HEVERSHAM, a parish some eight miles long and three wide, and containing several townships, is mentioned in Domesday by the name of Eversham, Euer being possibly the name of an early owner whose patronymic, we are told, was not extinct in the district in 1777.

The church stands near to the Roman road from Chester to Carlisle, and between Lancaster (where all the western traffic which was not destined to follow the tedious roads around and across the estuaries of Morecambe, and Duddon, must strike northwards) and Kendal, at which place the road to the head of Windermere,—the camp at Ambleside,—into the very heart of the mountains, and over Hardknott into the Coupland district to Ravenglass and Whitehaven, turned a little to the westward.

About a mile to the north-east of the church and within the parish is the village of Hincaster. The name seems to point to a Roman camp or fort. Whether there are traces of a Roman colony or settlement here I have not ascertained, but that a considerable degree of Christian culture had been attained in the immediately succeeding centuries appears to be attested by the existence of the cross at Heversham, and by records written in the early days after the Norman conquest. Unfortunately the dedication of the original church of Heversham is not known, and there has been some confusion of the names of St. Mary and St. Peter. A well 200 yards north-west of the church was known as St. Mary's Well, and may have led to the supposition that the ancient dedication was to St. Mary.
Mary. On the other hand, the names of St. Peter and St. Mary may have been allowed to supplant as far as possible the name of the patron saint of the original church of the British period or of the time when the Teutonic settlers had embraced the faith, and after the first Norman baron of Kendal, Ivo de Talebois, had granted the church to the Abbey of St. Mary at York, which grant was confirmed to the Abbey by the name of the Church of Eversheim by Gilbert son of Roger Fitz-Reinfred in the reign of Richard I.

The Manor of Heversham was formerly held by Tosti, Earl of Northumbria, who fell fighting against his brother Harold Goodwinson the English King, at Stamford Bridge, where also fell Harold Hardraada or Harold Sigurdson, on the eve, as it were, of the battle of Hastings. (Something of the story of Tosti is told, I believe, on the Crosses at Halton, at which place he probably had a residence, and concerning which I had the honour of reading a paper before the Royal Archaeological Institute at their meeting at Edinburgh two years ago.) Domesday book states that Earl Tosti had held amongst other lands two carucates at Hennecasstre, two at Evershaim, two at Levens, &c., which lands are now held for purposes of taxation by Roger of Poictou and a certain Priest under him. "In Biedun habuit comes Tosti, six carucatas terræ ad geldum; Nunc habet Rogerum Pista-viensis et Eruvin presbyter sub eo. In Jalant 4 car., Fareltun 4 car., Prestun 3 car., Berewic 2 car., Henne-castre 2 car., Evershaim 2 car., Lefuenes 2 car.," Domesday. The manor, as well as the church, passed through the hands of the Barons of Kendal into those of the Abbey of St. Mary at York, and was after the dissolution of the monasteries granted to different persons, one of whom, Richard Bowskell (whose arms 1601 were in the east window of the south aisle of the church) bought out several of the others, excepting certain tenements in Rowell
Rowell, Leesgill, Woodhouse, Aughtinwaite, Milnthorpe, and Eversham, names which serve to remind one of the antiquity and comparative independence of the holdings, as does the clause in the inquisition reserving to the owner a right to "all the works of the tenants of the said manor called bond days," if any such appertain thereto.

Heversham presents a fair specimen of the history of parochial and church property from early times. Seized by the Conqueror and given to his friends, by the year 1459 it had been appropriated to the Abbey of St. Mary, the Archbishop reserving a portion for a Vicar. This portion was set out next year as one third of the Mill at Milnthorpe anciently belonging to the Church, tithes of demesne lands, one quarter of the tithes of the people, &c. The vicar was to find bread, wax, wine for the church, pay 106s. 8d. to the Abbot and convent, repair the chancel and bear Archiepiscopal and Archidiaconal charges. The residue was alienated from the parish to be eventually swallowed by the Crown at the dissolution. There are two chapelries within the parish which deserve attention, Crosscrake and Crossthwaite. Whether crosses ever stood at either place is not known, but Stainton, one of the townships of Crosscrake, is older than the conquest, being named in Domesday as belonging to Gile-Michel, and its chapel was endowed by Anselm de Furness, son of the first Michel le Fleming, about the time of Richard I. The name of the "tun" appears to point to some stone pillar or cross of much earlier date than Domesday, whilst the name of the other township of the chapelry, Sedge-wick, leads us back to a like period. Crossthwaite chapel, five miles north-west from the Parish Church, stands upon an ancient foundation, though it had been allowed to fall into decay before 1556, when the Bishop of Chester, on petition of the inhabitants, granted a license that Mass should be said, the canonical hours rehearsed, the sacraments administered by a priest approved
proved by the Vicar of Heversham without prejudice to the mother church. This license was to be produced every three years by the chaplain and read in the Parish Church on the second day after Pentecost.

In 1580 an award was made on certain disputes between the inhabitants of the chapelry and other inhabitants, which award was destroyed when the parish church was burnt down in 1601, whereupon a reproduction was made as nearly as possible from memory, setting forth that the inhabitants, by their churchwardens and sworn men, should yearly upon New Year's Eve make their accounts and reckonings at Heversham Church and pay what fell due; also that they should pay a certain share of the stipend of the parish clerk; also 3s. 4d. for every corpse buried above the quire wall in Crosthwaite Church; also one fourth share of repairs, &c., of the parish church; also they should appoint two men to serve as churchwardens at Heversham Church from their hamlet, and six others, to be sworn men, as assistants, to make up the number of twenty-four sworn men, the said churchwardens and sworn men to join with the other churchwardens and sworn men in all things needful and necessary to the said church, and always to be appointed on New Year's Eve, and to take their oaths on the 5th day of January, being the twelfth even, at the Church of Heversham according as hath been accustomed. It seems to me that we have here an indication of a reversion to the *Mark* or *Mearc-Mot*, an institution which, as Mr. Kemble says,* lay at the basis of Teutonic society. "The Mark contained within itself the means of doing right between man and man; it had its principal officer or judge, and its priest and place of religious observance." At the great religious rites thrice in the year the Markmen assembled unbidden. On emergencies summonses issued to a bidden "'Thing."

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* "The Saxons in England."
The Mark was a voluntary association of free men, who laid down for themselves and strictly maintained a system of cultivation by which the produce of the land on which they settled might be fairly and equally secured for their service and support; and from participation in which they jealously excluded all who were not born or adopted into the association. It was a union for the purpose of administering justice, or supplying a mutual guarantee of peace, security, and freedom for the inhabitants of the district.

The use of the lands, the woods, and the waters was made dependent upon the general will of the settlers, and could only be enjoyed under general regulations made by all for the benefit of all. The principle was retained and acted upon in the relations of the hamlets towards each other and towards the parish church.

It is peculiarly interesting to find the remains of a very beautiful piece of sculpture of pre-Norman date upon the very site upon which it was first set up, amidst so many evidences of the state of the country about the time of its erection, and in the neighbourhood of dedications to St. Patrick, St. Oswald, St. Wilfrid and of such varied work as may be seen at Heysham, Lancaster, Halton, Melling, and other churches at no great distance.

The fragment now standing in the porch of Heversham Church is of a coarse-grained sandstone, 4 ft. 7 in. high, 13 inches wide and 8 inches thick at the bottom, and 11 wide, by 7$\frac{3}{4}$ inches thick at the top. Portions have been broken away and a considerable part of one edge knocked off, so that it is difficult to ascertain what may have been the exact measurement of the original block. There is a sun dial of the same kind of stone fixed in the solid socket stone of two steps placed upon slabs of limestone in the churchyard, which appears to be a part of the original cross. The stem of the dial has been cut away from the thickness of 9$\frac{3}{4}$ in. to 6 in., and from a width of 13$\frac{1}{2}$ in. to 7$\frac{1}{2}$ in. at the bottom, so that all carving has disappeared from
CROSS SHAFT AT HEVERSHAM.
from this portion of the cross, if such it were. At Halton, the date of the cutting down is known, and we learn that a monument, the like of which does not exist, and one bearing upon an important factor in our national history, after weathering the storms of six hundred years, fell before the infatuation of the seventeenth century. The Heversham dial is dated 1690. The carving upon the fragment in the porch is of that kind which appears on the crosses of Ruthwell and Bewcastle, having spirals, fruit clusters and foliage, with animals, but this stone is not so massive as either of the two mentioned, and two fruit and leaf-bearing stems rise and gracefully intertwine upon the broader face of the stone, whereas one main stem only appears on those parts of the Bewcastle and Ruthwell crosses which show animals and birds amidst the foliage.

The effect of this double vine stem, with its tendrils, clusters and leaves, and with the bodies and limbs of the animals curving and interlacing with the more delicate work of the design, must have been very beautiful in its original inception. Enough of it remains to arouse our interest in the search for other works of the kind which may lie hidden in walls and buildings near our ancient churches or in the foundations of the churches themselves, and which may be exposed during the progress of repairs or alterations. A couple of years ago the foundation of St. Andrew's Church (Scotland) revealed the stems of two great crosses, possibly of the time of Benedict Biscop, whose influence over Christian art may have been felt through the more eastern coasts in some such manner as we believe that of St. Wilfrid to have been exercised here. What may have been carved upon the parts of the cross now lost we need not conjecture, but I do not know of any design so pure, so free apparently from the possibility of any admixture of legend amongst any of our recent discoveries. I should expect to find only Scripture subjects
subjects at most as the compliment of this rich portrayal of the vine of life, if indeed the whole cross shaft were not covered with similar work, varied by elaborate interlacing patterns on one of the faces.

An examination of the outside walls of the church on the day of our excursion was rewarded with the discovery of a fragment of one arm of the cross showing that the head of the cross itself was adorned with the leaves and tendrils of the all-pervading Christ Vine.

I am indebted to Canon Cooper and his son, Mr. Edward Cooper, for valuable drawings and photographs, the procuring of which cost both of these gentlemen a considerable amount of trouble.