

**Notes on an old Churchwardens' Account Book
(1598 - 1718) concerning the Church and
Parish of St. Werburgh in Derby.**

PART I.

By THOMAS L. TUDOR.

INTRODUCTORY.

THE book from which the following information is obtained is a dilapidated old volume with pages loose and cover broken and detached. Some, but not all, of the writers must have been very illiterate persons and the book has been badly kept. But the extreme disorder of certain earlier portions seems to show that fragments of other books have been brought together. In some sections also, records are entered upside down, apparently owing to attempts to separate certain particulars by making entries with the book reversed.

At one time this volume was in the hands of Mr. Llewellyn Jewitt, but beyond making a few extracts, he did nothing with it. Perhaps he found its aspect, on the whole, uninviting.

The earliest entries are copied from an older source. They begin with the year 1598 and go on to 1613. We then begin to get contemporary records, which continue until the year 1718. Notwithstanding the almost utter illegibility of some portions, and the fact that others defy any arrangement in date order, there is here a mine of information on all sorts of things coming within the purview of churchwardens and overseers. Fortunately, nearly all the entries are dated.

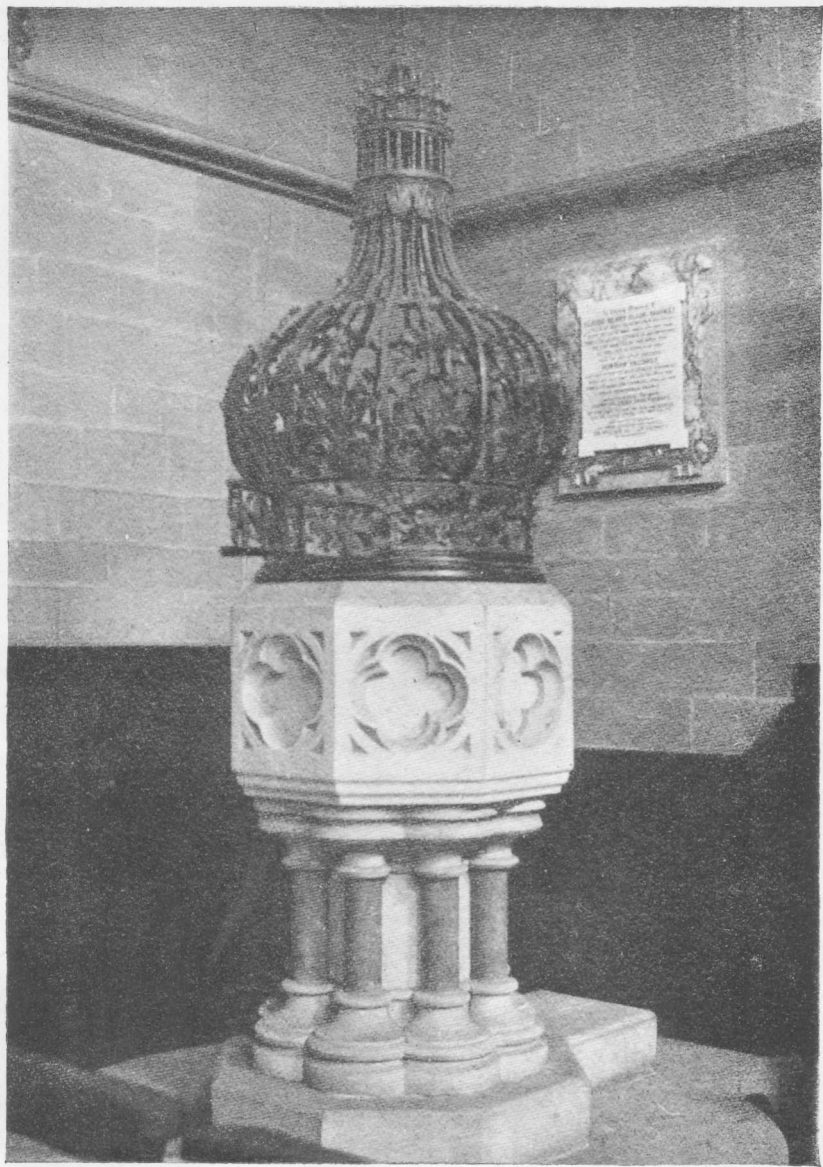


Photo. by T. L. T.]

THE FONT.

Showing ancient font-cover of wrought-iron.
about 1718.

Probably by Robert Bakewell

TO FACE P. 192.

The volume begins thus :—

Año 1613. December 1. A treu coppie of the Church Goods since Anõ 1598, at which time Mr Oliver Potter and Stephen Sligh were churchwardens, St. Warbridge P'ish Taken by Thomas Cranwell h^s advice.

These early entries show that the churchwardens accounts in this period dealt with quite modest sums. The receipts for church and poor (quoting nearest pound) ranged from £22 to £38 excepting in 1611-2 when they jumped to £54. By 1687 the receipts for church and poor had reached £86. There were also the "Highway" accounts in the later period, but these were generally kept apart.

On the whole the parish of St. Werburgh seems to have been rather a poor parish and does not appear to have enjoyed any very special benefactions yet, no doubt, it was a very fair example of the average town parish of the time.

The phraseology is throughout curious and suggestive, and interest attaches to many of the names, inasmuch as they illustrate that permanent element in the population which, even in these restless days, is present in every locality. We have Anthony Domelow and William Greaves churchwardens and collectors for the year 1598-9. William Yates and Richard Harwood 1599-1600. Christopher Ludnam and Edward Neale 1600-1. Thomas Smedley and William Potter 1607-8. Other familiar Derby surnames scattered about this book are Brookhouse, Locker, Deane, Sale, Jerom, Leaper, Vawser, Haulsey, Spateman, Agard, Gisborne, Horrobin, Campion, Bassano, Curzon, etc.

In 1609 part of the balance in hand is for "Stepell Money." The tower of the church collapsed from the effects of floods in the year 1601, and apparently, the burden of rebuilding dragged on for some years. The

entrance to the tower to-day gives unmistakeable evidence of late reconstruction with the old Gothic material. It has a classic keystone. "Stepell" by the way, does not necessarily mean "spire." But the former tower did probably possess a spire of some kind, which was not rebuilt.

The vicissitudes of the churchwardenship are numerous and sometimes amusing. On the second page of the book we are told that "william wood fliting out of the p'ish in this yeare the accompt was not mad untill Año Dom 1605." In the year 1604 there is an item of 14/8 for "seate money" and from other entries it is evident that definite charges were often made. A Mr. Gisborne figures in many years as paying regular seat rent, but apparently, fixed seats were only provided for persons of quality, or officials of the parish. These claims for particular seats in the church were a frequent source of trouble to the wardens.

A curious expression occurs in 1608, in reference to a favourable balance of the account—"So it apperth that ther doth rest of the parishes stock in ther hands 2. 11. 10." Here we see the old notion of value not yet wholly transferred to a money standard, but still connoting the idea of so much actual material. The modern use of the word as applied to investments thus has its past exemplified. In another place the term "Church Goods" is applied to a statement of receipts.

These early entries show that Easter was not necessarily observed as the time for making up accounts. We have meetings at all times for this purpose, viz. :—Feb. 24, Oct. 12, July 1, Oct. 17, May 10, Apl. 29, July 10, May 25, all in consecutive years. To call these "Vestry Meetings" would also be a mistake. In 1601 the churchwardens and collectors "mad ther Accompt in the chancell of S. Warbridge" and in 1608-9-10 "upon the Comunion tabell."

Certain expressions, however, show that the sense of reverence even if out of scale, to use a modern expression, was not entirely absent. The year 1605 is called the "yeare of our Saving Health," a phrase from the "Deus Misereatur": 1602 is the "yeare of our Lord & Saviour": 1612 the "yeare of our Lord God," and in 1621 the old sign of consecration is used thus, 16 + 21. Also, instead of dates the old habit of reckoning from Church festivals is very apparent. We read "Feast of Assummason," "Feast of St. John Baptist," Candlemas, Mickletid, etc. A touch of latin lingers in 1646 where the last day of May is called "Ultimo die Marry." Many forms of spelling occur in giving the name of the parish. We have St. Warbridge, St. Warboro, St. Warbere, St. Warburge, St. Walburg, and also "St. Warburg the Virgin," which indeed is quite correct, though unusual.

As mentioned above, the business here recorded is not confined to church accounts but includes a great mass of material touching the relief of the poor, and later, many particulars of highway repairs in the parish. The poor and the roads had formed part of the church's threefold duty from time immemorial, self-imposed duties springing from an early sense of responsibility towards the common needs of the people. When these matters were first re-organised as national questions, the old parochial system was found to be the most convenient existing machinery for the purpose. The book we are dealing with is full of vivid glimpses of those old conditions which go to make up the history of the common people. It contains, in fact, just that authentic raw material upon which all genuine history is based.

Even the crude writing and spelling assist in giving completeness to the evidence of past times. Curious crosses do duty for signatures here and there, but it should be said, not often. The best writing belongs to that age of refinement, the early eighteenth century.

Many of the early capital letters have the forms used in Old English manuscript, the capital F is frequently written ff, and many inflexions and idioms are used which belong to "Middle English," but which have now died out. We have "to farm letten," also "added & boughten" showing the old participle in "en," in words that have since dropped it. To "dissettle" has now become obsolete, as also have such examples of the native vigour of the language as "helming a hack," "steeling a hack," etc. Certain words are nearly always abbreviated with the Old English sign as in "Co^munion," and the sign for a pound (money) is always *ti* (livre=pound (of silver)) from which the sign "£" is derived.

Here are more old expressions :—"Coulloeing (overlapping) of weather boards at church porch 1 . 8." "1672 Spigit and fosit for ye fonte" (meaning peg and vent). "Shooting" (splicing) bell ropes.

CHURCH LAND AND PROPERTY.

Records concerning church lands and property are freely interspersed among these pages :—

Mr Robert brookhouse for 1 aker of arrabell land lying in the feld called great pcellfeld 5s. od. John whittington taner for 3 in money given this parrish (interest) 5s. od.

In the above entries, as in many others, the writer gives a capital letter only to the christian name. We need not regard this as a sign of illiteracy. It should be remembered that the name given in baptism was, in old times, always regarded as the more important. It was the name by which the church knew its children.

In 1613, the first year in which we get a contemporary record, there is a lease concerning land which for many years belonged to the parish. It is set out with much labouring after legal phraseology :—

Thomas Cranwell and Izach Jackson churchwardens have demised, leten & granted, & so by this present for ourselves and

our suckcessors demised, granted and to farme lett unto Robert Potter of Darby in the aforesaid county of Darby, Taner, and now one of the balines¹ of Darby afforesaid, all that aker of meadow with one rood situat and ling in the owld meadow betwixt the land of William Potter of Darby Taner on the est and the aker of Alsaints in Darby on the west, etc.

The agreement dates from the feast day of the An-nutiation of the Blessed Virgin Mary next ensuing." The yearly rent was "tenne shillings of lawfull money of England upon the feast day of St John Baptist." This land, apparently so difficult to designate, was usually called the "Stewards' peice."

Received of Humphrey Burrow and Robert ffletcher for a peice of ground called the Stewards Peice lying in the old meadow beyond Darwen (Derwent) 1 13^s 4^d

(1663). This land was relet in 1635 :—

demised, letten and to fferme letten unto Mr Thomas Houghton by the church wardens and other good parishoners then present from the feast of thummason (the Assumption) last past at the yearly rent of £2 15 0 payable at the feast of St. Michael.

In 1653 an entry states that the—

parish lands in Mr John Brookhouses possession lyeth in the field called Whitecross field and shouteth upon the p'cell meadow etc.

Here we note several things. There was evidently a cross called the White Cross in old St. Werburgh's parish. It had probably disappeared in the seventeenth century, leaving only the name of the meadow where it stood, as a memorial of its existence. Thus we have to-day the curious name Parcel Terrace, which is quite puzzling unless we grant that it arises from some such term as "p'cell meadow." The word "shouteth" looks strange, but there is an etymological relationship between "shout" and "scout," and the expression simply means that the

¹ Probably "Chamberlains."

Whitecross meadow looked upon the "p'cell meadow" aforesaid. The two pieces of land lay opposite each other on either side of the Markeaton Brook. Perhaps, as Parcel Terrace is half-a-mile or more from Whitecross Street, the name may indicate the position of a certain "two parcellls of land in the Ox Close," the rent of which, along with the rent of a tenement and half the profits of £100 (the gift of William Potter) were given to the Rev. Francis Ward, incumbent (1685). But P'cell (or P'sell) Meadow is now a local place-name and not merely a legal term.

In 1686 "upon the surrender of a certaine lease made by Divers of ye p'ish to Richard Hodgkinson," a new lease was made to him for the term on nine hundred and ninety-nine years. The entry is signed Sol. Roberts Maior.

Other entries are signed by the Mayor. We have Humphrey Yates, Mayor; John Dallton, Maior; James Spateman, Mayor; and in 1643 there is reference to "Mr Churchwarden Mayor."

The parish close, wherever it was, evidently brought the parishioners to the verge of a disturbance, as the following shows:—

1663—It is ordered that the churchwardens shall (with what neighbours they please to call to their assistance) get into the ground belonging to the parrish lying unto Mr Mellow's land and set it forth, if, after they have desired Mr Mellor to set it out, he doe refuse.

Here are all the elements of a first-class parish squabble, and the long suffering churchwardens were to bear the brunt. We are not told the ending but in subsequent years the question again arose—"1867 p^d about setting out the p'ish cloase 2s od."

In 1690 a house in St. Michael's parish, belonging to St. Werburgh's, and in the occupation of Margaret Viccars, was leased for 999 years. A curious light on old conditions is afforded by the following:—

It is ordered at a generall parish Meetinge that Thomas Linney shall have hold and enjoy . . . that way & passage through a certain house and yard . . . belonginge & appertayninge to the said parish for 2/- yearly.

In the North Country this ancient amenity still survives. It is by no means uncommon for people to flit through each other's houses to get into the next street.

Among a number of old deeds mentioned as reposing in a chest in the year 1655, there was one which set out a grant or lease from the town of Derby of a lane in Friregate. We have at present failed to identify this lane.

A house belonging to the churchwardens is referred to in 1673 :—

It is this day agreed that Ann Potts shall pay to the churchwardens of this p'ish, eight shillings a year for the house wherein she dwelleth, by q'torly payments, & in case she shall not pay the s^d rent, the churchwardens are to put in some p'son whom the parishoners shall think fit to dwell therein.

Another house "upon the Nun Greene" was let for 6/- a year, and another for—

one and . . . by yeare to Thomas Allsopp provided that the said T Allsopp menteine his ffather and finde his mother a roome for her life.

The following memorandum of quarterly rents is given (no date) :—

5th p^r ann issuing out of Mr Hoskinsons house. The house of Tho. Stables pays yearly 18 shill^s in the parrish of St Michael.

Mr Ashes gift	..	..	..	..	..	4	0	0
In(t)rest mon.	..	..	..	..	..	2	10	0
for an acre land Mr Brookhouse	..	..				1	7	2
Jn ^o Pepper Rent	..	..	..	..	..	1	0	0
Mr Gisbourns Seat	..	..	..	..	..	1	0	0
Mr Cheshires seat	..	..	..	..	..	1	0	0
One peice of land in the Oxe Close	..	..				4	0	0
Jeremyn Millwards house	..	..	..			1	0	0

There was considerable trouble over Mr. Ash's gift. His will, dated 1657, was misread and the money was all appropriated for the poor of Derby. It was afterwards found that this bequest was intended for the "Minister" and poor of St. Werburgh's parish.¹ Several entries refer to negotiations:—"Aug 1705 Spent at Meeting ye Corporation about Mr Ashes Money."

THE VICAR'S LIVING.

The following extracts concern the living:—

At the Committee for plundered Ministers, June the Third—Anno Dom.—1646:—

By virtue of an order of both Houses of Parliement of the second of May last, it is ordered that the yearly sum of Thirty pounds out of the tythes of the impropriate rectorie of Etwall in the County of Derby, which arrise and grow within the Townes of Barracoate and Burnaston and the premises and limits thereof, bee paid and allowed to and for increase of the maintenance of the Minister of the Church of St. Warburge in the Town of Derby, the present maintenance being but Twenty Marks pr annu and the sequestrators of the premises are required to pay the same accordingly att such times and seasons of the yeare as the same are payable.

Twenty marks would be equivalent to £15 6s. 8d., so that this grant of tithes brought the living up to something over £45. Our book gives no information as to the Glossop tithes, although the Parliamentary Commissioners in 1650, reported that St. Werburgh was a Vicarage worth eighteen pounds per annum, with augmentations from the impropriate Rectories of Burnaston £30, and Glossop £20, making £65 in all.²

Another entry in the Account Book, dated July xxiii, 1646, gives information of the precise methods adopted by the Committee of Sequestrations, for the effective

¹ "And for apprenticing one or two children, the sons of poor inhabitants of Derby." Received by the Corporation from the Goldsmiths' Company of London.

² The Rev. J. C. Cox, LL.D., *Churches of Derbyshire*, vol. iv, p. 172.

carrying out of their order concerning the Burnaston tithes. It should be noted that the above-mentioned Commissioners state, in 1650, that the Burnaston property was sequestered from Sir Edward Moseley :—

It is this day ordered by the committee of Sequestracon for this County of Derby, that Mr. Thomas Sleigh and Mr. Humfrey Yates of Derby shall have power to demise and let or collect and gather the Tythe Corne of Burnastone and pay unto the Minister of the pish of St. Warburge in Derby, the sume of thirty pounds pr annu, according to an order of the Honorable Committee for plundered ministers, and bee accomptable for the surplusage to this committee when the(y) shall be thereunto called.

It is evident from the above, that St. Werburgh's had no "minister" in 1646 and for some years afterwards the living appears to have been vacant. A deed, which was preserved in a church chest in 1655, assigned the rent of a house and two crofts, also another house adjoining the church in the occupation of Widow Sleigh "to the use of such minister as shall by the major part of the parish be approved" (Jan. 1, 1647).

This method of appointing a minister was ordered by the Commonwealth Government. It was put into operation by the parishioners on November 24th, 1656, when they "did make choice of Mr Samuel Berrisforde to be the Minister of St Werburge in Derby." The record goes on concerning the living, which, as we see, was now just over £120 per annum :—

And whereas there is an augmentacon of 60^{li} per anum given to the parish we the parishoners do p'mise when that 60^{li} fails to be payed, that then we will make up the parrish maintenance 60^{li} a yeare for two yeares next after the failing of the 60^{li} augmen-tacon, and shall raise it in an appropriate way, according as we are assessed in the church books to the poore.

This resolution is signed by 27 members of the parish, a long list as things then were, the leading signature being that of Thomas Sleigh. It was evidently felt that the

augmentation was somewhat uncertain, and as a matter of fact, six years later, in 1662, a six months' assessment was made upon the parish for arrears of income due to Mr. Berrisford. This appears to have taken place as a winding-up settlement, for the Nonconformist intruders were expelled from the church livings at the Restoration.

16 March 1662 It is ordered & agreed by the parishoners then assembled & met together, that Nathaniell Macham the present Incumbent, during the time of his continuance as Vicar in the parish, doe receive the rents of a tenemt now in the possession of Thos Sligh & two parcells of land in the tenure of Gervase Bennett Esq^r or assignes at ye usuall rent days, & one other tenemt in the possession of Edw. Alsoppe & also ye Tenemt in the possession of Mr Lichchild from the feast of St Bartholomew last past.

which seems to have been an arrangement to meet the "Augmentation" above named.

This was the year in which the Prayer Book was restored to use and the church began to recover from Cromwellian persecution. The "minister," Mr. Berrisford, retired, and a "vicar" was appointed. Similar changes took place all over the country and the Church livings were once more in the possession of the duly ordained clergy.

Referring to the "tenemt in the possession of Thos. Sligh," this was probably the house adjoining the church occupied by Widow Sleight in 1647. Several houses near the church were in the possession of the wardens at this time.

In 1685 provision was made for another incumbent :—

April 20. Att a Generall Parrish Meeting then assembled, it is ordered & agreed that Mr Francis Ward the present incumbent do receive the rents of a tenemt now in the possession of Thos Sligh & two parcells of land in the Ox Close now in the possession of Mr John Borrowes and William Brookhouse and James Jordan, or some of them, & one other tenemt in the possession of Jeremiah Millward, as likewise one halfe of

the rent or profits arising out of one hundred Pounds which was the gift of William Potter, etc.

In 1689 similar provision was made for Mr. James Walker, Incumbent.

Some years later Mr. Charles Benskin, who gave a chandelier, font cover, oak chest, and other things to the church, figures also as a benefactor to the vicar and the clerk, though precisely what was his part in the transaction it is difficult to tell. The record is as follows :—

Whereas Mr Charles Benskin has in many p'ticulers beene very generous and kind to the Church of St Warburgs. And in consideration of his farther intentions of kindnesses to ye said church and poore of the said .pish and also of continueing his present kindnesses to the viccar & clerk of ye said Parish for Reading Prayers every Saturday Evening. It is unanimously ordered and agreed that twelve pounds a yeare be raised collected and paid out of ye Poor Levy to Mr Bradbury the present viccar of the said Parish, and George Pycroft clerke (vir), ten Pounds a yeare to the said Mr Bradbury and fforty shillings a yeare to the said clerke, for wch the said Mr Bradbury (or some other p'son for him) is to read prayer at eleven a clock every forenoon (except fryday in regard to ye lecture that day at All S^{ts}) wch said Paymt to the said viccar & clark are hereby ordered to be pportioned and paid quarterly, etc.

The obsequious tone here adopted towards Mr. Charles Benskin is not the only instance of its kind. But undoubtedly the Church of St. Werburgh owed much to his generosity. He was a resident of Allvaston, and the church there also contains evidence of his practical goodwill. An old iron reredos, which he gave, is still preserved in the north aisle.

CHARITIES.

The following concern certain old charities of the parish :—

April 10 1651—

Memorandum that the Churchwardens of this year are to receive of the Chamberlaine of the burrough of Derby for and concerning

Mr Bloodworths money yearly to be disposed as below, the sum of 6 pounds & pay the some of ¹6 0 0

That is to pay to the Minister for preaching the

5th of November	0 13 4
It. for 6 loaves every Sabbath to six poore inhabitants in the said parish. 2d per loaf ..	2 12 0
It. to the churchwardens for there paines ..	0 02 0 ¹
It. to the clarke for his paines	0 02 0
It. the remainder when the arrears which is due to Gabriell Butler is paid—is to be given in bread to the poore of the pish the 5th of November	2 10 8

It is difficult to say whether the following refers to parish duties which the bakers were supposed to perform gratis, or whether there had been a squabble among them for the Churchwardens' patronage. The phrasing seems to suggest the latter explanation :—

Ordered that the bread for ye dole called Bloodworth's Dole shall be baked by ye Bakers of ye parish by turns, and John Durnill to take it for this present year, Edmund Ault for ye next, Adam Durnill after him and Nat : Weston ye next year and Jo Roath after him.

In 1671 we get particulars of other charities :—

Money to the poore of ye Toune, as follows :—

In consideration of Waltons money to the poore at

Christmas and Easter	3 0 0
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In consideracon of Walthalls money payable at

Easter	1 0 0
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In consideracon of Lady Devonshire money payable

at Midsumer	6 0 0
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Of all such Sumes, according to ye usuall and ancient division, the poore of the pish of St Warburgs proportion is a ffift part.

The above addenda is of special interest, reminding us, as it does, that from very remote times there were five parishes in Derby. The Doomsday record gives six

¹ The Churchwardens still receive 1/- each on their annual pay-day, viz., the 5th of November.

churches, but the sixth is a puzzle. And whether it had a parish attached is another problem.

The Rev. Dr. Cox states, however, in reference to the Countess of Devonshire's bequest of £6 to the poor of Derby, that the share of All Saints' parish was 48/-. This would not allow "a fifth part" of the whole for each of the other four parishes (*Chronicles of the Collegiate Church of All Saints, Derby*, p. 225).

Another entry gives particulars of the Christmas charities :—

Mr William Walthalls gift to the poore, to be paid by the Chamberlains at Christmas to the parish of St Warburg	o 16 o
Mrs Jane Waltons gift to the poore of the parish at Christmas to be payd by the Chamberlins ..	o 6 o
[This is half the fifth part as above. The other half, payable at Easter, making 12/-]	
Mr Willi Bothames gift to the poore of this parish to be paid by the Chamberlins at Cristmas..	o 6 o
Mr John Hornes gift to the poore of this parish to be payd by the Chamberlins at Cristmas ..	o 10 o
	<hr/>
Given at Cristmas to the poore	1 18 o
	<hr/>
Mist ^r Jane Waltons gift to the poore of this p'ish to be pay ^d by the Chamberlins at Good ffryday	o 7 6
Mr Anthony Glosops gift to the poore	o o 6

There were also other gifts of the "Countess of Devonshire" not mentioned in this entry, viz.: at Christmas and Lady Day :—

1663 from Mr Mayor at Christmas as a dole of the Countes of Devonshire	1 8 o
do. Lady Day ..	1 8 o

Mr. Ash's gift is also mentioned again :—

Received of Mr Roger Allestry as a gift of Mr Asher	2 4 o
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At this time the parish of St. Werburgh was only receiving one fifth of this benefaction, instead of the whole (see above).

In 1713 reference is made to another gift of which we have interesting details elsewhere.¹

pd Mr Riding for writing Mrs fowlers gift in ye tables o 2 6

Other entries of much interest are the following :—

Mr Crosiahe's Dole was att our Pish the 27 March 1664 & is every 5 weeks for seven poore people.

Richard Crotia every 5th Sunday.

No amount is given in these cases and they seem to be mere memoranda.

Richard Crowshaw left a very extensive list of benefactions, and among them £15 to the poor of Derby. It seems from the above that the five parishes agreed to a method of rotation of benefits at this time. One of the above entries has the further remark "paid by Corporation."²

CHURCH RATES.

Quarterly meetings of the parishioners were held for the purpose of settling the assessments, which were stated in some such terms as the following :—

Ordered that the churchwardens & collectors shall collect 13 weeks pay of the inhabitants after the rate of the weekly payments to the poor.

These weekly payments varied a good deal and gradually expanded during the early years of the seventeenth century, to the time of Queen Anne, from about 9/- per week to 30/-. In the year 1666, as an example, the weekly dues amounted to £37 12s. 2d.

It seems to have been the custom to adopt these commitments as a basis for the assessments in respect of

¹ In 1711 Mrs. Rebecca Fowler left "a sum of money to be laid out in the purchase of land, for the purpose of educating, with the rents and profits thereof, 14 poor children of this Parish, and buying Books for them, till they can distinctly read the Holy Bible."

² This is so at the present time.

other liabilities. Thus in 1641 we get the following :—

The xxyth day of January 1641

It is ordered & agreed ye same day, that ye churchwardens shall levy & gather of ye inhabitants twenty weeks pay according to the sev'all weekly paymts they pay (for ye releife of ye poore) which is for raising of stock for the necessary releife of ye poore, etc.

The weekly payments, of course, did not comprise the whole of the expenses upon the poor. Occasional relief and incidental parish expenses of all kinds had to be met. These were provided for by such measures as the above. So many weeks additional pay were ordered to be made by the inhabitants. This expenditure was called "Extraordinary disbursements for the poor." Certain minor church expenses and repairs were legally chargeable under this head.

But special expenses, church repairs, legal expenses, etc., were provided for by special assessments upon a similar basis :—

The xxyth day of September (about 1641)

It is ordered & agreed the same day that the Churchwardens shall levy & gather of the inhabitants within the pish Twenty weeks paye according to the sev'all weekly paymts they pay (for releafe of ye poore) which is for & towards the repayrs of the said church.

The following are some of these special requirements viz. :—

1650 twenty four weeks pay for repairs of the church & other duties.

1652 thirteen weeks for repairs.

In 1653 thirteen weeks for repairs & for the setting forth of apprentices.

In 1654 thirteen weeks for repairing the highways.

In 1655 thirteen weeks pay for making a clock and clock-house (clock case).

In 1663 three months pay for repair of the church & steeple.

In 1665 three months pay for repairing the church and church-yard.

In 1673 a quarters assessment was ordered, "over & above the usual weekly pay" to thatch Ed. Locko, his house.

This was no doubt church property. Some of these charges upon the parish seem rather drastic as when on—

Nov. 15 1669 three months "pay extraordinary" was ordered to be paid at Christmas next.

The three months pay in 1663 for repairs to church and steeple brought in a little over £9. It was swamped by two items in the list of "moneys paid"—John Keene for timber, etc., £6 2s. 5d., and Edward Kirkby for four hundred weight and six pounds of lead, sundry materials and thirteen days' work, £5 1 0

Among this year's expenses there is an item of £2 7s. 4d. thus explained:—

July 23 1663 At a generall meeting held ye day & yeare above-said for this parish. It is ordered that the p'sent Churchwardens doe pay unto Mr Machin (Macham) the present Vicar Two pts of his charge hee hath beene at in removing of his Goods from Dunchurch to Derby, being 2^{li} 7^s 4^d sd John Brookhouse

Mayer

(& others)

As already stated, Nathaniell Macham was the first vicar after the Restoration. He signed an audit report in April, 1663. The statements of receipts and expenditure for this year are headed in a significant way, the date being given as follows: "In the fifteenth year of King Charles the Second, in the year of our Lord one thousand six hundred and sixty three." This pointed reference to the reigning sovereign, dating his accession from the execution of King Charles, and entirely ignoring the whole period of the Commonwealth is the ordinary method of dating all legal and other such documents after the Restoration. But it is expressed in this case

with special emphasis and evidently indicates a return of popular opinion to the constitutional point of view.

In raising money for church repairs, highway repairs and relief of the poor, the parish officers were not, by any means, free from opposition. Entries bearing on this matter are not uncommon :—

1682. Resolved that the said collectors for the poore shall collect, & that in case of any opposition they shall prosecute & be kept indemnified for their so doing.

Occasionally definite orders are given to distrain, but these refer rather to cases of deliberate resistance than of actual inability to pay. Churchwardens must have had some disagreeable tasks in those days. Little evidence exists that either they or the overseers reaped personal benefit from the office, and the following is both curious and exceptional :—

April 4 1670

Upon Auditing the Accompts of W^m Clay & Richard

Allen as churchwardens & overseers of the poore

for ye present yeare we find theire receipts to be 54 16 11

& theire disbursmts 54 14 2

so there remaineth in their hands 0 2 9

wch is allowed to them for writeing theire Accompts¹ & they are hereby fully discharged at a generall parish meeting the day & yeare abovesaid s^d Humry Yates Maior (and others).

In 1692 Mr. John Gisborne seems to have succeeded in an appeal. The record reads :—

It is now ordered that Mr John Gisborne shall be charged for the same stock as he was charged for last yeare & not in such manner as he stands charged for stock by this years Assessors.

PARISH BOUNDS.

The following refers to a dispute of a special character :—

April 9 1690 Ordered that if anie suit arise betwixt ye parrish of St Alkmund's in Derby & Mr francis Agard concerning ye

¹ See also Bloodworth's Dole.

Assessment of all y^t part of Abbotts Meadow on ye South side of ye Brooke called Marton Brooke, y^t ye officers of this parrish shall out of parrish money defray ye charge of ye s^d suit & indemnifie him ye s^d ffancis Agard, provided y^t he shall pay all parrish duties (St Warburge) & follow ye direction of s^d officers of St Warburge. s^d James Spateman Major.

No doubt this was a case of uncertain boundaries, perhaps arising from disputed possession. When we remember that church and parish revenues depended upon local rateable values far more than they do now, it becomes obvious that boundaries were of great practical importance. Hence it would be a mistake to regard the perambulations and processions of those times as mere parish festivals. They were certainly this and much more. The clearness and permanence of boundaries were highly necessary to save disputes and possible loss of income to the parish.

With regard to the above agreement, it appears that Francis Agard failed to pay his proper dues and this order was cancelled by a later resolution. It was further ordered "that the overseers do forthwith distraine and take such course as is justified by law."

We select the following concerning the processions :—

1664 p ^d at the presessioning My ye 18 th	..	..	1	0	0
1666 spent at perambulation	..	..	0	16	6
1667 do. do.	..	..	0	16	6
1672 p ^d for the perambulation diner	..	..	2	9	0
1678 p ^d for the Pambulation feaste	..	..	1	10	0
1690 Agreed that the money to be expended upon perambulation shall not exceed twenty shills. in any one yeare.					
1700 Elias Lambson for the procession din ^r	..	..	4	7	0
1702 procession Dinner	..	..	3	9	0
1710 perambulation Dinner	..	..	2	2	3
1713 perambulation Dinner	..	..	4	0	7

These functions were not always completed in one day:—

No date (early eighteenth century).

p ^d at 2 days preambulation	2	5	9
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FABRIC OF THE CHURCH.

The earliest detailed record of accounts is in the year 1663—the fifteenth of King Charles II—already referred to. We select the following concerning church repairs :—

p ^d John Keene the 2nd of November for work Timber			
nayles & other things	6	2	5
Elias ——— for the pinicle & Battlemts	1	15	0
Edward Kirkby for 4 hundredweight & 6 pounds			
of Lead & 22 pounds of Sawder att rod a pound			
& boards & quarters used about the steeple &			
13 days work of himselfe & man & 2 doz & a			
half of quarries	5	1	0
1664 p ^d to Mr Robert Wardall Major for stone ..	0	1	8
1666 Scuttle & 2 planks for steeple	0	2	10
1669 Stone lime drink & repairs	—	—	—
Mending ye pulpitt	0	3	11
1670 for painting the church	7	10	0
Lead & workmanship for the church	31	17	6
1675 Tiling ye church porch & pointing windows ..	0	6	6
Mending church windows	1	11	7
1676 Ironwork for church & gates	0	6	4
1679 p ^d Richard Sleight's bill for the steeple ..	4	8	0
carrying leads up the steeple	0	0	6
laying the leads	0	4	8
1681 p ^d John Stone ffor reparinge the church window	0	9	0
p ^d Will Brough ffor glassing the church win-			
dows & ffor lead for it	0	12	8
1686 for Railing in the Comunion Table	2	9	6
1687 for Certifying about the Comunion Table being			
railed in	0	1	6
[Rails to enclose the Communion table were			
forbidden by the Parliament 1641-2.			
1692 Repairs of the church	27	0	0

This question attained serious proportions after 1698, in which year the whole church¹ collapsed in consequence of a great flood. This was the second time in a century that such a disaster had overtaken the fabric. Whether any part of the nave or chancel of the old gothic church survived the earlier collapse in 1601 we do not know.

¹ Excepting the tower.

In any case it entirely disappeared when the late "Tuscan" body and present "old chancel" were built in the early years of the eighteenth century. The only material evidence of the mediæval structure that has survived, is the present tower with its signs of rebuilding in renaissance times.

The parishioners of 1698 and following years then, had the task of rebuilding their church, and the parish accounts bear ample witness of this burden.

According to the Pegge MSS. quoted by Dr. Cox in *Churches of Derbyshire*, the vicar, James Walker, wrote to the bishop, saying the disaster had caused damage to the extent of £1,000. The bishop advised that voluntary contributions should be solicited towards the expense of rebuilding, and himself sent £20. It seems strange that there is no evidence of a church brief being issued on account of this misfortune, especially as appeals from other places were several times responded to by the parishioners. Voluntary contributions must have come in however, and on a generous scale, as it will be obvious to the reader from the particulars given below, that the church rates could never have covered the cost of rebuilding, if the £1,000 above mentioned was anywhere near the mark. Very likely, however, in the first impression of disaster, the case was overstated. No bills or payments adequate to the case are here given, and perhaps the committee appointed in 1698 kept their own accounts of the charges for reconstruction of the fabric, leaving the fitting and beautifying expenses to be met by assessments on the parish. Among the details mentioned in the churchwardens' payments, the most considerable are three of £8, £15 and £29 to Thomas Trimmer (appropriate name) who seems to have been the leading "beautifier" of the parish. We have at least the name of one parishioner who made a voluntary contribution to the work:—

1700^{pd} George Howorobin who allowed in his bill

40^{li} he promised to ye church 2 7 3½

At the tenth Parish meeting held for the purpose
of settling the fifth day of September
1702. It is then agreed that the
present Churchwardens (viz) Mr. Ralph Dering
Jr. & Mr. Barlow, have an Assesment of husband-
ry in the tithes upon all lands &c. with
y^e said Parish towards paying the Summer
doles for building & beautifying y^e Church
Some Arrears of an account due to Mr.
James Motheram. It is further agreed at the
said Parish meeting y^e there be a Charge of
y^e Assesment of husbandry upon y^e Land upon
Stock in Trade & money at Interest &c.

John Brookhouse
Ja. Motheram
Edward Sparke
Richard Heywood
Tho. Yates
Ralph Brough
John Bagnall
Benja. Bagon
Phil. Sparke
John Cooper
Tho. Dering
James Goulds
W. Baring

Other bills were paid to Samuel Roberts, £14 12s. 4d.; Richard Sleigh, £13 14s. 4d.; Henry Richardson, £10 7s. 4d.; George Braisby, £10; Richard Finney, £10, etc.

The special assessments for this undertaking were on a more independent basis than those quoted above "after the weekly payments to the poor." It was now ordered as follows:—1698: "That the churchwardens shall collect an assessment of sixpence by the pound towards defraying the charge of building the church." In 1699 another assessment of one shilling in the pound was levied.

The burden continued. In 1700 the assessment was 12d. in the pound on land and property, and 2/6 on stock. This brought in £84 1s. 3d. In 1701 it was 1/6 on land, etc., and 1/6 upon stock, yielding £102 16s. 6d. In 1702 for building and beautifying (and to pay Mr. Trimmer), 1/- upon land, stock-in-trade, and money at interest, yielding £58 3s. 4d., and for rebuilding and arrears, 1/- in the £ produced £58 6s. 1d. in 1703. From this record we see that the entire rateable value of the parish was barely £1,200.

The year 1704 saw another levy of 1/-, plus a three-penny rate upon land and stock, and arrears of expenditure seem to have been cleared off in 1705 by another levy of 3d.

The committee appointed in 1698 to deal with the business of church rebuilding, consisted of Ald. Brookhouse, Ald. Roberts, Jas. Mottram, Ed. Parker, John Gisborne, Richard Ward, Jas. Fowler. In 1701 another special committee was appointed to inspect the accounts, in 1705 parishioners, churchwardens and vicar were to look after the workmen and "assist in contriving ye decent repairing and beautifying ye chancell," and in 1708 the following occurs:—

Johnathan Reddings bill for painting ye pillars & other business.

done in the church which appear to be very unreasonable in many particulars. Ordered that the p'sent officers nor any other succeeding officers of this p'ish do not pay the said bill nor any part thereof till it be rectified & regulated by the p'ish.

Details of the " beautifying " are :—

1708 for 2 peices of wood for ye figures over the artch to rest uppon	0	0	10
1708 Spent at putting up ye chane in ye church ..	0	1	0
[Perhaps this was to suspend the chandelier given by Mr. Benskin].			
Order for nayles, scaffolding, Roopes used at ye chancell	0	10	0
1709 p ^d Mr Huss for ye 2 figures over ye artch ..	2	3	0
1710 p ^d John Rogerson for ironwork about ye church	0	5	0
1710 ffor painting ye Ornam ^{ts} & towns Arms ..	3	4	6
1710 Ale at beautifying ye chancell	0	5	0
1710 Nov 2. Ordered that Thomas ——— do wins- cote about the Co ^m unon Table & set up the Railes in as decent a manner as is accustomed.			

1710. 14 february—

An account was taken of the charge of the Queens Arms Altar peece, the Lords Prayer, Beleife & the Ten Commandmts lately finished, being thirty & two pounds, twelve shillings & seaven pence. In pursuance of a decree out of the Ecclesiastical Court of Lichfield—It is ordered that the p'sent churchwardens do make an Assmt & collect sixpence in the pound of all the Houses & Lands within the said parrish according to their last valuation, for the payment of the said debt.

These " Queen Anne " decorations are still in the old chancel of the church. But at length the continual strain of church expenses began to cause discontent ; somebody must have overstepped the mark :—

1712. Ordered that for the tyme to come no officers of this p'ish do lay out any money for beautifying or repairs of the church unless it be by consent & order of this Council.

INVENTORIES.

Inventories of church goods occur from time to time :—

- 1613 It. 1 Silver Communion Chelis with a cover.
 It. 1 Surplice.
 It. 1 tabell cloth for ye Com̄unon Tabell.
 It. 3 leathers long and short.
 It. 1 Hoke for stall fiers (fires).
 It. bell mettell.
 It. Matts to lay at the Communion.
 It. one Church Booke.
 It. one chest Iron Bound.
 It. 1 pere of Irons.
 It. another pere of Irons wth thre picks.

Several things are to be noticed about the above. Leathers might be buckets, but we can hardly see how the terms "long and short" apply. Probably "ladders" are meant as the old spelling is very uncertain (see next Inventory). In not a few cases the writers of these records not only spell phonetically but with a very imperfect idea of the pronunciation of the words they are aiming at. The irons and picks would probably be for use in the churchyard. But they may also have been implements for dealing with outbreaks of fire. In those days it was often necessary to pull the burning thatch off buildings to prevent the spread of fire. Fire hooks and such like implements were often kept in the towers of churches.¹ The "Hoke for stall fiers," however, seems to refer to fires kindled in church for warming purposes, in this case, perhaps, in the chancel.

Another Inventory is dated 16 + 21 :—

A Note of certain Church Implements delyvered to the new wardens—

- 1 ffayr Church byble.
 1 booke of Comon prayer.
 1 paraphrase of Erasmus.

¹ As at St. Benets, Cambridge.

Juell and harding—att large.

1 book for defense of the rights of Kinge.

1 Sylver Challyse with a cover.

A Surplise.

A comunyon Table wth a carpett & lynnen cloth.

iiij Church laders of all sorts.

1 hooke of Iron ffor seats ffyr.

certain bell metell in a pott wayinge —.

certain Comunyon matts.

A chest Iron bound.

1 pere of Irons wth 3 pyks (in a later hand—now set upon the steeple).

[Added in same hand as last remark]—

1 Cake of lead about 7lb.

A new surplisse and hood.

A table to sett a child upon.

A green cover for the pulpitt.

Anno 1632

These delivered to Mr John Jordan & Mr John Halsey By John Rolte & Robert Cooke.

[The parish was supposed to find a surplice for the Vicar but not a hood].

A further entry states :—

These goods added & boughten 1635—

Item a booke of Homylies.

Item a booke of Canons.

Item a ser. booke for the 5th of November.

Item an Hower glasse.

The “ hooke of iron ffor seats ffyr ” seems to confirm the suggested meaning of a former item. It can thus scarcely be doubted that one, if not more fires were lit in church. In fact in some churches fireplaces were provided in certain old box pews belonging to the gentry. We hope to have more to say about church seats later on.

The “ pere of Irons,” etc., set upon the steeple have again every appearance of being for the extinguishing of fires, and “ set upon the steeple ” probably means hung on the wall of the tower to be readily accessible.

1663 one green carpett for the Communion table & a white one.

One silver Bowle & cover. One great Bible.

Two comon prayer Bookes.

The Cannons of the Church of England.

The Rights of the Kinge, Erasmus Paraphrase.

Juell & Harding, One Book of Homelies.

One Surplice, One Little Bell, One houre glass.

One green cushion, one old Register book of parchment.

One new Register Book of parchment bound in Leather.

One pewter fflagon. One Allabaster Bason.

Green was evidently the only liturgical colour adopted in these times.

It would appear that the paraphrase of Erasmus and the copies of Jewell and Harding, mentioned in the inventory of 1621, had been worn out by this time, as an entry of 1659 runs thus :—

Memorandum y^t Jewell & Erasmus was set upon y^e Desk in y^e chancell by Mr Thomas Haughton & Edward Brooke Churchwardens in the yeare 1659.

These records recall the fierce controversy that raged between John Jewel and Thomas Harding, in the sixteenth century over the position of the English Church. Jewel was regarded as the authentic exponent of the reformed religion, and his works were ordered to be placed in parish churches for public reading. The book or books referred to above, were probably a statement of the controversy, and the term "att large" means in this connection, "unabridged."

Sometimes these works of Reformation Authors were chained to desks in the churches, or otherwise secured. At Breadsall for instance, Jewel's works and other writings of the period were thus preserved.

Church goods left by Solomon Roberts and James Bacon churchwardens 1664.

1664 one green Carpet for ye Communion table & a white tablecloth.

- 1664 one silver boule & cover.
 one great bible.
 two Common prayer Books.
 the Cannons of ye Church of England.
 ye Rights of ye King.
 Erasmus Parraphrase.
 Juell & Harding : one book of Homilies.
 one surplis, one little bell, one hower glass.
 one greene cushion.
 one owld Regester booke & one new one.
 one pewter flagon.
 one Allabastar bason.

'Goods belonging to ye Church left by Edmund Dexter & Thomas Sleigh—

- 1669 One great Bible, 2 Common prayer Books, 1 greene cushion for the pullpitt, 1 hower glass, 1 surplis, 1 table concerning marage, 1 Deske in ye Chancell wth 2 books Juell & Harding & parraphrase of Erasmus, 1 Communion table, 2 boxes for Collection, 1 Board, 2 Chests, 1 Allablaster Basin, 1 Book called ye Defense of ye Kings rites, 1 Book of Homilies, 1 pewter fflagon, 1 silver Boule & cover, 1 Green carpett, 1 linnen table cloth, 2 regester Books, ye one old, ye other new, A bell called A Snts Bell & a Tything Table.

The "Snts Bell" is a puzzle and we have no information concerning it. In 1691 there is a record which may refer to the same:—"Weighed a little old Bell at that time & it was found to weigh sixty and four pounds."

From the above we learn that in old St. Werburgh's Church there was a desk (as at Breadsall before the fire in 1914) carrying books for the instruction of the people. The works of Jewell and Harding were among those destroyed at Breadsall. They were very ancient copies with many curious engravings.

This is the last of the inventories. Lovers of old chests, however, will note the price in the following, which occurs the next year:—

- 1670 p^d Richard Sleigh for a chest 0 3 0

COMMUNION VESSELS, ETC.

Further concerning the communion accessories :—

Miss Mary Brookhouse did give for this pish use a new Communion table cloth in the yeare of our Lord God one thousand six hundred & seventy.

April 14, 1718. It is ordered at this p'sent meeting that the said Churchwardens (together with the assistance of Mr Bassano) do lay out a sune not exceeding three pounds and ten shillings in a piece of Plate to be used at ye Sacramt in collecting ye offerings, as a peece of furniture to attend a late noble benefaction to this p'ish from Mrs Crossman decd.

The benefaction is thus explained :—

pd for letters Box Carridge etc in buying & bringing									
down ye Flaggons given by Mrs Crossman	..	o	8	6	½				
pd to Mark Dawson for ingraving ye writing round									
them	.. .. .	o	6	0					

“ Buying ” must refer to sundry expenses. These handsome flagons, still preserved, must have cost many pounds. The inscription around them is as follows :—

The gift of Katherine Crossman Relict of Sam^l Crossman B.D. (late Dean of Bristol) dau^r of Rob^t Brookhouse late of this parish Gent. Año 1718.

Judging by the records of bread and wine purchased for the Sacrament the number of communicants fluctuated a good deal, but steadily increased. We select the following :—

1664 pd for five quarts at the Sacrament &									
bread at Easter	.. .. .	o	8	7					
1665 ffor Bread & wine at the Sacramt at Easter	..	o	13	8					
1666 for Bread & wine at ye Sacramt	.. ..	o	12	3					
1669 do.	.. .. .	o	5	10					
1669 for Bread for ye Sacramt on Palm Sunday	..	o	0	4					
1672 do.	.. .. .	o	7	8					
1674 do.	.. .. .	o	11	4					
1680 for Communion wine to Mr Mayneard Gent.		o	15	0					

1687 for wine at the Communion	..	..	..	0	16	4
1688 do.	..	..	..	0	16	4
1680 Aprill 4. p ^d Henry Golding for Communion						
bread ..	..	..	..	0	0	6
1684 do.	..	..	..	0	0	6
1690 for 10 quarts of Wine	..	..	..	1	5	0

At a later period the figure is much higher :—

1701 for Communion Wine	..	..	..	1	14	0
1707 do.	..	..	..	1	17	6
1714 for Com. Bread & Wine	..	..	..	3	1	9
1715 do.	..	..	..	2	15	4
1716 Sacrament Wine	..	..	..	2	10	6
1717 do.	..	..	..	2	15	0

We are left to our own resources in cogitating as to the necessity of the following :—

gallon of wine & pint of sack..	0	15	0
---------------------------------	----	----	----	---	----	---

But the next is more explicit :—

For one quart of sack to Mr Jackson when he preached (1667)	0	2	0
--	----	----	----	---	---	---

Perhaps after a two hours sermon by the "Hower Glass" this would not be excessive.

In 1690 occurs the entry :—

Manchet for Sacrament	0	3	0
-----------------------	----	----	----	---	---	---

The manchetts were little loaves of fine white flour, only bought for special occasions. Such flour would certainly be a luxury in those days, but it seems probable, nevertheless, that the word should be in the plural. Manchet (corrupted—mangates) was a term sometimes used for the Maundy bread. It was also frequently applied to the "Holy Bread," which was not sacramental but distributed on certain occasions after the Communion service.

CANDLESTICKS AND LIGHTING.

It has been noticed in connection with All Saints' Church, Derby, that candlesticks came in general use

under the High Church tendencies of the Whigs in the time of Dutch William.¹ At St. Werburgh's Church also, references to candlesticks begin to occur in this period. Nothing indicates clearly that they were used upon the altar, but their extended use in the church was undoubtedly stimulated by the times. We note the following :—

1700 p ^d for 4 Candlesticks for pulpit & deske	..	o	7	6
1705 p ^d for cleaning ye candlestick	.. ..	o	1	4
1709 p ^d for cleaning ye lesser Candlestick & ye bigger		o	9	o
1718 for cleaning ye candlestick & font	.. ..	o	10	o

Hanging "branches" (chandeliers) were also provided about this time in many churches. Another and better name was "corona," generally applied to such fittings in large churches and cathedrals on the continent. Many elaborate examples occur in the Rhineland churches. A fine specimen of these "crowns of light" may be seen in Chesterfield Church.

A "branch" of this character, in brass, was given to St. Werburgh's Church by Mr. Charles Benskin in the year 1708 and still hangs in the chancel.

An earlier gift, however, is referred to in the item :—

1707 p ^d Mr Bakewell for the branch	6	o	o
--	-------	---	---	---

Robert Bakewell was the ironworker who made the screen work in All Saints' Church, and numerous fine gates in Derby, so that the "branch" referred to may have been of iron; but no trace of it remains.

Items for purchase of candles become numerous at this time as a consequence. In 1709 we have :—

Jan 1. p ^d for 5lb of candles for ye church	..	o	1	5½
--	----	---	---	----

and identical entries on Jan. 20, Feb. 5, March 3 and March 24. Sometimes candles were purchased in larger quantities, as for instance :—

¹ The Collegiate Church of All Saints : Rev. J. C. Cox, L.L.D.

1718 p^d for shifting ye old font o o 2

The following throws some light on the matter :—

Att a parrish meeting held this 22d day of July 1718 it is ordered that Mr Charles Benskin be p^d p^r the overseers of the parrish the sum of Ten pounds in consideration of the ironwork, and other worke abt the font.

The explanation seems to be that the Pelican, at first, covered a rather small font which was afterwards removed, being superseded by one of more correct dimensions. To retain the Pelican in use, a surrounding cover of ironwork was added in 1716.

This "ironwork abt the ffont" is now a font cover without the Pelican. It is a beautiful piece of craftsmanship and there can be little doubt that it was made by that master workman, Robert Bakewell, in the workshop which he set up in Derby after he had ceased to co-operate with Tijou at Chatsworth. See page 192 for illustration.

Dr. Cox states in *Churches of Derbyshire*, vol. iv, p. 179, that the ironwork used to surround the Pelican, and we now have the full story. There is in the bottom rim of the iron cover a little door which has often seemed puzzling. Doubtless it was so made at first, to enable the Pelican within to be cleaned.

This article is now of sufficient length and must draw to a conclusion. There still remains to be dealt with, a mass of information concerning church service books and other books ; seats and the claims of parishioners ; bells and bellringing ; sundry parish officials ; repairs to church yard, church property, and highways ; miscellaneous items concerning floods, etc., and above all, a wealth of material touching the administration of the old poor laws, which, at this time, were enforced by the churchwardens and overseers of the parish.

(To be concluded).