

ART. IX.—*Orton, Westmorland: The Church and some Documents in the Chest.* By the Rev. J. WHITESIDE, M.A.

Communicated at Penrith, August 28th, 1902.

THROUGH endeavouring to avoid all repetition of any notes on Orton and its Church that have hitherto been printed, whether in our *Transactions* or in Nicolson and Burn, or elsewhere, my paper must in some parts be disconnected and in others meagre. What I have written should be read alongside those other records to form a complete account.

For the best view of the church you must look down from the Scar, but its appearance is always marred by the steep pitch of the chancel, so incongruous with the flat nave. One cannot help feeling that the architect has not been particularly happy in his design. It has been suggested that the church was intended and used as a fortified place of defence; certainly the tower is massive, while behind the Scar is Castle Folds; also at Greenholme and Tebay we have Castlehow.

CHANCEL.—The chancel is frankly modern; every vestige of its predecessor having been swept away in 1877, when a faculty was granted to the vicar and churchwardens (Isaac Hodgson, John Sharp, Richard Brunskill, Robert Ellison, Richard Burn, and William Scott) to take down and rebuild the chancel, to erect an organ chamber and vestry, to remove all seats and sittings, to remove the organ from the west end, to replace the font near the east front of the tower, &c. What the old chancel was like may be judged from an oil painting at the Park (Mr. Robert Clark's), which shews on the south

side two small two-light windows of the same period as those in the nave, with a roundheaded doorway between them. And the east window appears to be now in the baptistery, where formerly there was none. The rigging is almost on a level with the top of the nave. In the 1749 terrier Dr. Burn describes his chancel as being in one part 30 feet broad, and in the other 21 feet. And Bishop Nicolson (1703) says:—

The Door into the Quire here is in the south-east corner; which hinders the Communion Table from being placed regularly. Indeed the Chancel-part seems to be industriously thrown in common with the Body of the Church; for there are no steps to that part where the Altar (which is now placed* carelessly by the side of an old Tombstone) ought to stand. The door was formerly placed as in other Churches; and must be so again. No Rails, or other Decency, to be expected in so much Confusion.

If the Park painting is correct, the door was subsequently moved westwards in accordance with this hint. Also oak sanctuary rails (which may now be seen separating the organ chamber from the north aisle, and which surely should have been preserved *in situ* at the "restoration") were provided. Whellan (1860) mentions a "portion of ancient sedilia" as still existing. Of these there is no trace whatever. The present east window has painted glass to the memory of Robert Wharton, of Sunbegin (who died 1861); so also has one on the south to the memory of James and Agnes Whitehead, of Raisbeck, presented in 1897 by Sir James Whitehead, Bart., Lord Mayor of London (1888-9), a native not of Orton, but of Sedbergh. On the same wall is a tablet to the memory of Colonel Richard Burn, who died August 19th, 1898, in his eighty-seventh year, and is interred in the churchyard, and of Elizabeth (née Cuthbert) his wife. The north wall

* Of Burgh, the Bishop remarks:—"The Table (as at Orton) placed, east and west, by an old Tomb."

is distinguished by a tablet recording the virtues of Chancellör Burn, who has endowed this village with an imperishable fame :

He was an impartial Magistrate
 An able Divine of undissembled Piety
 A learned and honest man
 Not less distinguished for his Knowledge and Labours
 In the Civil and Ecclesiastical Laws of this Kingdom
 Than for his acute investigation of the History
 And Antiquities of this County.
 Conspicuous for his Judgment, Probity, and Candour
 And the general complacency of his Manners,
 Affable and chearful in his Conversation
 Sincere and steady in his Attachments.
 His improved endowments rendered him
 An Ornament to his Country :
 His disposition endeared him to his Friends.
 In Health
 He was unremitting in the discharge
 Of his Parochial Duties ;
 In Sickness
 Calm, Patient, and Resigned.
 He Died 12. Nov. MDCCLXXXV.
 Aged 76.
 ANNE, his WIFE, Died 7 Jan. MDCCLXX.
 She fulfilled the important relative Duties
 Of Wife, Mother, and Neighbour,
 With propriety worthy the imitation
 Of Posterity.

Here also is a tablet to one on whom Burn's mantle descended, Robert Milner (1767-1849) 47 years vicar, "no less beloved as a pastor than esteemed as a Justice of the County skilled in magisterial law." He was born at Lang Gill in this parish.

Also another to his son William Holme Milner (1803-1868), Vicar of Horncastle and Prebendary of Lincoln, formerly Vicar of Penrith. Also one to John Septimus Sisson, vicar, who died 1822, erected by his nephew, son of the Rev. Michael Sisson, of Spalding. The longevity of these vicars, all natives, except Burn,

who sprang from Winton, is strong testimony to the healthy, if severe, climate. Orton School, by the way, almost rivals Bampton in the number of priests it has turned out. When I asked an old Orton lady (a staunch Methodist) how she accounted for this zeal for Holy Orders, the crushing answer was: "It wad be because there was t'maist pay for t'least wark." Two other tablets, which with others need only be mentioned for the purpose of reference, are to the memory of (1) John Burn (died 1802), son of the Doctor, and (2) Joseph Burn, son of John, who died at Barcelona, 1818, and Eulalia his wife, who was the mother of Richard Burn, the last of the family.

THE VESTRY is panelled with old oak, taken probably from the vicarage pew, which was in the chancel. Over the fireplace are Vicar Corney's initials, I.C., 1639. In one of the window sills is a new piscina, copied from the one in the nave. An old chair is noticeable. Here also is the church chest, a long, narrow and shallow box, provided with 3 locks, the keys of which are kept by the vicar and two churchwardens, wherein are the valuable documents of the parish. Such a box is inadequate for the purpose, and a fireproof chest should be obtained. The deeds are suffering slightly from damp; though they are in far better condition than is usual, and they bear traces of having been carefully preserved by all the vicars. The 1749 terrier mentions "one chest with three locks, in the vestry, of little use because of the damp," also "One box with 3 locks in the keeping of John Unthank in which are the purchase deeds &c." The present box must be the latter. The box is supposed not to be opened except at a public meeting, after due notice given, and in the presence of the three keyholders, a good but inconvenient rule. One might suggest the importance of an inventory being taken of the contents of every church chest; which, being printed and posted in suitable places, might be gone through at the annual vestry. For

at the death and resignation of vicars, who sometimes mix up church things with their private papers, valuable documents have a knack of disappearing. I could tell several tales of strange misfortunes, and, if it is not out of place here, I would urge the members of the Society to use their influence in the direction above suggested in their various parishes.

NAVE.—A brass on the right of the chancel arch states that it was “erected by Thomas Hayton of the Oak, 1878, in memory of his wife Agnes who died April 21, 1850, aged 27. Rest in Peace.” And below is another, “In memory of Thomas Hayton, born Feb. 19, 1808, died March 16, 1882, aged 74.” Part of the capital of the pillar alongside has been cut away for the three decker, made in 1742, which used to stand here, its position being marked by the rusty chain of the sounding board. The upper portion of the decker is now the pulpit on the other side, with a stone base that may have been part of the former font. For an interesting experience of the early Quaker days see *Transactions*, n.s., ii., p. 130. In connection with that anecdote, I find that according to the Ravenstonedale Terrier in 1704 one Jo. Dalton was curate there. I wonder whether this could be the same John Dalton who was curate of Shap 40 years earlier. They used to conduct services then in a style which is unusual in these times of more correct ritual, and the priest and people would exchange greetings with a quaint courtesy by no means irreverent. For instance, on one occasion when John Whinfield, a patriarchal clergyman, a native of Raisbeck (buried here, December 29th, 1869, aged 90), was preaching, a good many leaves of his manuscript fluttered down to the floor. Bending over the cushion, he thus addressed a principal parishioner in the pew below:—“I shall be greatly obliged to you, Mr. Clark, if you will be so good as to hand up those pages and let me proceed with my sermon.” The gentleman thus addressed arose with dignity and replied, “No, thank

you, Mr. Whinfield, I shall not do anything of the sort. We have had quite enough for one morning."

This same priest, at Little Strickland, having given out the Psalm for the day, and having read the first verse, when no one responded with the second, interrogated the congregation:—"Am I right, or am I wrong?" Old Mr. Powley of Thrimby Grange, acting as spokesman, immediately said:—"Thoo's aw reet; gang on."

The reading desk is old and has carved on it:—"Thou shalt read the law before all Israel that they may hear it. Deut. 31, 11."

The dormer windows above, though perhaps necessary for light, are common and ugly disfigurements.

SOUTH AISLE.—On the east wall is a two-light window of the thirteenth century; on the right of it are two brackets, one much injured, on which probably has been an image, the other quite plain. Also a table of the parish charities:—

Date.	Name of Donor and Description of Charity.	How Invested.	Annual Income.		
			£	s.	d.
1732	George Gibson's Endowment of Greenholme School ...	A Freehold Estate and Railway Debentures.	75	0	0
1672	Robert Adamson's Endowment of Tebay School ...	A Freehold Estate.	60	0	0
1770	Wilson's, Addison's, and Bland's Endowment in part of Orton School ...	In Savings' Bank.	0	12	0
	Agnes Holme's Do. ...	A Charge on Bunflat.	0	10	0
1782	Frances Wardale's Do. ...	A Freehold Estate.	29	10	0
1831	Mary Dalton's } Do. ...	3 per cent. Consols.	6	4	6
1842	Mark Oldman's }				
1839	Margaret Holme's Do. ...	Do.	21	0	0
1839	Margaret Holme's Endowment in part of Orton Girls' School	Do.	3	0	0
1839	Margaret Holme's Birthday Gift to the Poor ...	Do.	0	16	0
1839	Margaret Holme's Bequest for Bread for Poor ...	Do.	3	0	0

1831	Mary Dalton's	} Bequest to	Do.	6	4	6
1842	Mark Oldman's	} the poor ...				
1810	Margaret Holme's	Gift for				
	Teachers of Church Choir	...	A Cottage.	3	0	0
1822	Abraham Atkinson's	Bequest to				
	Langdale Poor	In the Bank.	0	17	5
	Addison's Bequest to	Birkbeck				
	Fells Poor	Do.	0	7	6
	The Barugh Charity	A Freehold Estate.	30	0	0

The Vicar (Rev. T. H. Blackett) informs me that the list will be shortly brought up to date, so as to include among others the charities of Richard Burn and of Stephen Whiteside, late vicar of Shap, a native of Orton.

In this aisle has been a chapel, of which traces remain in a piscina and a rude recess in the wall, which has been either a credence or an aumbry. On the easternmost pillar (which shews signs of two or three different arches having sprung from it, or at least having been commenced, and is a puzzle beyond my power to solve) is a tablet to the memory of the above Margaret Holme, a principal benefactress of the parish.

The south windows, of the Tudor period, are filled with painted glass in memory of (1) George Holme, of Town View, Kendal, and Chapel House, Orton (1817-1889), and (2) Jane Wilson, of Town View, Kendal, who died January 19th, 1888.

Over the principal entrance to the church in this aisle are the royal arms and at its western end is the baptistery. Here is another window (formerly, I believe, the east window) which has glass to the memory of Jane Mary Wilson Holme, of Town View, Kendal (1872-1880). The faculty for the glass of these windows, at the cost of Mrs. Jane Holme, of Kendal (Mrs. Simpson, of Romanway), was issued on November 13th, 1891.

Like the vestry, the baptistery is panelled with old oak, a panel on the north side being carved R H 1733

I D 1733

And there are four cumbrous seats, which probably are referred to in Dr. Burn's terrier (1749) as "several new common seats erected this year by the churchwardens at the low end of the church adjoining the belfrey."

The font is octagonal, of red sandstone, lined with lead.

On three faces are the initials and date D W M O ¹⁶₆₂

and on another what may be a reproduction of some former window (four lights) in the church.

Space does not allow me to give all the churchwardens' accounts, which spread over a very long period, but in 1662 are several items relating to this font:—

Will ^m Ion for ffont stone fetching	...	4/-	
Towards ffont lead	2/-	
A day to fetch the ffont cover		8 ^d
Towards the ffont cover making	1/-	
Miles Towenson for masons	£1	

These extracts, with others to be quoted presently, throw a sidelight from an obscure country place on the general persecution of the church begun in 1645. We may well believe that the old font of Orton was fatally damaged at a time when, as Macaulay tells, not only clergymen "were frequently exposed to the outrages of a fanatical rabble," but also "churches and sepulchres, fine works of art and curious remains of antiquity, were brutally defaced."

Before leaving this side of the fabric notice outside the very high buttresses: also the date 1607 on the porch (which is comparatively modern). The disused door now standing there may be the original.

NORTH AISLE.—Bishop Nicolson speaks of the east end of the north aisle being "lately cut off (conveniently enough) for a library wherein are already deposited Dr. Comber's larger work on the Common Prayer, Archbishop Tillotson's sermons and some other books lately given (for the use of the parishioners) by Mr. Hastwessel, a merchant in London." Where are these books now?

M

The windows are almost entirely new, though they retain the ancient form. The middle one was placed in memory of Elizabeth Nelson (née Whiteside) who died April 20th, 1869, aged 37 years. On the wall are monuments to (1) Robert (1868) and Sarah Wilson (1854) of Town Head House, parents of the wife of Dr. Gibson, who wrote "Legends and Historical Notes of North Westmorland," and to (2) two of the Redman family.

Between the two westernmost windows the "devil's" or "corpse" door has been built up. The Rev. Edward Holme told me he remembered his uncle speaking of it as having been used in his youth. At the western end of this aisle is a modern extension, as the masonry shews, with the heating chamber below.

TOWER.—This is separated from the nave, to stop the draught, by a cheap and nasty partition of wood and glass, which is no ornament to the church. A narrow doorway in its west wall is now half walled up and used as a tool-house. It was blocked up because the ringers, as the fashion is, having invited others to come to worship, quietly slipped away themselves through it. But the remedy has not proved altogether effective.

John Bousfield, of the Three Tuns, who is now almost the oldest parishioner, tells me he has gone in and out many a time. "Many a gallon of ale I've seen carried in there ont' fifth of November." This practice is testified to by the churchwardens' accounts 250 years ago.

Bishop Nicolson mentions a clock in the tower. The same is still there, but it was superseded in use a few years ago by the present one (by Potts of Leeds) with Cambridge chimes.

An inspection of the bells requires some caution, but it is worth the trouble, if only on the way to view the surrounding expanse of moor and mountain. One of the four old bells (two others have been added recently) is credited with having come from Shap Abbey. It bears no date, but is inscribed

OMNIV̄ SANCTORV̄ LB

The 1749 terrier, followed by later copies, declares that the inscription is “*omnium animarum*, to which the church is dedicated.” For once the learned vicar is untrustworthy: if he climbed the tower, he cannot have examined his bells very carefully, Nor, strangely enough, is he correct in his Latinity, for *omnium animarum* must mean “all souls”; and since Orton is dedicated to “all saints” and the word is unquestionably “sanctorum,” it is conclusive that the bell is an original Ortonian unless an old abbey bell was melted down and recast, which supposition, however, is quashed by the assertion of Dr. Burn that this bell was cast in 21 Henry VIII. (1530), ten years before the dissolution of the abbey. Mannex’ History (1849) mentions the “four bells originally cast at Nottingham in 1529.” The 1749 terrier calls this bell the second, 2 feet 11 inches in diameter. The first, or least bell, 2 feet 7 inches, is inscribed “Jesus be our speed.” The third, 3 feet 2 inches, has on it SOLI DEO GLORIA IC CP. IC may be the initials of John Corney, then vicar. Both the first and third bear date 1637. The fourth, or biggest, 3 feet 6½ inches, is inscribed M^r THO NELSON VICAR Iⁿ BOWNESS Iⁿ WINTER AR 1711 and below is added

IH
1817

In these *Transactions*, vol. vi., p. 84, Mr. Godfrey remarks that “the Orton chronicler says—and it must be true as he says it—that this bell came from Shap Abbey.” But, as we all know, Orton was a place of wonderful stories thirty years ago: it was always producing “cappers,” gigantic eggs and other marvels which were reported in the local newspapers, until “Can Orton cap that?” almost passed into a proverb.

HISTORY.—Of the later history of the church so much is published that I shall not consciously repeat it. Of the years before the Reformation very little is known beyond a few bare names and dates. I give below the composition between the Bishop of Carlisle and the prior of

Conishead concerning the vicarage in 1263. Dr. Burn made a copy "from a writing or paper in the parish box, much fretted, and which seems to have been transcribed from a former copy or from the original (as far as one may judge by the handwriting) sometime during the reign of Henry the Eighth. It hath been done by a careless hand and by one that understood not well the language in which it is written." The copy is as exact as Dr. Burn could take, "save only that I have rectified the errors in pointing and spelling, have supplied a word or two that were fretted away, and the word [pensatis] which seems to have been omitted."

Universis Christi fidelibus præsens Scriptum visuris vel audituris; Robertus Permissione divina Carliolensis Ecclesiæ Minister humilis, Salutem in Domino sempiternam. Cum nos ad taxationem perpetuæ Vicariæ de Orton nostræ Dioceseos vocati, Priori et Convertui Ecclesiæ de Cunningshell Prædictæ Ecclesiæ Rectoribus quod taxationi prædictæ interessent si sibi viderent expedire, Autoritate Apostolica præcepissemus, Ac super Valorem prædictæ Ecclesiæ eadem Autoritate per Viros Fide dignos ad hoc juratos et examinatos plenarie Inquisitiones fecissemus; prædictus Prior pro se et Conventu suo in Præsentia nostra constitutus, quoad Taxationem prædictam Ordinationi nostræ totaliter se submisit. Nos igitur invocata Spiritus Sancti Gratiâ, prædictis Facultatibus [pensatis] prædictæ Ecclesiæ Autoritate prædictâ, in prædictæ Ecclesiæ Vicariam perpetuam taxamus quatuor Libras et quatuordecim Solidos. Pro prædictâ Summâ Pecuniæ perpetuæ assignamus eidem Vicariæ Portiones inferius scriptas; videlicet, duas Mansiones, cum duabus Bovatis Terræ, cum omnibus earundem Easmentis, et Pertinentibus omnimodis infra Villam et extra ad easdem Mansiones, cum duabus Bovatis Terræ, ad ipsas spectantibus, quæ propinquiore sunt Ecclesiæ prædictæ: Et omnes Obventiones, Mortuaria viva et mortua, et eorum optima Vestimenta; Oblationes, videlicet, Die omnium Sanctorum, Die Natalis Domini, Die Purificationis beatæ Mariæ, et Die Paschæ; in Nuptiis, Obitibus, Purificationibus, et in omnibus aliis Devotionibus dictæ Ecclesiæ provenientibus; Nec non Lanæ et Agnorum, et si Oves et Agni ante Festum sancti Martini in Hyeme non tondeantur, vel post dictum Festum quovis Casu fortuito moriantur, Decimæ solvantur debito Modo et exigantur; Lini, et Cannabis, et Molendinorum, et alias minutas Decimas Boscorum, Pannagia Sylvarum, et aliarum

Arborum si vendantur, Stagnorum, Columbariorum, Hortorum, Turborum in Locis quibus fodiuntur, Aucarum, et Anatum, Ovorum, et Pullorum, nec non Porcellorum, Apium Mellis et Ceræ, Artificiorum, Negotiatorum, nec non Stipendorum, et omnium Proventuum Rerum aliarum, de cæteris satisfaciant Ecclesiæ prædictæ, competenter ut de Jure teneantur. Et etiam Decimas Garbarum prædictarum duarum Bovatarum Terræ prædictæ Vicariæ assignatarum. (Exceptis Decimis albis Pullinorum et Vitulorum, Decimâ Fæni, nec non et Decimâ Propriorum omnium prædicti Prioris et Conventûs in prædictâ Parochiâ existentium, cui quas Rectori volumus assignari.) Ita quod Vicarius qui quo Tempore fuerit omnia Opera ordinaria et extraordinaria pro Portione ipsi contingente, videlicet, pro tertiâ Parte plenarie sustinebit. Ipso vero Vicario cedente vel decedente, prædicti Prior et Conventus liberam habeant Facultatem ad eandem Vicariam Clericum idoneum præsentandi. In cujus Rei Testimonium præsentî Scripto Sigillum nostrum apponi fecimus. Datum apud Rosam septimo Idus Aprilis, Anno Domini millesimo ducesimo sexagesimo tertio; et Pontificatus nostri Anno quinto.

The Englished substance of which is that Bishop Robert de Chauncy, by the Pope's authority, had bidden the Prior and Convent of Conishead, being Rectors of Orton, to come, if they thought expedient so to do, to a valuation; and he had enquired through reliable men into the value of the church; the prior appeared and wholly submitted to the ordinance of the bishop, who rated to the vicarage four pounds fourteen shillings, instead of which sum he assigned certain portions, viz., dwellinghouses, oxgangs, obventions, mortuaries, "the best garments of the deceased," offerings, tithes, &c. On voidance of the vicarage the prior and convent to have free power to present a fit clerk. At Rose, April 7th, 1263.

At the bottom of the aforesaid writing, the chancellor goes on to say, "is another valuation of the living, which seems to be of a much later date than the former of Bishop de Chauncy," since it makes the living to be now of the value of £17 5s. 4d. So that according to the gradual decrease of the value of money since 1263, the later valuation (A) may seem to have been made about

1540 and agrees pretty nearly with the valuation in the King's books (B). The valuation (A), transcribed below, is in the same hand as the copy of the composition.

A.—PRO DECIMIS DOMINI REGIS VICARIÆ ECCLESIÆ DE ORTON.

	£	s	d
Mansio cum Gleba prædictæ Vicariæ valet per annum	0	8	0
Item duo Tenementa quæ valent per annum ...	0	15	0
Item Lini et Cannabis Decimæ valent communibus annis	0	2	4
Item Lanæ Vellerum et Agnorum Decimæ communibus annis	12	0	0
Item Oblationes minutæ, Altaragia, cum Proficuis Libri Paschalis valent per annum	4	0	0
	<hr/>		
	17	5	4

	£	s	d
De quibus petit allocationem pro Senagiis* resolutis Episcopo Carliolensi singulis annis	0	5	0
Item Procuracionem Visitationis solutam de Terminis in Terminum Episcopo prædicto	0	15	0

B.—EXTRACTS FROM HEN: 8 ECCLES: VALOR CARL: DIOC:
ANNO 26 (1535).

(FROM THE ORIGINAL ROLL IN THE OFFICE OF FIRST FRUITS.)

Orton Vicar. Tho: Lorde Incumbens. Rectoria appropriat Priorat de Conyngsheved			
Vicaria valet in Mansione cum Gleba et uno tenemento per ann ...	xxiiiij ^{sol}		
In Decimis Lanæ vellerū et agnellorū ...	xij ^{li}		
lini et canabis ...	iijs	iiij ^d	
oblacion et aliis proficuis ut in libro Paschali ...	iiij ^{li}		
	<hr/>		
in toto	xvij	vij	iiij
Repriz viz in Sinod vs et procurat vs per an ...		x	
valet clare ...	xvij ^{li}	xvij ^s	iiij ^d

The next document is the indenture under which Queen Elizabeth leases the rectory of Orton to Richard Sadleir, November 6th, 1586. Next comes the original parchment

* *i.e.*, "Out of which the vicar requires a deduction for synodals."

deed, "fretted in some places and the letters in others almost worn out, but yet legible" (Burn), of the purchase by three trustees for the parish of the rectory and advowson which were settled on the King at the Dissolution of Conishead and afterwards sold (July 30th, 1612), by James I. to Francis Morice and Francis Phelips, a pair of speculators, who had also a transaction at Wigton. They were bound before Sir Matthew Sands in the Court of Chancery, November 13th, 1612. The witnesses were Richard More, Robert Branthwaite, and Thomas Bindsley.

Dr. Burn, on September 21st, 1743, made a very clear copy and appended a translation, with which, though interesting in Orton, it would not be justifiable to occupy a dozen pages of *Transactions*. The parish representatives were John Corney, clerk, Edmund Branthwaite of Carlingill, and Philip Winster of Borrowebidge: the purchase money was £570. Then come the details of tithes, messuages, houses, &c., elaborately recited in the customary phraseology. The rectory, &c., to be holden of the King and his successors "as of his manor of Eastgreenewich by Fealty only in free and common Socage and not in Capite nor by Knight's Service."

A question of considerable importance is whether Corney and his colleagues were purchasers on behalf of all the parishioners or only for landowners, also whether only for resident landowners. At the last election (1903) of a vicar non-resident owners, as well as resident non-owners, were excluded. But it certainly does not seem abundantly clear to a lay mind from such deeds as are within reach in the church chest that parishioners, not being owners, should be disqualified.

In 1614, in indenture dated July 25th, Corney and Co. are said to have made the previous bargain, &c., "in truste and confidence, which was in them reposed and putt . . . for the use and benefitt of Thomas Powley, yeoman, of Kellett, and of all other the said parishioners owners of any

customary estaite of Inheritance or of freehold of Inheritance or other estaits for yeares or lives of lands lyeing within the said parish and that did contribute towards the payment of the sum of £570." The word "parishioners" excludes non-residents, but it is arguable that "parishioners" is not defined only by the words immediately following, and, further, that if "owners" only are intended, they were such owners as did contribute.

Eminent counsel's opinion has been taken, but such opinion is not the judgment of a judge. It is conceivable that at the time of purchase all the occupiers were owners, but, if so, was the purchase made for their benefit as owners or as parishioners? At any rate it is ludicrous that the resident owner of a two-roomed tenement or of a backyard (say) in Tebay, which is now a separate ecclesiastical district, should have the power of voting, while the non-resident owner of a considerable estate or the resident occupier of it is disfranchised. The original idea of the parish is clear, to secure for itself the advantages of patronage and of rectorial rights; but was the intention in 1612 on behalf of resident owners only, to the exclusion of other parishioners?

As we shall see later, acute disturbance has been aroused in the parish in this matter. And the fact that, as on a previous occasion, at the 1849 election non-resident votes were tendered, though disputed, shews that the local tradition was by no means decisive. Nor is there yet unanimity. Therefore, any document is of much value which will help to settle the uncertainty. There is a paper in the chest which states that the advowson was purchased by landowners in 1612 and conveyed to twelve feoffees in trust (who, when their number is reduced, must convey to other feoffees to be chosen by a majority) to present a godly and learned minister, &c., chosen by a majority within three months of a vacancy, "to the comfort of the said parishioners being purchasers, their heirs and successors for the time being, &c."

Putting this question of the rightful patronage aside, the survivors of the several intermediate bodies of feoffees in a regular succession from the beginning, according to the trust reposed in them, by a series of indentures have delivered to the present day to their several successors the rectory, &c., in trust. A majority of electors elect, and the feoffees, having been elected by a majority of electors, present to the bishop. But there have been constant difficulties and eruptions. These may best be recorded in notes under the names of the various vicars.

JOHN CORNEY, M.A. (1595-1643).—According to the Diocesan Register, a caveat was entered in 1637 by Edward Newburgh claiming to be called to the vicarage on Corney's death or resignation. Also by Thomas Barlow, M.A., Edward Birkbeck and others, in 1639, claiming the right to present. I believe that Vicar Corney died on July 12th, 1643. How, then, in 1637 could Newburgh claim to be called? On August 17th, 1639, Thomas Widdrington gives his written advice what is to be done "when the present incumbent dyeth." In 1643 some parishioners entered another caveat. These actions are not very intelligible, but evidently there was uncertainty about rights and procedure from the first, and the parishioners were long considering what to do on the vicar's death.

ALEXANDER FETHERSTONHAUGH (1643).—The rough copy of a paper to be submitted to counsel states that in 1643 Edward Birkbeck, the elder, of Orton, William Thompson of Cotflatt, and Robert Whithead of the Park,

Being parishioners, but not feoffees, took upon themselves to draw or cause to be drawne a representation, to which they set or caused to be sett the hands of divers parishioners without their knowledge privety or consent, whereby Fetherstonhaugh, who was chaplainne to Sir Henry Strahn (?) the elder, in service with the parliment, was presented and thereupon got induction (? institution)

without the consent of the feoffees who had chosen another minister, George Fothergill. This action

Caused great strife and confusion in the parish and forced the parishioners and feoffees to be at great charge and trouble with keeping out of the Church the said Fetherstouhaugh, who came in a forceable manner with Robert Whithead and divers others and did break open the Churchdoor to take possession thereof, insomuch that the feoffees and the parish were forced to watch the Church and caused it to be watched for the space of nine weeks or thereabouts, and the minister who then officiated there was forced to preache in the Churchyard for six Sabath days together, leaste the said Fetherstonhaugh should after the breaking of the doore mentaine and continue his possession therein, which did not only occasion Expense to the sum of one hundreth pounds or upwards but also did endanger the losse of the advowson contrary to all right and equatie and to the losse and damage of the parish to the vallew of six hundreth pounds.

The majority of the parishioners next proceed to ask Archbishop Usher, who held Carlisle *in commendam*, what he meant by instituting Fetherstonhaugh on this invalid presentation. Their letter is a spirited one:—

May it please you Sr

Wee the ffeoffees for presenting the Vicar of Orton (whose names are hereunder written) do not a little wonder that, notwithstanding our due eleccion of Mr George ffuthergill to the said place, as we stand severally bound to the purchasers in greate sums of money; and that our presentacon authentically made and subscribed by us, was shewed you by the said Mr ffuthergill; you have nevertheless, to our greate prejudice, and without hearing what wee could alleadge, given Institucon and Induction to another, upon the sollicitation of some fewe in the parish, who of themselves had no manner of right to present thereunto, contrary to the votes of the greatest number of the purchasers, who by good right ought to have the nomination of the Vicar. And therefore wee earnestly intreate you, that you will either give Institucon and Induction to the said Mr ffuthergill, to whom it justly apperteines. or otherwise to returne your absolute answer by this bearer why you refuse to do it, that wee may take such further course for preservacon of our interest therein, as Lawe and present Authority shall afford, ffor wee intend

not God willing to sitt downe with the loss of such a priviledge, as wee have purchased att so deere a rate; thus craving pardon for our bouldness herein, wee comitt you to God and rest

Your humble Servants.

One hundred and forty-five parishioners, whose names are written on a paper, had presented Fothergill to the feoffees, and he presumably had given satisfaction in respect of the following curious resolution of June 14th, 1643, signed by George Fothergill* and 56 others:—

We whose names are here subscribed being purchasers off the advowson of the Vicarage of Orton consent that what minister soever shall be willing to preach upon the 24 verse of the 4 of St John's Gospell ["God is a spirit &c "] shall be capeable of being brought within the compas of election but whosoever shall refuse to doe shall be uncapeable of being proposed for election, and the men who are willing to yeld hereunto shall observe to preach att Orton on the 28 of June next excepting him who preached this day [who probably was Fothergill].

Now, the Marquess of Newcastle, Commander of the King's forces in the north, having heard of the dispute, appears to have been trying to introduce one Mr. Lowther, and accordingly the Fothergill party send him a petition, in which, after stating that they had duly presented Fothergill, who was conformable in all points to the doctrine and discipline of the Church of England, they go on to say:—

And for that the Information w^{ch} yo^r Excellency hath received of the pet^{ts} disafection to the established government of the Church and State proceeds only from this particular, that they refuse to present M^r Lowther to be Vicar, who is a meere stranger to them and still in Ireland for anything they know, the pet^{ts} do therefore most humbly pray and beseech yo^r Excellency that the said Election which they have so duly made may stand firme and unalterable,

* The handwriting appears to be that of the Fothergill who became vicar. But he was, I think, at the time vicar of Pontefract. If so, is he not an instance of a non-resident elector? It is, of course, possible that his father was a resident, and that the signature is his.

notwithstanding yo^r Honor^s comendatory Letters in the behalf of M^r Lowther w^{ch} they acknowledge to have received after they had made the said presentation. And they shall ever most humbly pray as in duty bound for yo^r Lorp's prosperous and happy success in all yo^r weighty affaires and actions.

GEORGE FOTHERGILL (1643 - 1662). — Ultimately Fothergill prevailed, but we are told that in 1662 he was ejected for refusing to proclaim before the congregation his unfeigned assent and consent to everything contained in the Book of Common Prayer. Yet Bishop Nicolson refers to him as being a "true cavalier" in 1655, and he was preferred, as we have seen, in 1643, to a parliamentary chaplain. I suppose he escaped ejection in 1645 and managed to remain at Orton, because "in many cases the Church clergy were never interfered with at all, and complied with the demands of the law, if desired, by simply reciting the Church services from memory instead of using the Prayer Book" (Wakeman's History, p. 376). After the restoration and the Act of Uniformity he must have changed his views, but he must soon have recanted, for in 1663 he became Rector of Warsop (not Worksop, as sometimes supposed), where his bondsmen for paying firstfruits were Abraham Fothergill of St. Dunstan's in the West, Wm. Fothergill of St. Olave's, Southwark, and John Fothergill of Epperton, Notts. He and his wife are buried at Warsop: they had three children:—Thomas, who succeeded his father; George, a citizen and leather-seller of London; and Elizabeth, who married Thomas Wharton, of Orton. No doubt he belonged to the Brownber family. In 1655 one George Fothergill, clerk, paid 18s. 4d. for Trannahill, Brownber, at the general fine due to the Lord of the Manor or Ravenstonedale, and when at Warsop he contributed to the endowment of Ravenstonedale Grammar School. He had been educated at Sedbergh, and afterwards graduated at St. John's College, Cambridge, B.A. 1627, M.A. 1631. In 1641 he became Vicar of Pontefract. This summer in Warsop

Church I came across a small brass plate on the west wall, "Heare lyeth the Body of Master George Forthergill [the o is cut in place of u erased] whoe was Rector of Warsop Twenty yeares whoe departed this life in the seventy six yeares of his age the Twenty third of August Anno Domine 1683." Below are skull and crossbones twice. Above this brass is a smaller one:—"Thomas Fothergill A.M. nuper hujus Ecclesie Rector mortem obiit
 Kal 17 Jan anno {salut: 1703
 ætat: 57

The elder rector seems to have had an Orton friend staying with him at Warsop, who died there, for there is an entry in the register:—1670 "Buried Edward Birkbeck late of Orton in the County of Westmorland." Possibly this was Fetherstonhaugh's *quondam* supporter.

The Rev. R. J. King, now Rector of Warsop, writes in an account of his parish:—

A curious circumstance is connected with the tablet to the former of these two Rectors. When removing it just lately (1884) from the tower, where it was lost to sight, to a more prominent position on the west wall, it was discovered that the inscription exposed to view was a comparatively modern one, and that the original inscription which contained the same words, only in a quaint sort of spelling, had been turned to the wall. We need scarcely add that the older inscription is the one now to be seen. 'The modern side of the plate contains also the arms of the family—a buck's head coupé within a bordure engrailed or.'

There is a document at Orton, witnessed by William Ion, John Tebey, and Hugh Gibsonne (in whose hand it is written), wherein George ffothergill, in May 13th, 1663, remits and releases for ever to the inhabitants his whole tithe interest to the rectory of Orton, and undertakes "not to trouble, molest, or hinder them of ther ssure claim of another minister according to the benefitt of the former purchase of the rectory or patronage."

ROGER KENYON (1662-1703).—Some further entries in the accounts of 1662 are interesting after the troublous times :—

	£	s.	d.
To Ringers May 29 th	1	0	
Towards the Communion Book	1	6	
5 th of Nov. to the Ringers	0	4	
Towards the Surplice... ..	11	0	
To Tho Haistwistle for Ale 29 th of May 1661 ...	1	0	
Bell ropes	1	0	
Waiting at Church and hireing Webster [probably to stitch the King's Arms]	2	0	
For the book of Common Prayer	1	6	
Ringin Nov 5 th	0	4	
For the book of Articles in pt	1	0	
To the Bishop's officer when he gave his answer to the Articles	2	0	
To M ^r ffothergill towards the book of common prayer	1	0	
To M ^r ffothergill concerning the surplesse ...	8	0	
To the ringers upon powder treason day ...	0	4	

See *Transactions*, xi., p. 263, for the discrepancy between the register and the stone in the vestry as to the date of this vicar's death, on which page I may point out an error after Thomas Birkbeck's name. The register is not inscribed by him on the fly leaf as *Churchwarden ibid*, but as *Cleric. Pochial. ibid., i.e.* parish clerk.

THOMAS NELSON (1703-1736).—He was previously curate. See p. 204 "Miscellany Accounts." In his time an injunction was issued to repair the churchyard wall :—

Apud Carlilol } Thomas Tullie M.A. Chancellor of the Diocesse of
21^o Die Mensis } Carlisle to William Binless John Robinson Thomas
Maii 1708 } Holme Edmond Robinson Bryan Wilson and Rich^d
Bethem Churchwardens of the parish of Orton al's
Overton in the County of Westmorland and Diocesse
of Carlile Yeom'

Greeting Whereas it was presented to us at the last gen'all chapter holden at Appleby on Wednesday the Twenty Eighth day of Aprill that your Churchyard

wall is out of Repair you are hereby enjoyned and strictly comanded to Repair the premises within mentioned after the date hereof and to Certify the true performance of this our Injunction Under the hands of Tho^s Tullie Minister and Churchwardens at the next Consistory Court to be holden at Carlile after the Expiration of the aforesaid upon paine of excommun.

Ri. Aglionby
Reg'rarius.

And in 1714 considerable repairs were done to the roof as appears from this document :—

Noveriut universi per præsentēs nos Reginaldu' Lickbarrow de Barras Green in paroch' de Kirby Kendall et Com' Westmerelandiæ Yeom' et Edmundu' Atkinson de Coatgill in paroch' de Orton et Com' prædict Yeoman teneri et firmiter obligari Johanni Boneson de Orton et Johanni Overend de High Gate Curatoribus Ecclesiæ et Johanni Addison et Roberto Scaife Quæstoribus parochiæ in quindecim libris bonæ et legalis monetæ nono die aprilis annoque Domini 1714.

The condition of this obligation is such that if the above bound Reginald Lickbarrow shall and do well and sufficiently cast all such lead whether old or new as may be necessary for covering the middle roof of the parish Church of Orton and all the gutters belonging the same and likewise all such lead as may be necessary for y^e gutters of the steeple and for covering of the east end of the said Roof over y^e Quen's Arms the breadth of the said Roof with sufficient spouts for carrying of the water at both ends of y^e said Roof and a fillet on the north side of the Battlement, And likewise shall well and sufficiently lay on and joynt the said lead so casten and shall uphold and maintain the same for and during the Term of Seaven years frō and after Lammas Day next ensuing the date hereof and shall find all things necessary for the same sarking* and lead only excepted that then this present obligation shall be void and of none effect or else remain in full force pow^r and vertue.

Signed Sealed and Delivered
in the presence of
Richard Ogden
Edward Birkbeck
Tho: Nelson

Reg. Lickbarrow
Edmund Atkinson

* Sarking = thin boards used for sheathing, especially under slates.

Over page is the following :—

Nov^r 19 1714

Memorandu that the within named Reginald Lickbarrow is obliged by this bond only to uphold the new Lead w^{ch} he has casten and laid upon the parish Church and Steeple of Orton

Nov y^e 19 1714

Rec^d then of Christopher Birkbeck and y^e rest of y^e Churchwardens the sum of one Pound three shillings in full of all accounts claimes and demands by me Reginald Lickbarrow

Test :

Tho : Nelson

Edw^d. Branthwaite

Another document of this vicariate is an agreement signed by 19 persons (May 2nd, 1707)

By the Inhabitants of Orton, Chappell and Scarside, that the officies of Churchwarden and Overseer of the poor shall for the future go by Garthrow and begin with John Addison of Chappell who is to seve y^m both y^s year and frō him to pass next year to William Bindless and (Or)ton Towend to Thomas Holme.

I Tho : Nelson Vicar of Orton do allow of y^r Agreement provided yu always present me a substantial man for Churchwarden.

Tho : Nelson.

RICHARD BURN (1736-1785).—Having been previously curate and schoolmaster, he became vicar in 1736. As so often happens, he has left but little note of his own church and parish. Much of his time was taken up by correspondence, of which I give some specimens. Here is (1) a letter of Bishop Osbaldiston in 1749, exhibiting the episcopal attitude towards Methodism :—

Sir,—It is a concern to me to hear the Methodists have made their progress into your Parish in this Diocese; the best measures, as experience has hitherto shewn us, to prevent their infection from spreading, are to use great prudence and moderation, in every step we take, to defeat their attempts to disturb the minds of our people. Those by arguments drawn from reason and Scripture may be prevented from going astray, and the same applied with meekness and wisdom to enthusiasts will expose their errors tho' never convince them. The extravagant delusions and wild conceits they espouse leave no room for the impressions of Truth, but seem to entitle them

to the pity and compassion shewn to the inhabitants of Moorfields. So far as they are like reasonable men, they have a right to all privileges the Law will give them, but in my opinion I do not apprehend they come within the Toleration Act, that was made for the case of such Dissenters as were then in being, and can't in any fair construction be extended to these of other denominations that have since sprung up. I know, the Methodists have had the benefit of that Act in a neighbouring Diocese and had their house licensed, but when that was done, I thought the measure wrong, as I still do. I begin my journey this day for Yorkshire, therefore have not leisure to say more on the subject at present, but shall be glad to hear, how matters go on between you and the turbulent spirits you have to deal with and shall be ready to give you any assistance in my power for the service of the Church.

Rose Castle

Rich^d Carlisle

Sept^r 4th 1749

Next is an amusing letter from the Vicar of Brough to the Chancellor at Orton, Tuesday, November 13th, 1770 :

M^r Chancellor,

I Davus Burgensis Servus, not servus* servorum, that title appertaining to my Betters, having an Ænigma to propose to my Master Oedipus ecclesiasticus, beg y^e Favour of his Solution, which, I hope, he will y^e more readily grant, as it is, I dare say, as easy for him to do in the Matter, as it was for his Type of Thebes, who, surely was no Bœotian, in other Matters.

Banns of Marriage between two Persons, both of this Parish, were published the second Time in this church of Burgh, on Sunday last, y^e 11th Inst. The Banns were forbidden on this *second* Publication, not before on the first. Cause alledged by the Forbidder, a Man, was prior Contract between the Forbidder and y^e Woman published. Query; Can the Minister proceed in Publication and thence to Matrimony? This forbidding, as I was not aware of it, somewhat surprised and confused me. On a little Recollection I enquired on the Spot, about all fearing the Man by this Match may gain a Settlement. Accordingly they look me up an Itinerant Pedlar of the Parish of Kendal who some two years ago says that the woman and he had agreed to be married and that some Body or other of Stainmore heard them agreed on the Matter, but that nothing has passed

* The vicar of Brough in 1770 was Thomas Barnett [Whellan]. Servus= your servant. Servus servorum is the title of the Pope. The allusion in the assumed name is to "Davus sum, non Oedipus." N

since upon the Business. This Pedlar is sent by Some of the Stainmore Folk to Church last Sunday to throw a Boom across the Port nuptial, and is provided by them with Provision of Meat and Drink for y^e Day and for the Service. I enquired whether this the cause; which he alledged was as above. Further if he w^d bring proof of his allegation and find sureties to be bound with him, in a reasonable Time, according to the Rubric in the office of Matrimony. He said he c^d and w^d do so some time this week.

I can find no Rubric, except in the office of Matrimony, relating to the present Circumstance. In some of the answers to Archdeacon Sharpe's querys on the Marriage Act, w^h I suppose you have, I find thus. The answers, I think I have told you, are said to have been given by L^d Chancellor Hardwicke and Chief Justice Lee. One of the answers is in these Words, "Persons under age are entitled to *publication* and to *Marriage* thereupon unless the parents and Guardians give notice of Dissent, to be notified before or at or after Publication; let the notice be *legal*, viz^t:—in plain Terms and supported by sufficient Evidence: otherwise the Minister ought to proceed to publication and *in* publication and from thence to Marriage." Another is thus. "If the parent, or guardian afterwards (after having declared their Dissent) give their Consent the Publication nevertheless must be made *de novo*, as if there had been no prior publication at all—But this does no extend to Banns forbidden by other Persons and for other Reasons. For if the Person alledging Impediments do not prove them [query when and where] in a reasonable time the Banns that have been published will stand good."

Thus stands the matter at present. Having not the Codex either the more ancient or modern I was at loss for Information. But knowing who had and who was well acquainted with all cases relative to this matter, I take the liberty of applying to you for Advice, Counsel, and, if you please, Direction in this my Difficulty.

The Report concerning the Grounds of this forbidding, w^h I believe to be true is this. The woman is of Stainmore in whom the Hey-day of the Blood s^d be supposed to be pretty well over. The Man with whom She was published is a stranger but an Inhabitant of Burgh for about six weeks last past and works day tale Work. The Woman has a small Cot of her own and a little Locque* of Money. The Inhabitants of Stainmore like not the Match. Now pray, M^r Chancellor, do help your Petitioner out of this Slough, and yu will add one to many Favours conferred upon, your ob: hum: Serv^t

Davus Burgensis.

* *i.e.*, lock or lot; an unusual spelling.

(3) Next, Anthony Fothergill, of Ravenstonedale, according to promise reads some verses published by the Rev. Richard Mounsey, vicar there (who died 1780), or rather published in his name. Anthony was a good-natured but determined Protestant and Puritan, and he puts a note at the bottom, "A Fothergill's Satyr upon himself":—

The Rev. Mr. Mounsey's Complaint against one of his Parishioners, a Satyr:—

One ev'ning in my Parlour Sitting,
 With Pipe and Pot and all things fitting;
 And two'r three Jovial Friends about me;
 Good Company you need not doubt me;
 As we were growing somewhat mellow,
 A noisy Blade, a Squabbling Fellow,
 To plead the Doctrine he's Intent for,
 Came blust'ring in without being sent for.
 With Scrup'lous Conscience, void of Reason,
 Talk'd ev'ry wicked Thing but Treason:
 He calls all Creeds Religion's Foible,
 And tells you, he believes his Bible;
 Fiercely attack'd our Constitution,
 Our holy Pray'rs, our absolution,
 As void of sence, as of Discretion,
 Press'd me to use the Whig's Confession,
 Cram'd down our throats, tho' quite absurd,
 Long since by Oliverian Sword.
 No Creed ith'world with him is taking,
 But only one of his own making:
 He thinks even reading of the Creeds
 Thrice ev'ry day is more than needs.
 Denies his children Church Baptism,
 Although we use nor Oil nor Chrism;
 Will have no Sureties but the Parent,
 He says, for want of Scripture warrant:
 Nor Crucifix upon their Brow,
 In tender Conscience can allow;
 Popish Invention! or Prelatick!
 Then like a thorow pac'd Fanatick,
 In frantick mood and mad Capricio
 Stamps Whig upon them ab Initio.

Turning your [faces] to the East, }
 He holds as a Religious Jest, }
 And points his own directly West. }
 Fatal Mistake to think the East, }
 Which by our Saviour's Birth was blest, }
 Is not far holier than the West. }

He cannot think the Folk sincere,
 When present Death's their form of Prayer ;
 Concludes old Simeon's wish unfit is,
 So will not say his Nunc Dimittis.

Asserts, another pray'r he'll pitch on,
 "Prevent us, O Lord," 's a contradiction :
 No Eccles'astick Censure heeding,
 Sits on his a—se while that's a reading,

Offers a Liturgy for mod'l
 Fram'd by his own Sectarian Nodle ;
 A work, tho' all his Tribe combine in,
 When done, no Honest Man can join in.

To call him Fool is not his Due ;
 Nor suits my Cassock were it true ;
 By these Criterions if you can
 Sit down and guess who is the man.

R: M:

(4) Another undated "skit," probably by the same Fothergill, who was fond of scribbling, is on some turn-coat (once an ardent Jacobite), called both the "Gaby" and the "Don," who, having found a cushion in the church chest embroidered I.R. (Jacobus Rex), proceeded to change the I to G (Georgius), but looked very foolish when the offensive initials were shewn to be harmless, for Jennet Raymond :—

Wⁿ Gaby Possession had got of the Hall
 He took a survey of the Chappel and all
 For that wth the rest was likely to fall
 W^{ch} nobody can deny &c

And first he began to rumage the Chest
 Where he found an old Cushion w^{ch} gave him Distaste
 The first of the kind ere troubled his Rest
 W^{ch} nobody can deny &c

Two Lett^{rs} of Gold here embroidered were rear'd
 Two Lett^{rs} by Gaby once greatly rever'd
 But now what was Loyalty Treason appear'd
 W^{ch} nobody can deny

I.R. quoth the Don in soliloquy base
 See the works of this damnable Jacobite race
 We'll out wth this I and put G in its place
 W^{ch} nobody can deny

And now to erase these Lett^{rs} so rich
 Wth Scissors and Bodkin his Fin [gers did I] tch
 For Converts in Politicks go thorow stitch
 W^{ch} nobody can deny

Then hey for Preferm^t but how did he stare
 Wⁿ convinc'd and ashamed that he was not aware
 That I stood for Jennet for Raymond the R
 W^{ch} nobody can deny

The paper is torn here, but another fragment concludes thus :—

Then beware, all ye Parents, f^m hence I advise
 How ye choose christian names wⁿ y^r sons ye baptize
 For if Gaby don't like them, He'll pick out their *Is*

Nowhere, of course, is "t'good auld doctor's" name more highly treasured than in Orton, but few traditions survive. They say he lived mostly in the kitchen at the vicarage with his wife (née Nelson). He was very asthmatical, and he thought it did him good to sit over the stream in the little summerhouse still to be seen in the corner of the garden, where he did much of his writing! Some stones of the old vicarage can be traced in the west wall by the road side. Romney painted his portrait, which is now in the possession of the Hon. William Lowther; but there is a capital little reproduction of it at the vicarage, as also of Mr. Milner. Also are preserved two of his chairs. Through Prior Garth, in which the trees are of the chancellor's planting, is a footpath, as he states in the 1749 terrier, from the vicarage to the church, but for no other purpose.

JOHN REDMAN (1786-1802).—There is a monument on the wall of the north aisle to the memory of John and Thomas, sons of James Redman, for many years parish clerk and schoolmaster. John, who became vicar, died January 23rd, 1802, aged 43: and Thomas was vicar of Kirkhaule, where he died May 28th, 1855, aged 94. Redman, who obtained 182 votes, had an easy victory at the election over the Rev. James Fothergill, M.A., who only had one supporter. This election appears to have been carelessly conducted; 19 non-residents voted, also a few minors, and several persons for their wives.

ROBERT MILNER (1802-1849) was J.P. and D.L. His tombstone is on the north side of the chancel. His wife was the only daughter of John Burn, curate of Caldbeck. A story is told of him collecting tithe in kind in one of the dales. As he was going away, the farmer shouted, "Hey, priest; thoo's forgotten summat; we've gotten a babby this moorning; thoo mun tak t'tithe o' that."

On Mr. Milner's death arose the greatest ecclesiastical storm that has swept over Orton, when John Septimus Sisson and George Atkinson competed for the benefice. But the story is too long for this paper.

On the south side of the church is to be seen the massive stone *mensa* of the old altar. Also the base (so I surmise) of the churchyard cross, brought back in the autumn of 1902 by Vicar Holme from the vicarage grounds, where a fragment of the column was used to support the roof of the summer house.

I must express my indebtedness to the Rev. Edward Holme and the Rev. T. H. Blackett.

ST. LEONARD'S CHURCH
- CLEATOR -

PLAN OF CHANCEL

-  12TH CENT
-  15TH CENT
-  LATE 18TH CENT
-  1841.
-  ORIGINAL WINDOW
-  PISCINA
-  INSERTED WINDOW

