwaite parish are described in the Miscellany Account of the diocese of Carlisle by Bishop Nicolson (1702-18). They were then all served by readers. After a detailed account of their endowments, he adds:—

As mean as these salaries look, the readers in these dales are commonly more rich than the curates (much better provided for in appearance) in other parts of the diocese; having the Advantage of Drawing Bills, Bonds, Conveyances, Wills, etc., which the Attornies elsewhere claim as their property. But, since the Duty of Stamp'd Paper came into Fashion, their revenues are much abated in this Article.

(2) Borrowdale (in Bishop Nicolson's time and in 1739, £3 5s.) was augmented by Q. A. B. in 1743 and in 1753. John Mason, reader in Borrowdale, was ordained deacon in 1744, presumably in consequence of the augmentation by Q. A. B. In 1750, John Harrison, literate, was ordained deacon and nominated to Borrowdale.

(3) St. John's (in the Vale) was, in Bishop Nicolson's account, £5 1s., and in 1717 £4 17s. 6d., when it was augmented by Dr. Gaskarth, the inhabitants, and Q. A. B. In 1718, William Richardson was ordained deacon, and licensed curate and schoolmaster of St. John's in Crosthwaite. This also followed closely upon the augmentation through Q. A. B.

(4) Newlands (in Bishop Nicolson's time, £2 15s. 1d.; in 1739, £2 11s. 7d.) was augmented by Q. A. B. in 1748 and in 1750. In 1730, John Milner, literate, was ordained deacon and licensed as curate, but in 1733 he was licensed as curate of Milburn, and between 1733 and 1749 I find

no trace of a curate. In 1749, Joseph Fisher was ordained deacon and nominated to Newlands. He may possibly have been the "butterprint-maker."

(5) Thornthwaite (in Bishop Nicolson's time, £5 1s. 8d. and in 1739 only £2 16s, 8d.) was augmented 1747 and 1749. In 1748, Thos. Addison, literate, was ordained deacon and nominated to Thornthwaite.

(6) Wythburn (in Bishop Nicolson's time £3 8s. 2d., in 1739 £3 16s. 10d.) was augmented 1745. James Wayles, of Wythburn, was ordained deacon 1726 and licensed as curate and schoolmaster. In 1748, Wm. Romney was ordained deacon and nominated to Wythburn, and in 1751 John Mallison, of Wythburn, was ordained deacon.

(7) Of Highhead, in Dalston parish, valued in 1739 at £13, Nicolson and Burn say that a license was granted in 1358 to build a chapel and have a chaplain, but that it had never been made parochial: they christened and buried at the mother church, and holy communion was administered at the chapel by the vicar (of Dalston) every Maundy Thursday. In Bishop Nicolson's time there was sometimes a curate at Highhead, sometimes a reader. On June 7, 1707, it appears by the bishop's register that Wm. Pool, A.M., deacon, was licensed as curate and schoolmaster, but he did not remain there, for on Aug. 7, 1707, the bishop records in his diary, "M<sup>r</sup> Kanier, w<sup>th</sup> y<sup>e</sup> new reader of High-Head, who was sent, with a Letter, to sue for M<sup>rs</sup> Miller's concurrence"; and on October 1, 1707, Sam. Relph (literate) was licensed schoolmaster and reader. He was afterwards, in 1726, ordained deacon as curate of Allhallows. In 1713, Bernard Barton was licensed as reader and schoolmaster, and in 1715 Bernard Barton, of Ivegill, was ordained deacon; no fresh license was issued to him. In 1721 Wm. Miles was ordained deacon and licensed as schoolmaster and curate. In 1724 the bishop's register contains a nomination by the trustees of High-Head chapel of Isaac Wilson to be schoolmaster

and reader: this is followed by the bishop's certificate that he had subscribed the declaration prescribed in the Act of Uniformity. On June 10, 1745, Joseph Hudson, M.A., was licensed as curate; on Sept. 23, 1745, Joseph Blaine, clerk, was licensed; in 1746 Thomas Stack, literate, was ordained deacon; and in 1749, John Scott, literate; he was ordained priest in 1752. This and Mungrisdale (mentioned below) are the only cases which I have noticed at that period of such a chapelry giving a title to priest's orders.

(8) Mungrisdale, in Greystoke parish, was returned in 1739 at £5 14s. 11d., and was augmented in 1740. Apparently it was not parochial, though it had a curate. In 1719 William Robinson was ordained deacon and licensed as curate and schoolmaster. In 1742 Daniel Watson was ordained deacon and licensed as curate, but in 1743<sup>3</sup>/<sub>4</sub> Thos. Holme, literate, was licensed as reader. This may be noticed as an exceptional case occurring after the augmentation by Q. A. B. Henry Robinson was ordained deacon in 1749, and nominated to Mungrisdale. He was ordained priest in 1753, still at Mungrisdale.

(9) The return made in 1739 stated that the endowment of Nicholforest had been quite lost, but the chapel was in repair. The rector of Kirkandrews performed service once a month, though the inhabitants could not oblige him to attend there. In 1744 it was augmented by Q. A. B., and in 1746 Geo. Story, literate, was ordained deacon and licensed as curate. He was ordained priest in 1749, but was then at Lanercost. In 1748 John Hewitt, literate, was ordained deacon and nominated to Nicholforest, and in 1750 William Graham.

(10) The endowment of Mallerstang in 1739 was £8. According to Nicolson and Burn it had lain waste fifty or sixty years, and was repaired by the Countess of Pembroke in 1663. She gave an endowment "for maintenance of a person qualified to read prayers and the homilies of the Church of England, and to teach the children of Maller-

stang to read and write English in the chapel there." It was augmented by Q. A. B. in 1719 to meet a benefaction by the Earl of Thanet.

In the earlier part of the 18th century there was sometimes a reader, sometimes a curate. In 1705 Chr. Powley, deacon, was licensed as curate and schoolmaster. On Nov. 19, 1707, Bishop Nicolson notes in his diary, "Mr. Rowlandson (pretended reader and schoolmaster of Mallerstang) w<sup>th</sup> several extraordinary Addresses for a Licence; but wanting Mr Atkinson's\* Recommendation, he was sent back." In 1707 John Potter, deacon, was licensed as curate; in 1713 Wm. Langhorne, literate, was licensed as reader and schoolmaster, though in 1711 he had been ordained deacon: he was ordained priest in 1714, but was then of the diocese of York. In 1756 Jeffery Bowness, literate, was ordained deacon, for Mallerstang.

(11) Thrimby, in Morland parish, according to Nicolson and Burn, had been in decay, and was restored and endowed in 1681 for a chapel and an English and grammar school to be taught in the chapel, a curate and schoolmaster to be chosen by the trustees. In 1739 the value was £10 a year, and it was augmented by Q. A. B. in 1741. On Oct. 8, 1741, William Fleming, literate, was licensed as reader, and on Sept. 19, 1742, he was ordained deacon and licensed as curate. In 1749 Rd. Powley, literate, was ordained deacon and nominated to Thrimby.

(12) Concerning Swindale, in Shap parish, Nicolson and Burn say: "At this place is a small chapel, which was built by the inhabitants to answer the purpose both of school and chapel. There was a small endowment for a schoolmaster, and he was permitted to read prayers on Sundays." In 1739 the value was £9 a year, and it was augmented by Q. A. B. in 1744. It is stated in the *Transactions* of our Society, N.S., vol. i., p. 261, that from 1730 through the 18th century, a literate was generally ap-

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\* Vicar of Kirkby Stephen.

pointed to the school, and nominated as reader and ordained deacon.

On Oct. 14, 1742, John Lancaster was licensed as reader at Swindale; he was ordained deacon Feb. 27, 1743<sup>2</sup>. In 1750 Henry Harrison, literate, was ordained deacon and nominated to Swindale.

It may be well to give some examples of readers' licenses from the Register:—

Sam Relph Lector et Ludimag <sup>r</sup> de Highead	Primo die Octobris Anno Dni 1707 <sup>o</sup> Licentia comissa est Samueli Relph Lrato ad erudiend. pueros et publice perlegend. preces in Capella de High- ead in Com. Cumb. (et infra parochia de Dalston) subscriptis prius per se Articulis et declarac'one p. Statut. requisit.
Guil. Langhorne Lector et Ludimag <sup>r</sup> de Mallerstang	Vicesimo secundo die Junii 1713 com'ssa est Licentia Gulielmo Lang- horne Lrato ad publice perlegend' preces in Capellâ de Mallerstang in Com. Westmld (modo ne Sacram <sup>a</sup> aut Sacramentalia ministret &c.) nec non ad docend' et erudiend' pueros et adolescentes in liberâ Scholâ de Mallerstang prd: subscript. prius p. se Ar'lis et declarat'one &c.

On the eighth day of October 1741 William Fleming, a literate person was admitted and licensed to read Prayers and Homilies in the Chapel of Thrimby in the Parish of Morland in the Diocese of Carlisle by the Feoffees of the said chapelry, he the said William Fleming having first subscribed all and singular the Articles and taken all and every the oaths by Law in this behalf required before the Lord Bishop of Carlisle in the presence of me Jos. Nicolson Not. Pub. Register.

I turn to the Diocese of Chester, as then existing. As regards that northern part of Lancashire which is now comprised in the diocese of Carlisle, my information is chiefly derived from the *Notitia Cestriensis* of Bishop Gastrell\* (1714-1725). I have not been able myself to

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\* He was succeeded by Samuel Peploe (1726-1752).

examine the episcopal registers at Chester. I have observed in the *Notitia Cestriensis* no trace of readers in Cheshire, or in Lancashire\* outside Furness.

In the Furness district, however, the case was different. There were many chapelries, and we find much the same state of things as in the diocese of Carlisle, though here we frequently find the name "reader" applied to a deacon not licensed to preach, or to a person in holy orders, if he officiated in a chapel endowed for or usually served by a reader.

In Cartmel parish there were four chapelries, viz., Cartmel Fell, Flookburgh, Lindall (*i.e.* Lindale near Grange), and Staveley in Cartmel. In 1695, £200 was given by the will of B. Fletcher, for the maintenance of four schoolmasters and readers, at the four chapels in Cartmel parish.

At Cartmel Fell, in 1650, Mr. John Brooke, "an old malignant," had been "the minister." The master was "always y<sup>e</sup> Reader of y<sup>e</sup> Chappell," and elected by the inhabitants; and his salary was £2 10s., "same with that given to the curate by Fletcher."

On March 13th, 1714, Bishop Nicolson (acting for the Bishop of Chester) ordained deacon, at Kendal, George Walker of Cartmel Fell; and in 1722, Bishop Gastrell noted that "£41 is in y<sup>e</sup> hands of y<sup>e</sup> minister." But there was a legacy to the curate (*i.e.*, probably the curate of Cartmel) for administering the sacrament once a year. On the whole, therefore, I conclude that Cartmel Fell was at that time usually served by a deacon, acting also as schoolmaster, and receiving the stipend as reader.

At Flookburgh, there had been in 1650 "neither endowment nor minister"; at Lindal "no minister nor maintenance, though a place of great necessity for both." Probably, therefore, in Bishop Gastrell's time there were only readers, if any regular provision was made.

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\* There is one doubtful exception, Rigby or Ribby-cum-Wray. "The Chapel was built at y<sup>e</sup> expense of y<sup>e</sup> inhabitants: and 'tis intended y<sup>t</sup> the Schoolmaster should officiate there till some Endowm<sup>t</sup> can be procured. Certified Anno 1724." The chapel was built about the year 1715, but not consecrated until 1757.

Staveley, in 1717, was "served by a priest licensed to to the said chapel."

There were curates at the following chapels, Finsthwaite in Colton parish, Rampside, Ireleth, and Walney in Dalton parish, Satterthwaite in Hawkshead, and Broughton in Kirkby Ireleth.

At Seathwaite, in the parish of Kirkby Ireleth, in 1777, there was a "reader" also called "curate," but only a deacon, for the curate of Broughton administered the sacrament three times a year.

At Woodland in Kirkby Ireleth, there had been a reader in 1650, and in 1717 there is no mention of a curate.

The chapelries in Ulverston parish were Blawith, Coniston, Lowick, and Torver. Bishop Gastrell says, "The Vicar (of Ulverston) administered y<sup>e</sup> Sacraments in y<sup>e</sup> Chappells on several holidayes in y<sup>e</sup> yeare." "The curates of y<sup>e</sup> several Chappells (who teach school) have only twelve pence p. quarter." Blawith had a reader in 1650; they desired to be made parochial and to have an endowment for a minister, but apparently this had not been done. In 1715, "33 out of 43 elected a young man whose name is W. R., for our Reader and Schoolmaster, and we are well contented with him: a few had elected Thos. Fell, who on that title had been ordained deacon at the Bishop of Carlisle's last ordination\* in the absence of Bishop Gastrell." The petitioners desired that the bishop would not grant a license. But Bishop Gastrell writes that in 1717 it was secured by an industrious and learned curate: therefore, probably Thomas Fell's supporters carried their point.

Coniston was consecrated and made parochial in 1586, and had a minister in 1717: Lowick and Torver had curates.

I come now to those parts of Cumberland and Westmorland which were in the diocese of Chester. The part of Bishop Gastrell's *Notitia Cestriensis*, which deals with

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\* The Carlisle register does not record his ordination.

them, has not yet been printed. Our own society has the work in hand, under the editorship of Mr. W. N. Thompson: he has kindly supplied me with some notes taken from other MSS. in the Chester registry: these are denoted by the letter T. I have consulted a transcript (not quite complete) of this part of the *Notitia* belonging to the Rev. J. Wilson, and have supplemented it from Nicolson and Burn's history of the Counties.

That portion of Cumberland which was in the Chester diocese formed the deanery of Coupland. In the south of it, the parishes were small; there were few chapelries, and (so far as I have observed) no readers. Towards the north, the great parish of St. Bees contained Whitehaven, Ennerdale, Eskdale, Nether Wasdale, Wasdale Head and Loweswater; but these were sometimes accounted separate parishes, and had ordained clergy (Nicolson and Burn).

In 1705, Eskdale was supplied by a "preaching curate," Thomas Parker (T).

In 1705, Nicholas Dixon, reader, certified concerning Nether Wasdale, "The full yearly value of all the profitts belong [sic] to the Chappel of Neither Wasdale in the p'ish of St. Bees. . . . is not above the sum of five pounds . . . it is . . . a poore chapellery & is supplied by a Reader deacken" [sic] (T). It is not surprising to find that in 1686 Nicholas Dixon had been licensed reader for Nether Wasdale, but not ordained deacon till 1693, "in doctrina et scientia mediocri p. necessitate Eccl'iæ cui inserviturus est admissus." (T).

In 1684, Patricius Curwen, on being admitted curate of Loweswater, showed his letters of deacon's orders from the Bishop of Carlisle in 1673. In 1705 the churchwardens certified that it was not above the value of £4 10s. 6d.; that it was supplied by a reader, but vacant at present (T).

In Brigham parish, Cockermouth had under it the subordinate chapelries of Embleton and Secmurthy. The certified value of Embleton in 1717 was only £2 per annum, arising from £40 raised by the inhabitants out of

their estates for a reader. It was augmented by Q. A. B. in 1748. In 1705, Lorton (also in Brigham parish) was certified by Patricius Curwen, reader, to be supplied by a reader. In both cases "lecturer" had been written by Patricius Curwen, and crossed out by him, and "reader" substituted. (T). We have already seen that he was in deacon's orders. Lorton had under it the two chapels of Buttermere and Wythropp, served by readers, except that the curate of Lorton preached at each three or four times yearly. Wythropp was augmented by Q. A. B. in 1738; Buttermere in 1748,

In Workington parish, Clifton had formerly a reader and teacher, and the rector of Workington officiated every fourth Sunday; but in 1717 this had not been done for forty years, and the chapel was in ruins. It was augmented by Q. A. B. in 1733.

In Westmorland apparently all the chapelries in the great parish of Kendal were always served by curates. In 1705, John Alexander, curate of Kentmere, certified that it was "supplied by a reader of the Common Prayer and Homilies of the Church of England." (T). In 1705, Tho. Sommers, curate of Selside, certified that it was "supplied by a reading curate," and William Harrison, curate of Staveley in Kendal, certified the same (T).

In these cases "reader" or "reading curate" are clearly contrasted with "preaching curate."

In Heversham parish, Crosthwaite was an ancient chapelry, made parochial in 1556, and had a priest (Nicolson and Burn).

In Windermere parish, Troutbeck had been consecrated in 1562 for a reader and schoolmaster, but in 1639 there was a curate, not necessarily teaching the school (Nicolson and Burn). It was augmented by Q. A. B. in 1747.

Ambleside chapelry, partly in Windermere and partly in Grasmere, was made parochial in 1675, and had a curate.

For Langdale, in Grasmere parish, in 1691 "Gulielmus

Sawrey, lector, exhibuit facultatem ad legendum preces publicas (Absolutione exceptâ),” dated 1671. He had also been licensed as schoolmaster in 1671. In 1705 he was still at Langdale, and certified that it was “supplied by a reader of the Common Prayer and Homilies of the Church.” (T)

In Kirkby Lonsdale parish, Killington was made parochial in 1585, and was served by a priest. According to the grant of parochial rights, the services were to be made by “a minister or curate lawfully ordained.” It was augmented in 1733. Middleton was consecrated in 1635, and from the first had “a preaching minister.” It was made parochial in 1671, and (according to Bishop Gastrell) was served by a priest. It was augmented in 1732. Firbank, augmented by Q. A. B. in 1721, was served by a deacon; in 1705 it had been certified by William Lancaster the curate, as “supplied by one y<sup>t</sup> reads prayers.” (T) Hutton Roof was ancient but not parochial (Nicolson and Burn). It was served by a deacon,\* and was augmented in 1743. At Barbon there was “no preaching minister, but y<sup>e</sup> inhabitants hire a minister to teach school in y<sup>e</sup> chapel. There is one bell to toll when there is divine service.” It was augmented by Q. A. B. in 1738. There was an endowment for “a curate or schoolmaster.” (Nicolson and Burn.)

It will be seen that the information thus obtained with regard to the chapelries in the northern parts of the diocese of Chester, is rather less full and complete than for the diocese of Carlisle. But, so far as it goes, it is consistent with the general conclusion that “parochial chapelries” were as a rule served by ordained clergy; that “chapelries” (simple) were in the earlier half of the 18th century often

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\* It appears from the parish register of Kirkby Lonsdale that in 1717, Mr. Park was “reader” at Hutton Roof chapel; but in 1718, 1720, and at his burial in 1722, he is called “curate of Hutton Roof.” In 1716 he is called “Joseph Park, clerk, of Hutton Roof.” Possibly a lay reader might be called “clerk.” But more probably, though in 1717 only called “reader,” he was already in deacon’s orders.

served by readers (though these were less frequently laymen in the diocese of Chester than in that of Carlisle); that formal consecration, or the lack of it, did not necessarily affect the question whether a reader was employed; and that the systematic use of readers died out a little before the middle of the 18th century.

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