

animals of all kinds—from Avenelstan down as far as Yuntun (Sunton), and the old ditch aforesaid; going up to Avenelstan outside the ditch—and for taking husbote and haybote without other stuff (apparamentum).

And the said Thomas and their burgesses and their heirs and assigns shall have their (?) shielings (scalingae), as they are entitled by the brief of Richard de Luscy, and as hitherto they have used, and husbote and haybote.

And that this grant, remission, and acquittance be firmly kept, the said Richard has set his seal, and the said Burgesses have set their common seal to the present indenture mutually and expressly.

These witnesses—Sir John de Huddlestone;* Sir Thomas de Culwen; Sir Alan de Pennington; Sir Robert de Haverington; Knights—Hugh de Morisceby; John de Ffleming; and others.

ART. XXXIV.—*Extracts from the Parish Register of St. Bees, with comments upon the same.* By William Jackson, Esq., Fleatham House, St. Bees.

Read at St. Bees, Aug. 30, 1872.

WHEN, in the month of September, 1538, Henry VIII., through his minister, Cromwell, issued an injunction “that every parson, vicar, or curate, should keep a book or register, wherein he should write the day and year of every wedding, christening, or burial made within his parish, and also insert the name of every person wedded, christened, or buried,” he was very dimly, if at all, conscious of the great democratic movement that was impelling him in this special, as generally in all the leading political changes of his reign. He fondly thought that he was steering the ship, whereas a mighty current was invisibly sweeping her quite beyond the power of all monarchs, even of the astute Tudor dynasty, to control. It seems singular that this injunction should have proved so offensive to those attached to the old order of things; for, although very imperfectly kept, we know that the great

* Lord Anneys of Millom.

monasteries did keep occasionally, but without any regular system, rude registers: nay, we are not without indications that here and there some parish priests recorded the great leading events of births, deaths, and marriages amongst their flocks, confined probably, and needs must, to the more important members of their little communities, for no lengthened period had elapsed since a great majority of the people were without any names more distinct than those which still survive in the most retired rural districts, such as "Tom-o-Bills," "Jack-o-Dicks." The great ecclesiastical power that had done so much for humanity, for which we must ever feel grateful, especially in leading the way to the abolition of serfdom, was now bitterly opposed to all measures of change, which it had become evident must necessarily lead to the demolition of these special privileges; and thus it was that they availed themselves of the issue of this order to misrepresent its purport to the ignorant, stating that its object was to afford a basis for heavy taxation, a statement which had a considerable effect in stimulating the great rising called the "Pilgrimage of Grace." As is natural to suppose, this injunction of Cromwells was imperfectly obeyed, and a fresh one was issued during the brief reign of Edward VI. Something also was attempted to be done by Cardinal Pole, during the reign of Queen Mary, but the antagonistic feelings of the rural clergy would seem to have been too strong, for generally, even in the most perfect registers, we find a blank of longer or shorter duration during this reign; and it was not till after various attempts to compel regularity, that it can be said to have been fairly established by the patent issued under the Great Seal, on the 25th October, 1597. But it is not the irregularity with which these important records were commenced that we have, perhaps, chiefly to deplore; the disposition to observe the thoughtful rules promulgated for their preservation has proved so detrimental, that in comparatively few parishes can a register be found perfect from the commencement even of the seventeenth century.

The registers of Cumberland show traces of the unsettled state of the county, during the sixteenth century, for out of the total number of 138, only 24 were commenced during that period, and but two, the one before us, and that of Lazonby, owe their immediate origin to Cromwell's edict. Westmorland presents us with 68 registers, 21 of which date back into the sixteenth century, and three of them—

Kirkby Lonsdale,

Kirkby Lonsdale, Morland, and Lowther—to the year 1538. By way of comparison with these exposed portions of the kingdom, I may state that Cornwall, at the other extremity, during the seventeenth and earlier centuries one of the most flourishing of our counties, exhibits 206 registers, no less than 86 of which date previous to A.D. 1600, and seventeen before the year 1540. I have named five parishes whose registers commence in the year 1538, in the counties whose history it is our business to elucidate, those of St. Bees, Lazonby, Kirkby Lonsdale, Morland, and Lowther; and it is well worthy of remark that our own, Kirkby Lonsdale, and Morland, through Wetheral, were appropriated to the great Abbey of St. Mary's at York, of which both St. Bees and Wetheral were priories. On examining carefully the register before us, it is evident that the entries, from the earliest, which tells us that "Millesimo quingentissimo trigessimo, octavo anno, decimo nono die Januarii, Johannes Davy et Elicia Towerson nupti fuerunt," down to "Anno millesimo sexcentissimo uno die viginti Augusti, Robertus filius Edwardi Hodgson de Sanctoe Beghœ baptizatus fuit," are all in one handwriting. And here let me parenthetically remark that down to the year 1653 the entries are all in Latin, but that as a rule I shall give them in English. The long space of time between these entries, during which the intermediate ones all occur in one handwriting, might seem to add another to, and so confirm, the numerous statements made as to the great age attained by the clergy in those days; but the correct explanation no doubt is, that a copy of the original was made during the incumbency of the curate at the latter date. That it is a careful copy is evidenced by the character of the handwriting, which is uniform and legible throughout, whereas much of the later period is slovenly and difficult to decipher. Perhaps the most interesting paragraph in the whole register is the opening one, which, so far as I know, is unique, and bears internal evidence of its authenticity.—

"Anno Domini millesimo quingentissimo trigessimo octavo;
"Inchoatum est hoc Registrum ecclesiæ Divæ Beghæ ad
"inscribendum et notificandum nomina eorum qui post hanc
"baptizabuntur nubentur et sepelientur in parochia prædictæ
"ecclesiæ secundum mandatum Domini Regis Henrici Octavi,
"anno trigessimo regni sui."

The entries during the whole of this century are continuous and apparently without omission, except during the reign of

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Mary

Mary (which began 6th July, 1553, and terminated 17th November, 1558), when in the year 1553, at the entry "20 die Februarii, Elizabetha uxor Wilhelmi Donalde, sepulta fuit," they cease, and are not resumed until the year 1559, "16 die Julii, Elizabetha, uxor Wilhelmi Wycleffe, sepulta fuit," with the exception of three marriages during the year 1557. It is not my intention to comment upon or to make extracts from the register for a later period than the end of the seventeenth century, down to which time the records were, I believe, continuous, with the exception already alluded to, another brief period of eight years from 1612 to 1620, and a little omission in September, 1634, when one curate coolly enters "Nemo nisi quatuor baptizati fuerunt." Unhappily, a fire in the vestry, so late as the year 1867, seriously damaged the later volumes, and we may be thankful that the first and most important escaped, by being luckily absent.

Naturally, when inspecting the register of St. Bees, we look for traces of Edmund Grindall, the first Protestant Archbishop, and we are not disappointed, for in the year 1542, July 2nd, we find the marriage recorded of "Nicholas Lund and Elizabeth Grindall," and on the 20th of October in the same year, another "Elizabeth Grindall," who we gather was his sister, was married to John Woddall, a family name of very frequent occurrence in the register, and after whom, there is reason to suppose, the lane now corruptly called Wood Lane was named.

From the mention of two Elizabeth Grindalls at one time, we conclude that there was more than one family of that name in the parish, and probably that they had been long seated here; moreover, the name is that of one of the dales in the Lake district, so that the supposition thrown out by Strype that William Grindall, who preceded Roger Askham as preceptor to the Princess Elizabeth, was a relation of the Archbishop, gains credibility.

In 1562, on the 13th of December, occurs an entry of baptism, "Edmund, the son of Robert Grindal, was baptised." This Edmund, the child of his brother Robert, was, no doubt, called after the older Edmund, then Bishop of London.

The years 1568, '69, and '70, years of great public excitement and suffering, were, for private reasons, additionally so to Grindall, for in the first of them we find the following entries:—

1568, "26th August, Edmund, the son of Robert Grindall,
"was buried." 1568,

1568, "29th August, Isabella, wife of Robert Grindall, "was buried."

1568, "30th September, Robert Grindall was buried."

These entries note the deaths of his brother, brother's wife, and, it may be, little godson, but certainly nephew and male heir.

But this trouble did not come alone, for very soon after, his eldest niece, "Anna," whose baptism on the 11th of September, 1551, is duly recorded, was clandestinely married to "William Dacre," a branch of that noble family settled near Newcastle-on-Tyne. The marriage did not take place at St. Bees, but it must have occurred in 1569, for their first child "Helena," is registered as having been baptized on the "12th August, 1570."

It appears from Strype, to whom I am indebted for much information, and whose remarkable accuracy my poor researches serve but to confirm, that Bishop Grindall had purchased from Sir Thomas Chaloner, the tithes of St. Bees, and settled them upon his brother, no doubt with a view to provide for the young Edmund.

By the calamitous and sudden visitation which snatched away three members of the family, Anna, the eldest daughter, became possessed of this property. She had been counselled by her dying father, in all things, to be guided by the advice of her uncle, but within a few months she formed the hasty marriage alluded to.

The participation of her husband in his relative, Leonard Dacre's rebellion, commonly called the "Dacre raid," (so effectually stamped out by Hunsden, on the 19th February, 1570), caused his attainder, in common with that of his kinsmen and numerous others, on the 15th May, 1571, and we find Grindall petitioning his friend Cecil, February 27th, 1570, to intercede for the redemption of this property from impending forfeiture. Doubtless this prayer was granted, for William Dacre received a pardon in May, 1574. His return from temporary exile, probably from French Flanders, where Leonard Dacre, Charles Neville, Earl of Westmorland, and others, had fled, is indicated by the entry of baptism, "1575, "20th October, Edward, son of William Dacre, was baptised," and this child was buried on the 12th November in the same year.

On October 21st, 1576, they baptised a son called Francis.

On 15th December, 1577, a daughter, Dorothy.

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On 22nd of October, 1580, another daughter, Catherine.

On the 16th of March, 1581, a son, George, who was buried on the 18th of March, 1583.

William Dacre himself was buried on the 29th March, of the same year.

On the 16th of the following month a daughter, "Mabella," was baptised, who only lived a few days, being buried on the 1st of May.

The death of William Dacre was unexpected, and had the effect of vitiating the letters patent of Queen Elizabeth, for the foundation of the grammar school, granted on the 24th of the following month, so that a fresh patent was issued on the 5th of June, 1585.

It is satisfactory to learn, as we do incidentally from this appointment, that he and the Archbishop, who had at one time espoused conflicting parties, were reconciled.

With the exception of the burial of Elina Dacre on the 7th September, 1624, we have no further record of the surviving children, who must, I think, have been taken charge of by their father's relatives; but it is probable that Francis died young, and some of the daughters married and had families, for the name of Dacrè, as a Christian name, is of frequent occurrence in the register down to our own time.

On the 13th of October, 1586, Anna, the widow of William Dacre, took to her second husband, Thomas Wyber. She was buried on the 27th June, 1592, having borne him four children.

Thomas, baptized 26th June, 1587.

Twin daughters, Mary and Anna, baptized 24th September, 1588, and on the 22nd December, 1589, a daughter, Bridget. As we find the tithes I have alluded to, passing through the Wyberghs to the Lowthers, we are justified in assuming that Francis, her son by her first husband, died unmarried, and that the inheritance passed to her son Thomas, by her second marriage.

On the 20th January, 1574, we find recorded the burial of James Grindall, prebend of "Pawls," and second curate of St. Bees subsequent to the Reformation; and on 23rd July, 1580, his successor in the incumbency, Nicholas Lund, a child of the marriage of "Nicholas Lund and Elizabeth Grindall," in 1542, was buried.

William Woddall, a son of the second Elizabeth who was Grindall's sister, was one of the executors to his will and a trustee of the Grammar School.

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On the 15th May, 1563, is entered the burial of Thomas Skelton, probably the head of the family of Linethwaite of that name; and on the 17th of the same month—not more than a week from the death—Grindall writes to Cecil, in virtue of his being chief of the Ward Office, praying that at least he would be cautious in his grant of the wardship, because of the oppression exercised in this part of the country by those placed in such positions; but I would specially draw attention to this letter, because not more than a week could have elapsed from the death to its date, which, though without local address, seems to have been written in London or the neighbourhood, and if so, it is worthy of note, as affording an idea of the rate of express travelling at that time. The news of the battle of Towton took six days, about a century previously (1461), to reach London. The heir, Thomas Skelton, was at that time eighteen years old, having been baptized on the 6th February, 1545.

In connection with the Christian name of Edmund, which Grindall bore, I would draw attention to its remarkable prevalence at the commencement of the register, in the first three pages of which it occurs no less than eight times. This was during the youth of the future archbishop, and consequently before he became distinguished.

Is it possible that the position of St. Bees, as a priory of the Abbey of St. Mary, at York, led to a strong Yorkshire feeling on the part of a majority at least of the population, which induced them to adopt the name of one whom, in their enthusiasm, they might deem the almost martyred Earl of Rutland, slain so disgracefully by Clifford, at Wakefield? The name of Henry is only second in the frequency of its occurrence to that of Edmund, and, so far as I have observed, the names very rarely both occur in one family. Thus, there are no Edmunds in the Sandys or Latus families, but several Henry's, and *vice versa* with the Grindalls and others, but this may be pushing a speculation beyond due bounds.

I have dwelt so long on the Grindalls that I must hasten over the Sandys' entries, relating to which family I find fully one hundred notices, but none of them referring to Archbishop Sandys, whose great-grandfather William was, I have reason to think, younger brother of John Sandys, the grandfather of that William who was lord of Rottington at the time our register opens, so that the two were second cousins once removed.

I will

I will only notice two of these numerous entries ; the first is the marriage on the 1st of June, 1591, of Marcus Steinberger and Helena Sandys. Who was, and whence came Marcus Steinberger ? And I recollect that the Archbishop spent an exile of five years, partly in Strasburgh, partly in Zurich, in both of which places he no doubt had numerous friends, of one of whom Marcus Steinberger might be a son.

The other entry relating to this family is the marriage on 14th May, 1605, of Henry Ponsonby and Doritha Sands. The first child of this marriage, William, was baptized on the 1st March, 1606, and there are no other entries, the rest being probably in the Hale register, he being the head of the Ponsonby family of that place.

These were the parents of the two Ponsonbys, called in the pedigrees "John" and "Henry," who crossing to Ireland during the Commonwealth, founded the great Irish house of Ponsonby, which within but a few years, enjoyed contemporaneously three peerages, Bessborough, Ponsonby, and De Mauley.

Collins has said in his peerage that "John" was born in 1605, which we see cannot have been the case, for William, the eldest, was not born until 1606. Was John a younger brother, or is that name erroneously given for William ? or did William die, and so John become the head, and by his first wife, Dorothy Brisco, leave a son Henry, who remained at Hale, whilst the children of the second marriage to Elizabeth, daughter of Henry, Lord Ffolliatt, inherited the Irish estates ?

In one of the county histories we are told that the last Sandys sold Rottington to the Curwens, and went to Ireland, where it is evident he had numerous and powerful relations.

The next series of family entries which I shall touch on are those of the Lowthers, and they are of considerable interest, for, singular as it may seem, they have never been correctly or minutely given in the pedigrees.

Sir Christopher, having married the heiress of the Lancasters of Sock Bridge, and become possessed by purchase or foreclosure of the Wybergh property of St. Bees, settled at Whitehaven, and devoted his energies to its development. To him was born a son, "Christopher," baptized on the last day of February, 1640, who only survived three months, being buried 26th May, 1641, when we find the following entry :—

"1641. 26th May. Christopherus, filius Christopheri
"Lowther, baronet, sep." a very noteworthy one, for it shows
that

that the entries in the register were made considerably later than the period to which they refer ; inasmuch as Sir Christopher was not created a baronet until June 11th, 1642, upwards of twelve months after.

On the 20th November, 1642, "John," the son of Sir Christopher, was baptized, an event the father did not long survive, being buried on the 27th April, 1644.

After a lapse of sixty years, Sir John himself was "interred," on the 17th January, 1705.

It is curious that no stone of the simplest kind marks the place where rest the ashes of those who undoubtedly were (if we except, and I am not sure that we ought to except, even John Viscount Lonsdale) the ablest men the Lowther family has produced.

The register would supply the genealogist with numerous contributions to the pedigrees of the Skelton, Ponsonby, Salkeld, Wybergh, Curwen, Latus, Fletcher, and many others of our ancient county families, but I must pass rapidly on to one or two other subjects to which I wish briefly to draw attention, and yet I must not omit to mention the name of a family which has long survived all its contemporaries in the early pages, and whose first appearance out of, I may say, some hundreds, is in the entry :

"1546. 3 Augusti. Thomas, filius Anthoni Fox, baptizatus fuit."

I have mentioned two of the curates of St. Bees, according to their succession, "Grindall" and "Lund." Grindall was preceded by Anthony Nicholson, who was buried "17th January, 1544," and Lund was followed by "William Hardness," whose incumbency was a long one, if none other intervened between "23rd July, 1580," the date of Lund's burial, and "25th October, 1620," the date of his own. "William Coates" certainly succeeded Hardness, and he was buried "19th August, 1636." At present I am unable to supply the missing links between Coats and "Richard Jackson," who succeeded to the curacy in "1705," and of whom much of interest might be said. Time prevents me dwelling on the masters of the Grammar School, two of whose names interest me greatly, and of whom I would gladly glean any scraps of information. "Francis Radcliffe," who was buried "January, 1678," and "Bernard Gilpin," his successor, who held the office for three years only, his burial occurring "19th May, 1681."

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On my first examination of the register it was not without a thrill that I read the entry :

"1590, 1 December, Edmundus Spencer et Maria Tower-son nupti fuer."

Could this "Maria" be the unknown bride whose beauties and excellencies inspired the poet to write his "Epithalamium," and very finest love poem in the language? Did the reality which he so beautifully, nay, gorgeously describes, occur in this very church?—

"Behold, whiles she before the altar stands,
Hearing the holy priest that to her speakes,
And blesseth her with his two happy hands,
How the red roses flush up in her cheekes,
And the pure snow, with goodly vermill stayne
Like crimson dyde in grayne:
That even th' angels which continually
About the sacred altare doe remaine
Forget their service and about her fly,
Ofte peeping in her face that seems more fayre
The more they on it stayre."

Was this the day of which the poet sings :—

"Never had man more joyful day than this,
Whom heaven would heap with bliss,
Make feast, therefore, now all this livelong day,
This day for ever to me holy is?"

I recollect that in Spencer's Poems Grindall is repeatedly mentioned under the transparent cloak of "Algrind." I found, on examination, that Spenser was a graduate of Pembroke Hall, Cambridge, of which Grindall was formerly master. That in the year 1590 the poet, with his friend, Sir Walter Raleigh, came to England from Ireland, whither he returned the next or the following year, and that about the same time he married a "country lass," whose name, lineage, and "local habitation" have hitherto remained unknown; that the name of his publishers at this time was "William Ponsonsby," a name native to this distict; that in "Collin Clout's Come Home Again," when enumerating the poets of the day, especially the pastoral writer says :—

"There eke is Palin worthy of great praise,
Albe he envy at my rustic quill."

"Now, "Palin" has been identified with "Sir Thomas Chaloner," at that time Lord of the Manor of St. Bees, whose poetical genius, though recognized and alluded to by his familiars and contemporaries generally, must be taken on trust, for no fruits of it remain in existence. A careful examination resulted in the discovery of three other Spenser entries, being
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I believe, all in the register. The first is the record of a burial earlier in the same year.

"1590, 30 March, Anna, uxor Edmundi Spencer de Whithaven, sepulta fuit."

Which seems to show that Edmund had been a widower for about the short space of eight months.

The third tells us that the bride of 1590 only survived her marriage sixteen months.

"1592, 14 Aprilis,, Maria, uxor Edmundi Spenser de Whithaven, sepulta fuit."

And the fourth is of earlier date,

"1566, 24 Maii, Elizabetha, filia Richardi Spencer, bap. fuit."

These entries are well worthy of consideration, though I cannot be quite so sanguine as I once felt that our Edmund is the Edmund of the Faerie Queen,

"Whose melodious bursts did fill
The spacious times of great Elizabeth
With sounds that echo still."

It is not a little singular in these days of sanitary research, that so little attention has been directed to periods of "visitations" as our ancestors called them, or "epidemics" as we should say, so clearly marked in our parish registers. It appears that two periods, at least, were remarkable above all others for their excessive and wide-spread mortality, those of 1596-7 and 1623.

I am happy to know that this subject will be gone into, in some detail, in the chapter on the Cartmel registers, in Mr. Stockdale's "*Annales Caermolenses*," shortly to be published, a work which is likely to prove of the highest interest to members of our Society, and to northern archæologists generally.

With regard to the first date, the disease, whatever was its nature, must have lingered long in the locality, as will be seen in the account of the deaths for each year, from 1589 to 1603, both inclusive, which indicate three years of excessive mortality:—1589, twenty-eight; 1590, twenty-six; 1591, twenty-five; 1592, sixty-nine; 1593, twenty-four; 1594, eighteen; 1595, twenty-one; 1596, sixty-five; 1597, sixty-three; 1598, fourteen; 1599, thirty; 1600, eight; 1601, ten; 1602, sixteen; 1603, eleven.

The years 1621, 2, and 3, show respectively a mortality of sixty-one, forty-six, and one-hundred-and-forty-five, against an average death rate of sixty-five. In the year 1650, there is a special heading, under which are given thirty-nine names, and frequently three occur out of one household.

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What a silent wailing seems to arise out of this simple entry—
 “Those that dyed of the visitation at Saint Bees the said
 “year, 1650, as followeth.—”

We are all aware that it was customary, indeed obligatory, at one time, that the corpse should be shrouded in woollen, and this, Burn states, was rendered compulsory by an Act of Parliament, passed in the 30th year of Charles II., which began the 29th January, 1679. That there must be some mistake, is evident, from the fact, that the earliest entry of this sort in our register, is as follows :—

“1678, 28 September, certificate for Matthew Nicholson, of Saint Bees, sworn to by Elizabeth—and Ellen Borrodell, 30th September, before Richard Patrickson, Esquire.”

This wonderful method of at once encouraging the woollen trade and saving linen, that paper might be less expensive, did not last long, for the latest entry is in September, 1687.

“Interred, Elizabeth, daughter of Robert Biglands, of Whitehaven, her certificate for burying in woollen being sworn to by Jane Hartley and Margaret Houghton, 6 October, before Mr. Bennett.”

By an Act passed during the Commonwealth, marriages could only take place after publication on three Sundays in the church, or three market days in the market-place. This continued in force until the Restoration, and the latest entry here is that of a marriage in “January, 1659, of William Benn and Elizabeth Hyne, performed by Peter Smith, minister, publication having been made on the 18th and 25th December, and 1st of January.”

There are many entries respecting “Tramps,” the earliest being in the year

“1543, 25 Januarii, Henricus, mulieris peregrini, bap. fuit.”

Another—

“1596, 4 Maii, Willielmus filius Willielmi Volantyne “Egyptii, baptizatus fuit.”

“Egyptus” certainly means gypsy, and I am not sure whether “Volantyne” is a surname, or we ought to read “Volantis Egyptii”—“fleeing Egyptian,” as this peculiar people were deemed, and, indeed, gave themselves out to be.

To quote one more of the same class:—

“1609, 24 Augusti, Femina quedam Hibernia peregrina sepulta fuit.”

During what we may call the settlement of Whitehaven, when population was flocking thither from various quarters,
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more particularly from Ireland, the following amongst many others of a similar nature occurs:—

“1689, June 10th, Interred the daughter of William, a “stranger from Ireland.”

A curious circumstance occurred in connection with the subject of the following entry:—

“1654, July 25th, Roger Browne, a Welshman was buried.” When excavations were being made to prepare the site of the Saving's Bank, now standing on the northern side of Lowther-street, Whitehaven, about forty years ago, a tombstone with this name and date was discovered, indicating that the burial-yard of the chapel (whence Chapel-street takes its name), had extended across Lowther-street, and proving that although burials were then made at Whitehaven, for a period, at least, the entries continued to be inserted in the parish register. With one more extract I will conclude:—

“1558, 10 die Februarii, Jacobus Tayton, Monachus, “sepultus fuit.”

For twenty years he had survived the dispersal of his brethren; perhaps during the reign of Queen Mary he had encouraged a hope that the good old times would return; but she had died on the 17th of the previous November, and a heretic had succeeded her; and adhering pertinaciously to his vows, and resolute not to sink into the general mass of the laity, he too passed away.

It may be that my prolixity has defeated one of my main objects, which was not only to indicate the almost virgin mine of research open to members of our Association; but especially to enlist others in its exploration. Old as our register is, it is singularly barren in the discursive entries which characterize and render so entertaining the pages of others, especially I would allude to that of Greystoke, very full extracts from which are in the possession of my friend, the Rev. Mr. Lees, of Wreay; and if the Association desire to see how entertaining and instructive the subject may be made when based on that register, with his editing, they will join me in urging him to undertake the labour.

My grateful thanks are due, and I have particular satisfaction in rendering them, to both the late and present Vicars, for affording me access to the Register.
