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No. XII.

The Ejected of 1662

IN

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The Ejected of 1662

in

Cumberland & Westmorland

Their Predecessors and Successors

BY
B. NIGHTINGALE, M.A.

IN TWO VOLUMES

VOL. I.

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PREFACE

FIVE years ago, when, as a research student of Manchester University, I took in hand the subject of this work, it promised no considerable fruit. About thirty names in Calamy's list of Ejected Ministers constituted a working basis. They were little more than names, and probably a dozen pages would have represented all the information which then seemed to be available. As may be surmised from this, the first idea was to restrict enquiry to the thirty names referred to; in other words to test Calamy for this particular area; but it soon became clear that a restriction of that kind would have very serious disadvantages, and that it was in every way desirable to link with the Ejections of the Restoration and the Uniformity Act the Sequestrations of the Commonwealth Period. That was equivalent to testing Walker, whose book was issued as a rejoinder to Calamy's. The idea was to fill in the blank in the various Incumbent lists from about 1640 to 1662, with a view to seeing what men were displaced under the two regimes, a blank which is a very serious one, and which County Histories almost invariably ignore. It became evident, however, that, if this principle were strictly adhered to, a large amount of most valuable information would have to be ruled out; and the idea was again enlarged. The ultimate aim, therefore, has been to give a list of Incumbents for the 17th Century. Nor have I hesitated to give a very liberal interpretation to the phrase "17th Century," overlapping often on both sides, particularly in cases where the information added has not appeared in print. It is, therefore, very necessary that the reader should remember that, while every care has been taken to carry out faithfully the enlarged idea, make the list in each case as accurate and

complete as possible for the period, the main strength has been devoted to the years covered by the Sequestrations and Ejections. County Histories are fairly reliable guides for periods preceding and succeeding the one with which I am specially concerned. What promised to be a comparatively barren subject has produced the present considerable work; and I have most reluctantly had to refuse admission to further material, or the work would have been even more seriously large than it is. The truth is that to enquiries of this kind there appears to be no finality, and the earnest student never needs to despair of any subject, however unpromising it may appear.

The particular attention of the reader is called to the Appendices and other matters at the end of the book. Much of the information given there is of the utmost importance. It supplements and occasionally modifies the text and should be read in conjunction with it. It came to hand too late to be embodied in the work proper; but I felt that the reader should be put in possession of it, though it involved some sacrifice of literary order and unity.

The book is not meant to be an apologetic for any particular type of religious life. I have had no brief except for historic facts, and I have given to such facts the only interpretation which seemed permissible. If I have presented a more favourable view of the policy of the Commonwealth Rulers in reference to the Royalist Clergy than is entertained in some quarters, it is because no other view seemed open, so far, at least, as this area is concerned. Possibly the part of the book which will excite most diversity of opinion is that which deals with the problem of Presbyterianism; but here again the position assumed seemed to be the only defensible one. The book does not pretend to be above criticism. The enormous mass of detail which it contains makes absolute accuracy almost impossible; and all that I claim is that the best open to me amidst the exactions of a busy Pastorate has been put into it.

One thing, at least, it is hoped the work will do, viz., deliver writers on the Ecclesiastical History of this area from the spell of Walker and Todd, under which they have hitherto been. Without challenge of any kind, the statements of those two authors have been taken on trust by most writers; but, while both of them gleaned diligently in the byways of historic research, they are quite unreliable in relation to matters of this kind. Both have written what is grotesquely coloured and even untrue. The writers have their value, but the value is of a general rather than specific character. As Dr. Todd himself puts it, their facts must not be "pressed too close at the heels."

At least the work can claim uniqueness. I do not know of any similar attempt for any other area; and I am not surprised; the labour has been Herculean, and, while I in no way regret it, I am not sorry to be able to write "finis."

It remains for me to acknowledge my indebtedness to those who have given me assistance. The Clergy, with scarcely an exception, during three Summer holidays extended to me the warmest welcome and the most generous hospitality. The experience will remain with me as one of the happiest memories of life. The custodians of the Carlisle and Chester Diocesan Registries along with Mr. W. H. Satterthwaite, M.A., of Lancaster, who has charge of the Transcripts connected with the western portion of the ancient Archdeaconry of Richmond, offered me every facility for my work. To the Bishop of Chester, in particular, am I greatly indebted for securing easy access to the documents belonging to that part of his See with which I was concerned. To his Grace, the Archbishop of Canterbury, I am grateful for permission to print the extracts from the Lambeth MSS. which appear in the work; also to the Librarians of the Manchester Free Library, the John Rylands Library, the Preston Free Library, the Jackson Library (Carlisle), Dr. Williams's Library, the Congregational Library (Memorial Hall,

London), the Bodleian, the Lambeth Library, the Sion College Library, the Authorities of the British Museum, and the Record Office, the Town Clerks of Carlisle and Kendal respectively, the Secretary and Trustees of the Presbyterian Fund, and the Secretary and Trustees of the Congregational Fund Board. Professor Tout, M.A., and Principal Gordon, M.A., have taken real interest in the work from the beginning, and helped me with many valuable suggestions. The latter, in particular, has laid me under great obligation by his most generous assistance in many directions. In addition to much else, the comprehensive Index, which is not the least valuable part of the book, is almost entirely his work. Professor Firth, M.A., Litt.D. of Oxford also, who has seen much of the MS., has assisted not a little by his kindly encouragement.

If the book in any way stimulates pursuit of knowledge; suggests sources of information for those who desire to write Parish Histories; and quickens interest in the great religious problems of the 17th Century my labour will have been to good purpose.

B. NIGHTINGALE.

THE MANSE,
BAIRSTOW STREET,
PRESTON.
December, 1911.

ABBREVIATIONS EXPLAINED

Cal. S.P. Dom.	Calendar of State Papers, Domestic Series.
S.P. Dom.	State Papers, Domestic Series.
L.J.	Lords Journal.
C.J.	Commons Journal.
Al. Ox.	Foster's Alumni Oxonienses.
Ath. Cant.	Cooper's Athenae Cantabrigienses.
Cant. Grad.	Cantabrigienses Graduat.
Nicolson and Burn.	History of Cumberland and Westmorland.
Hutchinson.	History of Cumberland.
Whellan.	History of Cumberland and Westmorland.
Calamy.	Calamy's Account of the Ejected Ministers.
Non. Mem.	Palmer's Nonconformist's Memorials.
Miscel.	Bishop Nicolson's Miscellany Accounts of the Diocese of Carlisle, 1703-4.
Neal's Hist. Pur.	History of the Puritans (1737 Edition).
Trans. (O.S.).	Transactions of the Cumberland and Westmorland Archæological Society, Old Series.
Trans. (N.S.).	Transactions of the C. and W. Archæological Society, New Series.
Rel. Bax.	Reliquiae Baxterianae.
Walker.	Sufferings of the Clergy.
W. Ath.	Wood's Athenae.
Hist. Eng. Ch.	Shaw's History of the English Church during the Civil Wars and under the Commonwealth (1640-1660).
MS. Min. Bk. Cock. Ch.	MS. Minute Book of the Cocker-mouth Congregational Church.
H.M.C.	Historical MSS. Commission.
Bodl. MSS.	MSS. in the Bodleian Library.
Lewis's Hist.	History of the Congregational Church, Cocker-mouth.
Clarendon.	History of the Rebellion (1839 Edition).
Hanbury.	Historical Memorials.
C.S. (O.S.).	Chetham Society Publications, Old Series.
C.S. (N.S.).	Chetham Society Publications, New Series.
Drysdale.	History of the Presbyterians in England.
Annals.	M'Crie's Annals of English Presbytery.
Baillie.	Letters and Journals.

Hist. Eng. Cong. Macphail.	Dale's History of English Congregationalism. The Presbyterian Church : Its Doctrine, Wor- ship and Polity.
Eng. U. Hist. Lamb. MSS.	Gordon's Heads of English Unitarian History. MSS. in the Lambeth Library.
Brit. Mus.	British Museum.
Add. MSS. Brit Mus.	Additional MSS. in the British Museum.

The following also may assist the reader in relation to the extracts from original documents ; and it may be well, further, to point out that to avoid needless repetition the documents themselves are frequently abbreviated. The reader, however, who is so disposed, can easily fill in the blanks, by comparing those of the same MS. together. Invariably a complete one is given somewhere. Take Lamb. MS. 996 for example— an unabbreviated extract appears under Ireby, p. 560 :—

yy = they.

yt = that.

or = our

producing = producing. Almost invariably contractions take place in combinations of a vowel with "r."

pish = parish.

pills = perils.

pnt = present.

Sept = Sepultus.

wn = when.

yrfore = therefore

Lp and Lorp = Lordship.

possions = possessions.

exaied = examined.

accoted = accounted.

povicon = provision.

memorandu = memorandum. Latin endings are frequently cut off.

yrly = yearly.

sd = said

sevall = several

pfitts = profits

pliamt = parliament

pticulers = particulars.

PRINCIPAL AUTHORITIES CONSULTED.

I. PARISH REGISTERS.

About 130 of these have been examined and they have supplied information of the utmost value. It is not suggested that the examination has been minute and complete for each document. That would have been a very serious task, as the area is large, and many of the places are remote from any railway station. On an average two hours each sufficed, the search being restricted to the period with which this work is concerned. A sentence or two descriptive of their condition appears under each heading.

II. MANUSCRIPTS.

1. *Plundered Ministers MSS.*

There are over 60 of these in the Lambeth Library, varying considerably in size. Dr. Shaw ("English Church," &c., vol. ii.) describes them. They have all been carefully examined, and whatever related to our area has been transferred to this work. With reference to MS. 1021 Dr. Shaw writes: "missing for a long time." This document has been quite recently found by the present Librarian after being lost for 80 years. With the exception of the Librarian and the Archbishop, I was the only person who had seen it at the time. It is a very bulky volume, would seem to be five or six volumes in one, is in a dilapidated condition and without covers. It is a rough Note Book of the Trustees' Meetings, and covers the years January 1654, to September 1657. The notes are considerably better written and fuller than is usually the case, and the volume is of real value.

In the Record Office are about 10 volumes dealing with the same matters, which also have been inspected in so far as they relate to our area.

In Sion College is one MS. but it contains nothing with which we are particularly concerned.

Three MSS. in the British Museum (Add. MSS., 15669, 15670, 15671) have been carefully inspected with rich results; and similarly the nine volumes in the Bodleian, appearing as the Bodl. MSS. 322—329. MS. 330 is now Rawl. D. 711. It is a mere fragment containing names of Ministers who subscribed the Engagement of 1649. Nos. 328 and 329 have nothing relating to our area. There are in the Lambeth Library also several volumes of Surveys which have been examined.

2. *State Papers.*

These are in the Record Office. Almost invariably I have gone to the originals and copied accordingly, not being content with the summaries given in Calendars, which, while good as guides, often omit interesting and necessary details. The student will be well advised to do this as far as possible. To these may be added the Institution and Composition Books together with the Exchequer Depositions and Exchequer Bills and Answers (Legal Search Room). The latter in particular are extremely valuable and being arranged in Counties are easily used.

3. *The Rawlinson MSS.*

A large collection in the Bodleian, which has only been indifferently worked by writers on Nonconformist History, and yet in it, especially the Letter series, are immense materials of the utmost value for the purpose.

4. *The Birch MSS.*

These, which now include the Ayscough MSS, are in the British Museum. They are a large and most valuable collection, the Letter series especially being rich. They have been more largely used by writers on Nonconformist History than the Rawlinson MSS., but there is still much that has never appeared in print.

5. *The Walker MSS.*

These are in the same Library. Walker's own notes are of little use because they have been largely embodied in

his "Sufferings of the Clergy," whilst his writing is execrable. But besides copies of some rare pamphlets and other materials the MSS. contain the original contributions of Walker's correspondents in various parts of the country. These give interesting views from behind, which often considerably modify the front view.

6. *House of Lords MSS.*

In the Library of the House of Lords. Among other documents are the original Petitions of the Clergy, who sought restoration to their livings in 1660. A list is given in the 7th Report of the Hist. MSS. Com., Pt. I, pp. 104, 108. Those relating to our area have been copied and inserted.

7. *The Machell and Nicolson MSS.*

The first are the work of Thomas Machell, Rector of Kirkby Thore. There are several volumes of miscellaneous matters relating to the two Counties, and occasionally they supply items of interest. They are in the Dean and Chapter Library, Carlisle. The Nicolson MSS, the work of Bishop Nicolson, are in the same place, and are mainly extracts from the Episcopal Register. They were largely used by Nicolson and Burn in their work, and so have yielded little independent assistance for this.

8. *The Kendal Indictment and Order Books.*

These are in the custody of the Town Clerk of that town, who gave every facility for consulting them.

9. *The Carlisle Chamberlain's Accounts.*

These are in the custody of the Town Clerk, who readily placed them at my disposal.

10. *The Evans and Baxter MSS.*

Both are in Dr. Williams's Library, London. The former are largely used in James's "Presbyterian Chapels and Charities." The latter, the Letter series, in particular, gave a few results.

11. *The Minutes and Cash Books of the Presbyterian Fund.*

A large and well kept collection in Dr. Williams's Library, dating from 1690 and continuing with scarcely a break to the present time.

12. *The Minutes of the Congregational Fund Board.*

These are in the Muniment Room of the Memorial Hall, London. They are not near so rich, full, and well kept as those of the Presbyterian Fund. They begin with December 1695, and the first volume ends with 1699. Volume II. is from 1700—1704, and Vol. III. 1738—1747. There appears therefore to be a considerable gap in them. Taken along with the Minutes of the Presbyterian Fund they are invaluable for purposes of Non-conformist History; and it is surprising that so little use has been made of them.

13. *The Jackson MSS.*

These were the work of the late Wm. Jackson, F.S.A., who bequeathed them with many of his rare books to the Carlisle Library where they form the Jacksoniana Bibliotheca. The MSS. contain Will extracts, Pedigrees and other interesting material which he collected in his life time. A catalogue of this Library has recently been printed.

14. *Transcripts, etc.*

Those kept at Carlisle and Lancaster have been examined, so also has the Carlisle Episcopal Register. At Chester the Act and Visitation Books have been similarly treated.

15. *The Larkham MSS.*

These include:—

(a) The Cockermonth Church Book. This was the work of George Larkham until his death, a few additions being made by later hands. It is in the possession of the Deacons of the Cockermonth Congregational Church.

(b) The Diary of Thomas Larkham from 1647. This is a most remarkable document and is about the same size as the Cockermonth Church Book. There appear to be in it at least five different handwritings:—

1. That of the original owner who seems to have been an apothecary. The writing here is beautiful and the entries are such as would concern his business. The date in this writing goes back at least to 1597.

2. Near the end of the book are several pages occupied with Christenings, Burials and Receipts in "or [our] prish church of East Greenwch, by G. L. then elected Clarke," beginning with December 1615. The writing is small and neat, but distinctly different from the other.

3. Thomas Larkham was sometime Minister of East Greenwich, and probably the book came into his possession through this connection. He used it as a Diary and Book of Accounts and the earliest date is 1647. These items appear in the various spaces which the other writers had left; but Larkham was not satisfied with that, he has written on the top of the other, actually using their words and letters wherever possible for his own purpose. The result is that it is extremely difficult to pick out his entries.

4. From Thomas Larkham the book appears to have passed on to his son George, the Cockermouth Minister, who fills in remaining spaces and adds copies of letters which Mr. Lewis has printed.

5. The next writer is Larkham Bowes, George Larkham's grandson, whose entries are few.

The MS. is owned by H. M. Fawcett, Esq., of Whitley Bay, a descendant of Larkham, who kindly lent it me for some time. It is very doubtful if a complete transcript can ever be made owing to the superimposition of Larkham's writing upon the original; and the task of making a fairly readable one is very serious. I have, however, proceeded some way through it. The MS. is soiled and worn in places; and was rebound by the owner a short time ago.

16. *The Bradshaigh MS.*

This is a most valuable document throwing vivid light upon the sufferings of Nonconformists during the period

of the Stuart reigns. It is in the possession of Dr. Farrer, who permitted me to make considerable extracts from it. It relates mainly to Lancashire, but has several times served to illustrate points.

III. PRINTED BOOKS.

Among County Histories that of Nicolson and Burn, published in 1777, stands easily first. Though some areas are treated very indifferently, especially the West Cumbrian side, it has served as a working basis and been found exceedingly useful. Hutchinson's History in two volumes, published in 1794, is restricted to Cumberland. In relation to the inquiries with which this work is concerned, it adds little new and simply copies. Jefferson's book is incomplete. Published during the years 1838 to 1842, the author has given only three volumes: "Allerdale above Derwent," "History of Carlisle," and "History of Leath Ward." It is disappointing because it promises in the Preface to supply the lack of the other Historians in regard to the Incumbents of the various Parishes, and yet it merely copies. Whellan's "History of Cumberland and Westmorland," published in 1860, contains nothing fresh but inaccuracies, of which there is an abundance. Very early I came to see that it was quite unreliable. The "Victoria County History" has not proceeded sufficiently far to be of service; but the Chapter on the Ecclesiastical History of Cumberland is not assuring. There is a great opportunity for a thoroughly good, up to date History for these two Counties, which will do for them what Baines has done for Lancashire. The two Histories by Chancellor Ferguson, published by Elliot Stock, are true to their name, "Popular"; but both, along with the "Diocesan History of Carlisle" by the same writer, have been useful for their panoramic views. The area is not rich in purely Local Histories, but those in existence have been consulted. The *Transactions of the Cumberland and Westmorland Archæological Society*, numbering some sixteen volumes, Old Series, and ten, New Series, have been carefully examined. The articles are sometimes written more for

popular consumption than with a view to the needs of the student; but they invariably indicate valuable sources of information.

Baxter's "Reliquiæ" is indispensable to the student who would know the spirit and tendencies of the time. Wood's "Athenæ, Oxon," Brook's "Lives of the Puritans," Marsden's "History of the Puritans," and in particular Neal's "History of the Puritans" have been frequent companions.

Calamy's "Account of the Worthy Ministers who were Ejected, &c.," has been in constant requisition. I have had by me the First Edition, published in 1702, a very unpretentious little work of one volume, only about half of which is occupied with the "Account." In most cases the information is very meagre, little more than names being given. The Second Edition, published in 1713, the Continuation making Vols. III. and IV., being added in 1727, is the one used throughout this work. Palmer undertook to "abridge, correct, methodize" and make additions, and an Edition called the "Second Edition" appeared in 1775. The work was reissued in 1802-3 and again it is called a "Second Edition." It differs somewhat from the 1775 Edition. If there was a First Edition I have not seen it; but the others are in my possession. Palmer, however, has not done his work well; and I greatly prefer the original Calamy.

Walker's "Sufferings of the Clergy" has had its place side by side with Calamy. Criticisms of this book appear in the work and the original MSS. in the Bodleian are an interesting commentary upon it. Hanbury's "Historical Memorials," Wilson's "Dissenting Churches," and Hunter's "Life of Oliver Heywood" have yielded considerable help. Dr. Shaw's "History of the English Church, &c.," has been of the greatest assistance, not only in its careful discussion of 17th Century religious problems, but as a guide to the MS. collections open to students of that period.

Presbyterian Historians, like Dr. Drysdale, Dr. M'Crie, and the Rev. W. M. Macphail, M.A., have been carefully

read, even as have Congregational Historians like Dr. Dale, Dr. Stoughton, Dr. Dexter, and Dr. Brown.

The Calendars of State Papers, several Reports of the Historical MSS. Commission, the Journals of the House of Lords and the House of Commons have been consulted; but, as previously intimated, in almost all cases I have gone behind Calendars and Reports to original documents.

Very large use has been made of Foster's monumental work, "Alumni Oxonienses." A considerable proportion of Cumberland and Westmorland men went to Oxford for their training, to Queen's College in particular. Cooper's "Athenæ Cantabrigienses" has occasionally given assistance, but, breaking off near the end of the 16th Century, it rarely touches the period with which we are concerned. The "Cantabrigienses Graduati" begins with 1659 and so there is a gap at the point where assistance is most needed.

Gough's copy of the "Graduati" in the Bodleian is the one that has been used. Scott's "Fasti," "Catalogue of Edinburgh Graduates" (Bannatyne Club), Baillie's Letters, &c., have all yielded their quotas.

For the general history, Gardiner's "History of the Commonwealth" and "The Cambridge Modern History," not forgetting Hume, Clarendon, Macaulay, and Green, are the books upon which I have mainly relied.

Large use has been made of the Tracts of the Period as catalogued in the Thomason Tracts; and as treasured in the Jackson Library, Carlisle, British Museum, and Bodleian. Notices of these appear in the work.

A rich storehouse of material will be found in the Quaker literature of the time, even when the student is not dealing directly with the Quaker movement. Fox's "Journal," Story's "Life," Besse's "Sufferings of the Quakers," Sewell's "History of the Quakers," Smith's "Bibliotheca Anti-Quakeriana," "The First Publishers of the Truth," Ferguson's "Early Friends," with many other minor works have been in constant requisition. With reference to Besse and others one has sometimes been a little disquieted by serious date errors, but in other respects we may take them as generally trustworthy.

CHAPTER I.

BRIEF SUMMARY OF THE PERIOD.

ON the 29th of May, 1660, Charles II. entered London to take possession of his father's throne. It was the King's birthday, his thirtieth, a very happy coincidence, and the welcome extended to him lacked nothing in the way of cordiality and warmth. Indeed, his journey from Dover, where he landed on the 25th, was a triumphal march. Pepys, one of the Royal party, writes about his reception in the following terms:—"Infinite the crowd of people and the horsemen, citizens and noblemen of all sorts. The Mayor of the town came and gave him his white staffe, the badge of his place, which the King did give him again. The Mayor also presented him from the town a very rich Bible, which he took and said it was the thing that he loved above all things in the world. A canopy was provided for him to stand under, which he did, and talked awhile with General Monk and others, and so into a stately coach there set for him, and so away through the towne towards Canterbury, without making any stay at Dover. The shouting and joy expressed by all is past imagination.¹" John Evelyn, another Diarist of that period, thus refers to his entrance into London on the 29th:—"With a triumph of above 20,000 horse and foote, brandishing their swords and shouting with inexpressible joy; the wayes strew'd with flowers, the bells ringing, the streetes hung with tapistry, fountaines running with wine; the Maior, Aldermen and all the Companies in their liveries, chaines of gold and banners; Lords and Nobles clad in cloth of silver, gold and velvet; the windows and balconies well set with ladies; trumpets, music, and myriads of people flocking, even so far as from

1. Diary, edited by Lord Braybrooke (1890 Ed.), p. 37.

Rochester, so as they were seven houres in passing the Citty, even from 2 in the afternoone till 9 at night. I stood in the Strand and beheld it, and bless'd God. And all this was don without one drop of bloud shed, and by that very army which rebell'd against him; but it was the Lord's doing, for such a Restauration was never mention'd in any history antient or modern, since the returne of the Jews from the Babylonish captivity; nor so joyfull a day and so bright ever seene in this Nation, this hapning when to expect or effect it was past all human policy." ¹ Addresses of welcome poured in from religious bodies all over the country; grave and reverend divines quite lost their heads over the matter, and indulged in language of adulation about the restored Monarch which comported little with the dignity of their sacred calling. Manchester was particularly forward. Henry Newcome says that, as early as May 6th, he prayed for the King "by periphrasis"; and that the Saturday after (May 12) "they resolved to proclaim the king in Manchester, and we went first into the church, and sung a Psalm, and after I went into the pulpit, and prayed about half an hour, wherein the Lord did affect all the people, the change was so great." ² This, he informs us, was followed on May 24th by "a public day of thanksgiving appointed by authority," on which day he preached on 2, Sam. 19. 14.

Preston, another Lancashire town, was equally forward and equally enthusiastic. The King was proclaimed on May 11th, 1660, and on the 24th of that month, William Cole, Minister, preached the sermon. George Larkham also, the Ejected Minister of Cockermouth, under date May 21st, says:—"Rex Carolus the Second was proclaimed at Cockermouth, with the great triumphing of many wicked men." ³

"Over England, Scotland and Ireland," says Masson, "flew the news of the King's triumphal entry into his Capital, and everywhere with the same delirium of joy.

1. Diary, edited by William Bray, p. 265 (The "Chandos Library").

2. Autobiography, vol. xxvi, p. 120. C. S. (O. S.).

3. Lewis's Hist., p. 146.

"In Edinburgh, Dublin and all considerable towns there were proclamations and reproclamations, with peals of bell-ringing, bonfires and shouting mobs, public feasts and wine running from the spouts for the general benefit, drinkings of his Majesty's health and of Monk's, and burnings of Oliver in effigy, by himself or with a twin effigy of the Devil. For months and months the delirium was to continue and even to grow; nor through the whole reign of Charles was there ever to be an end or even much visible abatement of that mood of popular adoration of the monarch, with hatred to the memory of Oliver and all his belongings, which ran through the Island like a sudden epidemic in the first year of the Restoration." ¹

Barely nine years previously, after the disaster at Worcester, Cromwell's "crowning mercy," Charles had escaped to the continent with the utmost difficulty; and by a strange irony of fate, the very country, which had so often opened its gates to religious refugees from England, offered asylum for some while to the exiled Monarch. The perils of his flight and his narrow escapes from capture appear always to have been vividly in his memory; and, during the return voyage, he recited some of his more striking experiences to his sympathizers. Pepys, one of the most impressionable of men, declares how it made him "ready to weep to hear the stories that he told of his difficulties that he had passed through, as his travelling four days and three nights on foot, every step up to his knees in dirt, with nothing but a green coat and pair of country breeches on, and a pair of country shoes that made him so sorry all over his feet, that he could scarce stirr." ² Yet when he came back Charles found the country so intoxicated with joy that he laughingly remarked that it was his own fault that he had not come back sooner. "I find nobody," said he, "who does not tell me he has always longed for my return."

1. Life of John Milton, vol. vi, p. 11.

2. Diary, p. 35.

What had led to this swift and sweeping change? It is usual to speak of it as the "Restoration," meaning by the term the return of the King to his father's throne; but, roughly speaking, it may also be regarded as a return to the old order of things, which had been disturbed by the advent of Cromwell and the Commonwealth. Only roughly, and indeed, very roughly so. It is never possible for either an individual or a nation to get quite back to a *status quo ante*; and it is certain that the throne which Charles II. ascended was very different from that which Charles I. left for the scaffold. To speak of the Puritan Revolution as a failure is to indicate ignorance of the real tendencies of things: the failure was only seeming. Cromwell, Hampden, Pym and others of their type, had not lived in vain; the Revolution and Restoration were distinct stages in the political and religious progress of the nation. The popular conception may, however, for the moment be admitted; and the question arises as to the cause of this sudden revulsion of feeling, this wild enthusiasm for the Kingship and the man, whose father had been executed eleven years previously, and who himself had escaped with life only after the most perilous adventures. The answer is not single.

In the first place, Charles was the son of his father, who in the public eye had always been much of a martyr. The execution of the King had never been popular. Whether in the interests of the nation it was right or wrong, necessary or otherwise, is a question which has always divided men; and much may be urged on either side. To maintain that a King, merely because he is a King, is not to be held amenable to law in all its forms, sanctions and penalties would surely be a most dangerous doctrine to proclaim. In the ultimate it is the doctrine of "the Divine Right" of Kings to "govern wrong," against which the 17th Century waged its supreme conflicts. But, whatever view be taken of this purely academic question, the execution of the King had never caught on with the public. When his head fell in front

of Whitehall the callous executioner exclaimed:—"Behold the head of a traitor"; but the great crowd groaned with horror and pity. The faults of the unhappy Monarch were forgotten in his tragic death; his pious devotions impressed the awe stricken onlookers with his religious character; he became enshrined in their thought as a martyr for his country and his Church; and his name was ever held in sacred memory by his followers. The opponents of Monarchy risked much by that act; the manner of his father's death was the son's most valuable asset.

Then the nation was still Royalist at heart. It had indeed been strange if it had been otherwise. Behind it were centuries of training in this respect; long lines of Kings and Queens; and nations cannot cast off old habits, and completely transform their character and life in the space of a few months, any more than individuals. At any rate we cannot. We are essentially a conservative people; we move slowly. Our Revolutions are Evolutions, frequently requiring long years to mature; and it was because the Commonwealth with its swiftly changing scenes, its drastic legislation, and sudden overthrow of policies and institutions hoary with age, was in sheer conflict with this great law, which has been operative in all our history, that its own overthrow was so easily accomplished.

Further, Cromwell's rule, from its very nature, readily exposed itself to criticism. It was a "tyranny" in the old Greek sense of the word; a "usurpation," as many are still fond of calling it, violating constitutional usage and law at almost every point; and, while people condoned frequent breaches of Constitutionalism in their Kings, they were not prepared to do so in the case of Cromwell, whom they regarded as a private individual, raised by force of circumstances to a position of absolute power in their midst. His "tyranny" was in many respects most beneficent; it aimed at the repression of vice, the purification of religion and the establishment of freedom. In his speech to the House of Commons, on May 8th, 1657, in

which he finally declined the title of King, Cromwell says:—

I have the best I can, resolved the whole Business in my thoughts : and I have said so much already in testimony to the whole, I think I shall not need to repeat what I have said. I think it is an "Act of" Government which, in the aims of it, seeks the Settling of the nation on a good foot, in relation to Civil Rights and Liberties, which are the Rights of the nation. And I hope I shall never be found one of them that go about to rob the nation of those Rights; but "always" to serve it what I can to the attaining of them. It has also been exceedingly well provided there for the safety and security of honest men in that great natural and religious liberty, which is Liberty of Conscience. These are the Great Fundamentals; and I must bear my testimony to them; as I have done and shall do still, so long as God lets me live in this world: That the intentions and the things are very honourable and honest and the product worthy of a Parliament.¹

No serious student will question that statement as an honest description of the aims and ideals of that distinguished man. The charges of simulation and hypocrisy, once so freely levelled at him, are now laid aside by reputable writers. Whatever view may be taken of Cromwell, there is no disposition to deny that he meant well, and that his policy made for national righteousness. Even good Richard Baxter, who was no friend of the Protector, whose judgments respecting his character and actions often impress us as singularly unworthy, and who permitted himself to indulge in language about him common in the lips of the roystering Cavalier of the day, bears frequent testimony to the beneficence of his rule. Referring to Cromwell's "Triers" he says:—

Though their authority was null . . . yet to give them their due, they did abundance of good to the Church: They saved many a Congregation from ignorant, ungodly drunken Teachers; that sort of men that intended no more in the Ministry than to say a sermon as Readers say their Common Prayers, and so patch up a few good words together to talk the People asleep with on Sunday; and the rest of the week go with them to the Alehouse, and harden them in sin: And

1. Cromwell's Letters, etc., by Carlyle (Chapman & Hall), vol. v, pp. 69, 70.

that sort of Ministers that either preacht against a holy life or preacht as Men that never were acquainted with it; all those that used the ministry but as a Common Trade to live by, and were never likely to convert a soul; all these they usually rejected; and in their stead admitted of any that were serious preachers, and lived a godly Life of what tollerable Opinion soever they were. So that though they were many of them somewhat partial for the Independents, Separatist, Fifth-Monarchy-men and Anabaptists, and against the Prelatists and Arminians, yet so great was the benefit above the hurt, which they brought to the Church, that many thousands of Souls blest God for the faithful Ministers whom they let in, and grieved when the Prelatists afterwards cast them out again.¹

Nor was it alone in the domain of religion that the reforming spirit of the Cromwellian regime made its presence and power felt, it was the same in every department of national life; and, as might be expected, one chief result was the deep and persistent hatred of all the forces of vested interest, privilege, monopoly, and vice. Some time, therefore, before his death, there were distinct signs of considerable national unrest, and Cromwell went about haunted with the feeling that his life was in constant jeopardy. What would have happened if he had lived another dozen years, or if his successor had been as strong and capable as himself, it is not easy to say; but the moment Richard Cromwell stepped into the vacancy, which his father's death had created, the return of the Monarchy was assured. The event produced chaos everywhere. The leaderless Army, which had fought for the liberties of England, became a serious menace to law and order. Invincible on scores of battlefields it was rent asunder by the ambitions and intrigues of its officers. It was not so much before, as after, Cromwell's death that events ripened quickly in favour of Royalist interests; the confusion and anarchy followed, rather than preceded it; and, sick at heart because of the uncertainty and hopelessness of the position, the nation turned to the King for salvation.

Everything, therefore, tends to emphasize the greatness of the man, who for a decade had ruled the destinies of

1. Rel. Bax., p. 72.

England with a strength and justness which compelled the respect, or fear, of men everywhere, and whose death left open the way for Charles II. to ascend the throne. The fall of the Commonwealth was not evidence of Cromwell's weakness, but rather of his strength: when the great guiding genius was gone the debacle immediately followed.

The position to which the King was invited, and to which he came with such lightness of heart, was no sinecure. Had he been as strong as he was weak, as wise as he was foolish, as serious as he was flippant, and as energetic as he was indolent, he might well have taken the way to it with considerable hesitancy and fear. The stupendous tasks which awaited him called for the highest statesmanship and the most consecrated purpose. The religious difficulty was the main one; and the religious difficulty is always the greatest which a State is called upon to meet. That was the rock upon which his father before, and his brother after him, made shipwreck.

On the 4th of April, 1660, Charles signed his famous Declaration at Breda, which, among other things, contained the following:—

And because the passion and uncharitableness of the times have produced several opinions in religion, by which men are engaged in parties and animosities against each other; which, when they shall hereafter unite in a freedom of conversation, will be composed, or better understood; we do declare a liberty to tender consciences; and that no man shall be disquieted, or called in question, for differences of opinion in matters of religion which do not disturb the peace of the kingdom; and that we shall be ready to consent to such an act of parliament, as, upon mature deliberation, shall be offered to us for the full granting that indulgence.¹

That passage suggests where the King's main difficulties lay. There were many religious consciences, and some of them were "tender" in the extreme. That few discordant voices were heard among the shouts of welcome,

1. Clarendon, vol. vii, p. 506.

which attended the King during his triumphal progress from Dover to London, does not argue a nation united religiously; on the contrary it was sharply divided. We have the singular paradox of a people deeply devoted to the Monarchical principle in politics, while in religion Individualism was largely dominant. It was pre-eminently the birth period of the Sects.

It will assist to a better understanding of the situation, as well as prevent much confusion afterwards, if we look briefly at the main religious divisions, and endeavour to ascertain the ideas which the various denominational names in use connoted. It should be noted that the emphasis is upon the word "main": for it is quite unnecessary for the purpose of this work to deal with the minor religious Sects, many of which barely survived the Century in which they were born; mere sporadic movements affecting the general volume of religious life only to a very limited extent.

Take first the *Roman Catholics*, whose religious position is well known. Representatives of the faith of pre-Reformation times, since the days of Mary they had been more or less under a cloud. If, as is frequently alleged, the Stuart Kings sympathized with them it was only secretly. Repressive legislation was aimed directly at them; and often, when tolerant and liberalising enactments were passed, they were excluded from their benefits. The cruel reign of the great Catholic Queen of England had burnt itself into the memory of the nation beyond the possibility of obliteration. It became fiercely Protestant; and to be known as a "papista" was quite sufficient to put a person outside the protection of the law. Doubtless many Roman Catholics aggravated the situation by their various "plots," aiming in them at the re-establishment of their religion by force; and wandering Jesuit Priests assisted to keep alive and strengthen the popular suspicion and alarm. Hence their lot was almost invariably one of considerable hardship. Even Cromwell's "tolerant instincts," which led him to give relief even to Jews, could not protect Roman Catholics against a legislation which

bore heavily upon them.¹ Their numbers were not large, and in the Civil War they were generally on the Royalist side; hence they welcomed Charles's return in the belief that it would be followed by easier conditions for themselves.

Next we have the *Episcopal party*. Possessors of the disinherited Roman Catholic Church, they had in turn been disinherited when Presbyterianism was established, and during the Cromwellian rule. The two main principles of Episcopacy, at least, so far as this country is concerned, were then, as they are now, rule by Bishops and alliance with the State. Nor was this religious body nearly so homogeneous as the older one which it had replaced. Within the Church was a powerful section which deplored the abuses of the Church, sought the purification of its life, the simplification of its ritual, and a considerable restriction of Episcopal rule. "Puritan" was the name given to this party, and it drew to itself the more cultured and spiritually minded of both Clergy and laity within the Church. It is necessary to be quite clear as to the significance of this term: for few religious names have been more misunderstood, and, in consequence, the religious history of the country has often been greatly confused. Writers have frequently identified it with "Separatism," the name given to the Brownists, who subsequently came to be known as "Independents" or "Congregationalists"; but the Puritans were not always Separatists, though the Separatists were always Puritans. Others again have made it synonymous with "Presbyterian"; but it is a very much larger and more comprehensive term than either. The truth is that "Puritan" included the reform party in the Episcopal Church, the Presbyterians, the Independents, and, with the exception of Roman Catholics, the general body of Nonconformists. The Episcopal party, both Puritan and other, were Royalists almost to a man: they furnished the Cavaliers

1. Gardiner's History of the Commonwealth and Protectorate, vol. iv, p. 18.

of the war, and they never ceased to endeavour after the King's return. They were firm in the conviction that his restoration would be rich in results for themselves; in particular, that it would mean the reinstatement of their Church in its former position of power; and in this their faith was not ill founded. With Charles II. Episcopacy came back. The House of Lords, abolished in 1649, resumed its place in the Constitution; the Bishops, who had fallen from power with the abolition of Episcopacy in 1646,¹ returned to their seats of authority; and the Clergy who had been sequestered during the "usurpation," reappeared in considerable numbers to demand restitution of their former rights. The State Papers have a very significant story to tell in this respect. Clergy and laity alike clamoured for recognition and reward, because of something done or suffered, either by themselves or by some relative.

Reference has already been made to the *Independents*, who were particularly rich in names. In the early days of Elizabeth they were "Brownists," followers, that is, of Robert Browne, a Clergyman, who from the simple study of the Sacred Scriptures, was led to the main Congregational positions; "Barrowists," a little later, from Henry Barrowe, who with John Penry and John Greenwood, was executed for his principles in the early summer of 1593; "Separatists," about the same time and later, because they held the twin doctrines of separation from a corrupt Church and separation from a worldly State; and people of the "Congregational way," because they maintained the competence of each Congregation of Christians to rule itself in all spiritual things. The Independent or Congregational position is clearly and fully stated in the Savoy Declaration of October 12th,

1. The Journal of the House of Commons under date November 24, 1646, says:—"Whereas amongst other Things in the late Ordinance of 9 Octobris, 1646, for the abolishing of Archbishops and Bishops within the Kingdom of England, and Dominion of Wales, and for settling of their Lands and Possessions upon Trustees for the use of the Commonwealth," etc. (Vol. iv, p. 728.)

1658, which may well be called the "Charter of Congregationalism." It is a truly remarkable document, especially for the age in which it was produced, and represents with almost perfect accuracy the Congregational position of to day. The work of some two hundred delegates, the majority being laymen, representing a hundred and twenty Churches, it took only eleven days to complete, "part of which also was spent by some of us in prayer, others in consulting, and in the end all agreeing."¹ Among those present were Thomas Jollie of Altham, subsequently Wymondhouses, Lancashire; and George Larkham of Cockermonth. Jollie "preacht before them [the Assembly] with acceptance and found much of God's presence in the meeting and of His grace in the management of matters from first to last."² George Larkham, of whom "the Church did make choice to go there as their Messenger," began his journey Sept. the 20th, 1658.³

The Declaration was not issued as a creed for the binding of others; it was, as its name indicates, simply declaratory of the things most surely believed by those, who were of the Congregational way. "Such a transaction," write the authors in their Preface, "is to be looked upon but as a meet or fit medium or means whereby to express that their 'common faith and salvation'; and in no way to be made use of as an imposition upon any. Whatever is of force or constraint in matters of this nature, causeth them to degenerate from the name and nature of Confessions; and turns them, from being Confessions of Faith, into exactions and impositions of faith."⁴ The following paragraphs deal with the question of polity:—

To each of these churches thus gathered according unto his mind declared in his Word He hath given all that power and authority which is any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with

1. Hanbury, vol. iii, p. 522.

2. Jolly's Note Book. C.S. (N.S.), vol. xxxiii, p. 129.

3. MS. Min. Bk., Cock. Ch.

4. Hanbury, vol. iii, p. 517.

commands and rules for the due and right exerting and executing of that power.

These particular churches thus appointed by the authority of Christ, and intrusted with Power from Him for the ends before expressed, are each of them as unto those ends the seat of that power which he is pleased to communicate to his saints or subjects in this world, so that as such they receive it immediately from Himself.

As all churches and all the members of them, are bound to pray continually for the good, or prosperity, of all the churches of Christ in all places, and upon all occasions to further it,—every one, within the bounds of their places and callings, in the exercise of their gifts and graces,—so the churches themselves, when planted by the providence of God so as they may have opportunity and advantage for it, ought to hold communion amongst themselves for their peace, increase of love and mutual edification.

In cases of difficulties or differences, either in point of doctrine or in administrations, wherein either the churches in general are concerned or any one church, in their (or her) peace, union and edification; or any member or members of any church are injured in or by any proceeding in censures not agreeable to truth and order; it is according to the mind of Christ that many churches holding communion together do by their messengers meet in a synod or council, to consider and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit, these synods so assembled are not intrusted with any church-power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons, or to impose their determinations on the churches or officers.

Besides these occasional synods or councils, there are not instituted by Christ any stated synods in a fixed combination of churches or their officers, in lesser or greater assemblies; nor are there any synods appointed by Christ in a way of subordination to one another.¹

One thing is made clear by those passages, viz., that, while the authors of the Savoy Declaration never wavered in their insistence upon the perfectly autonomous character of each Church, they saw nothing inconsistent therein with the principle of association for mutual counsel, advice and help. The rigid Independency, therefore, of later years, which was entirely self-centred, and from which modern Congregationalism is emancipating itself, was a serious departure from the Independency of

1. Hanbury, vol. iii, pp. 545, 548.

the Commonwealth. It is surely a little significant in this direction that the preference of the men of those days was for the term "Congregational" rather than "Independent." The Savoy Declaration was "A Declaration of the Faith and Order owned and practised in the *Congregational Churches* in England."¹

Some further reason for this preference may be found in the fact that the term "Independent" was used less precisely than the other. "Historically," says Dr. Dale, "the two terms have been used interchangeably. For the last two hundred years most 'Independents' have been Congregationalists—or, at least, the Churches describing themselves as 'Independent' Churches have preserved the traditions of the Congregational polity. But under the Commonwealth and the Protectorate many Congregationalists objected to be described as Independents; and there were many Independents who were not Congregationalists. In a word the 'Independents,' sometimes called 'political Independents,' were agreed on the one point that every separate congregation should be free from all external ecclesiastical control, and that the power of the civil magistrate should be altogether withdrawn from the province of religion or should be subjected to limitations that would leave 'tolerated' congregations a very large freedom; the 'Congregationalists' were not only agreed in asserting the independence of every separate congregation but held a very definite theory on the manner in which every separate congregation claiming to be a Christian Church ought to be organised."² Dr. Dale is correct as to the fact of difference, but he is a little too dogmatic in his analysis of the difference. The truth is that, like some other religious names, "Independent" was used with considerable laxity; and within it were included many Congregationalists, not a few Anabaptists, and others of the minor Sects.

It will, of course, be quite obvious that the Independent or Congregational position was entirely at variance with

1. Hanbury vol. iii, p. 517.

2. Hist. Eng. Cong., pp. 375, 376.

any form of Episcopacy; and, though considerable differences obtained among the men who followed this "way," both in reference to doctrine and polity, the relation of the Church to the State, and the Monarchy, generally they were averse to the King's return. Cromwell, who himself belonged to the Independents, found in them his chief strength and support. His famous Ironsides were drawn largely from that source; and, after Dunbar and Worcester, he and the Independents became supreme.

It is unnecessary to deal with the Anabaptists; and the other minor Sects may be dismissed; while an account of the Quaker movement is reserved for the succeeding Chapter.

One further name, *Presbyterian*, calls for attention; and it has been reserved for the end because it deserves much fuller treatment than has been devoted to the others. It will help us considerably if we can get an accurate idea of the real intent and content of the name. Unfortunately, however, even Presbyterian writers themselves are much less explicit in relation to the matter than ought to be the case. Dr. Drysdale gives the following as "the three leading features" of Presbyterianism:—

1. The parity of preaching Pastors or Presbyters, who are all the presiding Bishops of the Church, with no higher order over them by divine right. Bishops and Presbyters it holds to be of the same order; and no one can preside over them by any other tenure than as *Primus inter pares*, or first among equals. In this body or Council of Presbyter-bishops is lodged by apostolic institution the right and power to obtain other Presbyter-bishops.

2. Church Government and administration to be in the hands of a body, or council, or senate of elders and office-bearers. We never read but of bishops *or* elders, and deacons in every Church (the bishops or elders always in the *plural* as well as the deacons); election to office being in the hands of the people, but Church rule for doctrinal, disciplinary, and financial purposes, being in the hands of the respective classes of office bearers.

3. Organic Union, or the right, duty, and privilege of different Churches or bodies of the faithful to associate together in *organic union*, so as to cultivate and manifest an *esprit de corps* or interest in the separate Churches' well being at large and secure the benefits of the union that is strength.¹

1. Drysdale, pp. 6, 7.

The case is not put very clearly, because there is little in the passage which is really distinctive of Presbyterianism. At any rate, Congregationalism, which is supposed to be its opposite, could use the language as descriptive of itself with very slight modification. Dr. Drysdale is a little more explicit when he adds:—

Organic Union is to be retained by means of a Synod or Common Council of the Elders. It is in brotherly Council, not in autocratic jurisdiction, Presbyterianism finds the key of both liberty and order in the Church. Presbyterianism proceeds not on any monarchical principle as in Diocesan Episcopacy, nor on any merely associative or co-ordinative principle as in Congregationalism, but on the representative or subordinative principle embodying itself in Presbyteries, Classes and Synods, Assemblies, or whatever else such gatherings for counsel or appeal may be called.¹

The central principle of the system, the principle, at least, which most clearly distinguishes it from Congregationalism, is really suggested in the last few words of that passage. The individual Christian Society is more or less subject to pressure from this outside authority represented by Presbytery, Synod and Assembly, to which "appeal" may be made. Mr. Black greatly depreciates this principle. "The rule of the eldership or Presbyterate over the congregation," he declares to be of the essence of Presbyterianism, but "the organisation of Presbyteries and Synods" is not.² The same tendency appears in the latest writer on this subject. "Presbyterianism," says Mr. Macphail, "might so far as the word goes mean the rule of one Presbyter, but it is of the essence of the system that the rule is always exercised by a Presbytery or Council of Elders."³ This, of course, is the Congregational Presbytery, Mr. Black's "Presbyterate," which he declares to be of the "essence of Presbyterianism." Mr. Macphail, however, gives among "the distinctive

1. Drysdale, p. 7.

2. "Presbyterianism in England in the 18th and 19th Centuries," by the Rev. John Black, pp. 13, 14; vide "An English Ulster," by the Rev. A. Mearns, p. 3.

3. Macphail, p. 128.

features of Presbyterianism" "the Organic Unity of the Church," in relation to which he says:—

A country is divided into so many districts, in each of which all the congregations, the strong and the weak, are bound together under the common administration of the District Presbytery, once known as the *Classis*, but now generally called *simpliciter* "The Presbytery," which is composed of the minister and one or more Elders, elected by the Session of each congregation within the bounds. An appeal lies from all decisions of a Session to the Presbytery. The ministers are elected by their respective congregations, but they hold office by authority of the Presbytery, and are accountable to the Presbytery alone for the discharge of their duties. Similarly the Presbyteries are grouped together to form *Synods*. In some cases, *e g.*, in the Presbyterian Church of England, the *Synod* embraces all the Presbyteries and is the Supreme Court of the Church, being generally composed of all the ministers and a representative Elder from each congregation throughout the Church. Where there are more Synods than one, as in the Scottish Churches, they combine to form the *General Assembly*, which in most cases consists of the ministers and representative Elders of a certain proportion—a half or a third or a fourth—of the congregations in each Presbytery in rotation.¹

It is difficult to avoid the feeling that it is trifling with the subject to thus emphasize this "essence" of the "Presbyterian idea," and belittle the elaborate machinery of Presbytery, Synod and Assembly, through which alone this exterior "authority" is exercised. The "essence" of the "Congregational idea" is autonomousness; each congregation of believers is self contained. Within the range of that idea there is abundant scope for diversity in relation to methods of work, machinery of government, ordination of Ministers, the amount of authority to be delegated to officers, etc. The "essence" of the "Presbyterian idea," that which presbytrates it, is rule by Presbytery, not as represented merely by the local Church Session, but by the Presbytery of a district, by Synod, Classis, and Assembly. It is this which really differentiates it from Congregationalism. "The two moot points on which Presbyterian and Independent had been at war since 1644," says Dr. Shaw, "were ordination of the pastor

1. Macphail, pp. 130, 131.

and the exercise of exterior authority over a single congregation."¹ Doubtless in relation to ordination differences existed, but they were not the things which really divided the two bodies: for, as already intimated, among Congregationalists themselves opinions have always varied considerably as to the value of ordination, its obligation and mode. The root difference is the second of Dr. Shaw's "moot points," the freedom within itself, of each congregation. At any rate it was no denuded Presbyterian idea that was thrust upon the country in the 17th Century, but Presbyterianism in its fully organized form. There is no thought in all this of comparing these two forms of religious life with a view to showing the superiority of the one over the other. That is not the purpose of this work: the aim throughout is to get at the real state of things. Across the Tweed, Prebyterianism has taken deep root and grown into a rich and stately tree. Since the days of John Knox, who may be regarded as its founder in Scotland, it has been the prevailing form of religious life there; and the more than three centuries of achievement which stand to its credit make one of the most fascinating chapters of religious history. England, however, has never seemed to provide it with a congenial soil. That is meant as no reflection upon it; it is merely the statement of a fact which continually presents itself to the student of Comparative Religion.

Introduced into this country in the days of Elizabeth by men like Cartwright, who had borrowed it from the continent, Presbyterianism made no serious impression upon the nation's thought and life, and secured no permanent foothold. "The Presbyterianism of the days of Elizabeth," says Dr. Shaw, "was an academic movement principally, never in a national sense a clerical movement. It was apparently confined to three counties and London, and to a small portion of the ministers even of these counties. It never asserted itself in actual organization and fell away before the close of Elizabeth's reign. There are no traces of any inheritance of the ideas or influence

1. Hist. Eng. Ch., vol. ii, p. 170.

of this Elizabethan Presbyterianism by the English Puritans of the days of James I. and Charles I.”¹

The testimony of Dr. Roland G. Usher is to the same effect:—

The movement is chiefly distinguishable from later Presbyterianism in that it was a movement inside the Church to stay in it, or at most to modify its government. The later movement was an attempt to supplant the Established Church by a systematic Presbyterian government. There was, moreover, no connection between the two movements; there was even no continuity reaching from one to the other, from the Presbyterians of Elizabeth to the Presbyterians of the Civil War. . . . The movement had been one for Presbyterianism, but its actual result was Congregationalism.²

The Presbyterianism of that period was quite nebulous; it provides abundant opportunity for the historian to indulge his imagination in relation to the “Presbyterian idea” and the “Presbyterian essence”; and the collapse of the movement, sudden and complete as it was, shows how little it had succeeded in rooting itself in the country. When James I. ascended the throne, seeing that he had been reared in Presbyterianism, it was naturally expected that he would considerably favour that form of faith; but those who cherished such expectations were doomed to speedy disappointment. Whatever else he brought with him across the Tweed, he left his Presbyterianism behind. In his own blunt fashion he quite early made known his opinion in relation to this matter. “A Scottish Presbytery,” said he, “agreeth as well with monarchy as God with the devil.” On the 25th of September, 1643, the Solemn League and Covenant was agreed to; and in June, 1646, Parliament passed an ordinance by which Presbyterianism became the established religion of the country in place of the Episcopacy which it thus swept away.

1. *Hist. Eng. Ch.*, vol. i, pp. 5, 6.

2. “The Presbyterian Movement in the Reign of Queen Elizabeth as illustrated by the Minute Book of the Dedham Classis, 1582–1589,” by Roland G. Usher, Ph.D. (Harvard), Intro., pp. xxiv, xxv.

Two facts require attention here. "English presbytery," says Dr. Mc'Crie, "when in the ascendant, may be said to have sprung out of the bosom of the church of England. It was no exotic plant, but indigenous to English soil. It came neither from Geneva, nor Frankfort, nor Scotland, but from her own clergy, many of whom had long held it in theory, and who, as soon as the arm of arbitrary power was withdrawn, grew of their own accord into presbyterians. What is more, English presbytery had a character of its own, and it may be said to have left its peculiar stamp on the religion of Scotland."¹ Precisely the opposite to what is there stated is the fact. Presbyterianism as thus established was an "exotic"; it was not even the free choice of the nation, or of Parliament as representing the nation. In its struggle with the King, Parliament found itself compelled to look to Scotland for assistance; the Solemn League and Covenant was the price it had to pay for that assistance; and the long drawn out negotiations, which preceded the acceptance of the Covenant, witness to the reluctance with which it was accepted. It is morally certain that had there been no Scotch Army in the Civil War there would have been no established Presbyterianism in England during the Commonwealth. Says Dr. Shaw:—

Had the success of the Parliament been immediate and decisive, as was at one time expected, the Church question would have been treated in a purely national sense, probably on the lines sketched out in the debates on the Root-and-Branch Bill. There may have been—there doubtless would have been—some concession to clerical feeling, but there would not have been, as there subsequently was, a formation of presbyteries, parochial and classical, possessing censorial powers, and proceeding by legal methods. There would have been none of the Scotch element of *jurisdiction* in the English Church of the years, 1643–51. As it was, no sooner had it become apparent that the war could not be finished at a stroke, than the necessity of securing Scotland for the Parliamentary cause was at once seen. The only possible condition was the adoption of the Covenant—of a uniformity of Church government—so much was known from the first; the question then became one of time, or of the immediate fortune of the

1. Annals. p. 183.

war. Fortune declared against Parliament, and the Covenant was accepted. It may be that a slight portion of the Commons had no dislike for a pure Presbyterian System—it is certain that a Presbyterian party had sprung up amongst the clergy—it may also be that the course of the ecclesiastical debates of the year, 1641, had educated the majority of the Commons, or had habituated them to the conceptions and terminology of a primitive Presbyterian system in the abstract, but none the less the final adoption of the Covenant was, under the circumstances, of the nature of a capitulation.¹

Robert Baillie, one of the eight² Scottish Commissioners sent to the Assembly of Divines, at Westminster, whose first meeting was on July 1st, 1643, in his illuminating letters tells a most interesting story of the long and protracted negotiations, the wearisome discussions, the hopes and fears which alternated in the breasts of the Scotch contingent, and more than once naïvely states that the pressure of the Scotch Army was needed to speed progress. “Mr. Henderson’s hopes,” says he, “are not great of their conformitie to us, before our armie be in England.”³ “The weakness of our army . . . and its delay to march southward,” he continues, . . . “have made us [the Scotch in London] almost contemptible, and this contempt hath occasioned jealousie and provocations, which may (if not provided for) prove dangerous.”⁴ He hopes “it may please God to advance our armie, which we expect will much assist our arguments.”⁵ The case is not too strongly put by Dr. Brown when he says:—“When the first regiments of the Scottish Army crossed the Tweed, on January 19th, 1644, they may be said to have brought Presbyterianism with them.”⁶ The

1. Hist. Eng. Ch., vol. i, pp. 141, 142.

2. The Scottish Commissioners were five Ministers: Alexander Henderson, Robert Douglas, Samuel Rutherford, Robert Baillie and George Gillespie; and three laymen: John, Earl of Cassilis, John, Lord Maitland, and Sir Archibald Johnston of Warriston.

3. Baillie, vol. ii, p. 104.

4. *Ibid.*, vol. ii, p. 267.

5. *Ibid.*, vol. ii, p. 111.

6. Commonwealth England, p. 92: vide also “The English Puritans,” by the same author, recently published by “The Cambridge University Press.”

correctness of the position here assumed is abundantly demonstrated by the early debates on the Root and Branch Bill. Dr. Shaw is generous in his estimate of the growing influence of Presbyterianism during, and as the result of, those debates. The sentiment of the House of Commons, as of the country, was Episcopalian rather than Presbyterian; and it was a modified Episcopacy for which successive speakers pleaded.

The other fact is consequential, viz., that Presbyterianism as thus established never became popular and was the national religion only in name. It has already been intimated that the Westminster Assembly and the House of Commons consumed nearly three years before the ordinance for the establishment of Presbyterianism, in 1646, could be agreed upon and issued; and it took nearly three years longer to complete the "Directory for Public Worship," the "Form of Presbyterial Church Government and Ordination of Ministers," with other matters inherent in the system. "On Thursday, February 22, 1648-9," says Dr. Dale, "three weeks after the death of the King, the Assembly met for the last time as an Assembly, and held its one thousand one hundred and sixty third session. It had sat for five years and six months."¹ And those prolonged sittings were due to heated controversies, to hopeless divergencies of opinion, and to the difficulty of securing decisions which Parliament would accept. Three further Parliamentary ordinances also in support of this new religious system were found to be almost immediately necessary. In April, 1647, it was reported to the House of Commons that there were "divers obstructions in the business of Church government," and that "in most places neither election of elders nor division of classes had taken place."² The House promptly resolved upon certain remedies. In response to a further appeal for help the House adopted on January 27, 1647-8, "an ordinance for the speedy and more effectual settling the Presbyterial

1. Hist. Eng. Cong., p. 303.

2. Hist. Eng. Ch., vol. ii, p. 14.

government, and removing and remedying some obstructions therein.”¹ Again, on the 29th of August following, was passed “the Form of Church government to be used in the Churches of England and Ireland,” “a comprehensive ordinance, the last of which was issued by the Parliament on the subject of the establishment of the Presbyterian system.”² Yet though sent forth with these high sanctions the area in which the Presbyterian system succeeded in planting itself was not considerable. Dr. Shaw names the following as Counties where “a purely classical organization” existed:—Cheshire, Derbyshire, Devonshire, Durham, Essex, Hampshire, Lancashire, Lincolnshire, London, Northumberland, Shropshire, Somerset, Suffolk, Surrey, Sussex, Warwickshire, Wiltshire, and Yorkshire. The Minutes of a few only of these Classical Associations are extant, and in the absence of such documents evidence for their existence is very slender. It is quite certain that Dr. Shaw’s estimate is exceedingly liberal, and the way in which he arrives at his results is far from satisfactory. “Whenever a body is found performing the work of ordination in the years 1647–53,” says he, “it was a properly constituted classis, composed of elders freely elected into a parish eldership and freely delegated from such elderships to a classis.”³ Surely that is extremely arbitrary and anything but a safe principle to follow. Unless we are to assume that only ordinations of a Presbyterian type were possible during those years, the fact of a body ordaining only proves that it ordained. If by ordaining body is meant a Classis then it needs to be remembered that the word was used with considerable laxity. But it was not at all necessary to have an organized body to ordain: the Ministers of a neighbourhood were quite competent for such work. On January 28, 1651–2, before the era of Voluntary Associations, George Larkham was ordained at Cocker mouth “by the imposition of the hands of three ordained presbyters

1. Hist. Eng. Ch., vol. ii, p. 16.

2. *Ibid.*, p. 19.

3. *Ibid.*, p. 28.

then present (called by the church to that worke for feare of offending the godly brethren of ye Presbyteriall way)."¹ The ordainers were Thomas Larkham of Tavistock, Devon, the Pastor's father; George Benson of Bridekirk; and Gawin Eaglesfield of Plumbland. The ordination was specially arranged with a view to the scruples of brethren of the "Presbyteriall" way, yet the Ministers were not all Presbyterian, they were not even neighbours: and there is no suggestion of a Classical organization for Cumberland, whose Voluntary Association arose very shortly after this date. In later years, also, the years of Jollie, Frankland, Heywood and others, in the ordinations of which we read the organized bodies conducting them were only individual Ministers called together for the purpose. It is certain, therefore, that not a few of the names in the list above given should be deleted; while in other cases only a few Classes existed. The truth is that outside London and Lancashire with a few eastern and southern Counties, Presbyterianism made no real impression upon the country; and, even where it succeeded in planting itself, its hold was very precarious. This is made clear by the study of its career in Lancashire, one of the very first Counties to adopt the Classical system, and where the system reached its most finished form. Nowhere was Presbyterianism more aggressive, nowhere did it assume larger powers, yet a creeping paralysis appears to have been upon it from the very first. Fortunately the Minutes of the Bury and Manchester Classes have been preserved and printed;² and they vividly illustrate the point at issue. The course of each Classis was an exceedingly troubled one. Its authority was continually defied by Ministers and laymen alike, and its decisions were ignored by contumacious Churches. Here, in Lancashire, where the Classical system was strongest, its inherent weakness and unpopularity are plainly written across all its proceedings. It no sooner began to be than it began to decay. Dr. Shaw says:—

1. MS. Min. Bk. Cock. Ch.

2. C. S. (N. S.), vols. 36 and 41 for the former; and vols. 20, 22 and 24 for the latter.

The few classical records that are in existence tell an unvarying tale of classical impotence. Within the limits of the accepted or established presbyteries, the erection of the government was by no means uniform; and though it still might remain the nominal Church system of the country, the coercive power was gone. It was not so much that the wooden sword of excommunication had fallen from the nerveless hands of the parish presbytery. On that point the clerical spirit fought to its last gasp, and, where the Sacrament could not be administered with such safeguards as they chose to erect, they preferred rather to cease the celebration of the Communion altogether. It was much more to the point that the compulsive, coercive or directive power of the classes over the parochial presbytery was at an end from the moment of the triumph of the army.¹

This represents the condition of things to about

1. Hist. Eng. Ch., vol. ii, p. 100. To this may be appended the following:—

“England’s Deliverance from the Northern Presbytery, compared with its Deliverance from the Roman Papacy: or a Thanksgiving Sermon, Preached on Nov. 5, 1651, at St. Margaret’s, Westminster, Before the Supreme Authority of this nation.

The High Court of Parliament By Peter Sterry, once Fellow of Emmanuel Colledge in Cambridg, Now Preacher to the Right Honble the Council of State, sitting at Whitehall, London.

Printed by Peter Cole, and are to be sold at the Signe of the Printing Presse neer the Royal Exchange 1652.

Text Jer. Chap. 16. 14, 15.

But then let us say againe with a louder Noise of praises, that may drown the former voice [of praise for deliverance from Romish Papacy] The Lord liveth, who hath brought us up out of the Scotch Tyranny, and Scotch-Presbytery, which came like a Tempest from the North. . . In many mercies as especially that of saving us from this Bloody Designe of the Egyptian Papacy, thou hast done Gratiously, and Wonderfully; but this last Mercy, by which thou hast saved us from the Black plots and Bloody power of the NORTHERN PRESBYTERY hath Excell’d them all.”
P. 7. (Copy in the John Rylands Library.)

It is to be hoped that preachers of Peter Sterry’s type were not numerous, for it is impossible to commend either his language or spirit; and this sermon might have been left unnoticed had it not been for the occasion on which it was delivered. That such a sermon was possible before such an Assembly is a fact which lets in a flood of light upon the state of feeling at the time. It surely shows how exceedingly unpopular in the country the Scottish alliance, with Presbytery as its annexe, had become.

1650,¹ when Cromwell's victory at Dunbar, followed by Worcester the succeeding year, gave him and his Army a freer hand. The Commonwealth never either "declaratively or legislatively annulled presbytery or established Independency in its place";² for there was, at least, no need that it should do the former, because there was little or nothing to annul. Nominally Presbyterianism lived the length of the Long Parliament, but as an organized religious force in the country it had ceased to exist long before 1660. When therefore the King came back to the throne the transition to Episcopacy was quite easy: Presbyterianism was no longer a serious competitor. This view of the matter is supported by one or two further considerations.

In the first place no attempt was ever made afterwards to resurrect the Presbyterian system. Not even did Presbyterian Lancashire, or London, seek to rebuild the structure upon whose erection so much labour had been expended. It is difficult to explain this omission if Presbyterianism had the place in the religious life of the country up to, and after the Restoration, claimed for it by some writers. Apology for this is usually sought in the state of the law as represented by the Toleration Act. It is maintained that this was inimical to the Presbyterian system. "There was little or nothing indeed in the new regulations respecting religious liberty," says Dr. Drysdale, "that *expressly* prevented a full Presbyterial organization; but the whole spirit of the arrangements was hostile to the rise and development of such a display of Dissenting incorporation. The law did not expressly *forbid* the constitution of Presbyteries and Synods with juridical functions; but as it did not *expressly allow* them

1. Throughout this work the terms "Commonwealth" and "Cromwellian regime" are applied to this period, from about 1646 to 1660, in its entirety, though the one fact of which the student is conscious is a dividing line about 1650 when Presbyterianism fell from power and Independency became ascendant. Were this a history of the religious life of this period it would be necessary to note this division and insist upon it; but in the present work any attempt to preserve it would lead to endless confusion.

2. Hist. Eng. Ch. vol. ii, p. 98.

they were *ipso facto* not in accordance with the scope and aims of the measure.”¹ It is not easy to take a contention of that kind seriously; and yet it is repeated in substance by the latest author of Presbyterian History. “The Act of Toleration,” says Mr. Macphail, “did less for Presbyterians than for other Nonconformists, because it did not remove the interdict on meetings of Presbytery and Synod. It secured only freedom of worship for congregations.”² This type of statement is not complimentary to the men whom the writers are really wishful to honour. Practically it charges those old Nonconformists with having grown quite indifferent to one of the root principles of Presbyterianism; or, on the other hand, it makes them distinctly unheroic. For they give no indication of chafing under the pressure of any “interdict”; they indulge in no complaints about religious disabilities; and they make no attempt to take the law into their own hands, set up their system and accept the risk. Yet they were men of strong make; many of them were “outed” in 1662; and in obedience to what they believed to be the voice of sacred duty endured the utmost privation. Surely the truer explanation of their conduct is to be found in Dr. M’Crie’s admission: “It is too plain that, for some years before the Revolution they had ceased to act as presbyterians. The regular meetings of presbyteries, the due subordination of church courts, and their authority as representative courts of appeal and review, had been virtually given up.”³

To the same conclusion are we led when we trace the evolution of those old Dissenting interests, which are said to have had their origin in the Commonwealth Presbyterianism, and which, it is contended, lived, though in greatly mutilated form, after the Restoration; especially if we take a district free from influences likely to interrupt its natural course. Take Lancashire, again, for example, which, because of its pronounced Presbyte-

1. Drysdale, p. 428.

2. Macphail, p. 261.

3. Annals, p. 306.

rianism in Commonwealth times, might naturally be expected to tell against rather than for the position here assumed. What, however, is the fact? Four only of these old Dissenting interests—Tunley, Risley, Dundee and Wharton—at the present time belong to the Presbyterian body; and these have been acquired by that body comparatively recently. The rest have become either Unitarian or Congregational. Not one of these old foundations has in normal fashion found its way back into that ecclesiastical system whence so many of them are said to have sprung. The fact is not easily explained on the assumption of a Presbyterian origin for them.

Similar evidence may be deduced from the Indulgence Licenses of 1672. It is perfectly clear that the term "Presbyterian" was used with considerable laxity, almost interchangeably with the term "Congregational"; at any rate, that it no longer indicated a distinct and compact religious body, as it did in Commonwealth times. It is no uncommon thing to find the same Minister described in the Licenses as a "Presbyterian" and a "Congregationalist," the same building bearing the two names, and a "Presbyterian" Minister taking a License to officiate in a "Congregational" building, and *vice versa*.¹ Cuthbert Harrison, "Presbyterian," for example, secures a License for Elswick Lees, "Congregational"; James [should be Michael] Briscoe, "Congregational," licenses a Meeting House in Toxteth Park, which is both "Presbyterian" and "Congregational"; and George Larkham the "Congregational" Minister of Cockermouth, licenses a house at Bridekirk as "Presbyterian," etc.

Equally interesting evidence is furnished by the ordination services of post Restoration times, Ministers of both types being found sharing in them. Thomas Jollie, the Congregationalist, Oliver Heywood, and Richard Frankland, Presbyterians, frequently joined in ordaining a man who might be a Congregationalist or a Presbyterian. It is true that sometimes they scrupled certain points; but it

1. Vide Cal. S. P., Dom. for 1672-3, p. xlii.

is also true that at least the term "Presbyterian" had lost the rigid significance in the matter of ordination that it formerly had.

What then was the situation at the time of the Restoration in reference to the men who had borne the Presbyterian name, and who had contributed very largely towards the King's return? How did they stand in relation to the prevailing religious Sects of the time? If Presbyterianism, in any real sense of the word, in any sense of the word in which it is used to day, or was used during the period of its ascendancy in this country, had ceased to be among its religious organizations, how are those men to be classified? It is at once frankly admitted that it is not easy to define their position precisely, because, in a way, they had none. Torn from their old moorings by the force of events, they were as yet without proper anchorage. They were in process of evolution, drifting in two quite opposite directions; on the one hand, towards Episcopacy, and on the other, towards Independency or Congregationalism. The one tendency explains why so many of the so called Presbyterian Ministers conformed in 1662. They had no great objection to Episcopacy as such, nor even to the use of the Prayer Book. They were already, and had been all along more than half Episcopalian at heart; hence it cost them little to alter their name, retain their livings, and accept the new order of things. The repressive legislation of later times, however, sent others, and these a very considerable number, to greater distances from Episcopacy. These were the Nonconformists of 1662, whose ideas crystallised and hardened in the direction of Congregationalism.

Perhaps no man more distinctly illustrates these latter tendencies than Richard Baxter, one of the greatest figures of the 17th Century, and whose influence can scarcely be over estimated. It has already been intimated that he had no great affection for Cromwell, and that many of his judgments of him impress us as singularly ungenerous and harsh. With Philip Nye and John Owen, leading Congregational Ministers of the time, he had

frequent and lively controversies; and, though brought up in the Episcopal Church, himself Episcopally ordained, having distinct sympathy with a modified form of Episcopacy, and going even to the length of preparing a reformed Liturgy, yet he was one of the first to suffer Ejection through the Uniformity Act of 1662. He has, of course, been claimed as a Presbyterian, though he himself has been careful to repudiate the name. Writing of the time when he was a Chaplain in Cromwell's army he says:—

Col. Whalley, though Cromwell's Kinsman and Commander of the Trusted Regiment, grew odious among the Sectarian Commanders at the Headquarters for my sake; and he was called a *Presbyterian*, though neither he nor I were of that Judgment in severall Points.¹

It is noteworthy also that when he took out his License to preach on October 27th, 1672, he entered himself, not as a Presbyterian, but as "a Nonconforming Minister."² Nor did he during the Presbyterian regime ever attempt to set up the Presbyterian system. This was not for lack of opportunity or power: for it has been well said that "Richard Baxter in his best days, was a stronger power with the religious people of England than either the Westminster Assembly or the Parliamentary leaders."³ Yet in his own County of Worcestershire, where he exercised a lengthened and powerful ministry, the Classical system was never adopted. In its place, in 1653, appeared the Worcestershire Agreement for the "Associated Ministers of the County of Worcester and some adjacent parts"; mainly, if not exclusively, his handiwork. The Association was perfectly voluntary and the following interesting account of its character and aims deserves notice:—

The Worcestershire Agreement was based on the rectoral rights of the parish clergyman. It was the clergyman's business to rule his parish as well as to teach it. He might order his parish on the Presbyterian model or on the Congregational or on the old system of churchwardens, which Baxter himself preferred; but this was at the

1. Rel. Bax., p. 55.

2. Cal. S. P., Dom. for 1672/3, p. 88

3. Eng. U. Hist., p. 65.

rector's choice, he being the person responsible for these things. The county clergy, Episcopalian, it might be, in theory, Presbyterian, Congregational, even Baptist if they would, were to meet together. There were to be no lay assessors; the clergy mutually bound by a doctrinal profession, which, so far as it went was of strict orthodoxy, were to meet for religious exercises and mutual advice, without jurisdiction one over another.¹

The same writer thus describes the spread of the Baxterian Association:—

Cheshire never had anything to do with the Parliamentary Presbyterianism. Immediately on the publication of the terms of the Worcestershire Agreement (1653), Cheshire followed Baxter (October, 1653) under the leadership of Adam Martindale. So did Cumberland and Westmoreland, on the other side of Lancashire. Northumberland went with the Parliament, as did Derbyshire on the off side of Cheshire. All over England, we find contiguous counties religiously organised, here on the Parliamentary there on the Baxter model. And it was the Baxter model which gained ground. Norfolk, Essex and Devonshire, for example, began with the Parliamentary system, and after trying it, came over to Baxter. The South of Ireland, which had resisted Presbyterianism, fell into line with the Baxterian principle of Association in 1655.²

Richard Baxter, therefore, is not easily classified. There were things, he informs us, both among the Episcopalians, the Presbyterians, the Independents, and even the Anabaptists, that he liked, and things which he did not like. He was a great Comprehensionist, labouring all his lifetime to heal the divisions of the Church and bring its various branches into effective union; compelled to be a Nonconformist in relation to the Established Church of the nation, and beyond that it is scarcely possible to predicate anything definite about him.

The foregoing is not intended to suggest that Presbyterianism had become identical in all points with Congregationalism. To do that would be to close the eye to some of the most obvious facts of history. The way in which the name persisted indicates that it stood for certain divergencies from the recognized Congregationalism

1. Eng. U. Hist., p. 65.

2. *Ibid.*, p. 66.

of the time. It is, however, contended that these divergencies were not sufficient to justify the use of the name; that the Presbyterian idea had so far emptied itself of its contents as to represent neither the Presbyterianism of Commonwealth days nor the Presbyterianism of modern history; and that the two sections of the one common Nonconformity were being rapidly fused. The "Happy Union," as it came to be called, consummated in the early part of 1691, according to which the so called Presbyterians and Congregationalists were to lay aside, among other things, their respective names, and be known henceforth as "The United Brethren," was the expression of tendencies which had long been operating. True the Union had only a brief existence, especially in London, where it was born; but it split not on the rock of polity but on that of doctrine. The name "Presbyterian" still lingered, and in every respect it is to be regretted that it did so.¹ Had it passed with the Long Parliament, which, so far as this country is concerned, gave it position and power, much historic confusion, and not a little religious controversy would have been avoided. It is, however, easy to see why it did persist. It represented a form of Church life that had claimed to be the religion of the nation, and that for a time had actually been established by law, the religion that replaced Episcopacy and which in turn was replaced by Episcopacy. Everything therefore tended to make it bulk in the national imagination and thought; consequently the habit was to think and speak of Nonconformists, especially those of "a spiritual serious way of worship,"² as "Presbyterians." The County of Lancashire again furnishes a very striking illustration of this. The Bradshaigh MS., which gives a vivid picture

1. It ought to be stated also that the name has been used, and still is, in reference to those old Dissenting foundations at present in the hands of the Unitarians, though the tendency is for that body to drop it. The only justification for its use by them is the claim that they have lineally descended from those Nonconformists who originated them. In point of doctrine and polity they are quite remote from them.

2. *Rel. Bax.*, p. 278.

of Nonconformity in Lancashire during the repressive legislation following upon the Restoration, is concerned largely with the suppression of "Conventicles" and the search for "Conventiclors." "Presbyterian" is the term frequently applied to both, though in the list of "Conventiclors" appear pronounced Congregationalists like Thomas Jollie and Michael Briscoe. In Presbyterian Lancashire the name would, of course, die hard.

To sum up:—All the evidence goes to show that at no period of its history was Presbyterianism ever a great religious force in this country; that during the years of its so called ascendancy (1646–1650) the area of its influence was very restricted; that it ceased to count as a serious religious organization after the rupture with the Scotch Army and the triumph of Cromwell; and, in particular, that it is a distinct historic inaccuracy to label with the term "Presbyterian" the Nonconformists of post Restoration times. That is said with the full consciousness of the fact that not a few of these men persisted in calling themselves by the name for many years; it had, however, come to be so completely a misnomer that writers would be wise, they would greatly contribute to historic clearness and accuracy, if they would restrict the name to the period to which it really belongs, and in reference to these men after the Restoration employ the more general one of "Nonconformist." The application of this to the old Nonconformist foundations in the area with which we are mainly concerned will be considered later; and it is only necessary to add that the last thing the serious student of history will attempt is to maintain that modern Presbyterianism is in historic continuity with the Presbyterianism of the Commonwealth. It is an "exotic," a comparatively recent importation, like its 17th Century predecessor, again from across the Tweed, but happily with far greater promise of permanency and success.

This, then, was the state of the country religiously when Charles II. ascended the throne. The people were divided to bitterness, and the problems awaiting him in conse-

quence were such as called for the highest wisdom and the most skilful statesmanship. Nor were events long in moving. The Convention, so called because summoned without Royal writ, when it invited Charles back to the throne decreed that "according to the ancient and fundamental laws of this kingdom the government is and ought to be by Kings, Lords and Commons." Petitions began to pour in from the Sequestered Clergy, and, in September, 1660, the Convention Parliament passed an Act for the "restoration of ejected ministers to their livings and for the confirmation of the present holders of livings in cases where the rightful incumbent was dead."¹ It is of first importance to remember this, because frequently it is assumed that it was not until the passing of the Uniformity Act of 1662, that the ministerial Ejections took place. In point of fact the displacement began probably with the Restoration, certainly with the September Act just named, and continued even after the 1662 Ejectment Act. Neal informs us that "every sequester'd Minister who has not justified the late King's Murder, or declared against Infant Baptism, shall be restored to his Living before the 25th of *December* [1660] next ensuing, and the present Incumbent shall peaceably quit it, and be accountable for Dilapidations, and all Arrears of Fifths not paid."² The result of this Act, he informs us, was that "some hundreds of Nonconformist Ministers were dispossessed of their Livings before the Act of Uniformity was formed. Here was no Distinction between good or bad; but if the *Parson* had been Episcopally Ordained, and in Possession, he must be restored, tho' he had been ejected upon the strongest Evidence of Immorality or Scandal."³ Dr. Stoughton states that on the 26th of May, 1660, three days before the King's arrival in London, "Prynne made a report touching the quiet possession of ministers, schoolmasters, and other ecclesiastical persons in sequestered livings, until they

1. The Cambridge Modern History, vol. v, p. 96.

2. Hist. Pur., vol. iv, p. 303.

3. *Ibid.*

should be legally convicted; and two days afterwards allusion is made in a further report from the same member to several riots which had 'been committed, and forcible entries made upon the possessions of divers persons, ecclesiastical and temporal.' " ¹

The Savoy Conference convened by the King on April 15th, 1661, in fulfilment of his promise to the Puritan party, was ostensibly for the purpose of readjusting religious differences that there might be peace in the realm; but it was doomed to failure beforehand. The Independents had no representatives in it, the Presbyterian or Puritan party had as their leader Richard Baxter, who expected great things from it. The Prelatical party, however, conceded nothing of any moment, and the Conference ended on July 24th, 1661, having accomplished nothing beyond the still further embitterment of the respective parties. In the meantime the Convention Parliament had been dissolved and a new one summoned in May, 1661, so violently Royalist in its sympathies that it came to be known as the "Cavalier Parliament." It lost no time in indicating its spirit and policy. Little more than two months after assembling, Parliament passed a Bill for restoring the Prelates to the House of Lords, and before the year was out the Corporation Act had been placed upon the Statute Book. This Act "required that all members of Corporations should, besides taking the Oath of Supremacy, swear that it is not lawful, under any pretence, to bear arms against the King, and that the Solemn League and Covenant was illegal. It also declared every one ineligible for a municipal office, who had not, within one year, received the Lord's Supper, according to the rites of the Church of England."² On the 19th of May, 1662, the Uniformity Act received the Royal assent. It is an exceedingly lengthy document ³ and Neal's summary will be sufficient. This is as follows :

1. Religion in England, vol. iii, p. 89.
2. *Ibid.*, p. 196.
3. Printed in full in Bayne's "English Puritanism," pp. 386—404.

An Act for the Uniformity of publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies, and for establishing the Forms of making, ordaining, and consecrating Bishops, Priests and Deacons in the Church of England.

The Preamble sets forth, That from the first of Queen Elizabeth there had been one uniform Order of Common Service and Prayer enjoined to be used by Act of Parliament, which had been very comfortable to all good People, till a great Number of People in divers Parts of the Realm, living without Knowledge and the due Fear of God, did wilfully and schismatically, refuse to come to their Parish Churches, upon Sundays, and other Days appointed to be kept as Holy Days. And whereas, by the scandalous Neglect of Ministers in using the Liturgy during the unhappy Troubles, many People have been led into Factions and Schisms, to the Decay of religion and the Hazard of many Souls; therefore, for preventing the like for Time to come, the King had granted a Commission, to review the Book of Common-Prayer, to those Bishops and Divines who met at the Savoy; and afterwards his Majesty required the Clergy in Convocation to revise it again; which Alterations and Amendments having been approved by his Majesty, and both Houses of Parliament; therefore for settling the Peace of the Nation, for the Honour of Religion, and to the Intent that every Person may know the Rule to which he is to conform in publick Worship it is enacted by the King's most excellent Majesty, &c.

That all and singular Ministers shall be bound to say and use the Morning Prayer, Evening Prayer, and all other Common-Prayers in such Order and Form as is mentioned in the Book; and that every Parson, Vicar, or other Minister whatsoever, shall before the Feast of St. Bartholomew which shall be in the Year of our Lord 1662, openly and publickly, before the Congregation assembled for Religious Worship, declare his unfeigned Assent and Consent to the Use of all Things contained and prescribed in the said book, in these Words, and no other. I A.B. do here declare my unfeigned Assent and Consent to all and every Thing contained and prescribed in and by the Book, entitled, the Book of Common-Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, together with the Psalter, or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of making, ordaining, and consecrating of Bishops, Priests and Deacons. The Penalty for neglecting or refusing to make this Declaration, is Deprivation *ipso facto* of all his spiritual Promotions.

And it is further enacted, that every Dean, Canon, Prebendary; all Masters, Heads, Fellows, Chaplains, and Tutors in any College, Hall, House of Learning, or Hospital; all publick Professors, Readers in

either University, and in every College and elsewhere; and all Parsons, Vicars, Curates, Lecturers; and every School-Master keeping any publick or private School; and every Person instructing Youth in any private Family, shall before the Feast of St. Bartholomew 1662, subscribe to the following Declaration (viz.) I A.B. do declare, that it is not lawful upon any Pretence whatsoever, to take Arms against the King; and that I do abhor that traitorous Position of taking Arms by his Authority, against his Person, or against those that are commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is by Law established. And I do hold, that there lies no Obligation upon me, or on any other Person, from the Oath commonly called the Solemn League and Covenant, to endeavour any Change or Alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known laws and Liberties of this Kingdom.

This Declaration is to be subscribed by the Persons above-mentioned before the Archbishop, Bishop, or Ordinary of the Diocese, on Pain of Deprivation, for those who were possessed of Livings; and for School-Masters and Tutors three Months Imprisonment for the first Offence; and for every other Offence three Months Imprisonment, and the Forfeiture of five Pounds to his Majesty. Provided that after the 25th of March, 1682, the Renouncing of the Solemn League and Covenant shall be omitted.

It is further enacted, that no Person shall be capable of any Benefice, or presume to consecrate and administer the holy Sacrament of the Lord's Supper, before he be ordained a Priest by Episcopal Ordination, on pain of forfeiting for every offence one hundred Pounds. No Form, or Order of Common-Prayer shall be used in any Church, Chapel, or other Place of publick Worship, or in either of the Universities, than is here prescribed and appointed. None shall be received as Lecturers, or be permitted to preach, or read any Sermon or Lecture in any Church or Chapel, unless he be approved and licensed by the Archbishop or Bishop, and shall read the Thirty Nine Articles of Religion, with a Declaration of his unfeigned Assent and Consent to the same; And unless the first Time he preaches any Lecture or Sermon he shall openly read the Common-Prayer, and declare his Assent to it; and shall on the first Lecture-Day of every Month afterwards before Lecture, or Sermon read the Common-Prayer and Service, under pain of being disabled to preach; and if he preach while so disabled, to suffer three Months' Imprisonment for every Offence. The several Laws and Statutes formerly made for Uniformity of Prayer &c. shall be in force for confirming the present Book of Common-Prayer, and shall be applied for punishing all Offences contrary to the said Laws, with relation to the said Book,

and no other. A true printed Copy of the said Book is to be provided in every Parish Church, Chapel, College and Hall, at the Cost and Charge of the Parishioners, or Society, before the Feast of St. Bartholomew, on pain of forfeiting three Pounds a Month, for so long as they shall be unprovided of it.¹

Obviously this Act did not err on the side of generosity; and it was not meant that it should. The spirit of those who were responsible for it will be evident from what Dr. Sheldon, the Bishop of London, subsequently Archbishop of Canterbury, said. Referring to the Uniformity Act, Dr. Allen remarked:—" 'Tis pity the Door is so strait": Sheldon replied:—" 'Tis no pity at all; if we had thought so many of them would have conformed we would have made it straiter."² This harsh and vindictive temper reveals itself also in the shortness of the time limit fixed between the passing of an Act of such a momentous character and the date when it was to come into operation. "The Book of Common Prayer with the new corrections was that to which they were to subscribe," says Bishop Burnet, "but the corrections were so long a preparing, and the vast number of copies, above two thousand, that were to be wrought off for all the parish churches of England, made the impression go on so slowly, that there were few books set out to sale when the day came. So, many that were affected to the church, but that made conscience of subscribing to a book that they had not seen, left their benefices on that very account. Some made a journey to London on purpose to see it. With so much precipitation was that matter driven on, that it seemed expected that the clergy should subscribe implicitly to a book they had never seen. This was done by too many, as I was informed by some of the bishops."³ Neal adds that there was "not one Divine in ten that lived at any considerable Distance from London that did peruse it within that Time."⁴ Additional

1. Hist. Pur., vol. iv, pp. 359-362.

2. *Ibid.*, p. 366.

3. History of his own Times, p. 126 (William Smith).

4. Hist. Pur., vol. iv, p. 363.

hardship was caused, and designedly so, in ordaining that the Act was to come into force on St. Bartholomew's Day. This day was fixed upon, says Bishop Burnet, that "if they were then deprived, they should lose the profits of the whole year, since the tithes are commonly due at Michaelmas." ¹

The prime author of this Act was Edward Hyde, Earl of Clarendon. "A strong man," passionately devoted to his Church, enthused with the Laudian spirit, he scrupled not at the harshest proceedings necessary in his judgment to strengthen the position of the Church, of which he was such a zealous friend and champion; and it will be well at this point to indicate briefly two other measures, his handiwork also, the appropriate sequel to his Uniformity Act. The one was the Conventicle Act of 1664. It declared:—

The 35th of Queen Elizabeth to be in full force, which condemns all Persons refusing peremptorily to come to Church, after Conviction, to Banishment, and in case of Return, to Death, without Benefit of Clergy. It enacts further, "That if any Person above the age of sixteen, after the first of July, 1664, shall be present at any Meeting, under Colour or Pretence of any Exercise of Religion, in other manner than is allowed by the Liturgy or Practice of the Church of England, where shall be five or more Persons than the Household, shall for the first Offence suffer three Months Imprisonment, upon Record made upon Oath under the Hand and Seal of a Justice of Peace; or pay a Sum not exceeding five Pounds; for the second Offence six Months Imprisonment, or ten Pounds; and for the third Offence the Offender to be banished to some of the American Plantations for seven Years, or pay one hundred Pounds, excepting New England and Virginia; and in case they return, or make their Escape, such Persons are to be adjudged Felons, and suffer Death without Benefit of Clergy. Sheriffs, or Justices of Peace, or others commissioned by them, are empowered to dissolve, dissipate, and break up all unlawful Conventicles, and to take into Custody such of their Number as they think fit. They who suffer such Conventicles in their Houses or Barns are liable to the same Forfeitures as other Offenders. The Prosecution is to be within three Months. Married women taken at Conventicles are to be imprisoned twelve Months, unless their Husbands pay forty Shillings for their Redemption. This Act to

1. History of his own Times, p. 126.

continue in force for three Years after the next Session of Parliament. ¹

The other was the Five Mile Act of 1665, which ordained that:—

Nonconformist Ministers shall not after the 24th of March, 1665, unless in passing the Road, come, or be within five Miles of any City, Town Corporate, or Borough that sends Burgesses to Parliament; or within five Miles of any Parish, Town or Place wherein they have since the Act of Oblivion been Parson, Vicar or Lecturer &c. or when they have preached in any Conventicle on any Pretence whatsoever, before they have taken and subscribed the abovesaid Oath² before the Justices of Peace at their Quarter Sessions for the County, in open Court; upon Forfeiture for every such Offence of the Sum of Forty Pounds, one third to the King, another third to the Poor, and a third to him that shall sue for it. And it is further enacted, That such as shall refuse the Oath aforesaid shall be incapable of teaching any publick or private Schools, or of taking any Boarders or Tablers to be taught or instructed, under pain of Forty Pounds, to be distributed as above. Any two Justices of Peace, upon Oath made before them of any Offence committed against this Act, are empowered to commit the Offender to Prison for Six Months, without Bail or Mainprize.³

This series of Acts, whose animus towards everything bearing the semblance of Nonconformity is so marked, is generally referred to as the "Clarendon Code."

Returning to the Uniformity Act, as might be expected, considerable numbers, in various parts of the country, accepted the new condition of things and so retained their livings. Baxter names three sets of Conformists:—

(1) Some of the old Ministers, called Presbyterians formerly, who had been in possession before the King came in.

(2) Those called Latitudinarians, mostly Cambridge men, Platonists or Cartesians, many of them Arminians, with some additions.

1. Hist. Pur., vol. iv, p. 394.

2. I, A. B. do swear, that it is not lawful upon any Pretence whatsoever, to take Arms against the King: and that I do abhor that traitorous Position of taking Arms by his Authority, against his Person, or against those that are commissioned by him, in pursuance of such Commissions: and that I will not at any Time endeavour any Alteration of Government either in Church or State. (Hist. Pur., vol. iv, p. 400.)

3. Hist. Pur., vol. iv, pp. 400, 401.

(3) Those that were heartily Conformists throughout, zealous for the Diocesan Party and the Cause.¹

A great number, however, refused to conform, and consequently were silenced or ejected; and these were among the most cultured, hard working, devout and saintly Ministers in the Church. Baxter classes them under the four following heads:—

(1) Some few (of my acquaintance) who were for the old Conformity, for Bishops, Prayer Book, Ceremonies, the Old Subscription and against the imposing and taking of the Covenant (which they never took) and the Parliament's wars. They were however unable to subscribe their "assent and consent to all things now imposed."

(2) A greater number of no Sect or Party, but abhorring the very Name of Parties; who like Ignatius's Episcopacy but not the English Diocesan Frame: and like what is good in Episcopal, Presbyterians or Independents; but reject somewhat as evil in them all: being of the Judgment which I have described myself to be in the beginning of this Book: that can endure a Liturgy, and like not the Imposition of the Covenant; but cannot Assent and Consent to all things required in the Act, nor absolve three Kingdoms from all Obligation by their Vows to endeavour in their Places the Alteration of the English Diocesan Form of Government.

(3) The Presbyterians, the soberest and most judicious, unanimous, peaceable, faithful, able, constant Ministers in the Lord, or that I have heard or read of in the Christian World.

(4) The Independents, for the most part a serious godly People, some of them moderate, going with Mr. Norton and the New England Synod and little differing from the moderate Presbyterians, and as well ordered as any Party that I know; but others more raw and self-conceited and addicted to Separations and Divisions, their Zeal being greater than their Knowledge who have opened the door to Anabaptists first and then to all the other Sects.²

Baxter himself was one of the very first to refuse Conformity, being at the time without "place but only that I preached twice a Week by Request in other Men's Congregations (at Milkstreet and Blackfriars)."³ He preached his last sermon in this capacity on May 25th, 1660, just six days after the Royal signature was appended

1. Rel. Bax., pp. 386, 387.

2. *Ibid.*, p. 387.

3. *Ibid.*, p. 384.

to the measure. His reason for acting thus early is given in the following terms:—

I would let all Ministers in England understand in time, whether I intended to Conform or not: For had I stayed to the last day some would have Conformed the sooner, upon a Supposition that I intended it.¹

Others, however, in London and elsewhere, preached Farewell Sermons, and took leave of their congregations in most affecting circumstances the Sunday immediately preceding St. Bartholomew's Day. "Such a passionate Zeal for the Welfare of their People ran through their Sermons," says Neal, "as dissolved their Audiences into Tears."²

The number of men thus silenced and ejected is usually given as two thousand. It will at once be suspected that this is only a general term, and the information necessary to preciseness in the matter is never likely to be forthcoming. All investigation, however, goes to show that the figure is none too high. Writes Principal Gordon:—

Calamy's own volumes record the names of 2465, including after-conformists. Palmer has added others. Neither Calamy nor Palmer is exhaustive. In every county where the list has been tested by modern research, it has been extended. Thus, in Cheshire, Calamy and Palmer give fifty-two names: Urwick produces authority for sixty-two. For Norfolk and Suffolk, Calamy and Palmer supply one hundred and eighty-two names: Browne, while removing two (one ejected in another county), adds fourteen, on the authority of ecclesiastical registers. On the whole, Oliver Heywood may be right in estimating those permanently disabled by the Act of Uniformity at 2500: while Baxter is probably justified in saying that about 1800 of them entered on active work in the Nonconformist ministry.³

Mr. Bate in his recent work says:—

As regards the numbers ejected, after some months' work upon the question, we would offer the following statistics, at the same time giving warning that though they may be more accurate than any offered hitherto, much remains to be done before reliable statistics can be obtained.

Ejected in England and Wales between May, 1660, and St. Bartholomew, 1662,—450. Ejected in England and Wales at St.

1. Rel. Bax., p. 384.

2. Hist. Pur., vol. iv, p. 369.

3. Eng. U. Hist., p. 80.

Bartholomew—1,800. These figures do not include schoolmasters, or clergy who were merely silenced.¹

When we come to examine the area with which we are specially concerned, it will be found to present peculiarities quite its own; to show that while Calamy's list is in no way inflated, its testimony in reference to the number of men displaced is less marked in that direction than in the cases just cited.

The lot of these "outed" men was one of great hardship and suffering. Baxter, who was not given to exaggeration in these matters, says:—

Hundreds of able Ministers, with their Wives and Children, had neither House nor Bread: For their former Maintenance served them but for the time, and few of them laid up anything for the future: For many of them had not past 30 or 40*l* per Annum apiece, and most but about 60 or 80*l* per Annum, and very few above 100*l*, and few had any considerable Estates of their own. The Peoples Poverty was so great, that they were not able much to relieve their Ministers. The Jealousie of the State, and the Malice of their Enemies were so great, that People that were willing durst not be known to give to their ejected Pastors, least it should be said that they maintained Schism, or were making Collections for some Plot or Insurrection.²

Calamy, upon very reliable authority, tells many touching stories of the straits to which these men were reduced, and contemporary records support the Historian in his "Account."³ Neal contends that their hardships were

1. The Declaration of Indulgence, 1672. Appendix II. I confess to some surprise that Mr. Bate should venture these figures after only "some months' work upon the question." They may be quite correct, but from the very nature of the case they cannot be more than a guess. After *some years' work* upon only a fraction of the area covered by Calamy, I have come to the conclusion that a really scientific examination of his work means stupendous labour. Superficial defects may more easily be removed, and, perhaps, even that is worth doing; but a thorough testing of Calamy's figures and revision of his work is almost beyond possibility for any one man. One fact alone will make this clear. That work cannot be properly done without an examination of the Registers of each Parish; and "who is sufficient for these things?"

2. Rel. Bax., p. 385.

3. Vide Adam Martindale's Diary, Henry Newcome's Autobiography and Diary, Diary of Roger Lowe, Thomas Jollie's Note Book, George Larkham's Cockermouth Ch. Bk. and Oliver Heywood's Diaries.

greater far than those which overtook the Roman Catholics in Queen Elizabeth's Protestant Reformation, or the Loyalists in the time of the Civil War. The latter statement, in particular, has been frequently contravened, and still is. It has often been asserted that the whole period from 1646 to 1660, during which Presbyterianism and the Commonwealth were in the ascendancy, was a tyranny of the worst type, and especially a religious tyranny. Walker, whose book was intended as a counterblast to Calamy's, by his exaggerations has helped to strengthen that idea.¹ Doubtless there were cases of real hardship and suffering among the Sequestered Clergy. "Toleration

1. "If it were worth while," says Dr. Brown, "to test Walker's statements through all the counties of England and Wales, it would probably be found that his 8,000 would shrink to about 1,800, and that many of the stories he was told, and honestly believed, would turn out to be myths." (*Commonwealth England*, p. 74.) To this may be added the testimony of Richard Baxter, no friend to Cromwell and his rule: "I must needs say, that in all the Countreys where I was acquainted, six to one at least (if not many more) that were Sequestred by the Committee, were by the Oaths of Witnesses proved insufficient, or scandalous, or both; especially guilty of Drunkenness or Swearing; and those that being able, godly Preachers were cast out for the War alone, as for their Opinions Sake, were comparatively very few. This I know will displease that Party; but this is true." (*Rel. Bax.*, p. 74.) Dr. Brown's criticism of Walker is here cited not because in the matter of its numbers it commends itself to my judgment. I have not tested Walker's statements "through all the counties of England and Wales," and, therefore, am not competent to pronounce in relation to the whole question; but, so far as Cumberland and Westmorland are concerned, the evidence tells strongly in the other direction. As the reader proceeds he will meet with name after name which finds no place in Walker's list, and yet the Sequestration is beyond all doubt. Walker may have somewhat inflated his list, the tendency in these matters is to do so; but it is only right to say that the evidence for this is not furnished in our area. It is the second part of Dr. Brown's criticism, in which he is in agreement with Baxter, upon which the accent should be put. Walker's pages are full of the idle gossip of the time; and many of the pictures of suffering which he sketches were largely imaginative, though doubtless honestly believed by their author; while the character of a very large proportion of the Sequestered was entirely inconsistent with the duties of their sacred calling.

was a new idea,"¹ says Professor Gwatkin, and, because new, must have been very imperfectly developed. In the hour of their ascendancy, the Presbyterians called the civil power to their assistance to coerce the consciences of others to such an extent that Milton in his scathing lines on "new Forcers of Consciences," said "new Presbyter is but Old Priest writ large." Even Cromwell, probably the most liberal minded and tolerant man of his day, by his "proclamation of November 25th, 1655, forbade sequestered or ejected ministers to keep any school either public or private, or either publicly or privately (except in their own family), preach or use the Book of Common Prayer. But Cromwell seems to have meant this rather *in terrorem* than for serious use."² That this was so is made clear by the case of Robert Rickerby, who, after being sequestered from Cockermouth, served as Schoolmaster at Crosthwaite, and actually received Augmentation grants as such.³

It has already been intimated that the charges brought against the Clergy thus sequestered more than justified their removal. They were charges of neglect or "delinquency," the Incumbents in some cases having gone to the King's quarters and deserted their cures; of "scandalousness," the holders of not a few of the livings being openly dissolute and immoral, as well as ignorant and incompetent; and of "malignancy," the Incumbents being violent opponents of the ruling authority, and using their positions to preach rebellion. Apart from all this, however, two or three things emerge clearly out of the chaos of that period, which place in striking contrast the conduct of the men who were responsible for these Sequestrations, when set side by side with that of those who framed and enforced the Uniformity Act of 1662. A careful examination of the three MSS. in the British

1. The Cambridge Modern History, vol. v, p. 326.

2. *Ibid.*, p. 328.

3. Vide pp. 658, 683.

Museum covering the years 1644-7,¹ also of the Bodleian MSS. and other documents, furnishes the following facts, all of which receive illustration in the area with which we are concerned:—

1. Pluralism, one of the crying scandals of the time, was vigorously assailed by the Committee of Plundered Ministers, the aim being to secure a more effective ministry and care of the various parishes.² Dr. Shaw seems to suggest that this was one of many "excuses" of which the Committee eagerly availed themselves, for the purpose of sequestering the Royalist Clergy;³ but such was not the case. The men in question were summoned before the Committee to elect which living they would keep and which relinquish; and it was not because they were Royalist Clergy that they were ordered to make this choice. It was the principle of Pluralism that was assailed, the root of much neglect and spiritual destitution, and the Royalist not less than the Parliamentarian was frequently left undisturbed in his single living. Dr. Shaw's treatment of this question of Sequestration is the least satisfactory part of his valuable work. He is too much in bondage to the traditional view, the view which is the product of ecclesiastical bias, the view of Walker and his School. He assumes that the regnant power was bound to retaliate, to satisfy the clamours of its supporters and sycophants; but the evidence for this is not forthcoming. It has already been stated that cases of real hardship doubtless occurred. That would be inevitable because of the disturbed condition of the times, and because local feeling counted for so much; but everything goes to show that responsible authorities sought to deal justly, often indeed generously, with men

1. Additional MSS., Nos. 15669—15671.

2. This was in accordance with the Act "against the enjoying of pluralities of benefices by Spiritual persons and non-residence," which was passed Jan. 16, 1642-3.

3. Hist. Eng. Ch., vol. ii, p. 188.

who were even known not to be in sympathy with them. Where a Clergyman used his position to preach sedition, his "malignancy" not infrequently cost him his living; and it is difficult to see how it could have been otherwise. He had simply become a political partisan; and, assuming that the preservation of the Commonwealth was their care, it was scarcely to be expected that ruling authorities would actually place men in positions of vantage, which they would employ with a view to their own subversion. The chief religious aim of the Commonwealth regime was to establish a godly, "painefull," and efficient ministry, decently supported, throughout the country. In doing this, it singled out Pluralism for special attack; and there was need, for the system largely prevailed and its evils were most serious. No better evidence of the viciousness of Pluralism can be furnished than the entries in Bishop Nicolson's Visitation Book and Diaries.¹ The picture which he sketches of the condition of the Clergy, and the Churches in the Carlisle Diocese at the beginning of the 18th Century, mainly as the result of this system, is unspeakably sad. That it is not overdrawn we may be quite certain; but there was scarcely a place of which he could speak in terms of unrestricted praise. He tells us that the Church buildings were ill kept; the "quires nasty," to use his own strong and expressive language; and the Incumbents disorderly in their conduct and doubtful in their character. It was this sort of thing which led to such widespread Sequestration in Commonwealth days.

2. Where Sequestration was threatened full warning was given and the convenience of the Sequestered was in every way considered. The marvellous patience of the Committee with Bernard Robinson of Torpenhow, whose Royalist proclivities were most pronounced, and whose "malignancy" against the Government was so marked, is quite an outstanding fact in the story of that place.²

1. Miscel.; also Diaries—Trans. (N.S.), vols. i—v. Vide also Dr. Brown's "English Puritans," p. 68.

2. Vide p. 574.

3. On August 17th, 1643, Parliament ordained that a Fifth of a Sequestered living should be given to the wife of the Sequestered Minister for the maintenance of herself and children. This ordinance is much depreciated by certain writers, but the MSS. in question make it perfectly plain that the Plundered Ministers' Committee were most anxious that it should be anything but a dead letter. The case of William Cole of Kirkby Lonsdale is particularly interesting from that point of view. He had taken the place of George Buchanan, and being charged with neglecting or refusing to pay the usual Fifths to the Sequestered Vicar's wife, though he was their own nominee, the Committee gave definite instructions that unless the Fifths with all arrears were paid within a given time, the living should be sequestered from him. It was much the same with Simon Atkinson of Lazonby, and Richard Hutton of Caldbeck.¹ It was human for those men to object to such big slices being taken out of their incomes; but the one thing upon which the Committee appear to have made up their mind, in carrying out their Sequestration orders, was that needless suffering should not be inflicted; that, at any rate, the wives and children should be protected as far as possible. It is impossible, as we read these things, not to feel that the conduct of the Commonwealth Sequestrators stands in pleasant contrast to that of Clarendon, Sheldon and others, who framed and administered the Uniformity Act of 1662.

Clarendon fell from power in 1667, and fled to France for safety, where he passed the rest of his life; but the repressive legislation, of which he had largely been the author, continued in force; and, in 1670, the Conventicle Act was renewed and made more stringent, the penalties imposed upon Nonconformists being considerably heavier than those of the previous Act.

On the 15th of March, 1671-2, Charles issued his famous Declaration of Indulgence, which suspended the

1. Vide pp. 319, 549.

operation of all the penal enactments just enumerated, and gave Nonconformists permission to have their own religious worship in places licensed for the purpose. As this document is of supreme importance it is here printed *in extenso* :—

CHARLES REX.

Our Care and Endeavours for the Preservation of the Rights and Interests of the Church, have been sufficiently manifested to the World, by the whole Course of our Government since our happy Restoration, and by the many and frequent Ways of Coercion that we have used for reducing all erring or dissenting Persons, and for composing the unhappy Differences in Matters of Religion, which we found among our Subjects upon our Return; but it being evident by the sad Experience of twelve Years, that there is very little Fruit of all these forcible Courses, We think our self obliged to make use of that supream Power in Ecclesiastical Matters which is not only inherent in us, but hath been declared and recognized to be so, by several Statutes and Acts of Parliament; and therefore we do now accordingly issue this our Declaration, as well for the quieting of our good Subjects in these Points, as for inviting Strangers in this Conjunction to come and live under us; and for the better Encouragement of all to a chearful following of their Trades and Callings, from whence we hope, by the Blessing of God, to have many good and happy Advantages to our Government; as also for preventing for the Future the Danger that might otherwise arise from private Meetings and seditious Conventicles. And in the first Place, we declare our express Resolution, Meaning and Intention to be that the Church of England be preserved, and remain entire in its Doctrine, Discipline and Government as now it stands established by Law; and that this be taken to be, as it is, the Basis, Rule, and Standard of the general and publick Worship of God, and that the Orthodox conformable Clergy do receive and enjoy the Revenues belonging thereunto, and that no Person, tho' of a different Opinion and Persuasion, shall be exempt from paying his Tithes, or other Dues whatsoever. And further we declare, that no person shall be capable of holding any Benefice, Living, or Ecclesiastical Dignity or Preferment, of any kind in this our Kingdom of England, who is not exactly conformable. We do in the next place declare our Will and Pleasure to be, that the Execution of all, and all manner of Penal Laws in Matters Ecclesiastical, against whatsoever Sort of Non-Conformists or Recusants, be immediately suspended, and they are hereby suspended; and all Judges, Judges of Assize and Gaol Delivery, Sheriffs, Justices of Peace, Mayors, Bailiffs, and other Officers whatsoever, whether

Ecclesiastical or Civil, are to take Notice of it, and pay due Obedience thereunto.

And that there may be no Pretence for any of our Subjects to continue their illegal Meetings and Conventicles, we do declare, that we shall from Time to Time allow a sufficient Number of Places, as they shall be desired, in all Parts of this our Kingdom, for the Use of such as do not conform to the Church of England, to meet and assemble in order to their publick Worship and Devotion, which Places shall be open and free to all Persons.

But to Prevent such Disorders and Inconveniencies as may happen by this our Indulgence, if not duly regulated; and that they may be the better protected by the Civil Magistrate, our express Will and Pleasure is, that none of our Subjects do presume to meet in any Place, until such Places be allowed, and the Teacher of that Congregation be approved by us.

And lest any should apprehend that this Restriction should make our said Allowance and Approbation difficult to be obtained, we do further declare, that this our Indulgence, as to the Allowance of the publick Places of Worship, and Approbation of the Preachers, shall extend to all sorts of Non-Conformists and Recusants, except the Recusants of the Roman Catholick Religion, to whom we shall in no wise allow publick Places of Worship, but only indulge them their Share in the common Exemption from the Penal Laws, and the Exercise of their Worship in their private Houses only.

And if after this our Clemency and Indulgence any of our Subjects shall pretend to abuse this Liberty, and shall preach seditiously, or to the Derogation of the Doctrine, Discipline or Government of the Established Church, or shall meet in Places not allowed by us, we do hereby give them Warning and declare, we will proceed against them with all imaginable Severity. And we will let them see, we can be as severe to punish such Offenders when so justly provoked, as we are indulgent to truly tender Consciences.

Given at our Court at Whitehall this 15th Day of March in the four and Twentieth Year of our Reign.¹

This Declaration was generally welcomed by Nonconformists because of the relief which it offered. Some scrupled and hesitated, but they were comparatively few. Staunch men and advanced like Thomas Jollie of Wymondhouses, and George Larkham of Cockermonth, held Thanksgiving Services and secured their Licenses at the earliest convenient moment. The first batch was issued as early as April 2nd, 1672, little more than a

1. Hist. Pur.. vol. iv, pp. 443-445.

fortnight after the Indulgence had been made public; and there was quite a large number of them. It is interesting to note that the second License issued was for "Theophilus Polwheele, M.A.," formerly a Cumberland Minister, then resident at Tiverton; and that "Comfort Starre" also, previously at Carlisle, then at Sandwich, Kent, and William Baldwin at Chisnall, Lancashire, where Roger Baldwin, formerly of Penrith, preached, appear in the earliest list of applicants.

Allowing somewhat for a vigorous imagination, Mr. J. B. Marsh catches the spirit of the time as he thus vividly describes the reception of the Indulgence Declaration in the country:—

Carriers in charge of country waggons spread the intelligence in every little village through which they passed. Guards of fast coaches caused the Declaration to be read aloud by the landlords of inns at which they stopped to bait or change their horses. Itinerant preachers carried the Declaration in their Bibles and read it to the congregations to which they preached. And whether the news was told in barn or kitchen, in cellar or wainscotted chamber, everywhere it excited exceeding happiness. The fact of the Indulgence added point to many a sermon, inspired the devotion of many a prayer, and gave volume to the singing of many a psalm. The tin-streamers as they laboured amongst the gorse on the hill-sides of Cornwall, spoke to each other joyfully of the great concessions made by the King. The weavers of Lancashire, as they bent over their looms, sang psalms in their joy, and were no longer fearful of the listeners who might be at their doors. The armourers of Warwickshire, the blacksmiths of Northumberland, the coal-winners of Wales, partook of the general joy. Artisans in towns, and fishermen on the coasts, manifested a similar amount of enthusiasm; while poor hinds, as they drove their awkward ploughs through the rich soil, chanted psalms with glad hearts because of the King's Indulgence.¹

It is not easy to fix precisely the number of Licenses issued; but the writer just quoted, who had made a careful study of the original documents, in the Record Office, says:—

Altogether there were granted between April 2nd, 1672, and February 3rd, 1672-3,² 3,356 licenses for preachers and preaching-

1. The Congregationalist for 1872, p. 464.

2. The Declaration was withdrawn on Feb. 7th, 1672-3.

places. Of that number 1,712 were preachers' licenses; and of the remaining 1,644 licensed places simply, upwards of 1,000 were houses belonging to men who were doubtless in the habit of preaching to small congregations in their own dwellings.¹

Mr. F. H. Blackburne Daniell, M.A., in his elaborate and carefully prepared Introduction to the Calendar of State Papers,² gives the number of personal Licenses issued in England and Wales including three for Guernsey as 1,481; while Mr. Bate says: "Allowing that the numbers may need revision, 1,508 preachers were licensed."³

Professor Lyon Turner in answer to an enquiry sends the following:—

The number of Licenses, excluding duplicates and triplicates, by actual Counting; both for Teachers and Householders (for meeting places) is as follows:—

1. Teachers :

i. England and Channel Islands	1,549
ii. Wales	65
	<hr/>
Total	1,614

2. Householders :

i. England and Channel Islands	2,457
ii. Wales	109
	<hr/>
Total	2,566

These make a Grand Total of 4,180 Individuals actually licensed in 1672/3. Of these :

Presbyterians were	935
Congregationalists	464
Baptists	210
No particular Denomination	4
Antinomian	1
	<hr/>
	1,614

Then there is the question of undated entries. Are they to be reckoned as actually issued or not? There were over 1,100 entries undated.

With reference to the original licenses still extant I have come upon 8 in addition to the 6 mentioned by Bate.

1. The Congregationalist for 1872, p. 467.
2. Cal. S. P., Dom. for 1672—1673, p. xliii.
3. The Declaration of Indulgence, 1672, p. 98.

As just intimated the Licenses both for buildings and persons were issued under certain denominational names, the numbers being as stated in Prof. Turner's communication. Richard Baxter and Francis Bampffield are simply called "Nonconforming" Ministers; two, Jerome Gregorie in Buckinghamshire and John Axford in Wiltshire, are without denominational name; while Richard Coore of Tongue, in Yorkshire, is described as an "Antinomian." The Quakers do not appear: they applied for no Licenses. Mr. Daniell from his careful analysis of the License documents deduces some interesting facts as to the relative strength of Nonconformity in various parts of the country. "Some of the most remarkable facts that appear," says he, "are (1) the great strength of the Nonconformists in and about London and in the West. Deducting duplicates, London, Middlesex, Surrey, Essex, and Kent contain 272 ministers and the four Western Counties, Devon, Dorset, Somerset, and Cornwall 263, being respectively a little over and a little under 18 per cent. of the total number. (2) Their weakness in the four Northern Counties and in Wales. In the former there were only 31, and in the latter only 45."¹ With two of the Northern Counties we shall deal a little more fully subsequently.

The original applications for Licenses are preserved in the Record Office, and, doubtless, many a pathetic story lies enshrined within the simple documents. "There are some hundreds of pieces of paper," says Mr. Marsh, "no bigger than the palm of a man's hand, containing the name and address of the writer; many bear signs of having been torn out of some book, others are large sheets with as many as thirty addresses upon each."² Where a

1. Cal. S. P. Dom. for 1672-3, Intro., p. lx. The whole of this Article will repay careful study on the part of any one interested in these Indulgence Documents. It is necessary, however, to remember what has been previously said in reference to the significance of the terms "Presbyterian" and "Congregational" (vide p. 28).

2. The Congregationalist for 1872, p. 465.

License was issued in full and proper form it is represented in the Record Office by three documents:—

1. Application for License accompanied sometimes by a Petition from a considerable body of people.
2. Date of actual issue of License.
3. Receipt for the License thus issued.

Not infrequently the applications appear to have been duplicated, and sometimes the Licenses are undated, a fact which has led to the conjecture that such were never actually issued.¹

The Licenses were of three kinds:—

1. To be a Preacher in a particular Place and to a particular Congregation.
2. To be a Preacher at large.
3. For a particular Building.

The following is a specimen of the kind issued for No. 1, blanks being left, of course, for names of Persons, Places, and Congregations. This is the one issued to John Angier of Denton; it is still in existence.

CHARLES R.

CHARLES by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In pursuance of Our Declaration of the 15th of March, 167 $\frac{1}{2}$. We have allowed, and We do hereby allow of a Roome or Roomes in the house of John Angier of Manchester pish in Lancash. to be a place for the Use of Such as do not conform to the Church of England, who are of the Perswasion commonly called presbyterien to meet and assemble in, in order to their publick Worship and Devotion. And all and singular Our Officers and Ministers, Ecclesiastical, Civil and Military, whom it may concern, are to take due notice hereof: And they, and every of them, are hereby strictly charged and required to hinder any tumult or

1. The late Rev. Bryan Dale, M.A., however, in a letter to me shortly before his death, said that this conjecture could not be sustained, as he himself had found several undated Licenses in Yorkshire, which were known to have been issued.

disturbance, and to protect them in their said Meetings and Assemblies. Given at our Court at Whitehall, the 30th day of September in the 24th year of Our Reign, 1672.

By His Majesties Command.

John Angier's house.

Arlington.¹

The buildings thus licensed for religious worship were of every possible description: barns, brick kilns, out-houses, private dwelling houses, an occasional Court house, "newly erected meeting houses," and, in a few instances, a Church or a Chapel. At first, however, there was considerable difficulty in securing a License for the latter kind of building, lest Nonconformist worship, as thus observed, should prove to be a serious competitor to that of the Established Church. This led Dr. Butler,² who acted as a sort of intermediary between the Nonconformists on the one hand, and Sir Joseph Williamson and Lord Arlington on the other, to take up their case. His letter to Lord Arlington dated April 26th, 1672, is thus epitomised:—

I should not be faithful if I concealed the daily growth of jealousies. Protestant Dissenters conclude this their liberty, so graciously, so freely granted by his Majesty, will be short lived in regard it is so stifled in the birth. Public places, which, it was declared, should be allowed, are now refused, and they licensed to no more than what those of the Romish persuasion freely enjoy. They say, why not Halls, Schools, or Chapels not endowed, they being by declaration only debarred Church benefices? Let others supply unendowed chapels with preaching ministers, Dissenters' desires of them presently cease, otherwise they conclude where God hath his church, the Devil might have his chapel, it being his great work to keep the Gospel from being preached. Every day almost affords tidings (I can show some) from the countries of the many frequent and fervent blessing of God and the King. 'Tis great pity that anything, by lessening his Majesty's so merciful grant, should be done to hinder so good, so advantageous a work, as the getting the hearts of the people, which now, as the heart of one man, begin to say—'Long may your Majesty live, and rule over us.' These are weighty reasons, I conceive, rather of choice to allow them these public places.³

1. Copied from facsimile of original in "Historical Account of Dukinfield Chapel," by Alexander Gordon, M.A., p. 28.

2. Vide p. 56, note 2.

3. Cal. S. P. Dom. for 1671-2, p. 381.

Previously, indeed only four days after the Indulgence Declaration, Dr. Butler had made a number of suggestions to Sir Joseph Williamson in reference to the matter, all in the interests of those for whom the Indulgence was intended. His letter, dated Tuesday, March 19th, 1671-2, 11 o'clock, is again summarised thus:—

(1) That some reasonable time be given to the countries for taking licences. (2) That where no public meeting-house is, a private one be allowed, but yet as public; if they have not fixed it at present, that time be given for it. (3) That they be licensed to preach in any licensed place. (4) That they be licensed on particular occasions to preach in private families as for fasting or thanksgiving. (5) That all Nonconformists, which have not a people, but preach occasionally, may be licensed, being obliged to set the doors open, wherever they shall so preach (Note by Williamson, 'Negatived'). (6) That so far as with safety may be, a connivance be had to those whose wild principles suffer them not to accept this act of so great grace (Noted 'Quakers, Fifth Monarchy'). (7) That the way of obtaining licence be not made burdensome or troublesome. . . . If to this great act of grace were added a way for the people to come at justice in law cases in a short time, I think it would be beyond the power of the devil and bad men to give his Majesty any disturbance in his kingdoms. These things will abundantly please.¹

It has already been suggested that the securing of a License required some effort. Generally it was done through an agent, Dr. Butler² just mentioned acting in that capacity.

1. Cal. S. P. Dom. for 1671-2, p. 217.

2. Professor Turner, in a letter, says that he was "a Church of England Clergyman who was for ever place-seeking and hanging on the Court through Prince Rupert and others." This, however, has been found to be incorrect, that description applying to a Dr. John Butler, who for some time was Chaplain to the English Colony at Breda and afterwards to Prince Rupert on the "Royal George." The License agent was Nicholas Butler, Doctor of Medicine, who obtained his degree from Cambridge University by Royal Letters from Charles II. in recognition of his voluntary service rendered to the suffering poor during the Great Plague. He petitioned the King in 1672 for pardon on having married a second time, his first wife, who had been divorced for adultery, being still alive. He is an interesting person and for some reason or other, championed very vigorously the Nonconformist cause in this matter of Licenses.

The following letter from his pen throws light upon the way in which these Licenses were obtained:—

Letter from Mr. Butler of London to a Dissenter in the Country.¹

“Lond. Ap. 4th. ’72.

I am not unmindful of friends, and therefore thought good to offere my service to you and any of your brethren, in order to procuring licenses. [They] shall cost nothing. Our London ministers have returned thanks, and most have already taken out their licenses. Its expected that someth: by way of addresse be sent from those in the country. 2 examples I have sent you, copped by my men from the original; the places must be mentioned and so licensed, the name of the minister and his Persuasion, and so he wi^d [would] not only be licensed to this place, but to all places whatever we have licensed. If you please you may direct your letter to mee in little St. Hellens in Bishopgate Street,

I am

Sr. your loving friend

NICHOLAS BUTLER.”²

John Hickes also served in a similar capacity. He was the distinguished Nonconformist Minister ejected from Stoke in Devonshire, who suffered death in 1685 in connection with the Monmouth Rebellion.³

Colonel Thomas Blood was another of these License agents. His theft of the Crown Jewels about twelve months previously made him notorious. The Bradshaigh MS. gives considerable information respecting attempts made to effect his capture in Lancashire on other and earlier charges. Sir William Morton, “one of his Maties Justices of the Court of Kinges Bench,” in his instructions “to all Sherrifes Mayors Balliffes Constables head borowghes Tythingmen & othr his Maties Officers as well within Libertys,” dated February 23rd, 1670–1, says:—

Whereas J am Credibly informed that Marke Bloud Thomas Bloud and Willm Moore stand outlawed for high Treason in Ireland and doe lurke up and downe in this Kingdome of England, These are

1. The author of the work from which it is extracted appends a note to the effect that in all probability this Dissenter lived in Lancashire.

2. Presbyterian and General Baptist Churches in the West of England, by Jerom Murch, p. 378.

3. Calamy, vols. ii, p. 248; iii, p. 333.

therefore to will & require you & in his Maties name to Charge & Comand you & evry one of you upon sight hereof to make diligent search and Inquiry in all suspected places within yor sevall pr'sincts where the sd psons may bee ffound and use yor Uttmost Endeavours for the Apprehension of the aforesd Marke Bloud Thomas Bloud and Willm Moore, & ev'ry of them, And them to bringe before me or some other of his Maties Justices of the peace neare the place where they or any of them shall be taken &c.

Two letters relating to the matter addressed to Sir Roger Bradshaigh, Deputy Lieutenant of the County of Lancashire, are here appended:—

Honrd Sr.

Yors of the 24th. J thanke you for, and have Inclosed a discription of Blood which J did allsoe on this day seavennight my Cossen Roger Reed your lrs. as I was with him to see him take Coach to Puttney—he din'd with a Greate many Cheshire and Lancashire Gent. uppon A Invitation of Doctor Smalewood who gave us a noble treatē yesterday-meane tyme aboute 3 of the Clocke in the afternoone the Dutches of Yorke dy'd, This day his Matie is Expected in toune from Newmarket. The house is now upon the Law bill, And I beleeve wee shall rise within this fortnight, since his Matie sent to us to make a recessē on this day senight. I hope to see you soone after our risinge of the house and therefore referr what I have to say till I see you My Lord Ormond thanks you for your Care, & desires your Continuance Mr. Vice Chancellor gave you an account of what pass'd Concerninge Tyldesley, I shall say noe more, but you may be very well Satisfy'd with his Maties good opinion of you, My Service to your good Lady Cossen Betty and all my good friends, to Betty my Blessing, Bro: and Sister Errington p'sent there Service to you are glad you seale your pte. God will reward you for your care of your Betty and her Brothers. Brother Freddy doath much obstruct them. I am Sorry things are not soe fairely Carry'd amongst soe neare relaccons, I thought a poore Satisfaction for my Children, better then to have longe Suite to greate hazard and Cost, Deare Sr I am

Yours

London April 1. 71.

R. KIRKBY.

The house sitt morninge and afternoone and I am call'd downe into the house.

Mr. Blood is aslendor man some what Inclining to Tallnes, a Long leane pale face with pocke holes in it, Smale Grey Eyes and hollow, with a light Browne straight haire.

* this Blood and his Sone, and one Mr. Moore were the psons who attempted to Steale the Kings Crowne out of the Tower and had got

it to the 2d Gate they weare the psons allsoe suspected that Assaulted James duke of Ormond in his Coach, and had taken him out to have Murther'd him.

[* From this point the writing is in a later hand.]

A Copy of Mr. Jno. Willson of Warrington Ire [letter] Concerning Blood & the rest.

Ever Honrd Sr.

You may phapps have thought yt I have beene to remisse in that business you imploy'd me in Concerning Blood but in deed I have beene Very Active and att Last I hope to effect ye business to your desire. Sr I have made use of Thomas Benett who is Brother in Lawe to Mr. Ed : Standish to Enquire what sweet hearts Mrs : Grimsdicte or her Daughters had & how often they came a wooinge this was ye way I thought might prove the most prudent way to discover what you Employed mee to doe & the least suspected & he hath found out yt there are 2 Gentlemen yt frequente yt house of Grimsdicte & yt the one of ym is said to be Sonn to Sr. George Warburton ye other his Companion but it is beleevd to be Blood & his ffellow K— Sr. I am goeinge on as secretly as I can, & doe hope by the assistance of Leivt. Coll. Daniell, who I knowe Is a greate lover of my Lord Duke de Ormond as also of your Selfe & Coll. Kirkby whos assistance I can have upon a very short warning but if possible I would have your Worsp theare when tyme is ; Sr you shall have notice how things succeed and god. Willing I will doe my Uttmost Endeavours to serve you to best of my Skill or Last droppe of Blood :

Whilst I am

Warrington March the 19th 1670.

JOHN WILSON.

For the ever Honrd Sr. Roger Bradshaigh
Knt at his house Haigh.

These.¹

Blood's pardon and restoration to Royal favour is one of the most singular incidents in Charles's reign. His marriage, on June 21st, 1650, with Maria, daughter of Holcroft of Holcroft, Colonel in the Parliamentary Army, appears in the Parish Registers of Newchurch, near Warrington. He died August 26th, 1680.²

Blood acted as License agent for George Larkham of Cockermouth and Richard Gilpin, then at Newcastle. Evidently in this, however, as in other matters, his actions

1. The Bradshaigh MS.

2. "Colonel Blood," by Whittenburg Kaye, pp. vii, 258.

were distinctly shady. Writing to "William Mascall, chirurgeon at Romford," on May 14th, 1672, he says:—

I enclose the licences you gave me a note for. If you need any other places to be licensed, you can have them. There is no charge for them, only it is agreed that 5s. for the personal licences be gotten, and the doorkeepers and under clerks should afterwards be remembered by a token of love.¹

Two days after this Thomas Gilson, Nonconformist Minister of Little Baddow, writes to Mr. Mascall as follows:—

I have had a conceit that Blood has detained the personal licences for me and Mr. Kiteley till you send him word of the money he mentioned. Therefore if you write to him, write smartly that we cannot take it kindly to be so disingenuously dealt with, as if he would stop our personal licences, though he knows us both, and only send down licences for our houses, which signify nothing without a person; and we should have taken it better if he had sent down the personal licences, and left to our courtesy what we would gratify the clerks and doorkeepers with, rather than to have a sum imposed on us, contrary to the King's express command that nothing should be required, and therefore advise him to send down presently the personal licences for us, lest we make our address some other way.²

A much more interesting person, who figures prominently in connection with these Licenses, is Sir Joseph Williamson, subsequently Secretary of State in succession to Lord Arlington. He was a native of Cumberland, being born at Bridekirk, near Cockermouth, where his father, the Rev. Joseph Williamson, was Vicar from 1626 to 1634, his death taking place in August of the latter year. It was just twelve months previous to this that young Joseph was born, as the following from the Bridekirk Parish Registers shows:—

1633 Aug 4 Josephus fil. Josephi Williamson Cler. Vicarij de Bridekirk Bapt.

"At his first setting out in the world," write Nicolson and Burn, "the young man was entertained by Robert Tolson esquire, representative in parliament for Cockermouth, in the time of the great rebellion, as his clerk or

1. Cal. S. P. Dom. for 1671-2, p. 568.

2. *Ibid.*, p. 589.

amanuensis.”¹ Whilst with his master, Mr. Tolson, in London, he was introduced into Westminster School, and being “a youth of a quick apprehension and unwearied diligence,” on the recommendation of the Head Master, Dr. Busby, he went to Queen’s College, Oxford. He matriculated Nov. 18, 1650; took his B.A. Feb. 2, 1653-4; M.A. by diploma Nov. 11, 1657; incorporated at Cambridge 1659; was created D.C.L. June 27, 1674; became barrister-at-law, Middle Temple, 1664, and of Lincoln’s Inn, 1672; Clerk of the Council and was knighted Jan. 24, 1671-2; Secretary of State 1674—1679; Member of Parliament for Thetford (1669—1689) in five Parliaments, for Rochester (1690—1701) in four Parliaments; Clare in Ireland 1692-5, Limerick and Portarlington, 1695; and was President of the Royal Society, a position which he resigned Feb. 9, 1678-9. His death took place on October 3rd, 1701, and he was interred in Westminster Abbey on the 14th. To the College to which he owed so much, “in his lifetime and at his death he gave in plate, books, building and money to the value of £8,000. To the grandchildren of Dr. Langbaine, his patron, [Provost of Queen’s College] he left by will £500. And he sent to this parish [Bridekirk] gilt bibles and prayer books, velvet covering and rich linen for the altar, with silver flagons and chalices for the administration of the holy communion.”² Sir Joseph Williamson was never permitted to forget that he belonged to Cumberland. Whilst he was at the State Secretary’s office, letters and petitions to him poured in continually from all sorts of people with all kinds of requests; and judging from the language employed he was regarded in his native County as a sort of divinity. It was an age of flattery, and in relation to few men has this been more freely employed than it was in reference to him.³ All this has made the little County,

1. Nicolson and Burn, vol. ii, p. 101.

2. Nicolson and Burn, p. 101. Vide also Hutchinson, Foster’s Al. Ox., Dict. of Nat. Biog., Wood’s Athenae, Cals. S. P. Dom., and Letters to Sir Joseph Williamson (Camden Soc., Second Series, vols. 8 and 9).

3. Vide pp. 437, 719.

remote though it was from the heart of the kingdom, assume quite an importance in the State Papers of that period.

The Licenses bear different dates. As previously intimated some were taken very early, but others were issued quite late.¹ Doubtless the explanation is to be found in a variety of things. Possibly the fact indicates lack of faith in the efficacy of the License on the part of some; still more probable is it that local feeling and opinion were such as made haste in the matter unnecessary. Possibly also many a romance lies in this delay, if we only knew it. At any rate, whatever the explanation, the fact is that some of the Licenses were not petitioned for and secured until within a month or two of the Declaration being cancelled. On the 7th of February, 1672-3, the Indulgence Declaration was withdrawn, "the king breaking with his own hand the Great Seal appended to it."² The Declaration had been issued on the King's own responsibility. It was not an Act of Parliament; it was an exercise of that dispensing power which Charles claimed to be vested in the Kingship; and it is curious to note that it was the very Parliament which had shown itself in all else to be so subservient, the Cavalier Parliament, whose Royalist sympathies were most pronounced, that had maintained the Declaration to be illegal from the first, had pressed incessantly for its recall, and which now accomplished its purpose. Clearly the lessons of the past had not been forgotten, the exercise of the Royal prerogative was carefully watched, and even this Parliament kept strict guard over its own rights.

1. It is much to be regretted that in Mr. Bate's book, excellent in many respects, there is the very serious defect of a list of these Licenses without a single date. The list is not near so valuable as it would have been if the dates had been supplied, while many of the errors, which have already appeared in print, are perpetuated. This lack has been met by the monumental work of Professor G. L. Turner, M.A., on "Original Records of Early Nonconformity under Persecution and Indulgence," which has just been issued.

2. Cal. S. P. Dom. for 1672-3, Intro., p. xxxvi.

This was immediately followed by the Test Act requiring all who held office in the State to receive the Sacrament according to the Church of England and renounce the doctrine of Transubstantiation. Complaint being made that notwithstanding the withdrawal of the Indulgence Declaration, Nonconformists still met for worship, acting on the advice of the Bishops, on February 3rd, 1675-6, Charles recalled all Licenses and commanded that care should be taken for the suppression of all Conventicles.

What now was the result of all this religiously? The creation of a Nonconformity that was to be a permanent force in the religious life of the country. Efforts in the direction of compromise and schemes of comprehension had been repeatedly put forth from almost the beginning of the Century. Richard Baxter, in particular, had cherished the hope of a reunion of Protestant Christendom, of such a modification of the doctrines, worship, and polity of the Church of England as would permit of a return to its Communion on the part of those who had long been exiled from it; and, by speech and pen, in season and out of season, he had laboured towards that end. It is indeed quite pathetic to read the story of his life as revealed in his own writings, and see how he clung to this hope. He was not himself specially fitted to lead in such a movement: he was too keen a controversialist and his temper was too quick. But from whatever quarter the suggestion of a reunion scheme came, it never failed to find in him a sympathetic and quick response. There can be little doubt, also, that at certain stages of the conflict the prospects of reunion were remarkably favourable. At the Restoration, for example, had the returning Episcopalians been more conciliatory and less unbending a very large proportion of the Presbyterians, who had no rooted objection either to Episcopacy as such, or to a State Church, would have been won over; and the course of religious history in this country during the last two hundred and fifty years would have been altogether different. The *lex talionis*, however, had too strong an attraction for them; wiser and more moderate counsels

were set aside; and there followed the years of repressive and cruel legislation which have been briefly outlined, with the result that English Christianity became hopelessly rent asunder. Baxter and others still dreamed of Comprehension, but the dreams were impossible of fulfilment: the current of separation had set in too strongly to be diverted from its course. The "Great Schism" had taken place, Nonconformity had got a definiteness of character and a volume of life that prophesied permanency for it. The two events just named—the Ejection of 1662 and the Indulgence Declaration of 1672—were mainly responsible for this. Mr. Wakeman writes:—

Through all the mists and confusion generated by politics, the eye of the historian can see clearly enough that the two systems of religion were ever growing further and further away from each other, as they developed themselves on their own religious lines by their own religious power from the day of the birth of Puritanism in the reign of Edward VI. to the day of its final exclusion from the national Church in 1662. There never was a time when they were compatible with each other. There was often a time when it seemed that one would completely exterminate the other. By 1662 it was clear that neither comprehension nor extermination was possible, and as the Church was in possession of the field, Puritanism had to go forth into the wilderness. The Reformation struggle was ended. The Church of England reformed on Catholic lines, and, freed from Puritanism, was able to discharge her own duties to her own people in her own way. Puritanism, relieved from its struggle for ascendancy over the Church, was able to develop its principles in the freedom of voluntary societies. For a time, it is true, the toleration which this altered state of affairs demanded was refused by politicians; but in the purely religious sphere the 'problems of the Reformation were solved at the Restoration.¹

It is not necessary to assume that in every particular that passage is an accurate resumé of the Puritan movement; but its one correct pronouncement is that the Uniformity Act marks the great dividing line in English History; and the same is true in reference to the Indulgence Declaration of 1672. Dr. Edward Stillingfleet, Bishop

1. *Hist. of the Church of Eng.*, by H. O. Wakeman, M.A., pp. 387, 388.

of Worcester, dates from it what he calls the "Presbyterian Separation."¹

It is easy to see how the matter would work. The Ejected Ministers frequently lingered in the neighbourhood in which they had lived and laboured. Generally many of their parishioners were deeply devoted to them, common suffering binding them still more closely together; and, even at considerable risk, when the days were most threatening secret worship was occasionally held. Under the Indulgence Declaration these would frequent their licensed meeting places, and would serve as the nuclei for the Nonconformist Churches, which arose when the advent of William and Mary put an end to religious persecution and secured for all Dissenters religious Toleration. The policy of repression, therefore, pursued so unflinchingly by a dominant Episcopacy after the Restoration was self-destructive. It was the Church which persecuted that stood to lose. "So mistaken a policy," says Mr. Wakeman, "brought its own retribution in the deadening of spiritual life, and contributed to the loss of half the English-speaking races to the allegiance of the Church."²

The question now arises as to what was the policy of Charles II. during all these years. What were his intentions and aims? Historians, both ecclesiastical and other, have done much to make Charles the Sphinx of the 17th Century. The idea which has largely obtained among them, and still does, is that he was abnormally, almost supernaturally, clever; that he succeeded in hoodwinking all who were about him; that his true self seldom, if ever, appeared upon the surface; and that even when he was most engrossed in pleasure he was faithful to the two ideals which he had made his own, and for whose realisation he was always steadily and secretly endeavouring—the two ideals being Kingly Absolutism and the re-establishment in his kingdom of Roman Catholicism. It is interesting to note how this idea

1. Eng. U. Hist., p. 87.

2. Hist. of the Church of Eng., p. 393.

asserts itself even in authors who give evidence of anxiety to escape its enthrallment; but in no case is it more strongly and persistently emphasized than by John Richard Green. He writes:—

The degradation of England was only a move in the political game which he was playing, a game played with so consummate a secrecy and skill that it deceived not only the closest observers of his own day but still misleads historians of ours. What his subjects saw in their king was a pleasant, brown-faced gentleman playing with his spaniels, or drawing caricatures of his ministers, or flinging cakes to the water-fowl in the park. To all outer seeming, Charles was the most consummate of idlers . . . meanwhile he went on patiently gathering up what fragments of the old Royal power still survived, and availing himself of whatever new resources offered themselves. . . . He wished to break down English Protestantism. In heart he had long ceased to be a Protestant. Whatever religious feeling he had was on the side of Catholicism.¹

The insertion of that passage is not at all to be taken as suggesting that modern historians hold that view with anything like the strength with which Green appears to have done. Nor indeed is it easy to reconcile with it much else that Green himself has written; but it is given because it presents the view in question in such clear and emphatic form. It may at once be conceded that Charles had gifts of no mean order; that his travels had furnished him with a wide knowledge of men and things; that he had leanings towards Roman Catholicism, as other Stuart Kings had; and that he found the idea of Kingly Absolutism pleasant to entertain. I am not even disposed to deny the story of his reception, as he lay dying, of Father Huddleston, the priest who had saved his life after the Worcester defeat, or even of his private reconciliation with the Church of Rome; but it is denied that he had any real care for either the one or the other, a care sufficiently strong to induce him to take them as the ideals of his life. The following points will assist in making this position clear:—

Men never play at tyranny. That is the one thing which is always taken seriously and lived openly. There

1. Short Hist. of the Eng. People, pp. 616-620.

is never any difficulty in discovering the Absolutist, either in religion or in politics—the Church or the State. The verdict of history is clear and decisive on that point. If on the other hand Charles was a Roman Catholic he was an exceedingly indifferent and unprofitable one. During all his long reign it is impossible to discover a single thing which he did in furtherance of that faith. All the repressive legislation of that period, which told so heavily against Nonconformists, told with equal force against Roman Catholics; and there is no evidence that he ever sought to secure for them exemption. In the Indulgence Declaration, which some say was intended mainly in their interests, the exemption was the other way. While it gave Nonconformists generally liberty to license all kinds of buildings and hold their worship publicly, it ordained that “the recusants of the Roman Catholic religion should in no wise be allowed public places of worship”; but only that they should be indulged “their share in the Common exemption from the penal laws, and the exercise of their worship in their private houses only.” Then the Test Act, which followed almost immediately, was deliberately aimed at them, and the King raised no protesting voice. If Charles was of that religious persuasion it owed him nothing; he risked nothing; he achieved nothing for it.

Moreover, if the two things named were the ideals of his life he entirely failed in their realisation. At the end of his reign the re-establishment of Roman Catholicism was less possible than it was at the beginning; and the personal rule of the King had given way to rule by Parliament.

During the greater part of his reign Charles was in the hands of his ministers—his Junto, his Cabal. It was not so much that he played off each against the other to secure for himself position and power as that each played himself and the King against the other with a view to his own ends.

Charles's policy was determined by his character, and his character appears in the distinctly illuminating sen-

tence which once escaped his lips, when he declared that he had no intention "to set out on his travels again." It was laughingly spoken, but it contained the one really fixed principle of his life. In more serious vein the other words with which he is credited, when in reference to Vane, who was being tried for treason, he said:—"He is too dangerous a man to live if we can safely put him away." The two statements, however, were the product of the same spirit: it was his personal safety, convenience, pleasure, to which he always gave first consideration. At heart the Stuart Kings were considerable cowards. Nobody questions that in relation to the first James. His weakness and folly led to his being mockingly described as "the wisest fool in Christendom." His son, Charles, was much less an exception than would at first appear. His fatal habit of lying was quite as much responsible for the troubles of his reign as his obstinacy and wilfulness, and lying is always the coward's castle; while his desertion of Strafford, after assuring him that "on the word of a king" he should "not suffer in life, honour, or fortune," was a pitiful piece of weakness, if not something worse. The second James, again, after years of so called resolute rule, completely collapsed in the supreme hour, offered to concede everything which his opponents had demanded, and eventually ran away from his kingdom. Charles II. had this weakness of the Stuart character emphasized to a high degree, and he was honest enough not to attempt to be other than himself. He was always receding from positions which he had taken up. It cost him little to forget the Breda Declaration in which he promised relief for "tender consciences," when his Parliament demanded the Act of Uniformity, which sent those tender consciences into exile. The Indulgence Declaration, which again was in the interests of the persecuted party, was withdrawn under the pressure of the same Parliament. Too idle, too indulgent and voluptuous to take in hand the affairs of the State, given up to women and gambling, "Love's mere pensioner," like Gallio for things of a serious character, he had no care whatever.

His policy was all with a view to saving himself. He had no deep religious convictions, or indeed deep convictions of any kind. He was the great opportunist of his day.

Nor is it in the least difficult to account for those rumours of his Romanist leanings, which were so frequent in his time. The nation was feverishly Protestant; it scented the Popish peril everywhere. Even Quakers were charged with being Romanists in disguise; and the Titus Oates forgeries, which were accepted on evidence that would not have borne a moment's investigation, witness to the excited and hysterical state of public feeling. Not too seriously even must be taken the Treaty of Dover, completed on June 1st, 1670; according to which, among other things, Charles was to acknowledge himself a "Catholic whenever he thought fit to do so"; and in return was to receive a large sum of money with considerable troops from Louis of France to be employed in his defence against his own people. The Treaty was a secret one, not even known to two members of the Cabal; and that Charles was an adept in making promises, whose fulfilment sat lightly upon his conscience, is almost axiomatic. One thing is certain, viz., that he never "thought fit" to make the necessary pronouncement, and that the fulfilment of the promise was never attempted. Charles had simply sold himself to France for money; and the Dover Treaty proves nothing beyond the King's shameful weakness and unreliability.

Charles's religious policy, therefore, was not dictated by principles of cruelty: he had no thought of being a persecutor of Nonconformists. There is no reason to suppose that the Indulgence Declaration was other than an honest attempt to put an end to the twelve years' sad experience of repressive legislation, "during which little fruit had resulted from all these forcible courses." There is no evidence to show that the Uniformity Act, and the other persecuting edicts which range themselves around it, would ever have been passed, if behind him had not been a minister like Clarendon and an ecclesiastic like Sheldon. Charles clearly saw that the more of national

unrest there was, the more insecure was his throne. There can, of course, be no admiration for a character like that of Charles, who "laughed at religion when well and turned to Catholicism when sick and serious"; and yet even his was the type that was calculated to contribute to national progress at that particular time. It filled up a sort of lacuna in the national life, which, occupied by a character of a different type, would have issued in disaster. His very weaknesses were the opportunity for the steady growth of the Constitutional spirit. The nation was in no mood to play either with its Protestantism or its liberties. James II. on succeeding Charles, tried to do both; and the result was calamitous for himself. He did not lose his head, as his father did, but he lost his crown. Charles the Second's reign made certain the dethronement of James the Second and the Revolution of 1688.¹

1. The reader interested in the questions raised in this chapter in addition to the works already cited will do well to consult the following :
 - The Creeds and Platforms of Congregationalism (Walker).
 - Congregationalists in America (Dunning).
 - Inner Life of the Religious Societies of the Commonwealth (Barclay).
 - The Puritan in England and New England (Byington).
 - The Congregationalism of the Last Three Hundred Years as seen in its Literature (Dexter).
 - The Pilgrim in Old England (Bradford).
 - The Evolution of Congregationalism (Mackennal).
 - The England and Holland of the Pilgrims (Dexter).
 - Richard Baxter's Self Review &c. (Bishop of Chester).
 - Life of John Howe (Rogers).
 - Historical Enquiry (Wilson).
 - Presbyterian Chapels and Charities &c. (James).
 - English Puritanism (Bayne).

CHAPTER II.

THE AREA.

It was originally intended to include in this area that part of Lancashire which lies north of Morecambe Bay, between the Kent on the one hand and the Irish Sea on the other. This with the two Counties, Cumberland and Westmorland, coincides almost exactly with the modern Diocese of Carlisle. The work, however, has grown so considerably that it has been found necessary to drop the Lancashire portion, and restrict the enquiry to the two Counties just named. The exception, hinted at in the previous sentence, is the Parish of Alston, which, though in the County of Cumberland, is in the Diocese of Newcastle. In reference to it Chancellor Ferguson thus writes:—

The exclusion of the Cumberland parish of Alston from the diocese of Carlisle may at first sight seem an anomaly, but it is not so. By all the laws of geography the parish belongs to the County of Northumberland, and to the diocese of Durham, or since 1882, of Newcastle; the anomaly is that it belongs to the county of Cumberland, to which it has access only over a *col*, whose summit is 1,900 feet above the level of the sea. This arises from the fact that Alston contained *jura regalia*, silver mines, whose profits the Crown of England found it convenient to collect through the Sheriff of Cumberland and Alston thus became fiscally severed from the district to which, ecclesiastically and geographically it belongs.¹

In the north eastern part of the same County, also contiguous to the Northumbrian border, is Upper or Over Denton, which previous to the early part of the 18th Century was an unclaimed parish, a sort of ecclesiastical "No Man's Land"; but since then it has been definitely

1. Diocesan Histories, Carlisle, pp. 3, 4.

associated with the Diocese of the County in which it appears. Writing in 1703, Bishop Nicolson says:—

There's another Church at Upper or Over-Denton, which is said to be in the Diocese of Durham. . . . Upon consulting Dr. Smith, Prebendary of Durham, about the jurisdiction of Upper-Denton, I had this State of ye matter from him in a Letter dated Mar. 4. 1703-4 :—" I employed Mr. Rowel in the Search . . . who says [among other things] that he has often seen it in diverse old Synod and Visitation Rolls of the Clergy in the Bishop's Registry. But he believes no notice has been taken of it, nor any Exercise of Jurisdiction claimed, for nigh a hundred years, And, if your Lp will take it, none will oppose you from hence. And, if the Minister or Parishioners should contest it, he believes you may depend upon wt assistance can be made you, either by disclaiming it or otherwise. I have also discours'd Archdeacon Morton about it; who is of the same opinion."¹

The Carlisle Diocese, as we now have it, is quite modern. Previous to 1856 it was barely two thirds of its present size, the other third then added having been carved out of the large and wealthy Diocese of Chester. A line drawn from Workington on the Cumbrian coast across the country to the head of Bassenthwaite Lake, traversing the eastern side to below Thirlmere, striking east again about midway between Ullswater and Windermere until the Lune is reached a little below Tebay, taking in all that part of Westmorland, and terminating near Arnside on Morecambe Bay, will indicate the portion which was then added to the Diocese. It formed part of the Archdeaconry of Richmond, one of the largest, most ancient and wealthy in the kingdom. As already indicated the North Lonsdale portion has been most reluctantly omitted. It is a compact area for the purpose of study, and its physical homogeneity at once impresses the student. It is pre-eminently "the Land of the Mountain and the Flood"; and, in consequence, is only sparsely populated. Even to day it is, for the most part, cut off from the main stream of life, whose throb is felt so powerfully in the neighbouring Counties of Yorkshire and Lancashire. It is sparingly intersected by railways, though its well kept

1. Miscel., pp. 3, 4.

roads invite the cyclist and motorist to its delightful retreats. With the exception of Carlisle, Penrith, Cockermouth, Workington, Appleby and Kendal, its towns are little more than good sized villages; its villages are scattered and often mere hamlets; and the traveller, fresh from the stress and strain of Lancashire life, feels the reposefulness of a quaint old worldishness wherever he goes. The population of the entire area is far from equal to that of Manchester or Liverpool: the two Counties are among the most rural and thinly populated parts of England. If these are the characteristics of this district to day they were the same, greatly emphasized, in the period with which we are concerned. Chancellor Ferguson, writing in 1894, says:—

For the greater part of the last century the Lake District was as primitive and as out-of-the-world a place as could possibly be imagined. English travellers did not visit mountains for the sake of mountain scenery, but only to traverse them into Italy. They liked their sherry sweet and their scenery flat. A fine champaign country was their idea of the picturesque; and small blame to them if they preferred the view from Richmond Hill, in Surrey, to any other in the world.¹

Occasional writers, like West and Gilpin, toured through the Lake District in the second half of the 18th Century, and gave to the world their impressions of the glories which they had seen; but it was not until near the end of that Century that travellers began to turn their attention seriously to it. Curiously enough this was in large measure due to the French Revolution, that wonderfully liberalising, though, in many respects, terribly iconoclastic movement, which in all sorts of ways influenced the life of this country. Chancellor Ferguson observes that it "closed the Continent to English travellers and they turned to the Lake District."² To the same end also contributed the literary Renaissance, which that period witnessed, that "new Romanticism" which made literature living and fresh, the work of men like Wordsworth,

1. History of Westmorland, pp. 6, 7. (Popular County Histories.)

2. *Ibid.*, p. 7.

Coleridge and Southey; men who were either natives of the district, or who made their home there for some while; and who, having communed with nature in all its impressiveness and splendour, sang of it in telling verse, with the result that strangers sought out these parts and found therein a world of unexplored beauty. The significance of this will appear in what follows. The physical environment of a people does much to stamp the character of a people's life, even as does their moral. It is not alone the animal and the insect that have the power to adjust themselves to the climatic conditions in which they find themselves, man also feels the pressure of this law continually.

The two Counties were overwhelmingly Royalist, by far the greater proportion of the territorial magnates being active supporters of the King. The Musgraves of Edenhall, the Lowthers of Lowther, the Howards of Naworth, the Lamplughs of Lamplugh, the Huddlestons of Millom, the Curwens of Workington, the Fletchers of Cockermouth, the Featherstonhaughs of Kirkoswald, the Flemings of Rydal, with many others, were vigorous upholders of Church and King. The Puritan or Parliamentary interests were represented by very few landed families. Chief among these were the Whartons of Wharton Hall, near Ravenstonedale, whose most distinguished member was the "Good Lord Philip Wharton," the friend and shelterer of Nonconformists in the days of their exile and suffering. At one time he was Colonel of a Regiment of Horse in the Parliamentary Army and at the Restoration, though in favour of a Monarchy, he stood in some risk of life.¹ The Wharton influence was much felt in the Eden Valley; and it was this Lord Wharton that left the Wharton Bequest of Bibles for distribution among the school children of certain places specified in his Will. The Briscos² of Crofton and the

1. Vide the Masy Letters, p. 879.

2. In the British Museum is a pamphlet containing "a Perfect List of the names of Persons returned to Serve in this Parliament 1656 for the several Counties and Corporations within the Commonwealth" from

Barwises of Ilekirk together with the Lawsons of Isel were Puritan in their sympathies; and to that may be attributed the fact, says Chancellor Ferguson "that Wigton, Holm Cultram and Cockermouth were full of Puritans and fanatics."¹ The Braithwaites of Ambleside Hall also were somewhat Puritan in their proclivities, and, may be, helped to check the aggressions of Sir Daniel Fleming of Rydal Hall, to whose family they were closely related.

In this overwhelming preponderance of Royalist influence will be found, in part, at least, the explanation of a fact which is such a marked feature of this area. The story of the Ejection has often been recited in most dramatic fashion, and the painful leave taking of the devoted pastors from their congregations immediately before St. Bartholomew's Day has been sketched in most vivid colours; and there is abundant reason for this. We have already seen how the London Ministers preached their Farewell Sermons to their flocks,² in dignified and restrained phrase, the very Sunday preceding the day when the Act came into force;³ and the same holds doubtless of other places. It is quite certain that it does of Lancashire and Yorkshire, where the two contending parties were more evenly balanced; but in relation to Cumberland and Westmorland it is otherwise. Not more than half a dozen appear to have waited for the Act of Uniformity; immediately the King returned and Episcopacy was restored to power the necessary machinery was set in motion, and the displacement of men began. In many parts of the country, indeed, men did not wait for these events: action began to be taken as soon as it was

which the following is extracted:—"For Cumberland—Major-Generall Charles Howard, William Briscoe, Esq. For Carlisle—Scoutmaster-generall Downey. For Westmoreland—none yet returned."

1. Hist. of Cumberland, p. 255. (Popular County Histories.)

2. Vide p. 42.

3. A "collection of Farewell Sermons preached by Calamy [and others] to their respective congregations at their departure from them" was published in 1662.

decided that Monarchy should be restored; but, at least, the action was definite and decisive after the King actually returned. It has already been stated that Petitions from Sequestered Ministers and suffering, or pseudo-suffering, Royalists of all kinds began to pour in. The Journals of the House of Lords for May and June, 1660, abound with them. In some cases the request was for actual and immediate reinstatement in benefices from which the petitioners had been sequestered "by Oliver Cromwell and his pretended Council";¹ also that "satisfaction" might be made "for the profits so unjustly" kept from them, "or at least that the fifths might be paid." In other cases petitioners ask that "the tithes and other profits of sequestered livings" may be secured "to Church Wardens and Overseers of the poor of the several parishes until the titles of the sequestered Clergy and of the present possessors should be determined."² In the Seventh Report of the Historical MSS. Commission, appear the names of some 580 petitioning Clergy, ranging over all the country, their Petitions being presented to the House of Lords on June 23rd, 1660, among them eleven from Westmorland and Cumberland; and the administration being in local hands it is easy to see what would happen in those places in which local feeling was deeply stirred. The possessor of a living, who did not happen to be a Royalist, would know how little chance there was of success in contesting any claim to continuance therein. The Convention Parliament, also, by its ordinance of September, 1660, authorizing the return of Sequestered Incumbents, where still living, contributed largely in the same direction; and possibly the influence of Richard Sterne, Bishop of Carlisle, with his Dean, Dr. Guy Carleton, a strong and active supporter of the Royalist cause, even more.

There is quite a conflict of opinion as to the real character of Richard Sterne. Burnet's description of him as

1. H. M. C. Seventh Report, Part i, p. 100.

2. *Ibid*, p. 104.

“ a sour ill tempered man who minded chiefly the enriching of his family and was suspected of popery, because he was more than ordinarily compliant in all things to the court and very zealous for the duke,”¹ is questioned by some, though for what reason it is not easy to discover. Richard Baxter, referring to the Savoy Conference of 1661, gives Sterne a character not very dissimilar:—

Among all the Bishops there was none who had so promising a Face as Dr. Sterne, the Bishop of Carlisle. He look'd so honestly, and gravely, and soberly, that I scarce thought such a Face could have deceived me; and when I was intreating them not to cast out so many of their Brethren through the Nation, as scrupled a Ceremony which they confess'd indifferent, he turn'd to the rest of the Reverend Bishops, and noted me for saying [in the Nation]. He will not say [in the Kingdom] saith he, lest he own a King. This was all that ever I heard that worthy Prelate say: But with grief I told him, that half the Charity which became so grave a Bishop, might have sufficed to have helpt him to a better Exposition of the word [Nation]; from the Mouths of such who have so lately taken the Oaths of Allegiance and Supremacy, and sworn Fidelity to the King as his Chaplains, and had such Testimonies from him as we have had: and that our case was sad, if we could plead by the King's Commission for Accommodation, upon no better Terms, than to be noted as Traytors, every time we used such a word as the [Nation] which all monarchical Writers use.²

Nicolson and Burn endeavour to tone down Bishop Burnet's estimate of him, and present him in a more favourable light. They cite a letter from York, whither Sterne was transferred, in 1664, to the Archiepiscopal Chair, in which, among other things, it is said that “he was greatly respected and generally lamented. All the clergy commemorate his sweet condescensions, his free communications, faithful counsels, exemplary temperance, chearful hospitality, and bountiful charity.”³ Thomas Pickard's letter is much to the same effect.⁴ Dr. Stoughton, also, seems wishful to take a slightly more generous

1. Hist. of his Own Times, p. 382.

2. Rel. Bax., p. 338.

3. Nicolson and Burn, vol. ii, p. 289.

4. Vide p. 766.

view of his character, though he scarcely succeeds in doing so. On summing up the position, he says:—"It only follows that the Archbishop showed himself an exceedingly disagreeable man to such as belonged to the opposite party, and quite a pleasant one to those who belonged to his own."¹ Thoresby has the following suggestive reference to his son under date February 19, 1683:—"At Street house, took up a gentleman and his man who proved very good company (not so hot as I feared, being the Archbishop's son) Richard Sterne, Esq., Parliament man for Ripon."² Hutchinson, however, asserts that the letter in question is practically valueless because anonymous, and complains more than once of the ecclesiastical bias of Nicolson and Burn's work.³ Sterne being a pronounced Royalist had suffered considerably under the Commonwealth regime. For conveying the plate of Jesus College, Cambridge, when he was Master there, to Charles I. at York, he was imprisoned for several months; and he appears to have carefully preserved the memory of his experiences during these times.⁴ His translation to the See of Carlisle was near the end of 1660, his Consecration taking place in December of that year. He appears in the list of petitioners previously mentioned,⁵ against his name being the words "Harleton Camb"; and his removal from that place occurred almost immediately after. The domestic Chaplain of Archbishop Laud, attending him on the scaffold at his death, whatever else he may have been, we may expect to find that he was a strong and aggressive Churchman. That he was such the Episcopal Register at Carlisle abundantly testifies. He held ordination services quite frequently, licensed a large number of men, and with his advent and that of his Dean changes began to register themselves through

1. Religion in England, vol. iii, p. 486.

2. Diary, vol. i, p. 154.

3. Hutchinson, vol. ii, p. 632.

4. In Le Neve's Lives of the Bishops is a letter from his pen dated Oct. 9th, 1643, in which he details fully his sufferings.

5. Vide p. 76.

the Diocese. Richard Gilpin of Greystoke made way for William Morland the old Rector towards the end of 1660; George Larkham was ejected by violence in November, 1660; George Benson lost his vicarage at Bridekirk in October, 1660; and so with the rest. In other Counties the Act of Uniformity was a necessity, because local feeling was fairly evenly balanced; but it was not so in this area. Had there been no Act of Uniformity it would have been much the same so far as Cumberland and Westmorland are concerned. Nearly every man who went out did so before St. Bartholomew's Day; in some instances almost two years before. It is still, of course, quite permissible to speak of the "Ejected Ministers" in relation to St. Bartholomew's Day, and Calamy, the Historian, does not in the least stand discredited by the discovery of this fact. His book is:—"An Account of the Ministers, Lecturers, Masters and Fellows of Colleges and Schoolmasters, who were Ejected or Silenced after the Restoration in 1660, By, or before, the Act of Uniformity." It is true that in the various sketches he is not always careful to indicate who went out "before," and who "by," the Act of Uniformity; and that is a defect in the work. In his Preface he gives us the principles which guided him in its composition. "A Catalogue of them" [the Ejected], says he, "was Printed in 1663, but it was difficult to come by, and very scarce. I could not obtain a sight of it, till my first Edition of this Work was got through the Press; and when I look'd into it, I found it very deficient. It mentions the names of those who were Ejected in London and Essex, and Eight Counties more, but has not a word of all the rest, and yet it bears the Title of an exact Catalogue."¹ This list, he says, contains not more than "Five or Six Hundred." Four other lists came into his hands. "One was Collected with great Industry and Application by the Reverend Mr. William Taylor, late of Newbery, who while Chaplain to the late Lord Wharton, had a Correspondence in most parts of

1. Calamy, vol. ii, p. iv.

England, in pursuit of his Design"; "two I receiv'd from the laborious Mr. Roger Morrice"; "the fourth I receiv'd from another hand."¹ He informs us that he collated these several lists and drew up one "out of all of them, omitting none where they were all agreed; and where they differ'd, I sometimes follow'd one copy, and sometimes another, with respect to the several Counties, according to the Information and Advice of such as I consulted in Person, and by Letter, for the Places with which they were best Acquainted." The person upon whom he mainly relied for our area was Dr. Thomas Dixon of Whitehaven.

It is not easy to suggest safer principles than those which Calamy adopted, yet they did not preserve him from error; and it is interesting to note that the 1663 list to which he refers, whilst defective, is more accurate than his own in one or two particulars. It is also particularly valuable because it distinguishes between those ejected "before" and "by" the Uniformity Act. A copy of this rare Tract appears in the Walker MSS. from which the following is extracted:—

An Exact Catalogue of the names of several Ministers lately Ejected out of their Levings in several Counties of England, Because they could not conform for Conscience Sake, London, printed 1663.

In Westmerland :

Ministers outed upon Title :

Mr. Langhorne of Askam.

Mr. Jackson, of Crosby on the Hill.

Mr. Wallace of Evesham.

Ministers outed for Nonconformity :

Mr. Higgeson of Kirby Stephen.

Mr. Dodgson of Rushendale.

Mr. Roberts of Barton.

Mr. Dalton of Shape.

Mr. Greenwood of Hutton, near Kendal.

In Cumberland :

Ministers outed since 1660 :

Mr. Gilpin of Graystock.

Mr. Baldwin of Penrith.

Mr. Starre of Carlisle.

Mr. Larkham of Cockermouth.

1. Calamy, vol. ii, p. v.

- Mr. Benson of Bride Kerke.
 Mr. Lane [Cave] of Cros [Crosthwaite] in Keswick Parish
 Mr. Hopkins of Mellerby.
 Mr. Askyns [Atkinson] of Lazonby.
 Mr. Broadly of Addingham.
 Mr. Forward of Bolton.
 Mr. John Jackson of Hutton.
 Mr. Peter Jackson of Sowerby.
 Mr. Yates of Ainstable.
 Mr. Carmitchel of Thursby.
 Mr. Tayler of Eadnal [Edenhall].
 Mr. Saxton of Bonus [Bowness].
 Mr. Cragge of New Kerke.
 Ministers outed upon the Act :
 Mr. Rogers of Crogelyn.
 Mr. Barnard of Brampton.¹

It may be that the plan here followed, comparatively easy in 1663, in Calamy's day, had become impossible; but no one can read his Preface and be in any doubt as to his intentions. His list is meant to include all the "Silenced" and "Ejected" between the years 1660 and 1662. Both Calamy and Palmer give the number of men ejected for Cumberland as thirty, of whom four are said to have conformed afterwards; for Westmorland nine, of whom four conformed; and two are singled out as unworthy of being remembered because of some scandalous conduct associated with their names.

We shall see later how far these figures are accurate. What, however, impresses the reader is the largeness of the number of those who accepted the new situation, and, therefore, were left undisturbed, as compared with the neighbouring County of Lancashire; and the still further fact, that many of those who were displaced or ejected were undistinguished. In Calamy's list they are mere names, not a sentence being given about them; and in the case of not a few the most careful research has resulted in establishing little more than that such and such persons lived. The truth is that the livings were small and in

1. Walker MSS., C. 8, fol. 20, Bodl. It will be noted that this list contains fewer names than Calamy's, and that it makes clear the Ejection of Wallace from Heversham.

out of the way places, and that, while the men in them doubtless served faithfully, they lacked those qualities that were likely to make them appear much in the public eye.

Reference has several times been made to the Sequestration of the Clergy before the Restoration, and it may be well to hark back a little and look at the situation from that point of view. The machinery used for this purpose appears to have been of a complicated character, but the following briefly summarised facts will help to an understanding of the matter. "The Committee for Scandalous Ministers,"¹ says Dr. Shaw, "was the first mechanism invented by the Long Parliament for dealing expressly with the clergy." It began its work four months after the Long Parliament was summoned into being and on the 22nd of November, 1643, published the first century of Scandalous Ministers.² It will, of course, be remembered that when this Committee was appointed the King was still on the throne, the Civil War had not broken out, and there was no thought of the overthrow of either Episcopacy or Monarchy. Within a year or two this Committee was replaced by the Plundered Ministers' Committee, one of the most powerful of all the Committees which those years produced. The Committee for the Reformation of the Universities, more or less operative since 1646, exercised many of the functions of the Plundered Ministers' Committee; but the latter body absorbed the former in February, 1652-3, and the Plundered Ministers' Committee itself was replaced by the Trustees for Maintenance of Ministers in 1653. The powers of the Plundered

1. *Hist. Eng. Ch.*, vol. ii, p. 178. The facts given here are largely drawn from this excellent work. Dr. Shaw has brought order out of chaos, and unravelled the tangled skein in relation to the various Committees called into existence during the Long Parliament's life for dealing with Church matters. He confesses that there are still some things requiring fuller light, but under his guidance the reader may walk confidently, and in the end he will arrive at a fairly accurate knowledge of the situation.

2. "1st February, 1640-41. Ordered. That the Committee for Scandalous Ministers shall begin to meet to morrow." *C.J.*, vol. ii, p. 96.

Ministers' Committee were at certain times exceedingly large, relating to Augmentation of Stipends, Sequestration of Livings, and Examination of Ministers. With regard to the latter question there were various examining bodies. During the Presbyterian regime, 1646—1650, the Classis examined and ordained. The Plundered Ministers' Committee, Trustees for Maintenance of Ministers, Committee for Reformation of Universities more or less exercised this function. On the 20th of March, 1653-4, Cromwell and his Council established the Commissioners for Approbation of Public Preachers, the "Triers," as they came to be called. Says Dr. Shaw:—

The Act was made retrospective as far as related to all presentations made since 1st April, 1653. The Commissioners were not to grant any such instrument of admission to any who could not produce to them a testimonial or certificate of three persons of known godliness and integrity, one of them a minister, to whom the applicant was to be personally known. They were not to grant admission to sequestered or delinquent ministers except upon a signification from the Protector and his Council.¹

All this central machinery was, of course, worked in conjunction with local assistance; but, in particular, sectional Committees were called into existence on whom very large powers were devolved, one of the most important being the "Committee for the Propagation of the Gospel in the four Northern Counties." In consequence of a petition from these four Counties in reference to the state of religion in them, as early as December 20th, 1649, a Committee was appointed to deal with the matter; and in the February following, "Sir Arthur Haselrig was ordered to bring in a bill for settling ministers in the northern counties."² It was passed on March 1st, 1649-50, as "an Act for the better propagating the Gospel in the four Northern Counties of Northumberland, Cumberland, Westmorland and Durham."

It is not easy to arrive at the true character of Sir Arthur Haselrig, the prime mover in this matter, whose

1. Hist. Eng. Ch., vol. ii, p. 284.

2. *Ibid.*, p. 226.

personality made itself felt considerably in this area during these years. He was one of the "five members," whom Charles I. impeached and attempted to arrest in the House of Commons; and he is generally regarded as one of Cromwell's most faithful supporters. Appointed governor of Newcastle, it would appear that he played considerably for his own hand. In the "Musgrave Tracts"¹ a decidedly unfavourable character is given to him. He is charged with advancing his own material interests at the expense of the State, with appointing men to livings irrespective of their character and attitude towards the Government, and with lending to the Government a very doubtful support. These charges were principally levelled by William Lampit, an Independent Minister, and so possibly must be discounted a little, though his appointments suggest that he certainly did not favour Independency. After Cromwell's death, and while Monk was arranging matters his attitude was doubtful; and at the Restoration along with Lambert he escaped with imprisonment for life.

It is impossible to give the precise number of men sequestered by Sir Arthur Haselrig and others; but so far as Cumberland and Westmorland are concerned it is quite certain that Walker has considerably understated it. The main point to remember, however, is that the Clergy at this time were not noted either for their character, their efficiency, or devotion to duty; and it has already been indicated that the one thing which the various Committees sought to secure in all parts of the country was "an able and godly ministry." There is no reason whatever to think that where the Clergy faithfully did their duty, and where they did not make themselves obnoxious to the Government, they were disturbed. Evidence indeed abounds that they were not only left unmolested, but that the greatest patience was exercised towards them, even when they proved to be fiercely "malignant." Richard Archer of Windermere is described as "a

1. Vide p. 613.

Non-covenanter and disaffected," yet he continued in the living until his death in 1653; William Richardson of Brough was "a Non-covenanter and disaffected," yet he remained until Restoration times; Lancelot Lowther of Kirkby Thore is given as "a Malignant and pluralist lately come from ye Kinges Quarters," but he was disturbed mainly, if not exclusively, because of his Pluralism; and in like manner with others. It is clear, therefore, that the regime of that period has been greatly caricatured. As previously intimated local feeling was without doubt an important factor in the situation, and that could not always be restrained or properly directed; but the central authority endeavoured, as far as possible, to eliminate from its action the element of harshness. Hence it is disappointing to find the latest County History so seriously straying in this matter, and adopting a view which stands quite discredited in the light of actual fact. In the Chapter on the Ecclesiastical History of Cumberland Dr. Wilson, the Editor, says:—

For several years little else but anarchy prevailed in the county, as the fortunes of the opposing forces fluctuated in favour of the King or the parliament. In the sequestrations which followed the military triumph of puritanism, the leading clergy of the diocese, as well as the dean and chapter, were ejected from their livings. If there was any tendency on the part of those with royalist proclivities to hold on, the committee of "tryers" accepted the most flimsy charges wherewith to oust them from their parishes. There can be no doubt that many of the clergy, specially those in the poorer and more secluded parishes, bent their necks to the puritan yoke and stood their ground. It is difficult to estimate the motives of those who accepted the directory and swore to maintain the covenant, but there is evidence that if some did so from conviction, others acted from policy. Against these may be placed the example of Timothy Tullie, rector of Cliburn, who became the "bright particular star" of presbyterianism while the Commonwealth lasted, but who altered his orbit without dimming his lustre by becoming a Canon of York on the restoration of the church and crown. The committee of "tryers," notwithstanding the supposed leniency with which they exercised their unpleasant vocation, were quite unable to find substitutes of their own way of thinking for the vacant benefices. For fourteen

years the precincts of the cathedral lay in ruins, and the floor of the cathedral itself was common ground at the disposal of all the sects. The principal churches of the diocese were supplied either by resident or itinerant ministers of the presbyterian, independent or baptist persuasion, but the presbyterians predominated in number and influence. If pluralism could be alleged with truth as a defect of the order of church government, it was repeated in an aggravated form, though perhaps from necessity, when the sequestrators had finished their work, for it was no uncommon thing for one minister under the new regime to be the peripatetic pastor of three parishes. Some of the churches were shut up, and most of the preachers admitted by the commissioners were not ministers at all, not even according to the religious conceptions of the period. For some time after the fall of episcopacy there was no ecclesiastical or religious organization among the ministers and no cohesion among the parishes. The vacant churches had been allotted to members of various sects as each sect in turn had gained the mastery of the local committees. In any group of parishes it was possible to find the ministers in charge belonging to opposing denominations. The presbyterians endeavoured to find some sort of church discipline, but every attempt at combination created jealousy among the rest and led to controversy and strife. The first effort to form an alliance between the presbyterians and independents was begun in 1653, "but it took not" among the brethren of the "congregational judgment." It is a singular coincidence that it was in this year that George Fox commenced his mission in the county. There was a cloud upon the horizon, at this time no bigger than a man's hand, which soon grew to such stupendous proportions that the two principal denominations were forced to combine in order to preserve themselves from extinction. Fox made a progress from parish to parish through the western portion of the county. At Brigham he converted John Wilkinson, "who was preacher of that parish and of two other parishes in Cumberland," in which neighbourhood "many hundreds were convinced. Consternation is scarcely the word to describe the state of feeling which filled the hearts of the religious leaders in that portion of the county at the missionary success of Fox. . . . The religious instincts of the people, so far as they were represented by the preachers who had supplanted the old order of clergy, began to gravitate towards Fox, who, in a few years, was almost universally accepted as the sovereign pontiff of Cumberland. The puritan teachers were so utterly forsaken that the churches in some parishes stood empty. It can be readily imagined that the external pressure of Fox's preaching contributed in no small measure to "the agreement of the associated ministers and churches of the counties of Cumberland and Westmorland," which was brought to a successful issue in 1656. . . . All scandalous persons, such as

episcopalians, papists and quakers, were rigidly excluded from the Association till they had publicly recanted their errors.¹

There is a very considerable amount of literary embroidery in that passage, permissible, may be, in even the serious historian, provided it does not entice him into error; but in this case it has done so. Lengthy as the quotation is, there is scarcely a sentence in it which might not be successfully contravened. It is far from correct, for example, to suggest that a person was deemed "scandalous" because he was an "Episcopalian"; and that the "tryers" accepted "flimsy charges" against those who had Royalist proclivities with a view to ousting them from their livings. Enough has already been said to show how little ground there is for statements of that kind, and that many of the Royalist Clergy held on, though they were not careful to conceal their hostility to the existing Government.

Still more does the statement about Pluralism misrepresent the case. It has already been shown that the one evil which the Puritans set themselves to remove was Pluralism, that the Clergyman was merely compelled to make choice of the living in which he would serve, not with a view to his Sequestration, though a Royalist, but with a view to a more efficient ministry among the people. The "peripatetic pastor" is much of a fiction. With the exception of James Cave, an Itinerant Minister in the Bassenthwaite Lake district, of whom more presently, and John Smith, who laboured similarly in the Eskdale district, the "peripatetic pastor of three parishes" is unknown. Neighbouring Parishes were frequently linked together and served by one man; that, however, is not the sort of Pluralism which was assailed by the Puritans, but rather where Parishes as wide apart as Workington and Kirkby Thore, Grasmere and Asby, Bowness and Brampton, Barton and Asby, Skelton and Ousby, were in the hands of the same Incumbent, leading, as it did, to all the evils of non residence.

1. The Victoria History of the County of Cumberland, vol. ii, pp. 93-97, edited by James Wilson, M.A., Litt.D.

Then, though there is not the slightest wish to minimize the influence of George Fox, whose success was quite phenomenal, as will be shown in the account of the Quaker movement, the matter is greatly exaggerated in the paragraph just mentioned.

Still further the account of the Cumberland and Westmorland Agreement is quite incorrect. This "Agreement," largely the work of Richard Gilpin, was one of the earliest of its kind. It is sometimes regarded as the fruit of the Worcestershire Association; but that this was not so Richard Baxter himself is at pains to make clear:—

About the same time that we were thus associating in Worcestershire it pleased God to stir up the Ministers of Cumberland and Westmorland to the same Course; who though they knew not what we had done, yet fell upon the same way, and agreed on Articles to the same purpose and of the same Sense and Importance as ours were; of which Mr. Richard Gilpin (one of them, a worthy faithful Minister) sent me word, when he saw our Articles in print; and they also printed theirs (to save the writing of many Copies and to excite others to the same way) and they found the same readiness to Union among the Brethren as we had done.¹

In the letter also of these Associated Ministers to Richard Baxter, dated September 1st, 1653, addressed from Penrith, they say:—

Whatever Advantage others may reap by your Endeavours we are sure the Advantage that we have by them is double. We, before we had heard of your Book, had undertaken a Work of the like nature; Several of us meeting together to consult about managing the Lord's Work in our Hands, were convinced that for Reformation of our People, more ought to be done by us than bare Preaching, a brotherly Association of Ministers appeared to be the likeliest course for the attainment of our Desires, and accordingly was resolved on: And because we knew that many of our Brethren in the Ministry differed from us, we resolved to draw up severall Proposals wherein we and they by a mutual Condescention might agree as Brethren in Love and Peace to carry on the same Work, and therefore required nothing of them but what we proved by the Confessions of the Congregational Brethren (their own Party) to be of less Moment, and not of absolute Necessity. Wherein (we urged) they might and ought to yield for the Churches Peace: but our Endeavours to gain them were frustrated,

1. Rel. Bax., p. 162.

they were so resolved that they would not so much as read our Proposals and Reasons. We therefore set about the Work ourselves, and made some Progress in it; by this time we began to feel what we expected at the first setting out, viz. the Rage and Malice of wicked men vented in Railings and Slanders on the one hand and bitter Censures and Suspicions of the Brethren on the other. In the midst of all this we received your Book as a seasonable Refreshment; Our Hands were much strengthened by it; it was a great Encouragement to us, to see that other godly and learned Men had walked much what in the same Steps, and had pleaded our Cause almost by the same Arguments wherewith we endeavoured to strengthen it.¹

To the same effect their statement in "Explication."²

The publication of the Worcestershire Agreement appears to have given encouragement and stimulus to the Cumbrian brethren, but the independent origin of their Association is beyond question.

The letter just referred to, which deals with a number of points in the Worcestershire Agreement upon which the writers desired fuller light, is signed by:—

"Ri. Gilpin, *Pastor at Graystock.*

John Makmillane, *Pastor at Odenhall [Edenhall].*

Roger Baldwin, *Minister of Penrith.*

John Billingsley, *Minister at Addingham.*

Elisha Bourne, *Minister at Skelton.*

John Jackson, *Pastor of Hutton.*

Thomas Turner, *Preacher of the Gospel.*"³

From the signatures it would appear that some, at least, of the brethren of the "Congregational way" still stood aloof from the movement, though shortly after they joined it. George Larkham preached before the Ministers assembled at Cockermouth on May 10th, 1654, and he addressed them as "Reverend and Honoured Brethren in the Ministry, and you, my neighbours and friends."⁴

On the 12th of August, 1656, they published their "Agreement with something for Explication and Exhorta-

1. Rel. Bax., pp. 162, 163.

2. Vide p. 97.

3. Rel. Bax., pp. 163-4.

4. Lewis's Hist., p. 164.

tion annexed." As this pamphlet is extremely rare¹ and most important as a study of the Association movement and the spirit of the men who were its leaders, considerable extracts are here appended:—

The
AGREEMENT
of the
ASSOCIATED
MINISTERS and CHURCHES
of the
COUNTIES
of
CUMBERLAND
and
WESTMORLAND,
With something for
EXPLICATION and EXHORTATION
Annexed.

Texts. 1 Cor. 1, 10, 11, 12, 13.

1 Cor. 3, 3, 4.

Rom. 14, 19.

Phil. 2, 4.

Rom. 16, 17, 18.

London, Printed by T. L. for Simon Waterson and are sold at the sign of the Globe in Paul's Church-yard, and by Richard Scot, Bookseller in Carlisle, 1656.

PROPOSITIONS Agreed upon by the
ASSOCIATED MINISTERS
of the
COUNTIES of
CUMBERLAND and WESTMORLAND.

1. That in the exercise of Discipline, it is not only the most safe course, but also most conducing to brotherly union and satisfaction, That particular Churches carry on as much of their work with joynt and mutual assistance, as they can with conveniency and edification, and as little as may be in their actings, to stand distinctly by themselves and apart from each other.

2. That in matters of Church Discipline, those things which belong onely *ad melius esse*, ought to be laid aside, both in respect of publication and practice, rather than that the Churches peace should be hindered.

1. A copy is in the Jackson Library, Carlisle, and another in the British Museum.

3. That where different principles lead to the same practice, we may joyn together in that practice, reserving to each of us our own principles.

4. That where we can neither agree in principle nor in practice, we are to bear with one another's differences that are of a less and desputable nature, without making them a ground of division amongst us. Yet notwithstanding, we do not hereby binde up our selves from endeavouring to inform one another in those things wherein we differ, so that it be done with a spirit of love and meekness, and with resolutions to continue our brotherly Amity and Association, though in those particulars our differences should remain uncomposed.

Taking these four general principles as "a Basis and Foundation" they resolve upon a number of particulars thus:—

1. To endeavour the discharge of our duty and trust herein, unreservedly, and with all faithfulness, to the utmost of our power, though hereby we hazard reproach, revilings, contempts, injuries, loss of friends, and maintenance, or what so ever else may be dear to us.

2. To observe the temper, disposition, and capacity of the generality of the people, and to suit ourselves not onely in our matter to the people's conditions, but also in our expressions to the people's apprehensions, that so our sermons may be plain, peercing, seasonable, and profitable.

3. To reprove the sins that most abound in our people, to convince men of their carnal security, to discover the rotten and deceitful props on which it is built.

4. To lay out ourselves in keeping Lectures (as the seasons of the year will permit) wherein we will more especially have regard to those places that are destitute of preaching.

5. To Catechise and instruct the people committed to us, making use of the Assemblies larger and shorter Catechism.

6. Besides the work of publike preaching, and catechising, to instruct them privately from house to house.

7. To be as diligent in visiting the sick and afflicted, as other labours, greatness of our charge, and ability to go abroad will suffer us; and that not only the rich, and those that desire us, but also the poor and those that send not for us.

8. In our Society, as well as in dispensing of Ordinances, to put a difference between the precious and the vile.

9. To reprove the Sins of Sabbath breaking, Swearing, Fornication and Drunkenness in publike and private, and endeavour to bring such Offenders to the punishment of the Law, in those cases provided.

10. To instruct our people publikely, Concerning the nature of the discipline of Christ and press the necessity of their submission to it, according to the Rule of Scripture.

11. Because temptations to Apostacie and backslidings from the faith are strong and frequent and our hearts are so ready to start aside from the Power of Discipline to require from our people an Assent to the Truths of Christ (contained in a short Confession of Faith hereunto Annexed) and a Profession of their consent to submit unto, and accept of the terms of the Covenant of Grace, and to submit to Discipline and Government.

Yet

(1) We resolve not to satisfie our selves with the bare recital and repetition of the words of the Profession &c. but to make the people not onely profess with the Understanding but (so far as we can) with feeling Apprehensions of what they speak.

(2) Neither do we intend strictly to bind all to the same circumstances of professing their Consent, but (if any professing and owning the substance) shall scruple at any particular circumstance, we resolve to use towards such all possible meekness and condiscention.

12. We resolve to require an unblameable Conversation in all those whom we shall admit to the Sacrament of the Lord's Supper.

13. In judging and determining of peoples present fitness for that Sacrament, we resolve to set before us these following Rules, both in point of Knowledge and Scandal:—

In point of Knowledge.

(1) Resolve not to admit to the Sacraments of the Supper persons with a total ignorance of the Fundamentals of Religion.

(2) Not to reject as ignorant any that have a Competent Knowledge of certain heads of Devinity specified.

(3) Must not expect from the ordinary sort of people (who through want of breeding, and other natural defects, are usually unable well to express their minds) a distinct or continued discourse of these things, and therefore we shall be satisfied if we can but perceive that they understand the substance.

(4) Must take care not to make a Question more difficult by our dark and cloudy Expressions; but must endeavor to propound things in the plainest terms we can.

(5) Though we may propound higher and more difficult Questions for discovery of and provocation to growth in Knowledge; yet will always (as neer as we can) make their Knowledge or Ignorance in the points mentioned, the rule of our discerning determination.

(6) In case any give not that satisfaction we desire, we will endeavour to discover whether it be from unacquaintedness with the terms and words of the Question, from bashfulness or shamefacedness, from natural impediments, or from ignorance of the thing itself; and

accordingly we will propound the Question in other words, or fetch a compass to see if they can take a hint from something introductory; however in case no satisfactory account can be given, we will not set the parties aside, as if we took no further care, but shall endeavour to instruct them with all meekness and patience.

(7) Because we finde by experience, that many people speak of the Fundamentals of Religion in a meer form of words by roat, without understanding the sense and meaning thereof; in propounding our Questions we will of purpose forbear the words and method of ordinary Catechisms.

In point of Scandal.

(1) Resolve not to receive any (of what degree, quality or relation so ever) to this Ordinance, that can be proved to be scandalously sinful.

(2) We resolve in matters of Scandal, not to proceed against any according to our private satisfactions, suspitions, dis-satisfactions, or rumours; but according to outward, visible, and full proof of the matter of fact.

(3) Resolve to distinguish betwixt Sin and Sin; wherein that we may proceed both more unanimously and safely, we shall take the Assemblies direction for our rule, looking upon those Sins mentioned by them in the form of Church Government as scandalous, though but once committed [Sins quoted].

(4) Much tenderness to be used in judging of less sins that have more than ordinary advantage against men by sudden surprisal, as Passion, the outbreking of sins formerly customary ordinary failings, as Debt, &c.

(5) In less sins resolve to have regard to the constant tenure of the parties life and carriage, whether ordinarily otherwise strict or careless, to the provocation, &c.

(6) The party offending upon Reproof manifesting repentance ought to be received again.

(7) The party professing repentance returning to the same sin once and again; or to any other scandalous sin, though again professing repentance readmission deferred until we have trial of his reformation for some competent time.

(8) That brotherly inspection may not degenerate into an unbrotherly prying into, and discovering of other men's actions; and generally for the avoiding of disorder, and other inconveniences, we resolve not to encourage any private Christian, immediately to acquaint the Church with the private failings of a brother, till he have first admonished him privately, and (in case he hearken not) before witnesses, and when the fruitlessness of these endeavours shall necessitate the publication of the Fact, yet will we not Countenance the bringing of

the matter before the Congregation until the Church officers be first acquainted with it.

(9) Forasmuch as in the business of scandal it is unreasonable and uncharitable to rake up against men old offences of any considerable distance from the time present; and because in some cases it will be necessary to require some testimony of humiliation, even for sins of ancient date; and in regard we cannot punctually determine how far back into the time past we may look for laying scandals to men's charges; therefore we resolve to proceed warily in such cases, and not to do anything without the advice of the Association.

(10) We shall do the like in those sins that render men obnoxious to the Law, either in regard of life, liberty or estates, as also in any other case not foreseen, or provided for, in the foregoing rules.

14. Agree not to press a declaration of the time and manner of the work of grace upon the people, as a necessary proof of their actual present right to the Lord's Supper nor to exclude persons merely for want of that, yet will we accept it, if freely offered.

15. Agree not to rest satisfied with bare exclusion of an obstinate scandalous sinner from the Sacrament of the Supper, but to prosecute the rule of Christ. Matt., 18. 17.

16. Because members living much distant from their Pastors, and from one another, must unavoidably be (in great part) deprived of the privilege, and come short of the duty, both of constant inspection and mutual edification; and also for the preventing of disorders and offences, both in Ministers and people, we agree, That we will not admit into any of our churches, those that live in other Congregations, except, They have no Minister at all, or have one that is scandalous, or one that hath not competent abilities for the work of the Ministry.

Yet

(1) In case afterwards a godly able Minister be established where was none, or such as were scandalous and unfit; we will seriously advise those whom in the cases aforesaid we have admitted, to joyn themselves to that Minister.

(2) Resolve to consult with the Association concerning the justness or unjustness of exceptions in point of scandal, or enablie of Ministers, made by those that desire to be entertained in other Congregations, because we conceive that neither the people that desire to depart from such Ministers, nor the Ministers with whom they desire to joyne are competent judges in such an interested case; yet if the Exceptions be such as are approved of by the Association, we conceive it fittest for the Reasons above said, that they joyne themselves to the nearest Congregation, where a godly and able Minister is settled.

(3) We do not intend hereby to debar people from occasional hearing of other Ministers or from the occasional partaking of other Ordin-

ances in another Congregation, so that this liberty be not used to the apparent prejudice of the Ministry and Discipline of their own Congregation.

17. When a Minister is to be ordained unto a Congregation agree that godly and able Ministers of neighbor Congregations be called to be employed in the examination and trial of the fitness of the party to be set apart to that weighty Office, and in the Act of Ordination.

18. Though we differ about the first subject of the power of the Keys, yet forasmuch as we all agree, that the affairs of the Church are to be managed by the officers thereof, therefore we conclude that the examination and determination of things in cases of admission and rejections, and other church acts, shall be permitted by the Officers; yet so that the people have notice of what they resolve and conclude upon, in matters of moment that in case any thing be done against which the people may (upon probable grounds at least) object from the word of God, it may either be forborne, or their satisfaction endeavoured.

19. And forasmuch as we cannot all proceed according to the ordinary rules in managing of the affairs of our particular Congregations, through the want of fit persons to be made church-officers, and for other causes; therefore we resolve by our mutual assistance to supply the want, because we may have (according to Scripture warrant) recourse to an extraordinary expedient, the ordinary rule failing, and because this seems to us to come nearest the ordinary rule.

Yet

(1) Intend not this to be perpetual, but only during the present want, and in order to the settling of our Churches according to the rules of the Gospel.

(2) Neither intend we hereby, to put into any Ministers hand, a superior power over his Brethren.

(3) Nor would we be understood as making our many Churches to be but one particular Church, or giving the Pastor of one Church a true Pastorall power and charge over other Churches.

20. Albeit we differ as to the power of associated Churches over particular Congregations; yet we agree that it is not only lawful and useful, but in many cases necessary that several churches should hold communion and correspondency together; and to that end we resolve to associate our selves, and to keep frequent meetings for mutual advice and help, as occasion shall require.

21. We take our selves and our churches bound to follow whatsoever advice, direction or reproof (being agreeable to the word) any of us shall receive from the Brethren in association with us.

22. And in case it should so fall out, that our brethren in association should advise that which might seem less convenient in the

judgement of the Parties immediately and specially concerned, in the advice or reproof, or to the particular apprehensions of any other of us (it being of less moment, and not apparently contrary to Scripture) then we resolve to submit to it rather than to endanger the peace of the churches and to become examples and encouragers of disorder by our dissent and refusal.

23. Particularly, Forasmuch as the censure of excommunication is of great weight and concernment, wherein we are sure we can never be too circumspect and careful therefore we resolve, first to advise with the association, before we proceed by that sentence to cast any out of our particular churches: and whosoever shall thus be cast out of one Church, we will repute him equally cast out of all, and avoid communion with him accordingly.

24. If it should so fall out, that any Minister or particular church, should obstinately and wilfully, after many endeavours, and much waiting, reject the direction and Counsel of the association, in things apparently agreeable to the word of God, then we resolve to draw the right hand of fellowship from such Minister or church.

25. For the better carrying on of our intended association we resolve:—

(1) To divide ourselves into three associations, Carlisle, Penrith and Cockermouth, meet once a moneth, more or less as occasion shall require, and the major part of the association shall think fit; yet in this we do not intend to exclude any Minister (not being scandalous) from any of the associations, that will be pleased to take the pains to be present there, nor yet the Ministers of other Counties that shall desire to joyne with any of them.

(2) At these meetings shall hear and determine things of common concernment, endeavour to resolve doubts, compose differences, consider the justness & weight of the grounds and reasons of Ministers removal from any place, when such cases shall fall out, Counsell and advise above special emergencies that may happen to our Ministry or Congregations in part.

(3) Resolve to hear impartially complaints made against any Minister in association with us.

(4) Resolve sometimes to meet all together, especially when there shall fall out any thing of more extraordinary and publike nature or difficulty, which cannot be easily and satisfactorily decided in any of our particular associations.

(5) If any that shall offer to joyne with us in our association, lie under the common repute of scandal, then we will deferr his admission till he have cleared himself, or otherwise given satisfaction; and for the prevention of offences, we resolve not to admit any into our associations without the consent of the whole or major part of them.

(6) Lastly, we will endeavour a closure of affection, as well as judgement and practise, and to that end we resolve, wholly to lay aside, and bury all names and terms of difference, to carry our selves each to other as brethren, forbearing (as much as we can) whatsoever might, either in word or action, occasion mis-reports and offences, or raise up grounds of iealousie and exception one against another.

*Omnibus hisce
Consentimus.*

The Ministers of *Westmerland* gave their Consent in these words: *We whose Names are here under-written, do subscribe to the fore-mentioned Propositions, except what concerns the County of Cumberland in particular*

[Unfortunately no names appear in printed copies.]

This is followed by: *The Confession of Faith*, and then comes the "*Explication of some of the former Propositions*," which is addressed:—

TO ALL
That profess the Name of the
LORD JESUS
IN THE
COUNTIES
OF
Cumberland, and Westmerland,
BOTH
Magistrates, and People.

The *Explication* occupies about two thirds of the document, and is especially interesting because it throws light upon the origin of the movement, the difficulties which had to be confronted, and the stages by which ultimate success was achieved. In particular, it shows that so far from the movement being due to the "pressure" of the Quaker incursion, as contended by Dr. Wilson, that was the very thing which "beat" the men off from their purpose and "forced them to lay other things aside to quench those flames." Thus they write:—

We who have engaged our selves in this undertaking, have (we hope) thoroughly considered, what in all probability it may cost us, that while we look for reproach & contradiction which yet we would not willingly finde, our opposers may find that undaunted courage in our prosecution of this work which they would not readily have looked for.

The great distance of this from the first undertaking, and Report of our Agreement, doth necessarily draw forth this brief Account of its Birth and Progress. About three yeers ago some of us joynd together in an Expedient much of this nature, which we propounded to some of our Brethren of different perswasions in these things, but it took not; whereupon we resolved to prosecute it among our selves, and made some Progress in it: At which time *Worcestershire Association*, with Mr. *Baxter's Explication*, came forth. Upon this we began to conceive more probability of some reconciliation (at least) of different judgements, in matters of Church Government, then formerly, because we hoped the prejudice which possibly might arise from our single attempt (in a business of that nature) would be much removed, when they saw we were not alone, and that the way was led by others of so much wrth and ability; we therefore resolved to take up our former design again and to propound it to the whole Ministry of the County in general. To that end several Meetings were desired, and at last we agreed in these following Propositions, which were cheerfully subscribed by several, both of the *Presbyterian*, and *Congregational* Judgement. During the agitation of these things, some of us were much affected to observe:

1. The Assent of men both able and judicious, and such as had throughly studyed the Congregational way, and from whom (in probability) opposition might have been expected, in case these things had been inconsistent with these Principles.

2. That Prejudice (which like a hateful Monster, empoysons the best things, seeks Fuel from its own ignorance and blindness, and from the very distance which it self caused, like a Fiery Oven devours all that's cast into it, and musters up all the Passions to fight against it knows not what) hath the greatest hand in hindering the Unity and Concord of Brethren.

3. That the best way to cure it, is friendly and brotherly debates, especially after it hath tyred it self with its own Activity, and evaporated something of its Fury.

4. That the Churches Peace (if by all parties seriously laid to heart) is a very forceable *medicine* to infer a conclusion to Unity.

Yet all was not done when we had proceeded thus far: Action (the life of all) was yet behinde; Satan is enraged (and surely that must needs be good which he so furiously opposeth) and endeavours to stifle it in the birth to effect which he desgorgeth from his hateful stomach a swarm of Quakers; these at that very time, when all things were ready for practice, came upon us like a furious Torrent; all is on fire on the sudden, many are unsettled, the foundations shaken, and some *apostatize*; here we are beaten off, and are forced to lay other things aside, that we might more fully binde our selves to quench

these flames. After a while this storm abates, and we begin to think of our former work.

But the last Parliament was then sitting, and because something of that nature was expected from them, it was advised we should yet a little forbear, till we might see the issue. The Parliament being ended, we encountered with an other Demurrer which was this : The providence of God so ordered things, that many Ministers in this County were unfixed, supposed they should be necessitated to remove; and several did remove to other Counties, so that we were again forced to let all alone, expecting what way things would be cast. And now all these things being over, we have once more re-assumed our ancient Resolutions, casting our selves upon the Lord, and looking up to him for assistance that things concerning his Honor and House, with so much difficulty now brought to the *birth, may not miscarry.*

When these were now ready it pleased the Lord to give us this encouragement; Our Brethren, the Ministers of our neighbor-County of *Westmerland*, desired of us a Copy of our Propositions and Confession; and after they had among themselves considered and debated them, they signified to us their free consent to all, except what concerned the County of *Cumberland* in particular.

It will not be requisite to speak much in Explanation or Vindication of what we propose; because in most things it is fully done to our hands, by Judicious and Learned Mr. *Baxter* in his Explication of the *Worcestershire Association*, unto which we refer you for satisfaction, whiles we give a brief touch upon something in the general.

1. Know that several things, as to Method, Phrase, and Omissions, (which those that are versed in the Controversies about Government, will readily observe) were not done altogether upon neglect or inadvertency, but on design.

2. That these were not calculated for every *Meridian*; we were forced to have an eye to the general temper of our people, as well as the differing Judgements of one another. And therefore let it not be blamed, if it be found not suitable in all things to other places.

3. Let it be carryed in your minde all along, That through the contexture of the whole work, our Debates were, what we ought to do for the Churches peace, and not what each of us might do, according to the latitude and utmost extent of the usual practice of different judgements.

4. In all this Agreement there are no Principles broken on either side; and nothing condescended unto by any, which hath not the subscription and assent of eminent men in both parties in their writings. The chief Corner-Stones of this Fabrick, are four, which present themselves in the entrance, whereof the first and last Propositions neither fear opposition, nor require explication; if any should

question them, such evidence and general acception doth accompany them that they will finde advocates in every place.

It is repeatedly contended in this Explication that no "Presbyterian principle" is crossed by any "Proposition"; and that there is no need to take exception "against the condescension of our brethren of the Congregational judgement" in relation to others; that it was a case of running up "severall lines" and all meeting "in the same point." Whether that is really so need not now be considered, the important point is that it was an "Agreement," in the production of which each party had accommodated itself to the other for the "Churches peace." The "Explication" ends with an "Exhortation to all that love the Lord Jesus"; and its spirit may be gauged from the following:—

Shall the Presbyterian and Congregational Brethren stand at a distance still? then they mutually hinder one anothers work, and betwixt them endanger the interest of the Gospel: Would you have either of them to drive on their way to the overthrow of the other? that's unchristian, unbrotherly, unmerciful: Is there hope of convincing each other, and so of one party to come over to the other? that's not to be expected. Is there a probability of union of affection while the difference stands as wide as before? Experience teacheth the contrary; alienation of affection is the onely issue of different judgement and practice. What other thing then can be thought of, besides mutual condescension in less things? And if both parties would but stand to what hath been written on either side and improve their mutual concessions, the composure of the difference would in a great part be effected. And as for the remaining differences, if they were put to this issue, How far we ought to yeeld for peace? it would (through God's blessing) be quickly completed.

Time did more for those "Unionists" than was anticipated; the "unexpected" happened; the fusing process already begun continued; the one party did pass over to the other; in point of fact, the Congregational rod swallowed up the Presbyterian.

An interesting echo of the past appears in the following, which also further illustrates the spirit of the men who were behind this movement:—

Some (it may be) think an utter refusal of peace with the *Presbyterians* is but a just requital of that rigour and harshness which they

used to others when they had the chair. We do not justify the failings and irregularities of any; all parties (we think) have too much cause to acknowledge themselves guilty before the Lord, and to be humbled: but if any make this a ground of distance, let him call to minde that, in so doing, he becomes guilty of that which he condemns in them: Nay, let him know, that whatever were the miscarriages of some particular men at that time, yet the Assembly were even then no less desirous of concord with the dissenting Brethren, then others are at this present: They that will read the papers of Accommodation annexed to the Reasons of the dissenting Brethren may sufficiently satisfie themselves in this.

One jarring note only will be heard in the document, and it is near the end, where reference is made to the Quaker movement. Its presence there is of the highest significance; it shows how men peacefully disposed regarded that movement. To them it appeared as the *supremum malum*. The Quaker movement sought no quarter at their hands; it gave them none; and they gave none to it.

As for the *quakers*, one would think their actions and principles would make a man that had any of common reason left to abominate and abhor them: Sure we are, the prevalency of that madness is not from any strength of rational, or scriptural satisfaction, (we have seen many strongly and passionately possessed with that, who yet neither understood it, nor could give a reason for it) but prove an *ενεργια πλανης* the *efficacie and strength of delusion*, through divine judgement upon them: Shall we need to put you in minde of that which your selves know so well, and are eye and ear witnesses of, as well as we? How visible is the devils foot in the beastly nakedness of men and women in our Assemblies: In what a strange unchristian temper of railing, reviling, censuring, and lying do they appear in publike, insomuch that a Scold with a *stentorian* voice is the fittest *Antagonist* to undertake a dispute with them. What gross principles do they maintain? as of setting up their Conceits and Experiences, as being of equal authority with the Scriptures; and that the Scripture bindes not them, if not set on their hearts by a present impulse: Their denying interpretations of Scripture, under the name of Meanings and Additions: Their following the Light within: Their pleading for a necessity of being saved, as *Adam* should have been, by an absolute perfection: Their grievous conceits concerning Christ, to the subverting of the Doctrine of his Nature, offices and satisfaction: Their neglect and demise of the observation of the Lord's Day

and Ordinances as Baptism, and the Lord's Supper &c. We might tell you of their ridiculous interpretation of Scripture (interpretation of Scripture is a fault in other men, but none in them) of their placing their religion in trivial things, as *Thou-ing*, and keeping on the hat, when yet the weightier matters of communion with God are neglected. As also we might reckon up their self-contradictions, their ignorant and sottish conceits about the unlawfulness of using words which the Scripture useth not (as *Trinity, Sacrament, &c.*) or habits which the Scripture speaks not of, when yet they cannot excuse themselves from what they condemn in others; neither is it to be forgotten that when they have stuffed a paper as full of lying and nonsense as it can hold, (and we have many of them in our hands) they blush not to father all upon the Spirit of God. Consider we pray you the case of those that have been entangled, and yet are pluck'd out as a brand out of the fire. Consider the relation of John Gilping well, (you see what pitiful shifts they are put to, when they would seem to say something in answer to it) observe what a favourable aspect all their opinions have to Popery, and how visibly those poor creatures are acted by the Jesuits as by the relation of the man of *Bristol*, and others, it appears. What progress in grace, and true religious walking can you observe in them since their Apostasie? Where is now their constant Family and private prayers? Where is that conscientious fear (which sometime they seemed to have) of speaking evill of what they know not? Lastly, Doth not all that they say against us (under the reviling terms *Baals* Priests, or Priests of the World) strike also against all those Martyrs, which in Queen *Marie's* time, and before, have laid down their lives for the Testimony of Jesus? Oh! then beware, if you love your own souls: what is there here that can be called Christian? We could tell you of some Christians in *Cumberland*, that have thought it their duty to humble themselves solemnly before God for their inclinations this way (when the error first appeared, and was not then well known) and also to return thanks to God for preserving them from the infection; and the reasons of their dislike of the *quakers* (given in writing) were most of these that we have hinted to you. 'Tis good to learn the danger of the snare from other men's dear-bought experience. *Mark therefore them which cause divisions and offences, contrary to the doctrine which yee have learned and avoid them: For they that are such serve not the Lord Jesus but their own belly,* Rom. 16. 17. We shall conclude this with that of 1 Tim. 6. 3. 4. 5. *If any man teach otherwise, and consent not to wholesome words even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing &c. From such withdraw thyself.*

A further sentence says:—

These Counties of *Cumberland* and *Westmerland* have been hitherto as a Proverb and a by-word in respect of ignorance and prophaneness; men were ready to say of them as the Jews of *Nazareth*, *Can any good thing come out of them?* Let us now labour to become a blessing and a praise, that people may say concerning us, *Behold in the Wilderness waters have broken out, and streams in the Desert; the parched ground is become a pole, and the thirsty land springs of water; it doth rejoyce and blossome as the rose.*

This document thus epitomized is in every way remarkable. It bears upon every line the stamp of the highest scholarship and Christian statesmanship. Compromise is scarcely the word to use in relation to it, because it so often carries with it sinister meanings; while, whatever those men surrendered, and possibly they surrendered more than they knew, it was for them a sacred offering on the altar of Christian peace. The document reveals a singular passion for the success of the Divine Kingdom. To secure unity, and so efficiency in the Church, that it might the better accomplish its mission, was the inspiring motive throughout. What also impresses the reader is the entire absence of any authoritative tone: advice, counsel, peace, conciliation, patience and forbearance, are the outstanding and dominant words in it. Yet further, judged by this document, the spirit of the Association movement was manifestly inclusive and not exclusive. Dr. Wilson says: "All scandalous persons, such as episcopalians, papists, and quakers were rigidly excluded from the Association till they had publicly recanted their errors." There is not the slightest warrant for any such statement. Papists and Quakers were obviously ineligible; but the "scandalousness" which excluded referred to moral and spiritual character, and not to denominational sentiment and creed. There is not a sentence, or even a word, in the whole document, which suggests that an "Episcopalian" as such was regarded as "scandalous," and so debarred fellowship with the Association; but there is a statement to the effect that it was decided to

propound the design in the "whole ministry of the County in general." Episcopalians are nowhere mentioned by name, as are Presbyterians and Congregationalists, but it is practically certain that not a few joined the Association, who, if any thing at all, were Episcopalian.

It will further illustrate the spirit of these Associations if we consider for a moment the Worcestershire one. This welcomed Episcopalians as readily as representatives of any other denomination. Baxter says:—

In our Association in this County, though we made our Terms large enough for all, Episcopal, Presbyterians, and Independants, there was not one Presbyterian joyned with us that I know of (for I knew but of one in all the County Mr. Tho. Hall) nor one Independant, (though two or three honest ones said nothing against us) nor one of the New Prelatical way (Dr. Hammond's) but three or four moderate Conformists that were for the old Episcopacy; and all the rest were meer Catholicks; Men of no Faction, nor siding with any Party, but owning that which was good in all, as far as they could discern it; and upon a Concord in so much, laying out themselves for the great Ends of their Ministry, the Peoples Edification.¹

Again:—

The Ministers that thus associated were for Number, Parts and Piety, the most considerable part of all that County, and some out of some neighbouring Counties that were near us. There was not that I know of, one thorough Presbyterian among them, because there was but one such that I knew of in all the County, and he lived somewhat remote: Nor did any Independant subscribe, save one: for there were (that I knew of) but five or six in the County, and two of the weightiest of them approved it in words, and the rest withdrew from our Debates, and gave us no reason against anything proposed. Those that did not come near us, nor concur with us, were all the weaker sort of Ministers, whose Sufficiency or Conversation was questioned by others, and knew they were of little esteem among them, and were neither able or willing to exercise any Discipline on their Flocks: As also some few of better parts of the Episcopal way, who never came near us, and knew not of our Proposals, or resolved to do nothing till they had Episcopacy restored; or such whose Judgments esteemed such Discipline of no great necessity: And one or two very worthy Ministers, who approved of our Agreement,

1. Rel. Bax., p. 97.

subscribed it not, because they had a People so very Refractory, that they knew they were not able to bring them to submit to it.¹

There is no definite information as to the extent to which Ministers in Cumberland and Westmorland joined the Association. It had three districts—Carlisle, Penrith and Cockermouth,—and the District Meetings appear to have been monthly. At a “Generall Meeting” of all the Districts held at Keswick on May 19th, 1658, Dr. Gilpin preached a Sermon with the following Title :

THE TEMPLE REBUILT

A DISCOURSE

on Zachary 6. 13.

Preached at a GENERAL MEETING of the ASSOCIATED MINISTERS of the County of Cumberland at Keswick May 19.

By Richard Gilpin, Pastor of the Church at Graistock in Cumberland.

Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts. Zach. 4. v. 6.

London

—by E. T. for Luke Fawne at the [Chu]rch-yard and are to be sold at—Bookseller in Carlisle.²

On the inside page is the following :—

Wee, the Associated Ministers of the *County of Cumberland*, do earnestly desire our Reverend Brother, Mr. *Richard Gilpin*, to Print his Acceptable Sermon, Preached this day at our Generall Meeting.

Keswick in Cumberland
May 20. 1658.

Signed by
TIMOTHY TULLIE,
Moderator Pro Temp.
JOHN JACKSON, *Scribe.*

The Sermon is dedicated—

To my Reverend, Peaceable and dearly Beloved Brethren, The Associated Ministers of the County of Cumberland, and is from
Your unworthy fellow-servant,

Graistock Aug. 2.
1658.

RICHARD GILPIN.

1. Rel. Bax., p. 148.

2. There is a copy in the Jackson Library, Carlisle. The front page is torn a little at each corner, and some of the later pages seem to be missing.

The text is Zech. vi. 13, and the Sermon, which was preached to further the interests of the Association, should be read in conjunction with the "Agreement." It is an interesting commentary upon it, and, while it contains a strong plea for peace in the Church, helps to make clear the purely voluntary character of the Association to whose members it was delivered. In the dedication the Preacher says:—

Among the many favours which God hath bestowed upon us and the County where we live; this is none of the least, That God hath poured upon us some measure of his Spirit of peace and hath blessed us thus far in it; the blessed fruits of Concord which we have already tasted (if we should never see more) together with the sweetness of the testimony of Conscience (thus far acquitting us from the guilt of Church-Murther) are a sufficient recompence for all the trouble it hath given us. Great are the advantages that we and our people have from hence; united Counsels promise more safety, and justly challenge a greater respect and reverence to our proceedings: our joint concurrence in what we practice puts us in a better posture of mutual communication of gifts, graces, strength and assistance (stones in conjunction as in an arch, will support one another and bear up the weight of the whole Fabrick, which, being divided and scattered, they cannot do) besides, it may do much to cure that itch after novelties, that intemperancy of roaving, doubting and scepticism in Christians about Government, when they see their leaders unanimous and not so wedded to their opinions as to undo the Church for Punctilios.

The "Brethren" are urged to keep their hands to the good work, and reference is made to some who secretly malign, and whisper against the "peace," whose furtherance the Association had for its "design". "We intend not," says the preacher, "to cut off the liberty of particular Congregations."

It is curious to note that no attempt appears to have been made to introduce Classical Presbyterianism into Cumberland, though in closest proximity to Scotland, where it was all powerful. For it ought to be made quite clear that the Association just named was not a Presbyterian movement. Dr. Drysdale speaks of "the Presbyterian spirit and genius of these Associations";¹

1. Drysdale, p. 368.

but that tells rather against than in favour of their real Presbyterian character. They were purely voluntary Associations, care being taken to make it perfectly plain that no real jurisdiction could be exercised over any one of the Associated Churches. It was the appearance of these Associations, which, as much as anything, checked the growth of Classical Presbyterianism; to their spread must be attributed, in large measure, the decay of the very system which it is often contended they helped to conserve.

The *Congregational Magazine* for 1822,¹ referring to this Association, says:—

The Baptist brethren appear to have had the chief management of its affairs during later times: and the late Rev. Charles Whitefield of Hamsterly is said to “have drawn up for the Baptist Annual Register, an accurate account of this Association from the year 1699, consisting of above 70 close pages in 4to.” See Baptist Annual Register, Vol. I, p. 63, 1790. In the year 1798 it underwent some alterations, and a Society was formed by the name of “*The Northern Evangelical Society* for the more general diffusion of the Gospel by itinerant preaching, in the Counties of Cumberland, Durham, Northumberland and Westmorland.” Id. iii, p. 425. This Society having declined another was established in 1810, which has been since known by the title of *The Congregational Union in Cumberland and Westmorland*.

Only very remotely indeed can any historic continuity be found between the Cumbrian Congregational Union of the 19th Century and the Association of Commonwealth times; and the attempt to trace these connections which are more poetic and sentimental than real, is apt to lead to serious historic confusion. It is almost certain that the greater part of these Associations died after the Restoration, and that the Unions of the closing years of the 17th Century had no connection with them, beyond the fact that the habit of associating, which those earlier institutions had formed, prepared the way for the more permanent Unions of later times.

The sister County of Westmorland did proceed a stage

1. P., 714.

farther than Cumberland in the direction of Presbyterianism. In 1645, the Speaker of the House of Commons was authorized to send a letter to the various County Committees of Parliament, to ascertain how the respective Counties could be divided for Presbyterian purposes, and what "ministers and others were fitt to be of each Classis." Westmorland responded early in the following year, suggesting "that there shalbe one Classis within the Barony of Kendall," and another "for the bottome of Westmerland Division." This extremely interesting and curious document, containing the names of both Ministers and suggested Elders, is still in existence, and the following is a copy together with that of the letter attached to it:—

Honorable Sr.

Wee received yor Honors lettr (dated the 22d of September last) the 3rd of february last Wherein is required of us, with advise of Godly Ministers to returne to yor Honor such Ministers and Elders as are thought fitt for the Presbiteriall way of Government, (wch wee much desire to be established) and the Severall Classes. After wee received yor Honrs letter to that purpose (though long after the date) wee speedily had a meeting, and upon due consideration, nominated the Ministers and Elders which wee thought fittest (as yor Honor may Conceive by this enclosed) for the Presbyteriall employmint as is desired and have devided the County of Westmerland into two Classes. Since the expediting of this yor Honors deration; wee have heard of an Ordinance of Parliamt directing to the Election of such Persons; But as yet neither Order nor Ordinance hath come unto us. Only yor Honors Letter is or [our] Warrant and Instruction; And accordingly, we make bould to send (here inclosed) the names both of Ministers & Elders And if wee faile in the Parliaments method in this perticular; wee shall willingly (upon yor Honrs next direction) rectify any mistake for the present, and shalbe willing to Submitt to yor Honors and Parliamentary directions; which wee shall daily expect that in whatsoever wee have missed, wee may amend it.

Thus with or [our] Service recomended, Wee remaine
Kendall 10th Martij.

1645/6.

Rich. Branthwaite.
Allan Gilpin.

Your Honors Servants.
Ric. Priscoe Maior.
Tho : Sleddall.
Ger. Benson.

Thom : Sandes.

John Archer.

[Endorsed on the outside]

10 Martij 1645

From the Maior & Comttee at Kendall
with their Classes

Rowland Dawson.

Edmund Guy.

for the Hoble Willm
Lenthall Esq Speaker
of the Comons house
of Parliamt.¹

The Classis for the Division of the Barony of Kendall, in the
Countie of Westmerland.

It is thought Convent by us of the Comittee whose names are
Subscribed wth ye Advice of divrse godly ministrs for the
Setlemt of the Presbyterian Governmt that there shalbe one Classis
wthn the Barony of Kendall.

Mr. Henry Masy mnr of Kendall.

Elders.—Mr. Nicholas ffisher,

Capt. Roger Bateman, Mr. Gervase Benson, Mr.

Allan Gilpin, Mr. John Archer,

Mr. Thomas Sandes, William Bateman, William

Sheepherd, John Rowlandson, and

Myles Bateman, junr.

Mr. Samuel Cole, mnr. of Heuersham.

Elders.—James Bellingham, Esq. Edward Wilson, gent.

Edward Brigges, Myles Greenwood,

Willm Moone, William Rawson, and Thomas Benson.

Mr. William Cole, mnr of Kirkby Lonsdale.

Elders.—John Midleton, Esqr. Mr. Myles Mann,

Mathew Atkinson, John Garnett,

Wm. Garnett, Wm. Ward, and Edward Mansergh.

Mr. Johnson, mnr of Burton, one whoe hath formerlie Complied wth ye
emie, but hath since taken the Covent, and the oath of the 5th of Aprill.

Elders.—Richard Pendreth, John Cam, William Cartmell,

Robt. Claughton, George Jackson, and Richard Wright.

Mr. Moone, mnr. of Bethome, a verie weake and unable mnr.

Elders.—Richard Sill, Roger Sill, Robt. Hutton,

Roger Dickinson, Rowland Crosfeild, & Nicholas Borwick.

1. Tanner MSS., vol. lx, fol. 532, Bodl.

Mr. Samuell Harison, mnr of Killington.
Elders.—James Madeson, James Aykerigg, Anthony Burrow, and Thomas Priccott.

Mr. Richard Archer, mnr of Winderme, lately Come from the Univsity at Oxford. A Non covenantr and disaffected.
Elders.—George Birkett, John Collinson, George Browne, and Adam Birkett.

Mr. Henry Wilson, mnr of Gressmr, a notorious malignant, and articted agt. at Parlt.
Elders.—Mr. Thomas Brathwt, Michaell Benson, Edward Knott, and Francis Benson.

The Classis for the bottome of Westmerland Division

Mr. Thomas Dodson, Ministr of Ravenstondale.
Elders.—Mr. Willm ffothergill, Anthony ffothergill, Cuthbert Hunter, George ffawcett, Philip Bousfell, Ralph Milner.

Mr. George ffothergill, vicar of Orton.
Elders.—Mr. Bryom Berkbecke, Mr. George Bindlass, John Thornborrow, Thomas Wharton, Robt. Sharpe, Edward Berkbecke.

Mr. Joseph Bousfell, ministr of Crosby Garratt.
Elders.—Humphrey Bell, James Richardson, Thomas Robinson, James Richardson.

Vacancy of Kirkby Stephen.
Elders.—Mr. John Covell, Mr. Robt. Scaife, John Bracken, Christopher Hindmer, Peter Wharton, Rowland Shaw.

Mr. Willm. Richardson, vicar of Brough, a non covenantr, & disaffected.
Elders.—Mr. Thomas Ewbanke, John Munkhouse, Robt. Wardell, George ffothergill, Rogr. Nicholson.

Mr. Willm. Curwen, vicar of Crosby Ravenswath.
Elders.—Mr. Miles Berkbecke, Thomas Robinson, James Salkeld.

Dr. Dawes, Ministr of Barton & Parson of Asby, a pluralist, & Mr. Thomas ffawcett, curate, of Asby.
Elders for Asby par.—Allan Bellingham, Esq.
Mr. James Bellingham, James Wilson, Anthony Parkin, Willm. Richardson.

Westmorland Certificate

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Mr. Robt. Simpson, parson of Ormeside, Vicar of Bongate, a non covenantr & a pluralist.

Elders for Ormeside par.—Willm. Outhwaite, Henry ffawcett.

Mr. Thomas [John] Vaux, Parson of Musgrave, a non covenantr & disaffected.

Elders.—Thomas Hall, Thomas Breake, Richard fenton.

Mr. Edward Mowson, Vicar of Warcop p [arish].

Elders.—John Scaife, Bartholomew Scaife, John Tompson.

Mr. Richard Burton, parson of Dufton, a pluralist.

["Elders" wanting].—Mr. John Hewetson,
Christopher Elwood, John ffurnace, Tho. Walton.

Mr. Henry Hutton, parson of Long Marton, a Non covenantr and disaffected.

Elders.—Richard Pearson, John Blamire, Robt. Richardson.

Mr. Lancelot Lowther, parson of Kirkbythuer, a Malignant & pluralist lately come from ye Kings Quarters.

Elders.—Heugh Lawson, Mr. John Hall.

Mr. Alexander Bate, ministr of Milburne.

Elders.—Sir Richard Sandford, Kt., Mr. Thomas Harrison.

Mr. John Moreland, Minister of Newbiggin, a non covenantr.

Elders.—Henry Thompson, Thomas Gaskin.

Mr. Thomas Robinson, minister of Browham.

Elders.—Thomas Winter, George Birkbecke.

Mr. John Winter, minister of Clifton, one who formly complied with the Enemy, but since taken ye Covent.

Elders.—John Wilkinson, Thomas Dawson.

Mr. Timothy Tully, Minister of Cliburne, a non Covenantr and disaffected, but hath taken ye oath of ye 5th of Aprill.

Elders.—Willm. Cowp, Stephen Robinson, Henry Cliburne.

Mr. Willm. Hall, minister of Moreland, formly complied with the Enemie, but since taken the Covenat.

Elders.—Mr. John Moreland, Mr. Willm. Bland,

Mr. John ffallowfeild, James Webster, Junior.

Mr. John Teasdall, parson of Lowther.

Elders.—Mr. Christopher Teasdale.

Edward Birbecke, Robt. Hudson.

Doctr. Dawes, Minister of Barton, ut supra.

Elders.—Willm. Lancaster, Willm. Smith, John Harrison, Thomas Browne.

Mr. Lancelot Hutchinson, minister of Askam, hath formerly complied with the Enemy, but since taken the Covenant.

Elders.—Thomas Collinson, Edward Lancaster, John Strafford, Henry Winder.

Mr. Matthew Wilkinson, minister of Bampton.

Elders.—Mr. John Bradely, Thomas Jackson, Senr.

Thomas Jackson, Jun., Thomas Murthwait.

Mr. John Dalton, minister of Shap p[arish].

Elders.—John Barwicke, John Robinson.

Thomas Whinfell, John Langhorne.

Mr. Robt. Simpson, Minister of Bongate, a non covenantr & a pluralist. ut supra.

Elders.—Lancelot Machell, Esqr., Mr. John Lowson.

Reginald Leigh, Anthony Harrison.

Mr. Edward Guy, Minister of Appleby, a non covenantr.

Elders.—Mr. Richard Branthwaite, Mr. Edmond Guy,

Mr. Thomas Yaire, Robt. Nanson,

John Smith, Jun., Willm. Shepheard.

[Endorsed]—Names of the Classis in ye Barony of Kendall in ye County of Westmrland.¹

A glance at the ministerial names in this document, with the comments appended in each case, will show how remote was the chance of success for anything in the nature of real Presbyterianism in Westmorland, even had it been adopted. The Masy Letters² are even more decisive evidence still. The writer, who possibly had much to do with the construction of the scheme, incen-

1. Tanner MSS., vol. lx, fols. 526-7.

2. Vide p. 879.

santly bewails the lack of some such Church system, and describes the district as "rotten" because there was so little of the Presbyterian sentiment in it. The plan, however, never was adopted, it remained a purely paper one; the simple fact is that in this area organized Presbyterianism never obtained footing.

The repressive legislation, to which the Uniformity Act was a kind of prelude, did not put an end to Nonconformity. Meetings were held in secret places, "Conventicles," they were called; and these illicit gatherings were a constant source of trouble and anxiety to the authorities. The State Papers for this period throw a strong, clear light upon the hysterical condition of the time. Rumours of plots occasioned by the gatherings of the people in secret places played havoc with the excited imagination of the authorities. Sir Philip Musgrave, writing to Sir Joseph Williamson, on January 13th, 1662-3, says:—

The nonconformists have never been so public and impudent in their meetings since they had a king. There are rumours that the writer is turned out as governor [of Carlisle] and a Papist put in his place. Sir George Fletcher has offered to the King to defend the place at a less charge.¹

Writing again to Williamson from his home at Edenhall, on October 26th, 1663, he says:—

Traced the plotters in Westmoreland, on October 12th, to their meeting place. They said Lord Fairfax would lead them, with a considerable party and the soldiers sent to Portugal; and that their friends in Scotland and Cumberland were in arms. Some are now in Appleby Gaol. Capt. Atkinson, their principal man, formerly a pretended intelligencer, is secured. Hearing of the stir in Yorkshire went, although ill, to Appleby, to take examinations and view the trained bands. Sir Pat. Curwen has behaved very handsomely; does not draw well with the other [deputy lieutenants].²

The following is from the pen of Sir Daniel Fleming

1. Cal. S. P. Dom., 1663-4, p. 10.

2. *Ibid.*, p. 315.

of Rydal Hall, to Sir Joseph Williamson, and it is particularly interesting on many accounts:—

Kendall, Nov. 14, '63.

Sr.

You should have had a returne long ere this of my thankfulness for your many favours at my last beeing in Towne, had I not been very loath to have given you such a trouble amongst your more weigty affaires; Knowing very well, yt such Trash should not take up any of your time, wch is always employed to a much better purpose; And since I have hitherto been so spareing, I hope you'l now pardon ye trouble here brought you; ye rather since its onely an Act of my duty to give you some Account of our Actings in this part of ye Countrey, (beeing a stranger unto Sr Henry Bennet, who now supplyes ye place of our Lord Lieutenant for Westmerland) yt you may communicate so much thereof, as you shall see cause. I need not tell you, yt this Countrey is divided into two (almost) equall parts (viz. *Kendall Barony* & ye Bottome of Westmerland) & yt in almost all things wee act severally, being divided by great mountanes, & yt in ye former there's no Deputy-Lieutenants resident, save Mr. Alan Bellingham & my selfe, nor need I acquaint you with ye pticulars of ye Deputy Lieutenants proceeding in ye Bottome agt Captaine Atkinson & ye rest of ye Plotters there; since I am confident you know ye same already much better then I am able to informe you: But as to what hath been acted since in this Countrey I shall make bold to give you some account, ye same phaps haveing not yet arrived at your hand. The last week *Mr. Bellingham* & I received an intimation from Sr Philip Musgrave, that Captaine Atkinson (who not long since escaped out of Appleby) together with some other desperate disaffected psons (some of whom Sr Philip presumed to live here in ye Barony) had a designe for another riseing shortly & to release all ye Plotters imprisoned at Appleby before ye 11th instant & to revenge himselfe upon some pticular gentlemen; whereupon wee *forth with raised all our Train—band-foot*, who very chearfully & well appointed mett us at Kendall upon Munday last, where I kept them upon strict duty for three dayes till I heard from Sr Philip and Sr Geo. Fletcher, yt ye designe was quashed for ye present. *Mr. Bellingham and I then secured about twenty psons*, who had been Captaines or other officers agt his Majesty, ejected Ministers, leading Quakers, or other disaffected & suspicious psons; all whom wee dismissed upon Wednesday last *upon good Bond*, excepting one Captaine French (whom wee sent unto Penrith with two Troups at ye instance of Sr Philip) and one *Wallis* an ejected Minister whom wee (with other justices of ye Peace sent unto Appleby, there to bee kept prisoner for three months, upon a Certificate from ye Arch-Bishop of York in pursuance of

ye late Act of Uniformity. If I may here shoot my Bolt, I think wee are pretty secure from any danger at present, since wee have few active psons yt are disaffected among us; and if here shall happen any Mischiefe, I dare say it will proceed rather from ye non-licensed Ministers (which if ye Ordinaries will but certify, will bee quickly made fast) of whom we have but a few; or from ye Quakers of whom Wee have too many, this part of ye countrey joyning upon yt pt of Lancashire where Geo. Fox & most of his Cubbs are & have been for a long time Kennel'd. Tho at present these psons are not much regarded, yet I am confident ye first reall danger wee shall bee in will bee from them; for they are psons ye most numerous of any one opinion yt are here agt [against] us; of ye closest correspondencies (keeping constantly their meetings weekly within eight miles one of another throughout all this countrey, if not england also) & they are such yt will do mischief ye most resolutely of any, if Fox or any other of their grand Speakers should but dictate it unto them wch *some of ym halfe threaten* already. Sr Philip yet keeps a guard vpon ye Prisoners at Appleby to prevent all danger, some of whom I heare are conveyed unto Carlile. I heare from my Brother who is a Captaine in Lancashire under Coll: Kirkby yt all things are quiet there onely some of them have ye same thoughts of ye Quakers there as we have here. I will not quite weary you at ye first, but have some mercy of you, beeing

Sr

your most affectionate
and obliged friend &
servant

DAN: FLEMING.

If you please at any time to honour mee with a line, direct your Letter to bee left for mee at Kendall in Westmerland.¹

There can be little doubt that some of this is very highly coloured; and that many of the so called plots and intended risings were pure fictions. It was the opportunity of the informer, and he did not fail to use it; but it serves to illustrate the excited condition of the time. Nor were all these rumours baseless. Sir Philip Musgrave and Sir Daniel Fleming were particularly aggressive, and made themselves exceedingly obnoxious to those whom they so grievously oppressed. It had been strange, therefore, if reprisals had not been thought of, and even attempted. Across the Tweed, this kind of treatment was goading the Covenanters into open

1. S. P. Dom., Car. II, vol. 83, No. 98.

rebellion, and human nature is much the same everywhere. Captain Robert Atkinson already named, was no fictitious person. His home was at Mallerstang, to the south of Kirkby Stephen, among the wild mountain scenery which is still rich in traditions of a romantic past. He had served under Cromwell as Captain of Horse, and during the Commonwealth had been most active against the Royalists. Immensely popular in the district, he had as colleagues in his aims Captain John Waller also of Mallerstang, Colonel Richard Richardson of Crosby Garrett, Thomas Fawcett of Ravenstonedale and Captain Cuthbert Studholme of Carlisle, formerly a Parliamentary Justice of the Peace in that city.¹ The object of Atkinson, and those who were in league with him, was by rising "to force the king to perform his promises made at Breda, grant liberty of Conscience to all but Romanists, take away excise, chimney money, and all taxes whatever, and restore a Gospel magistracy and mercy."² The meeting place of the plotters was Kipper or Kaber Rigg, a village about two and a half miles north east of Kirkby Stephen; and, as previously indicated, the rising was fixed for October 12th, 1663. It was alleged to be part of a great plan affecting a considerable portion of the country; but somehow the rising did not take place, and Captain Atkinson, with some others, was captured and lodged in Appleby Gaol. He managed, however, to escape, but he was ultimately recaptured, and is "next heard of as a prisoner in the Tower. There he was examined before the Lord Chancellor, the Lord Chief Justice Hyde, and Mr. Secretary Bennet in the presence of Sir Philip Musgrave and Sir Thomas Gower, the Sheriff of Yorkshire."³

Chancellor Ferguson says that Atkinson "appears to have confessed somewhat, lied a good deal, and shuffled more, so, instead of the pardon he expected, he was

1. Vide pp. 187, 1365.

2. Hist. of West., by Chancellor Ferguson, p. 221.

3. *Ibid.*, p. 223.

handed over to Musgrave, and hung either at Carlisle or Durham in 1664; some accounts say Appleby.”¹ In the Diary of the Countess of Pembroke is the following:—

Aug. 20, 1664. Robert Atkinson, one of my tennants in Mallerstang, and that had been my great enemy, was condemned to be hang'd, drawn, and quarter'd as a traitor to the King, for having had a hand in the later plott and Conseracy, so as he was executed accordingly the first day of the month following; and the 24th day of August they went away from hence to Kendal. [These were the two Judges of Assize.]²

In 1669 in response to the request of Sheldon, Archbishop of Canterbury, Returns of Conventicles from various parts of the country were furnished. A list of those relating to Cumberland and Westmorland is given in Appendix V.³ Obviously the “Returns” are too meagre to represent the full strength of Nonconformity in the two Counties; but they are interesting as showing how various areas were affected. The western side of Cumberland, in the neighbourhood of Cockermouth, where the influence of Benson and Larkham would be felt; the eastern side around Kirkoswald, where Atkinson had suffered Ejection and Nicholson and Davis laboured; the northern side, in and around Brampton, where Burnand had been outed, were the infected districts, while Westmorland was largely occupied by Quakers.

The Declaration of Indulgence was welcomed as a breathing time here, as elsewhere. A list of the Licenses secured for this area appears in Appendix VII.⁴ For Cumberland there were eight Licenses for Teachers and twenty one for Householders; for Westmorland there were only two for Teachers with eight for Householders. The Teachers' Licenses for the two Counties were all for men who had been displaced in consequence of the Restoration; and what strikes us is the paucity of such Licenses. Some

1. Hist. of West., p. 223.

2. Jackson's Cumb. and West. Papers and Pedigrees, vol. i, p. 50.

3. Vide p. 1329.

4. Vide p. 1365.

of those who had been ejected doubtless removed to other districts and took out Licenses there; indeed we know them to have done so. George Larkham appears to have been the first to move in the matter, his License bearing date May 8th, 1672, barely two months after the Indulgence had been made public; and Gawin Eaglesfield was the last, his License being dated December 9th, 1672, about two months before the Indulgence was withdrawn. The withdrawal of this Declaration, and the subsequent cancelling of the Licenses which had been issued, was followed by a renewal of persecution, and Presentments for Nonconformity in Ecclesiastical Courts became common. In Appendix VI.¹ again appears a list of persons so presented for several years, copied mainly from the Carlisle Registry. This list gives a much better idea of the strength of Nonconformity than the Conventicle Returns just named; and, whilst it too shows that certain areas were particularly affected, it also impresses us with the fact that Nonconformity, in one form or another, had more or less touched the whole of the two Counties.

A brief account of the Quaker movement, as it relates to this district, will fitly conclude this Chapter. George Fox, its great Founder and Apostle, was a native of Leicestershire, being born in July, 1624, at Fenny Drayton in that County. His father, Christopher by name, "righteous Christer," as the neighbours were accustomed to call him, was by "profession a weaver, an honest man," and his mother was "upright." George was piously brought up, intended by his relations for the Church, but ultimately "put to a man who was a shoe maker by trade." He tells about having frequent interviews with "the priest of Drayton, the town of my birth, whose name was Nathaniel Stevens."² Probably, therefore, Fox spent his early days amidst Puritan influences, though he says of Stevens, "this priest afterwards became

1. Vide p. 1330.

2. Fox's Journal (1765 Edition), p. 3. Nathaniel Stevens or Stephens appears in Calamy's list of Ejected Ministers, and a high character is given to him. Vols. ii, p. 419; iii, 577.

my great persecutor." As a child he was quite different from others, being already much of a mystic. "In my very young years," says he, "I had a gravity and stayedness of mind and spirit not usual in children"; and William Penn, his most distinguished follower and friend, says that "from a child he appeared inward, still, and observing beyond his Years"; while Fox himself speaks about the Lord shewing him, when only eleven years of age, the things which in after life constituted his Gospel. He was barely in his twenties when, impressed with the coldness and formalism which had overtaken all religion, and disappointed with preachers of every type, he set out on his travels, journeying from place to place in quest of a peace which for a while he could not find. "I fasted much," says he, "walked abroad in solitary places many days, and often took my bible, and sat in hollow trees and lonesome places till night came on; and frequently in the night walked mournfully about by myself: for I was a man of sorrows in the time of the first workings of the Lord in me."¹ Peace came, however, at length; and he found also his Mission.

George Fox held supremely to the spiritual character of religion; and what moved him so mightily, and made him so often indignant, was the sight of religion materialised, as he believed, by those in whose keeping it was. Hence he called the people, who were in the habit of attending the Churches, "professors"; the Churches themselves "steeple houses"; and the Ministers "priests." He taught also a kind of Perfectionism; that is, the full conquest of sin, because the doctrine of human depravity, which was then a central part of Christian Theology, he believed to be used as an excuse for continuance in sin. In particular, he held the doctrine of the Inward Light. He believed that God speaks direct to every man through His Spirit; and this doctrine he emphasized so strongly that he came perilously near to destroying the authority of the Bible.

1. Journal, p. 6.

He began his Mission about 1647 when he was in the early twenties, and went through many Counties preaching and teaching. His introduction to the district with which we are concerned was due to a visit to Lancashire in 1652. "As we travelled," he says, "we came near a very great high hill called Pendle hill, and I was moved of the Lord to go up to the top of it; which I did with much ado, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered."¹ It is a far cry from Pendle Hill to Wensleydale and Sedbergh, and yet it would appear that it was the people in those dales that were to be "gathered." This is made clear by what happened to him the following night. "Here," says he, "the Lord opened unto me, and let me see a great people in white raiment by a river-side, coming to the Lord. The place that I saw them in was about Wentzerdale [Wensleydale] and Sedbergh."² Travelling by way of Grisedale, Dent and Sedbergh, he went to Firbank on the other side of the Lune, about five miles from Sedbergh, and first touched Westmorland soil there. It was in the early part of 1652 when he paid this first visit to Westmorland and his account of the day is worth inserting:—

The next first-day I came to Firbank Chapel in Westmorland, where Francis Howgill and John Audland had been preaching in the morning. The chapel was full of people, so that many could not get in. Francis said, He thought I looked into the chapel, and his spirit was ready to fail, the Lord's power did so surprise; but I did not look in. They made haste, and had quickly done, and they and some of the people went to dinner: but abundance staid till they came again. John Blakelin and others came to me, and desired me not to reprove them publickly; for they were not parish teachers, but pretty tender men. I could not tell them whether I should or not, though I had not at that time any drawings to declare publickly against them; but I said, They must leave me to the Lord's movings. While others were gone to dinner, I went to a brook, got a little water, and

1. Journal, p. 66.

2. *Ibid.*

then came and sat down on the top of a rock hard by the chapel. In the afternoon the people gathered about me, with several of their preachers. It was judged there were above a thousand people; to whom I declared God's everlasting truth and word of life freely and largely for about the space of three hours, directing all to the Spirit of God in themselves. . . Many old people went into the chapel, and looked out at the windows, thinking it a strange thing to see a man preach on an hill or mountain, and not in the church, as they called it. . . . Very largely was I opened at this meeting; the Lord's convincing power accompanied my ministry, and reached home to the hearts of the people; whereby many were convinced, and all the teachers of that congregation (who were many) were convinced of God's everlasting truth.¹

Quite recently I visited 'this place, the gate through which the Quaker movement entered Westmorland and thence Cumberland. It is an impressive spot, away among the hills with not a house near. The view from it is magnificent, commanding, as it does, some of the wildest and most majestic scenery in the County. The Chapel has entirely gone, but it would not be difficult to trace the foundations and it must have been quite a miniature structure. A strong wall surrounds the enclosure, and a few crumbling tombstones together with three or four fir trees mark the place. When George Fox visited here one of the main roads of the district ran close by the Chapel, but to day, though the road remains, it is untravelled and grass grown. On each side of the enclosure is a rock, either of which would serve the purpose to which it was put by George Fox, and each has its advocates for the honour. From Firbank, Fox went to Preston Patrick, Underbarrow, and Ulverston, where he made the acquaintance of Judge Fell's wife of Swarthmoor, whose husband he became on the death of the Judge. Swarthmoor, also, became the chief centre of Quaker influence, and, doubtless, it was the fact that George Fox had his home so long here which contributed

1. Journal, pp. 68, 69. In "The First Publishers of Truth" (p. 243) the people who attended Firbank Chapel are described as "a seekeing and religeous people ther seprated from the Comon way of Nationall worshipe."

greatly to give permanence and increase to the movement. It was from Swarthmoor about the beginning of 1653 that he paid his first visit to Cumberland, selecting the extreme west for the purpose. "Now were great threatenings given forth in Cumberland," says he, "that if ever I came there, they would take away my life. When I heard it, I was drawn to go into Cumberland; and went to Miles Wennington's in the same parish from which those threatenings came; but they had not power to touch me."¹ He tells about going into "the steeple house at Bootle"; thence to "John Wilkinson's steeple house near Cockermouth, a preacher in great repute who had three parishes under him"; afterwards to "the steeple house at Cockermouth where priest Larkham lived"; to "another great steeple house of John Wilkinson's called Brigham"; then to "Thomas Bewley's near Coldbeck"; and thence to Carlisle where he was imprisoned. Gilsland, Langlands, Abbey Holm, Keswick, Kendal, Strickland Head, Pardsey Crag, and Wigton were visited by him, and, in each case, large numbers attended upon his preaching, and considerable conversions took place. It has already been said that in taking exception to Dr. Wilson's picture of the Quaker incursion there is no thought of minimizing its wonderful success. There cannot be any doubt about its laying hold upon the two Counties; but the points to be noted are that it was not the Puritan preachers alone who felt this, but all did; and still further, that the Association was on the eve of being conceived and started on its way when George Fox first set his foot in the County.

The most remarkable phenomenon connected with this movement is that its chief Missionaries, the men who, with eloquent speech and undying enthusiasm, went everywhere, undeterred by hardship, suffering, imprisonment, and even the prospect of death, preaching this new Evangel, were the product of these parts; largely, indeed, Westmorland men. The names of a few only can be

1. Journal, p. 95.

given. Francis Howgill of Todthorne near Grayrigg, one of the Firbank Chapel preachers; Edward Burrough, born in the Barony of Kendal; John Audland, born near Kendal, another of the Firbank Chapel preachers; John Camm of Camsgil, in the Barony of Westmorland; George Whitehead of Orton in Westmorland; Miles Halhead of Mountjoy, near Underbarrow; John Burnyeat of Crabtreebeck in the parish of Loweswater, Cumberland; John Banks of Brigham; Christopher Story of Righead, in the parish of Kirklington; John Boustead of Aglionby, near Carlisle; James Dickenson of Lowmoor House in the parish of Dean; Samuel Bownas of Great Strickland in Westmorland, are names written large in the history of the Quaker movement; and to their labours in various parts of the country the movement owes much of the success that attended it during the 17th Century.

That the Quakers aroused persecution goes without saying; indeed of all the religious bodies in this country none have suffered more for their principles. Some evidence of this has already been given in the extracts from the Calendars of State Papers, and the following will serve to further illustrate the point:—

Aug. 24th, 1663. Sir Phil. Musgrave to Williamson. Those in authority can hardly bear the insolence of the Quakers, who meet 200 or more every week; they keep copies of proceedings against them by justices of peace, to be ready against a time when they shall call the justices to account; stricter course should be taken with them and a few horse kept in constant pay at Carlisle.¹

Nov. 9th, 1663. Appleby. Chr. Musgrave to [Williamson]. Capt. Atkinson, who escaped from Appleby Goal, is trying to raise a party to attack the gaol and liberate the other prisoners. A servant of an eminent Quaker, taken near Berwick, had suspicious papers on him. Corporal Watson, now in custody, has discovered that there were Quakers in the late conspiracy. The gaol is full and weak; this should be considered.²

Nov. 23rd, 1663. Appleby. Sir Philip Musgrave to Williamson. The prisoners begin to impeach each other. The King owes much

1. Cal. S. P. Dom. for 1663-4, p. 251.

2. *Ibid.*, p. 332.

to Rich. Braithwaite for discovery of this dark design. The Quakers have had a deep hand in the plot; the names of those impeached must not be made public, as some are not yet in custody, but a proclamation against those who are fled would do good.¹

January 7th, 1664. Penrith. Dan. Fleming to Williamson. Thanks for his promise of a News-book weekly. The gentry there have been together all Christmas, at the wedding of his cousin Dalston's eldest son, of Acornbank. Those counties are quiet except for frequent meetings of Quakers, many of whom are bound over to the sessions. Hearing of an intended meeting in Lancashire, sent his two brothers thither, who took 50 of them, and has sent the most considerable to Lancaster, to be presented next Sessions.²

January 16th, 1664. Kendal. D. Fleming to Williamson. Proceeded smartly at Lancaster assizes against the Quakers; Committed George Fox and half a score more to close gaol for refusing the Oath of Allegiance, and fined 60 on the new Act, although Mrs. Fell (Oliver's judge Fell's widow), did her utmost to prevent it. The fines are to be levied, or they carried to the House of Correction. At Appleby many are fined. This will soon stop their meetings, &c. unless they obtain favour at Whitehall, which would much encourage them. It is thought that Capt. Atkinson, who is reported to have given himself in prisoner, will discover more of the York traitors' design.³

May 12th, 1664. Rydal. Dan. Fleming to Williamson. The Westmorland Quakers are so obstinate that Sir John Lowther has had 16 indicted at the Quarter Sessions at Appleby, and the Justices have requested the Parliament men to press remedies for prevention of danger from fanatics. Col. Sawrey, Major Crisp, and Mr. Gosling are bound over to good behaviour to keep from Conventicles and to appear when required. Has examined George Dixon of Troutbeck, about a letter said to be written by him, but thinks the accusation untrue. Has committed George Walker and Rob. Wharton for a share in the late plot, but they are obstinate and will not confess; will send them to Appleby, the gaoler at Kendal being himself a fanatic.⁴

These excerpts might be considerably multiplied, but they are sufficient to show that the fiercest anger of the authorities was directed against the Quakers. Sir Daniel

1. Cal. S. P. Dom. for 1663-4, p. 346.

2. *Ibid.*, p. 433.

3. *Ibid.*, p. 445.

4. *Ibid.*, Vol. xcvi.

Fleming was especially aggressive; he appears in particular to have kept a sharp eye upon Swarthmoor, where, as he says, George Fox and his "Cubbs were kennel'd." Whether there is any truth in the charge that the Quakers were involved in the rumoured plots and risings, of which the times produced such a plentiful crop, is not certain. Probably some of the reports were fictions, and others grossly exaggerated; but it is difficult to account for them all except on the ground of complicity on the part of some. "Apparently, at the time of the plot," says Chancellor Ferguson, "the local justices included under the name of 'Quaker' every dissentient from their own religion except Papists. Westmorland was also full of Quakers who had been disowned by, or who had seceded from, the Society of Friends, for in those days of religious excitement men roamed rapidly from one form of religion to another."¹ It is not, however, necessary to resort even to such an explanation. There must have been some bearing this name, men made wild and reckless by ceaseless persecution, whose thoughts turned for a remedy in those directions; and a few such would be quite sufficient in the popular judgment, especially in the excited state of the times, to involve the whole in suspicion. The following is a list of committals in 1653, the year that George Fox was itinerating in the two Counties:—

CUMBERLAND :

George Fox committed Aug., 1653, for saying he was the Son of God and other words, which they say are blasphemy, and yet on one particular within the Act.

WESTMERLAND.

Jo. Morland committed by the Judge of Assize at Apleby in August last for refusing to be sworn on a Jury and fined 5*l*.

Miles Halhead : committed 14 Aug. 1653 for speaking in the Steeple house after the Priest had done.

Margaret Gilpin committed the same day for speaking in the Steeple house before the Priest had done.

Thos. Casley committed the 21 of Aug. 1653 for speaking in the Steeple house when the Priest had done.

1. Hist of West., p. 223.

The Ejected of 1662

Henry Ward committed the 28 of Aug. 1653 for speaking in the Steeple house after all was ended.

Chrestop. Atkinson committed 4 Sept. 1653 for speaking in the Steeple house after the Priest had ended his prayer.

John Aray committed the same day for going with him and saying nothing.

Francis Howgill committed 4 of Sept. 1653, for speaking in the Steeple house after all was ended.

Mary Collinson 28 Aug. 1653 for saying (while the Preest was speaking) Tremble before the Lord.

11 September 1653.

Margaret Smith committed for speaking to the Priest.

Robert Newby for speaking to the Mayor.

Dorothy Waugh for speaking to the Priest.

Agnes Wilkinson for speaking to the Mayor.

Mary Dodding for speaking to the Priest.

Edmond Allington for speaking to the Preist.

A maid in *Lancashire* whose name I know not committed for speaking to a preest.

Thomas Holm 28 August 1653

Alice Wilson 1 September 1653

Margaret Newby 1 Septem. 1653

Jane Waugh 4 September 1653

Mary Howgill 4 September 1653

Agnes Wilson 3 September 1653

Dorothy Waugh 6 September 1653

Mabel Warriner 6 September 1653

Anne Thompson 4 September 1653

Eliza Levens 4 September 1653

Eliza Bateman 4 September 1653.

All these persons being moved to go to a Justice of Peace in *Kendal* to speak to him against his persecution and Tyranny and to warn him of the evil to come were by him committed to Prison. The words spoken by them severally to him as also the substance of what the others spoke in the Steeple houses might have been set down, but this is not intended as an accusation of any, nor to shew forth their ignorance or weaknesses. ¹

Many of the Parish Registers furnish evidence of a similar character, containing "Presentments" of Quakers for offences of one sort or another, and the literature of the time witnesses to the intensity of the feeling which the movement had excited.

1. Quakers' Persecution in Northern England by Anthony Pearson, October 3, 1653, pp. 4, 5. Copy in British Museum.

Those were not days of smooth speech and elegant diction. The lampooner, the rhymster, and the satirist were common. If the pen was virile it was often vitriolic; and nowhere did this obtain so much as in the domain of religion. In an account of Henry Winder's case by Samuel Audland, the author styles his pamphlet: "The Spirit of Quakerism Cloven-footed," and ends by saying that he expects a rejoinder under some such title as this: "Truth once more Victorious, or Zion Rearing up her Glorious Head again. Wherein S. A., Henry Winder and all his Friends, are sent to the Bottomless-Pit." ¹ William Brownsword, also, of Kendal, was a vigorous Anti-Quaker writer, and very early in his career he published:—"The Quaker Jesuite or Popery in Quakerisme; Being a clear Discovery (1) That their Doctrines with their Proofs and Arguments are fetcht out of the Council of Trent, Bellarmine and others. (2) That their Practices are fetcht out of the Rules and Practices of Popish Monks. With a serious admonition to the Quakers, to consider their ways and return from whence they are fallen." Francis Higginson of Kirkby Stephen, is said to have written "the first Book that ever was written against that sink of Blasphemies Entituled—The Irreligion of Northern Quakers." Another pamphlet of local interest is: "The Quakers Shaken; or a Fire-brand snatch'd out of the Fire. Being A briefe Relation of God's Wonderfull Mercie extended to John Gilpin of Kendale in Westmoreland and Who, as will appeare by the Sequel was not only deluded, but possessed by the Devil." This pamphlet printed July 4th, 1653, as the title indicates, gives an account of John Gilpin's enfranchisement from the bonds of Quakerism; and the truth of the narrative is attested as follows:—

I believe this Relation to be true Edward Turner Mayor of Kendale.

By what I have heard of the carriage of John Gilpin and his actings I do beleieve this Relation to be true—John Archer.

I saw him when he went through the Towne declaring himselfe the way, truth and life, Ja : Cocke.

1. A copy of this rare and interesting book is in my possession.

Wee believe this Relation to be true

J. [Thomas] Walker Pastor of Kendale.

J. Myriell Master of the Free schoole there.

Rich. Prissoe.

Tho. Sandes.

Allan Gilpin.

John Washington.

Rob. Fisher.¹

The Quakers themselves were responsible for much of this. It was not merely that they indulged in certain harmless eccentricities; such as refusing to uncover in Church, to adopt the customary forms of speech; and to take the usual oaths in Courts of Law, though these things counted for much in that age, but that they outraged the common decencies of life. Their practice of going through the streets naked as a "sign" was an unpardonable exaggeration; while the way in which they disturbed public worship, and flung insulting language at both preachers and congregation was bound to excite deep and bitter feeling. It was by no means in every case that persons received their committals "for speaking in the Steeple House after all was ended"; or as another, almost humorously, remarks for "going to the Steeple House and doing nothing"; it was much more frequently quite the reverse. George Fox himself set a bad example in this respect. His language about "Priest Lampit," the Ulverston Minister, whose spirit he describes as "foul," and whom he did not spare even at death, declaring him to be "an old deceiver, and perverter of the right way of the Lord, and a persecutor . . . an old false prophet,"² did not err on the side of Christian charity. The only excuse for all this lies in the fact that in their wildest deeds, and most senseless vagaries, they acted from highest motives. It was the "voice within" which indicated the way of duty, loyalty to conscience, an unenlightened conscience possibly, which constrained people, otherwise so orderly and quiet, to act in such fantastic and objectionable fashion; and if it brought upon them suffering, it

1. Copy of pamphlet in Brit. Mus.

2. Journal, p. 495.

was a suffering which was cheerfully borne. They were sent to prison wholesale; at one time throughout the kingdom thousands were incarcerated, yet they set at defiance the cruel enactments which oppressed them. They met openly for worship, and, as already intimated, not one Quaker License was issued whilst the Indulgence was in force, because not one was sought; and there can be little doubt that the Quaker movement, despite all the oddities and objectionable features of its earliest days, contributed largely towards the inbringing of that greater freedom which the closing years of the 17th Century witnessed.

It is an interesting question, as to how it came about that this movement caught on so readily, and achieved such phenomenal triumphs in this district. In no other part of the country does it appear to have been so welcomed. Is the answer to be found, partly at least, in the physical environment of the people? George Fox was an enthusiast and a visionary. He was always seeing visions and hearing voices which he believed to be Divine. He acted as "the Spirit moved"; he tells us repeatedly that he felt "drawn" to a certain course, and that the message which he delivered had come direct from God. Living among the hills and dales of these two Counties, in daily communion with Nature as she appears in her wondrous majesty and impressiveness, and with the imaginative faculties in consequence highly developed the people would feel the impact of such a personality. To them George Fox would appear as one of the old prophets, and, holding their meetings, as they frequently did, amid the great silences of Nature, everything would conspire to make the Mission of the preacher a success. Account for it, however, as we may, here is the fact that the movement gained its greatest victories in this area; found here its most heroic sufferers; and discovered the men, who, as its Missionaries, not only tramped England through and through, but even went to other countries with that new Evangel, which had so marvellously conquered themselves.

CHAPTER III.

THE MEN AND THEIR STORY.

WHILE the main purpose of this Chapter is to give, as fully as possible, an account of the "Ejected" Ministers of Cumberland and Westmorland, using the term in the freer sense previously explained, it will not by any means be restricted to that. No student of 17th Century ecclesiastical history can fail to be impressed with the fact that, though much has been written upon it, there is still much left unexplained. "Parochial histories," says Dr. Shaw, "invariably break down over the Commonwealth period. It is not, or not merely, prejudice. The period is not yet understood . . . I really cherish the hope that my book will inaugurate a new era in this matter, and that both in our county histories and in the increasing number of our parochial histories we shall see an end of that '1640-60' *blank* system. The period was by no means blank."¹ That statement errs on the side of generosity in relation to the reason for this "blank system." "Prejudice" has played a very large part in the matter. The County Histories of Nicolson and Burn, Hutchinson and Jefferson are quite disappointing in this respect. There appears to have been no really serious attempt to put an end to this irritating hiatus. The period seems to have been regarded as a "usurpation" and the Ministers as "intruders," and, in consequence, as deserving of little or no attention. Historically there can be no justification for this. The years were there, the period was anything but "blank"; and whatever attitude may be assumed towards the Commonwealth, whose rise and fall it witnessed, the Century is incomplete without those years. Whatever view also may be taken of the

1. Hist. Eng. Ch., vol. i, preface xii.

Ministers, and whatever names may be assigned to them, the hard fact remains that they held the livings, drew the stipends and served the Cures, and the history of any particular parish which ignores them is distinctly misleading and imperfect. To meet this defect is the purpose of this work, and of this Chapter in particular. The task is far from easy, and it has been rendered the more difficult by these long years of neglect. It is not in the least intended to sketch, even in briefest outline, the history of each Church in the area. That clearly would be impossible, besides travelling far beyond the purpose of this work. Moreover a large number of these foundations do not come within the scope of our enquiries, from the fact that they are of late date. As intimated in the Preface, the idea is to give, as far as may be, a full and correct list of 17th Century Incumbents in each case, so that the reader may, for himself, see what men were displaced during the Commonwealth regime, and what by the Restoration and the Uniformity Act. In this way both Walker's list of "Suffering Clergy" and Calamy's list of "Ejected Ministers" will be frequently tested. In every case the Parish Registers have been examined for the purpose. The enquiries, as already indicated, have been restricted to the 17th Century, liberally interpreted. By way of further explaining what follows it may be added that the divisions are purely arbitrary. They represent neither modern Dioceses nor ancient Archdeaconries; they are simply chosen for convenience, the idea being to fix upon an important centre in each case and then range a number of Churches around it. Purely again in the interests of convenience and clearness the term "Sequestered" is reserved for a Minister displaced during the Commonwealth, and "Ejected" for one displaced at the Restoration, or by the Uniformity Act.

CUMBERLAND.

I. THE CARLISLE GROUP.

I. CARLISLE.

ST. MARY'S AND ST. CUTHBERT'S.

In 1643, owing to repeated reverses in its conflict with the King, Parliament decided to call in the assistance of the Scottish nation. From the outbreak of the Civil War this contingency had been anticipated, and negotiations had been more or less in progress; but it was not until September 22nd of that year that the Solemn League and Covenant was adopted by both Houses of Parliament. The decision was a most momentous one; and it had far-reaching issues. Among other things it gave to these two northern Counties a position and influence in the war, which otherwise they would never have obtained. In particular, the border City of Carlisle, which lay in the direct line of communication between the two countries, frequently became transformed into the theatre of stirring incident and even fateful battle. Twelve months after the Solemn League and Covenant had been accepted, the Scottish forces, under General Leslie, appeared before Carlisle, and the City stood besieged from October, 1644, to June of the following year. Isaac Tullie, a young man of eighteen, and brother to Timothy Tullie, subsequently Minister at St. Mary's Church, kept a Diary of the Siege.¹ In it is a list of contributions towards the needs of the beleaguered City from prominent people in the district, the names of several of the local Clergy appearing in it. The list of the latter is here appended.

1. This small Tractate was published by Jefferson of Carlisle in 1840 and is now rarely to be met with. The original MS. is in the British Museum.

	£	s.	d.
The dean and chapter of Carlisle, viz., the dean	£4		
and every prebend 30s. - - - - -		10	0 0
Mr. Usher of Kirk Andrews - - - - -		3	0 0
Mr. Constable of Arthuret - - - - -		3	0 0
Mr. Welchman of Stanwix - - - - -		1	0 0
Mr. Head of Aikton - - - - -		3	0 0
Mr. Warwick of Bowness and Brampton - - - - -		2	0 0
Mr. Burton of Orton - - - - -		2	0 0
Mr. Priestman for Kirkclinton - - - - -		1	0 0
Dr. Sibson for Bewcastle or the sequestrators - - - - -		2	0 0
Mr. Gibson for Castle Carrick - - - - -		1	0 0
Mr. Morland for Graystock - - - - -		5	0 0
Mr. West for Addingham - - - - -		1	0 0
The sequestrators of Great Salkeld parsonage - - - - -		1	0 0
Mr. Goodwin of Lasonby - - - - -		1	0 0
Mr. Sharples of Croglin - - - - -		1	0 0
Mr. Milburne for Skelton and Ouseby - - - - -		2	0 0
Mr. Langbaine for Keswick - - - - -		2	0 0
Mr. Tunstell for Caldbeck - - - - -		2	0 0
Mr. Hudson for Uldale and Kirkbride - - - - -		2	0 0
Mr. Robinson for Torpenhow - - - - -		2	0 0
Mr. Fairfax for Bolton - - - - -		2	0 0
Mr. Fletcher of Plumbland - - - - -		2	0 0
Mr. Wilkinson of Gilcrux - - - - -		1	0 0
Mr. Beck of Brumfield - - - - -		1	10 0
Mr. Cookson of Brigham - - - - -		1	0 0
Mr. Fletcher of Dean - - - - -		2	0 0
Mr. Lowther of Workington - - - - -		2	0 0
Mr. Antrobus of Egremond - - - - -		1	10 0
Mr. Fletcher of Distington - - - - -		1	10 0
Mr. Hudson of Harrington - - - - -		2	0 0
Mr. Tubman of Whitcham - - - - -		1	0 0
Mr. Braithwaite of Lamplugh - - - - -		1	0 0 ¹

The City made a long and brave defence, and the people suffered much hardship, subsisting for a time on horse-flesh; but eventually the besiegers were admitted, certain articles of surrender having been agreed upon. Isaac Tullie writes not unfavourably of the terms, and of the conduct of the General in carrying out the agreement. "The next day," says he, "being 25th of June, the Articles were agreed upon, and the City of Carlyle, little in circuite, but great and memorable for Loyalty, received

1. Nicolson and Burn, vol. ii, p. 236.

a Scots garrison upon the 28th of June, upon these noble articles, which by David Leslys strict command and p'sonall conduct were punctually performed, both to those that marched out, and to the Cittysones that staid at Home." ¹ Chancellor Ferguson takes some exception to Isaac Tullie's generous view of the conduct of the conquerors and says:—

The shattered condition of the nave of Carlisle Cathedral, and of the conventual buildings, shows that Tullie viewed very leniently some of Lesley's doings, if he did not consider the pulling down a great part of the nave, and of the conventual buildings, an infraction of the 3rd article of surrender "that no church be defaced."²

Chancellor Ferguson's own description of matters is in the following terms:—

The victors, in violation of the articles of surrender, played havoc with the cathedral; they pulled down great part of the nave, cloisters, and prebendal houses, and used the materials for the repair of the fortifications. This surrender, indeed, made a clean sweep of everything in Carlisle; bishop, dean, and prebendaries had all been sequestrated and deprived prior to the siege, and disappear. . . . The Solemn League and Covenant of 1643 had ejected several of the Episcopalian clergy of the diocese, and some that remained were ejected on the "Vacancy of Ministers" in 1655.³

The tendency, however, in these matters, is to draw largely upon the imagination; and it has repeatedly been found necessary in this work to take exception to this type of statement. The authority for it is almost invariably either Walker or Todd, both of whom wrote greatly embittered against everything relating to Cromwell and the Commonwealth. How little reliance may be placed upon the statement just cited will be evident from the fact that the paragraph in Dr. Todd's MS., upon which Chancellor Ferguson bases it, ends with the following sentence:—"It was their intention to have destroyed the whole of the cathedral, but they were prevented by the restoration."⁴ Fifteen years elapsed between the sur-

1. Hist. of Cumb., by Chancellor Ferguson, p. 261.

2. *Ibid.*

3. Diocesan Histories, Carlisle, pp. 138, 139.

4. Jefferson's History of Carlisle, p. 56.

render of the City and the Restoration, and, if there had been any wish to destroy the Cathedral, it is not easy to see how the Restoration could have hindered. Moreover, the request of the Trustees for the Maintenance of Ministers, in 1658, to be supplied with information as to the needs of the place, and their grant of a sum towards its repair, indicates no such iconoclastic spirit as is here suggested.¹ The truth is that five years previously the Cathedral buildings were in a condition calling for real concern; and the following letter from the King in relation to the matter together with the Bishop's reply is extremely interesting.

September 4th.

Whitehall.

The King to Dr. Cumber,² Dean of Carlisle and Master of Trinity College, Cambridge. We have lately been informed, both at our

1. Vide p. 166.

2. At this time there was a considerable amount of non-residence. The Dean himself, Dr. Comber, was an absentee, and judging from the following, at least most of the Petty Canons were :—

“ 1639.

Petition of Robert Browne, preacher of God's Word, to the King. The Dean and Chapter of Carlisle, in view of service done by petitioner, gratified him with a lease of the tithes of Brisco in Cumberland, and parcel now of their revenue, but of which they had no profit until petitioner recovered the same by law at his great charge, soon after which they required him to yield up his interest therein. In lieu whereof they promised petitioner that he should have the first petty canon's place in the church of Carlisle which should become void; whereupon he surrendered the same, and soon after was invested in the said place, and continued so for some years past. Yet, notwithstanding, of late they have made an Act to deprive him of that preferment without admonition or calling upon him to show cause to the contrary, and have placed another in his seat contrary to law. Conceives no other reason can be shown for his deprivation but non-residence, a privilege which all or most part of the rest enjoy, and are allowed their substitutes. Prays the King out of his abundant clemency to restore him to his former place.”

It is certified by John Baynes, Mayor of Carlisle, Sir William Musgrave, and two others, Justices of the Peace (Cal. S. P. Dom. for 1639-40, p. 202). For Mr. Browne, licensed preacher in 1636, see the Watermillock preachers, p. 516.

being in the North and since, that our cathedral church at Carlisle is fallen exceedingly into decay, and indeed so far that if there be not present care taken for the repair thereof it cannot be long upheld. The government of this place is by us Committed to you and the chapter there, and we doubt your long continued absence together with some negligence of your predecessors, have hastened this fabric, which should have been upheld both by your charge & care, toward the ruin in which it is now like to fall without speedy supply. And, though St. Paul's in London has found very good assistance and large contribution from our subjects in general, yet you must not think that the charge of repairing other inferior cathedrals can be put off from yourselves upon the State. These are therefore to require you by yourself or your vice-dean and chapter to take present care for the yearly repair of such parts of that church as are most faulty, that so every year somewhat may be done according to your means there, till the whole church shall be sufficiently repaired. And of this we charge you and the chapter not to fail. We further you, that these our letters be registered, that in them "succession" may read our care and their duty in this behalf. We have likewise commanded one of our Principal Secretaries of State to write to the bishop of that see to require him to take care that these our commands be obeyed, and to inform us from time to time if they be not.¹

Dec. 6. 1639.

Bishop Potter of Carlisle, to Sec. Windebank. As soon as I could receive an answer from the dean, I come to give you account of my care to see his Majesty's royal and religious commands performed, for the repairing of the cathedral church of Carlisle. As soon as I received your letter, I sent for the prebends,—we have but four in all,—and acquainted them with his Majesty's pleasure, making it plain to them that if the reparation of the church should rest upon the remainder of the rents, when all other duties and officers' [fees] were discharged, there could nothing be done to any purpose in many years. Indeed the rents in divers years come short to discharge all claims, and therefore I entreated that out of the fines which they had received the last year, averaging almost £300 to every prebend, and about £700 to the dean, they would give something. Three of the prebends who were present promised £50 apiece if the dean would pay in proportion his part, which they rated to £200. Thereupon I wrote to the dean and acquainted him with the prebends' offer. His answer to me was, that he conceived the meaning of his Majesty's letter to be, that the reparations of the church should rise only out of the rents and not from the fines, yet he would be content to give £100, towards the present reparations. This will not please the

1. Cal. S. P. Dom. for 1639, p. 478.

prebends, because, they say, it is but a small proportion for the dean, the prebends having barely £20 a year and the dean £120. As for the fines, the dean has a third part, and the four prebends have the rest, and therefore the prebends fall back from their promise of £50, unless the dean will pay in his proportion. Yet order is taken for providing some materials against the spring, but if the charge be laid only upon the rents little will be done, and if there be not something yearly reserved out of the fines, I am not like to live to see the church sufficiently repaired. As occasion shall serve, I shall be careful to give his Majesty a true account how his commands are obeyed.¹

Whether the work of repair was taken in hand, and, if so, to what extent, we have no means of knowing.

That the Cathedral buildings suffered during the Siege may be regarded as certain; but in all probability it was simply an accident of the war. The truth is, that much of what is alleged in this way was simply impossible, because of the political and religious complexion of this area: it was too preponderatingly Royalist for a tithe of the evil things to have happened, which writers are in the habit of assigning to that period. Certainly the statement about the Bishop, etc., being swept away "prior to the Siege" is at fault: for Episcopacy was not definitely abolished until 1646. Nor is there any evidence of Sequestrations in this area as early as 1643. That the Prebends, at least, were in existence in 1644, the time of the Siege, is clear from the fact that together with the Dean they contributed £10. With the fall of Episcopacy however, went the Cathedral Hierarchy; and a brief note about the respective persons affected is necessary.

The Bishop at the time was the learned Dr. James Ussher, Archbishop of Armagh, who had the Carlisle See conferred upon him *in commendam* on the death of Bishop Potter in 1641. The grant was given to him on February 16th, 1641-2, and he received the revenue till the autumn of 1643. He was a man of great culture and wide knowledge, a large contributor to Biblical literature, of unstained character, of gentle spirit and liberal view. He laboured unsparingly to promote religious unity and peace in his day; and propounded a modified scheme of

1. Cal. S. P. Dom. for 1639—40, p. 149.

Episcopacy, which Richard Baxter and others of his school were quite prepared to accept. Bishop Ussher was non-resident, and probably never saw his Carlisle Diocese. He died at the age of 75 years, on March 21, 1656; and Cromwell, who always had the highest regard for his character and gifts, ordered his burial in Westminster Abbey, which took place on the 17th of the following month.

The Archdeacon and Chancellor was Isaac Singleton, M.A. He died in 1643, and an account of him appears under Crosthwaite, of which place he was Vicar.¹

The Prebendary of the First Stall was Dr. Lancelot Dawes who was appointed in 1619. He was Vicar of Barton and Rector of Asby, and died in 1655.²

The Prebendary of the Second Stall, appointed in 1640, was Frederick Tunstall, M.A., subsequently the Sequestered Rector of Caldbeck.³

The Prebendary of the Third Stall was Lewis West, M.A., the Sequestered Vicar of Addingham. He was appointed in 1637 and also became Archdeacon. To both positions he returned at the Restoration.⁴

The Prebendary of the Fourth Stall, appointed in 1643, was Henry Hutton, M.A. He was Rector of Long Marton.⁵

At this time Carlisle had two Churches; and, respecting the one dedicated to St. Mary, Jefferson, writing in 1838, says:—

It is under the same roof as the cathedral, the west limb of that venerable building having been appropriated, as it would appear, from the earliest period, for the performance of the parochial duties. During the civil wars its dimensions were considerably curtailed, two arches only of the original nave being left by the ruthless spoilers. This fragment has been galleried and pewed, and the space formerly occupied by the remainder of the edifice is converted into a cemetery.⁶

1. Vide p. 649.

2. Vide pp. 1111, 1224.

3. Vide p. 548.

4. Vide p. 349.

5. Vide p. 1149.

6. Hist. of Carlisle, p. 268.

The Registers begin in 1648, the earliest volume being long, thick and narrow. It is of parchment and in fair condition, the writing being quite decipherable. It begins with "Weddings"—baptisms being the same date. At the other end of the book is "the Parish Register of St. Maries Carlisle," commencing August, 1655, and ending December, 1732, "containing thirty four leaves." An interesting feature of these Registers is the appearance against each person's name of the place name of the district to which he belonged, as: "Castlegate," "Abbeygate," "Richargate," etc.

The other Church, dedicated to St. Cuthbert, is only a short distance away. The Registers begin in April, 1693. Bishop Nicolson, writing in 1703, says 1603; but whether that is a mistake for 1693 is not clear. The Transcripts, however, begin with May, 1666; and in addition, there is one folio occupied with baptisms for the years 1604 and 1605. This folio would seem to indicate the existence of earlier Registers, which may explain Bishop Nicolson's date.

It is extremely difficult to say how these two Churches were served during the 17th Century. No one of the historians makes any attempt to indicate this, still less to construct a list of Incumbents. Chancellor Ferguson alone is helpful in the matter. In his interesting and valuable paper on the Carlisle Lectureship he says:—

Up to this time [1655] I have little doubt that the incumbents of S. Cuthbert's and S. Mary's were not licensed preachers, and that all the preaching that was done in Carlisle was done by the Bishop, his chaplains, the prebends, and the lecturer. I have already pointed out that the sermons and the service were at different times.¹

From what appears elsewhere² this surmise about the Cathedral Clergy would seem to be correct except that the date, 1655, is late. Isaac Tullie informs us that the following rendered service as preachers during the Siege:—Frederick Tunstall and Lewis West,

1. "The Lectureship and Lectures at St. Cuthbert's Church, Carlisle," by Chancellor Ferguson, reprinted from "The Transactions of the Cumberland and Westmorland Archæological Society" for 1883, p. 320.

2. Vide p. 142, &c., for Lecturers.

Prebendaries; Timothy Tullie, then at Cliburn; Jonathan Goodwin of Lazonby; and Featherstonhaugh; from neighbouring Counties, Dr. Basire, Prebendary of Durham and Archdeacon of Northumberland, Dr. Marshall, possibly the Sequestered Minister of Houghton-le-Spring, Thomas Norgate, B.D., Chaplain to Sir Thomas Glenham, Governor of Carlisle; and Scotch Ministers, Mr. Thompson and Mr. Sandulans.

The Lectureship, an institution of Puritan origin, was highly popular at this time. Its aim was to supplement the work of the Parish Minister with a view to securing for the people the fullest possible measure of religious instruction and worship. It was often resented as an intrusion by the resident Incumbent; but it sought to further the interests of the people by supplying them with appropriate services when the Minister in charge, through infirmity, years, indifference, neglect, incompetence, or the largeness of his Parish, had ceased to meet the religious needs of the district. These Lectureships appear in Kendal, Kirkby Lonsdale and Penrith; and precisely how long the institution had been in existence in Carlisle we have no means of knowing. In 1625, however, an Indenture, dated August 16 of that year, made between "Henrye Baynes Maior of the Cittye of Carlell & ye Cittizens of the same of thone [the one] ptie [party]. And Edwarde Aglionbye Esquyer Lanclote Dawes Thomas Fayerfaxe Clerk And Willm Barwick & Mathewe Cape Gentilmen on thother ptie, Witnessethe" that "ye Deane & Chapter of Carelile haue graunted by lease for one & twentye yeares the tythe corne of Briskoe & Scugger houses to ye sayde Edwarde Aglionbye Lanclote Dawes Thomas Fayerfaxe Willm Barwicke & Mathewe Cape for ye payment of twentye Marks by yeare to A lecturer or preacher in St. Maries in Augmentacion of his former Stipend of twentye pounds so as ye Maior & Cittizens of Carelell woulde make up ye sayde some of thirtye three pounds sex shilling and Eight pence to be fortye pounds by yeare to ye sayde lecturer or preacher."¹ It further

1. The Lectureship, &c., p. 327.

states that "the sayd Maior & Cittizens of Carlell (unwilling to be anye meanes of hinderinge so good a worke but to sett forwarde the same by their good example) Do by thes presents for them & their Successors geue & graunte unto ye sayde Edwarde Aglionbye Lancelote Dawes Thomas Fayerfaxe Willm Barwicke and Mathew Cape one Anewetie or yearely Rent of sex poundes thirtene shillings fower pence by yeare to be issewinge & goinge oute of their Water Corne Mills belonginge to ye sayd Cittye payable yearelye at ye seuerall feastes of ye purification of or [our] blessed virgin & ye first dāye of Auguste caled Lammas Daye by eaven portions to be by them payde over to ye sayde lecturer or Preatcher yearely duringe the tearme of twentye & one yeares."¹ It would be quite a mistake to infer that the Lectureship was a mere appendage to either St. Mary's or St. Cuthbert's. It was a separate office; the Lecturer was a City official, though, in this case, the main movers appear to have been private individuals, Fairfax and Dawes being Prebendaries of the Cathedral. These persons also had the privilege of nominating and the Dean and Chapter "alowed" the nomination as the following shows:—"Ye sayde Lecturor or preacher so nominated by ye sayd Edward Aglionbye Lanclote Dawes Thomas Fayerfaxe Willm Barwicke & Mathew Cape And alowede by ye Deane & Chapter shall begine to preatche in ye sayd Church of St. Maries."² Later, however, the City took these matters more into its own hands.

ROGER BALDWIN, M.A., 1647.

It is to be regretted that the name of this early Lecturer, if one was actually appointed, has not been preserved; the first person known to serve in this capacity being Roger Baldwin, who is also called Minister of the "pish Church." The date of his appointment has not

1. The Lectureship, &c., p. 328.

2. *Ibid.*

been ascertained but he certainly was here in 1647-8 as the following show:—

Cuthberts in

Carlile.

febr 16. 1647-8.

Whereas this Committee have the 17th of March 1646 Grted [granted] 50li a yeare out of the Rents & Revenues reserved payable & belonging to the Deane & Chapter of Carlile out of there possions [possessions] in the sevrall termes of the psons [persons] hereafter pticulerlie menconed vizt. of Dame Annas Lamplugh the yearelie sume of 13li 6s 8d of Henry Lowther the yearelie sume of xs of Mathew Cape & Mr. Barwick 1li 16s 7d of John Orbell 2li 5s 7d yearelie of Mris Orbell 4li 11s 2d yearelie of Mr Tully the yearlie sume of 2li 3s 4d of John Relph the yearelie some of 3li 6s 8d of Edward Holme the yearelie some of xxs & of George Relfe & of George White the yearelie some of 40s of Sr. Richard fletcher the yearelie some of 6li 13s 4d of the Lord Wm. Howard the yearelie some of viijli of Mr. Aglionby the yearelie some of 1li 3s 4d of Sir Edward Musgrave the yearelie some of 4li All wch sd sevrall Somes are payable by the sevrall tennts above menconed to the Deane & Chapter of Carlile abovesaid out of sevrall of their possions in the sevrall ptes [parts] of St. Cuthberts in Carlile St. Maries Ireby Heskett Wetherell Warwick & Stanwix in the Countie of Cumberland & are graunted as aforesaid to & for the maintenance of such minister as this Committee should approve off to officiate the Cure of the pish Church in Carlile aforesaid the pnte [present] maintennce belonging to the sd Church being but 6li a yeare & the sd pish Conteyninge neere 200 Communicantes It is ordered that the sd 50li a yeare be pd to Roger Baldwin a godlie & Orthodox devine the pnte minister of the sd Church for an increase of his Maintenance wch the Collector appointed by the Cotee of pliamt for the said Countie to receive the said Rents & Somes of money is hereby required to paie unto the sd Mr Baldwin as the said rents shall grow due & become payable.¹

Cuthberts in

Carlile.

Nov. 7. 1649.

Whereas this Committee have by ordr of ye 17th of March 1646 graunted sevall yearly rents & pitts of money reserved to ye Deane & Chapter of Carlisle out of Sevall possions within ye County of Cumberland in ye said ordr pticulerly menconed amounting to 50li a yeare for increase of ye maintennce of the Minister of the pish Church of Carlisle aforesaid wch was since by order of ye 16th febr 1647 Settled upon Mr. Roger Baldwin A godly & orthodox Divine ye

1. Bodl. MS., 325.

psent Minister of the said Church It is ordered that the Trustees for Sale of Deane & Chapter Lands doe & they are hereby desired to issue out their warrants to the Trears [Treasurers] for Sale of Deane & Chapter Lands to pay unto ye said Mr. Baldwin or unto Richard Lowry to his use the Sume of 25li for one halfe yeares rent of the pmisses due the 29th of September last pvided that the said Mr. Baldwin shall have first subscribed ye late engagement of ye 11th of October last.¹

To this period also belongs the following:—

Carlile.

Nov. 17. 1647.

Upon Consideracon had of the Peticon of Thomas Musgrave, Master & Thomas Craghill, Usher of ye Gramer Schoole att Carlile in the County of Cumberland (A copy whereof is hereunto annexed) for that Complainte is made that there beinge 28li a yeare payable to the Schoole Mtr of the said Schoole & 12li to ye Usher thereof out of the Revenue of the Deane & Chapter of Carlile, the paymt whereof is lately obstructed in regard of ye graunts made by this Committee, out of ye Revenues of the sd Deane & Chapter for the maintenance of Ministers This Committee doe declare That all sumes of money allowances or Sallaries, by lawe payable out of the said Revenue to the said Schoole Master and Usher ought to be Contynued unto them And the orders of this Committee ought not hinder or obstruct the paymt thereof, but that the same must bee continued & paid unto them out of the possessions that are by lawe chargeable with paymt thereof before any sume of money bee paid to any person by vertue of any order of this Committee And this Committee doe referr it to the Committee of pliamt for the sd County to heare & Compose ye differences betweene all pties therein concerned if they can or else to state & Certifie the matter of fact to this Committee.²

In the Chamberlain's Accounts³ for 1649-50 we have the following:—

For Mr. Baldwin's paines in preachinge at ye election day,
001 : 00 : 00.

1650, for his paynes in preaching from 2nd feeb to ye 25 March
07 : 00 : 00.

An "Abstract of the Survey of the Rectories of St.

1. Bodl. MS., 326.

2. *Ibid.*, 325.

3. In the Custody of the Town Clerk, Carlisle.

Mary's and St. Cuthbert's in Carlile taken A.D. 1650" gives the following:—

Brisco and Skuggar Houses Tith Corn-To Edwd. Aglionby &c Trustees for ye use of Mr. Baldwin a Lecturer of St. Mary's & of St. Cuthbert's, Carlile.

Rent 04 : 06 : 08.

Clear Value 23 : 13 : 04.

To be renewed gratis.¹

Soon after this Roger Baldwin removed and appears as Lecturer at Penrith, becoming subsequently Vicar of the Parish Church in that town.²

— HOLDSWORTH, 1650.

The entry in the Accounts, under date 1650, is as follows:—

For Mr. Holsworth paines in preaching 8 weeks : 007 : 00 : 00.

Calamy mentions among his Ejected Ministers three persons of the name of Holdsworth; but probably the one in question was Mr. Holdsworth of St. Oswald's in Elvet, Durham, who appears to have been the chief difficulty in the way of Roger Baldwin's removal to that place.³ Possibly also this is the person to whom William Lampit refers in 1650, intimating that he was anxious to secure the Aikton living.⁴ It may be that he was only doing temporary duty in Carlisle.

THEOPHILUS POLEWHEELE, M.A., 1651.

He was born in Cornwall, the Polewheeles being a considerable family in that County. Foster mentions several among his Oxford Alumni, but these appear to have taken the Royalist side. Theophilus Polewheelee was educated at Emmanuel College, Cambridge; and Hugh Todd names him along with Larkham and Madder

1. The Lectureship, &c., p. 329.

2. Vide p. 420.

3. Vide p. 427.

4. Vide p. 625.

or Mather as coming north from the west country.¹ Previous to his Carlisle ministry he had been a short time at Egremont, and for a longer period at Kirkbampton, whence he removed to Carlisle.²

The following items are from the Chamberlain's Accounts:—

Aug. 22. 1651. Item for Banqueting Bestowed upon Mr. Polewheele minister : 00 : 12 : 04.

Sep. 16. Item pd for Spices Bestowed upon Mr. Polewheele when he set up house : 3 : 00 : 00.

Oct. 6. 1651. Item pd to Mr. Polwheele for the Eleccion Sermon by Mr. Maiors order 01 : 00 : 00.

Oct. 6. 1652. Item payed to Mr. Polewheele for his Sermon 01 : 00 : 00.

Jany 1652-3. Item pd to mr Polewheele, Lecturer, for one year and halfe house rent by order 12 : 00 : 00.³

His receipt for salary, dated December 25th, 1652, reads thus:—

Received off Thomas Jackson Chamberlane by order off the Cittie for one yeare and a halfe sallarie due to Mr. Powlewheell for lecture sermones the some of Twelve poundes I saie Recd 12 : 00 : 00 ffor aforesaid use.

p. me Tho. Sewell.⁴

Theophilus Polewheele's acceptance by Cromwell's Commissioners is given in the following documents together with an account of his rental:—

New Castle
upon Tyne.

By ye Comrs. appointed by Act of Parliamt bearing date ye first of March 1649 for ye ppagacon of ye Gospell in ye fower Northern Counties of Northumberland, Cumberland, Westmorland and Durham March 29, 1653.

1. Vide p. 375.
2. Vide pp. 606, 822.
3. Chamberlain's Accounts.
4. The Lectureship, &c., p. 328.

Carlisle.

Whereas Mr. Theophilus Powlewheelee being recomended for a godly & painefull Preacher & of able guifts & knowledg for ye work of ye ministry & of approved Conversacon for piety hath come before us & upon triall & examinacon of his guifts by divers godly Minesters according to ye direcon of ye Parliamt is found fitt to preache ye Gospell of Jesus Chrest & to be duely qualified & guifted for yt holy Employnt Wee therefore by vertue of ye power & authority to us given by ye Parliamt doe appoint ye said Mr. Theophilus Poolewheelee to preach in ye City of Carlile & for his support & maintenance It is hereby appointed & ordered yt ye rents mencioned & Contained in a Schedule hereunto annexed be settled upon ye said Mr. Theophilus Powlwheelee & he is hereby invested in ye same & as lawfully seized thereof to all intents & purposes as if he had been instituted & inducted according to any former Course of Lawe & hath ye like remedy for ye recovering thereof as ye Deane & Chapter of Carlile formerly had.

Jo. Claffering, P. Hobson, Henry Ogle, Robt. ffenwick, Cuth. Studholme, Tho. Cholmley, Tho. Langhorne, Edw. Winter, Hen. Horsley, John Ogle, Tho. Craister, Wm. Shafto, Hen. Dawson, Lu. Rillingworth,

Entd.

Ant. Parsons

Newcastle Upon

Tine.

A Rentall of Tith rents Confered upon Mr. Theophilus Powlwheelee by ye Comrs of ye fflowre Northerne Counties for ppagating ye Gospell dated ye 30th of March 1653.

Plumton. Mr. Broham Whitsuntide & Martinmas	-	04 : 06 : 08
Westward. Mr. Wm. Briscoe St. Mark & Mart.	- -	06 : 00 : 00
Wery Holme. Mr. Tully	- - - . - -	02 : 03 : 04
Keld. Mr. Henry Baxter of Sebraham	- - -	00 : 12 : 00
Braithwaite. Mr. Kirkbride of Ellerton	- . -	01 : 10 : 00
Ellerton. Idem for Ellerton	- - - - -	00 : 06 : 08
Carlislefeild. Mr. Orbell Mr. Sewell ffarmer	- -	04 : 11 : 02
Calcotebanck. Mr. Cuthbert Studholme p. Mr. Orbell		02 : 05 : 07
St. Cuth. Tithe Hay. Mr. Edw. Orfeure of Turpennow		00 : 02 : 06
Spittlecrocke. Mr. Tho. Stanwix	- - - - -	00 : 01 : 00
Rapier close. Idem Christibankes 12d. p. rapier Close		
3s. 4d.	- - - - -	00 : 04 : 04
Wery Holme. Mr. Tho. Stanwix	- - - - -	00 : 05 : 00
Botcherby. Tho. Musgrave de botcherby p. tithe hay	-	00 : 01 : 00

Mortonscugh neere Hutton.	Tho. Barrow	-	-	-	01 : 09 : 06
Sawsary.	Mr. Tully	-	-	-	00 : 01 : 06
John Baptist & Purific.					
Rocliffe.	Mr. Edward Pierson late Barwicks	-	-	-	02 : 14 : 00
Glasgarth.	John Robson & George Edger of Sebraham				00 : 06 : 08
Carlilefeild.	Mr. John Stanwix	-	-	-	10 : 00 : 00
Meal Garner.	Rich. Kirkbride Esqr. of Ellerton	-	-	-	10 : 11 : 09
Meal Garner.	Idem in eodem modo	-	-	-	03 : 00 : 00
Meal Garner.	francis Sisson of Asby in Westmorld	-	-	-	03 : 08 : 00
Meal Garner.	Mr. Whitfeild	-	-	-	03 : 08 : 00
Meal Garner.	Barnard Robinson	-	-	-	03 : 08 : 00
Meal Garner.	Mr. Extetter	-	-	-	03 : 08 : 00
p Tith Hay.	Sissy Briscoe Of Blackell Widdow	-	-	-	00 : 02 : 00
	Mr. Wm. Barwicke	-	-	-	01 : 08 : 10
	Mr. Matthew Cape	-	-	-	02 : 01 : 09
Lamas & Purific.					
Braithwaithouses.	Mr. Kirkbride	-	-	-	00 : 03 : 04
	Idem 2s. Idem js. viijd.	-	-	-	00 : 03 : 08
Harraby Tyth-Ensigne	Cauffeild his farmer, Whitso-martin				00 : 10 : 00
King Garth & Cawgarth.	Thomas Threlkeld of Carlisle				
	at Candlemas only	-	-	-	02 : 01 : 00
Wethrell and Warwick.	Mr. Howard	-	-	-	06 : 13 : 04
	Idem Eodem	-	-	-	06 : 13 : 04
Coatehill.	Idem p Coathill	-	-	-	01 : 06 : 08
Thursby Tennts at Whitsontide & Lammas		-	-	-	06 : 13 : 04
Swifthill.	Mr. George Barwick at Michelmas only	-	-	-	00 : 01 : 06
	Matthew & purific.				
Thursby Vicker.	p decimis	-	-	-	00 : 12 : 04
	Matthew & Mark.				
Proctor St. Maries.	Sr. Henry ffletcher	-	-	-	18 : 13 : 04
Carlile Close	Lord Howard Michaelmas only	-	-	-	00 : 01 : 00
Carlile Mill.	Chamberlaine p. mills	-	-	-	00 : 10 : 00
	Michaelmas & Annuntiacon.				
Little Banton.	Mrs. Lowther	-	-	-	02 : 00 : 00
for Tenn : Bleckell p John Ladiman		-	-	-	00 : 00 : 08
	Andrew & Purific.				
Rocloff.	Mr. Gent	-	-	-	01 : 00 : 00
Stainton Houghton.	Sr. Edward Musgrave	-	-	-	04 : 00 : 00
	Purific. only.				
Botcherby.	Mr. John Agleonby of Drawdyke	-	-	-	02 : 00 : 00
Tarraby.	Mr. John Agleonby	-	-	-	00 : 13 : 04
Avarisholme.	Idem p. Eodem. P. Avarisholme	-	-	-	00 : 06 : 08
Botcherby Tythe Hay	Idem for Botcherby Tithe Hay	-	-	-	00 : 03 : 04
Barrickfeild.	Mr. Edward ffairfax & Easterde Coldbeck				01 : 04 : 00

p Tithe hemp & lynt Thomas Kidd of Carlile due Whit.	
& Mart.	- - - - - 00 : 13 : 04
p leeke & onions Idem	- - - - - 00 : 03 : 00

Ja. Claflering, P. Hobson, Henry Ogle, .Robt. ffenwick, Cuth. Studholme, Tho. Cholmley, Hen. Horsley, John Ogle, Tho. Craister, Wm. Shafto, Tho. Langhorne, Edward Winter, Hen. Dawson, Lu. Rillingworth.

Exd.

Ant. Parsons. 1

The following concerns Polewheele's Augmentation :—

Carlisle.

The like [Approval] to Mr. Theo. Polewheele of Carlisle in Com. Cumberland Dated at Whitehall ye 18th day of May 1655. Jo. Nye Repr.²

Carlisle. July 2. 1655.

Whereas the Comrs for propagation of the Gospell in the fower Northerne Counties of Cumbland Northumberland Westmland and Durham by their ordr of the eighth of March 1653 Setled Mr. Theophilus Poolewheele Ministr in the city of Carlisle & graunted him for his service there the yearely Sume of iiijli vjs & viijd out of the tithes of Plumpton the yearely Sume of vili out of the tithes of Westward the yearely Sume of ijli iijs and iiijd out of the tithes of Weary holme wthin the parish of St. Maries in Carlisle the yearely Sume of xijs out of the tithe of Keld the yearely sume of ili xs out of the tithes of Brathwaite ye yearely Sume of vjs and viijd out of the tithe of Ellerton the yearely Sume of iiijli xjs and ijd out of the tithes of Carlisle feild the yearely sume of ijli vs and vijd out of the tithe of Calcoate Banck the yearely sume of ijs and vid out of the tithe hey of St. Cuthbert's the yearely sume of vs and iiijd out of the tithes of Spittle Crooks within the parish of St. Cuthberts in Carlisle, the yearely sume of vs out of the tithe hey of Wearyholme the yearely sume of js for the tithe hey of a Tenemt in Botcherby within the parish of St. Cuthberts in Carlisle, the yearely Sume of js and vjd of the tithe of Sawsery within the parish of St. Maries, the yearely sume of ili ixs and vjd out of the tithes of Morton within the parish of St. Maries aforesaid, the yearely sume of ijli xiiijs out of the tithe of Rockliffe the yearely sume of vjs and viijd out of the tithes of Glasgarth within the parish of Seberham the yearely sume of tenne pounds out of the tithes of Carlislefeild in St. Cuthberts

1. Lambeth MSS. (Plund. Min.), 1006.

2. *Ibid.*, 968.

parish in Carlisle the yearely Sume of xiiijli xis and ix d out of the tithes of Meale Garner the further yearely Sume of xiiijli xis out of the said tithes of Meale Garner and the yearely Sume of ijs out of the tithe hey of Blecketwood within the parish of St. Maries in Carlisle the yearely sume of iiiijli vis & vijd out of the tithe of Briscoe within the parish of St. Cuthberts aforsd ye yearely sume of vijs out of Braithwaitehouses within the parish of St. Maries in Carlisle aforesaid the yearely Sume of xs out of the tithes of Harraby the yearely Sume of xiiijli xiijs and iiijd out of the tithes of Wetherall and Warwick the yearely sume of vili xiijs and iiijd out of the tithes of Thursby and the further yearely sume of xijs and iiijd due from the vicar of Thursby for the tithe hey of Thursby aforesaid, the yearely sume of js and vjd out of the tithe of Swift Hill, the yearely sume of xviiiijli xiijs and iiijd arising out of the proctors office of St. Maries in Carlisle aforesaid the yearely sume of js out of Carlisle Close, the yearely sume of Tenne shillings out of the Mills in the City of Carlisle, the yearely Sume of two pounds out of the tithes of Little Banton the yearely Sume of eight pence for a tenement at Blekell within the parish of St. Cuthberts in Carlisle, the yearely Sume of one pound out of the tithes of Rockliffe, the yearely Sume of fflower pounds out of the tithes of Stanton & Houghton within the parish of Stannix, the yearely sume of ijli iijs and iiijd out of the tithes of Botcherby within the parish of St. Cuthberts aforesaid, the yearely Sume of one pound out of the tithe of Tarraby within the parish of Stannix aforesaid, the yearely sume of ili iiijs out of the tithe of Barrisfeeld in the parish of Heskett and the yearely sume of xvjs and iiijd out of the tithe of hemp Lint Leekes & Onions within the parish of St. Maries in Carlisle aforesaid : all within the County of Cumberland It is ordered that the rents and profitts of the said Tithes and pmisses respectively not exceeding the said Severall Sumes yearely bee from time to time continued and paid unto the said Mr. Theophilus Polewheele (approved &c) during his continuing Minr of Carlisle aforesaid or farther ordr of these Trustees to comence from his last receipt and Mr. Edmund Branthwaite Receiver is hereby appted [appointed] and authorized to pay the same unto him from time to time accordingly Provided that the said Mr. Branthwaite doe examine whether the particulers herein menconed are the perticulers granted by the said Comrs before hee make paymt of the same & thereupon pay him 100li a yeare out of ye same till further ordr Jo. Thorowgood, Jo. Humfrey, Rich. Sydenham, Jo. Pocock, Edw. Cressett, Ra. Hall.¹

The question arises as to the precise position which Theophilus Polewheele held in Carlisle. Was he the

1. Lambeth MSS. (Plund. Min.), 972.

Lecturer simply? Were the pulpits of the two Parish Churches occupied by other men? That was the usual position of the Lecturer. As previously intimated he was not intended to replace the resident Incumbent or Incumbents; but he was simply to augment his labours. Everything, however, points to a somewhat different state of things in Carlisle. There is not evidence to pronounce absolutely; but the probabilities are considerable that Polewheelee served the two Parishes. He is referred to as the Lecturer for both St. Mary's and St. Cuthbert's; and the same is said of Holdsworth and Baldwin, his immediate predecessors. Not only so, but in another document he is styled "late Minister of both ye said parishes."¹ In 1655, not 1654, as Calamy says, Theophilus Polewheelee removed to Devonshire being recommended for "the porcons [portions] of Clare & Titcombe in Tiverton."²

His First Fruits Composition for these places is thus given:—

Devon.	July 1658.		
Porcons.			
	Theophilus polewheel cl.	In hand	
Clare in Tiverton	Bound ye said Theophilus,	ffirst Nov. 1658	xlviijli
R. Tidcombe,	Henry Newton of Tiver-	ffirst May 1659	xijjs
	ton Gent. & ffancis	ffirst Nov. 1659	
	Thomas of ye same Gent. ³		

From Tiverton he was ejected after the Restoration, and in the Conventicle Returns for 1665-6 it is said that he there "keepes seditious Conventicles."⁴ In 1672 he licensed the house of Peter Bere of Tiverton for "Cong" worship, this being one of the earliest Licenses issued. Calamy devotes considerable space to this distinguished man.⁵ A daughter married Stephen Lobb "a very

1. Vide 162.

2. Lambeth MSS. (Plund. Min.), 997.

3. Composition Books (Record Office), vol. 22.

4. Lambeth MSS. 639.

5. Calamy, vols. ii, p. 239; iii, p. 260.

eminent Divine of the Independent denomination" at Fetter Lane, London, towards the end of the 17th Century.¹

In reference to what followed Chancellor Ferguson says:—

In 1655 Mr. Timothy Tullie preached the Election sermon, and so probably succeeded as Lecturer. But in that year also occurred the "Vacancy of Ministers": the few remaining Episcopalians were everywhere ejected, and the ministers of the two Carlisle churches went, for we have the record of the election of their successors and of the great preaching contest which took place between the candidates for the vacant berths in December, 1655, and the following January.²

It is impossible to accept that as a correct view of the case. The "Vacancy" would be caused by the removal of Theophilus Polewheele, and not by the ejection of the "few remaining Episcopalians," of which there is no evidence. Nor is it appropriate to speak of what followed as a "preaching contest." In all probability most of the preachers, whose names are here appended, were simply "pulpit supplies."

December ye 16th 1655.

A note for the Ministers charges when they preached here in the time of the Vacancy of Ministers:—

for the Ministers, Mr. Studholme and myne own charges at Keswicke 01:09:09.

Dec. 24. Item paid to Mr. Craister³ for his charges to London, 10:00:00.

Itm. pd for Mr. Caves⁴ charges at Edward James 00:05:00. [For James vide p. 156.]

Itm paid for wine and beare when Mr. Tully and Mr. Starr and others came to Towne 00:12:04.

Itm paid for Sacke & beare bestowed on Mr. Torner⁵ 00:04:08.

1. Wilson's "Dissenting Churches," etc., vol. iii, pp. 142, 436.
2. "The Lectureship," etc., p. 317.
3. Thomas Craister, Mayor of Carlisle. He and Cuthbert Studholme were Magistrates.
4. James Cave, Ejected Minister of Thornthwaite, vide p. 660.
5. Thomas Turner, of Crosby and Stanwix. Ejected from Torpenhow, vide pp. 191, 201, 581.

Jan. 7th. Itm pd for Mr. Larkim's¹ charges at Edw. Craister's
00 : 05 : 04.

14. Itm pd for Mr. Benson² at Edward Craister 00 : 04 : 03.

21. Itm pd for Mr. Fallowfield³ and his man at Mrs. Monks
00 : 07 : 06.

28. Item pd for Mr. Warwicke⁴ at Robt. Colyers 00 : 03 : 00.

febr. 4. Itm pd for Mr. Harrison⁵ and an other at Ed. Craister
00 : 05 : 00.

11. Itm pd for Mr. Ardrey⁶ and his man at Mr. Pattinsons
00 : 09 : 06.

18. Itm pd for Mr. Gilpin⁷ and his man at Edward James
00 : 10 : 06.

Itm pd for Mr. Tomlinson [Corporation Official] for his charges to
Penrith 00 : 01 : 00.

Itm pd for Mr. Croxile⁸ horse charges 00 : 01 : 08.

March 3. Itm paid for Mr. Jackson⁹ at Edward James
00 : 06 : 09.

March 10th. Itm pd for Mr. Tibbalds¹⁰ at Edward James
00 : 06 : 08.

March 17. Itm pd for Mr. Davis¹¹ at Edw. Craister's 00 : 07 : 06.

31. Itm pd for Mr. Grainger¹² at George Martin's 00 : 02 : 06.

April 8. Itm pd to Ralph Beckwith for lres [letters] to Mr. Starr
00 : 00 : 09.

April 14. Itm pd for Mr. Newton¹³ at Mrs. Monks 00 : 03 : 09.

21. Itm pd for Mr. Macmillan¹⁴ at Edw. James 00 : 05 : 02.

28. Itm pd for Mr. Forwath¹⁵ at Edw. Craisters 00 : 05 : 02.

1. George Larkham, Ejected Minister of Cockermouth, vide p. 684.
2. George Benson, Ejected Minister of Bridekirk, vide p. 709.
3. Henry Fallowfield, of Uldale, vide p. 555.
4. Thomas Warwick, possibly of Aspatria, vide p. 643.
5. John Harrison, probably the Ireby Minister, vide p. 559.
6. William Ardrey of Bassenthwaite or John Ardrey of Cliburn,
vide pp. 673, 1243.
7. Richard Gilpin, ejected from Greystoke, vide p. 459.
8. Randolph Croxall of Kirkland, vide p. 393.
9. John Jackson, probably of Hutton-in-the-Forest; or Peter Jackson
of Castle Sowerby, vide pp. 488, 495.
10. George Tibbold of Skelton and Great Asby, vide pp. 481, 1113.
11. John Davis, doubtless, of Kirkoswald, vide p. 334.
12. William Grainger of Bremfield, vide p. 638.
13. Possibly Samuel Newton, ejected from Rivington, Lancashire.
14. John Macmillan of Edenhall, vide p. 441.
15. John Forward, probably, of Boltongate, vide p. 565.

May 12. Itm pd for Mr. Hamilton ¹ and his man charges at Mr. Pattinson 00 : 05 : 08.

19. Item pd for Mr. Courtney ² at Mrs. Monkes 00 : 05 : 04

26th. Itm pd for Mr. Burnand ³ at Mrs. Monkes 00 : 05 : 04.

Itm pd for Lres going to Mr. Starr [Comfort Starr] 00 : 02 : 06.

June 2. Item pd for Mr. Wood ⁴ at Edward James 00 : 04 : 00.

Item pd to Mr. Sewell for lres to Mr. Bramphwaite ⁵ 00 : 06 : 04.

May 26. Item pd for wine and sacke bestowed upon the ministers 00 : 03 : 00.

The two men appointed were Timothy Tullie and Comfort Starr, the former to St. Mary's and the latter to St. Cuthbert's. The State Papers let in considerable light upon the character and policy of many of the principal men in the City at this time, showing that the so-called "Malignant" party were far from being the suppressed party they are commonly represented to have been. Cuthbert Studholme petitioned the Protector on January 17, 1655-6 stating that the City was governed by a "mayor, 11 aldermen and 24 citizens"; that all the Aldermen served against Parliament before 1647 and were ejected except Rich. Barwise along with some of the more active citizens; but that the rest were retained in the hope that they would change their principles and comply at least outwardly. "Since the Act of Oblivion," he continues, "Peter Norman has animated the Malignants and these elected him Mayor in 1654, and again for this year since which time efforts at public good have been fruitless." The articles against Norman were that he joined the King's party; opposed the reformation of ale-houses; secured election for the disaffected Aldermen; and countenanced Thos. Musgrave a "Malignant Schoolmaster and opposed a pious one settled there (Dec. 26,

1. John Hamilton of Kirkbride and Thursby, vide pp. 597, 536.

2. Thomas Courtney, ejected from Kirkandrews-on-Esk, vide p. 297.

3. Nathaniel Burnand, ejected from Brampton, vide p. 255.

4. — Wood, not identified. Not certain whether should be Wood or Ward.

5. Edmund Branthwaite, Treasurer for the County, vide p. 1083.

1655).” Instructions were given to remove disaffected persons and carry out the order of September 21, 1655.¹

The following also is illuminating:—

A certificate of the well affected of the City of Carlile on the behalfe of Isaac Tullie and Edward James.

Wee whose names are under written, do certifie That wee know & have taken notice of the Petrs [Petitioners] since the yeare 1648, to be such as have walked unblameably, lived peaceably; and their Godly and Religious Conversation have clearly and convincingly, evidenced to us, not onely (as good Chrestians) their piety to godwarde, but also (as good Subjects) their fidelity to the psent Govermt, and it doth clearly appeare to us that the informrs have prosecuted them meerey upon malice Upon the account of honest and faithfull men (what ever other grounds they may prtend to lay their informacons upon) And although the informers have onely publicly appeared agt them, yet wee verily beleive and some of us assuredly know, that they were advised unto, and put upon that businesse by & through the encuragment of Severall malignant and disaffected psons, amongst us endeavouring thereby not onely the ejection of the petrs, but also to make that a p'sident of discouragmt to others from whom wee might (through the blessing of God) expect the like conversion, being apparent to us, that because the petrs have wholly and altogether deserted the malignant party & interest, and given such Sattisfaction concerning their good affection to the psent power, therefore the informrs and the malignant party through them have malliciously appeared against the petrs maskeing their malignant designe under cullour of the late declaration, that so they might walke the more obscurely, act the more insensibly, and by so faire a p'tence, might with more facillity acomplish their designe, and so by this meanes over throw and subvert the true intent and meaneing of his Highnesse Declaration, endeavoring to make that wch was p'ncipally intended to the discouragmt weakening and subvention of the malignant partye and interest, and to the encouragmt strengthening and Securement of the well affected, to produce the contrary effects, contrary to the intent and purport of the aforesd Declaration, and contrary to the primary intention of his Highnesse and Councell in the makeing thereof, Wherefore knowing the pmisses to be as afforesd wee held it our Duty, & conceived or selves obliged to give yor Honr Sattisfaction in this matter, and to desire the petitionrs may have yor Honnrs assistance & encouragment to the retaineing of their places and employments, as also to the discouragmt of malignant & disaffected psons from things of the like nature.

1. Cal. S.P. Dom. for 1655-6, pp. 118, 121, 122.

Tho. Craister, Tho. Sewell, Cuth. Studholme, Thomas Turner, Schoolemaster, Willm James, John Robinson, Antho. Craister, Francis Woods, Pet. Todd, Thomas Dixon, Thomas Brisco, Richard Scott, Isaac Millnr, Rob. James, William Langshaw, William Briscoe, Tho. Holme.

The names of some Majistrates off Carlisle whoe forbore acting upon his highnes proclamation.

Isacke Tully alderman.

A godly man for whom ye good party of ye Towne of Carlyle hath Certified.

Edward James, Common Counsell Man.

A godly man approven also by ye sd good ptie mentioned in the Certificate annexed.

Richard Moncke, Comon Councell Man.

An ingenious younge man in ye time of danger a Complyer wth ye Parliamt's partye, what was done Agst us was done by Compulsione hath since Caried himself well.

John Harrison, Comon Counsell Man.

Hee was under age And an apprentice when he acted Agst us, but since hath carried himself well.

John Robbinson, Comon Counsell Man.

He was inprisoned before he did anythinge, and now is Looked upon as a Godly man.

Robert Jackson, Comon Counsell Man.

He was Compelled to act what he did for ye Enymie—hee since hath Testified his affectione to us.

This is ye Accompt that I receaved when I was at Carlile from ye godly partye there And therefore it is desired that they may Act as formerly.

CH. HOWARD.

[Endorsed behind]

Concerning ye Magistracy Ord. & Ref. 3 Ap. 1656.

Thursday, 3 April 1656.

Upon reading a certificate from Sevall Welaffected psns in the City of Carlisle on behalfe of Isaac Tully, Alderman of the Said City, and Edwd James, Comon Counsell man, these testifyng their godly Conversation and good affection to the psent Governmt Ordered by his Highness ye Lord Protector and the Councell That the said Isaac Tully and Edwd James be Contynued in their respective offices and places of Alderman and Comon Councellman in the said City and that they doe Act accordingly notwithstanding his Highness Late Proclamacon and that the Major Genll there take notice thereof.

Upon reading a paper from Col. Howard Depty Major Genll for some of the Northerne Countyes on behalfe of Rich Monke, John

Harison, John Robinson and Robert Jackson, Comon Counsell men of the Citty of Carlisle to be Contynued in their respective places being at present suspended upon the late Proclamation Ordered That it be referred back to the said Col. Howard to advise wth the honest Godly and welafected people of the said Citty and if thereupon they shall think it fitt and necessary for the good of the Towne that ye said psns be contynued in their sd Offices and places that then he doe pmitt them to Act therein notwithstanding the said proclamacon.¹

TIMOTHY TULLIE, M.A., 1656.

He received the St. Mary's appointment and was the son of George Tullie of Carlisle, by his wife, Thomazine Heckstetter. She belonged to the Heckstetters of Keswick, her marriage with George Tullie taking place at Crosthwaite in 1613. Timothy Tullie matriculated at Queen's College, Oxford, November 21, 1628, at the age of 15 years. He took his B.A. October 25, 1632 (incorporated, Cambridge, 1633), M.A. June 16, 1635,² and became Rector of Cliburn in 1639, having charge of Milburn also. In 1641 he received the sum of £1 0 0 for preaching a mayoral election Sermon at Carlisle. A younger brother, Thomas, graduated M.A. in the same University, subsequently became D.D.,³ was Rector of Grittleton in Wilts. in 1658, and compounded in that year for his First Fruits as witness the following:—

May 1658.

Grittleton.	Thomas Tully Cl. Bound	p. manibus	xijl xiiis
Wilts. R.	Humphrey Robbinson of	ffirst Oct. 1658	
	ye pish of St. ffaithes	ffirst Apr. 1659	
	Staconer & Thomas Yonge	ffirst Oct. 1659	
	of ye same Staconer. ⁴		

Thomas Tullie held Grittleton along with the Principalship of St. Edmund Hall, and a threatened breach in Sir

1. S. P. Dom. Inter., I. 77, p. 21.

2. Al. Ox.

3. *Ibid.*

4. Composition Books (Record Office), vol. 22.

Joseph Williamson's friendship drew forth the following somewhat obsequious letter:—

My good Friend (for so I hope you are still).

Since my returne out of ye Countrie I have been so employed in settling some matters of concernment here by occasion of our late Butler's decease (who has left things in some disorder and entanglement), that I have hitherto wanted a convenient opportunitie to wait upon you (though I have exceedingly desir'd it) & besides I know your hours are precious.

To shorten the trouble of the paper what I can; give me leave to expresse my great unhappinesse, that having so long enjoyed the honour of you reall heartie friendship (which I ever plac'd amongst the bounties of your obliging nature, not your debts) I should on a sudden be struck to ye heart (I'm sure the wounds no lesse) with the report and sense of your displeasure. Good Sr be not offended at ye question, *quá merui culpam?* It must certainlie not onlie be a fault, but in your account a verie great one which calls for this severitie to an old acquaintance, and (I blesse God I can speake it heartilie) to one that never in his life had either an unkind or a disrespectful thought of you to this day—*utinamque oculos in pectora posses inserere*. I write this Sr with some passion (I mean of grieffe, wch runs over at my eyes, as well as at my pen). Deare Sr, in short one thing troubles me most, that you should looke upon me as an ungratefull person, for *heu omnia dixi*. I hope I hate that monster of vices, and shall wait your leisure with all thankfulness, might I but know you would some time afford me the libertie to receive your instructions in that partier. As for Mr. Prov, I am sorrie you should suspect he has any such influence upon me, which I hope shall never be allowed by me to any creature upon earth. Our acquaintance you know is not of yesterday's date: He has bin alwaies kind & civill to me, & I need not tell you that that religion which binds me to love my enemyes, is far from obliging me to quarrell with my friends. If indeed I had ever since I knew him done ye least ill office in word or deed to any he has not (to my grieffe) the like favour for I should snatch the hot iron out of my worst enemies hand (if any such I have) to brand my selfe withall; but of anie such iniquitie I trust God & my own Conscience will acquitt me. Dear Sr I give you too much trouble, but indeed in regard to ye holie time approaching (when I purpose God willing to receive ye Sacrt) I thought it expedient to indeavour your satisfaction in this (to me verie unexpected & most unhappy) business, assuring you that however you may have mistaken me or I may have been misrepresented to you by others, I am ever (what your merit that made me)

Your most reall friend & affectionatelie humble servt,

T. TULLIE.

10 ber 23.

Would to God Sr I knew when I might wait upon you with ye least trouble to you for one minute of private discourse with you.

To my hond friend Joseph Williamson Esqr. at Court [in pencil, "1665 Dec. 23"].¹

Thomas Tullie was Dean of Ripon at the time of his death, which took place January 14, 1675-6. Isaac Tullie, previously named as the youthful historian of the Siege of Carlisle, was also brother to Timothy, being Mayor of the City at the time of the Restoration. The Tullie House Library, in Carlisle, is an abiding memorial of the importance and influence of the family.

COMFORT STARR, M.A., 1656.

He was appointed to St. Cuthbert's and respecting him Calamy says:—

CARLISLE: Mr. Comfort Starr. He was born at Ashford in Kent where his Father was Physician. He was Educated in New-England where in 1647 he took the Degree of M.A. and was some time Fellow of Harvard College. He was Ejected from this place [Carlisle]; and afterwards perform'd laborious Service in several places in the County of Kent; and was at last Pastor of a Church at Lewes in Sussex, where he died October the 30th 1711, In the 87th Year of his Age.²

Starr was not an uncommon family name in Puritan circles, especially in Kent and Devon. Thomas Starr of Canterbury, yeoman, and Susan his wife, with one child took passage from Sandwich for the New World shortly before June 1637.³ Joy Starr was one of the Churchwardens of Ashford Church, Kent, in 1644, and with his brother warden he removed the altar from the Parish Church. On March 3rd, 1657, "some differences having arisen between Brother Reinolds and Brother Starr" in relation to the accounts of the Church then assembling in Dancing

1. S. P. Dom. Car. II. vol. 139, fol. 100.

2. Calamy, vol. ii, p. 150; vol. iii, p. 226.

3. Boys's "History of Sandwich," p. 752.

House Yard, Canterbury, the Church considered the matter, and the record proceeds "that Brother Starr had in him very much of that wch was the root of all evill—the love of money—and that thence proceeded the evill of his carriage in the case." On September 7th, 1658, it is stated in the Church Book that "Or [our] Brother Starr declared his sorrow and repentance for the offence of wch hee was formerly admonished, and the church was reconciled to him." Richard Starr's name was appended to an application by a "Church of Christ" in Exeter, in 1672, that one "Mr. Lewes Stuckley be allowed to be or [our] Teacher." Thomas Bernard Starr, who was a Nonconformist Minister, at Topsham in Devonshire, was on August 25th, 1687, ordained with seven others at Lyme. Thomas Starr, in 1672, signed a memorial of thanks for the Declaration of Indulgence from "a licensed Congregation in Dartmouth," Devon.

The following inscription on a black marble tablet placed in St. Dunstan's Church, Cranbrook, Kent, in 1909, in memory of Dr. Comfort Starr, father of Comfort Starr of Carlisle, contains some interesting information:—

In memory of Dr. Comfort Starr, baptized in Cranbrook Church, 6th July, 1589. A warden of St. Mary's Ashford, Kent, 1631. Sailed from Sandwich for New England, 1635. One of the earliest benefactors of Harvard, the first college in America, 1638, of which his son, Comfort, was one of the Incorporators, 1650. Died at Boston, New England, 2nd January, 1659. A distinguished surgeon, eminent for Christian character. Erected by his American descendants, 1909.

The entry on the "Register of those who sailed from Sandwich in the "Hercules" in March, 1634/5, gives:—

"Comfort Starre of Ashford, chirurgion, with three children and three servants." Those signing his Certificate, and testifying that he was "in conformity to the orders and discipline of the church, and that he had taken the oath of allegiance and supremacy" were "Edm. Hayes, Vicar of Ashford, 21 Mar., 1634, Jno. Honnywood, Tho. Godfrey, Justices." It will be noted that no mention is made of his wife, neither is he described as a widower.

Comfort Starr would be only some ten years old when he crossed the Atlantic, and in the University of which his father was a benefactor, he became a distinguished scholar. In his "Magnalia" Cotton Mather gives a list of Harvard students in which appears the following:—

1647 Consolantius Starr. M. Socius.¹

How he came to be introduced to the Church at Carlisle we have no means of knowing; and at the time of his appointment he would be about 31 years of age. The Cockermouth Church Book notes the baptism of "Comfort ye son of Comfort Starr," and "Hannah ye da. of Alex. Auvelins," at Carlisle, by George Larkham, on May 28th, 1657; and it appears that Comfort Starr's wife, "Grace," was a member of the Cockermouth Church. In the Church Book appears a note of her dismissal. Whether she belonged to the Cockermouth district is not clear.

Comfort Starr was of the "Congregational way." George Larkham, in the Cockermouth Church Book, under date September, 1658, refers to a "letter being sent to ye church at Carlisle from Mr. Griffith, Pastor of a Church in London, appointed to write to ye churches in the country by the churches in & about London, for a generall meeting of the churches in England of ye Congregaonall way at the Savoy in London the 29th of ye same month, to draw up a confession of their faith, & declaraon of their order &c." Some of the replies to Mr. Griffith's letter have been preserved in Peck's "Desiderata Curiosa," and among them is Comfort Starr's, the only one for the area with which we are concerned. It is as follows:—

Comfort Starr of Carlisle to the same [Henry Scobell]; signifying his Receipt of Mr. George Griffith's Letter. Dated 1. Sept. 1658. An original (once Mr. Oudart's) now in the Hands of the Editor.

"Sir

Sep., 1658. 10. c. II.

There came to my Hands by the last Post, a Letter which Mr.

1. Book iv, p. 136.

The Ejected of 1662

George Griffith wrote to mee in the Name & by the Appointment of the Congregational Elders in & about London. This much I am desired by the first opportunity to signify unto you; which accordingly being done, I shall (without further troubling of you) take Leave & Subscribe my Selfe as I am

Sir Your Worships humble Servant Comfort Starr.

Carlisle Sept 1.

MDCLVIII.

For the Worshipfull Henry Scobell Esq. Clerk of the Councell at Whitehall : These, London."

[The Seal, a Phœnix burning in her nest.]¹

The Church at Cockermouth "did make choice of their Pastour to go there as a Messenger, who began his iourney Sept. 20." George Larkham probably sufficed for the district in the important gathering.

The following documents give a full and continuous story of events in Carlisle, up to the time of the Restoration, which led to such large changes:—

Maries &
Cuthberts in

Carlisle.

January 11. 1655.

Upon Consideracon had of the peticon of the parishioners of the Severall parishes of Maryes & Cuthberts within and without the city of Carlisle & of the Severall Chappelryes thereto belonging & of the allowance of one hundred & twenty poundes a yeare alleadged to bee granted by the Comrs for propagating the Gospell to Mr. Polewheelee late Minister of both ye said parishes In regard there is noe other maintenance to the Minrs of the said Churches belonging the same being from tyme to tyme supplied by the Deane and prebends of Carlisle aforesaid Ordered that in Case it shall appeare upon report from Mr. Edmund Branthwaite Recr. of the State of the Revenue of that County & how the same stands charged and that forty poundes a yeare may bee Advanced over and above the said one hundred & twenty poundes a yeare for the maintenance of the Ministers of the said Towne the Trustees will take into Consideracon the setling of Mr. Timothy Tully Min'istr of St. Maryes & Mr. Comfort Starre Minr of St. Cuthberts & of eight score poundes a yeare for their maintenance Jo. Thorowgood Ri. Sydenham Jo. Pocock Edw. Hopkins Ri. Yong.²

1. Vol. ii, Liber xiii, p. 29.

2. Lambeth MSS. (Plund. Min.) 1008.

Carlisle.

April 22. 1656.

Ordered that Mr. Timothy Tully and Mr. Comfort Starre bee settled Ministrs in the parishes of St. Cuthberts & St. Maries in the City of Carlisle with the Chappells thereto belonging And that the yearely Sume of fower score poundes a peice bee settled upon them for increase of their Maintennce during theire Continuance there upon theire producing Certificates of theire respective Approbacons from the Comrs for Approbacon of publique preachers.

Jo. Thorowgood Ra. Hall Jo. Humfrey Jo. Pocock. 1

Cuthberts in

Carlisle.

April 24. 1656.

Whereas the Rectories of the pish Churches of Maries & Cuthberts wthin the City of Carlisle being impropriate to the late Deane & Chapter of Carlisle the cures of the said Churches were under the care & provision of the said Deane & Chapter there being foure Chappelries thereunto Belonging & the said City pishes and Chappelries are now destitute of any Minister It is ordered That Timothy Tully a godly & Painefull preacher of the Gospell be & he is hereby appointed Minister of the said pish Church of Cuthberts & yt he take care of the cure thereof by preaching & diligently instructing the pishioners of the said pish & the Chappelries thereof & yt he shall have for his said Service all fees, Salaries, Stipends & Allowances to the Minister of the said Church due or of right accustomed. And it is further ordered that ye yearely sume of fourscore pounds be from time to time paid unto the said Mr. Tully (approved according to the Ordinance for Approbacon of publique preachers) out of the rents & profitts hereafter menconed (vizt) the yearely sume of Eight poundes iij s & ix d out of the tithes of Meal Garner the further yrly sume of iiiij li viiij s & vijd out of the tithe of hay of Meal Garner the further yrly sume of vijs out of Braithwaite houses wthin the pish of St. Maries in Carlisle aforesaid the further yrly sume of 10s out of tithe of Harraby the further yrly Sume of ij li js out of the tithes of King Garth & Caw Garth the further yrly sume of j li vis & viijd out of the tithes of Coate hill the further yrly sume of vj li xiijs & iiijd out of the tithes of Thursby the further yrly sume of js & vjd out of the tithes of Swift hill, the yrly tenth of xijs & iiijd issuing out of the viccarage of Thursby the further yrly Sume of xviiij li xiijs & iiijd arising out of the Proctors office of St. Maries in Carlisle aforesaid the further yrly sume of js out of ye tithe of Carlisle close the further yrly Sume of 10s out of the Mills wthin the City of Carlisle, the further yrly sume of ij li out of the tithes of Little Banton the yrly Sume of 8d for a tenemt at Bleckett wthin the pish of St Cuthberts in Carlisle the further yrly sume of j li out of ye tithe of Rocliffe the further yrly

sume of iijli out of the tithes of Stainton Houghton, the further yrly sume of ijli out of the tithes of Botcherby the further yrly sume of viijs & iiijd out of the tithes of Tarraby the further yrly Sume of vjs & viijd out of the tithes of Avaresholme, the further yrly sume of iijs & iiijd out of the tithe hay of Botcherby the further yrly Sume of one pound iijs out of the tithe of Barrisfeild the further yrly sume of xvjs & iiijd out of the tithe of hemp Lynt Leeks & Onions of Barrisfeild all wthin the County of Cumberland & the further yrly Sume of foure & twenty poundes vijs & ijd out of the pfitts of Tenthes arising wthin the said County amounting in the whole to the said yrly Sume of fourescore poundes the same to be accoted [accounted] from ye 23 of Aprill instant & to be from time to time continued and paid unto the said Mr. Tully for such time as he shall discharge the duty of the Minister of the said place or untill further order of these Trustees The said 24li viijs & ijd arising out of the tenthes aforesaid to be paid the 25th of March yrly out of the profitts thereof due & payable the 25th of December preceding and Mr Edmund Branthwaite Recr is hereby appointed and authorised to pay the same accordingly Provided That his order be first entered wth the Auditor.

Edw. Cressett Ra Hall Jo. Humfrey Jo. Pocock Ri. Yong.¹

To His Highnesse ye Lord Protector of the Comon wealth of England and Scotland. The humble peticon of the Maior Aldermen Bayliffes and Comon Councillmen of the City of Carlile.

Humbly shew That the Cure of the two Parishes within and without the liberties of the said City of Carlile being of a very large extent were heretofore supplied by two able Ministers who had their respective Salaries allowed and payed out of the Revenues belonging to the Deane and Chapter of the Cathedral Church there.

That yor petrs now furnished with two able Ministers are Constreyned notwithstanding what is settled upon them by the Trustees to give a considerable allowance out of the Publicke Stocke of the said City for their better support and maintennce.

Yor petrs humble desire is that the sume of 120li p. ann. may be settled to either Minister out of the Tithes of either pish when the Leases expire (wch will be about two yeares hence) for supply of the respective Cures of the sd Parish and they shall pray &c.

Edmond Craister.

Thos : Dixon.

Hen. Vaile.

Thomas Sed.

Robert Collier.

Ri. Lowry, Maior.

Cuth : Studholme.

Willm James.

Edward James.

Tho : Caister.

Tho : Sewell.

Isaac Tullie.

Jo : Pattinson.

Richard Moonke.

Edw. Lowrie

1. Lambeth MSS. (Plund. Min.) 972.

Oliver P.

We recomend this Peticon to or Councill to allowe an Augmentacon of Twenty pounds per ann to each of the Parishes in Carlisle over & above that wch is at present allowed.

[Endorsed.] Whitehall 31st December 1657.¹

Carlisle Peticon
ord 23 March 1657.

Carlisle. Tuesday 23rd of March 1657.
Att the Councill at Whitehall.

Upon consideracon of the humble peticon of the Maior Aldermen Baylifes and Councell of the City of Carlisle ordered by his Highnesse the Lord Protector and the Councell That it bee recomended to the Trustees for maintenance of Ministers to settle upon the Ministers of each of the pishes in Carlisle an additional Augmentacon of Twenty pounds p Annu over and above the Augmentacons already Graunted unto them for their better maintenance and incuragement.

William Jessop Cl. of the Councill.²

Carlisle. April 23. 1658.

Ordered that ye State of the parishes within the city of Carlisle and of the Maintennce of the Ministry thereof bee taken in consideration when the Trustees shall have received an account of the same from their Recr and what is done concerning the unity of any of the said parishes or any other parish with any of them to the end that such Augmentation may bee settled according to former order and the order of his Highnesse and Councell now produced as shall be fitt and requisite. ³

Cuthberts in
Carlisle. Nov. 16. 1658.

Ordered that the yearely sume of ten poundes be and the same is hereby graunted to & for further increase of maintennce to the minister of Cuthberts in Carlisle in the County of Cumberland His Highnes & Councell having approved thereof and that the same be from time to time paid unto Mr. Timothy Tully Minister there approved by the Comrs for approbation of publique preachers To hold for such time as he shall continue minister of Cuthberts aforesaid or further ordr of these Trustees. And that Mr. Lawrence Steele Trear doe pay the same accordingly to bee accounted from ye 25th day of March last.

Jo. Thorowgood Edw. Cressett Jo. Humfrey Ri Sydenham Ra Hall.⁴

1. S. P. Dom. Inter., vol. 180.

2. Lambeth MSS. (Plund. Min.) 977.

3. *Ibid.*, 980.

4. *Ibid.*, 995.

Mary's in
Carlisle.

Nov. 16. 1658.

Ordered that the yearely sume of ten poundes bee and the same is hereby graunted to and for a further increase of the maintennce of the minister of Marys in Carlisle in the County of Cumberland, His Highnes and Councell having approved thereof and that the same bee from time to time paid unto Mr. Comfort Starr minister there approved by the Comrs for approbation of publique preachers To hold for such time as hee shall continue Minister there or further order of these Trustees And that Mr. Lawrence Steele Trear doe pay the same accordingly to bee accounted from the 25th day of March last past.

Jo. Thorowgood Ra Hall Edw Cressett Ri Sydenham Ri Yong.¹

Monday ye 7 of March 1658, Carlisle Mr. Craister petitions for repaire of ye Quire of Maryes, Carlisle.

Maries Carlisle. referre it to Mr. Atkins or let the regr state case that Maries being Cathedral & parish Church Whether it be in the power of ye minister to repaire it & what repaires.²

Maries in Carlisle. By the Trustees for Maintennce of Ministrs.
March 7. 1658.

Whereas the Cathedrall church of Maries in Carlisle is also parochiall & the Chancell of the said Church is much out of repaire & the Tithes of the rectory of Maries aforesd pcell of ye possions of ye late Deane & Chapter of Carlisle (by whom the said Church was heretofore repaired) is now vested in these Trustees Ordered That it be referred to Mr. Atkins of Councell with these Trustees to consider whether ye sd Trustees are bound by Law to repaire the said Chancell and how farre & therein to report his opinion to ye said Trustees with all convenient speed.³

Maries Carlisle. March 23. 1658.

Whereas ye Cathedrall Church of Maries in Carlisle is parochiall & ye Rectory & tithes of the sd parish Church are parcell of the possions of the late Deane & Chapter of Carlisle & ye Chancell & Quire of ye sd parish Church hath been from time to time repaired at the care & Charge of ye sd Deane & Chapter And whereas ye West end of ye sd parish Church was demolished in ye late Warrs & the body of the sd Church thereby rendred uselesse & unfit to receive ye pishioners of ye sd parish at times of publique worship whereby they are necessitated from time to time to meet in ye sd Chancell or Quire

1. Lambeth MSS. (Plund. Min.) 995.

2. *Ibid.*, 1003.

3. *Ibid.*, 989.

for ye ends aforesd which sd Chancell is also very much out of reparaire And it is offered in behalfe of ye sd parish that they will contribute something towards ye reparaire thereof for ye Ease of ye Revenue of ye Trustees It being prayed that ye Trustees would therefore likewise forthwith advance a sum of money to that purpose & appoint some yearly allowance towarde ye same It is ordered that the sume of Twenty pounds bee forthwith payed by Mr Edmund Branthwaite Recr for & toward ye sd reparaire unto ye Mayr & Aldermen & Comon Councell of the said City who are thereupon to cause the sd Church to be forthwith repaired & after such repaires to deliver unto the sd Mr. Branthwaite sufficient bills under Workmen's hands for the prooffe of the necessary expense of the said sum upon the pmisses.

Jo. Thorowgood Ra Hall Rich Yong Jo Pocock Edw. Cressett¹

Carlisle

Maries

D. Mar. 1.

febr. 24th 1659.

Whereas the Rectory of ye psh Church of Maries in ye City of Carlisle being impropriate to ye late Bishop & Deane & Chapter of Carlisle & ye Cure of ye said Church formerly under ye care & provision of ye sd Bpp & Deane & Chapter being now devolved upon these Trustees The Trustees have heretofore ordered the making up of ye maintenance of Mr. Timothy Tully Ministr of Maries aforesd 100li a yeare out of severall tithes within ye sd pish & in ye psh of Cuthberts parcell of ye possions of ye sd Bishop & Deane & Chapter for ye setling whereof Ordered that the said yearly sume of 100li be paid out of ye perticulars hereafter menconed vizt the yearly sume of fforty shillings out of ye rents & profitts of ye tith ffishing of Kingarth the further yearly sume of 6li out of the rents & profitts of ye tithes of Newbyfeild & Burnthwayte both in ye sd psh of Maries 24li a yeare out of ye rents & profitts of ye tithes Harraby Graunge wthin ye sd psh of Cuthberts & of Coatfeild & Swift within ye sd psh of Maries 13li 6s 8d a yeare out of ye rents & profitts of ye tithes of Corne of Wearyholme 35s a yeare out of ye rents & profitts of ye tith hay of Wearyholme & Grumble Meadow 13li 1s 6d a yeare out of ye rents & pfitts of ye tithes of Meale Garner being part in ye sd psh & part in other pshes & are pcell of ye possions of ye late Deane & Chapter of Carlisle aforesaid 23li a yeare out of ye rents & pfitts of ye tithes of Cumersdale & Browne Elston and 9li a yre out of ye rents & profitts of ye tithes of Calcoatebanke both wthin the sd pshe & pcell of ye possions of ye late Bpp of Carlisle to hold to ye Minister for the time being of ye sd psh Church being duely settled & appved of as by Authority of parliamt is directed & that ye sumes be from time to time paid from ye 29th day of September last unto ye sd Mr. Tully for such time as he shall continue

1. Lambeth MSS. (Plund. Min.) 995.

in ye faithfull discharge of ye duty of ye Minestr of Maries in Carlisle aforesaid And that Mr. Edmund Branthwaite Recr doe pay the same unto him accordingly.

Jo Thorowgood Wm Steele Geo Cowper Jo Poccoke Ri Yong.¹

Carlisle

Cuthberts

d. Mar. 1.

ffebr. 24 1659.

Whereas the Rectory of ye pish Church of Cuthberts in Carlisle in ye County of Cumberland being improprate to ye late Bishop & Deane & Chapter of Carlisle & ye Cure of ye sd Church formerly undr the care & pvision of ye said Bishop & Deane & Chapter being now devolved upon these Trustees the Trustees have heretofore ordered the makeing up of ye maintennce of Mr. Comfort Starre Ministr of Cuthberts aforesd 100li a yeare out of severall tithes within ye said psh & in the parish of Maries parcell of the possions of ye sd Bishop & Deane & Chapter Ordered that ye sd yearly sume of 100li be paid out of ye perticulars following vizt the yearly sume of 7li out of the rent & profitts of ye tithes of Botcherby Tarraby (?) and Avariceholme the further yearly sume of 23 pounds out of ye rents & profitts of the tithes of Briscoe and the further yearly sume three score & ten pounds out of ye tithes of Cuthberts psh aforesd All in ye sd pshe of Cuthberts & parcell of ye possions of ye late Deane & Chaptr of Carlisle to hold to ye Ministr for ye time being of ye sd psh Church of Cuthberts beinge duely settled and approved of as by authority of parliament is directed and that the same bee from time to time pd from the 29th day of September last unto the said Mr. Starre for such time as he shall continue in ye faithful discharge of ye duty of ye Ministr of Cuthberts aforesd And that Mr. Edmund Branthwaite Recr. doe pay the same unto him accordingly.

Jo. Thorowgood W Steele George Cowper Jo Poccoke Ri Yong.²

To these may be appended the following, which deals with a Petition for additional sums to various places, for the repairing of the Parsonage or Vicarage house, the smallness of the grant to Carlisle being an indication of the slightness of the need. :—

Proceedings of Council, Thursday, Feb. 18, 1657.

Appr 6 March.

Whereas by an humble peticon directed to his Highnes from ye Members that lately served in pliamt for the County of Cumberland,

1. Lambeth MSS. (Plund. Min) 987.

2. *Ibid.* MS. 989 has an entry for St. Cuthbert's much similar to this.

on behalf of Sevall able Godly Ministers It was Sett forth that in pursuance of the late Act for Propagateing the Gospel in the 4 Northerne Countyes, there was appoynted one Edward Winter, Threr [Treasurer], since deceased, who recd Sevall sumes of money to be employed for the undermenconed in yt Act and that the sayd Act being expired, there remaynes of the sayd money undisposed of about 200 li wch they pray may be called for from the Executor of ye sayd Threr or any other in whose hands it is and distributed to the sayd Ministers (for repaireing such of their Parsonage or Vicarage houses as were totally ruined or decayed at the tyme of their entering into their liveings), which peticon his Highness was pleased to referr to the Lord Charles Howard, Wm Briscoe Thomas Craister, Cuthbert Studholme Esqrs and others or any 2 of them to take an accmpt of the moneys Soe recd and remayneing undisposed and to state a Divident thereof among such Ministrs as they shall thinke most meete and just and to Secure the sayd Moneys, and transmitt their proceedings under their hands to his Highness for his Highness further Consideracon and direcon, And whereas the sayd referrees before named, have in pursuance thereof Certified the distribucon following, That is to say To ye Minister.

Carlisle	05	00	00
Dalston	35	00	00
Kerkbride	03	00	00
Orton	35	00	00
Graystocke	30	00	00
Penrith	25	00	00
Addingham	06	00	00
Ousby	10	00	00
Brampton	30	00	00
Castle Carrock ...	30	00	00
	<hr/>		
In toto...	209	00	00
	<hr/>		

wch his Highness was pleased to referr to ye Consideracon and order of the Councell *Ordered* by and with the advice of the Councell that ye sume of 209li be distributed among the sayd Ministrs according to the proporcons aforesayd, And it is referred to the Lord Howard and to the rest of the sayd Certifiers or any two of them, to call for the sayd money from the Executors or Admrs of the sayd Threr, or such other pson or psons in whose hands the same or any pt thereof remaynes and to see the same distributed accordingly and the sayd Executor Admrs or other psons, are hereby empowered and required to pay the same according to such direcons as they shall receive from the sayd

Certifyers or any 2 of them, which with this order and the acquittance of the ptyes [parties] Soe directed to receive the same shalbe their Sufficient Warrt and discharge in yt behalfe.¹

In the foregoing documents it will be noted that the scribe has considerably confused names. The same thing occurs in the Augmentation Lists.² Timothy Tullie, however, had the Cathedral Church of St. Mary's, which carried the larger salary; while Comfort Starr was at St. Cuthbert's. Chancellor Ferguson thinks that Timothy Tullie's higher salary is an indication that he also held the Lectureship; but that is not sufficient evidence. The probability is that the duties of the office, whatever they may have been, were divided between the two. Certainly the election Sermon for the Mayor appears to have been preached by each in turn.

What the City directly contributed towards their maintenance is indicated in the following:—

1656-7, Salaries.

It. to Mr. Tully Ministr by 2 acquittances.
£28 0 0.

It. to Mr. Starr Ministr by 2 acquittances.
£20 0 0.³

Timothy Tullie had also £8 a year for rent and Comfort Starr £5. 4s. The following is Comfort Starr's receipt for his half year's salary:—

December 2d 1658.

Received then of Chamberlaine Jackson ye sume of ten pounds wch was due to mee on ye 23rd day of October last.

I say received £10 0 0 p me

Comfort Starr.⁴

It would appear that the Brisco and other Tithes went direct to the coffers of the General Fund for Augmentation of Minister's stipends, Edmund Branthwaite being

1. S. P. Dom. Inter. I. 78, fol. 460.

2. Vide p. 1313, &c.

3. Chamberlain's Accounts.

4. The Lectureship, &c., p. 329.

the Official Receiver for the County. Hence the following:—

April. 28. 1659.

Recd. then for the use of the Hoble. Trustees for Maintenance of Ministers of Thomas Jackson Chamberlaine the sume of fower pounds six shillings eight pence for one years rent for Brisco Tyth ended at Candlemas last past. I say recd. by ye order of Mr. Edmond Branthwaite the sum of - - - - - £4 6s. 8d.

by me John Tomlinson.

May 12. 1659.

Recd. then for the use of the Hoble. Trustees for Maintenance of Ministers of Thomas Jackson Chamberlaine of the City of Carlile the sume of two pounds eighteen shillings for one yeares rent for Cargo Tyth due at Midsomer 1658. I say recd. by the order of Mr. Edmond Branthwaite the sume of - - - - - £2 18s. 0d.

by me John Tomlinson.¹

Timothy Tullie and Comfort Starr began their ministry in Carlisle together, and together they ended it. As already intimated the Restoration brought the return of the Cathedral Clergy and consequent Ejection of Comfort Starr; whether he remained some time in the neighbourhood is not clear. The Episcopal Register at Carlisle gives the ordination of "Ludovicus Starre Iratus" as Deacon on September 20th, 1663. The name is interesting, though there is nothing to indicate relationship with the Ejected Minister. Eventually, as Calamy states, Comfort Starr found his way back to his native County.

In the Conventicle Returns for 1669 he appears as a Nonconformist teacher or preacher at Cranbrook, Kent.² In 1672 he was living at Sandwich; and a few days after the Declaration of Indulgence he made application for preaching Licenses. The following were requested:—

Mr. Comfort Starre in Saundwich in Kent teacher.

Mr. John Watts his house in the same place. [There is no date but it was before April 2, 1672. Vide S. P. Dom. Car. II. 320, No. 20.]

Comfort Starr Congregationall Teacher desires the Old Chappell

1. The Lectureship, &c., p. 329.

2. Lambeth MS. 639.

belonging to the Hospitall of St. Bartholomews Sandwich. [In pencil, "April 19." Vide S. P. Dom. Car. II. 320, No. 88.]

Comfort Starre of Sandwich in Kent Teacher Congregationall.
Their Meeting Place.

The Old Chapell belonging to ye Hospitall of St. Bartholomeaw near & without ye walls of Sandwich.

Congregationall.

[In pencil, "Ap. 19." Vide Ibid No. 93.]

The town of ——— ich in ye ———

Mr. Comfort Starre Teacher of ye Perswasion Comonly Called Congregationall.

Their Meeting Place.

The Old Chappell belonging to ye Hospitall of St. Bartholomewe without ye walls of Sandwich. [Vide Ibid No. 94.]

This second application is on a torn piece of paper, but the handwriting is the same as the other, and both are the same as the receipt which was given by "Rob. Mascall." At first it was difficult to secure a License for anything approaching a public building,¹ and Comfort Starr only managed to obtain one for himself and house as follows:—

Starre Congr Sandwich.

Licence to Comfort Starre to be a Congreg. Teacher in his owne howse in Sandwich 17 Apr 72.

Sandwich Congr Starr's howse.

The howse of Comfort Starre in Sandwich licensed for a Congr. Meeting place 17 Apr. 72.²

The receipt for these is here appended:—

Received for Mr. Comfort Star his Maiesties Licence & allowance of his dwelling house in Sandwich.

White Hall Apr 20th 1672.

ROB. MASCALL. ³

John Watt's house was licensed May 1st, 1672.⁴ Two or three other houses in Sandwich were also licensed at which he doubtless preached.

1. Vide p. 55.

2. Vide S. P. Dom. Entry Book 38a, p. 29 (Record Office).

3. S. P. Dom. Car. II. 320, No. 167.

4. Vide Entry Book, 38a, p 63.

Under date August 12th, 1687, there is the following entry in the Church Book of the present Guildhall Street Church, Canterbury, the Church originally of Dancing House Yard:—

“The Church kept a day, To Begg direction, in ye great affayer of a pastor . . . at which Tyme or [our] Church Elected Mr. Comfort Starre To be our Pastour.”

Two years later, in a list of the officers and members of the Church, his name appears at the head as “Pastor.” He continued here until 1691,¹ when he went to Lewes, in Sussex, where he ministered the rest of his life. For quite a succession of years beginning with April 18th, 1698, the Minutes of the Congregational Fund Board contain the entry:—

Ordered that Mr. Starr of Lewes in Sussex bee allowed £6 0 0.

In reference to Timothy Tullie it is difficult to say exactly what happened. Probably it was felt, as in the case of so many others, to be in every way desirable that a new sphere should be found for him. He would not be a *persona grata* to the new men because of his recent conduct. Always an Episcopalian at heart, described in the Westmorland Certificate for 1646 as “Minister of Cliburne, a non Covenantr and disaffected,”² that he considerably modified his attitude in relation to these matters is clear from the further statement in the Certificate that “he hath taken ye oath of ye 5th Aprill.” Subsequently he joined the Cumberland Association of Ministers, and actually became “Modr pro Temp.”³ in 1658. He invariably acted with the Commonwealth Ministers and his name appears repeatedly among theirs certifying men for the ministry. He had even committed a still more grievous offence in accepting a place among

1. For several of the items relating to Comfort Starr's life in Kent I am indebted to Mr. J. Watkinson of Herne Bay who is busy upon a work on Kent Congregationalism.

2. Vide p. 111.

3. Vide p. 105.

the Sequestration Commissioners for the County, as the following shows:—

Thursday ye 7th of Aug. 1656.

Persons hereafter named be added to ye Comrs. appoynted by the Ordinance for ejecting of scandalous, ignorant & insufficient Ministers & Schoolemasters.

For ye County of Cumberland

Mr. Thomas Sewill.

For ye County of Westmorland

Mr. Thomas Fletcher.

For ye County of Cumberland

Mr. Atkinson.

Mr. Tulley.

Mr. Joseph Nicholson.¹

[No Minister's name for Westmorland.]

The Restoration does not seem to have brought an actual Ejection; it led to a convenient removal to another sphere, where he would be free from the opprobrium, which almost certainly would have clung to him had he remained in Carlisle. He became Rector of Middleton-in-Teesdale and Canon of York in 1660. It was late in the year when he removed as the following shows:—

Dec. 30, 1660, paid for pottell of Sack when you [the Mayor George Barwick] tooke leave of Mr. Timothy Tully, 00 : 04 : 00.²

Probably for the same reason the Master of the Grammar School, with the somewhat ominous name of "Death," was moved about the same time, the new conditions calling for a new set of men all round. Hence the following:—

Pd to Mr. Death when he went away 20 : 00 : 00.³

The following letter belonging to this period throws light upon movements in the City:—

Deare bro.

I send you Inclosed a bill of Exchange for xxli to be pd to my bro Miller, there is 5li more to pay him and if you have not recd 5li

1. S. P. Dom. Inter. I. 77, pp. 322, 323.

2. Chamberlain's Accounts.

3. *Ibid.*

of Sam. Herbert I doe earnestly desire you to doe me the favor to pay it and you shall have it the next tearme or before. Pdon me this tyme on not Inlargeinge my selfe, I have sent a Letter to my Lo. genrall Concereneinge the 2 Monthess assess, I pray disere my bro Miller to delivr it I will write to him by my next, there is now more reason to Looke to ye quakers and Anabaptist then formerly, and god willinge I will Lie my selfe.out to doe what service I am able for his Matie whome I hope the Lord will Continue wth Longe Life in dispite of all his foes in hast I re—[torn].

Carlile 24th

Yors till death

Dec. 1660.

Geo. Williamson.

I pray you Seale the Inclosed Letter wth yor Seale.

To Mr. Joseph Williamson at Secretary Sr. Edward Nicholas his Lodginge in Whitehall, London.—these.¹

Timothy Tullie's son, Thomas, an Oxford graduate, afterwards LL.D., became Chancellor of the Carlisle Diocese in 1683, Vicar of Crosthwaite, Cumberland, in 1710, and Dean of Carlisle in 1716.² He died in 1726-7. He also held the living of Aldingham in Lancashire from 1694 to 1726-7, the year of his death; and was succeeded at the latter place by Thomas Tullie, who may have been the son baptized in 1701.³

The following are some of the Tullie entries in the St. Mary's Registers:—

Abbeygate, Geo. ye sonne of Isaac Tully bapt. ye 5th Sept. 1656.
Baptisms.

Abbeygate, Joseph ye sonne of Mr. Timothy Tullie ye 9th day
of Novembr, 1657.

Abbeygate, philip ye sonne of Timothy Tully clerke ye 13th
March 1659/60.

1691-2 ffebr, Abbeygate, Eliz. ye daughter of Mr. Thomas Tullie
Chancelr. and Prebend of Carlile bapt. ye 2d day.

1692-3 ffeb, Abbeygate, Mary daughter of Mr. Thomas Tullie
baptiz'd.

Judith Tullie bapt. ffebr 18th 1693-4.

Jerom Tullie 31 march 1695.

William do. Sept. 16, 1697.

Tho. do. Sept. 25, 1701.

1. S. P. Dom. Car. II, vol. 24, fol. 35.

2. Al. Ox.

3. Baines's "Hist. of Lancashire" (Croston's Edition), vol. v, p. 576.

1694, Abbeygate, Mr. Tho. Tullie Chancelour Child Buried ye 23 of May.

Abbeye Street Dr. Thomas Tullie Deane of Carlile died ye 16th of January 1726 and was buried ye Eighteenth.

With the Restoration Episcopacy returned, and the first of the Cathedral Clergy to take office was Guy Carleton. He was a native of Gilsland; graduated M.A. of Queen's College, Oxford, January 29th, 1628-9, and became D.D. August 2nd, 1660.¹ He petitioned for restoration to his living at Bucklebury, Berks., in June, 1660;² and was instituted Dean of Carlisle, June 29th the same year, just one month after the King's entry into London. This office would appear to have been vacant since 1642, its last occupant being Thomas Comber, S.T.P., who was presented to it August 28th, 1630. Becoming Master of Trinity College, Cambridge, in 1642, "concerned (amongst the rest) in sending the plate of that university to the king Dr. Comber was deprived of all his preferments, and died in 1653."³ Jefferson says that Guy Carleton, his successor in the Deanery, was "an active and bold asserter of the royal cause, in the time of the civil wars; and in consequence he was ejected from his livings by the 'Presbyterian visitors,' and was imprisoned at Lambeth, and treated with great severity; after having suffered many hardships, he made his escape, and joined the exiled king on the continent."⁴ Doubtless we are to see the influence of his strong personality at work in the active measures taken almost immediately, which resulted in the displacement of a considerable number of men. Towards the end of 1660, he became, in addition, Canon of Durham, and in 1672, Bishop of Bristol. Against Nonconformists he was exceeding bitter. Both at Durham and Bristol he did his utmost to render nugatory the benefits of the Indulgence Declaration; and the Calendars of State Papers for that period tell a striking

1. Al Ox.

2. H.M.C. Report, vii, pt. i, p. 105.

3. Nicolson and Burn, vol. ii, p. 304.

4. Hist of Carl., p. 249.

story of his unresting activity with a view to the suppression of all Conventicles and Conventiclers. Subsequently he was Bishop of Chichester. He died at Westminster, July 6th, 1685. The Mayoral visit to him in his "Chamber" at Carlisle is thus noted in the Chamberlain's Accounts; and it must have been an occasion of considerable conviviality to have proved so costly:—

Nov. 23, 1660, paid for sack and wine to Mrs. Monke when you [the Mayor George Barwick] went to visett the Deane in his chamber 01 : 03 : 08.

Bishop Sterne was consecrated December 2nd, 1660. A notice of this man's character, who is somewhat of a puzzle to historians, appears elsewhere.¹ He became Archbishop of York in 1664.

Lewis West, M.A., who had been sequestered from the Prebendship of the Third Stall and the Archdeaconry of the Diocese, returned to both these positions in 1660. He was the only one of the old Cathedral Clergy who lived to see the Restoration and return to his former emoluments.²

Robert Lowther, B.C.L., became Chancellor in 1661. He was Rector of Bewcastle.³

Dr. Thomas Smith became Prebendary of the First Stall in 1660. He retained the position only a short time becoming Dean, and subsequently Bishop of the Diocese. He died in 1702, and the St. Mary's Registers have the following in reference to him:—

The Reverend father in God Thomas Smith Id Bpp of Carlile
Buried in the Cathedral Near the Alter Aprill ye 17, 1702 A worthy
Benefactor.—J. P.

His successor in the Prebendship, in 1661, was Thomas Canon, B.D., who died in 1668.

Arthur Savage, M.A., became Prebendary of the Second Stall in 1660. He was Rector of Brougham and after-

1. Vide p. 76.

2. Vide pp. 349, 355, 361.

3. Vide p. 293.

wards of Caldbeck.¹ His Petition for the preferment in June, 1660, reads as follows:—

Peticon
of To the Kings Most Excellent Majestie
Arthur Savage. The humble peticon of Arthur Savage
Humbly Sheweth
That a prebendary of Carlisle is now
void by the death of frederick Tunstall
and now in yor Maties Guift
May it therefore please yor Sacred
Matie Gratiously to Conferre the
same upon yor petitioner
And he (as in duty bound) shall
ever pray &c.²

George Buchanan, the Sequestered Vicar of Kirkby Lonsdale, became Prebendary of the Fourth Stall and also Vicar of Stanwix.³ His Petition, dated June, 1660, is in the following terms:—

To the King's Most Excellent Majesty
The humble Peticon of George Buchanan Clerk.
Sheweth.

That your Petitioner hath been a deep sufferer in the late troubles both for his Alleageance to yr Majesty's Royall ffather of blessed memory, and his Constancy to the Church in the worst of times, having lost his living in Scotland of 200li Sterling pounds for refusing the first Covenant & since been sequestred of the Vicarage of Kirkby-Lonsdale, Westmerland in England 16 yeares agoe In which time hee' was Chaplaine in Severall beseiged Garrisons of his late Majesty, and endured many Imprisonments Now forasmuch as there are three of the Prebends of Carlisle now void by the death of Doctor Lancelott Dawes, Mr. frederick Tunstall and Mr. Henry Hutton Yor Petitioner humbly begs one of the said Prebends.
And (as in duty bound) hee shall ever pray &c.⁴

The Lectureship continued after the Restoration; and as the Chamberlain's Accounts contain many interesting

1. Vide pp. 553, 1247.

2. S. P. Dom. Car. II, vol. 6.

3. Vide pp. 194, 1011.

4. S. P. Dom. Car. II, vol. 6.

items along with the names of several who served in this capacity, the following further excerpts are given:—

CHAMBERLAIN'S ACCOUNTS.

- Aug. 4, 1635 bestowed upon Mr. Moor preacher in p'sence of ye brethren 0 : 2 : 8.
- Itm given the 3 Novem' to Mr. Ogle a blind preacher 00 : 05 : 00.
8. Nov. 1636 given to a preacher Mr. Porcas 00 : 11 : 00.
- 1637 Itm given to a minister called Gray brown the 3 of Julij beinge blind 00 : 02 : 06.
- It to Joseph Thurell a minister 0—2—0.
- It to Simond Banks a minister 0—1—6.
1642. Bestowed in wine upon Mr. Anderton and other Lancashire Gent. officers to the Lord of Newcastle & the Aldermen 1—5—8.
- June 28. 1643 to a distressed Minister & wife & childn 00 : 04 : 00.
- August 20. for carrying of a lre [letter] to Mr. West 00 : 01 : 00.
- June 6. 1650. Item bestowed upon Mr. Tully in wine, sack & Sugar 00 : 11 : 10.
13. Item pd to Mr. Houldsworth 07 : 00 : 00.
- 1650 It. pd Mr. Baldwin for preaching at ye Ellection day 01 : 0 : 0.
- 1649—50. For severall post letters about ministers & other businesses 01 : 13 : 06.
- 1651 September 13. Item in wine & sack bestowed upon Mr. Larcam Minister 00 : 05 : 00.
- Sept. 15. Item in Sack & wine bestowed upon Sr. Arthure Haslerigg 00 : 13 : 10.
- 1651, December 21, Received of Mr. Collyer 4 : 00 : 00.
- July 5. 1652. Item Bestowed in Banqueting upon Mr. Benn 01 : 00 : 06.
- 9 Item pd for a Scots minister 00 : 01 : 00.
- August 14. 1652 Item pd to a Scots Minister called Mr. Roel (?) 00 : 02 : 00.
- March 1652—3. Item given to Mr. ffalloweild for his opinion 00 : 10 : 00.
- August 22. 1653. Item payed to one for going to Mr. Nichols to preach on the thanksgiving day 00 : 01 : 00.
- September 20. 1653 Given to ye iudges clarke p. drawing a conviction of Geo. ffox comonly called a quaker 00 : 05 : 00.
- October 4. 1653 It pd to Mr. powlewheele for his Sermon 01 : 00 : 00.
- Item pd to Tho. Thomlinson for the oracon 00 : 10 : 00.
- October 5. 1654. Impr's to Mr. Polewheele for the Sermon upon the Eleccon day 01 : 00 : 00.
- October 1. 1655. To Mr. Tully for a Sermon 01 : 00 : 00.
- „ 12. Item pd to a boy for going to Mr. Nichols 00 : 00 : 08.
- 1655—6 Jan. 30. Item pd to Ralph Beckwith for 4 beds to Sev'all Ministers 00 : 01 : 00.

- Septemb the 2. 1656. Itm bestowed upon Mr. Thomas Tullie for
Sacke wine Sugar and Bisketts 00 : 06 : 08.
- 1656 March 25. Itm given to Mr. Hadger an Irish minister 00 : 02 : 06.
- 1656 October 13. Imprs to Mr. Tully for a sermon on ye Election
day 1—0—0.
- 1657 August pd to Mr. Craister and Mr. Studholme for the Ministers
house rent 1—6—0.
- October 5th. 1657 payed to Mr. Stare for ye election Sermond
01 : 00 : 00.
- December 7 1658. pd for 1 quert Sacke to Mr. Tully when the
towell was letten 00 : 02 : 00.
- 1658 July 8. pd for Sacke and wine to Mr. Death 00 : 04 : 00.
- 1658 December 1st. Pd Mr. Tully by Aquitance 14—00—00. pd to
Mr. Stare by Aquitance 10—00—00.
- pd to Mr. Creastor for Mr. Stars house 01—06—00.
- June 10 pd to Mr. Creastor for Mr. Stars house 01—06—00.
- Payd Mr. Tully and Mr. Starr 3 July 24—0—0.
- 1658 October the 4 day pd to Mr. Tully for the election Sermond
01—00—00.
- November 10. 1658 Given to three Scottsmen by Mr. Tullys orders
by a note made from him 00—02—06.
- 1659 May 24 more yt he [Mr. Craister] payd for 2 orders to our
ministers 00—07—06.
- pd to Mr. Timothy Tully 014 : 00 : 00.
- pd to Mr. Comfort Starre 0j0 : 00 : 00.
- May 24. pd to Mr. Anth. Death for j quarters Sallary ending the
25 of March 1658 p Receipt 0j0 : 00 : 00.
- ffor 2 orders for ye Ministers Augmentation 000—12—00.
- pd Mr. Collyer and Mr. Wilson for their traverse 000 : 05 : 00.
- pd for 2 orders for ye Ministers Augmentation 000—12—00.
1659—60.
- Octo. 4 pd to Mr. Starr for ye Election Sermond 1—0—0.
- pd to Balife Scott for Mr. Starres House 1—6—0.
- Pd to Mr. Tullie and Mr. Starr 024—00—00.
- pd to Mr. Tully for a whole years rent 008—00—00.
- pd Mr. Starr for a years rent 002—12—00.
- Imp. paid to Mr. Tully for the Ellection Sermon October 2. 1660,
01—00—00.

Among the disbursements is the following for the
King's "Corronacon Day beinge the 23rd of Aprill
1661"—:

Geven to Mr. Nicholls for preachinge 01—00—00.

Other items read thus:—

- Aug. 17. 1661. Pd to Mr. Thompson, Lecturrer, for his halfe yeare sallery dew at Lady day last 03 : 06 : 00.
- Aprill 2. 1662 pd. Mr. Thomson lecturer his halfe yeares sallery due at Lady day last past 03 : 06 : 08.
- 1662 July 6. It. to a distressed minister by Mr. Maiors order 00 : 02 : 00.
- Aug. 18. 1662. It. Mr. Thomson lecturer his halfe yeare sallery due at St. Mathew day 03 : 06 : 08.
- June 1662 It. pd Mr. Hecksteter Scoole maister due at sd time 10 : 00 : 00.
- October 1662 to ye Lecturer by Order of ye Corporation one whole yeare 06 : 13 : 08.
- Jan. 31. 1661-2. It. Mr. Maior & ye rest in visiting Mr. Buchanans son in Sacke 00 : 04 : 04.
- July 16. 1662. It. in visiting Mr. West at Mr. Hecsteters in sacke & wine 00 : 03 : 08.
- October 16. 1662. It. to Mr. Hecshtter ye Schoole master a gift from ye Corporation 10 : 00 : 00.
- A note of what Salleryes is paid for the Cettyes use 1663-4.
pd to Mr. Hetchstetter for the Grammer Schoole 10 : 00 : 00.
pd to Mr. Wargent being Lector 06 : 13 : 4.
- November 1664.
paid to ye Lector 06 : 13 : 04.
- April 6. 1665. paid to Mr. Crow by order 01 : 00 : 00.
1665. Itm. To Mr. Wargt being Lectorer for one yeare 06 : 13 : 04.
- 1665-6 To a Minister wch was Comitted to Hugh Hodgson 00 : 11 : 00.
- To Mr. Brooham an Acquaintance of Mr. Wargents being a minister formerly in Ireland 00 : 05 : 00.
- Imps. Paid to Mr. Constable for his first quartrs Sallary 00 : 10 : 00. 1667-8.
- Octob. 18. It. the Lecturer his whole yeare Sallary 06 : 13 : 04.
- ffeb. 1st. Upon old Mr. Warwick.
To Mr. Constable for 1 whole year [pensioner] 02 : 00 : 00.

After this date regular payments are made to the Lecturer without name until about 1676.

The following also appear:—

- 1671-2 pd to Mrs. Pattinson for wine Ale and Tobaccoe when you took leave of Mr. ffrankland 01 : 16 : 00.
- 1673-4 Given to Mrs. Hugisson being distressed by ordr 00 : 00 : 04.
- May 20. Bestowed upon Docter Carter Mr. Savage & Mr. Nelson & others at John Howes 00 : 05 : 00.
- 1675-6. To Mr. fferas, Clark 00 : 01 : 00.

1683 December 20. To Mr. Rich. Shepherd late Schoolmr for one year teaching School ended at Easter '82. as Acquitt appears 08 : 00 : 00.

May 25. To Mr. Roland Nicols Lecturer for his half y. Salary due Lady day last as by 2 Acquitt app. 05 : 00 : 00.

June 24. To Mr. Robt. Harrison for half y. Salary due Lady day last for teaching ye ffree School 10 : 00 : 00.

1686. Impr's To Mr. Nicols Due Lady Day '86, 05 : 00 : 00.

To Mr. Lamb Lecturer for 2 quarters Salary due Michaelmas last 5—0—0. [No date to this bnt about 1687.]

1687 September 23. Payed to Mr. Lamb Lecturer 10 : 00 : 00.

1688-9. Aug. 9. Pd Mr. Coale a distressed Irish minister 01 : 00 : 00.

A few sentences in explanation of these names may be appropriately appended:—

JOHN (?) THOMPSON, 1661—1662.

No information about him is forthcoming, unless the following from the St. Mary's Registers may be regarded as such:—

1660 Septemb frances ye wife of John Thompson Clerk ye 24th buried.

In the Commonwealth Survey for 1649 is a reference to John Thompson, Clerk and Petty Canon; and a person of this name also appears among the preachers in the City during its Siege.¹

JOHN WARGENT, B.A., 1663—1665.

Probably the person of that name who matriculated, Wadham College, Oxford, June 1st, 1621, at the age of 18 years.² He took the Engagement May 16th, 1650.³ In August, 1654, he received Augmentation as Vicar of Thornton-in-Lonsdale.⁴ There seems to have been trouble with him here. He wanted the living at

1. Vide p. 141.

2. Al. Ox.

3. Rawlinson MSS. D 711 (Bodleian Library). This is a register of such Ministers as took the Engagement to be "true and faithfull to the Commonwealth of England as the same is now established without a King or House of Lords."

4. Lambeth MSS. (Plund. Min.), 968.

Leighton Buzzard; but the Trustees for Maintenance of Ministers, before whom he appeared March 19th, 1657, refused it, and charged him with being a swearer. In his letter to Walker, John Aykrigg, his successor, at Thornton, says:—

In answer to the Queries sent to the Clergy from the visitation holden at Lancaster 24 May, 1705: These are to Certifie whom it may concerne that Mr. John Wargent in the year 1662 was Vicar at Thornton in Lonsdale in the Arch-Deaconry of Richmond and Diocess of Chester; by presentacon from the Deane & Chapter of Worcester; which Mr. Wargent was no sufferer in his place in the times of the Grand Rebellion but of his owne accord in the year 1662 left the living for a better benefit in a Church in the City of Carlile, where he continued peaceably till he dyed.

This is part of the letter only. It is signed "John Aykrigg, Vicar of Thornton in Lonsdale, and addressed to Clavell, Bookseller, in London."¹

It should however be said that the Lambeth MS. (Plund. Min.) 995, under date March 12th, 1657, gives John Wargent as "late Minister of Thornton in Longsdale," and contains the order that he be paid "all arrearas of the augmentation to him due for the time hee officiated the cure of the said place." In 1663 he obtained the Bishop's license to preach, being ordained Priest on the same day:—

Eodem die [Dec. 21. 1663] Licentia prædicandi concessa Johanni Wargent Clerico in Artibus Baca.

Eodem die Licentia ad inserviendum curæ animarum concessa eidem Johi Wargent. ²

He died at the end of 1666, his burial entry reading thus: "1666 Decemb. Abbey, John Wargent, Lecturer ye 20th buried."³ Dr. Smith, writing to Daniel Fleming of Rydal Hall, under date December 21st, 1666, says:—"Mr. Wargent Lecturer is now at ye point of death of a Consumption." He was also a Minor Canon.⁴

1. Walker MSS. C. 1, No. 242 (Bodl. Library).

2. Episcopal Register. Dean and Chapter Library, Carlisle.

3. St. Mary's Registers.

4. "The Flemings in Oxford" by Dr. Magrath, pp. 163, 555.

JOHN BROOKE, 1669.

The following are his receipts:—

March 25th. 69.

Received the day and yeare aboue written of Mr. Thomas Jackson Chamberlaine the sume of three pounds six shillings eight pence being the Cyties beneuolence to the Lecturer, reward the Good Lord. I say received the sume aboue saide by mee

John Brooke Lecturer.

September : ye 21th 1670.

Then : received of : Mr. Thomas : Jackson : Chamberlane the sum of : three poundes six shillings eight pence being the Cittys beneuolence : to and being in full all that is due for this year : part : I say received the day and year aboue written

p me John Brooke Lecturer.¹

No further information about him is forthcoming.

Jo. STALKER, 1670.

In the St. Cuthbert's Transcripts we have the following:—

Botchardgate intra—Eliza ye daughter of Mr. Jo : Stalker Master of ye free Schoole in Carlile & Lecturer of St. Cuth : bapt 1 of Aprill 1670.

ROLAND NICOLS, M.A., 1686.

He was Rector of Aikton and for some time Chancellor of the Diocese.² The baptism by him of a girl fifteen years old is thus noticed in the St. Cuthbert's Transcripts:—

1674 Botchergate wthin.

Tabitha ye daughter of Eliza Capell bapt by ye Rev'end Mr. Roland Nicols Chancellor in ye presence of Tho. Bacon and his wife and Mrs. Maison being about ye age of 15 years old ye 15 of Aprill.

JAMES LAMB, M.A., 1687.

He was Vicar of St. Lawrence, Appleby.³

It is unnecessary to trace the Lectureship further; and, during part, at least, of the period passed in review,

1. The Lectureship, &c., p. 329.

2. Vide p. 636.

3. Vide pp. 294, 1136.

Curates officiated at St. Mary's and St. Cuthbert's. The following names have been gleaned from the Registers, though it is not certain that all served in this capacity:—

ST. MARY'S.

GEORGE MARTIN.

Burial 1675-6 feeb. Castlegate, George Martin Minor Cannon of the Cathedral Church 23 daie.

A person of this name was at Warcop in 1625.¹

CHRISTOPHER KNIGHT, 1685.

He performs marriage services in 1685, 1686, 1691. A person of this name appears at Hayton in 1627 and Bolton in 1687.²

JO. CLARKE, 1697.

A marriage here was conducted by him in that year.

GEORGE BRATHWAITHE, 1691.

May 1691 Abbey, Tho ye son of Geo. Brathwt. Curate of St. Maries buried ye 17th of Maij.

1720, English Street Mrs. Brathwaite June ye 28th [Burial].

June 14 Paid Mr. Brathwaite all Burials to this day May 31st 1745.

The Editor of Bishop Nicolson's Diary gives the following interesting particulars respecting him:—

Connected with the Cathedral 83 years. Chorister on first roll call after Restoration Nov. 23, 1668, Minor Canon 1679, nominated Curate of St. Mary's April 8, 1685. In 1750 by reason of his great age and loss of sight incapable of doing any part of his duty.³

— SMITH, 1702.

7ber ye 22. 1702.

Abbey Mr. Smith Minister buried ye 22 daye

1. Vide p. 1124.

2. Vide pp. 286, 1176.

3. Trans. (N.S.), vol. iii, p. 2. Note: vide also vol. vi, p. 339.

—: FIDDES, 1734.

Abbey The Reverend Mr. fiddes buried ye 11 day of September 1734.

—: BIRKET, 1735.

Burial The reverend Mr. Birket Preben of Carlile child 31 Dec. 1735.

ST. CUTHBERT'S.

THOS. STALKER, M.A., 1673.

He was ordained Priest September 25th, 1670; and subsequently held the livings of Thursby and Rocliffe.¹

The Transcripts give the following:—

1673 Botchergate wthin Mary ye daughter of Mr. Tho. Stalker Ministr of St. Cuthberts bapt. ye 16th day—1673.

Burials Mary daughter of Mr. Thos. Stalker ye 24 day [Dec. 1673].

WILLIAM ADDISON, 1673.

He was ordained Deacon September 25th, 1670, and signs the Transcripts for 1673, as "Curate ibm." The following also doubtless refer to him:—

Bapt feb 1680-1. Abbeygate Susanna ye daughter of Mr. W. Addison bapt 15th.

1694, Abbeygate, Mr. Willm Addison buried ye 3rd Sept. ²

JOHN CALVERT, 1678.

He signs the Transcripts for a "vera copia" as "Clerk," and in another place as "Clericus." There is the burial entry of John Calvert "Clerk of Carlisle," July 24th, 1720. The St. Mary's Registers also contain the following:—

Baptism 1694, May, fish'gate, Mary ye daughter of Mr. Jo. Calvert ye 16th.

Possibly the person of that name who was ordained Deacon March, 15th, 1684-5, and was at Cumrew and Rocliffe.³

1. Vide 315, 544.

2. St. Mary's Registers.

3. Vide pp. 269, 316.

John Calvert and Thomas Bewley are referred to in Bishop Nicolson's Diary as the two "fighting petty-Canons" "suspended ab officio et Beneficio." An apology for "kicking, boxing, and by word abusing each other" was signed by both on April 28th, 1705, before restoration to office.¹

THOS. BEWLEY, 1698.

He was licensed Curate of St. Cuthbert's in 1698, and signs the Transcripts in 1707. Nicolson, in an account of his ordination as a Deacon, December 21st, 1684, remarks that "Bewley promis'd my Ld. never to aim at priest's orders; nor to take a Cure."²

THOMAS ADDISON, 1728.

He signs as "Curate" in 1728; and as "Minister" in 1731. Possibly the person of that name who appears at Cumrew and Grinsdale.³

The following Presentments are noted in the St. Cuthbert's Transcripts:—

[About 1666.] The names of whom is pmented wthin Botchardgate quarter wthin for not cominge to divine Service is

Mr. Tho. Sewell
Elizabeth his wife
Rich. Heath and his wife
Jacob Beers
Mr. Rich. Scott
Mr. Cuth. Studholme and
Barbara his wife ⁴
George Biglands and Mabell his wife.

1683.

John Carlile.
Duro Dockeray
Richard Peat & wife, Nonconformists.

1. Nicolson's Diary, Trans. (N.S.), vol. ii, 216 and note.
2. Trans. (N.S.), vol. i, p. 22.
3. Vide pp. 222, 269.
4. Vide p. 1365

II. STANWIX.

Frequently it appears in older documents as "Stannix" or "Stanwick," and is now a northern suburb of Carlisle. The Registers of the Church, which is dedicated to St. Michael, date from 1660, and not, as Whellan says, 1650; Bishop Nicolson says 1661. The first volume is long and narrow: it is in good condition, the writing being legible and clear. At the beginning is the following:—

A Register booke referring unto the parish church of Stannix
for all Birthes Buriells and Wedings in this case provided
In the Yeare of our Lord
16hund & 60ty.

At the other end of the book we read:—

The Register Booke of Stanwix
Geo. Buchanan prebendarie
of Carlile being vicar of Stanwix 1662 Burials.

There is also a "Book of Accounts" full of interesting matter, from which most writers have largely drawn. The following is the title:—

A Book of Accounts
belonging to
The Parish of Stanwix
in the Diocese
of
Carlisle

Wherein are carefully Sett down not only all the accounts that Relate to the Church, but also all other Matters that Could be mett wth in old Records & Writeings that may Concern the Vicaridge of Stanwix, Steinweggs, or Steynwygges Begun by Mr. Hugh Todd, A.M. Canon of the Church of Carlisle and vicar of Stanwix.

The list of Incumbents is as follows:—

JOHN BRAYTHWAITE, 1585—1602.

He was collated by Bishop Meye in September, 1585, and died in 1602.

THOMAS LANGHORNE, B.A., 1602—1614.

Collated by Bishop Robinson, July 19th, 1602. The Langhorne's belonged to Cumberland and Westmorland, and Foster gives the following respecting a person of this name:—

Langhorne, Thomas, of Cumberland, pleb. Queen's Coll. matric. Oct. 10, 1595, aged 15; B.A. 25 Jan. 1599—1600; M.A. from St. Edmund Hall, 6 July 1603, then in orders.¹

It is quite possible that this was the Vicar of Stanwix. He died in 1614.

JOHN ROBINSON, M.A., 1614.

Possibly John Robinson of Carlisle, pleb. who matriculated Queen's College, Oxford, April 12th, 1605, at the age of 15, graduated B.A. November 3rd, 1609, and M.A. July 8th, 1613.² He was collated by Bishop Robinson, October 21st, 1614, and may have been a relative. Dr. Todd says Bishop Meye, but the latter had been dead at this time nearly twenty years. A person of this name appears at Kirkland in 1626.³

ROBERT WRIGHT, 1616.

This is quite a new name. He was collated by Bishop Snowden, February 9th, 1616; and the place is given as "Stanwiketh als Stanwix."⁴ Foster has a considerable number of persons of this name in his Oxford Alumni; but no one is assigned to Stanwix. Probably subsequently at Great Salkeld.⁵

JOHN JACKSON, 1622—1624.

He was collated by Bishop Milburn, February 1st, 1622; and resigned in 1624. Dr. Todd in the Account Book refers to the letting of a certain property in 1635 to John Jackson, Clerke.

1. Al. Ox.
2. *Ibid.*
3. Vide p. 391.
4. Institution Books (Record Office).
5. Vide p. 360.

ROBERT BROWN, M.A., 1624—1639.

He was collated by Bishop Senhouse, September 12th, 1624. The Dufton Registers give his marriage in 1634 and state that he was Vicar of Kirkbampton as well as of Stanwix:—

1634 August Mr. Robert Browne Vicar of Stanwix and Kirkbampton and Mistresse Dorothe Hewer married 25.

He died in 1639.¹

RICHARD WELSHMAN, 1639.

He was collated July 1st, 1639, by Bishop Potter, and had previously been at Crosby-on-Eden, a few miles away.² According to Dr. Todd, Bishop Potter was Welshman's uncle. William Lampit refers to him as Minister of Stanwix in 1650, and says that he was "an enemy in Carlisle Town when the Leager was against it."³ Shortly after this he died or resigned. The Stanwix Registers give the following:—

Burials. May 25. Mrs. Isabell Welshman of Stanwix, 1689.

1695 Mary Welshman daughter of Mr. Richard Welshman (formerly vicar of Stanwix) November 1.

Dr. Todd, in his account of the Parish, after Welshman, says:—

A.D. 1653 aut circ.

Joseph Nicholson, A.M. After his Time ye Place was supply'd by Itinerants.

The phrase "aut circ" does not save this statement from being quite erroneous, Nicolson coming considerably later. Nicolson and Burn also go straight from Welshman in 1639 to George Buchanan in 1661.⁴ Much of interest, however, intervenes as will appear from what follows. It would seem that at this time Stanwix and Crosby-on-Eden were united.

1. Vide p. 606.

2. Vide p. 200.

3. Vide p. 624.

4. Nicolson and Burn, vol. ii, p. 455

THOMAS TURNER, 1653—1657.

His order for Augmentation reads thus:—

30 Junij '54.

Tho. Turner

The like ordr for Mr. Tho. Turner of Stanwix & Crosby in ye County of Cumb. upon an ordr. from ye Comrs. for Approbacon &c. 27 Junij '54 directed to Cumberland.¹

Similarly the following:—

Stannix

Crosby June 1, 1658.

Whereas it appears to these Trustees that Mr. Thomas Turner, late Ministr. of Stannix, Crosby, in the County of Cumberland hath receeved the revenue profits of the p'misses for the yeare 1657 according to the order of the Comrs. for p'pagacon of the Gospell in the foure Northerne Counties It is ordered that upon the said Mr. Turner his payment of soe much money as the reserved rent formerly due out of the p'misses to the Dean and Chapter of Carlisle did amount unto for one yeare that the residue of ye sd profitts be allowed unto him accordingly and that Mr. Edmund Branthwaite Recr. doe allow the same accordingly

Jo. Thorowgood Ri Sydenham George Cowper Jo Pocock Ri. Yong.²

Thomas Turner removed to Torpenhow and was afterwards ejected there.³

In April, 1656, Thomas Turner, Schoolmaster of Carlisle, appears along with other petitioners on behalf of Isaac Tullie; and, about 1652, a person of this name was Schoolmaster at Kirkby Lonsdale; while Thomas Turner, "Preacher of the Word," signs the Baxter Letter in 1653.⁴ Whether it is the same individual throughout has not been ascertained. The union of the two Parishes was of short duration, and John Collier was appointed to Crosby,⁵ while Joseph Nicolson came to Stanwix.

JOSEPH NICOLSON, M.A., 1658—1660.

He had previously been at Great Orton, Thursby, and Plumbland.⁶ The following documents set the story of

1. S. P. Dom. Inter. G. 22 (Record Office).

2. Lambeth MSS. (Plund. Min.) 995.

3. Vide p. 581.

4. Vide pp. 89, 933.

5. Vide p. 201.

6. Vide pp. 230, 533, 584.

the relations between these two Parishes in their true light, and they are an interesting commentary upon Walker's statement about Joseph Nicolson's Sequestration from Plumbland:—

Stannix.

To the Comrs. &c. the true and undoubted Patrons of the vicarage of the pish Church of Stannix in the County of Cumberland now become void by the death of the last Incumbent or any other wayes howsoever Have nominated & presented and by these presents doe nominate and psent Joseph Nicholson Minister of the word to the said vicarage praying &c. appurtenances thereof which we doe hereby upon yé admission graunt unto him and that it please you to doe all other things requisite and necessary to be done by you in this behalfe. In witnes whereof wee have hereunto sett or. handes and Seales the ffourth day of November in the yeare &c. one thousand Six hundred fifty and eight. Jo. Thorowgood Ra. Hall Jo Humfrey Jo Pocock Richard Yong.¹

Stannix

Nov. 4, 1658.

Ffor the better incuragemt. of Mr. John [Joseph] Nicholson in the discharge of ye duty of Minister of Stannix in the County of Cumberland and that hee may likewise officiate to the parishioners of Crosby in the said County neare adjoyning to the said Parish for inquiry concerning the Union whereof a Comission is this day directed to bee held. And that the said Mr. Nicholson may not bee destitute of Maintennce till the said Union bee effected as aforesaid It is ordered that upon his officiating as aforesaid till the 25th day of March next. The sume of thirty poundes bee paid unto him out of the rents and profitts of tithes arising within the said parish and lately come into the possion of these Trustees by expiration of the lease thereof. And that Mr. Edmund Branthwayte Recr. doe pay the same accordingly. Jo. Thorowgood Ra. Hall Jo. Humfrey Ri. Yong Jo. Pocock Edw. Cressett.²

Stannix in ye
County of Cumberland.

Joseph Nicholson Cl. admitted the 25th day of february 1658 to ye V. of Stannix in ye County of Cumbland Upon a Pres. exhibited ye tenth day of November 1658 from the Trustees for maintenance of Ministers And Certificates from Rich. Gilpin Tim. Tullye Chr. Mattenson John Harrison Roger Baldwin Jo. Myriell Comfort Starre.³

1. Lambeth MSS. (Plund. Min.), 983.

2. *Ibid.*, 995.

3. *Ibid.*, 999.

Stanwix

d.d. [delivered]

December 23, 1659.

6 Mar.

Whereas ye vicarage of ye psh Church of Stanwix in ye County of Cumberland exceedeth not the yearly value of twenty pounds the Leases of ye Improprate tithes of Stanwix aforesd and of Stanton and Houghton and of Rickerby both in the said psh of Stanwix and all pcell of ye possions of ye late Deane and Chapter of Carlisle are lately expired It is ordered that the yearly Sume of twenty pounds being the rent reserved upon the Lease let by these Trustees of ye sd tithes of Stanwix the further yearly sume of fforty pounds being the rent reserved upon ye Lease of ye tithes of Stanton and Houghton and ye further yearly Sume of twenty pounds out of ye rents & profitts of ye tithes of Rickerby amounting in all to the yearly sume of ffourscore pounds be granted to & for increase of ye maintenance of such godly and painefull preachers of ye Gospell as shall be from time to time duely settled Ministrs. of ye sd psh Church approved as by authority of parliamt. is directed and that the same be paid to Mr. Joseph Nicholson p'sent Minister of Stanwix aforesd of whose godly Conversacon ability & fitnes for ye sd place these Trustees have recd. good testimony to hold from the 25th. day of March last for such time as he shall continue faithfully to discharge the duty of ye Ministr. of ye sd place And that Mr. Edmond Branthwayte Recr. doe pay the same unto the said Mr. Nicholson accordingly And it is further ordered that upon setting out soe much tithes in kind as will make up the said vicarage 100li a year due course shall be taken for annexing thereof according to the Act of Parliamnt in that behalfe. And it is further ordered that ye sd Mr. Nicholson doe pay out of the first money he shall receive of ye sd Augmentacon the sume of ten pounds unto Mr. John Collier Minister at Crosby in ye sd County of Cumberland Graunted unto him by ord. of ye 9th. of March 1658 & hitherto unpaid unto him & that ye said Mr. Branthwayte doe therefore forbear paymt. of ye sd ten pounds unto ye sd Mr. Collier notwithstanding the direction of ye sd ord. of ye 9th. of March 1658 unlesse by ye award of Mr. Craistr. and Mr. Briscoe persons indeferently chosen for that purpose it shall be agreed on.

Jo. Thorowgood Wm. Steele Ri. Yong Jo. Pocock Wm. Skinner
George Cowper.¹

At the Restoration Joseph Nicolson returned to Plumbland.² The St. Mary's Registers give the baptism of a

1. Lambeth MSS. (Plund. Min.), 987.

2. Vide p. 589.

daughter during the period of his residence in this neighbourhood:—

Richardgate—Mary ye daughter of Joseph Nicholson clerke ye
9 June 1658.

GEORGE BUCHANAN, M.A., 1661—1665.

He was the Sequestered Vicar of Kirkby Lonsdale¹ and was collated to Stanwix by Bishop Sterne, April 24th, 1661. His Petition for the Prebendship of the Fourth Stall, in June, 1660, was successful.² He is returned as one of the clerks of Convocation along with Edmund Mauleverer, of Crosby Garrett, June 8th, 1661.³ On December 8th, 1664, there was granted to him and his wife "Nicolas" the lease of Caldewstones for a term of twenty one years. At his instance absolution from the sentence of excommunication was given to Leonard Milburn, July 20th, 1665; and to Edward Langhorn "de Hauxdale," August 24th of the same year.⁴ Dr. Todd states that he was collated in 1660, and instituted April 24th, 1661; also that at his death, which, he says, took place in 1664, he "gave 5li to ye Parish, the Interest of wch is to be given to a Schoolmaster as ye Vicar shall order." He adds: "Miss Nicholson has ye Money in her hands."⁵ In the Registers of St. Mary's Church are the burial entries of himself and wife, thus:—

1665 December. Abbey Geo. Buchanan prbend in Ecclia ye 2d buried.

1668, Septemb Nicholas Buchanan buried ye 3d daie.

HENRY MARSHALL, M.A., 1666—1667.

He was collated March 31st, 1666, by Bishop Rainbow, and was Chancellor as well as Prebendary. Jefferson says that the year after his collation he was "murdered at Stanwix, while standing at his own door and was

1. Vide p. 1011.

2. Vide p. 178.

3. Episcopal Registers.

4. *Ibid.*

5. Book of Accounts.

interred in the cathedral.”¹ Dr. Smith, in his letter to Daniel Fleming, December 21st, 1666, repeats the story of his fall down stairs, stating that his skull was “so broke, yt he died of it the next day, having never spoken after it.”² He continued to hold the Crosthwaite living along with his other preferments.³

JEREMIAH NELSON, M.A., 1667—1676.

He was collated on June 4th, 1667, by Bishop Rainbow, whom he served as Chaplain, being also Prebendary of Carlisle. He had previously been at Elsdon in Northumberland, his admission thereto being noted thus:—

Jeremiah Nelson M.A. admitted 4th of Dec. 1657 to Rectory of Eslesden in Northumberland.⁴

His Composition for First Fruits was about the same time as the following indicates:—

December 1657.

Elsdon	Jeremiah Nelson cl.	Bound ye	ffirst June 1658
Northumberland R.	said Jeremiah Nelson & Edmund		ffirst Dec. 1658
	Nelson of ye Middle Temple		ffirst June 1659
	Lond. gent. ⁵		ffirst Dec. 1659
			xviiijli

His life in that out of the way place was not uneventful. Hence the subjoined:—

LXXXIX. SOME PERSONS UNKNOWN. FOR A BURGLARY.

June 6. 1660. Jeremiah Nelson, Minister of Ellesdon, saith that on May the 7th a litle before midnight, certain men broke into his house, and came with swords and pistolls into the said house, and shot off a pistoll, and did come into the lodging parlour where he and his wife lyes, and did threaten him often that if he would not give them his money presently they would kill him, and one of them said often, “Kill Baal’s Preist,” and they took away a purse and bag and money in it.⁶

1. Hist. of Carlisle, p. 259.
2. The Flemings in Oxford, p. 163.
3. Vide under Crosthwaite (p. 657) where the story of his accident is given.
4. Lambeth MSS. (Plund. Min.) 998.
5. Composition Books (Record Office), vol. 22.
6. Depositions from York Castle (Surtees Soc., Vol. 40), p. 84.

[No date but Calendar gives 1665 (?).]

The Kings most Excellent Maty. The humble Peticon of Jeremiah Nelson Clerke, Rector of Ellesdon in the County of Northumberland. Humbly Sheweth

That your Petitioner being an old man above sixty yeares of age and taken wth severall violent distempers, & Liveing above 24 miles distant from any Phisitian or other helpe from his said Sicknesse, & haveing always been Loyall and conformable to the Church of England, he haveing suffered above the value of two thousand pounds sterling by the late times of Rebellion, all wch being no more but truth

Humbly prayes now in his old age his Maty will be pleased to grant yor Peticonr yor Royall dispensacon to remove to use the best meanes he may in ordr to his recovery, & that he may receive & enjoy the benefitts belonging to the said Rectory, he taking care, that the Cure thereof shall be fully supplied.

And yor Petr as in duty bound shall pray for yor Maty.

Jer. Nelson.

Mr. Nelson's Petn for
Non Residence (Dr. Basire).¹

Old as he was, he sought and obtained a dispensation to hold Stanwix along with his other preferment, as appears from the following:—

Jeremy Nelson M.A. Chaplain to Guy Bp. of Bristoll despensn to hold with the Vicarage of Stanwix in Diocesse of Carlisle & County of Cumberld the Vicarage of Corbride in Diocesse & County of Durham, Winder June 4th 1674.²

In the St. Mary's Registers, Carlisle, occur these entries:

1671-2 Abbey within, ffrances ye daughter of Mr. Jeremiah Nelson ye same day [Feb. 27].

1673 July Abbeygate John ye Sonne of Mr. Jeremiah Nelson bapt. ye last day.

1676 Abbeygate Mary daughter of Mr. Jeremiah Nelson bapt. the 7th daie [July].

He resigned in 1676. Bishop Nicolson in his Diary under date June 21st, 1685, says: "Mr. Nelson bury'd at

1. S. P. Dom. Car. ii, vol. 142, pt. ii, p. 169.

2. S. P. Dom. Entry Book, 27.

evening prayer. Mr. Nicols proffer'd to preach."¹ He was exceedingly active against the Quakers.²

JOHN TOMLINSON, M.A., 1676—1685.

A graduate of Glasgow University, incorporated at Magdalen College, Cambridge, and at Oxford, July 11th, 1676.³ He was ordained Deacon, September 24th, 1671, Priest, September 21st, 1673, and was collated August 30th, 1676, "per cession" of Jeremiah Nelson. There was a John Tomlinson, son of Richard Tomlinson of Dalton-in-Furness, who went from Sedbergh School to St. John's College, Cambridge, in 1653, being eighteen years of age at the time of entering. He was elected Fellow in 1656.⁴ John Tomlinson, the Stanwix Vicar died in 1685.

HUGH TODD, M.A., D.D., 1685—1688.

He was collated, by Bishop Thomas Smith, October 2nd, 1685, and resigned February 23rd, 1688, "ex mero motu." Previously he had been at Kirkland and subsequently became Rector of Arthuret and Vicar of Penrith.⁵

NATHANIEL SPOONER, M.A., 1688—1703.

Previously at Cliburn, and for some time held the living at Kirkland⁶ along with that of Stanwix. His wife was Elizabeth, Bishop Nicolson's sister. The following entries appear in the St. Mary's Registers:—

Baptism Abbey—Mary the daughter of Mr. Nath. Spooner ye 3d of October 1701.

Burials

March 1696-7. Abbey Jos. ye son of Mr. Nath. Spooner ye 10th daie.
Abbey Mrs. Eliz. Spooner buried ye 3d daie Novr 1698. ⁷

1. Trans. (N. S.), vol i, p. 31.

2. Besse's Sufferings of the Quakers, vol. i, p. 133.

3. Al. Ox.

4. Sedbergh School Register, by B. Wilson, p. 83.

5. Vide pp. 306, 436.

6. Vide 398, 1244.

7. This cannot of course be his wife, because she survived him and in July, 1705, married E. Carlile.

In his Diary, under date July 16th, 1702, Bishop Nicolson says:—

My brother Spooner went to Stanwix-church (ye first time since Xtmas last) and marry'd a couple; returning in pretty good health.¹

He died in 1703. In the Edinburgh University list of graduates appears the following:—

July 25. 1612. Nicolaus Spoonerius, Minister Verbi Anglus.²

Whether he was a relative has not been ascertained.

GEORGE FLEMING, M.A., D.D., 1703—1705.

He was collated by Bishop Nicolson, August 2nd, 1703, and resigned March 25th, 1705. Subsequently he was elevated to the Episcopal throne.³ The Registers of St. Mary's Church contain the following:—

1708 Marriage firth Street Mr. Geo. Fleming and Mrs. Cath. Jefferson Oct. ye 25th.⁴

Rose Castle Sir George Fleming Bartt Lord Bishop of Carlisle Buried ye 7 of July 1747.

THOMAS BENSON, M.A., D.D., 1705—1727.

He was collated March 28th, 1705, by Bishop Nicolson, whom he served as Chaplain; and later became Prebendary of the Third Stall. He was the son of Thomas Benson of Cockermouth and probably grandson of George Benson, the Ejected Minister of Bridekirk.⁵ He matriculated Queen's College, Oxford, April 3rd, 1696, at the age of seventeen, took his B.A. in 1699, M.A. in 1702, and became D.D. July 5th, 1716.⁶ He married Mary, the Bishop's eldest daughter; and to his Stanwix living added Dalston in October, 1714. He died in 1727, and by his Will "left the sum of £50 to the Parishes of Stanwix and Dalston."⁷

1. Trans. (N. S.), vol. ii, p. 172.

2. Cal. of Edinburgh Graduates (Bannatyne Club).

3. Vide pp. 382, &c.

4. Bishop Nicolson says the 28th and speaks of her as "Cous. Cath. Jefferson." Trans. (N. S.), vol. iv, p. 41.

5. Vide p. 712.

6. Al. Ox.

7. Jefferson's Hist. of Carlisle, p. 205.

III. CROSBY-ON-EDEN.

This Parish, often appearing simply as Crosby, as indicated in the previous section, adjoins Stanwix; and for some time the two livings were united in the same person. The Church is dedicated to St. John the Evangelist. Writing in 1703, Bishop Nicolson says:—

The Register-Book (if it may be call'd so) is most scandalous; being loose, in paper, and of no Age. It looks like all the rest that's under the care of Mr. Bowey, the present vicar; who is an unhappy Manager of all his Concerns.¹

A new book was obtained shortly afterwards, possibly as the result of the Bishop's visit; and Henry Pearson, Parish Clerk, and "Ludimagister de Crosby," acted as Registrar. He was fond of disporting his Latin, not by any means always accurate; but the writing is like copper-plate. On the inside page of the cover is the following:—

This Register Booke was bought at Carlisle ye second day of May in ye year of our Lord god 1704 at ye Cost of ye pish of Crosby By Chrefor Wannop Roger Linton John Teasdaile and John Dalton, Allison John, old Churchwardens ye price was Six shillings Three pence p. me Henrie Pearson.

This is followed by two baptisms, one in 1649 being that of "Henricus Pearson" himself "fillius Jacobi." Others promiscuously inserted as to date succeed; but they are few in number. The entries are continuous from 1693, which may be regarded as the proper date for the Registers. The following is a list of Incumbents:—

1. Miscel., p. 106.

THOMAS WILSON, 1585.

He was collated by Bishop Meye in 1585.

Foster gives several persons of this name,¹ but no one is identified with the Crosby Vicar.

THOMAS SHAW, 1612.

He was collated May 20, 1612, by Bishop Robinson.

THOMAS MILBURN, 1627.

He was ordained Priest December 14, 1623; and collated by Bishop White June 18, 1627. The Institution Books, for some reason or other, give a second collation on June 26th of that year.² Probably he was the person of that name who appears at Cumwhitton in 1624.³

RICHARD WELSHMAN, 1635—1639.

He was collated by Bishop Potter November 13, 1635; and ceded in 1639 on his acceptance of the living at Stanwix.⁴

WILLIAM HODGSON, B.A., 1639.

He was ordained Deacon and Priest June 11, 1620, being collated to Crosby by Bishop Potter October 5, 1639. Foster gives the following under this name:—"Of Yorks pleb. Merton College, matric. 15 Dec. 1615, aged 22; B.A. 24 Oct. 1616: one of these names vicar of Crosby-on-Eden,

1. Al. Ox.

2. It may be well to state here once for all that slight discrepancies in the dates of Institution frequently occur between the Episcopal Register and, in the case of the Chester Diocese, the Act Books, the Institution Books, and the Parish Registers. For the comfort of the reader, however, it may be added that generally the discrepancies are very "slight," being represented by a few days, or at most a month or two. I have followed the authority in each case which seemed most likely.

3. Vide p. 271: also Institution Books and Episcopal Register.

4. Vide p. 190.

Cumberland, 1639.”¹ Nicolson and Burn have a gap from this point to 1661.² This, however, we are able to fill up by the aid of the Lambeth MSS. as follows:—

THOMAS TURNER, 1653—1657.

He was also at Stanwix and subsequently at Torpenhow.³

JOSEPH NICOLSON, M.A., 1658.

He held this along with Stanwix for a brief time.⁴

JOHN COLLIER or COLLYER, B.A., 1658—1661 (?).

Under this name Foster has the following particulars: “Of Cumberland, pleb. Queen’s Coll. matric. 28 April 1615, aged 17: B.A. from St. Mary Hall 12 May 1617; one of these names ejected from the vicarage of Crosby, Cumberland, in 1662, under the act of uniformity.”⁵ He was ordained Deacon December 22, 1622,⁶ and is given as B.A., Chester Diocese, but where his ministry was exercised up to this date we have no means of knowing. The following deal with his appointment and Augmentation:—

Crosby. March 3rd. 1657.

Mr. Wood informing that the Lease of the tithes of Crosby in the County of Cumberland is expired The Trustees doe appoint to treat for the said tithes on the sixth day of May next whereof the Receever of Cumberland is to take notice & to inquire & certify according to former ordr. in that behalfe.⁷

Crosby. ffebr. 15. 1658.

Ordered yt Mr. Craister bee desired to meet with these Trustees on the seaventeenth instant when they doe appoint to take the peticon of Mr. Collier Minister at Crosby this day read into further Consideration.⁸

1. Al. Ox.
2. Nicolson and Burn, vol. ii, p. 457.
3. Vide pp. 191, 581.
4. Vide p. 191.
5. Al. Ox.
6. Episcopal Register.
7. Lambeth MSS. (Plund. Min.) 980.
8. Lambeth MSS. (Plund. Min.) 980.

Fryday 17 Februarij 1658.

Crosby &
Stannix.

Mr Craister Saith there is no possibilitie of uniting, 3 miles distant ye people of Crosby from Stannix.
peticon for John Collier, psent him to Crosby.

Mr. Craister Saith he will undertake that Mr. Collier shall accept of 40li a yeare & not insist upon the union of ye tithes.¹

Friday 25. Februarij, 1658.

Stannix &
Crosby.

yt Mr. Briscoe & Mr— bee desired to bee with ye Trustees on Monday Sennight abt yse [these] peticons.²

Monday ye 7 of March 1658.

Crosby.

Jo. Collier settled 40li a yeare when admitted.³

Crosby.

March 7. 1658.

Ordered yt upon Admission of Mr. John Collier psented to the Vicarage of Crosby in ye County of Cumberland the yearely summe of forty poundes bee settled upon him for increase of his maintence out of the rents & pfitts of the tithes of Crosby aforesd in ye possession of these Trustees.

Jo Thorowgood Edw Cressett Ra Hall Jo Pocock Ri Yong.⁴

Crosby.

March 9. 1658.

Whereas these Trustees ye 4th. of November 1658 granted ye sume of Thirty poundes to be paid to Mr. Joseph Nicholson for discharge of ye duty of the Ministr. of Stannix in ye County of Cumberland and likewise yt. he might officiate to ye parishioners of Crosby in ye said County till the 25th of March next, Now for yt the sd parishes cannot be united and Mr. John Collier p'sent vicar of Crosby aforesd hath officiated there ever since ye 25th of December last and not the sd Mr. Nicholson It is ordered therefore that the sume of ten pounds parcell of ye thirty poundes graunted unto the sd Mr. Nicholson bee paid unto ye sd Mr. Collier And yt. Mr. Edmund Branthwaite Recr. by whom ye sd thirty poundes is payable doe pay ye same unto him accordingly.

Jo. Thorowgood Ra. Hall Jo. Poccock Ri. Sydenham Ri. Yong.⁵

1. Lambeth MSS. (Plund. Min.) 1003.

2. *Ibid.*, 1003.

3. *Ibid.*, 1003.

4. *Ibid.*, 989.

5. *Ibid.*, 995.

To the Commissioners for Approbacon of publique Preachers and all others whom it may concerne Wee William Steele Lord Chancelr of Ireland Sr. John Thorowgood of Kensington Knt. George Cowper Richard Yong John Pocke, Ralf Hall, Richard Sydenham John Humfrey and Edward Cressett Esqrs. Trustees by Severall Acts of parliamt for maintennce of Ministers the true & undoubted Patrons of the Vicarage of the Parish Church of Crosby in the County of Cumberland now become void by the relinquishment of the last Incumbent or by any other ways whatsoever Have nominated and presented and by these psents doe nominate & psent John Collier Minister of the word to the said vicarage Desiring that the said John Collier may be admitted to & settled in the said vicarage and vested with all the Rights members and appurtennces thereof which we doe hereby upon your admission graunt unto him and that it would please you to doe all other things requisite and necessary to be done (in this behalfe) by you. *Given* under our handes and seales the Seavententh day of february in the yeare according to the Computacon used in England One Thousand Six hundred fifty and Eight, 1658.

John Thorowgood Ra. Hall John Humfrey George Cowper Jo Pocke.

[Endorsed behind thus]: Crosby in Cumberland March 4th. '58
Aprill 13th, '59.¹

Crosby in Ye

County of Cumberland.

John Collyer Cl. Admitted the 13th. day of April 1659 to the V. of Crosby in the County of Cumberland. Upon a pres. exhibited the 4th. day of March 1658, from the Trustees for maintennce of Ministers the patrons. And Certificates from Tho. Sewell Tho. Crayster Cuth. Studholme Tho. Langhorne Jo. Cocke Jos. Nicholson of Stannix Sim. Atkinson of Lazonby.²

Crosby.

April 14. 1659.

Know all men by these psents yt ye 4th. of March 1658 there was exhibited to the Comrs. for Approbacon of publique preachers a Presentacon of John Collier Cl. to the vicarage of Crosby in the County of Cumberland made to him by the Trustees for maintennce of Ministers. together &c. Dated at Whitehall the 13th day of Aprill 1659.³

Jo. Nye, Regr.

Crosby.

April 14, 1659.

Upon due consideracon had of the value of the Vicarage of Crosby in ye County of Cumberland being seaven pounds a yeare It is

1. Lambeth MSS. (Plund. Min.) 946.

2. *Ibid.*, 999.

3. *Ibid.*, 968.

ordered that the yearely Sume of forty pounds be Annexed to ye Vicarage of Crosby aforesd out of the rents and pfitts of ye tithes of ye Rectory of Crosby aforesd parcell of ye possions of the late Bpp. of Carlisle the Lease whereof being lately expired came into the possession of these Trustees & is now let by them at the yearly rent of two & thirty pounds And that the said forty pounds a yeare be from time to time paid unto Mr. John Collier admitted to ye Vicarage of Crosby aforesd by ye Comrs. for Approbacon of publike preachrs. the 13th day of April instant to hold for such time as he shall continue to discharge the duty of ye Minr. of ye sd place or further order And that Mr. Edmund Branthwayte Recr. doe pay the same accordingly to be accounted from the 25th day of March last out of the aforesd tithes and other the tithes arising within the sd parish.

John Thorowgood Edw. Cressett Ra Hall Ri Yong Jo. Humfrey.¹

Stannix and

Crosby.

ffebr. 17. 1659.

Whereas these Trustees supposing there might be a union of ye pishes of Stannix and Crosby in ye County of Cumberland being neare adjoining to each other and by ordr. of ye 4th. of November 1658 Graunted ye sume of thirty pounds unto Mr. John [Joseph] Nicholson Minister of Stannix aforesd to officiate at ye parish of Stannix and preach to ye p'shionrs. of Crosby till ye 25th of March 1659 [1658-9] ffor yt it appeares ye said pshes could not fitly be united together and that Mr. John Collier then vicar of Crosby had officiated there ever since the 25th of December 1658 these Trustees by ordr. of ye ninth of March 1658 [1658-9] ordered yt ye sume of ten pounds pcell of ye sd thirty pounds should be paid to ye sd Mr. Collier wch. it seemeth is not as yet paid unto him. It is ordered that it be referred to Mr. Craister and Mr. Briscoe to award how much of ye sd ten pounds and how the same may be paid to the said Mr. Collier and fully to accomodate the business betweene ye sd Mr. Nicholson and Mr. Collier according to their judgement and discretion.

J. Thorowgood Wm. Steele Ri Yong Jo. Pocock.²

Calamy and Palmer give John Collier a place in their list of Ejected Ministers; but they mention his name only.³ What became of him is not known. A person of this name compounded for his First Fruits in 1672 at Gluvias Budocke, Cornwall.

1, Lambeth MSS. (Plund. Min.) 987.

2. *Ibid.*, 989.

3. Calamy's vol. ii, p. 159: Non. Mem. (Ed. 1802), vol. i, p. 385.

JOHN THEAKSTON, B.A., 1661—1666.

Letters dismissory were granted to John Theakston, B.A., February 23, 1660-1; and on October 8, 1661, he was collated by Bishop Sterne. He appears also at Irthington¹ in that year. Nicolson and Burn say that he died in 1666.²

PHILIP FIELDING, M.A., 1666—1670.

He had succeeded Nathaniel Burnand at Brampton,³ and was collated to Crosby on September 16, 1666, by Bishop Rainbow. He was a Pluralist on a large scale, having Irthington as well as Brampton and Crosby.⁴ His Curate at Crosby was Thomas Milburn, who signs the Transcripts as such in 1667. There is also the following baptismal entry:—

1668 Johnes fil Thomae Milburn Cur. de Crosby baptizatus erat
25th day of November.

Milburn's license to teach School and read prayers at Irthington and "Crosby super Eden" bears date 1663.⁵ The latter was ordained Deacon September 24, 1671, and may have been the person of that name who was at Farlam in 1700.⁶ Possibly he was a connection of Thomas Milburn who held the living at Crosby in 1627.

Philip Fielding resigned the Crosby living in 1670.

ROBERT HUME, M.A., 1670—1680.

He graduated M.A. at Edinburgh April 15, 1645; and was ordained Deacon September 25, 1670, Priest September 24, 1671, being collated to Crosby-on-Eden by Bishop Rainbow August 13, 1672, on the resignation of Philip

1. Vide p. 284.
2. Nicolson and Burn, vol. ii, p. 457.
3. Vide p. 260.
4. Vide p. 284.
5. Episcopal Register.
6. Vide p. 277.

Fielding. He was subsequently at Lazonby and Aspatria.¹
The Transcripts give the following:—

1675 Georgius filius Roberti Hume vicarij de Crosby baptizatus erat 7
Decembris.

NATHANIEL BOWEY, 1680—1713.

He was collated by Bishop Rainbow August 26, 1680,
and held the Scaleby living in conjunction with Crosby.
In the St. Mary's Registers, Carlisle, appear the follow-
ing, which may refer to him and his wife:—

Baptism, Castlegate, Thomas ye Sonne of Nathaniel Bowey ye 27th
day Dec. 1682.

Burial paternoster row, Mrs. Bowey the 18 of December 1717.

The Crosby Registers note his own burial thus:—

Mar. ye

12 day.

Nathaniel Bowey Vicarius de pochia de Crosby super eden
Sepultus erat vicesimo secundo die Marchij Anno Domj 1712-3.

1. Vide pp. 326, 646.

IV. WETHERAL AND WARWICK.

Wetheral is about five miles east of Carlisle. The Church is dedicated to the Holy Trinity, and is in succession to the ancient Wetheral Priory. The earliest Registers, an oblong volume, begin in 1674. They are in fair condition, the writing is quite legible, and they are written in from both ends. On the first page at one end is the following:—

The yeare of our Lord God 1674 price iis.

Warwick is about two miles north of Wetheral. Its Church is dedicated to St. Leonard. It has separate Registers, the earliest volume being much like the one at Wetheral. On the first page is written:—

Tho. Smith Curate of Warwick June ye 30. 1700.

Elsewhere, however, we have the following:—

The Register Book of Warwick since ye Entrance of Thomas Nichols Curate,

the first entry being January 1, 1683-4.

In the early part of the 17th Century the two places had separate Ministers, but since Commonwealth days, at least, they appear to have been joined together. No one of the Historians makes any attempt at a list of Incumbents. The following names have been obtained:—

JOHN BELLWOOD, 1618.

The following appears in Lord William Howard's "Household Books":—

Octob. 1618. To Mr. Bellwood Curate of Wetherall for one quarter due at Michaelmas last past xxxs.

Under December 19 of the same year is another payment of the same amount "for one quarter due at Christmas next." He is further mentioned in a similar capacity under June 17, 1619.¹

There was a John Bellwood, probably the same person, who was ordained "literatus," September 22, 1611.²

WILLIAM (?) ALLESON, 1618.

This name is given on the authority just cited, the following passage appearing in the book:—

To Mr. Alleson Curate of Warthwick for one quarter due 18 of this Octobr 1618 xxxs.

He appears repeatedly in the "Household Books" under the names of "Alleson," "Allinson" and "Allyson," and was certainly here until April, 1622.³

William Allanson, possibly the same person, was ordained Deacon, December 20, 1608, and Priest, September 22, 1611.⁴

CHRISTOPHER PEILE, M.A., 1621.

The following from the same source is our authority for this name:—

25 of March 1620 Rec. of Rob. Stapleton xxxs and vli which was paid to Mr. Peele as curate & preacher at Wetherall at our Lady day last 1621 reckoned in my former booke pag. 65 Ao 1620 in toto vjli xs.⁵

This would be Christopher Peile who was ordained Deacon, June 15, 1616.⁶ He was instituted to Thursby

1. "The Household Books of Lord William Howard of Naworth Castle," (Surtees Society, vol. 68, pp. 98 and 99.) This volume is invaluable and will repay careful study.

2. Episcopal Register
3. Household Books, p. 181.
4. Episcopal Register.
5. Household books, p. 151.
6. Episcopal Register.

in 1622,¹ and appears to have kept the Wetheral Curacy as well for some time, hence the following:—

Payd to Mr. Peele by my Lord for one half yeares pension for preaching at Wetherall due to him 29 September 1624 vli. Paid for serving the cure thear for one quarter due then xxxs. 2

Among the “rewards” is one “to a manne bringinge a letter from Mr. Peele at Thursbye xijd [March, 1633-4].”³

Jo. SEWELL, 1629.

The “Household Books” give this name thus:—

To Sr. Jo. Sewell Viker of Witherall, for one quarter’s wages due at Chrestenmas 1629 xxxs. 4

John Sewell was ordained Priest December 14, 1623.

He was here until, at least, October, 1634, when he again received his salary of “xxxs.”⁵

JAMES PAWSTON, 1629.

We read in the “Household Books”:—

Januarie 18. To James Pawston Vicar of Warwicke, for one quarter serving the cure at Warwicke, due the 18th of Januarie 1629 xxxs. 6

ROBERT RAILTON, 1630.

The same source supplies us with the following:—

Septemb To Sr. Robert Raylton for one halfe yeare’s pention for preaching at Wetherall, due at Michelmas 1630 vli, more to him for one quarter’s wages for Servinge the Cure ther. xxxs. 7

1. Vide p. 532.

2. Household Books, p. 219.

3. *Ibid.*, p. 316.

4. *Ibid.*, p. 269.

5. *Ibid.*, p. 340.

6. *Ibid.*, p. 269.

7. *Ibid.*, p. 269.

The Commonwealth Survey for 1649 has the following :

Wetherall & Warwick, Chapel of Cumwhitton—Robert Railton a preaching minister is ye p'sent Incumbent att the parish and church of Wetherall.¹

A "Robt. Raylton" was ordained Deacon September 22, 1611.²

CHRISTOPHER MATTESON, B.A., 1655.

The following from Foster probably refers to him:—
"Mattinson, Christopher, pleb. Merton Coll. [Oxford] matric. 5 June, 1651."³ His appointment and Augmentation are mentioned in the following documents:—

Wetherall &
Warwick.

Know all men by these psents that the first day of August in the yeare one Thousand six hundred ffyfty and ffive there was exhibited to the Comissionrs for Approbacon of publique Preachers an ordr of ye Trustees for Maintenance of Minrs for ye settlemt of Mr Xfer Mattison in ye Cure of ye pish Church of Wetherall & Warwick in ye County of Cumberland together with a testimony in ye behalfe of ye said Xfer Matteson of the holy & good conversacon upon p'usall & due consideracon of ye p'mises and finding him to be a p'son qualified as in & by ye Ordinance for such approbacon is required The Comrs above menconed have adjudged & approved ye said Xfer Mattison to be a fitt p'son to preach ye Gospell & have granted him admission & doe admitt ye said Xfer Mattison to ye Cure of Wetherall & Warwick aforesaid to be full and pfct Possessor & Incumbent thereof. And doe hereby Signifye to all Persons concerned herein That he is hereby intituled to the p'fits and pquisitts & all Rights & dues incident and belonging to ye said Cure as fully & effectually as if he had bene instituted & inducted according to any such Lawes & Customes as have in this case formerly bene made had or used in this Realme.

In Witness whereof they have caused ye Comon Seale to be hereunto affixed & ye Same to be attested by ye hand of ye Regr by his Highnes in yt behalfe appointed.

Dated at Whitehall ye first day of August 1655.

Jo. Nye Regr.⁴

1. Vide p. 1299.

2. Episcopal Register.

3. Al. Ox.

4. Lambeth MSS. (Plund. Min) 968.

Wetherall &
Warwicke.
Chr. Mattinson

Order July
24 1655.

Chr. Mattinson
cert. as aforsd
by

Know all men by these psents that
the first day of August in the yeare
One thousand six hundred fifty and
five There was &c an
order of the Trustees for maintenance of
Ministers for ye settlement of Mr. Chrestopher
Mattinson in the Cure of the parish
Church of Wetherhall and Warwicke
in the County of Cumberland Together
with &c adjudged and approved
the said Christopher Mattinson to be
&c and doe admitt the said Christopher Mattinson
to the cure
of Wetherhall & Warwicke aforesaid to be
full and perfect possessor &c In
Witnesse &c Dated at Whitehall the
first day of August 1655.¹

Roger Baldwin of
Penrith
John Mackmillaine
of Kainhalby
[Edenhall]
Jo. Jackson of
Hutton
Ran. Croxhall of
Kirklands
John Martin of
Edington
John Davis of
Kirkoswald
Wm Hopkins of
Mellarby
Sim. Atkinson of
Lazonby
Edw. Winter.

Wetherall
&
Warwick.

Aug. 13. 1655.

Whereas ye Curacy of ye pish Church of Wetherall & Warwick in
ye County of Cumberland is at pnt destitute of a Minister & ye Care
of pviding for ye Same is in these Trustees It is ordered yt Mr. Xfer
Mattinson (approved by ye Comtee for Approbacon of publique
preachers to be a pson fitt to preach ye Gospell) doe & he is hereby
authorised forthwith to officiate ye Cure of ye Said Church by diligent
preaching & instructing ye pishioners of ye said pish & yt he shall
have for his paines therein ye yearely sume of fifty poundes out of ye
rectory of Wetherall & Warwick aforesaid ye same to be accompted
from ye first of August instant & to be Continued unto him from time
to time for Such time as he shall discharge ye duty of ye Minister of
ye said place or till further ordr of ye said Trustees.

Jo. Thorowgood ; Jo. Humfrey ; Jo. Pocock ; Ra. Hall ; Ri. Young.²

1. Lambeth MSS. (Plund. Min.) 996. This document is abbreviated
but one in complete form will be found under Ireby (vide p. 560).

2. Lambeth MSS. (Plund. Min.) 972.

Weatherall
&
Warwick.

To all whom these presents shall come Wee Sr John Thorowgood of Kensington Knt Willm Steele Esq. Sergeant at Law, George Cowper, William Skymoner Richard Yong John Pocock & other Trustees for Maintenance of Ministers Send Greeting

Whereas the Rectorie of ye parish Churches of Weatherall & Warwick in the County of Cumberland p'cell of ye possession of ye late Deane & Chapter of ye Cathedral Church of Carlisle are vested in these Trustees upon whom the Care of providing for ye Ministr of ye said parish Churches is incumbent & ye sd parishes are neare adjoining to each other & Mr. Chrestopher Matteson hath bene undertaking to officiate to ye parishons of both ye said parishes Wee doe hereby Constitute and approve the said Christopher Matteson Ministr and Curate of the said parish Churches And doe authorise him duely carefully and diligently to preach & instruct the parishons of the said parishes from time to time as well in ye said parish Church as otherwise and wee doe hereby give order & conferre upon him for his said service all houses, salaries stipends pensions allowances dues advantages profits & availes whatsoever to ye Ministr or Curate of the said parish Churches belonging & of right accustomed to belong & appertaine To hold for such time as he the said Christopher Matteson shall Continue in the faithfull and constant performance of his said trust & charge Given under our handes & Seales ye 4th day of November in ye yeare according to the Computacon used in England 1659

Jo. Thorowgood, Jo. Pocock, Geo. Cowper, Wm. Skymner,
Rich. Yong.¹

Weatherall
&
Warwick.

Nov. 10th. 1659.

Whereas ye Curacies of ye parish Churches of Weatherall & Warwick in ye County of Cumberland are at ye provision of these Trustees in whom the appropriate Rectories & tithes of ye said parishes parcell of ye possessions of ye late Deane & Chapter of Carlisle are now vested Ordered yt ye yearely Sume of one hundred poudes be graunted out of ye Rents & profits of ye tithes of the said Rectories to & for the Salary & Maintenance of Mr. Chrestopher Mattison heretofore entertained to preach the gospell in & this day settled by these Trustees Ministr of the said parish Churches ye said one hundred pounds a yeare to be accounted from ye xxix day of

1. Lambeth MSS. (Plund. Min.), 983.

September last & to hold for such time as he the said Mr. Mattison shall continue faithfully to discharge ye duty of Ministr of ye said parish Churches And that Mr. Edmund Branthwaite Recr doe allowe the Same unto him accordingly abating out of ye same ten pts of twelve of all publike taxes & charges issuing & payable out of ye tithes of the said Rectories.

John Thorowgood Geo. Cowper Richard Yong Jo. Pocock Wm. Skynner.¹

What led to Christopher Matteson's removal is not clear; but he was gone shortly afterwards, settling in 1661 at Harrington and subsequently at Workington.²

— WILCOX, 1660.

This name is inserted entirely on the authority of Calamy,³ who prints "Wetherhall" against it. Palmer repeats and adds "C," to indicate that it was a Curacy. No information of any kind concerning him has been discovered, and it must be admitted that the case is somewhat doubtful. Christopher Matteson was certainly at Wetheral until near the end of 1659,⁴ and though an appointment after that date such as would lead to an ejection is possible the probabilities are against it. It is true that there is a gap of a few years after Matteson's removal which I have so far been unable to fill in. The name of Wilcox does not appear in Calamy's First Edition (1702).

RICHARD LOWRY, M.A., 1665.

The Episcopal Register states that on July 28, 1665, a "licentia prædicandi" was granted to him; and that on the same day he obtained a "licentia ad inserviendum curæ Rectoriæ de Warwick et Wetheral." After about two years he removed to Crosthwaite.⁵

1. Lambeth MSS. (Plund. Min.), 987.

2. Vide pp. 789, 795.

3. Calamy, vol. ii, p. 159.

4. Vide p. 212.

5. Vide p. 657.

JOHN DIXON, 1670.

The Registers of St. Mary's, Carlisle, contain the following:—

Burial 1670 July Castlegate Mr. John Dixon, Minister of Wetherall ye 23.

Beyond this solitary fact nothing is known of him.

ROBERT RAILTON, 1674.

This is inserted with some hesitation, the authority being the Registers. The very first entry in the book, which is exceedingly difficult to decipher, reads thus:—

1674 October (?) buried:— ye son of Mr. Robt. Railton Minister of Weth—.

In all probability he was a different person from the one of that name previously given. Foster gives the following respecting Robert Railton, son of William, of Carlisle, who may have been a connection:—"Queen's Coll. matric. 14 July, 1691, aged 19; B.A. 1696, M.A. 1698, Vicar of Marston, Oxon, 1705, and rector of Headley, Hants. 1717."¹

GABRIEL SMALLWOOD, M.A., 1681.

He was ordained Deacon September 21, 1673; and held the Curacy for some time previous to his removal to St. Lawrence, Appleby, 1681.² Bishop Nicolson says:—

The Register-Book begins at Oct. 28, 1674, the former part of it being all (as I guess) of the hand-writeing of Mr. Gabriel Smallwood, some time Curate here.³

THOMAS NICOLS, 1684—1700.

Bishop Nicolson in his Diary, under date April 8, 1684, says:—"Wetherall and Warwick given to T. Nichols, Sebraha to M. Preston and petty canonry to Shepherd."⁴

1. Al. Ox.

2. Vide p. 1135.

3. Miscel., p. 51.

4. Trans. (N.S.), vol. i, p. 9.

He was ordained Priest March 15, 1684-5. The Registers note the burial of a son, Thomas, on February 26, 1687-8; also the baptism of Mary, a daughter, December 13, 1688; of John, a son, September 11, 1690; and of Elizabeth, a daughter, June 19, 1693. Foster has the following which may refer to him:—

Nicols Thomas S. Raughlin, of Carlisle, Cumberland, cler. Queen's Coll. matric. 16 May 1678 aged 16; B.A. 9 Feby 1681-2.¹

“Raughlin” is for “Rowland” Nicols, who was Vicar of Aikton and Chancellor of the Diocese at the time.² Thomas Nicols died in 1700. About the time of his admission to Oxford he is described as “somewhat sickly.”³ Bishop Nicolson, in 1703, says that under a seat “on the Floor of the Quire” is the following:—

“Here lyes the Body of Thomas Nicols lat
Minister in Wetheral Parish. Deceased
June 3. Anno, 1700. And T. N. his Son
Dyed Feb. 27. 1687.”⁴

THOMAS SMITH, B.A., 1700.

He was licensed Curate here on June 27, 1700. The Registers also give the following:—

The Regester of Wetherall Since the Entrance of Tho. Smith, Curate, 1700.

ISAAC BIRD, M.A., 1703—1713.

He was the son of William Bird of Glassonby, near Kirkoswald, and went from Sedbergh School to St. John's College, Cambridge, in 1693, being at the time 19 years of age. He graduated B.A. in 1696.⁵ The following from the Registers relate to him:—

The Regester of Wethrall Since ye entrance of Isaac Bird Curate [March 25, 1703].

1703 Mr. Isaac Bird Curate & Mary Stannix Mar. Novbr ye 30th.

The Revd. Mr. Isaac Bird A.M. Curate of Wetherall & Warwick buried Jan. 2, 1713.

1. Al. Ox.
2. Vide p. 636.
3. The Flemings in Oxford, p. 307.
4. Miscel., p. 49.
5. Sedbergh School Register, p. 105.

V. KIRKANDREWS-ON-EDEN.

The present Rector in a recent letter says:—"I am in the somewhat unique position of having two Churches and *three* Churchyards under my jurisdiction, for I am now officially described as 'Rector of Kirkandrews with Beaumont and Vicar of Grinsdale.'" Kirkandrews is about four miles north west of Carlisle on the Silloth line. Its Church, dedicated to St. Andrew, disappeared more than two centuries ago. Bishop Nicolson, writing in 1703, says:—"The Church here is quite Demolish'd"; and he recommends the Parishioners "to a compliance with the men of Beaumont," in their request for assistance in repairing their Church "rather than run the hazard of being put upon the Expense of Repairing their own Church."¹ The graveyard alone remains, and the Parishioners still bury their dead in it. The Registers will be noticed under Beaumont. The following is an imperfect list of Incumbents up to 1692, since when the Rectories of Kirkandrews and Beaumont "jointly have been presented to by the house of Lowther."²

CHRISTOPHER LOWTHER, 1576—1587.

He was instituted on a Presentation by Queen Elizabeth in 1576, and died in 1587. Possibly he had previously been at Nether Denton.³

WILLIAM WITTON, 1587—1611.

He was collated, by lapse, by Bishop Meye, in 1587, and died in 1611.

1. Miscel., p. 18.

2. Nicolson and Burn, vol. ii, p. 226.

3. Vide p. 274.

GEORGE MILLIKIN, 1611.

He was instituted June 25, 1611, on a Presentation by George Rumney.

Unfortunately a huge gap occurs here in Nicolson and Burn, our only available authority, their next date being 1692, when the death of Richard Wilson, Rector of Kirkandrews, took place. This is the date from which the union of the two Rectories is reckoned. In all probability, however, the union occurred much earlier. This will best appear in dealing with Beaumont.

VI. BEAUMONT.

This place is only about half a mile north of Kirkandrews, and is situated on the south bank of the Eden. Nicolson and Burn speak of it as a "town," standing upon "a fair hill, from whence lieth every way a good prospect which gave occasion to the name," "beautiful mount."¹ The Church is dedicated to St. Mary and serves for Kirkandrews as well. Bishop Nicolson, in 1703, says:—

The Church is in as good Repair as could be expected; but has not a Letter on the Walls, Floor or Churchyard. The East Window in ye Quire wants Glass. The Parishioners desire that those of Kirk-Andrews may contribute to ye Repair of this Church; since they have none of their own, and come constantly hither.²

The Registers, which include those of Kirkandrews, begin in 1692. They were recently rebound in one neat volume at the expense of the present Rector. In the book also are a few fragments in parchment, beginning with 1679, but mainly they are concerned with the Siddell family, and probably were the work of a later hand. It is, therefore, correct to say that the book begins with 1692. Respecting a carefully made Transcript in 1819 we have the following account:—

This book contains true and correct copies of Baptisms, Burials and Marriages, belonging to the Parish of Beaumont in the County of Cumberland and Diocese of Carlisle, beginning in the year of our Lord 1692 and correctly copied from a very old Register Book completely tatter'd and torn to Pieces.

As Witness my Hand this first Day of January 1819.

Richard Burn Junr

Rector of Beaumont and
Kirkandrews.

1. Nicolson and Burn, vol. ii, p. 223.
2. Miscel., p. 17.

The list of Incumbents is as follows:—

HENRY HASSELHEAD, 1562—1581.

He was instituted on a Presentation by Sir William Dacre, "lord Dacre of Graystock & Gilsland."¹ He died in 1581. There was a Roger Haslehead at Croglin, 1582-1611.²

LANCELOT WILSON, 1581.

He was presented by Philip, Earl of Arundel.

EDWARD JOHNSTON, 1611.

Nicolson and Burn say that he resigned in 1611.³ A person of the name of Edward Johnson, M.A., appears at Kirklington in 1604. Possibly he was the same as the Beaumont Rector; but he is said to have died in 1611.

THOMAS THOMSON, or THOMPSON, 1611—1615.

He was instituted October 22, 1611, on a Presentation by Anne, "Countess dowager of Arundel." Foster has the following:—"Of Cumberland pleb. Queen's Coll. matric. 17 Oct. 1589, aged 15, B.A. 27, Jan. 1594-5, M.A. 4 July, 1598, B.D. 22 Feb. 1609-10; Supd. for licence to preach 27 Feb. 1610-11; Minister of St. Thomas, Bristol, perhaps rector of Beaumont, Cumberland, 1611, rector of Montgomery 1613, and vicar of Llandyseil, Co. Montgomery, 1616."⁴ This can hardly be the same as the Beaumont Rector, who died in 1615.

JOHN WILSON, 1615.

He was instituted March 25, 1615, on the death of Thomas Thompson, the same person presenting.⁵ Foster gives among others of this name, John Wilson, as B.A. from University College, Oxford, April 23, 1607, M.A.

1. Nicolson and Burn, vol. ii, p. 225.

2. Vide p. 406.

3. Nicolson and Burn, vol. ii, p. 225.

4. Al. Ox.

5. Episcopal Register.

July 10, 1612, and adds that "one of these names was beneficed in Cumberland."¹ There was a John Wilson at Ainstable in 1616 and at Grasmere in 1620.²

THOMAS ROBINSON or ROBSON, 1616—1625.

He was instituted March 24, 1616, being ordained "litteratus" on that day and Deacon in May, 1618. Nicolson and Burn give the name as "Robinson"; but the Institution Books have "Robson," the place being entered as "Beaumonts als Beaumont." He died in 1625.

THOMAS WARWICK, B.A., 1625.

He was ordained Deacon September 28, 1623, being styled B.A. Nicolson and Burn say that the Presentation was made by "a citizen of London (patron for that turn)"; but the Institution Books give the King, and "Ult. Novembris 1625" as the date. For an account of the Warwick family see Brampton, etc.³

ANDREW SMITH, 1634—1663.

He was instituted December 16, 1634, on a Presentation by "Tho. Comes Arundell et Surrey"; and Nicolson and Burn say that he died in 1663. If that is correct there was no disturbance here either by the Commonwealth or the Restoration.

PATRICIUS HUME, M.A., 1663—1678.

He was ordained Deacon August 17, 1662, and Priest February 1, 1662-3, being instituted December 31, 1663, on a Presentation from Elizabeth, Countess of Arundel. He held the living of Burgh-by-Sands also part of this time.⁴ He compounded for his First Fruits in 1668.

RICHARD WILSON, 1679—1692.

Possibly Richard Wilson "de Irthington," who was ordained Deacon September 20, 1668, and Priest, Septem-

1. Al. Ox.

2. Vide pp. 402, 1059.

3. Vide pp. 250, 1178.

4. Vide p. 224.

ber 25, 1670. He was instituted August 23, 1679, on a Presentation by the Duke of Norfolk. He died in 1692. Nicolson and Burn give him as Rector of Kirkandrews as well. If so the two livings were united some time previous to 1692.

GEORGE HUME, 1692—1703.

He was ordained Deacon December 21, 1684, and instituted to "Beaumont & Kirkandr sup Eden" May 9, 1692, on a Presentation by Sir John Lowther. He died in 1703, the entry in the Registers being as follows:—

George Hume Rector of Beemont was Buryed May ye 12th 1703.

Bishop Nicolson, in 1703, says that he "lyes bury'd *sub Dio* in ye Quire!"¹

GABRIEL TRANT, 1703—1705.

He was instituted June 23, 1703. Writing under date June 29, 1703, Bishop Nicolson says:—

Mr. Gab. Trant (a Frenchman, and one of ye Masters at ye new School of Lowther) instituted into both; [i.e., Beaumont and Kirkandrews].²

THOMAS LEWTHWAITE, 1705—1762.

He was instituted on the 27th of September, 1705, on a Presentation "vice comes Lonsdale," and held the two livings until his death. He was Curate of Bowness in 1703.³ Bishop Nicolson, in his Diary under date September 23, 1704, says that he sought Priest's Orders but was refused, "no warning being given to a sufficient number of Priests to attend at ye Ordination."⁴ The following year, however, he passed for these Orders though "hardly."⁵ His burial entry reads thus:—

1762. Dec. 9. The Revd. Mr. Thos. Lewthwaite buried.

1. Miscel., p. 18.

2. *Ibid.*, p. 17.

3. Vide p. 605.

4. Trans. (N.S.), vol. ii, p. 208.

5. *Ibid.*, vol. iii, p. 27.

The village of Grinsdale is about two miles nearer Carlisle and stretches along the southern bank of the Eden. The Church here, dedicated to St. Kentigern, is an old foundation, but it early fell into ruins. Bishop Nicolson writes respecting it as follows in 1703:—

The Church and Chancel both in Ruins; nothing left but a good handsome Stone-Table heretofore used for an Altar. Half of the Church-yard seems also to have been carry'd off, by ye River Eden; against the further Encroachments of which the Parishioners have now built a strong Stone-wall, to preserve their Dead from being carry'd down the River. Burials are attended by Tho. Addison, whose father (one of the Petty Canons of Carlile) was lately Curate here; And Mr. Appleby the Impropiator, gives him four Nobles (antiently four Marks) yearly for so doeing. The Parishioners, on Sundayes, attend Divine Service either at Carlile or Beaumont.¹

About 1743 the Church was rebuilt by Joseph Dacre, Esq., the impropiator, at his own expense, and practically this is the building in existence to-day. Under the Pluralities' Act it is held by the Rector of Kirkandrews. The Registers do not date beyond the time of its being rebuilt. In reference to the three Parishes Bishop Nicolson, in 1703, says:—

They have a Tradition that the three little Neighbouring Churches (of this Town, Beaumont and Grinsdale) were built by three Sisters; who, I must say, were not too generous in subsisting their Chaplains. I rather think they have been (originally) small Oratories, supply'd by ye Religious of Carlile. How ye Revenues of Grinsdale came into Lay hands I know not: but they all pay prescriptions instead of Tythes in kind.²

1. Miscel., p. 13.

2. *Ibid*, p. 18

VII. BURGH-BY-SANDS.

This is a considerable village about five miles west of Carlisle on the Silloth line. The Church is dedicated to St. Michael. Its tower, massive and strong, was evidently meant for purposes of asylum, in the troubled days of the Border Wars. The Registers begin in 1653, the earliest being a long, narrow volume of parchment. The following appears in it:—

The Register booke of Burgh-by-Sands, written in the yeare of our Lord God 1653.

The first page is occupied with entries for 1653 and 1654; but there are only a few upon it. At the foot of the page is "John Maison 1670." They are singularly disappointing for our purpose; and the Historians are equally so. In their list of Incumbents, Nicolson and Burn leap from "Sir William Blane" in 1581 to Thomas Story in 1681. The following is an imperfect list, but it is the best yet issued:—

WILLIAM BLANE, 1581.

He was instituted by Bishop Meye "on a presentation by two yeomen of the neighbourhood, proving their title from the grantees of the abbot and convent before the dissolution."¹

For Thomas and Alan Blayne, of Aikton, the reader is referred to the account of that place.²

ROBERT MATHEW, 1621.

He was instituted on September 1, 1621, on a Presentation by the King. The name is common in Foster's "Oxford Alumni"; but we know nothing further about him.

1. Nicolson and Burn, vol. ii, p. 221.

2. Vide p. 609.

The following document suggests a vacancy here in 1646:—

Att &c. November 11. Anno Dni 1646.

Cumberland. By vertue &c yearely sune of Twenty pounds bee allowed & payd out of ye Improprate Tythes of Cargoe & Stainton in ye County of Cumberland wch are sequestered from ye Deane and Chapter of Carlile to and for increase of ye maintenance of such Minister as this Comittee shall approve of to officiate in ye pish Church of Burgh by Sands in ye said County ye psent maintenance belonging to ye said Church being but Twelve pounds p Annu And ye Sequestrators of ye pmisses are required to allow and pay ye same accordingly Att such tymes and seasons of ye yeare as ye said Tythes shall grow due and payable.

Har. Grimston.¹

JAMES THOMPSON, 1647.

The authority for this name is the following document, which also informs us that the vacancy had been caused by the death of the previous Incumbent:—

Sept. 21, 1647.

Brough by Sands.

Whereas the viccarage of the pish Church of Brough by Sands in the Countie of Cumberland is void by death & the guift thereof is in the Earl of Arundell delinquent It is ordered that James Thompson a godlie & orthodox divine doe forthwith officiate the cure of the sd Church as viccar & preach &c.²

There was a James Thomson at Moresby somewhat later,³ but whether the same individual has not been ascertained. Nor is any other name forthcoming until after the Restoration.

PATRICIUS HUME, M.A., 1669.

He was collated December 8, 1669, by Bishop Rainbow *per lapsum*, and appears to have held Beaumont along with this living.⁴

1. S. P. Dom. Inter., F. 1 (Record Office). Duplicated in the Bodleian MS. 323.

2. Add. MSS. Brit. Mus., 15671.

3. Vide p. 806.

4. Vide p. 220.

THOMAS STORY, 1681—1739/40.

He was instituted November 28, 1681, on a Presentation from the King, and probably belonged to a local family. The following appears in the Registers:—

1709 Janet als Deny wife of Tho. Story Balief Burd. Sept. 15.

There are some other entries of a similar character. Probably the "Balief," whatever the word may mean, was a connection of the Rector. He was buried May 7, 1715. Thomas Story held the living of Kirkbampton¹ as well as that of Burgh-by-Sands. Bishop Nicolson, in 1703, says that "Mr. Story directed to divide his pains betwixt this place [Burgh] and Bampton [Kirkbampton] three ptes [parts] of ye year." In reference to Burgh he proceeds in his usual caustic fashion:—

Oct. 19, 1703. In a former View of the Church at Burgh by Sands, I could onely peep into it: But this day I took Kirk Bampton in my way thither, and carry'd Mr. Story along with me. The Quire is (as most of its Neighbours) long and nasty; haveing no Ascent in it; Nor is the Communion-Table placed in the East End: but instead of that, we have here a Seat or Pew newly erected by one of the Impropiators. There are (in all) about Thirty of these: who have the great Tithes among 'em: excepting onely a Twentieth part (worth about 10li per An.) which belongs to the School at Dovenby. Some of these Lay-parsons are Quakers: And they neither take ye Tithes themselves, nor openly allow their partners to carry over their Shares. Several of 'em were in the Church with me; when I order'd the Churchwardens to present them all (by name) for keeping the Chancel in so scandalous a Condition.²

The Quaker movement took deep root in this neighbourhood. According to a return in 1747, there were 191 families in the Parish, of whom 28 were "dissenters all Quakers";³ and Christopher Story, the distinguished

1. Vide p. 608.

2. Miscel., p. 15.

3. Nicolson and Burn, vol. ii, p. 221.

Quaker preacher, belonged to these parts. In the Registers we have a note of Thomas Story's burial, thus:—

The Revd Mr. Thos. Story Rector of Kirkbampton 6 January
1739—40.

This entry is pencilled through, but the handwriting in the Registers, which is the same from about 1695, changes at this date. The Registers also supply the following:—

Jno Mayson of Burgh Batchelor Burd. Feb. 14, 1712.

Possibly this is the person referred to earlier and may have been the Parish Clerk.

VIII. GREAT ORTON.

This place is about five miles south west of Carlisle. The Church here, whose original dedication was to St. Giles, is now dedicated to St. Kentigern. The earliest Registers constitute a large parchment volume, parts of which are dull and faded, but they are mostly legible. Evidently the first two or three pages have gone. They begin in 1568. The following is a list of Incumbents:—

RICHARD PLACE, 1578.

This is the date of his death, as the Registers indicate :

Anno Reginae Elizabethae, 21. 1578 December Sr. Richard Place person of Orton buried the xviiith of December then being Monday.

In this year the Plague raged in the district, the Registers being witness; and it is surmised that Richard Place, after ministering to his people in their suffering, fell a sacrifice to duty.

LEONARD LOWTHER, 1578—1585.

“On the death of Sir Richard Place,” write Nicolson and Burn, “late rector of Orton, one caveat was entered, in claim of the patronage, by Thomas Blenerhasset gentleman; and another by Marian relict of John Twentyman late of Little Orton, to whom this avoidance had been granted by Richard Blenerhasset of the city of Carlisle esquire, who had married one of the coheirs of Sir Giles Orton knight; and institution was given on this latter claim to Mr. Leonard Lowther.”¹ He resigned in 1585. He was a Pluralist, and held Bowness in 1580, was at Lowther in 1587, and Greystoke in 1597.²

1. Nicolson and Burn, vol. ii, p. 208.

2. Vide pp. 454, 600, 1234.

WILLIAM MEYE, M.A., 1585.

How long he remained here we have no means of knowing. In the list of Incumbents supplied by Nicolson and Burn, no name is given after that of William Meye in 1585 until 1643, when they speak about "one Mr. Burton" being here. It would appear that William Meye held the living in Plurality with Cliburn for some time.¹ Foster gives William May as B.A. from Catherine Hall, Cambridge, 1585-6; M.A., Oxford, March 23, 1586-7; and "perhaps Canon of Carlisle in 1595."²

WILLIAM DENTON, 1612.

This is a new name and is supplied by the Registers as follows:—

Mr. William Denton Clarke buried the 23d of December 1612.

Possibly he was a member of the Dentons of Warnell Denton, Sebergham. Foster gives among his Oxford Alumni, William Denton, B.A., vicar of Kirkby Moorside in 1595.³

NICHOLAS DEANE, B.A., 1623.

He was ordained Deacon December 22, 1622, and is given as of the Chester Diocese. This also is a new name furnished by the Registers from which the following have been extracted:—

1623 Nicholas Deane & Elizabeth Bell married xxiiiij Ap.

Katherine Deane dau. of Nicholas Deane Clerici bapt 7th day November 1623.

Probably a connection of Nicholas Deane, Archdeacon of Carlisle in 1604. Afterwards he became Rector of Nether Denton.⁴ Foster has the following respecting him:—

1. Vide p. 1242.

2. Al. Ox.

3. *Ibid.*

4. Vide p. 275.

“ Of Cumberland, pleb. Queen’s Coll. matric. 8 May, 1618, aged 17; B.A. 6 July, 1620; rector of Nether Denton, Cumberland, 1633.”¹

RICHARD FLEMING, M.A., 1626.

The authority for this also, a quite new name in this connection, are the Registers. He is associated in them with Richard Burton in 1626. At this place, however, the Registers are much faded; and it is extremely difficult to decipher them. Richard Fleming appears at Cliburn and Milburn in 1625—1639.²

RICHARD BURTON, 1626.

Nicolson and Burn bring him on the scene in 1643 when he is named as a contributor to the Carlisle garrison. He was, however, ordained Priest in May, 1618, and instituted, on a Presentation by the King, on June 21, 1626. Richard Burton was a Pluralist holding, at least, Dufton in addition to Great Orton. In 1647 the Commissioners called upon him to choose which of the two livings he would surrender and it would appear that he elected to keep Dufton. A person of this name, who died in 1640, was Rector of Ormside and Long Marton. I imagine he was the father of the Dufton and Great Orton Rector.³

Unfortunately the Registers present a considerable hiatus after the date above given, being represented from 1627 to 1665 by two miserable pieces of parchment, kept very imperfectly. Isaac Tullie states that the amount of Richard Burton’s contribution to the Carlisle garrison was £2 0 0, the date being 1644. As just intimated he held the living after 1644 only a few years, but who immediately succeeded him we do not know. The following, however, suggests that the place was in the possession of someone in 1657, but the name is not given:—

1. Al. Ox.

2. Vide pp. 1161, 1243.

3. Vide pp. 1143, 1147, 1154.

Orton
July 23
1658.

Tuesday 9 March 1657.

Att the Councill at Whitehall

Whereas the Trustees for Maintenance of Ministers have thought fitt That the yearly sume of ten pounds bee graunted for increase of the Maintenance of the minr of Orton in the Countie of Cumberland and have certified the same to his Highnesse and the Councill for their Approbacon His Highnesse and the Councill doe approve thereof and ordr that the same bee paid accordingly

W. Jessop Clr of the
Councill 1

JOSEPH NICOLSON, M.A., 1657.

It would appear that he is the Minister referred to in the preceding document. He joins in certifying for Robert Hooper of Kirkclinton and John Bell of Kirkbampton, in both cases being described as of Orton.²

The following relates to his Augmentation:—

Orton. October 28, 1658.

These Trustees having Graunted the yearely sume of Ten poundes for increase of the maintennce of Mr. Joseph Nicholson Minister of Orton in the County of Cumberland which is approved of by his Highnes & Councill the ninth of March 1657 and the said place having received noe fruit of the said Order, Ordered that the sume of Seaven poundes be forthwith paid him in full Satisfaccon of the said Order and that Mr. Lawrence Steele Trear [Treasurer] doe pay the same accordingly.

Jo. Thorowgood Edw. Cressett Ra. Hall Jo. Humfrey, Jo. Pocock.³

Joseph Nicolson held at other times the livings at Plumbland, Thursby and Stanwix,⁴ and the reader is particularly referred to Plumbland in connection with this case.

It is singular that though Nicolson and Burn in their account of Bishop Nicolson, state that his father, Joseph, was Rector of Great Orton at the time of his distinguished

1. Lambeth MSS. (Plund. Min.), 977.

2. Vide pp. 309, 607.

3. Lambeth MSS. (Plund. Min.), 995.

4. Vide pp. 201, 533, 584.

son's birth, they do not insert him in their Incumbent list for Great Orton.¹ They even repeat Walker's error in saying that he was sequestered from Plumbland and "during the usurpation lived retired at his maternal inheritance at Park Brow [Broom] in the parish of Stanwix."²

JOHN BIRD, 1663.

This is the most interesting name in the series, though it is not quite clear what happened in relation to him. It is almost certain that he is the person of that name who appears at Egremont, for whom George Larkham preached on April 29, 1660.³ The Restoration would lead to his displacement at Egremont by Isaac Antrobus, the old Incumbent. It is probable that his appointment to Great Orton afterwards was due to the Brisco influence, the family being Puritan in their sympathies and Patrons of the living. It was from this family that Richard Gilpin obtained his wife. It would also seem that John Bird made some sort of submission to Episcopal authority. The Episcopal Register gives the following:—

Licentia praedicandi concessa Johi Bird presbyterio Rectori de Orton. Decimo Octavo die mensis Augusti Anno Dni 1663.

It is, however, certain that he was deprived a little later, for what reason is not stated, though judging from his previous career it would be for some sort of Nonconformity. What became of him also is not known.

JOHN PEARSON or PIERSON, M.A., 1665—1691.

He was instituted July 14, 1665, on a Presentation by "William Briscoe Ar." Nicolson and Burn give John Brisco as the Patron. The following from the Episcopal Register among other things, makes clear the deprivation of John Bird:—

Institutio of Mr. John Peirson M.A. July 14 1665 Ad Rectoriam Eccliae poialis de Orton in Com. Cumbriae nrae

1. Nicolson and Burn, vol. ii., p. 293.

2. *Ibid.*, p. 120.

3. Vide p. 827.

Carliol Dioeceseos modò p deprivacoem Johis Bird ult Incumbentis ibm vacan. Ad quam p Gulielmum Brisco de Crofton Armigerum ejusdem Rectoriae sive Eccliae poialis veru et indubitatu (ut asseritur) patronum nobis p'ntatus.

John Pearson had previously been at Brigham, where he cultivated quite friendly relations with George Larkham.¹ In his Diary, Larkham says:—

June 2, 1660 I heard by John Pierson that King Charles came into London, May 29th, being his birth day. Ah Lord, make him a nursing father to thine Israel, I beseech Thee; if it so please Thee. Amen.²

The Orton Registers give the following:—

1667-8 Jan. 21. John Pearson son of Mr. John Pearson bapt.
Burial, 1691 May 12. Mr. John Pearson, Rector of Orton.

The following is a copy of a Terrier, supplied by the present Rector, which was taken in John Pearson's time:

June 20, 1678. A perfect Terrier of ye glebe Land belonging to the Rectory of Orton. Item One House and Garth. In the Crofts 3 Acres, in the Rood, 2 Acres in a place called Grayston Butts half an acre—in a place called ye Shaw one Acre. Parson Thorne one Acre—in a place called Organ Butts half an acre in a place called West-half-acres one Acre—in a place called England one acre—in a place called Ship-coats one acre—in a place called crabtreedales one acre—in ye Headriggs one Acre—in a place called Crossland one Acre. Withn ye territories of Orton Rigg by estimation 2 Acres—within ye fields of Woodhouses one Acre.

John Moore }
John Twentyman } Churchwardens.

A person of this name appears at Hesket in 1659.³

GAWIN NOBLE, 1691—1693.

He was instituted November 21, 1691, on the Presentation of "Willus Briscoe Ar." He had previously been at Cockermouth.⁴ His burial entry in the Registers is given thus:—

Dec. 12, 1693, Mr. Gawen Noble rector of Orton bur.

1. Vide p. 754.
2. Lewis's Hist., p. 146.
3. Vide p. 328.
4. Vide p. 703.

ROWLAND NOBLE, 1693—1709.

This was Gawin Noble's brother. The Episcopal Register states that he was instituted Dec. 18, 1693. It also intimates that he was licensed Assistant Master of the Appleby Free Grammar School on Feb. 8, 1685/6 "owing to the sickness of Richard Jackson." Rowland Noble died in 1709 as the following shows:—

1709 Ap. 18. Mr. Rowland Noble Rector of Orton bur.

Bishop Nicolson, in 1703, says that the Parsonage House is "in pretty repair," having been rebuilt "by ye present Incumbent Mr. Noble's brother and Predecessor."¹

DAVID BELL, M.A., 1709—1730.

He was an Edinburgh graduate taking his M.A. degree March 25, 1685; and was instituted to Great Orton Dec. 31, 1709, being inducted by Thomas Benson of Stanwix. He married Susanna, daughter of John Brisco of Crofton, and so was related to Bishop Nicolson who refers to him in his Diaries as "Cousin." He was at Askham in 1690, Kirklington in 1694, Aspatria in 1706, and died in 1729/30.²

1. Miscel., p. 12. A singularly loose and ambiguous sentence. The Bishop, of course, means Gawin Noble, Rowland's brother.

2. Vide pp. 313, 646, 1221.

IX. DALSTON.

This village lies some four and a half miles south east of Carlisle. In the Parish is Rose Castle, the abode of the Bishops of the Diocese for many centuries. The Church is dedicated to St. Michael, and its Registers begin in November, 1570. There are seven volumes up to 1812; but the first three cover the period with which we are concerned. Respecting the earliest we have the following account:—

The oldest book is of parchment, and has been bound in parchment, of which now only a few fragments remain. It is $11\frac{1}{4}$ inches long and $6\frac{3}{4}$ inches broad, and begins thus :—“The Booke of Baptismes within the parish of Dalston made by Mark Edgar, Vicar of the same anno domini 1570.” There are a hundred and fifty six pages which do not follow each other in very strict order, and of which the earlier ones only are numbered. The first entry is “Novemb. 2. Thomas Hammond filius Roberti.” The last, a baptism in 1658, is illegible.¹

Volume II. is also of parchment. It begins thus:—

The Booke of Baptisme within the Parish of Dalston since the 17th of November 1658.

Further on come marriages and burials. It is about the same size as Vol. I. and ends with 1679.

The third volume is described as “long, narrow and upright,” in parchment. It is bound in vellum, “the writing elegant, and very easy to read.” It begins thus:

A note of all baptisms and marriages within the p'ish of Dalston since the first day of May Anno Dom. 1679.

It contains burials from the other end and goes up to

1. Seven Volumes of the Dalston Parish Registers, by M. E. Kuper. A Paper communicated to the Cumb. and West. Arch. Soc., Aug. 22, 1883.

1749. The Registers up to 1812 were published some time ago.

The following is a list of Incumbents:—

THOMAS NICOLSON, 1586—1596.

He entered "in hanc vicariam" September 13, 1586, succeeding Mark Edgar on his decease. Nicolson and Burn give a person of this name as collated to Scaleby in 1585, who "removed in two years after."¹ His marriage with Anne Edgar, the daughter of his predecessor, is noted in the Registers under date December 24, 1587. He held the living until his death, in 1595, his burial taking place on October 19 of that year.

ROBERT COLLIER, B.A., 1596—1629.

The baptisms of a son, Robert, on November 18, 1599; of a daughter, Elizabeth, on November 8, 1601; and of Philadelphia, another daughter, on January 4, 1607, are given in the Registers. His own burial entry reads thus:

October 3. 1629 Robert Colier Vicarius was buried.

Could he be related to John Collier the Ejected Minister of Crosby?²

WILLIAM GRIFFITH, B.A., 1630—1642.

He was collated January 21, 1629—30, by Bishop Potter, though it is said that his "coming is in no way announced" in the Registers.³ During his Incumbency "hand-writing, ink, and spelling, are equally bad." He died in December, 1642, being buried on "the 6th day."

EDWARD BAKER, B.A., 1643.

His collation was by Archbishop Ussher. The baptismal entries of several children appear in the Registers, as does the burial, on June 30th, 1644, of his first wife, Anna

1. Nicolson and Burn, vol. ii, p. 460.

2. Vide p. 201.

3. Seven Volumes of the Dalston Parish Registers, etc.

Hutchinson, whom he had married the year before. His second marriage is thus noted:—

1647 Maij 28 Edwardus Baker apud Cockermouth, duxit Annam Irton.

His own burial entry is as follows:—

Burial 1659 Novemb. 18. Edward Baker Clerck.

Mrs. Baker was buried January 17, 1674-5. A considerable amount of interest centres in Edward Baker, and not a little difficulty. Nicolson and Burn deal with him in a most matter of fact way, devoting only a couple of sentences to him.¹ They merely state when he was colated and when he died, following immediately with Richard Garth in 1661. Dr. Wilson, in his Introduction to the Parish Registers, sums matters up thus:—

In January 1642-3 when the old order was breaking up he [Griffith] was succeeded by Edward Baker, a bachelor of Arts and a preacher of the word of god, verbi Dei pdicator on presentation of the good and great Archbishop Usher then held the See of Carlisle. Baker's lot had fallen in unpleasant times but he certainly made the most of them. He was twice married . . . There is no indication that the rites of religion were secularized in this parish for any lengthened period during the Commonwealth. Baker was a canonical clergyman who appears to have ministered in his office to the last however lowly he bent his shoulders to the yoke of the Directory. Though many of the clergy of the diocese of Carlisle, according to the testimony of Dr. Todd, were ejected and starved by Cromwell's inquisitors Baker set his house in order and stood his ground. By the timely interference of death which came in Sept. 1659, he was saved the disgrace of turning his coat back again.

It is quite certain that that is not a correct statement of the case. Dr. Todd is no trustworthy witness in matters of this kind; and his statement about the starving Clergy may be dismissed as highly coloured, if not actually fictitious. But it is in relation to Baker that a different theory is required. That he was here up to 1650 is made clear from the following:—

1. Nicolson and Burn, vol. ii, p. 323.

Martij 27 1648.

Dalston.

Upon Certificate from any members of pliamt that serve for the Countie of Cumberland in the behalfe of Mr. Edward Baker minister of Dalston in the sd Countie concerning his life & Con-versacon It is ordered that he shall have the Augmentation graunted by Order of the 14th of June 1647 for increase of the Minister's maintennce of the sd Church.¹

ffeb 3, 1649.

Dalston.

Wheras this Comtee have the 14th of June 1647 graunted the yearly sune of Twenty nine pounds three shillings out of the pticulers in ye said order menconed reserved to ye Bpp of Carlisle for increase of the maintennce of the Minstr of the parish Church of Dalston in ye County of Cumberland It is ordered that the Trustees for Sale of Bpps Lands doe and they are hereby desired to issue out theree warrants to ye Trears for Sale of Bpps Lands to pay unto Edward Baker Ministr of the said Church or unto William Barker to his use the sune of Three Score and Twelve Pounds Seaventeene Shillings & Sixpence for Twoe yeares & a halfes rent due thè 29th Septembr last.²

Julij 10th 1650.

Dalston.

Whereas this Committee have the 14th of June 1647 graunted the yearly some of twentie nine pounds three shillings out of the pticulers in the said order menconed reserved to ye Bishpp of Carlisle for increase of ye maintennce of ye Ministr of the pish Church of Dalston in the County of Cumberland of which there is in arreare ye some of threescore and twelve pounds seaventeene shillings and sex pence for two yeares and a halfe rent due ye 29 of September last It is ordered that ye Tenants of ye pmisses in whose hands the said arreares are doe forthwith pay the said arreares unto Edward Baker Minister of ye pish Church of Dalston aforesaid or in default thereof Shew cause to ye contrary before this Committee one ye ninth day of September next.³

Novembr 6th 1650.

Dalston.

Whereas this Comitee have the 14th of June 1647 graunted the yearly Sune of twenty nyne pounds three shellings out of the pticulers in ye sd Ordr menconed reserved to the Bpp of Carlisle for increase of the maintennce of the Ministr of the parish Church of Dalston in the County of Cumberland of wch there is in Arreares

1. Bodl. MS. 325.

2. *Ibid.*, 327.

3. *Ibid.*

the Sume of three score & twelve pounds Seaventeene shillings & sixpence for two yeares and a halfe due the 29th of Sept 1649 It is ordered that ye Trears of the sd Revenue or fiarmers or tennts of the p'misses in whose hands the same are doe forthwith pay the said Arreares unto Edward Baker Ministr of the sd Church or in default thereof shew cause to ye Contrary before the Comitee on the [MS. breaks off].¹

How long Baker retained the living after this does not appear; but the evidence goes to show that he had relinquished it at least four or five years before his death. Whether he was sequestered is not known. The form of his burial entry presents no difficulty, indeed the word used of him rather supports than otherwise the position here assumed. He is entered merely as "Clerk," whereas previously he had always been styled "Vicar." The former was the word used in reference to a Minister whether in a living or not. That he had vacated the living before his death the appointments which follow show.

NATHANIEL MADDER or MATHER, M.A., before 1656.

The evidence for this is the document immediately following, which states that he had surrendered the Dalston living before 1656. Can this be Nathaniel Mather, M.A., who had received his education at Harvard College, New England, the distinguished son of Richard Mather, the "Lancashire Pilgrim Father?" Almost certainly "Yes." Dr. Todd, in both his communications to Walker, names certain "New Lights" as coming into the district, "out of the Southern Parts, as Larkham, Polewheal, Madder, &c."² In 1656 Nathaniel Mather appears as preacher at Harburton in Devon³; and shortly afterwards he was appointed to Barnstaple in the same County, whence he was ejected after the Restoration. Calamy says that "he serv'd his generation in the Work of the Gospel forty-seven years, in England, Holland, and Ireland."

1. Bodl. MS. 327.

2. Vide p. 375.

3. Shaw's Hist. Eng. Ch., vol. ii, p. 449.

It is the State Papers, however, which come to our assistance, and practically demonstrate the truth of this conjecture. The following is their story:—

Mr. Madder.

50l : 00s : 00d.

These are to Will and Require you, out of the five hundred pounds which by Order of this Councill of the date hereof, is set apart, out of the fifteen hundred pounds deposited in yor hands for Recruits for Scotland, for enabling of such Ministers to their journey as shall be thought fitt to be sent into Scotland, for preaching of the Gospel there to pay unto Mr. Madder or to whom hee shall appoynt, the Summe of fifty pounds which is soe much advanced unto him for enabling of him to his Journey being appoynted to goe thither as a Minister. Of which you are not to faile; and for which this shall be yor warrant.

Given at the Councill of State at Whitehall

26 July 1652.¹

Ordered by his Highnesse, the Lord Protector and the Councill That fiftie pound be advanced out of the Councells Contingencies to Mr. Mader (who is recommended by Mr. Nye to be Preacher to the Councill of Ireland) towards defraying his charges to Ireland. And that it be recommended to the Lord Deputie and Councill to settle him there with such allowance for his maintenance as may encourage him in that employment.

Warrant.

Sept. 20 [1654] for fiftie pounds to be advanced to Mr. Madder.

Warrants.

Sept. 28 [1654] to Mr. Mather Minister for Ireland 50li : 00 : 00.2

In pursuance of an Order of his Highness the Lord Protector and the Councill of the 20th of Sept. 1654. These are to will and require you out of Such moneys as are or shall come to yor hands for the use of the Councill to pay unto Mr. [blank] Mader or whome he shall appoynt the sum of Fifty pounds towards defraying his journey into Ireland to preach the Gospell there Of wch &c

Given the 19th day of October 1654.

To Mr. Gualter Frost.

Hen. Lawrence, Prd

Mulgrave Humbert

W. Strickland

H. Mackworth.

P. Lysle

P. Jones.³

1. S. P. Dom. Inter. Money Warrants, I. 103, p. 209.

2. *Ibid.*, I. 75.

3. *Ibid.*, I. 105, p. 115.

It will be noticed that the name "Madder" or "Mader" persists in the documents except in one case, where we get "Mather," and that is sufficient to establish identity. It is also necessary to say that much of the foregoing may refer to Samuel Mather, another of Richard Mather's sons, ejected from Burtonwood in Lancashire. Indeed it is almost certain that the document recording the journey into Scotland does. Calamy says that about this time Samuel Mather went into Scotland and afterwards into Ireland. The important thing which the documents establish is the identity of Mader and Mather; and this, taken in conjunction with the fact that all the dates accurately fit, makes it morally certain that the Nathaniel Madder of Dalston was the Ejected Minister of Barnstaple. Nathaniel Mather was one of the active promoters of the "Happy Union" of 1691, and he wrote several times to Thomas Jollie of Wymondhouses in relation to the matter.¹ He was also one of the Founders of the Congregational Fund Board, the first meetings for the purpose being held in his "Meeting house"; and was one of the first generous contributors to it. The Minutes for January 13th, 1695/6, state that the Treasurer had "recd 100li by ye hands of Mr. Mather which he desired might be desposed of for ye purposes before menconed," several other considerable sums following almost immediately.² The City Temple, London, Nathaniel Mather's Church in continuity, has among its documents seven letters addressed to him by applicants for Church Fellowship, whose dates range from 1689 to 1695.³ Calamy gives a full account of him, and inserts a lengthy inscription from his tombstone in the Bunhill Fields Burial Ground. It states that he died July 26th, 1697, "ætat. lxxvii."⁴

1. Jolly's Note Book, C.S. (N.S.), vol. 33, p. 139.

2. Minutes of the Congregational Fund Board.

3. Memorials of the City Temple by J. B. Marsh, p. 274.

4. Calamy, vol. ii, p. 238; vol. iii, p. 257.

CHRISTOPHER JACKSON, 1656.

The following documents relate to his appointment:—

Dalston,

To the Comrs. [for Approbation of publique Preachers and all others whom it may concerne] Wee William Steele Lord chiefe Baron of his Highnes Cort of Exchequer att Westmr. [Sr John Thorowgood of Kensington Knight George Cowper Richard Yong John Pocock Ralph Hall Richard Sydenham Edward Hopkins John Humfrey and Edward Cresset Esqrs. Trustees by Severall Acts of Parliament for Maintennce of Ministers. and by an Ordinance of his Highnesse Lord Protector and his Councill Intituled An Ordinance for the better Maintennce and Incouragemt. of preaching Ministers and for visiting of parishes] the true and undoubted Patrons of the viccaridge and Church of Dalston in ye County of Cumberland become void by the relinquishment of Nathaniell Madder the last Incumbent or any other wayes whatsoever Have nominated and p'sented and doe by these psents nominate p'nt and appoint Chrestopher Jackson Minister of the word to the said Viccarage and Church praying [that the said Chrestopher Jackson may be admitted to and settled in the said viacarage and church and vested with all the Rights Members and appurtenances thereof (which wee doe hereby conferre upon him) and that it would please you to doe and performe all other things requisite and necessary to be done in the p'misses]. In witnes whereof wee have hereunto sett our handes and Seales this two and twentieth day of Aprill in the yeare according to ye Computacon now used in England—one thousand six hundred fifty and six.

Ri. Sydenham Jo Humfrey Rich. Yong Ra Hall Jo Pockcke.
Sealed and delivered
in ye psence of
Tho. Marsh
Nat. Overton.¹

Dalston

Know all men by these p'nts that the third day of Maj in the yeare 1656 there was exhibited to the Comrs. for approbacon of publique preachers a presacon of Mr. Chrestopher Jackson Clerke to the Viccaridge of Dalston in the County of Cumberland made to him by William Steele Lord cheife &c. Dated att Whitehall the 13th. June 1656.

A true copy
Jo Nye Repr. ²

1. Lambeth MSS. (Plund. Min.), 983.
2. *Ibid.*, 968.

Orders for his Augmentation appear under dates September 19th, 1656, and March 20th, 1656/7, for one year due Christmas, 1657.¹

The following also are of interest:—

Dalston

febr. 11. 1657.

Upon the petition of, the Ministr. and Inhabitants of the parish of Dalston in the County of Cumberland Ordered that Mr. Edmund Branthwayte Recr. take a view of the decayes of the Chancell of the parish Church of Dalston aforesaid and Certifie the same to these Trustees and what it will cost to repaire the same and whether if the said Chancell should bee pulled down the Church will not bee capacious enough to hold the parishionrs. and Inhabitants of the said parish and whether the old Tennt were not bound to repayre the said Chancell and what the decayes of the Chancell were that incurred in his time. ²

April 4. 1659.

Dalston, Whereas the vicarage of Dalston in the County of Cumberland is of the yearely value of tenn poundes As by an Inquisicon taken by vertue of a Comission under the Great Seale of England in pursuance of an Act for providing maintenance for preaching Ministrs & other pious uses appeareth And whereas the tithes hereafter Menconed being all wthin ye psh & pcell of ye Rectory of Dalston aforesd are parcell of the possions of ye late Bishop of Carlisle & are of ye respective yearly values hereafter menconed vizt the tithes of Dalston Hauxdale & Buckabank of ye yearly value of fifty poundes the tithes of Cardiew and Cardiew Lees of the yearly value of sixteene poundes thirteen shillings foure pence The tithes of Percivall Holmes tenemt of ye yearly value of two poundes ten shillings the tithes wooll & Lambe of Dalston of ye yearly valew of Seaven poundes ten shillings the tithes of Halfeilde & Litle Raughton of ye yearly valew of eight poundes one shilling the tithes of Raughton Moore of the yearly value of two poundes foure shillings And whereas Mr. Chrestopher Jackson was admitted to the vicarage of Dalston aforesd by the Comrs for Approbacon of publike preachers the thirteenth day of June 1656 therefore upon due Consideracon had of the premisses Will Steele Lord Chancellor of Ireland Sr John Thorowgood of Kensington Knt. George Cowper Richard Yong John Pocock Ralph Hall Richard Sydenham John Humfrey and Edward Cressett Esqrs Trustees by severall Acts of Parliament for maintenance of Minstrs Doe hereby order & appoint that all & all manner of

¹ 1, Commonwealth Exchequer Papers 290 (Record Office). This document is well worth printing.

2. Lambeth MSS. (Plund. Min.), 980

tithes of the respective places aforesd bee united & annexed to ye sd Vicarage of Dalston to & for encrease of the maintennce of ye sd Mr. Jackson for such time as hee shall discharge the duty of Minister there and of such other godly and orthodox Ministers his Successrs as shall bee Incumbents of ye sd Vicarage And that the yearly sume of three pounds two shillings eight pence bee likewise from time to time paid unto ye said Mr. Jackson & his Successors Ministers of Dalston aforesd out of the rents & profitts of the tithes of Caulfeild and Barranfeild in the said parish And it is further ordered that from & after the five & Twentieth day of March instant the sd tithes of Dalston Hauxdale & Buckabank Cardiew & Cardiew Lees percivall Holmes tenement Dalston Wooll & Lambe Halfeild & Little Roughton & of Roughton Moore bee left out of ye charge of ye revenue vested in these Trustees whereof the Auditor is to take notice And it is further ordered that the Recr of ye sd County doe forbear any further to intermeddle with ye sd tithes annexed as aforesaid or the rents issues or profitts of them or of ye receipt of them but that hee permitt the sd Mr. Jackson & such godly & orthodox Ministers as shall succeed him as aforesaid quietly to have hold posse & enjoy the same and the rents issues & profitts thereof & all person & persons are therefore to sett out & pay their said tithes to ye sd Mr. Jackson & his Successrs Incumbents of ye sd Vicarage from time to time accordingly And it is further ordered yt upon legally setting out soe much of ye sd tithes of Caulfeild & Barrancefeild in kind as will amount to the said yearly sume of two pounds six shillings eight pence a yeare the same bee annexed to the Vicarage of Dalston aforesd Provided that dureing the Continuance of any Leases in being of ye aforesaid tithes the rents reserved on ye sd Leases onely & dureing the continuance of ye sd Lease of Caulfeild & Barrancefeild ye sd three pounds two shillings eight pence a yeare onely bee held & enjoyed by ye sd Mr. Jackson & his Successrs Ministers of Dalston aforesd & the farmrs of ye pmisses are to pay the same accordingly Dated the ninth day of March in the yeare according to the Computation used in England One Thousand Six hundred fifty and eight.

Jo Thorowgood Jo Humfrey Jo Poocke Ra Hall Ri Yong.¹

To complete the Jackson case it is necessary to add the following:—

Feb 7. 1655/6.

Mr. Jackson Minister of Garsdale—receiver according to former order pay.

1. Lambeth MSS. (Plund. Min.) 995.

Feb. 12. 1655-6.¹

Garsdale—write to Dr. Arrowsmith² to give an acct of him & why they turned him out of Garsdale.

March 4th. 1655/6.

Garsdale Mr. Jackson—Dr. Arrowsmith Ire [letter] recd.

May. 13. 1656.

Garsdale Order Mr. Jackson ye 30li according to former order.

April 17. 1656.

Dalston—put Mr. Jackson.

Friday August 1. 1656.

Cumberlnd Dalston Jackson is minister. So much of ye rents as are not otherwise disposed of to be conferred on this man.

Sept. 15. 1656.

Dalston—Ordre ye pishioners of Dalston to Sett out their tythes in kind, as they Answer the Contrary at their pill [peril].

March 27. 1657.

Garsdale—Mr. Jackson acknowledgeth ye receite of ye 30li due by order of 26th June 1655 payable lady day 1654 clames till 24th Mar. 1655 being one yeare more & that is all he claimes—he clames one quarter ending 1655 lady day since he was there ye last quarter ending lady day 1655, but absent in ye yeare 1654 & yt he is eicted for a scandalous minister—dismissed him there being nothing due unto him.

Saith he was here about the trustees service.³

The case of Christopher Jackson is exceedingly difficult to understand. The rough notes of MS. 1021, intended only for the use of the scribe, are not easy to read intelligently; but what seems clear is the identification of the Garsdale Jackson with the Dalston one.⁴ Were it not for

1. For reference to Mr. Forward and Dalston vide p. 565.

2. Dr. John Arrowsmith, for some time Master of Trinity College, Cambridge, was one of Cromwell's "Triers." He was a North Country man, being born at Gateshead, and it appears that Jackson's case was referred to him. (Brook's Lives of the Puritans, vol. iii, p. 315.)

3. All these are from Lambeth MSS. (Plund. Min.) 1021.

4. Quite late information has thrown strong suspicion upon this identification. The impression produced by the reading of MS. 1021 is that the two were one, because the various items follow so regularly. It will, however, be noted that the Christian name is not given in any of the extracts. That Christopher Jackson was at Dalston admits of no doubt; and it is almost equally certain that the Garsdale Jackson was not Christopher, but Richard, who was also Head Master of the

a serious clashing of dates I should have no hesitation in identifying him also with the Christopher Jackson who appears at Crosby Garrett, and who was ejected thence at the Restoration.¹ In view of the declared policy of the Commonwealth a Plurality of livings for him is unthinkable. Yet even in spite of the date difficulty there is something to be said for their identification. Calamy states that Christopher Jackson of Crosby Garrett was first outed somewhere in Yorkshire, and the MS. says that the Dalston Jackson was ejected from Garsdale, which is in Yorkshire, a few miles from Sedbergh. The charge of scandalousness can hardly be interpreted in the usual acceptance of the term; and his immediate transfer to Dalston supports that contention.² The case is complicated by the appearance in the ministry of more than one person of this name about this time. The Episcopal Register at Carlisle gives a Christopher Jackson who was ordained in June, 1634: Oliver Heywood mentions a "Nonconforming" Minister of this name who died in 1662, after the Uniformity Act³; there was also a Christopher Jackson at Mallerstang Chapel in 1656⁴; Palmer gives Christopher Jackson ejected from Lampeter in Wales, who died in London; Christopher Jackson, B.A., of Trinity College,

Sedbergh Grammar School. Richard Jackson was sequestered for scandalousness, among the charges brought against him being drunkenness, which was fully proved. The story is told by Mr. Wilson in his "Sedbergh School Register"; by the Rev. W. Thompson, M.A., in "Sedbergh, Garsdale and Dent"; and in part in the Calendars of State Papers for 1655/6 and 1656/7. The text is allowed to stand partly because the printing had proceeded too far to correct, partly because it illustrates the difficulties which beset a work of this kind, and partly because of the interesting items it contains about Jackson; but the reader should remember the caution given. The case of Christopher Jackson in relation to Crosby Garrett is in no way affected by this discovery.

1. Vide p. 1094.

2. This, of course, was on the assumption that the person was Christopher Jackson; but vide p. 244, note 4.

3. Diaries, vol. i, p. 305.

4. Vide p. 1083.

Dublin, was nominated to Hambleton Chapel, in Lancashire, by Richard Clegg, Vicar of Kirkham, May 25th, 1699¹; and Christopher Jackson, Minister of the Crux Church, York, "dyed May 22nd, 1701, aged 60."² It is a case in which a definite judgment is not possible until further light is forthcoming. Christopher Jackson certainly disappears from Dalston about 1658, and who succeeded him has not been ascertained.

It would seem from the following that a Minister was settled here in 1659-60:—

Dalston

D. Mar. 1.

febr. 16th. 1659.

Whereas these Trustees by Instrument undr their hands & Seales dated ye 9th day of March 1658 annexed the impropriate tithes following all in ye psh of Dalston & County of Cumberland unto ye vicarage of Dalston aforesaid vizt the tithes of Dalston Hakesdale & Buckabankē Cardue & Cardiew Lees Percivall Holmes tenement tithe woll Lambe of Dalston Calfeild and Little Raughton & Raughton Moore & whereas the trustees are informed that notwithstanding the said annexacon Mr. Edmond Branthwayte Recr. doth not permit the Minister of Dalston aforesd quietly to hold & enjoy the sd tithes according to ye purport thereof It is ordered that ye sd Mr. Branthwayte doe forbear any further intermedling wth ye sd tithes annexed as aforesd or ye rents issues and profitts thereof but yt he permitt the Ministr. of Dalston to hold and enjoy the same according to ye sd Instrumt. wthout let trouble or molestacon.

Jo Thorowgood Jo Pockocke Wm. Steele George Cowper Rich. Yong.³

It is unfortunate that the name is not given; but whoever was here at this date he was replaced shortly afterwards, whether forcibly or not has not been ascertained.

RICHARD GARTH, M.A., 1661—1663.

He matriculated at Queen's College, Oxford, December 9th, 1650; graduated B.A. January 25th, 1654-5, and M.A. July 4th, 1657.⁴ The State Papers give the names

1. Act Book, Chester Registry.
2. Northowram Register, p. 105.
3. Lambeth MSS. (Plund. Min.) 987.
4. Al. Ox.

of a small group of distinguished Cumbrian men in Oxford, who were in frequent correspondence with Sir Joseph Williamson during the years 1660 and 1661. These were Gerard Langbaine, Timothy Halton, Thomas Lamplugh, and Richard Garth. The latter does not appear to have been a particular favourite, and he was very restive because no living came his way. He petitioned without success for Workington, but eventually he obtained Dalston,¹ being collated by Bishop Sterne October 14th, 1661. He removed to Bromfield.² No entry appears in the Registers relating to him, but in "The Easter reckoning Booke" is a true copy of his receipt "dated June ye 27th, 1662," which was written out in 1718 by "Jo: Walker, curat," and which relates to John Holme of Holme Hall, and his tithe hay.

JOHN WALKER, B.A., 1663—1714.

He also was collated by Bishop Sterne, February 3rd, 1663. Foster says that John Walker matriculated at Queen's College, Oxford, July 25th, 1655, graduated B.A. 1660, and M.A. from Magdalen College, Cambridge, 1669: "perhaps vicar of Dalston."³ He remained here until his death in 1714; and his burial entry in the Registers reads thus:—

Johannes Walker vicarius de Dalston obiit die Sabbati viz. decimo quinto die Augusti 1714 Semi-hora post Septemanam et die Martis tunc proxime sequenti circiter horam quintam pomeridianam (intra Ecclesiam) fuit sepultus.

The Registers also have the following interesting entry:—

September 13th 1700 is buried John Stubbs of Dalston quacker.

Possibly he was a relative of "Thomas Stubbs of Dalston, who had been a Soldier and had laid down Arms &

1. Cal S. P. Dom. for 1660-1; also Lamplugh's letter, p. 775.

2. Vide p. 641.

3. Al. Ox.

received Truth"¹ becoming famous afterwards as one of George Fox's most enthusiastic Missionaries.

THOMAS BENSON, M.A., D.D., 1714—1727.

He was collated by Bishop Nicolson and inducted October 23rd, 1714. He had for his Curate, John Walker, probably the son of John Walker his predecessor in the living. John Walker's baptismal entry bears date November 15th, 1672. Benson held Stanwix along with Dalston.²

1. The First Publishers of Truth, p. 68. That is how it is stated in this work, but Ferguson (Early Cumberland and Westmorland Friends, p. 155) and others give John Stubbs as the soldier, identifying him with the person whose burial is noted above. The statement in "The First Publishers," &c., is entitled to the greater weight.

2. Vide p. 198.

II. THE BRAMPTON GROUP.

IN spite of the labour bestowed upon it, the information supplied by this section is disappointingly meagre. In most cases, the County Histories are of little service, no attempt being made to furnish a list of those who held the livings. The livings were, of course, small; and, in consequence, served mainly by Curates, and the difficulty is increased by the Pluralism, which largely abounded. The Registers also fail us, in only a few cases being anterior to the Restoration. The late Rev. Henry Whitehead, M.A., in his paper on *The Brampton Deanery Registers*, however, has proved to be of the greatest assistance, the only surprise being that so keen and careful an antiquarian student should have made such large use of Whellan, whose mistakes are irritatingly plentiful and glaring. In the principal cases, however, those in which we are mainly interested because of the changes which the Commonwealth and Restoration brought, the lists are fairly full.

I. BRAMPTON.

This is a market town some ten miles east of Carlisle. The Church is dedicated to St. Martin, and its Registers begin in 1663. The earliest volume, which is of parchment, contains all the marriages, baptisms and burials up to 1729, with the exception of five years, 1707-1712. It is in good condition and the writing is quite legible. The following is a list of Incumbents:—

ROBERT BECK, 1579.—1599.

A person of this name, possibly the same, was at Kirklington in 1576, and Crosthwaite in 1592. If the same he would be a Pluralist.¹

1. Vide pp. 307, 648.

HENRY HUDSON, S.T.B., 1600—

He was instituted April 3, 1600, and was gone before 1611. Probably the person of this name who had charge of Stapleton in 1603, and Brigham in 1617.¹

NICHOLAS COPELAND, 1611.

The authority for this is the following:—

January 2, 1611, To Mr. Cowpland, vicar of Brampton upon composition for the tythes thear due and payable at this Christmas last past for one year, vijli. [Received] Nicholas Cowpland.²

There are also references under 1612 to "Mr. Cowpland's maid bringing eggs" and receiving "xijd" for the same; also to her "bringing plums" for which she got "iiijd."; and "to Mr. Cowpland's man bringing hens" for which he obtained "ijs." On December 26, 1613, "Mr. Cowpland" received for "one yeares tythes ended at Christemas 1613 vijli." He evidently removed shortly after this.

Probably the person who for some time was Master of the St. Bees Grammar School. He was also at Brigham and Gosforth.³

THOMAS WARWICK, 1615.

It is exceedingly difficult to sort out the Warwicks, of whom there appear to have been several in the ministry at this time. The late Henry Whitehead, Vicar of Brampton, and one of the largest and most valuable contributors to the *Transactions of the Cumberland and Westmorland Archæological Society*, gives the name of the Brampton Vicar as "William Warwick."⁴ He does so on the authority of Hutchinson and Whellan; but these writers are very unreliable in matters of this kind, and the name is a mistake. The Institution Books give "Thomas Warwick" and state that he was instituted,

1. Vide pp. 288, 747.

2. Household Books, &c., pp. 56 and 57.

3. Vide pp. 747, 836.

4. Brampton in the Olden Times, p. 69.

Aug. 17, 1615, on a Presentation by "Hen. Dacre Ar." Foster has also mixed things up considerably. He gives the following under "Thomas Warwicke":—"Of Carlisle, pleb. Queen's Coll. matric. 14 July 1592 aged 18; B.A. 8 July 1596; M.A. from St. Edmund Hall 4 July 1599; rector of Salkeld, Cumberland, 1604, vicar of Morland, Westmorland, 1606, and of Brampton, Cumberland, 1615." This is followed thus:—"Warwicke Thomas of Cumberland pleb. Queen's Coll. matric. 12 Oct. 1621, aged 20, B.A. 29 Nov. 1621; vicar of Morland, Westmorland, 1621, rector of Beaumont 1625, and of Bowness, (both) Cumberland 1629."¹ The second Thomas Warwick was ordained Deacon Sep. 28, 1623, and is probably the person of that name that held the living of Aspatria in 1639.² Foster also gives George Warwick "of Cumberland, pleb. Queen's Coll. matric 14 June 1582, aged 16, B.A. 8 Dec. 1586, M.A. 9 June 1589, fellow 1593; rector of Simondsburne, Northumberland, 1597-9, and of Melmerby, Cumberland, 1610-21, Archdeacon of Carlisle 1604-21."³ This was the one who was at Great Salkeld, and not Thomas Warwick as given by Foster.⁴

The only way through the Warwick maze which suggests itself at present is the following. Three persons of the name of Thomas Warwick are given as successively Rectors of Morland, being father, son, and probably grandson.⁵ Thomas Warwick, senior, held the Morland living for forty years, resigning in 1606 in favour of his son, Thomas Warwick, M.A., who remained until 1620. This is probably the one who was at Askham from 1604 to 1610, in which case he would be a Pluralist. This would be the Brampton Vicar, and in 1645 he appears as Rector also of Bowness. The latter living had passed out of his hands by 1647; probably, as in the case of several others, he had had the choice of either but had been compelled

1. Al. Ox.

2. Vide p. 643.

3. Al. Ox.

4. Loftie's Great Salkeld; its Rectors and History, p. 56.

5. Vide p. 1178.

to surrender one. Thomas Warwick, M.A., the third of that name was at Morland from 1621 to 1624. Possibly this is the one who appears at Beaumont in 1625 and Aspatria in 1639.¹

Lord William Howard seems to have been in the habit of giving "Parson Warik" financial assistance in times of stress. Hence the following:—

May 28, 1620, Lent to Parson Warik by my Lord's apoyntment
xls.

Again:—

Monie lent Jan. 1. 1621-2 To Mr. Warwick Vicar of Brampton
by my Lord's Command at London vii.

Also:—

August 2. 1633. Lent unto Mr. Warwicke, Viker of Brampton,
(to redeeme him from the Pursivantes handes) and to bee payed
again at Lammas 1634 xxli.²

It appears that Warwick and Lady Howard did not scruple to do a little gambling together. Hence the following:—

Feb 23. 1624. To my Lady at tabells with Mr. Warwick iiijs.³

Not less interesting this:—

1628 Sept. 28. To Mr. Warwicke for xvj salted sallmons sent to
London unto Sr William Pitts xxxijs.⁴

In 1629 he is referred to as "olde Mr. Warwicke," and the following shows how his home was doubtless annually cheered:—

Rewards. January 1st 1629-30 (New Yeares daye). To Parson
Warwicke by my Lord's Commaund xxs. To his wife from my
Ladie xs.⁵

In 1644 he contributed £2 0s. 0d. to the Carlisle garrison for Bowness and Brampton. In January 1655-6

1. Vide p. 220.

2. Household Books, pp. 145, 181, 338.

3. *Ibid.*, p. 213.

4. *Ibid.*, p. 245.

5. *Ibid.*, p. 262.

“Mr. Warwicke” was among the Carlisle preachers, his expenses being 3s.; but probably this was the Aspatria Warwick. Similarly the one named by William Lampit in his letter of 1650, where he is described as “late chaplain to Sir. Edward Musgrave, a great plunderer of honest men.”¹ The one fact that stands out with unquestioned distinctness is that, in 1644, the Brampton Warwick was a Pluralist, like so many others of his day, having Bowness for his other living. The Episcopal Register gives the following:—

An Indenture made to Thomas Warwick of ye fishing in Eden, &c., Rose Castle County of Cumberland. Feby. 14. 1685-6.

The “Chamberlain’s Accounts” also refer to “old Mr. Warwick.”² Both of these were probably connections.

ANDREW MANDRAKE, 1656—1658.

This name does not appear in any history, but his appointment and Augmentation are referred to in the following:—

Brampton.
Feb. 3rd. 1656.

Know all men by these psents that ye 16th. day of January in the years 1656 there was &c. a pensacon of Andrew Mandrake Clerke to ye Vicarage of Brampton in the County of Cumberland made to him by Charles Howard Esq. the patron thereof together &c. Upon & the Comrs. &c. In Witnes &c. Dated at Whitehall ye 21 day of January 1656.

Ut Coldecot per
Jo. Nye Regr.³

Brampton.
d d 23 febr. febr. 3d. 1656.

Ordered that the yearly Sume of thirty poundes bee and the Same is hereby Graunted to the Minister of Brampton in ye County of Cumberland to and for increase of his Maintenance his Highnes and Councill haveing approved thereof the 24th day of March 1655 And that the Same bee from time to time paid unto Mr. Andrew Mandrake Minister of Brampton aforesaid approved according to the

1. Vide p. 624.

2. Vide p. 181.

3. Lambeth MSS. (Plund. Min.) 968.

Ordinance for approbacon of publique preachers the 21 day of January 1656 to hold for such time as hee shall discharge the duty of the Minister of the said place or untill further Order of these Trustees out of the rents and profitts hereafter Menconed vizt the yearly Sume of ten pounds out of the Tythes of Aspatria the further yearly sume of six poundes out of the tythes of Aughterside and ye further yearly Sume of fourteen poundes out of the tythes of Hayton Mellowe & Quinsby all within the County of Cumberland and amounting in the whole to ye said yearly Sume of thirty poundes the Same to bee accounted from this pret 3d day of ffeb. [1656] and Mr. Edmund Branthwayte Receiver is hereby appointed to pay ye Same unto him accordingly.

Ed. Cressett, Jo. Humfrey, Ri. Sydenham Edw. Hopkins
Ri. Yong¹

Brampton. June 25. 1657.

Whereas these Trustees the third ffebr 1656 ordered unto Mr. Andrew Mandrake² Minr of Brampton in the County of Cumberland (among other things) the yearely Sume of fourteene poundes out of the tithes of Hayton Mellow and Quinsby in the said County to be accounted from the said 3d day of ffeb 1656 It is ordered that the Sume of Twelve poundes eight shillings only be paid out of the said tithes of Hayton &c and the further yearely Sume of one pound twelve shillings out of the tithes of Cumrew in the said County the same to be accounted from the said 3d day of ffebr 1656 and to be from time to time continued and paid to the said Mr. Mandrake for such time as he shall discharge the duty of the Minr. of the said place or untill further order of these Trustees. And that Mr. Edmund Branthwaite recr doe pay the same unto him accordingly.

Ri. Sydenham Ra. Hall Jo. Pocock Ri. Yong John Humfrey.³

Brampton. July 7. 1658.

Whereas these Trustees have by orders of the 3d of february 1656 and 25th of June 1657 graunted unto the Minister of Brampton in the County of Cumberland the yearely sume of thirty pounds out of the particulers in the said ordrs menconed It is ordered that the further yearely sume of ten poundes be graunted for a further increase of maintennce of the minister of Brampton aforesaid and that the same be from time to time paid unto Mr. Andrew Mandrake Minister of Brampton aforesaid out of the rents and profitts of the tithes of Crosby in the said County To hold for such time as he shall continue to discharge the duty of the minister of Brampton aforesaid or

1. Lambeth MSS. (Plund. Min.) 993.
2. The scribe has written Wandrake several times.
3. Lambeth MSS. (Plund. Min.) 993.

further order of these Trustees to be accounted from the 24th of June last And that Mr. Edmund Branthwayt Recr doe pay the same accordingly.

Jo. Thorowgood Ri. Yong Ra Hall Jo Humphrey Jo. Pocock.¹

Andrew Mandrake died shortly after this.

NATHANIEL BURNAND, M.A., 1658—1662.

He was the son of "old Mr. Nathanael Burnand, the chief Minister in Durham in the time of the Civil Wars."² Such is Calamy's statement and he adds that he was "bred in Cambridge." Foster, however, gives the following which almost certainly refers to him: "Of Berks, Cler. fil. Trinity College, Oxford, matric. 12 Nov. 1619, aged 15, B.A. 7 July 1623; M.A. from Magdalen Hall 1 July 1626."³ In March 1642 he was committed to Newcastle gaol for religious offences;⁴ but shortly after he took charge of Ovingham in Northumberland. The following is witness to this:—

1642 April 19. Whereas Nath. Burnand an Orthodox divine out of his Desire to advance the preaching of the Gospel in the County of Northumberland, and being chosen by the parishioners of Ovingham to preach there is willing (though to his great charge) to remove his Family thither; this House doth very well approve of the good and pious intention of the said Mr. Burnand.⁵

In 1645 he appears at Morpeth reporting, along with several other Ministers, as to the religious state of the County, in view of the prospective setting up of "Présbyteriall Government." They refer to "ye paucity of godly and able ministers in this spatious Countye"; "ye poore allowance for ministers in many of the sayd parishes (the stipend not being 10li per annum) occasioneth many to ye scandall of their function to keepe common alehouses"; to the necessity for "taking away the Booke of Common

1. Lambeth MSS. (Plund. Min.) 995.

2. Calamy, vol. ii, p. 158.

3. *Al. Ox.*

4. So Penfold in "Early Brampton Presbyterianism" (*Trans. (N.S.)*, vol. iii, p. 97).

5. *C. J.*, vol. ii, p. 535.

Prayr . . . ye nurse of an idle and non-preaching ministry"; and request that the divers "ministers that have bin or shalbe cast out of their places for scandall or delinquency whether in remote parts or among orselves . . . may not bee settled among us least they proving false may hinder ye establishing of truth and righteousnes in this part of ye kingdome."¹

In 1656 he had charge of Castle Carrock and Cumwhitton and his appointment to Brampton together with his salary is referred to in the following:—

Brampton

Mar. 18

1658.

Know all men by these psents that ye 7th day of January 1658 there was exhibited &c a presentacon of Nathaniell Burnand Cl. to the Vicarage of Brampton in ye County of Cumberland made to him by Charles Lord Howard Kn. the patron together &c. In witnes

Dated at Whitehall 28th of January 1658.

Jo. Nye Reqr.²

Brampton in ye

County of Cumberland. Nathaniel Burnand Cl. Admitted the 28th day of January 1658 to ye V. of Brampton in ye County of Cumberland Upon a pres. exhibited the 7th day of January 1658 from Charles Lord Viscount Howard the patron And Certificates from Wm. Brisco Tho: Crayster Cuth Studholme Tho: Sewell Tho: Langhorne Rich. Gilpin of Graystocke Roger Baldwin Tim. Tullye Roland Niccols Comf. Starre.³

Fryday 25. Februarij 1658.

Brampton

Cumberland. Continue ye 30li to Mr. Burnand p'sent Minister but not ye 10li yt being gone to Crosby.⁴

Brampton.

March 23, 1658.

Whereas these Trustees 3d of february 1656 ord. ye yearly sume of thirty poundes unto ye Minister of Brampton in the County of Cumberland his Highnesse and Counsell haveing approved thereof to bee paid unto Mr. Andrew Mandrake then Minister there who is since deceased It is ordered that ye sume bee continued & from

1. Shaw's Hist. Eng. Ch., vol. ii, p. 366.

2. Lambeth MSS. (Plund. Min.), 968.

3. *Ibid.*, 999.

4. *Ibid.*, 1003.

time to time paid unto Mr. Nathaniell Burnand admitted to the Vicaridge of Brampton aforesd by the Comrs for approbacon of Publique preachrs ye 28th day of January last to bee paid out of the perticulers hereafter menconed (vizt) the yearly sume of 10li out of ye rents & pfitts of the tithes of Aspatree ye further yearly sume of 6li out of ye rents & pfitts of the tithes Ougherside & ye further yearly sume of 14li out of the rents & pfitts of ye tithes of Hayton Mellow Quinsby in ye sd County of Cumberland & amounting in ye whole to ye sd yearly sume of 30li To hold for such time as the sd Mr. Burnand shall continue faithfully to discharge ye duty of ye Minister of ye sd place or further Order. And that Mr. Edmund Branthwaite Recr doe pay the same accordingly.

Ra Hall Ric Sydenham Ri Yong Jo Pocock Edw Cressett. ¹

Contrary to what almost invariably happened in Cumberland and Westmorland, his Ejection did not take place until 1662. In the Brampton Court Leet Records is the following :—

Cur. Let. 1661 Nathaniell Burnand, Clericus propter Johannem Peares de Cannockhill iijs. iiijd. pro decimis 29 9ber ²

His career after his Ejection is thus given by Calamy :—

When he was Ejected, he retir'd to the Desart Places in Austin-More [Alston], and there took a Farm, and manag'd it carefully in order to a Subsistence for his Family, Preaching in his own House on the Lord's Day to any Poor Christians that would come to hear him; and in process of time he Preach'd at Burneston in Publick, no one taking Notice of him. At length Providence Favouring Sir William Blacket in his Lead-Mines, he fix'd him there to Preach to his Miners, with an allowance of 30l per annum. He had great Success among those Ignorant Creatures, and did much good. But when the Mines fail'd Poor Mr. Burnand was again at a loss; came up to London, and spent some time with a Congregation at Harwich. But Age coming upon him, he at length came to London again, and subsisted upon the Charity of well disposed Christians, till Death gave him his Quietus. ³

In the Episcopal Register at Carlisle the following notice of his relief from the sentence of Excommunication

1. Lambeth MSS. (Plund. Min.), 995.

2. Whitehead's Brampton xviiith Century Presbyterians (Trans. (O.S.) for 1886).

3. Calamy, vol. ii, p. 158.

occurs: "1665 7br 8 Eadem [Absolutia] concessa. Mro Nathan. Burnand." In the Conventicle Returns for 1669 he is described as "a Farmer or Drover," who was accustomed to hold a "Conventicle of Independents" in Brampton, his hearers being 30 or 35 in number, "meane most of them, but some rich."¹ In 1672 he took out a License as a "Pr[esbyterian] Teacher," though his Conventicles went by the name of "Independent." For some reason or other his name does not appear in the Presentment Lists, and he is lost to sight for a while. Mr. J. W. Robinson suggests that for several years he may have been at "Middlehope Burnfoot in Allendale first as a farmer and then as a Minister"; and adds that "Burnand appears frequently in the Allendale Parish Registers between 1694 and 1698, but, curiously, his Christian name is never mentioned."²

The following undoubtedly relates to him and testifies to his moderation and liberality of view:—

CCVIII. JOHN WALTON AND OTHERS. FOR SPEAKING AGAINST THE CHURCH OF ENGLAND.

Feb. 9, 1676-7. Before Sir Philip Musgrave Bt. Thomas Walton of Aldstone Moore gent saith that, being in the Company of Lionell Walton, of the Bridge end, his son, John Walton &c. and discoursing about a Minister, Mr. Burnand, who related to this informer some discourse that past betwixt himselfe and one John Walton of Gateshead concerning the Church of England, which Church Mr. Burnand held to be a true Church, the said John Walton denied it. The Company now present said they thought that John Walton was in the right. They did also endeavour to prove by Arguments that the Church of England was a false Church; namely, the Kinge is a foresworne man then how could he establish a true Church: that the Church of England is eronious, and therefore could not be a true Church: and that a corrupt tree cannot bring forth good frute, the Church of England is universily corrupt therefore it cannot be a true Church. They did also affirme that the Church of England was goinge on the broad way to destruction. They also said that if the Church of England went to heaven, hell would be very empty. They alsoe affirmed and tooke in hand to prove that those that used

1. Vide p. 1329.

2. Notes on the Early Nonconformist Ministers at Alston Moor.

the Comon Prayer would be dammed. They endeavoured to prove it out of some text in the Collossians, chap. 2d 22 and 23 ver.¹

Nathaniel Burnand ranks with Richard Gilpin, George Larkham, George Benson, and a few others, in the work of laying the foundations of Nonconformity in this County. He was connected with Gilpin by marriage, having Gilpin's sister for his wife. In the Gilpin Pedigree the name is given as Margaret;² and the late Mr. Whitehead says that he had among his papers the following, though how it had been obtained he could not be sure: "Margaret d. of Isaac Gilpin b. 14 Mar. 1631 M. [Married] Nathaniel Burnand Rr. of Brampton in Com. Cumb." It is, of course, quite possible that this is correct; but if so there was a great disparity in the ages of the two. This connection with the Gilpin family would make him a frequent visitor to Scaleby Castle, where Richard Gilpin made his home for some time after his Ejection from Greystoke; and there doubtless he often found protection from the storms which raged around him.

In view of his connection with the Gilpin family it is singular that, according to Calamy's statement, he went eventually so far away as Essex, and that upon his last days the shadow of a deep poverty fell. That such, however, was the case is attested by the following:—

Nov. 13, 1710.

Resolved nemine contradicente that six pounds be immediately allowed Mr. Burnand out of the Fund to discharge a debt owing to his Landlady and that it may be paid into the hands of Mr. Grovenor.

Feby 5, 1710/11.

This Board being informed that Mr. Burnand is dead and that there remains due from him to the persons with whom he lodged for ye necessary supplys of Life the Sum of foure pounds ten shillings and six pence Ordered that the said sum of £4 10 6 be allow'd for ye same purpose above mentioned.³

1. Dep. from York Castle (Surtees Soc., vol. 40), p. 226.

2. Gilpin Memoirs, edited by Wm. Jackson, F.S.A.

3. Minutes of the Presbyterian Fund. For his connection with Brampton and Alston Nonconformity vide pp. 1270, 1271.

Mr. Whitehead gives the following interesting account of a visit to the house, upon which tradition fixes as the place where Nathaniel Burnand was accustomed to preach in the days of his religious outlawry:—

It seems he preached at his own house, where tradition says he was not connived at but had to preach for safety in a loft, to which he and his audience obtained access through a trap door. I was told of this tradition by Mr. Joseph Dickinson, of Alston, who accompanied me on a visit I desired to pay to the lonely retreat of one of the most interesting of my predecessors. We ascended through the trap door, and stood in the loft; which is larger than either of the rooms below, and perhaps on that account rather than for secrecy was used for preaching.¹

The County Histories, except Whellan, ignore Burnand, and he blunders with the name, giving it as "John." With reference to Nathaniel Burnand, senior, it may be added that, about 1649, he appears along with Richard Gilpin as one of the Ministers of the Cathedral Church of Durham. His burial is thus noted in the Parish Registers of the St. Oswald Church:—

Burial 1650 May 6. Mr. Nathaniell Burnand, Minister of this Church.

PHILIP FIELDING, M.A., 1662—1692.

He was of St. John's College, Cambridge, graduating B.A. in 1660, and M.A. in 1664. Reckoning according to the Old Style, in October, two months after St. Bartholomew's Day, he read the Thirty Nine Articles as the Registers testify:—

28. 8. 1662.

Mem. That I phill. feilding vicar of Brampton have the day & yeare abovsd read the Thirty nine Articles appointed by the Church of England in Wittnesse whereof I have hereunto subscribed before these witnesses &c.

Phil. Feilding.

His Institution, however, does not appear to have taken place until Feb. 2, 1662-3; and on the day previous he was ordained both Deacon and Priest. Philip Fielding

1. Brampton xviith Century Presbyterians.

was a Pluralist, becoming Vicar of Crosby-on-Eden and Irthington in 1666.¹ He resigned Crosby in 1670, but kept Irthington with Brampton until his death, which took place in 1692. His burial entry in the Registers reads thus :

Master philip fielding Vicker of Brampton was Buread ye 25th of June 1692.

A slab in the north east corner of the old Church, which still in part exists about a mile from the town, states that he died "in anno aetatis 53."

JOHN COCKBURN, M.A., 1692—1702.

He was instituted July 25, 1692, on the Presentation of "Charles Comes Carliol." He read the Thirty Nine Articles Sep. 18, 1692. A daughter, Margaret, was baptized Nov. 3rd of the same year; and he died in 1702 as the following from the Registers attests:—

Memorandum that Mr. John Cockburn Vicar of Brampton was buried October 29th Anno Domini 1702.

RICHARD CULCHETH, M.A., 1702—1714.

He was instituted March 13, 1702, on the same Presentation. Writing in 1704 Bishop Nicolson says of the last three Brampton Vicars that Fielding was "rich and had no Children;" Cockburn "honest and poor;" but that Culcheth was "somewhat too Worldly; endeavouring to hold Stapleton, Upper Denton and Farlam² in Commendam with ye Liveing of Brampton." Respecting the Church he adds: "Little and very unbecomeing the grandeur of a Mercate-Town. 'Tis also in a Slovenly pickle: dark, black and ill-Seated. The Quire is yet more Nasty."³

The burial entry of Richard Culcheth, whose tomb is in the porch of the Old Church, reads thus:—

The Reverend Mr. Richard Culcheth, Buried ye 4 of February 1713-4, after he had been Vicar of Brampton 10 years, 10 months and 10 Days.

1. Vide pp. 205, 284. 2. Vide pp. 275, 277, 288. 3. Miscel., p. 142.

II. CASTLE CARROCK.

Castle Carrock is a small village about four miles south of Brampton, and near the majestic scenery of the Cross Fell mountain range. The Church is dedicated to St. Peter. The earliest Register Book appears to have been lost, the present one going back to 1679 only. It is a paper volume, without covers, worn at the edges, but the writing is clear and good. It opens with baptisms, the earliest decipherable date being "Feb. 21. 1688-9." This fact led Whellan to give that as the date at which the Registers begin;¹ but farther in the book it will be found that "Wedings" commence with 1679 and burials the same. The following is a list of Incumbents:—

LEONARD MILBURN, 1589—1635.

The "Household Books" of Lord William Howard contain the following which, among things, establish his connection with the Bishop of Carlisle:—

Aprilis 25 [1613]. To Mr. Parson Milburn for his whole tyth of Geltesdale due to him at Easter last xs. ²

1621 Decemb 2. Rec. more by him [John Pildrem] of the Bishop of Carlyle as mony formerly lent to his brother Mr. Parson Milburn as part of ili paid by Thomas Waters xxli. ³

Januarie 21, 1624-5. To Mr. Leanerd Milborn for a Coach and 4 horses xxxli. ⁴

The Editor suggests that these had been the property of Bishop Milburn who died in 1624.

The Milburns, Milbourns or Milbournes were a Cumberland family; and, as already intimated, Leonard Milburn was the brother of Richard Milburn, Bishop of

1. Whellan, p. 671.

2. Household Books, p. 56.

3. *Ibid.*, p. 159.

4. *Ibid.*, p. 223.

Carlisle, 1621-1624. Under Kirkoswald will be found the names of Robert and Leonard Milbourne.¹ Leonard Milburn of Ousby and Skelton was the Bishop's son.² The Institution Books state that the Castle Carrock Vicar died about 1635.

CHRISTOPHER GIBSON, 1635—1651.

He was collated Aug. 17, 1635, by Bishop Potter, the vacancy having been caused "p. mort. natural Leonardi Milburne clici ult. incumb." the place being given as CastlecaYROCK."³ Foster gives the names of several Gibsons of Westmorland who were educated at Oxford, in particular two or three sons of Richard Gibson of Bampton, who rose to distinction. Christopher Gibson was a contributor to the Carlisle garrison in 1644, being at Castle Carrock at the time. Walker does not mention him in his list of Sequestered Clergy, but it would appear that he suffered in this way during the Commonwealth period.

NATHANIEL BURNAND, M.A., 1656—1658.

His appointment is referred to in the following and the question of his Augmentation is also dealt with:—

Brampton Thursday 24th March 1656.
Castle Carrocke. Att the Councill at Whitehall.

Ordered that it bee recomended to the Trustees for Maintenance of Ministers to settle an Augmentacon of forty poundes p. annum upon the Minister of Brampton and thirty poundes p. ann. upon the Minr of Castle Carrock in the County of Cumberland there being not a Competent Mayntennce for preaching Minrs. there.

Hen. Scobell Clerke
of the Councill.⁴

Castle Carrocke
&
Cumwhitton.

Know all men by these psents that the sixth day of June in the yeare one thousand six hundred fifty and six there was exhibited

1. Vide p. 333.
2. Vide pp. 387, 479.
3. Institution Books.
4. Lambeth MSS. (Plund. Min.), 977.

to the Comrs for approbacon of publique preachers a psacon of Nathaniell Burnand Clerke Master of Arts to the Rectory or parish Churches of Castle Carrocke & Com Whitton in the County of Cumberland together &c. In witnes &c. Dated att Whitehall the 9th day of July 1656.

Jo. Nye Reqr. ¹

Castle
Carrocke. July 17, 1658.

Whereas these Trustees the 10th of July graunted the yearly sune of thirty poundes unto Mr. Nath. Burnard Minister of Castle Carrocke in ye County of Cumberland out of the particulars therein menconed and whereas the Chappelry of Cumrew is within ye said parish and there is noe Minister att pret to the said Chappelry belonging the last Curate thereof being eicted out of the same and the said Mr. Burnard is the incumbent of the said parish Church with the said Chappelry annexed and whereas a portion of tithes within the said Chappelry lately come into the possion by the expiration of ye lease thereof It is ordered that the yearly Sume of eight poundes bee graunted out of the rents and profitts of the tithes of the said Chappelry to and for a further increase of maintenance of the said Mr. Burnard And it is further ordered that upon expiration of the lease of the tithes of Cum Whitton in the said County the said tithes bee likewise graunted unto the said Minister for increase of maintenance in lieu of soe much of the said augmentation hereby & by the said Ordr of the 10th of July 1656 Setled upon him as the said tithes of Cum Whitton doe amount unto.

Jo. Thorowgood Edw. Cressett Ri Yong Jo Pocock Jo. Humfrey. ²

Nathaniel Burnand removed to Brampton in 1658, under which heading a full account of him appears.³ Whether any one immediately succeeded him at Castle Carrock is not known. This is to be regretted, because, if so, it is almost certain that at the Restoration he suffered Ejection.

CHRISTOPHER GIBSON, 1660—1672.

In June, 1660, Christopher Gibson petitioned the House of Lords for restoration to the living, from which he had been "most illegally ejected and Thurst out," "these nyne yeares last past"; and his Petition, a copy of which is here appended, was successful:—

1. Lambeth MSS. (Plund. Min.), 968.
2. *Ibid.*, 995.
3. Vide p. 255.

Cumberland.

To the right honorable the Lords in Parliament assembled
The humble peticon of Chrestopher Gibson Cl. Viccar of the pish of
Castle Carrocke in the County of Cumbland.

Sheweth,

That yor petionr for these nyne yeares last past hath beene most
illegally ejected and Thurst out of his Viccarage of Castle Carrocke
in the County of Cumbland and from the exercise of his Ministeriall
duty there onely for his Loyalty and affection to his Maistey.

May it therefore please yor Lordpps to grant yor Order
for the secureing of the tythes gleabes and profitts thereof
into the handes of such persons as yor Lordpps shall
thinke fitt untill yor petionrs tytle to his viccarage shall
be determined by due Course of Law.

And yor petior shall dayly
pray &c.

CHRISTO : GIBSON.

I Canne certifye the truth of this Petion and that the petr hath
beene minister there this twenty yeares last past and that he was
outed for his Loyalty to his Majestye.

THOMAS DACRE.

Sr. Tho. Dacre of Leonard Coast in Cumbland Knt.

[Inside at the bottom of the page as follows] :— :—Sr. Tho. Dacre
att White horse in Chancery Laine.

[On the outside] :—23rd of June 1660. Mr. Cristo : Gibson Clerke
his peticon.

Expd.¹

Christopher Gibson held the living until his death in
1672.

HENRY SKARROW, M.A., 1672—1679(?).

He was an Edinburgh graduate, and was ordained
Priest, Sept. 20, 1668, being instituted, May 18, 1672, on
a Presentation by the Dean and Chapter. The vacancy
had been caused by the death of Christopher Gibson.
Henry Skarrow was at Rocliffe in 1668.²

CHRISTOPHER RICKERBY, 1679—1722.

He was ordained Deacon Sept. 21, 1673, and Priest
March 16, 1678-9, being then "de Cumrew." He was

1. House of Lords' Library : vide H.M.C., Seventh Report, Pt. 1,
p. 106.

2. Vide p. 315.

instituted Aug. 20, 1679, on a Presentation by Thomas Smith, S.T.P., and possibly was related to Robert Rickerby of Cockermouth. In 1672 he appears as Schoolmaster at Lazonby and was on terms of closest intimacy with the Nonconformists of that district. Among the poetic effusions in praise of Mary Wilson, "the Virgin Saint" of Kirkoswald, bearing date 1672, is Christopher Rickerby's contribution side by side with those of John Davis and George Larkham; and none is more highly eulogistic than his.¹ Whether at the time of his residence at Lazonby he served the Chapel at Armathwaite, as far as his Orders permitted, is not certain; but he conducted a marriage there, on Feb. 3, 1675. At that time, however, he held the Curacy of Cumrew. For some while he had Hayton along with the Castle Carrock living. He bulks considerably in the first volume of the Registers, which covers almost exactly the period of his Incumbency at Castle Carrock. The following are the items:—

July 20, 1678. Then was Maryed in St. Marijes Church of Carlile Chrestopher Rickerby and Ann Marrijot 1678.

1683. Johannis filius Chrestopheri Rickerby Rector de Castle carrocke Sepultus erat vicessimo octavo die Aprilis Anno prdicto.

Martha, also a daughter, was buried in Aug., 1684.

December ye 18, 1690.

Then was buried in ye Quire of Castlecarocke the saide Ann the wife of the saide Chrestopher Rickerby Rector of Castlecarocke under a great Stone on ye South Side of ye Chancell next ye wall.

Another entry gives Dec. 1st, and states that she "dyed on Sunday being St. Andrews Day," and that she was buried on the "Sun Side of ye Quire."

January ye 13, 1691.

Then was Married in the Collegiate Church of St. Catherine by the Tower of London Chrestopher Rickerby Rector of Castlecarocke & Theadocea Sergison of the City of London.

Theadosia filia Johannis Brown

Bapt August 8 Anno 1638

et uxor Chrestopheri Rickerby.

P. Bartholom.
Wormell
Rector Ibim.

1. Vide p. 341.

September ye 19, 1708.

Then Theadocea the wife of Chrestopher Rickerby departed this life betwixt 11 & 12 at night being Sunday & was buryed on tuesday ye 21 at 3 on ye afternoon under ye 2ond through Stone in the South Side of the Chancell in Castle carracke.

1708 Chrestopher Rickerby & Hannah Perkin were Married in the Parish Church of Kelloe in Bishoprick—by Mr. Thompson vicar there August ye 17th 1708. ¹

In an Inquisition at Penrith, Mar. 12, 1700, Christopher Rickerby appears as defendant, in a dispute respecting the "Rectory, parish, and parochial chapel of Cumrew, the village of Brackanthwaite, the rectory and parish of Castle Carrock and the wastes and commons adjoining &c. Miles and bounds Tithes." ²

Christopher Rickerby's burial entry is dated "April ye 14, 1722." His son, James Rickerby, was Vicar of Morland in 1721.

JOSEPH PATTINSON, 1722—1738.

1. Doubtless Christopher Rickerby the younger, Curate at Cumrew.
- 2 Exchequer Dep., East. 20 (Record Office).

III. CUMREW.

This place is a few miles south of Castle Carrock. The Church is dedicated to St. Mary; and the oldest Register Book made of paper, but bound in leather, begins in 1679. Whellan, possibly by a misprint, says 1579, Bishop Nicolson, in 1703, speaks of one dated 1639. "The Register-Book," says he, "is onely of paper; and begins at 1639. It appears in it that a great many Children of Foreigners were baptised here, in the time of the late Civil Wars, by one Mr. Alexander Allan; who, they say, was a Scot and reckon'd a more knowing and pretious man (in his way) than most of his Brethren."¹ This book long ago disappeared. The following is a list of persons serving here:—

ALEXANDER ALLAN, 1650 (?).

This is given on the authority of the passage just quoted and is possibly the person referred to under Cumwhitton.² We have no information respecting him beyond that. In the account of Nathaniel Burnand's Augmentation at Castle Carrock, July, 1658, reference is made to the ejection of the last Curate from Cumrew.³ Could this be Alexander Allan? A person of this name was Curate of Bewcastle in 1700, "a poor ejected Episcopalian of the Scottish nation"; but if the same he must have been very old.⁴

JOHN BLAND, 1673.

In the Presentments for 1673⁵ a Mr. Bland is given as Curate here. Doubtless this was John Bland who was ordained Deacon Sept. 24, 1671, and Priest Sept. 21, 1673.

1. Miscel., p. 111.
2. Vide p. 271.
3. Vide p. 264.
4. Vide p. 295.
5. Vide p. 1334.

CHRISTOPHER RICKERBY, 1674—1678.

He signs the Transcripts as Curate during most of those years; and was afterwards at Castle Carrock.

JOHN CALVERT, 1679—1690.

He was ordained Deacon March 15, 1684—5. The Registers say that he “served the curacy from October, 1679, to July, 1690, and left ye church complete within & without, and ye people in good order, good Xtians, Soli deo gratia.” He went from Cumrew to Roccliffe,¹ and appears at St. Cuthbert’s, Carlisle, in 1678.²

PHILIP MUSGRAVE, 1690—1691.

These are the dates against which his name appears in the Registers in connection with “Briefs,” and his license to the place as Deacon is dated Dec. 21, 1690.

JOHN ATKINSON, 1695.

JOHN WILKINSON, 1696—1697.

He signs in connection with the distribution of the Church Stock during these years.

THOMAS ADDISON, 1699—1703.

He signs as Curate in 1699, and concerning him Bishop Nicolson, in 1703, says:—“I suspected the present Curate (Mr. Addison) to be a Little Loose; but they say he’s Diligent, &c. His Salary is 8li paid by ye Proctour.”³ Probably the person of that name who appears as Curate of St. Cuthbert’s, Carlisle, in 1728, and who is also referred to under Grinsdale.⁴

CHRISTOPHER RICKERBY, 1705.

The son of his predecessor of that name. Bishop Nicolson was evidently much impressed by him as the following from his Diary shows:—

1705 June 1, Friday. After Dinner examin’d Mr. Railton from Kirkby-Stephen for priest’s Orders, & Mr. Smith (of Richmond) and

1. Vide p. 316.

2. Vide p. 186.

3. Miscel., p. 112.

4. Vide pp. 187, 222.

young Rickarby for Deacons. The last, bred onely at Bampton, full as good a scholar as ye Cambridge Batchelour. ¹

In a subsequent entry in his Diary, however, he speaks much less favourably of him:—

Mar. 19, 1706/7, Tuesday. Mr. Wells of Hesketh, with several of ye Inhabitants of Armthwait; who all complain of ye Hardships that are like to come upon them by the Change of their Curate, young Rickarby (under the Influences of his father) being like to prove as great a plague to ym as yir late Mr. Hodgson. ²

It would appear from this that he had charge of Armthwaite as well as Cumrew. The Episcopal Register says that he was licensed "Curate and Ludimagister at Cumrew" June 4, 1705.

THOS. HUNTER, 1710—1724.

He was instituted Curate April 13, 1710.

1. Trans. (N.S.), vol. iii, p. 11.

2. *Ibid.*, p. 45.

IV. CUMWHITTON.

About three miles south west of Castle Carrock is Cumwhitton, the nearest station being How Mill. The Church is dedicated to St. Mary. The Registers begin in 1694; Whellan, ignorant of the existence of this book, says 1731. This early volume is "bound in rough boards, perhaps originally covered with calf, containing 64 leaves of rough white paper." It is "imperfect," says Mr. Whitehead, "especially in the marriage entries down to 1711, but nowhere illegible."¹ On a flyleaf are two baptismal entries dated 1681, one in 1685, and a burial in 1694, the names doubtless being entered in the new book, because of the importance of the families represented by them. The following is an imperfect list of persons who held the Curacy:—

THOMAS MILBURN, about 1624.

In Lord William Howard's "Household Books" is the following:—

1624, Nov. 19. Payd to Sr Thomas Milburn, clarke, late Curate of Cumwhitton for serving the cure thear since my Lord's entrance to the same xxxs.²

He was at Crosby-on-Eden in 1627.³ Leonard Milburn was at Castle Carrock during this time, and may have been a connection.

ALEXANDER ALLAN, 1629.

The "Household Books" have the following:—

To Mr. Alexander Allen for one quarter's wages for serving the cure at Cumwhitton due at Christenmas 1629 xxxs.⁴

Possibly the person referred to under Cumrew.⁵

1. Cumberland Parish Registers, Brampton Deanery.
2. P. 219.
3. Vide p. 200.
4. Household Books, p. 270.
5. Vide p. 268.

RICHARD GIBSON, 1633.

The authority for this also are the "Household Books" from which the following have been extracted:—

1633 Dec. 13. To Richard Gibson Viker of Cumwhitton for his halfe yeare's wages for serving the cure ther due at St. Thomas' Daye ijli.¹

Adhuc Cumwhitton.

Dec. 13, 1633. Rec. of Rich Gibson Clerk for the halfe year's rent of the demaine of Cumwhitton due at Martinmas 1633 ijli xs.²

He is named in this volume until Feb., 1640-1.

NATHANIEL BURNAND, 1657.

Cumwhitton, like Cumrew, was simply a Chapelry of Castle Carrock at this time,³ and possibly Burnand occasionally supplied.

JOHN STANWIX, 1681—1689.

In the Cumrew Registers appears an affidavit of a burial in woollen dated July 3, 1681, which was written "coram Johnne Stanwix Curate att Cumwhitton." He signs the Transcripts in 1689.

In an Inquisition at Plumpton Wall held Jan. 25, 1687, in reference to the "rectory and parish of Cumwhitton and a messuage or tenement in Holme wrangle (in plaintiffs possession) in the parish, Tithes," John Bird appears as the plaintiff and "The Dean and Chapter of the Cathedral Church of the Holy and Undevided Trinity of Carlisle"⁴ as the defendants.

WILLIAM SOMMERS, 1697.

WILLIAM ROBLEY, 1703.

Bishop Nicolson is the authority for the last two names. Writing of Cumwhitton, in October, 1703, he says:—

Mr. Robley, their new Curate, is not yet resident amongst them; but will shortly come, and take the office of teaching out of this

1. Household Books, p. 339.
2. *Ibid.*, p. 279.
3. Vide p. 263.
4. Ex. Dep. Hil., 8 (Rec. Office).

illiterate man's [Parish Clerk] hand. They want a Bible, and a Book of Homilies; the latter being very Requisite where they have a Non-preaching Minister.—The Dean and Chapter were lately at some Charge in provideing a House for the Curate; which was new-built for the Accommodation of Mr. Sommers ye late Curate here, and he (modest and humble as long as onely Schoolmaster) quitted them soon after he had gotten Deacon's Orders. Let not Robley do ye like. ¹

Probably this is William Robley who married Margaret Nevinson Feb. 17, 1708-9, and was therefore connected with Bishop Nicholson.

NICHOLAS REAY, 1711—1718.

He married Elizabeth Morley May 31, 1713, and became Rector of Nether Denton in 1718, holding along with that living the Curacy of Farlam.² He was instituted to the Curacy of Cumwhitton Nov. 23, 1711. Mr. Whitehead says he "deserves honourable mention as an exceptionally careful registrar."³

1. Miscel., p. 113. The Episcopal Register however gives the date of his license to the Curacy as May 31, 1706.

2. Vide pp. 276, 277.

3. Cumberland Parish Registers, &c.

V. NETHER DENTON.

This place is some five miles north east of Brampton, the nearest station being Low Row. The Church is dedicated to St. Cuthbert, and the Registers begin in 1702. The first volume is of parchment and in good condition. A few leaves at the beginning are clearly a copy of earlier fragments which have perished, the copy having been made by Nicholas Reay, formerly Curate of Cumwhitton and Rector of Nether Denton. The book is headed thus:—

The Register Book of the Parish of Denton wherein the Day of every Chrestening Wedding & Burial in the Sd Parish is Registered since the year of our Lord God 1702.

N.B. The Year of our Lord God still begineth on the 25th day of March.

The following is a list of Incumbents:—

CHRISTOPHER LOWTHER, 1567—1576.

Possibly the person of that name who appears at Kirkandrews-on-Eden in 1576.¹

MILES MATMAUGH [WATMAUGH], 1576.

WILLIAM THOMPSON, 1586.

He was collated April 27, 1586, by Bishop Meye, and married Grace Dobson at Watermillock on Oct. 24, 1586.²

ROLAND BAXTER, 1597.

RALPH SNOWDEN, 1620—1633.

He was collated on Sept. 16, 1620, by Bishop Snowden, who died the year after, and was possibly a relative. Ralph Snowden died in 1633.

1. Vide p. 216.

2. Watermillock Registers, p. 5.

NICHOLAS DEANE, B.A., 1633.

He was collated April 29, 1633, by Bishop Potter. Doubtless the person of that name who was at Great Orton in 1623.¹ After Nicholas Deane is a large gap which it has been found impossible to fill up.

WILLIAM CULCHETH, 1667—1692.

He was probably the son of Mr. Culcheth mentioned in Lady Halketh's Autobiography as steward at Naworth Castle in 1649.² The date 1667 is that of the earliest Transcript of the Nether Denton Registers. It is signed "W. Culcheth rector." How long he had held the living previous to this we have no means of knowing. He had the Stapleton living along with Nether Denton.³

RICHARD CULCHETH, M.A., 1692—1703.

He was collated by Bishop Smith, March 17, 1692-3, and was the son of William Culcheth, his predecessor. He resigned in 1703, and was at Stapleton, Farlam and Brampton.⁴

THOMAS PEARSON, M.A., D.D., 1703—1717.

He was collated Mar. 13, 1702-3, and is given as the son of John Pearson of Orton formerly of Brigham. Respecting him Foster says:—"Queen's Coll. matric. 24 Oct., 1687, aged 18; B.A. 1692, M.A. 12 March, 1695-6, principal of St. Edmund Hall (9 Aug.) 1707-22, B.D. 1707, D.D. 1708; rector of Nether Denton, Cumberland, 1703, and of Sulhampstead Abbots, Berks., 1708; brother of William." The latter became equally distinguished, being M.A. of Queen's, and LL.D. of Lambeth.⁵ There must, however, be some error in relation to Thomas Pearson; for he was dead at least five years before 1722, when he is said to have been Principal of St. Edmund

1. Vide p. 228.

2. Lord William Howard's Household Books, p. 297 note.

3. Vide p. 288.

4. Vide pp. 261, 277, 288.

5. Al. Ox.

Hall. The following entry in the Registers makes that clear:—

1717 January 27 Mr Thos Pearson Rector of Denton, Buried.

Bishop Nicolson, writing May 7, 1703, speaks of him as "Mr. Tho. Pearson newly collated to that little Rectory," and says that he "will do well enough: all they complain of being onely his Reading too fast."¹ It is not quite the language we should expect to be used of so distinguished a scholar, and it would almost appear that Foster is wrong in his identification.

NICHOLAS REAY, 1718—1736.

A notice of his burial in the Registers is thus given:—

Sept. 15, 1736, Mr. Nicholas Reay Rector of Denton—Buried.

He had previously been Curate of Cumwhitton.²

A few miles farther north is Over Denton, a reference to whose peculiar position in the Diocese is given elsewhere.³ There was a Vicar here in 1634, for in Lord William Howard's "Household Books" the fact is so stated; and in 1640 a name is given:—

Jan. 20, 1640. To Richard Harrison, Viker of Over Denton for his halfe yeares wages due at Michelmas 1640 xs.⁴

The living was held along with Nether Denton by Thomas Pearson and Nicholas Reay; but, on the death of the latter, in 1736, it was transferred to Thomas Fawcett, Curate of Lanercost, whose successors served it until 1859, when it was annexed to the new Parish of Gilsland.

1. Miscel., p. 3.

2. Vide pp. 273, 277.

3. Vide p. 71.

4. P. 363.

VI. FARLAM.

About three miles south east of Brampton is Farlam. The Church is dedicated to St. Thomas-a-Becket; the Registers date back to, at least, 1663. The oldest is a parchment volume, somewhat dilapidated, whose writing is difficult to decipher. It is without covers and contains baptisms 1665—1724, and marriages, 1672—1724. On the first page, however, may be seen the date 1663, but whether it notes the entry of a baptism, marriage or burial cannot be determined. A copy was made, in 1886, by Mrs. Thompson of Farlam Hall. The following is only an imperfect list of Incumbents:—

HENRY GILL, 1674—1695.

Possibly son of Henry Gill of Threshfield, Yorkshire, who entered Sidney Sussex College, Cambridge, from Sedbergh School, in 1672, at the age of 16; and graduated B.A. in 1675.¹ He signs the Transcripts in 1674. His burial entry reads thus:—

Mr. Henry Gill, Curate, Buried June 25, 1695.

THOMAS MILBURN, 1700.

Bishop Nicolson, in 1703, refers to him as “an honest man, and deserves a better Support.”²

RICHARD CULCHETH, M.A., 1703.³

NICHOLAS REAY, 1718—1736.

He was perpetual Curate of Farlam as well as Rector of Nether Denton.⁴

1. Sedbergh School Register, p. 91.

2. Miscel., p. 4.

3. Vide pp. 261, 275, 288.

4. Vide p. 276.

VII. LANERCOST.

Lanercost is about three miles north of Brampton, beautifully sequestered on the banks of the Irthing. The Priory is a noble pile of ruins, and the Church, dedicated to St. Mary Magdalene, is part of the venerable structure. The Registers begin in 1684, the earliest being a thin, flat volume of paper. The writing, however, is in good condition and quite legible. In it appears the following:

A true Register of ye names of children Baptiz'd in Leonard Coast pish 1684.

The Registers have been carefully transcribed by the present Vicar, and were published in 1908. Bishop Nicolson, in 1703, says:—

There's no Register-Book (either here or at Walton) of anything done in the parish, before Mr. Dickenson's coming among 'em; which was about Twenty years agoe. The Church of Lanercost was also put into its present figure in his time.¹

The Historians do not help in the matter of the Incumbents. The following is an imperfect list:—

SAMUEL CONSTANTYNE, 1666.

In this year he signs the Transcripts; but how long he had held the living does not appear.

GEORGE COWPER, 1667.

He was ordained Deacon Sept. 20, 1668, and Priest Sept. 25, 1670, being described as of "Chester Dioc." He signs the Transcripts as "Curate" in that year.

WILLIAM BIRKETT, 1668.

He was ordained Deacon Sept. 20, 1668, being given as "de Lanercost," and Priest Sept. 24, 1671. He signs the Transcripts in 1668.

1. Miscel., p. 57.

THOMAS BELL, 1679.

On Sept. 28, 1661, he obtained a license to teach "pueros," being then "literatus." According to Bishop Nicolson's Diary he was licensed to Lanercost in 1679. Almost certainly he is the person of that name who was subsequently deprived of the Askham living as a Nonjuror.¹ His brothers were George and David. The latter succeeded him at Askham, and we meet with the former at Kirkambeck in 1703.² Bishop Nicolson has the following in his Diary:—

Aug. 10, 1704. Geo. Bell and his brother David, likewise at Dinner; the latter desiring a Certificate in hopes of being better prefer'd by his Br. Tom.³

WILLIAM DICKENSON, B.A., 1681—1726.

He was licensed Dec. 8, 1681, and held Walton along with Lanercost. In the Walton Registers appear the two following entries:—

1726. Mr. William Dickonson Curate of Leonard Coast & Walton was Buried June 4th.

1724. Mrs. Chrisogon Dickonson wife of Mr. Will Dickonson Curate was buried Novr. 27.

The following extracts from the Transcripts are worth insertion, indicating, as they do, the presence of a considerable amount of Nonconformist sentiment in the district of one type or another. They are taken from a copy in the Jackson Library, Carlisle, made by the late Mr. Whitehead:—

The following presentments for not coming to Church:—

Geo Ellote	John Ellote
John ffoster	Tho. Thompson
Arch. Little	Lanc. Twilach
John Lamb.	Geo. Simpson.
Rich. Hetherington	
John Taylor	
Robt. Jameson	
David Lamb	
John Hudlasse.	

1. Vide p. 1221.

2. Vide p. 281.

3. Trans. (N.S.), vol. ii, p. 202.

John Ellote for baptizing his child by another Minister and not acquainting their own minister with the same.

John Simpson for ye like offence

John foster for the same

John Hetherington and Mary Easson for Clandestine Marriage

John Railton for ye same

John Little & [blank] for the like offence

For not paying their dues [blank] Bell de Banks

Robt. Jameson

Armstrong de Highhouse

Anne Bell of ye Kenthead house

John Simpson de Highrigg

Tho Carocks of Snowdon Close

John Elliot of ye Twedy hill

Wee p'sent will Richardson of the Ringon hills

Peter Sowdon of ye Bankes

John Tallantire of ye Holme (ffanatics) for refusing Communion in the church of England.

There is unfortunately no date, but the Presentments follow the Register for 1677.

Presentments Aug. 9, 1682.

1. Our Church is in good repair and decently kept as becomes ye house dedicated to ye publick worship of God.

2. We have a large Bible of ye last translation and a Book of Common Prayer last set forth.

3. Our Churchyard is sufficiently fenced and preserved from annoyance.

4. The Curate is legally ordained and settled among us he reverently and regularly officiates on the Lord's day and Holy days instructing ye youth of ye parish in the Church Catechism and carefully endeavours to reclaim all profane persons pressing the duties of faith and repentance justice, charity temperance allegiance and subjection. Lastly he is peacable of a sober conversation and grave in his demeanour.

5. We have no adultery or fornication committed in ye parish.

6. We have none married clandestinely or without Bans duely published or license duly obtained.

7. The churchwardens who serv'd for ye last year have made up their accounts and made the presentments of all things duely presentable by them not neglecting to doe ye duty of this office.

In 1684-5 among other things they present:—

We have no dissenters but such as are already excommunicate and denounced accordingly as ye Canons enjoyne.

Formerly there was a Church at Kirkambeck near by, in reference to which Bishop Nicolson, in 1703, says:—

Here are some small Remains of a very little Church; formerly a Rectory, and afterwards appropriated to the Abbey of Lanercost. The parishioners pay a Composition, of so many pecks of Corn from each Tenement, to Mr. Dacre; but the Gleab Land (worth about 3li 10s. p. An.) is held, under the Dean & Chapter of Carlile, by Mr. Geo. Bell. The people suppose themselves to belong to the parish of Lanercost; but go most commonly to ye Church at Stapleton, when the weather is good and they are sure of meeting with Divine Service.¹

Seventy years later Nicolson and Burn say:—

The fabrick of the church hath long been in ruins, nothing remaining of it but part of the old walls. No curate is appointed to take care of the parochial duties. For the rites of baptism and sepulture, the people commonly repair to the church of Lanercost; and for their instruction in religion, they go thither, or to Stapleton, or Bewcastle, or where they think fit.²

1. Miscel., p. 53.

2. Nicolson and Burn, vol. ii, p. 506.

VIII. WALTON.

This is about two miles north east of Lanercost. The Church is dedicated to St. Mary; and the Registers begin in the same year as the Lanercost Registers, 1684. The late Mr. Whitehead says:—

Both of these registers, be it noticed, begin at 1684; and the Walton register, like the Lanercost, is manifestly a copy down to 1711. On its cover is a note stating that "this book was bought March ye 15th 1711;" and doubtless the Lanercost book was bought at the same time. In 1684-5 the Lanercost churchwardens reported "A register book of parchment in which are set down the names of all persons baptized, married, and buried." In like manner the Walton Churchwardens in 1683-5 report "A register book of parchment wherein we have sett down the names of all persons baptized married and buried with a transcript thereof caryed every year into the Bishop's Register." I have now to suggest that whatever register book was used at Walton or Lanercost before Mr. Dickenson's time, and for some years after his coming, was common to the two parishes. The Lanercost transcript for 1668-9 is headed "A true note of all ye persons baptized married and buried within ye parish of Leonnardcost and Walton from September ye 12 ('68) till May ye 6 (69)"; for 1682-3 "A true note of the Register book of Abbey & Walton"; and for 1686-7 "A note of the Register Booke of Walton p'ish and Leonardcost." It is true that in 1682-3 and 1686-7 the entries from the two parishes are not mixed as in 1668-9, and that in other years there is no such heading as is above noticed. But the p. curate may usually have sorted the entries for the transcripts, while occasionally giving in the heading an incidental sign that there was only one register book. This arrangement, I suppose, was at last found to be inconvenient and two new books were procured in 1711, into which the entries from 1684 to 1711, properly sorted, were forthwith copied.¹

Still it needs to be stated that there are separate Transcripts, which begin in 1666, though in the earlier years the entries are much mixed. The two livings appear to have been held in Plurality, at least, from 1666, and under Lanercost will be found particulars of the Incumbents.²

1. Cumberland Parish Registers, &c.

2. Vide p. 278.

IX. IRTHINGTON.

Irthington is a little to the north west of Brampton. The Church is dedicated to St. Kentigern. The Registers begin in 1704; but a few interpolated entries bear dates 1691 and 1692. The following is a list of Incumbents:—

ROBERT DOBSON, 1585—1589.

Foster says of a person of this name:—"Of Cumberland, pleb. Queen's Coll. matric. 1582, aged 23; B.A. from St. Edmund Hall 4 May, 1583."¹ In all probability this was the Irthington Rector.

LEONARD SCOTT, 1589—1597.

Foster names a Leonard Scott among his Oxford Alumni, who was the son of Bernard Scott, Vicar of Bampton, and matriculated Queen's College, 1634, at the age of 20.² A person of this name appears at Castle Sowerby in 1585, and Skelton in 1598.³ According to Nicolson and Burn he died in 1597.⁴

JOSEPH LOWDEN, M.A., 1597—1612.

He was at Kirkbampton in 1598,⁵ holding that living probably in Plurality with the Irthington one. He died in 1612.

RICHARD LOWDEN, M.A., 1612.

He was instituted July 12, 1612, and was possibly the son of his predecessor. How long he remained is not known.

ANTHONY SALKELD, 1630—1642.

He was collated by Bishop Potter Jan. 19, 1630; and resigned in 1642.

1. Al. Ox.

2. *Ibid.*

3. Vide pp. 479, 492.

4. Nicolson and Burn, vol. ii, p. 486.

5. Vide p. 606.

RICHARD SIBSON, B.A., 1642.

Instituted by "Isaac Singleton and John Hasty, masters of arts, Commissioners of Archbishop Usher," on a Presentation by Sir Thomas Dacre, Knight, in 1642.¹ A person of this name appears at Troutbeck in 1656.²

JOHN THEAKSTON, B.A., 1661—1666.

He was instituted Oct. 8, 1661, and held the living of Crosby-on-Eden at the same time.³ The Institution Books give the name of the place as "Erdington."

PHILIP FIELDING, M.A., 1666—1692.

He was instituted Sept. 16, 1666, on a Presentation by Thomas Dacre, Mil.⁴

JOHN GOSLING, 1692—1731.

He was ordained Deacon Dec. 21, 1684, and instituted to Irthington on Sept. 12, 1692, on the Presentation of "Henr. Dacre Ar." He held the living until his death in 1731. Bishop Nicolson, writing in 1703, is especially severe in his strictures upon him:—

The Vicarage-House lyes in most Scandalous Ruines. It fell in the time of ye present Vicar, Mr. Goslin; who is the wretched and beggarly father of ten poor Children, Seven whereof are with him. One girl he has at Service; one a Boy 'prentice to a Glover at Brampton, and another to a Black-Smith. He has a Gleab worth 7li and ownes the whole Liveing to be better than 25li P. Ann.⁵

1. Nicolson and Burn, vol. ii, p. 486.

2. Vide p. 1048.

3. Vide p. 205.

4. Vide pp. 205, 260.

5. Miscel., p. 52; vide also his Diary for a reference to his intemperance (Trans. (N.S.), vol. iv, p. 4).

X. HAYTON.

This village is about three miles south east of Brampton, the nearest station being How Mill, a mile and a half away. The Church is dedicated to St. Mary. The Registers here are the most dilapidated of any I have seen. They consist of mere fragments of paper ranging over about a hundred years. All the pages are more or less worn, some beyond all recognition. The following, however, states what has been done with a view to their preservation :—

This old Register dating back to 1619, which was in a condition all but impossible to be improved has been restored in a wonderful manner by Mr. Thomas Walters of Newcastle-on-Tyne. I have since gone over the Copies of the Hayton Transcripts in the Diocesan Registry, Carlisle, dating from 1665 with the result that we have now the most perfect record of Baptisms, Marriages and Burials which it is possible to obtain.

I am pleased to have had the privilege of bringing about such a result both in the Restoration and the record. It is my last parochial Effort after an Eventful period.

Hayton Vicarage, J. Wallace, M.A.

May 3, 1893.

On another page is the following :—

The additions made by me have been written on the new paper in order not to interfere with the Originals.

J. W.

The plan adopted is to place each fragment in the centre of a page of the book fitted to receive it, to which it is fastened with transparent paper, the whole being bound into a good, strong volume. It is ingeniously done, and, though the word "restore," is perhaps not the appropriate one to use in relation to it, the precious fragments are now likely to be preserved for many years to come. Unfortunately in the case of much of it the writing has become quite

indecipherable. The early dates cannot be distinguished; but the one above given is approximately correct. The Histories have not a sentence about any Incumbent belonging to the period with which we are concerned. The following is the best available list:—

CHRISTOPHER KNIGHT, 1627.

This name is put forth doubtfully, because the reading in the Registers is by no means clear as to the first part of it. It appears to be as follows:—"— Chrestopher (?) Knight Cler. baptizatus September, 1627." Lord Howard's "Household Books" contain the following, but they do little to illuminate the darkness in reference to the Knight family. They merely show that they were a family of considerable importance:—

Hayton Dec. 17, 1633. Rec. of Chrestopher Knight for the half years rent of a tenement ther late Thompson's xxxs, ¹

June 12, 1634. Rec. of Chrestopher Knight, soone of Chrestopher late deceased and Bailiffe ther as parcell of the issues of his office, due at Pentecost 1634 vijli xvij s. October 4. Rec. of Widdow Knight for the halfe yeare's rent of one tenement ther late Thompson's xxxs. ²

THOMAS KNIGHT, 1641—1677.

He was ordained Priest Dec. 14, 1623. The following entries respecting Thomas Knight, the Incumbent, appear in the Registers:—

Chrestoferus filius Thomas Knight, ———r [Vicar or Cler.] de Hayton baptizatus fuit ———die Novembr 1641.

Maria filia Thomas Knight de Hayton Cler. Sepulta fuit xi die May 1641. ———filia Thomas Knight Cler. die Novembr 1644.

Isabell the daughter of Thomas Knight Minister buried the 5th daie of October 1646.

Margarett the wife of Thomas Knight of Hayton Minister buried the 20th daie of June 1647.

Thomas Knight is mentioned as "Minister" in June, 1665; he is referred to as "Curate" in 1672, and up to 1677. Whether this is the same person throughout has

1. P. 278.

2. *Ibid.*

not been ascertained; but, if so, there would appear to have been a continuous ministry, through all the changes of the Commonwealth and Restoration. The late Mr. Whitehead says:—

This register, alone of the registers in Brampton deanery, is extant from a time earlier than the Restoration; but, unlike most of the pre-Restoration registers, it does not contain a single trace of the changes in registration ordered by the Barebones Parliament. Nor can any indication be detected in its pages of disturbance arising from the Civil Wars and Commonwealth. It pursues the even tenor of its way just as if no such events had occurred. ¹

It is well not to be too dogmatic in these matters in the absence of positive evidence. The area was a very disturbed one; and if Thomas Knight exercised a continuous ministry, as previously suggested, it was doubtless because he somewhat adjusted himself to the changes of the times.

GEORGE HODGSON, 1680.

He was subsequently at Ainstable.²

CHRISTOPHER RICKERBY, 1681—1717.

His name appears as Curate in these dates and he was licensed as such April 16, 1681. He held the Castle Carrock living as well.³

Among the marriage entries occur the following, which unfortunately are seriously mutilated. The Minister named was undoubtedly Nathaniel Burnand, then at Castle Carrock:—

Thomas Graine of Hayton———
 ——Knight of the same———
 of Februarie 1657———
 Burnam Minister of———
 Richard Milborne of———
 Ellis Skellicke of Tal—— [Talkin]
 married the same daie
 by the sd Minister.

1. Cumberland Registers, &c.

2. Vide p. 404.

3. Vide p. 265.

XI. STAPLETON.

About eight miles north of Brampton and midway between Bewcastle and Kirkclinton is Stapleton. The Church is dedicated to St. Mary and the Registers begin in 1745, the older ones having disappeared. The following is a list of Incumbents:—

HENRY HUDSON, 1603—1606.

He was instituted Oct. 7, 1603. The Hudsons of Cumberland and Westmorland sent many into the ministry of the Church, and Foster has a large list in his Oxford Alumni; but no Henry appears among them. There was, however, a person of that name at Brampton in 1600 and Brigham in 1617.¹

GAWIN BLAYTH, 1606.

This is a new name, Nicolson and Burn leaping over eighty years after naming Henry Hudson. He was instituted Oct. 22, 1606.²

WILLIAM CULCHETH, 1669—1683.

The Transcripts supply the first date, though he had probably held the living for some time previously. He had Nether Denton as well, and resigned in 1683 in favour of his son.³

RICHARD CULCHETH, M.A., 1683—1714.⁴

He was instituted May 26, 1687. Bishop Nicolson, writing of the place and the "Parson," in 1703, does not spare either. He says:—

The parishioners follow the Example of their Parson; and have the Body of the Church in as nasty a pickle as the Quire. The Roof is so miserably Shatter'd and broken, that it cannot be safe sitting

1. Vide pp. 250, 747.

2. Institution Books (Record Office).

3. Vide p. 275.

4. Vide pp. 261, 275, 277.

under it (considering upon what an Ascent the Church stands) in stormy weather. Not one pane of Glass in any of the Windows; no Reading-Desk; nor did they ever hear that they had a Bell. The Font is abominable, the Seats most scurvily low, (and in a word) everything very wretched. They hapned to bring a Corpse to be buried (according to the custom of the place) without any Service, whilst we were there. I desired Mr. Benson, my Chaplain, to Officiate: But he could find onely some few Scraps of a Common-prayerbook, and an insufferably torn Bible of the old Translation. There was no Surplice to be found; nor did ever any such thing (as far as any present could remember) belong to this Church. One of 'em told us that sometimes, on an Easter-day, the Parson had brought a Surplice with him; had Administer'd ye Sacrament in it: But even that Ordinance (amongst the rest) was most commonly celebrated without one. The present Rector (Mr. Culcheth) is Mr. of Arts; and has alwaies been represented to me as one of a good Conversation. His Father & he have many years kept this Liveing; and are answerable for all its Deficiencies.¹

JAMES JACKSON, B.A., 1714—1771.

Foster gives the following:—"Son of John of Cockbridge, Cumberland, pp. Queen's Coll. matric. 10 March, 1706-7, aged 17; rector of Scaleby and of Stapleton, (both Cumberland) 1714."² He held the living until his death in 1771.

1. Miscel., p. 55.
2. Al. Ox.

XII. SCALEBY.

Scaleby is about six miles north east of Carlisle, Scaleby Castle, long the residence of the Gilpin family, being the centre of the district. The Church is dedicated to All Saints. The Registers begin in 1724. This early volume, which is of parchment, was given, along with an engraved, silver gilt chalice, by William Gilpin of Scaleby Castle, son of Dr. Gilpin, and singularly enough his is the first burial entry which it contains.¹ The following is the list of Incumbents:—

CHRISTOPHER WITTON, 1587—.

He was instituted June 18th, 1587, and was previously at Cliburn.²

THOMAS KIRKBY.

No information whatever.

THOMAS SIBSON, 1605.

This is a new name. He was instituted April 18, 1605.

THOMAS WILSON, —1641.

A person of this name, "literatus," was ordained Deacon Dec. 22, 1622, being given as of "Cest Dio." Foster says:—"Of co. Durham, pleb. Queen's Coll. matric. 17 Nov. 1581, aged 18, B.A. 7 Feb. 1583-4, M.A. 7 July, 1586; perhaps rector of Scaleby, Cumberland, 1600."³ The latter date must be incorrect. He died in 1641. There was a Thomas Wilson at Crosby-on-Eden in 1585.⁴

WILLIAM GREEN, M.A., 1642.

He was collated May 21, 1642, and at the same time compounded for his First Fruits. Foster gives a number of

1. Trans. (N. S.), vol. viii, p. 378.

2. Vide p. 1242.

3. Al. Ox.

4. Vide p. 200.

persons of this name in his Oxford Alumni; but he does not identify the Scaleby Rector. A person of this name was at Bootle in 1647.¹

ROBERT PRIESTMAN, 1662—1679.

He was collated on Feb. 4, 1662, by Bishop Sterne, and signs the Transcripts in 1671 as "Robert Priestman Minister ibm." Under Kirklington fuller information about him appears.²

NATHANIEL BOWEY, 1680—.

He was collated by Bishop Rainbow Aug. 26, 1680.³

JAMES JACKSON, B.A., 1713—1723.

He held Stapleton some part of this time also.⁴

The following Presentments were made in 1694:—

1694. There are dissenters called Quakers in our pish that have not subscribed ye declaration of fidelity to their Majesties nor to our knowledge have pformed the oathes, things required in ye Said Articles viz.

John pearson

Tho : Bulman

James Blacklocke

Tho : Gibson

John Scot

Tho. Scot

Edward Tweddle

Tho : Scot.⁵

1. Vide p. 860.

2. Vide p. 309.

3. Vide p. 206.

4. Vide p. 289.

5. Scaleby Transcripts.

XIII. BEWCASTLE.

This is the most northern Parish with which we are concerned, being some ten miles north of Brampton, and close to the range of hills which divides Cumberland from Northumberland. The Church is dedicated to St. Cuthbert, and the Registers begin in 1737. "The Incumbents of this church," write Nicolson and Burn, "living obscure in this remote part of the diocese have nothing memorable recorded of them."¹ It is curious that this place should be singled out for a comment of that kind, because its isolated character preeminently fits it to be the centre of much romance; and, while most of the others were more than average men; with at least one name, William Patrick, tradition has linked some very "memorable" adventures.

The following is the list:—

WILLIAM LAWSON, 1580.

Foster gives several of this name as Alumni of Oxford, but he identifies none with the Bewcastle Incumbent. A person of this name was at Wigton in 1592, and at Hutton-in-the-Forest in 1612.²

CHARLES FOREBENCH, M.A., 1623.

He was instituted on the 25th of April, 1623, on a Presentation by the King. A person of this name under Henny Magna, Essex, appears among the 1660 Petitioners to the House of Lords.³

WILLIAM PATRICK, 1632.

This name is not given by Nicolson and Burn. He is described as "a notorious freebooter," who had John Nelson as his Curate.

1. Nicolson and Burn, vol. ii, p. 478.

2. Vide pp. 520, 486.

3. H. M. C. Seventh Report, Part I, p. 106.

HENRY SIBSON, D.D., 1644.

He appears in that year among the contributors to the Carlisle garrison.¹

ROBERT LOWTHER, B.C.L., 1663—1670.

He was instituted May 29, 1663, on a Presentation by the Dean and Chapter. Foster has the following respecting him: "B.C.L. from Jesus College 11 Oct. 1631 (S. of William of Ingleton, Yorks), rector of Ingleton, and of Bentham, Yorks, 1660, sequestered; rector of Bewcastle, Cumberland, 1663; chancellor of Carlisle 1666; brother of Lancelot 1624."² It would have been well if the authority for the statement of his Sequestration had been given. Walker does not name him in his list, and 1660 is a late date for a "Sequestration." It also appears from the following that his appointment to Bewcastle was anterior to the date supplied by the Institution Books unless we are to assume a second Institution.

Mr.

Lowther.

Dispensacon to Mr. Robert Lowther of Carlesley to hold Bentham in Com. Ebor. & Diocess Cestriens wth Bewcastle Com Camb [Cumbr] & Diocess of Carlesle both Rectorys 17 Feby 1661-2.³

He compounded for his First Fruits at Bentham in 1660.

The Registers of St. Mary's Church, Carlisle, give the following:—

1665 Abbeygate Eliz. ye daughter of Robert Lowther Chancel. ye last daie [April].

Burial Hen. ye Sonne of Mr. Robert Lowther ye 5th daie [January] 1661-2.

1665 Rebecca Lowther wife of Robt Chanclr ye 5 Decembr. buried.

1670 Abbeyg. Mr. Robert Lowther Buried ye 8 daie November.

1. Vide p. 134.

2. Al. Ox.

3. S. P. Dom. Entry Book, 1661-1662, Ecclesiastical Benefices, (Record Office.)

The following also occurs, though whether he was any relation is not known:—

1671 October Mr. Richard Lowther a stranger buried ye 7th.

In 1667 John Roper served as Curate.

AMBROSE MYERS, M.A., 1671—1673.

He was instituted July 8, 1671, on a Presentation by the Dean and Chapter. Foster says: "S. Briscoe of Staindrop, co. Durham, deceased, sizar St. John's Coll. 28 May 1662 aged 16; B.A. 1665-6, M.A. 1669; incorporated 11 July 1676, rector of Bewcastle, Cumberland."¹ He died in 1673.

GEORGE USHER, B.D., 1673.

He was instituted June 11, 1673, being also Rector of Arthuret.² In an Inquisition taken at Longtown, April 19, 1679, he appears as plaintiff in a dispute, with Henry Foster as defendant, respecting the "Rectory and parish of Bewcastle Grounds called 'Kirsop' and Blackleven, and the parish of Kirkanders, miles and bounds, Tithes."³ In 1686 William Frazer was serving him as Curate. Frazer was M.A. of Aberdeen and ordained Priest March 15, 1684-5.

JAMES LAMB, M.A., 1689—1698/9.

He received Institution July 26, 1689, on a Presentation from the Dean and Chapter of Carlisle; and for some time held the Lectureship at Carlisle. He resigned March 23, 1698/9, and was subsequently at Appleby.⁴

JEFFREY WYBURGH, LL.B., 1699.

He was a graduate of Trinity College, Cambridge, and was instituted July 14, 1699, on the same Presentation. He held the living for a few months only, being subse-

1. Al. Ox.

2. Vide p. 305.

3. Excheq. Dep. East. 11. (Rec. Off.)

4. Vide pp. 184, 1136.

quently at Lamplugh and Caldbeck.¹ Foster says: "S. of G. (? Galfridus) of Innerdale, Cumberland pp. Queen's Coll. matric. 3 Nov. 1688, aged 17; rector of Bewcastle 1699, of Lamplugh 1700 and of Caldbeck (all) Cumberland 1701."²

There are numerous references to him in Bishop Nicolson's Diaries, from which it appears that he was in the habit of contracting serious debts. He was in prison for such in 1708 and in 1712 is described as "in a poor state," out of prison but not out of debt.³ The Cocker-mouth Registers give the baptism of "Thomas Son of Mr. Jeffrey Wibergh" on "ye 7th 1674." Of course this is not the same person.

EDWARD TONGE, M.A., 1700—1713.

He was instituted January 3, 1700/1, on the same Presentation. Bishop Nicolson, in 1703, says:—

The Parsonage-House is lately rebuilt by Mr. Tong; who has made it a pretty convenient Dwelling. Into this, Mr. Allen (the Curate, who also assists Mr. Culcheth at Stapleton) is now removing his family. The Man's a poor ejected Episcopalian of the Scottish Nation. The Men of Beaucastle would be well content with him, if they had him wholly (as in Justice they ought) to themselves.⁴

MATTHEW SOULBY, 1713—1737.

He was previously at Greystoke and Watermillock. He died September 28, 1737.⁵

It will be noticed that there is a considerable gap about the time of the Restoration, which we have no means of removing.

The following Presentments were made in 1667 and 1686 respectively:—

Bewcastle ye 28 of June 1667.

We present John Armstrong of Cleughside and Jane Armstrong for committing of fornication. Wee present Jeffrey Sowerbye and

1. Vide pp. 553, 776.

2. Al. Ox.

3. Trans. (N. S.), vols. i—v.

4. Miscel., p. 57: for Allen or Allan vide pp. 268, 271.

5. Vide p. 512.

Jennett Ffoster for ye like. Wee present Adam Routledge of ye Cragge and Elizabeth Ffoster of thys pish for ye like. We present Annie Nixon for bearing a child to Archibald ye supposed ffather.

John Roper, Curate.

William Croser, Churchwarden.

1686. The presentments of the Parish of Bewcastle Imprimis the dissenters from the Church are those following

Adam Hogg of the Crew

John Armstrong of the Flatt

Thomas Routledge of the Low Toddhills, Quaker

James Routledge of Nixonstown Quaker

Thomas Nixon, Quaker

Rowland Ffoster of Low Grange

Signed William Frazer, Curate.¹

1. Trans. (N.S.), vol. ii, p. 242. St. Cuthbert's Church, Bewcastle, by J. F. Curwen, F.R.I.B.A. A very useful article.

XIV. KIRKANDREWS-ON-ESK.

This place is a few miles north of Longtown, near the Scottish border. The nearest station is Scotch Dyke. The Church is dedicated to St. Andrew; and the earliest Register Book is a small, square volume of paper, in good condition, except that the edges are a little frayed away. The writing is beautiful, and the book begins with "Weddings," under date Sep. 28, 1654: burials begin with Aug. 14, 1654. There is, however, an unfortunate break from 1658 to 1683, and it is clear that a number of pages have gone. A feature of the Registers is the record of births instead of baptisms in the first few pages. The following is a list of Incumbents:—

CHARLES USHER, M.A., 1637—1650.

He was the first Rector, the Parish having been newly created, though a Church had been in existence for some years previously. His Institution was on Aug. 28, 1637, on a Presentation by "Richard Graham Mil. et Baronet." Dr. Todd says that Charles Usher was a relation of the patron. He was a contributor to the besieged garrison in Carlisle, in 1644, to the extent of £3 0s. 0d.,¹ and was sequestered by the Cromwellian Commissioners. He is said to have been out of his living about ten years; if that is correct the Sequestration would be about 1650.

THOMAS COURTNEY, 1650—1660 (?).

Both Calamy and Palmer give this as the name of the person who was ejected from Kirkandrews. It is unfortunate that the statement leaves us in doubt as to the exact place, being in Calamy merely: "Kirkanders: Mr. Tho.

1. Vide p. 134.

Courtney.”¹ Palmer in no way improves upon this, the only change being that he inserts “h” into the place name, and gives us “Kirkhanders.”² The evidence, however, such as it is, points to Kirkandrews-on-Esk and not Kirkandrews-on-Eden. We have no information about Thomas Courtney beyond the fact that he preached at Carlisle during the “vacancy” of Ministers there.³ Foster gives quite a number of “Courtneys” or “Court-enays” among his Oxford Alumni, all from Cornwall and Devon; and it may be that Thomas Courtney was a native of those parts, and that after his Ejection he went thither. Certainly he disappears from this district. Edward Wiltshire, referring to these matters, says that after the Sequestration of Charles Usher, “then an Incumbent distinct from ye Rector of Arthuret was put into ye Living of Kirkandrews-upon-Eske, Who enjoy’d ye sd Living and its profits till Mr. Usher was restored.”⁴

CHARLES USHER, M.A., 1660—1681/2

In June, 1660, immediately after the Restoration, like many others, Charles Usher petitioned the House of Lords for restoration to his living. The following is a copy of his Petition:—

To ye Right Honble ye Lords in
Parliament Assembled.
The Humble Petition of Charles
Usher Clerk, of Kyrk-Andrews
in ye County of Cumberland.

Sheweth,

That ye Rectory of Kyrk-Andrews Aforesayd was divers years since Sequestred from yor Petnr by ye Powers then in being for his affection to ye Late King of blessed Memory.

Your Petnr humbly prayeth yt a fifth part of ye Profits of ye Rectory aboue sayd wth ye Arrears thereof be forthwith paid unto yor Petnr & ye Rents, issues & profits of ye sayd Rectory secured in

1. Calamy, vol. ii, p. 159.
2. Noncon. Mem., vol. i, p. 388.
3. Vide p. 154 and note 2.
4. The Registers and Account Books of Kirkandrews-upon-Esk, by Chancellor Ferguson, p. 293.

ye hands of some reasonable men untill ye Parliamnt take farther order therein, or yor Petnr restored thereunto by due course of Law. & yor Petnr shall pray

Charles Usher.

23 Junii 1660.

Charles Usher Cler. Expd.¹

No Certificates appear upon this document. The Petition was successful. Charles Usher signs the Registers in 1668; and he held the living until his death. The following is the record of his burial:—

Mr. Charles Usher the first Rector since ye Church was rebuilt of the Parish Church of Kirkanders deceased the eleventh day of January & was buried in his own Parish Church the sixteenth day following 1681-2.

WILLIAM GRAHAM, M.A., D.D., 1682—1685.

Foster says: "S. of George of Netherby, Cumberland, bart. Christ Church matric. 3 July 1674, aged 18; B.A. 1678, M.A. 11. March 1680-1, D.D. (by diploma) 14 June 1686; licensed (V.G.) 26 Sept 1688 to marry Mary Offaly, of the Strand, Middlesex, spinster; prebendary of Durham 1684, and rector of Kirkandrews-on-Esk, 1682, of Whickham, Cumberland [must be a mistake for Durham] 1685-1713, chaplain in Ordinary to Princess Anne of Denmark, dean of Carlisle, and of Wells 1704, until his death 4 Feb. 1712-13; buried at Kensington."² If all the statements above given are correct he must have been a Pluralist. His Institution to Kirkandrews is thus noticed in the Registers:—

Mr. William Graham, the Second Rector of the Parish of Kirkanders was instituted into this Church ye 6th day of Aprill 1682 by Mr. George Usher rector of Arthuret.

The date given in the Institution Books is March 27, 1682; and the patron "Comes Preston," &c.

1. House of Lords' Library. H. M. C., Seventh Report, Part I, p. 108.

2. Al. Ox.

EDWARD WILTSHIRE, M.A., 1685—1730.

He was instituted Nov. 20, 1685, on the same Presentation. In the Registers appears the following:—

Memorandum that Mr. Edward Wiltshire Mr. of Arts was Inducted into this Rectory of Kirkandres together wth the Rights and Appurtenances thereunto belonging upon the Thirtyeth day of January 1685 And pformed all what the Law requires after Such Induction upon Sunday the 31st of the said Instant being ye next day after.

J. Todd.

The following also supplies us with some further information about him:—

I Edward Wiltshire came down wth my family out of Lincolnshire to Kirkandres-upon-Eske Junc 10th 1686, And found ye parish Church in such a Ruinous condition that had it staid a yeare longer it would have fallen I got it Repair'd into ye condition it is now in, at a small expense to my parishioners, The Repairing of ye Church has not cost them one yeare wth another twenty shillings a yeare. The parish Repairs ye porch, church and Vestry, But I as Rector do Repaire ye Chancel at my own proper Cost. The parish Repairs ye church yard gates and fence, The Lady Dowager Preston gave a pulpit cloth, a pulpit cushion, And a comon prayer book to my church, And five pounds towards the flagging of the church, The Lord Preston Repairs his own seat.

Witness my hand

Edw. Wiltshire, Rector.¹

The baptism is thus recorded of:—

Isabell daughr of Edw. Wiltshire Cler. & Anne his wife bap. Oct. 7. 1690.

In the Brampton Registers is the following:

1692. Mr. Edward Wiltshire Rector of Kirkandres upon Eske and Judith feilding of ye parish of Brampton were married Sep. 29.

Probably she was the widow of Philip Fielding, Vicar of Brampton, who had died in the June previous. In the Kirkandres Churchyard is a tombstone thus inscribed:—

Judith, second wife of Edward Wiltshire Rector of this Church who departed this life on Thursday the third of January in the sixty ninth year of her age Anno Domini 1716-17.

1. The Registers of Kirkandres, &c., p. 299.

There is no record of Edward Wiltshire's own burial in the Registers, but he died in 1730.

It was during his Incumbency that Dr. Todd, Rector of Arthuret, put forth a claim to the tithes of the Parish of Kirkandrews, as well as those of Arthuret, on the ground that the former had not been legally divided from it. Edward Wiltshire undertook to answer this claim, and he did so with considerable ability and skill. The documents on both sides were printed by the late Chancellor Ferguson in the paper referred to in this account several times.¹ Edward Wiltshire was one of few men in his Diocese for whom Bishop Nicolson had words of unrestrained praise.² He appears to have been on somewhat intimate terms with the Bishop, who has the following curious entry in his Diary respecting him: "Oct. 3. Tuesday [1704] Mr. Wiltshire full of ye Running dry of Liddel, a forerunner of ye death of all or [our] last Kings."³

In the possession of the present Rector is a fine old oak chest, which almost certainly was formerly the property of Richard Baxter, the distinguished divine. The carving is rough, and a small door in front, near the top, has upon it the following:—

× God ×
is
× Love. ×

Richard Baxter was born at Eaton Constantine, Salop, on a small farm, whose effects had not been disturbed since the days of the Stuarts; and this chest was part of the furniture.

1. The Registers of Kirkandrews, &c.

2. Miscel., pp. 141, 212.

3. Trans. (N. S.), vol. ii, 209.

XV. ARTHURET.

The Church of this name is about a mile from Longtown, and is dedicated to St. Michael and All Angels. There are no Registers here earlier than the 18th Century, the older ones having perished. There is, however, a well bound volume by Dr. Todd, which contains much interesting information and is thus described by its author:—

Liber Rationum Ecclesiae Parochialis de Arthuret infra Dioeceseon Carleolensem et Comitatum Cumbriae Ano Domini M.DCXCIX Rectore D.D. Hugone Todd, S.T.P. Ecclesiae Collegialis et Cathedralis Carliol Canonico.

The following extracts are taken from it:—

Novr 10.

Martinmas

Eve.

A.D. 1687 in the Night There hapened a very high Flood wch endangered the whole Holm. The Wind blew hard from West N.W. with a high Spring Tide. There had been little or no Rain; and the Rivers of Esk and Line were not mov'd. It did great Damage at ye Burnfoot, Lardstow Stew House & Stagmyre And at ye Broad-brest were drowned one woman and her 4 children; & one other boy.

Arthuret or Arthuredd or Arthur-hured, has its Name from the famous King Arthur; King of the Ancient Britons; in whose Time there was a Battle fought here (probably) on the Moor Called by that Name. In Latin—a—. [Not given.] There is no Place particularly called Arthuret; but the Parsonage and Church; wch give Denomination to the whole parish. The Church is Dedicated to St. Michael; stands on an Eminence, as most Churches doe: that are dedicated to That Saint. It was Anciently in a very poor Condition: of a narrow building and covered with Heather or Ling: It & the Parish having been frequently lay'd waiste by the Scotts as appears by the Bp's Register.

Anciently the Parish was of much greater Extent, as appears by the Boundary prefix'd: and in the Valuation taken 21. Edw. I. it is rated at 40li & the Vicarage at 30li per Annu tho in ye Book of Rates taken 26 H. 8. not long after the Battle of Sollem-Moss when all the

Country was almost laid Waiste, it was valued only, the Rectory at 2li—0—0 and the Vicaridge at 01li—02—00. Under wch Valuation it Stands now in the Kings-Books so payes no first Fruits to the King; for both The Tenths 00li—06—04. In the year 1609 The old Church was taken down and the New Falosch¹ erected; as appears by the Date sett over the Porch-door. The Expenses were supply'd by a Brief, granted by K James I. to that purpose; who, endeavouring by two Proclamations, to abolish the very Name of Borders, was very carefull to have the Concerns of Religion well provided for, in these Parts. Tis commonly reported (by Some that can remember the Building of the Church) That Bolts were cast & ready in Kendall; & that the Persons employ'd to fetch them went off with the money ruined.

Called Chapple-Eusten The Chapple Stood till the Civil Warrs 1640 when it was neglected. At the Restoration of K Ch. II. 1660 Mr. Constable caused a chapple of Earth to be built in a very poor manner; whereat he preach'd once a Month for some years. This is now quite ruined.

At Easten there was a Chapple somewhat Independent of the Church (a sort of Vicaridge under the Rectory) wch had a Vicar of its own & was valued distinct from the Rectory; but of late years this Rector has had Possession to both, by one Institution and Induction.

The
Inhabitants
did
oppose
the
Division

The Revenues(?) of this chapple appear yet, and I intend to have it united again for the Ease & Benefit of that Quarter of the Parish. Some have been buryd in the Chapple yard in Memory of Man. The Condition of the Living, & the Right to at least the Title to Present to it have been very various and uncertain. It was first a Rectory: then Appropriated to the Abbat & Convent of Jeddboragh Then a Rectory again and sometimes the King of England Presented to it; Sometimes the Abbat & Convent of Jeddard; and sometimes the Private Persons. All wch Differences and Disorders seem to have been settled 5 Ed. 6. when the Bounds of the Kingdoms were ascertained by Comissioners; & the Dyke call'd the Scotch Dyke made. Then upon the Death of that Prince they broke out again; for Queen Eliz. was so incensed at the Rudeness of the People of these Parts, that Shee sent Soldiers to burn their Houses, and Transported two Ship-load of them (most of the name of Grahme) to Brisll & Flushing in Holland; and never suffered them to return, never all of them.

1. Nicolson and Burn (vol. ii, p. 474) speak of the Chapel Flosch.

The following is a list of Incumbents:—

MICHAEL FRISSELL, 1565.

He was instituted on the 3rd of Sept., 1565.

CUTHBERT CURWEN, D.D., 1618—1639.

The first is the date given by Dr. Todd in the book just named. Cuthbert Curwen was a younger brother of Christopher Curwen of Camerton, a branch of the Curwens of Workington Hall. He went from St. Bees School to Pembroke Hall, Cambridge, in 1586, and probably became Rector of Arthuret much earlier than the date given by Dr. Todd. He is frequently referred to in Lord William Howard's "Household Books" as "the Doctor," and was in the habit of sending "geese" to Naworth. The following is a specimen: "Rewards 1618 Nov. 12. To parson Curwen's man bringing geese vs." ¹

In his "Case" for the unity of the two Parishes, Dr. Todd says:—

In ye yeare 1636, the Rector of Arthuret, Cuthbert Curwen, D.D., being sick and aged, and happening to differ with ye patron about some gleab land, who had not long before purchased ye advowson of the Rectory and ye lands of ye whole parish of Arthuret; The patron having great power among his Tenants wthout any Act of Parliament or Letters patent from ye King for wt he did Repairs another ruined chappell wthin ye p'cincts of ye sd parish neare to his own mansion house, And attempts to make it parochial and independent of ye mother church. ²

Cuthbert Curwen resigned in 1639, the Bishop accepting the resignation on Dec. 5th of that year, and he died shortly after. Bishop Nicolson, writing in 1704, says that before the altar in the Church was a monument thus inscribed: "Cuthbertus Curwen. S.T.P.R. 1642." ³

His Will, dated June 28, 1639, directs that his body shall be buried in the "Chancell of the pish Church of Arthuret." In a codicil, dated Feb. 7, 1639-40, he recalls and makes void certain provisions of his previous Will.

1. P. 88.

2. The Registers of Kirkandrews, &c., p. 289.

3. Miscel., p. 136.

He ordains and appoints hereby "that John Wardman my Curate have the houses and landes now in his possession at ——— dureing my Lease at the same yearly rent if he continue Curate at Arthuret." ¹

GEORGE CONSTABLE, 1639—1673.

He was instituted the same day that Cuthbert Curwen's resignation was accepted, "Ricus Graham Mil. et Baronet" being patron. In his "Case" Dr. Todd speaks of George Constable, a "poore Relation" of the patron, in the following terms:—

In ye year 1641, Dr. Curwen ye Rector dyes, And ye patron to p'vent ye Recovery of ye Rights of ye Rectory as may be supposed p'sents one Mr. Constable, a poor Relation, who during his time was content wth his allowance of tithe, wch was till ye yeare 1675 ²

In his list of Incumbents, however, he describes him as "A Yorkshire man of Good Family—Died in Yorkshire."³ In the margin he adds:—"For some years after 1640 the church lay vacant in the heat of the Civil Warr." It is not easy to see how this could be in view of the previous statement. It is quite possible that George Constable was sequestered as well as the Rector of Kirkandrews; but there is no documentary evidence of any kind to show that such was the case. He died in 1673. "On ye South side of ye Church in ye Wall," says Bishop Nicolson, in 1704, a monument bears the following inscription:—

Here lyes the Body of Mrs. Thomasin Story, Daughter of Mr. George Constable, last Rector of this Church, who was married to Mr. Thomas Story of Justice Town the 12th of January 1658. She left Issue George, Christopher, Thomas and Anne, and dyed the 1st of Febr. 1674. ⁴

GEORGE USHER, B.D., 1673—1688.

He was instituted Dec. 19, 1673, on a Presentation by "Richard Graham Mil. and Bart.,"⁵ and had also

1. The Curwens of Workington Hall, &c., p. 63.
2. The Registers of Kirkandrews, &c., p. 290.
3. Liber Rationum, &c.
4. Miscel., p. 137.
5. Institution Books.

Bewcastle.¹ He was the son of Charles Usher of Kirkandrews and received his University training at Emmanuel College, Cambridge. The following entries in the Kirkandrews Registers refer to his family:

1673 June 17. Isibbell Daughter to Mr. George Usher of Kirkanders baptized, Mr. Arthuer ffoster of Kingfield God father, Mrs. ffoster and Mrs. Gumpson, God mothers.

1675 July 29 Charles Sonne to Mr. George Usher Minister of Arthuret borne ye 24 of July & baptized ye 29th.

Bishop Nicolson says that in 1704, in the centre of the chancel, was a monument thus inscribed:—

Depositum Viri Reverendi Georgij Usheri
S.T.B. Collegij Emanuel, Cantabrig. Socij
Rectoris de Arthuret, qui obiit Septemb. 4
die Mensis, Anno Doi 1688²

HUGH TODD, M.A., D.D., 1688—1728.

He continued to hold this living even after becoming Vicar of Penrith in 1699 and Prebendary of the Cathedral.³ Bishop Nicolson in his Diary for May 3, 1707, refers to a Mr. Smith of "ye Holme," who desired "leave to go Curate to Arthuret at 25li allowance."⁴

The Episcopal Register has the following referring probably to the Chapel at Easten named by Dr. Todd⁵:—

Licentia erudiendi pueros aut legendi preces &c. in Capella de fforesta infra pochiam de Kirkhandlers Super Esk in Com. Cumbriae Concessa est Gulielmo Blathwait literato quinto die Mensis ffebruarij Anno Dni 1663.

1. Vide p. 294.
2. Miscel., p. 136.
3. Vide pp. 436, &c.
4. Trans. (N.S.), vol. iv, p. 2.
5. Vide p. 303.

XVI. KIRKLINTON.

In older documents this village, which lies about four miles south east of Longtown, and eight north west of Brampton, appears as "Kirk Leventon," "Kirk Levington" and "Kirk Leavington." The Church is dedicated to St. Cuthbert, and the Registers begin in 1655, though they are not very legible for the rest of that Century. In 1904, a Transcript was carefully prepared in reference to which we have the following:—

This Transcript of the Early Registers of the Parish of Kirk-
linton for the years 1655 to 1705 carefully compared with and
completed by means of the Duplicates in the Bishop's Registry,
Carlisle, was finished January 28th 1904

by
Alfred John Holden
Rector.

It begins thus:—

A proper register Booke of
all the Baptisms in the pish
of Kirkclinton for the present
yeare 1655.

The following is a list of Incumbents:—

ROBERT BECK, 1576—1599.

Probably the person of this name who appears at Brampton in 1579, and at Crosthwaite in 1592.¹ If so he would be a Pluralist. He died in 1599.

GEORGE WATSON, 1599—1604.

Foster gives George Watson, M.A., as of Trinity or Pembroke College, Cambridge, 1593, incorporated, Oxford,² July 10, 1599. Whether this was the Kirkclinton Rector he does not say. He resigned in 1604.

1. Vide pp. 249, 648.
2. Al. Ox.

EDWARD JOHNSON, M.A., 1604—1611.

He was instituted Feb. 21, 1604; and probably held the living of Beaumont¹ as well as that of Kirklington.

CHRISTOPHER PARRETT OF PARROT, M.A., 1611—1643.

The Parrots were a local family, a person of this name appearing in the Cockermonth Registers. Christopher Parrett was instituted to Kirklington, Sept. 26, 1611. He is given as the grandfather of Christopher Story, the eminent Quaker preacher. Nicolson and Burn say that he resigned "to the Commissioners of Archbishop Usher (commendatory Bishop of Carlisle) in 1643."² Such, however, does not appear to be a correct view of the case. Christopher Parrett was evicted by Sir Edward Musgrave, the patron of the living, though for what reason is not clear; but as to the fact itself the following is decisive:—

Kirkelinton. 31 August 1646.

Upon complt made by Chrestopher Parrett Clerke yt he hath beene Legally Incumbent of ye Rectory of Kyrkelinton in ye County of Cumberland for 30 yeares together Mr. Edward Musgrave Knt & Baronett did about fower years since by force evict ye sd Mr. Parrett out of ye Rectory and placed therein on [one] Robt Priestman for yt appeareth nothing in ye behalfe of or agt ye sd Minister for his said eviction & this Comittee doe referr ye same to ye Comtee of Parliamt for sd County who are desired to exine ye truth thereof and in case they find yt hee hath a legall tytyle theréunto then ye sd Comtee bee desired to reestableshe & settle him in ye sd Rectory & ye quiett and peaceable posson thereof.³

The appeal, however, does not seem to have had any immediate result; but whether we are to see its influence in the Sequestration which followed, about two years later, cannot be determined. Information about Christopher Parrett after this date is not forthcoming. Possibly the marriage of a daughter is referred to in the Registers thus:—

1657 William Graham and Jane Parratt Mar. March xi.

1. Vide p. 219.

2. Nicolson and Burn, vol. ii, p. 463.

3. Add. MSS., Brit. Mus., 15670.

Stanton &
Houghton.

May 27, 1658

Whereas the Lease of the tithes of Stanton & Houghton in the County of Cumberland is long since expired (vizt) the 3rd of Aprill 1649 since when Sr. Edward Musgrave possor of the said tithes hath not accounted for the mesne profitts of the same It is ordered that Mr. Edmond Branthwayte recr doe make particular inquirie after the true value of the said profitts and demands and receive the same of the said Sr Edward and in default of payment thereof to certifie the same to these Trustees that such further proceedings may be had thereupon as to justice shall appertaine.

Edward Cresset Jo Pocock Ra. Hall Jo. Humfrey Ri. Yong.¹

ROBERT PRIESTMAN, 1660—1679.

Like many others similarly circumstanced, Robert Priestman petitioned the House of Lords, in June, 1660, for restoration to the living, from which he had been "illegally ejected and Thurst out," and his suit was successful. His Petition reads thus:—

To the right honorble the Lords in parliamt assembled:—
The humble peticon of Robert Preistman Clearke.
Sheweth.

That yor petr for these twelve yeares last past hath beene most illegally ejected and Thurst out of his parsonage of Kirkclinton als Kirk leavinton in the County of Cumbland and from exercize of his Ministeriall duty there onely for his Loyalty and good affecon to his Majestye.

May it therefore please yor
Lordpps to grant yor ORDER for the secureing of the
tythes gleabes and profitts thereof
into the hands of Such
persons as yor Lordpps
shall thinke fitt untill yor
petrs tytle to his said parsonage
shall be determined by due Course
of Law.

And yor petitionr, shall
dayly pray &c.

ROBERT PREISTMAN.

I can testifie the truth of this petition for ye Petitioner was presented by me; and forcably eicted for his Loyalty this twelve yeares or thereabouts, and he is a Conscientious man.

EDWARD MUSGRAVE.

1. Lambeth MSS. (Plund. Min.), 980.

Sr. Edw. Musgrave Knt of Hayton in Cumblaud.

[On the outside of the document appears the following] :—23 of June

1660 The peticon of Robt. Priestman, Clearke

Expd. ¹

The Priestman entries in the Registers are as follows :—

1656 Richard . . . son of Robert Priestman Minister, Bur. ye 17
Aprill.

1656 Mary daughter of Mr. Robert Priestman born Feb. 24th.

1657 Mary daughter of Robert Priestman bur. Dec. 28.

1658 Son of Robert Priestman born Oct. 5.

1660 Jane daughter of Mr. Robert Priestman Chry[stened] Jan . . .

1661 John Sonne of Robert Priestman Clerk Bur. Aprill 13.

1663 Katherine daughter of Mr. Robert Priestman Chryst

1664 Elizabeth daughter of Mr. Robert Priestman Chryt.

1666 Dorothe daughter of Mr. Priestman Bapt. November 6.

1668-9, January Jane daughter of Robert Priestman Minister Bapt.
19th.

1671 Aprill Arthur Sonne of Robt Priestman Minister Bapt 3rd

1677 June Richard son of Mr. Priestman Bur. 29th.

It would appear from the foregoing that Robert Priestman was resident in the district during the period of his Sequestration. He remained here until his death, in 1679, and held the Scaleby living as well.² He was active in his opposition to the Quakers who were numerous in the neighbourhood. At a suit instituted by him for "Predial Tithes" John Jackson of Kirklington was imprisoned Sept. 30, 1677.³ It was in his time also that the following Presentments were made :—

1675

We do present these psons under written as Quakers and Non-Conformists—

Christopher Taylor of Hitherside

Christopher Story of Righead

George Grame of Rigg

Andrew Martin

George Hetherington of Grainhead

Andrew Hetherington of Ash

1. House of Lords' Library ; also H.M.C., Seventh Report, Pt. I, p. 107.

2. Vide p. 291.

3. Besse's Sufferings, &c., vol. i, p. 132 : First Publishers of the Truth, p. 63.

Symond Armstrong alias Groont
 William Blacketter
 John Ivyson
 John Jackson Junr
 John Summervell
 Christopher Hetherington.

1676

We do present these underwritten for non payment of Church dues
 William Hetherington of Rigg
 Thos Graham of the same
 Edward Grame of Miltown
 George Grame of Rigg
 Robert Phillipp of Whamtown
 John Grame alias Blackhouse late deceased whose Will & Testmt
 is to present.¹

Bishop Nicolson, in 1703, says:—

In the Church-yard (which is pretty well fenced) there is great
 Store of Graves; notwithstanding the mighty Swarms of Quakers in
 the parish, who have also a Sepulchre of their own within View.
 On a Tomb-Stone here I found the following Epitaph, ill spell'd :

Here lyeth the Body of Mr. Robert Priestman
 leat Rector of this Church, who lived Mi-
 nister the Space of 38 years, and dyed
 April the 16th, 1679.²

GEORGE STORY, 1681—1694.

He was instituted May 30, 1681, on the Presentation
 of the Archbishop of York. He appears to have been
 exceedingly active both against Conventiclers and Quakers.
 On Dec. 1, 1684, Sir George Fletcher writes to Sir Daniel
 Fleming in the interests of "Cousin" Warwick against
 whom it was charged by "one Story, parson of Kirklington,"
 that he had refused to give a warrant for the suppressing
 of a Conventicle which "the constables and church-
 wardens" had also refused to disturb.³ George Story⁴
 resigned Dec. 6, 1694, on being nominated to the Deanery
 of Connor in Ireland.

1. Parish Registers.
2. Miscel., p. 107.
3. Fleming MSS., H.M.C., Twelfth Report, p. 195.
4. Vide "The First Publishers of the Truth" (p. 64) for George Story
 and the Quakers.

DAVID BELL, M.A., 1695—1706.

He was instituted April 27, 1695, on the Presentation of "Edmund Appleby, Gen.," having previously been at Askham. In 1706 he removed to Aspatria, and was at Great Orton in 1710.¹

JOHN MURRAY, M.A., 1707—1722.

He was instituted April 4, 1707, on the Presentation of Joseph Appleby, and inducted two days afterwards. Foster says:—"Son of John of Stirling, Scotland, University Coll. matric. 12 Dec., 1695, aged 17: one of these names rector of Kirklington, Cumberland, 1707."² He remained until his death in 1722. His burial entry reads thus:—

1722 July 27 John Murray Rector of this Parish Buried.

ANTHONY WILTON, B.A., 1722—1731.

The Registers state that he was inducted Sept. 29, 1722, by "Mr. Edward Birkett Rector of Kirkland." He signs the Lanercost Transcripts in 1726 and 1728, and was probably Curate of Walton, being therefore like many others of that period, a Pluralist on a considerable scale.

1. Vide pp. 233, 646, 1221.

2. Al. Ox.

XVII. ROCLIFFE.

This place is on the north bank of the Eden about six miles north west of Carlisle. The Church is dedicated to St. Mary; and the Registers date back to 1679. "On the fly-leaf," writes Dr. Wilson, "in a neat bold hand is the following :

Cumberland, Roecliffe at Easter 1679 John Litle and Jeff Urwin being ch[urch]wardens. This Register book was bought at ye instigation of Mr. Tho. Stalker Mr. A. Coll, Reg. Oxon curate yn of this ch. of Roecliffe lectr of St. Cuthberts Carlile and Minor canon of ye Cathedll ch in yt citty. There was not one yr [there] before for many yeares being taken away with other utensills of ye Church by Scott's armyes and last of all by Ld Duke Hamilton's in ye year 1648. ¹

Previous to 1754 it was a Curacy first, in connection with the Cathedral of Carlisle, and subsequently under the Dean and Chapter there, who nominated a perpetual Curate. Of these no complete list is possible, but the following scraps of information have been obtained :—

WILLIAM COX, 1656.

The authority for this is the following :—

Rowcliffe

Mar 6, 1656.

Know all men by these psents that there was exhibited &c. an Ordr of ye Trustees for &c. for ye settlemt of Mr. Wm Cocke in ye Curacy of the parish Church of Rowcliffe in ye County of Cumberland Together &c Upon pusall &c the Comrs &c.

Dated Att Whitehall the 26th day of Decr 1656.

A true copy

Jo. Nye Regr.²

Rowcliffe.

March 20, 1656.

Whereas the Curacy of the pish Church of Rowcliffe in the County of Cumberland is at the Care and provision of these Trustees It is

1. Vict. Hist., &c., Cumb., vol. ii, p. 93 note 6.

2. Lambeth MSS. (Plund. Min.), 968.

ordered that Mr. Wm. Cocks (approved by the Comrs for Approbacon of publique preachers the 26th of December 1656) be and he is hereby constituted and appointed Minister of Rowcliffe aforesaid, and that he doe officiate in the pish Church and preach unto and diligently instruct the Inhabitants of the sd pish And that he shall have for his paines therein, all Stipends Salaries pencons and allowances whatsoever to the Curate or Minister of the sd pish Church belonging or in any wise appteining And it is further ordered that the yearely Sume Seaventeene poundes six Shillinges be from time to time paid unto him out of the rents and profitts of the Rectory of Rowcliffe aforesd to hold for such time as he shall discharge the duty of the Minister of the sd place or untill further order of these Trustees to be Accompted from the 25th day of December last and that Mr. Edmund Branthwaite Receiver doe pay the Same unto the sd Mr. Cocks accordingly.

Ra. Hall, Jo. Humfrey, Edw. Cressett

Jo. Pocock Ri. Yong. ¹

Foster gives quite a number of persons of this name among his Oxford Alumni; but he does not identify the person in question. What became of him we do not know.

HENRY SKARROW, M.A., 1668.

This is the date in the Transcripts when he signs as "Curat ibidem." He was subsequently at Castle Carrock.²

THOMAS STALKER, M.A., 1679—1680.

He was previously at Thursby, and was also Lecturer at Carlisle.³

RICHARD SHEPHERD, 1682.

This again is the date of his signature in the Transcripts, though his license to serve the Cure is dated Apr. 17, 1683. Almost certainly this is the person of that name referred to as "late Schoolr" under date Dec. 20, 1683, in the account of Carlisle. He was at Cliburn in 1688,⁴ and married Jane Stalker, the daughter of his predecessor at Rocliffe.

1. Lambeth MSS. (Plund. Min.), 993.

2. Vide p. 265.

3. Vide pp. 186, 544.

4. Vide pp. 182, 1245.

JOHN CALVERT, 1690—1719 (?).

He was admitted to the Curacy Dec. 22, 1690. He signs the Transcripts in 1691 and continues to do so until 1719. He had been Curate of Cumrew from 1679 to 1690.¹ Bishop Nicolson, in 1703, slightly reflects upon his lack of training thus:—

In a neighbouring House the Children are taught by Mr. Moor, a Scotch Mr. of Arts of Aberdene; who has contracted with ye Parishioners for a salary of 3li and his Diet; He is also Clerk of the Parish, worth about 10s under a Curate who never saw either an University or a College excepting that in the Abbey at Carlile, where he is a Petty Canon. ²

The Transcripts furnish several interesting items, in one of which a tribute is paid to the devotion of the Minister notwithstanding his want of University training:—

[About 1692.]

We psent ye pish for not buying a new Surplice that wch we have is all in tatters & raggs even a shame to see! We have nothing else (yt we know off) to p'sent this yeare.

This is signed by the Churchwardens "old" and "new."

April 22, 1702.

We psent William Hill a Whigg for teaching School in Rockliffe pish without a Licence.

May 2, 1704, among other things, they report:—

Our Minister is episcopally ordained never absent from us any Sunday or on any occaon but Sometime when necessarily detained in the Cathedrall upon his Duty being a Minor Canon there as diligent as any man can be in the discharge of his Duty required in the Articles under this Title.

There is a Meeting held in George Davison's house at the Cross evry week twice, vizt on Sunday & Thursday night, To which there come a great number of People from sev'all Parishes.

Calamy names Daniel King, born at Bridge of Allan, near Stirling, "brought up in the College of Glasgow,

1. Vide p. 269.

2. Miscel., p. 14.

and ordain'd at Edinburgh," as obtaining a living in Cumberland through the "Interest of the Earl of Queensberry," whence he was ejected for his Nonconformity. He adds: "As some that were ejected and silenc'd in these Parts [Cumberland] went afterwards into Scotland, so some that were harrass'd there, came and took shelter here." ¹ No places are named; but, as the part of the County with which this Chapter is concerned is contiguous to Scotland, probably it was here that these interchanges took place.

1. Calamy, vol. iii, p. 229.

III. THE LAZONBY GROUP.

I. LAZONBY.

THIS is a good sized village in the Eden Valley, about midway between Appleby and Carlisle. The Church, dedicated to St. Nicholas, is an old foundation, though the present structure is modern. The Registers begin in 1538, the earliest possible date. They are in excellent condition, the ink being faded in only a few places. The following is a list of Incumbents:—

EDWARD DENTON, M.A., 1588—1614.

He was collated by Bishop Meye. Foster says that he was the son of Thomas Denton who first built Warnall in the Parish of Sebergham: "Tabarder of Queen's Coll, 1566, B.A. 9 July 1568, fellow 1569, M.A. 18 June 1572, vicar of Ditchling Sussex 1581-8."¹ The Registers note his burial thus:—

1614, Mr. Edward Denton, vicar was buried the 5th of October.

His wife was buried January 7, 1629-30.

ANTHONY HAYDOCK, 1614—1638.

He was collated Oct. 8, 1614. Foster has the following, but whether referring to the person before us he does not say: "Haydock Antony B.A. from Magdalen Hall 27 May, 1587, M.A. 9 July, 1590, son of James of Greywell, Hants."² The Registers note his interment thus:—

1638. Mr. Anthony Haydock vicar buried the xix of January.

JONATHAN GOODWIN, M.A., 1637/8—1645.

He was collated by Bishop Potter, Feb. 27, 1637-8, and

1. Al. Ox.

2. *Ibid.*

the place is given as "Laysingby."¹ His Induction took place on "March ye first 1637-8,"² and his Sequestration by the Plundered Ministers' Committee about 1645. In this year his name occurs in the Registers. Walker finds him a place in his list.

SIMON ATKINSON, 1645—1660.

He signs the Registers as Vicar in January, 1645-6. The following documents are of the utmost importance on several accounts. They give, among other things, the true reason for Goodwin's Sequestration, the date of Simon Atkinson's appointment, the insistence of the Committee upon the full and regular payment of "Fifths" to Mrs. Goodwin, and the examination of Simon Atkinson by Cromwell's "Triers." These documents, and others of a similar character, serve to show that the charge of oppression, frequently brought against the Commonwealth regime, has often mingled with it considerable exaggeration:—

Lazonby.

28 Martii 1646.

Whereas ye vicarage of ye parish church of Lazonby in ye County of Cumberland standeth sequestred by ye Comittee for ye sd County from Jonathan Goodwin for yt hee deserted his Cure and betooke himselfe to ye King's forces This Comittee doe confirme ye sd sequestracon to ye use of some godly and orthodox divine And whereas Symon Atkinson Minister of ye word hath peticoned for Satisfaccon for his farther service of ye Cure of ye sd Church This Comittee doe referr ye same to ye Comtee for ye sd County who are desired to exaine what tyme hee hath served ye sd Cure and to allow him such satisfaccon for his sayd service out of ye pfitts of ye sd benefice as to them shall seeme iust & equall.³

Lazonby.

1 April, 1646.

Whereas ye vicarage of ye Parish Church of Lazonby in ye County of Cumberland standeth sequestred by ye Comtee for ye sd County from Jonathan Goodwin for deserting his Cure and betaking himselfe to ye King's forces And ye sd Sequestracon is by order of this Comittee of ye xxvij of March last Confirmed to ye use of some godly and orthodox divine It is ordered yt Symon Attkinson a Godly

1. Institution Books.
2. Parish Registers.
3. Add. MSS., Brit. Mus., 15670.

and orthodox Divine doe presently officiate ye Cure of ye sd Church and preach diligently to ye pareshioners there.¹

Lazonby.

Junii 20, 1646.

Upon the humble peticon of Jane the wife of Jonathan Goodwyn from whome the vicarage of Lazonby in the Countie of Cumberland is sequestred It is ordered that the said Mrs. Goodwin shall have for & towards the maintenance of her and her children the full cleere 5th pte of all the tithes rents glebe lands & Easter booke of the said vicarage (all taxes & charges first deducted out of the whole) unlesse good cause be shown to the contrarie the sd Mr. Goodwyn and his wife yeilding all due obedience to the said Sequestracon. The examinacon of wch cause (if there be any) this Comittee doe referre to the Cotee of Parliamt for the Countie of Cumberland who are desired to heare the pties on both sides therein & to call before them and examine the witnesses that shalbe produced as well for prooffe of the said cause as on the pte and behalfe of the sd Mrs. Goodwin for the Justifying of her & of the said paymt of the said fifth pte & to determine the differences betweene them if they can or otherwise to Certifie the same to this Cotee.

Ord. ye June 23, 1646.²

Lazonby

August 19, 1646.

Upon consideracon had of the peticon of Symon Atkinson Minister of Lazonby in the County of Cumbland this Coittee do declare and order that Joane the wife of Jonathan Goodwin from whom the Rectory of Lazonby aforesd is sequestred shall have the 5th pte of the profits of the said Rectory from the time that the said Mrs. Goodwin did pticon for the sd 5th pte & not before & that all taxes and charges be first deducted out of the whole & that the same be paid in money by the sd Mr. Atkinson and not in specie wch the Comittee for the said County are desired upon exacaion of pties on both sides concerning the vallew of the said Living to ascertain & see paid accordingly.³

Lazonby

Junii 12, 1647.

Upon consideracon had of the peticon of Joane the wife of Jonathan Goodwin from whom the Vicarage of Lazonby in the Countie of Cumberland is sequestred (a cobby whereof is hereto annexed) It is ordered that the said Mrs. Goodwyn shall have a fift pte paid her according as the Comittee of the said Countie have value the same vizt, after the rate of seaventy poundes a yeare, which the said

1. Bodl. MS. 322.

2. Add. MSS., Brit. Mus., 15670.

3. *Ibid.*

Committee are desired to see paid unto her accordingly together with all arreares due from the time that the said fift pte was first graunted her. And whereas it is certified by the Comittee of the said Countie that on ffrancis [Symon] Atkinson who is not in orders hath intruded himselfe into the said Benefice and Church It is ordered that he doe Answere before this Cottee on the tenth day of August next his said Intrusion.¹

Newcastle

upon

Tyne. By the Comrs. the third day of November, 1652.

Lazonby &

Heskett.

Whereas Mr. Symond Atkinson being recomended for a godly and painfull preacher and of able giufts and knowledg for the worke of the Ministry and of approved Conversacon for piety hath come before us and upon Tryall and examinacon of his giufts by Divers godly Ministers according to ye direcon of the Parliament is found fitt to preach the Gospell of Jesus Christ and to be duly qualified and giufted for yt holy Employment These are therefore by Vertue of the power and Authority to us given by the Parliament to appoint the said Mr. Symond Atkinson to preach att Lazonby and Heskett in the County of Cumberland & to bee Itinerant in those places And for his support & Mayntenance It is hereby appointed and Ordered that the vicaridge of Lazonby ye Tythe of petterill Crookes ye reseruacon rent of ye Tythe of Heskett and the proffitts of the proctor office of Cuthberts in Carlisle with all Gleabe Lands houses Tythes Rents and other proffitts to ye same belonging be vested and setled upon the said Symond Atkinson And he is hereby invested in the same & as lawfully seized thereof to all intents and purposes as if he had bene instituted and inducted according to any former Course of Law.

G. Vane : Tho. Cholmley, Jo. Clavering, Wm. ffenwick, Jo. Ogle Wm. Vane Lu. Rillingworth, Wm. Mawson, Tho. Craister, Tho. Langhorne, Geo. Dawson, Hen. Horsley, Edw. Winter.

Postscript

It is ye true intent of ye Comrs. that the abovesaid reserved rent of the tith of Heskett is the six poundes thirteene Shillinges & fouerpence payable by the Lady ffletcher ye 15th of March and ye first day of August.

Exd. & Entr

Ant. Parsons.²

Lazonby. The like [approval] for Mr. Symon Atkinson of Lazonby in the County of Cumberland Dated att Whitehall the fifteenth day of Aprill ["Aprill" is erased and "february" inserted] 1665. Jo. Nye, Reg.³

1. Add. MSS., Brit. Mus., 15671.

2. Lambeth MSS. (Plund. Min.), 1006.

3. *Ibid.*, 968.

Simon Atkinson was one of the few men who took the Engagement, the date being Oct. 20, 1649. Like many of the Ministers of the time he came into conflict with the Quakers. In the Jackson Library, Carlisle, is a scarce volume which was intended to be a reply to some of his utterances. On the first page, evidently by a later hand, appears the following:—

The Lamb's Innocency.
 defended against Lyes and Slanders In
 Answer to a second reply of a Priest
 who is called a Minister at Lazonby
 in Cumberland, called Simon Atkinson
 who hath shewed his Wolfish
 nature against those People called
 Quakers : ranking them up with Papists &c
 written in defence of the Truth as
 it is in Jesus, by a Foole to the Wisdom
 of this World, who according to measure,
 hath tasted and obtained of the
 Wisdom of God : whose bodily name is
 called Joseph Helling.

[No Printer's name or place supplied]
 1658.

It is an extremely bitter production, and the plan adopted is to take the "Priest's" points and reply to them seriatim. Evidently Simon Atkinson had contended that the similarity between the Quaker position and that of Rome was very real. It was a contention put forward by not a few who opposed the Quaker movement, and Helling deeply resented it. The following extracts give a good idea of the character of the work:—

Pr. [Priest]. first accusation. The Babylonish Merchants (I meane Papists) have their severall sorts of Wares to sell which you are their onely chapmen for, and hath taken them of their hands : That the Common light in all is sufficient to salvation, provided men doe not stifle it, nor extinguish it by Wilfull sinning against it : Sir, say not you so too?

Ans. This accusation is false and confused ; we never was at the Popish Colledges to learne a trade as most of you have bin, at Trinity Colledge, Christs Colledge, Jesus Colledge St. John's Colledge &c. these Colledges was instituted by the Popes Law, and named after Saints for nursing up of Jesuits ; as also your Churches

with the Popes Crosses upon the most of them and called by the name of Saints, as St. Peters Church, St. Pauls Church St. Maries Church &c so I have not given you a wrong title viz. Merchants of Babell, which comes nearer you in the Ministry, then Papists outward tenants.

Pr. And why should Pearles be cast before Swine, that will trample them under feet and turne again and rend us?

Ans. We doe not look for Pearles at your hands; for how can a Fountain send forth at one hole sweet water and bitter? Or how can a lyar and a false Accuser communicate Pearles? and Although thou tearm us to Swine yet doe we chew our Cud, and knows our Manna, the food of life, and the Swine we know, thou that feeds upon the Huske, putting the letter for the word and tryall of Spirits and for your rule and not the new Creature. Therefore, I say, deale honestly with thy soull and take heed that thou be not found a Swineheard instead of a Shepherd, take notice of that thou that trades with the letter.

Dealing later with the Tithe Question he says:—

The parish Masters of our dayes having got a fairer forme is found filling up the measures of both Scribes and Pharisees and the Papists, persecuting and fighting themselves as hath been proved and as I can witnes from Richard Gilpyn of Graystocke, who pushed me with his hand, calling me simple foole and threatening me with prison and clapping by the heels &c so to us you are made manifest, and shall no more weare a rough garment (to deceive) or a black dyed Inke garment; but the Lord will cut off the name of the Kimerims, or the name of the Black coats; so look to it you sons of the Sorcerers; for the lack of Wages hath stopped, and will stop the mouthes of the idol shepherds, that calls the Scriptures the word of God and Tryall of Spirits.

Simon Atkinson's name appears in the Registers as late as Nov., 1659. The following entries relate to members of his family:—

1653 Samuell Atkinson Sonne of Simon Atkinson vicar and Ellinor his wife was born the xxixth day of September.

1655 Sarah Atkinson daughter of Simon & Ellinor his wife borne the xiiij of Aprill.

1657 Abigail Atkinson daughter of Simon and Ellinor his wife borne ye same day [27] of July.

Nicolson and Burn find no place in their History for Simon Atkinson, nor does Hutchinson in his, whilst Whellan and Jefferson simply give the name without date.

Calamy places him among his Ejected Ministers and gives the following brief account of him:—

Lasenby: Mr. Simon Atkinson. A very Acute Man, and of a good Judgment. Especially Nice in his School Learning. He dy'd in Sept. 1694 upon a Cold caught Travelling from Penrith, where he Preach'd at the opening of a Lecture, encourag'd by Dr. Thomas Gibson of Hatton Garden in London.¹

As in the case of so many others, Simon Atkinson's Ejection appears to have taken place in 1660, and he was one of few who remained in the neighbourhood after that event. He figures both in the Conventicle Returns of 1669, the Indulgence Licenses of 1672 and the Presentations of 1670-1678. His home was in the Hesket district, and he ranks with Gilpin and others as one of the Founders of Nonconformity in the County.²

In the Hayton and Crosby Registers respectively appear the following:—

Simond Atkinson in the parish of Crosbie and Jane Skollecke wid. in the parish of Hayton Marred the xvij daie of Aprill 1667.

1687-8. Weddng ffeb. 4 Tho. Wilson & Jane Atkinson of Lazonby Married by Licence 1687-8.

Probably the latter was a connection of the Minister; but whether the other was we do not know. The Atkinsons, however, were a prominent family about the Brampton district.

JONATHAN GOODWIN, M.A., 1660—1661.

His Petition in June, 1660, to the House of Lords for restoration to his living is as follows:—

To the right honorble the Lords assembled in Parliament.

The humble Peticon of Jonathan Goodwin Cl. & Vicar of the pish of Lazonby in the County of Cumberland.

Shewith.

That yor petionr haveing for twenty yeares last past beene lawfull minister and viccar of the pish of Lazonby aforesaid hath beene sequestred and ejected without due Course of Law in the tyme of these late warrs for his Loyalty to his Matie.

Yor petionr therefore humbly prayeth that the tythes Gleabes and other pfitts belonging to the said Viccarage

1. Calamy, vol. ii, p. 158.

2. Vide pp. 1253, 1258.

may be stayed and secured in the hands of the Churchwardens and Ouerseers of the poore of the said pish untill yor petitionrs tytle thereto be tryed by due Course of Law, or further Ordr of Parliamt by Order from yr handes.

And yor Petionr shall dayly pray &c.

Johnathan Goodwin.

[What follows is in a different hand from the rest.]

I know the petitioner to be an able and conscientious Divine and Certify that the Contents there are true and that he was put out of the said place for his loyalty to the King.

LANCELOTT WALKER.

Richard Singleton.

Capt. Lancelott Walker of Torpennoe in Cumberland.

[On the outside of the document]:—

ddi [delivered] 28 July 1660 Mr. Jonathan Goodwin
Clerke
Peticon.¹

A person of this name compounded in 1657 for his First Fruits as follows:—

November 1657.

Nottingham	Bound William Tomlinson of	In hand	} xvijli ixs. iiijd.
R. Barton	Martins in the ffields Taylor	ffirst May 1658	
in the	and Thomas Savage of St.	ffirst Nov. 1658	
Beaves	Thomas Appostles Lond.	ffirst May 1659	

ffor Jonathan Godwyn Cl. [Clerk].²

Can this be the Sequestered Vicar of Lazonby? The similarity of name is not decisive, but it is significant; and it is the sort of thing that happened in several cases. If the surmise be correct it is evidence of the easier lot of the Sequestered than is often supposed.

Jonathan Goodwin's petition met with success; but when he returned to his living at Lazonby he must have been an old man. He remained therefore only a short time, resigning in May, 1661.³

ROBERT SYMSON OR SIMPSON, 1661—1668.

He signs the Registers March, 1660—1; but his collation

1. House of Lords' Library, H.M.C., Seventh Report, Pt. i, p. 106.
2. Composition Books (Record Office), No. 22, 1656—1660.
3. Episcopal Register, Carlisle.

by Bishop Sterne was on May 8, 1661, and Induction on June 4th, 1661. He read the Articles, etc., on June 9th, being the first Sunday after his Induction. There appear to have been two persons of this name, in this neighbourhood, at this time, and the fact has given rise to some confusion. Foster has the following: "Simpson Robert (Symson) 'Ser.' Queen's Coll. matric. 9 Dec. 1653, B.A. 18, July 1657; vicar of Lazonby, Cumberland, 1661, and rector of Long Marton, Westmorland, 1661, and perhaps vicar of Bywell St. Andrew, 1668, and rector of Warkworth, Northumberland, 1686."¹ All after "perhaps" should certainly be deleted; for the Registers show that Robert Simpson "Vicar" died, in 1668, and was "buried the xiiij day of October."

JOHN SIMPSON, B.A., 1668—1680.

Foster again says: "Ser. Queen's Coll. matric. 26 Oct. 1660, B.A. 1665: vicar of Lazonby, Cumberland, 1668, rector of Ormside, Westmorland, 1680."² He was collated Nov. 2, 1668; and inducted on "ye 24th day of November" following.

ROBERT HUME, M.A., 1680—1703.

He was collated to Lazonby, Mar. 26, 1680; and inducted on April 19 following. He was at Crosby-on-Eden in 1670.³ His son, Timothy, went from Sedbergh School to St. John's, Cambridge, entering there in 1704 at the age of 20.⁴

GEORGE PARKER, M.A., 1703—1737.

He was from Glasgow University, collated Oct. 18, 1703, and inducted Nov. 17 following, by Thomas Nevins, Vicar of Torpenhow. His marriage with Mary Symson, probably daughter of Barnabas Simpson, is thus given in the Long Marton Registers:—

1706 October 1st Mr. George Parker vicar of Lazonby in Cumberland and Mrs. Mary Symson of Long Marton was married by Mr. Wickins at Kirkby Thore.

He died in 1737.

1. Al. Ox.

2. *Ibid.*

3. Vide p. 206.

4. Sedbergh School Register, p. 115.

II. HESKET-IN-THE-FOREST.

A very extensive Parish including quite a number of Townships, and bordered on the east by the Parish of Lazonby. The Church, dedicated to St. Mary, is situated in High Hesketh, the nearest railway station being Southwaite. Dr. Todd relates, as a tradition, that "the first erection of a chapel here was about the year 1530, when an infectious distemper raging in the country, and the people bringing their dead as usual to be buried within the city of Carlisle, the mayor and citizens shut the gates upon them, and from the walls advised them to carry back the corpse and bury the same at a place then called Walling Stone; and that if they did so, and complied with their advice, they and others would endeavour to prevail with the bishop of the diocese, to have a chapel built and consecrated there, which would be of perpetual use to them and their posterity. And on their complying with this proposal, as soon as the plague was ceased, a chapel was built, and the then bishop (John Kite) attended by Sir Christopher Dacre, knight, Sir John Lowther, knight, and a great number of gentlemen and others of the country and neighbourhood, did in a solemn manner consecrate it and the church or chapel yard and by proclamation set out and fixed the bounds thereof."¹ "All which," remark Nicolson and Burn, "perhaps may amount to this, that the church or chapel was then rebuilt, and had then first the right of sepulture granted to it."²

In the period with which we are concerned it was a mere Chapelry in the Parish of St. Mary's, Carlisle, it being the duty of the latter to supply it with religious provision. The Historians make no attempt at a list of Curates. The Registers begin in 1662, the first volume being long, narrow, and of parchment. It is in fair condition; the

1. Leath Ward, by Jefferson, p. 209.

2. Nicolson and Burn, vol. ii, p. 339.

writing is a little faded in places, but with labour the entries can be deciphered. It begins thus:—

Heskett Register
Booke
Anno Dom 1662
Chrestenings.

The second volume is of paper and is much more dilapidated. It begins in 1693. The following is an imperfect list of Incumbents:—

SIMON ATKINSON, 1652.

For a time at least Heskett and Lazonby were worked together. That was the arrangement which held during part of Simon Atkinson's ministry at Lazonby. It would appear that after his Ejection he kept to the neighbourhood of Heskett, and towards the end of his life made his home at Calthwaite. Calamy gives correctly the date of his death,¹ but it does not seem to have been known where he was interred. This, however, is settled by the Heskett Registers, which give the following:—

1694 Cathwaite Simon Atkinson, Clerk was buried Sept 6th.

The following also probably refers to his wife:—

1696 frances Atkinson was buried June 18th.

JOHN PEARSON, 1659.

The authority for this is the following:—

Hesketh. March 2d 1659.

Whereas ye Chappell of Hesketh is within ye parish of Maries in Carlisle & the Cure of the said parish Church & Chappell is under the care of these Trustees ye Rectory of Maries aforesaid Being parcell of ye possessions of ye late Deane & Chapter of Carlisle Ordered that the yearely Sume of Threescore & ten poundes be graunted to & for increase of the Maintennce of Mr. John Pearson this day Setled Ministr of the said Chappell To hold from this psent second day of March. for such time as he shall continue faithfully to discharge ye duty of Ministr of the said place or further ordr And that Mr. Edmund Branthwayte Recr. doe pay the same unto him Accordingly out of ye ptculars following vizt. ye yearely sume xxli out of the rents and profits of ye tithes of Plimpton the further yearely sume of ixli & xs out of the rents & profits of the tithes of Armithwayte & Nunclose the further yearely sume of viijli xiijs iiijd out of the rents & profits

1. Vide p. 324.

of the tithes of Potterell Crookes & the further yearely sume of xxvijli vjs viijd out of the rents & profitts of the tithes of Upper Hesketh & Nether Hesketh all in ye pish of Hesketh aforesaid & parcell of the possions of the late Deane & Chapter of Carlisle the leases of which tithes are lately expired.

Jo. Thorowgood Geo. Cowper Ri Yong.

Wm Skynner Jo. Pocock.¹

A person of this name appears at Brigham in 1661, and Great Orton in 1665.²

CHRISTOPHER RICKERBY, 1675.

In the Registers occurs the following:—

1675 John Slack and Jane Garth were married att Armathwaite Chappell by Mr. Rickerby 3d of february.

Armathwaite Chapel was erected by Richard Skelton soon after the Restoration; and by his Will he gave £100 for its endowment. "It is supposed," say Nicolson and Burn, "it had been an ancient Chapel long before his time, and that he only rebuilt it."³ Christopher Rickerby was Schoolmaster at Lazonby, in 1672, and, about that time also, Curate at Armathwaite Chapel.⁴ The habit of poetizing, and especially anagrammatic poetizing, appears to have been much practised by the Ministers of those days, and among the pieces written in 1672 in praise of Mary Wilson, "the Virgin Saint," is one from the pen of Christopher Rickerby. The conjecture is hazarded, but it is only a conjecture, that in addition to Armathwaite he may have served Hesket. It would, at any rate, appear that later some association of the two places existed, though it is not easy to define its character. Bishop Nicolson, writing of Armathwaite in 1703, says:—

The present Rascally Curate (Mr. Hodgson, Vicar of Ainstable) has carried off the Lock and Key, where the Books and other Utensils, given in the year 1670, are kept: and lets all go to Wrack.

He adds:—

There are no Burials here, nor many Christenings; the Register for both being kept by the Curate of Hesket.⁵

1. Lambeth MSS. (Plund. Min.), 987.

2. Vide pp. 231, 754.

3. Nicolson and Burn, vol. ii, p. 342.

4. *Ibid.*

5. Miscel., 94.

Christopher Rickerby was subsequently at Cumrew and Castle Carrock.¹

WILLIAM BARROW, 1680.

He was ordained Deacon Aug. 17, 1662, and Priest Sep. 20, 1663. The Registers contain the following:—

1680 Mr. Wm. Barrow, Curate of Heskett Sept. [Sepultus] 6 Julij.

Two days after we get the following:—

1680 Thomas Sawor and Frances Robinson married by Horneby 8 Julij.

We have no information about "Horneby," but possibly he was merely called in to do temporary duty.

THOMAS WELLS, 1680—1710.

He was licensed Curate here in 1680. The following entries occur in the Registers:—

1681 John Rumney Cl. & Issabell Sand'son were married the 9th May by Mr. Wells.

1685 Hillehouse, Robert ye son of Thomas Wells & Mary his wife was borne Jan. 25 & bap. Feb. 3rd 1685.

Hill houses 1710.

Mr. Thomas Wells curate of Heskett dyed ye 31st of Augt & was Buried at Heskett Church on ye 2d of September 1710.

Thomas Wells was one of few men about whom Bishop Nicolson, on his Visitation, in 1703, had a good word to say:—

The Curate (Mr. Wells) is Regular in his own person; and keeps the parishioners in the like Order. He's forced to stand throughout the whole Service, in the Reading-Desk; and has neither Gleab nor House annex'd to his Curacy. He resides on a purchased Tenement of his own at Sceugh; about two miles from the Church.²

It appears that once a month he was accustomed to go to Wreay when "yir Parish Clerk preaches" to the Heskett people.³

To this may be appended the following about the Schoolmaster:—

1692 Church Town John the Son of John Malleon Scholemr. was bap. Nov. 2.⁴

1. Vide pp. 265, 269.

2. Miscel., p. 93.

3. Nicolson's Diary, Trans (N.S.), vol. iii, p. 9.

4. Heskett Register.

III. KIRKOSWALD.

Dignified with the name of "town," this place lies about a mile north east of Lazonby up the Raven Valley. The ruins of a castle, formerly the seat of the Dacre family, are a conspicuous object, and a college of considerable importance was once among its attractions. The Church, a quaint structure, at the foot of a hill, is dedicated to St. Oswald, and thus gives the name to the place. It is unique in, at least, one respect: "The campanile or bell-tower, a low square building containing three bells,"¹ stands on the summit of the hill at the bottom of which the Church is situated. Its Registers, which have been recently published, date from 1577. The County Histories are quite disappointing in reference to the Incumbent list. Nicolson and Burn give one name only for the years 1561 to 1668, and after the latter date simply add: "George Yeates, rector of Croglin, had a license to serve this cure, by way of sequestration in the hands of the bishop, it not being worth the expence of a presentation under the great seal."² Fortunately the Registers come to our assistance, though care needs to be taken or they may lead considerably astray. It would appear that where "clerk" or "clericus" is used, we are to understand a Minister of some kind or other; but, as the Nonconformist Ministers of the neighbourhood buried and baptized here it is necessary to discriminate. The Parish Clerk is distinguished by the words "Parish" or "Register." The following is the list as far as can be ascertained:—

JAMES SHEPHERD, 1566—1577.

According to the Institution Books he was instituted July 3, 1566. These give "Kirkoswald R. 27li 17s-0"; and again, "Kirkoswald V. 8li-0-0," the latter being

1. Hist. of Leath Ward, Jefferson, p. 285.

2. Nicolson and Burn, vol. ii, p. 428.

against the name of "Jacobus Shepherd." The Registers record his burial thus:—

Anno Dni 1577—Shippeard Vicar buried xth of Maye.

THOMAS CARTER, 1592—1601.

He was, at least, here in 1592, as the following from the Registers makes clear:—

Christnyngs Anno Dni 1592. Willm sonne to Sr Thomas Carter ixth Aprill.

How long he had been here at this time we do not know. He remained until his death in 1601, the following being a notice of his burial:—

Thomas Carter Clerke vicar of Kyrkoswald beryed the xvi of Jan.(?)

JOHN ALLAN, 1607.

In the list of christenings for this year appears the following:—

Ane daughter to John Allam Clerke bapt the xxviiiith of Ffebruarye.

A son "Ffrancis" was baptized Dec. 12, 1609. In 1611, John Allan appears as Rector of Croglin; but whether he had charge also of Kirkoswald is not clear.

WM. BEWMAN, 1614.

This name is inserted tentatively on the authority of the Exchequer Depositions. Unfortunately, the information supplied is extremely scanty. Only the name of the place "Kirkoswald," the date of the Inquisition "1614," and the matter in dispute "Manor of Wm. Bewman, clerk," are given.¹ The Bowmans, probably the same as the Bewmans, appear frequently in the Registers of this and even earlier dates; and evidently they were a family of considerable importance.

WILLIAM WILSON, 1636.

In the Registers we have the following:—

John sonn to Willm Wilson Clark was buried the 28th of July 1636.

A son, Robert, was baptized April 13th, 1637, and the daughters, "Jaune and Ann," on Feby. 5, 1639-40. Foster has the following, which may well refer to the person in question, as the Wilsons appear to have been

1. Exchequer Dep. 8/c (Record Office).

long connected with Kirkoswald and district: "Wilson William of Cumberland, pleb. Queen's Coll. matric. April, 1594, aged 16, B.A. 24 April 1599, M.A. 30 June 1602." ¹

A person of this name was at Haile in 1657. ²

ROBERT MILBURN, 1647.

Possibly the following from Foster refers to this person: "Milborne Robert of Cumberland sacerd. fil. Queen's Coll matric. 21 Nov. 1628, aged 18." ³ Appended are entries in the Registers as follows:—

1648, March 29 Maria Milborne filia Rob baptizt.

1648 Decemb. 10 Leo. Milborne fils. Robert Clerici sepultus.

1649-50, January—Prizilla Milborne filia Roberti de Kirkoswald bap.

1650-1 Ffebruary Mr. Robert Milburne de Kirkoswald sepult.

April 1657 2th Grizilla daughter to Mrs. Milburne of Kirkoswld buried.

In addition to these the Addingham Registers give the following:—

Baptism [about 1643] Lewes Milburne son of Robert Milburne.

and the Hayton Registers note the marriage of Richard Milburn by Nathaniel Burnand in 1657. ⁴

It is suggested that Robert Milburn was the son of Leonard of Ousby and Skelton, ⁵ and brother to Thomas, who matriculated the same day as Robert, took his B.A. in 1631, and M.A. in 1634. ⁶

The following document is somewhat ambiguous. Whether the Church was vacant or the Minister had only to be approved by the Commissioners does not appear:—

Kirkoswold.

Decembr 21, 1649.

By vertue of an ordr of Parleament of ye Second of May 1646 It is ordered that the yearely Sume of fifty pounds bee paid out of the Tithes of the Impropriate rectory of Kerkoswold in the County of Cumberland Sequestred from Sr. Timothy Fetherstonhaugh Delin-

1. Al. Ox.

2. Vide p. 831.

3. Al. Ox.

4. Vide p. 287.

5. Vide pp. 387, 479.

6. The Flemings in Oxford, p. 2 and note 10; also Al. Ox.

quent for the increase of the maintenance of such Minister as the Comtee shall approve of to officiate the Cure of the Parish Church of Kerkoswold aforesaid the present maintenance of the said Church being not worth above eight pounds per ann. and the Sequestrators of the premisses are required to pay the same accordingly at such tymes and seasons of the yeare as the same shall grow due and payable.¹

JOHN DAVIS, 1657.

In the Registers we get the following:—

September 1657 29th Mr. John Davis preacher of the Word att Kirkoswald and Renwick and Mrs. Anna Ridgeley de Newcastle married.

Calamy gives an interesting account of this man. He says that he was born in Worcestershire, "bred at Oxford,"² sent by Cromwell to supply places in the north, settled first at Kirkoswald, where his ministry was very useful, and afterwards removed to Bywell in Northumberland, which was greatly in want of "a faithful minister," while "Kirkoswald had several." The Uniformity Act silenced him at Bywell and he lived for a time at Weldon, or Walton, about three miles distant, "where he preach'd all the Time of the Severities in K. Charles's Reign, sometimes in his own House, and sometimes at Sir Wm. Middleton's at Belsay: sometimes at Mr. Bourflower's at Apperly, and sometimes at other places." Though of the "Congregational Way," he had "a general Respect from those of different Perswasions. He was a lover of all good Men, and all good men lov'd him." In Mr. Henry Hudson of Newbiggin, a Baptist, he had a warm friend, "who took Care of his Son's Education whom he left Fatherless at Five years of age; and continu'd his kindness to him also after his Entrance on the ministry." After being silenced he was strongly urged by an elder brother to conform, and on refusing to do so was utterly disowned by him. He had a great affection for his people at Kirkoswald and visited them frequently; he took "many painful Journeys over the Mountains, not regarding the Weather, to the good people

1. Bodl. MS., 326.

2. Fellow of Magd. Coll., Camb., according to Randal (vide Non. Mem., vol. iii, p. 60).

in Weresdale and Allendale where he did much good." On the Declaration of Indulgence he "licensed several houses and was continually going from place to place to preach the word." Among his friends he was able to count "old Sir Wm Blacket of Newcastle." In the "Conformists Fourth Plea for the Nonconformists," the author "speaking of some Ministers that to avoid Offence and Dangers, and to shew poor Souls the Way to Everlasting Life, went under the Protection and Concealment of the Darkness of the Night and preach'd and pray'd in Caves and Pits, venturing their Health and Lives to save Sinners from everlasting Destruction, mentions Mr. Davis of Cumberland as preaching in one of them, and getting a Cold that prov'd mortal, leaving six Children to the Charity of good People, and particularly to the Care of Mr. Richard Wilson, a Gentleman of a small Estate, but of great Piety and Usefulness in the North, and one who had like to have been ruin'd on the 35th. of Eliz. I suppose this Mr. John Davis was the Person intended."¹ Calamy further says that he was "a Man of exemplary Piety and Prudence and dy'd as he had liv'd, with Comfort and in Peace, in the year 1676, and of his Age 50." Foster gives quite a number of persons of the name of John Davis, or Davies, trained at Oxford; but he makes no attempt to identify any of them with the Kirkoswald Minister. Quite appropriately Calamy puts the accent strongly on the sufferings of John Davis. The Cocker-mouth Church Book throws additional light upon this matter. The following has been extracted from it:—

The 20th of the said Mo : (being the Lords day) [March 1669—70] on [one] Mr. Nicholson Teacher of the Ch : abt. Kirkoswald carried on the worke of the day. After both exercises there was a Collection for a distressed Minster (one Mr. Jo. Davyes) the Ch : gathered 36s 10d.

In his History of the Cocker-mouth Congregational Church, Mr. Lewis prints a letter from George Larkham which appears in Thomas Larkham's Diary. He heads it "to the Minister at Crossfield," which was the residence

1. Calamy, vols. ii, p. 518, and iii, p. 684 : Non. Mem., vol. iii, p. 60.

of Richard Wilson, father of Mary Wilson, and John Davis's generous and faithful friend. The writer says:—

I recd yrs long since, am glad that or poore mite was acceptable . . . It is comfortable to us to heare That yu reckon not wt yu have Suffered, That your Spirits are above your losses. wt you write of being or debtrs as also of yr readinesse to serve us in the same way of duty and Love, we say, you are not indebted to us at all . . . you may perceiue the Fame of yr Sufferings is Spreed abroad, and you are much upon the hearts of those yt have heard of you, and of yr losses . . . Fare ye well in the Lord; and let it be said of Crosefield Jehovah Shama.

Yr. affectionate Xtian bro.

G. L.

If this were, as Mr. Lewis suggests, sent to a Minister, John Davis would be the one; but the address is not in the original, and there is nothing to show that it was meant for any one but Richard Wilson and his family. The date also is slightly illegible, the MS. being somewhat frayed at this point. All that can be deciphered is "the 31st of the —mo. 71."

It is extremely difficult to follow the ministerial thread in relation to this district through these years, because from 1653 onwards there was "a gathered church" of the "Congregational persuasion," "in and abt Kirkoswald."¹ That phrase occurs several times in the Cockermouth Congregational Church Book, and is clearly quite intentional. Here as in the case of Cockermouth itself, the Church was the Church of a district rather than of a particular place, Kirkoswald, Huddlesceugh, Parkhead, Melmerby and Renwick being included; and, in the account of John Davis from Calamy just given, it is said that there were several Ministers. The Cockermouth Church appointed Brother Benson, the Vicar of Bridekirk, Brother Blethwaite and Brother Bolton, on Nov. 19, 1653, "as chosen men to go to ye Chu. gathered in & abt Kirkoswald at ye ordinaon of their Pastour." Unfortunately the name of the Pastor is not given. On March 26, 1658, the Cockermouth Church again appointed

1. MS. Min. Bk. Cock. Ch.

“Brother Benson and Bro. Eaglesfield” to be their “Messengers” to the Church “about Kirkoswald,” in connection with the ordination of “one of their members (Mr. John Daviss) as a Teaching elder among them.”¹ In the next Chapter more will appear in relation to this gathered Church “in and about Kirkoswald.”

Precisely what happened here on the passing of the Act of Uniformity is not clear. John Davis had gone and who succeeded, if any one did so, immediately, has not been ascertained; but it will be convenient in this place to give an account of George Nicholson, who played a prominent part in the history of Nonconformity in this district, and, who, if any one, must be regarded as the Ejected Minister of Kirkoswald.

GEORGE NICHOLSON, 1661.

He was a native of Kirkoswald, his baptismal entry in the Registers appearing thus:—

1636 George sonn to John Nycholson was bap the xxth of November.

He went to Oxford University and respecting him Foster gives the following: “Ser’ Magdalen Coll. matric 15 June 1657, chorister 1658–61, sometime minister at Melmerby, at Glassenbury, and Kirkoswald in Cumberland; licensed as a ‘Congregational minister,’ preached at Huddleskew, until his death 20 Aug., 1697 aged about 60.”² He did not proceed to any degree. Calamy’s account of him is full and interesting, and may be summarised thus:—A little before the Bartholomew Act was passed he came down into Cumberland and took charge of the Church at Melmerby which Mr. Hopkins resigned into his hands. By the connivance of Lewis West, who succeeded Mr. Broadley at Glassenby, he preached for about a year at Glassenby and Kirkoswald, Mr. West, then a Prebendary at Carlisle, thinking to “draw him into Conformity by mildness and fair Promises of the great things he would do for him.” At Kirkoswald a Curate “set on by others,” on one occasion when George Nicholson was praying before his sermon, “began the

1. Wrongly given as John Jany in Lewis’s History, p. 22.

2. Al. Ox.

Common Prayer, but ceas'd upon perceiving a general dislike of it." After the Act which "kept him out of the Publick Churches unless he Conform'd" he "Preach'd in private Houses, as opportunity offer'd." At one of his meetings he was surprised by Sir Philip Musgrave, and "thereupon the goods of the Master of the House were Seiz'd and some goods also of Mr. Nicolson's: and they were forc'd to Pay down the Money which the Law requir'd." Subsequently a dispute with a Curate, in Sir Philip Musgrave's presence, led this gentleman to considerably moderate his conduct towards him. He appears in the Conventicle List of 1669; in the Indulgence Licenses of 1672; and in the Presentments for 1670—1678.¹ The date of his death has already been given, and Calamy says:—

He administred the Lord's Supper, the Lord's Day before and quoted that Text Luk. 22. 18. which was fulfilled in him, who kept the next Sabbath in the Upper World. He appear'd more than ordinarily affected in that Administration, and a flood of Tears almost stopp'd his Voice; the cause of which was unknown. He had good Skill in the Hebrew Tongue, and was a Popular Preacher, and Instrumental in doing good to many. There is one Sermon of his extant, in a Book call'd "The Virgin Saint."²

Bishop Nicolson, writing in 1704, gives the following respecting the Kirkoswald "Dissenters" and their Ministers:—

The Church yard [Kirkoswald] is in that ruinous and disjoynted condition, which is common where many of the parishioners (as the Case is here) are Dissenters: Who nevertheless are generally willing, and desirous, to be buryed here. Two of 'em have the following Inscriptions on their Gravestones. On ye South Side of ye Church:—

The very Reverend *Mr. George Nicholson*
late Pastor of the Church at
Huddleskeugh, some time of
Magdalene College, Oxford, changed
this for a better Life, August
20. 1697. Anno Aetatis 60.

1. Vide pp. 1329, 1338, 1367. Giles Nicholson is a mistake in the Licenses for George Nicholson.

2. Calamy, vol. ii, p. 160.

As also

Elisha his second son, a youth of most pregnant parts, departed June 24. the same year, Anno Aetatis 21.

(This George was Chorister of Magd. Coll. but never took any Degree. There are many of this Surname in the Parish.)

On the South Side of the Quire :—

Here lies the first born of that name from Crossfield
 God grant that place may many such flowers yield.
 Her early Budds that place did so perfume,
 As tho' her Soul had brought it from the Womb.
 No pains she thought too hard God's sacred word to hear,
 And when she harrowed it she watter'd it with Tear.
 And yet she would complain of her unfruitfulness.
 Tho she foretold her death much like a prophetess,
 Her dying breath was such as fill'd the Eyes and Ears
 Of her Spectators all with joy, and yet with Tears.
 As to her Natural parts, her Genius still was such,
 What Learning ere she saw, to tak't in was not much.
 Her Works behind her left most amply have declar'd
 That not unlike she may to Dorcas be compar'd.
 She, She, She was most singly set apart
 To be the joy of her poor parents heart.
 But now she's gone to her eternal Rest,
 Amongst the Saints for ever to be Blest.

Upon the Death of Mrs. Mary Wilson, who
 was buried Aug. 4. 1672.

(This girl had not only the honour of this fair Epitaph; but ye inspired poets of ye same Congregation with her clubb'd yir Wits in several Poems in her praise, which they printed under the Title of *The Virgin Saint.*)¹

With reference to the poems, written in honour of "The Virgin Saint," Bishop Nicolson is at fault in attributing them to the "wits" of the "same Congregation." Whatever opinion may be entertained as to the poetic quality of the pieces, they were the work of honoured Ministers; and the fact shows the high place which the Wilson

1. Miscel., p. 117.

family occupied in the regard of the Nonconformists of that day. Three copies of this exceedingly rare little book are known to exist. One is in the British Museum, and two are in the Jackson Library. The contributors give their initials only, and in one of the Jackson Library copies are MS. additions to the initials; but they are not always correct. The following brief summary of Mary Wilson's life together with some other interesting passages is extracted from it:—

The Virgin Saint :
or
A Brief Narrative of the
Holy Life, and Christian Death of
Mary Wilson
With some Memorable Passages
and occasional Speeches a little
before her Death added thereunto
To which is also adjoyned
A Sermon,
Preached at her Funeral
by Mr. Geo. Nicolson
Together with
Several Consolatory Letters written
by divers Ministers, to her
Mournful Father, Mr. Richard
Wilson of Crosfield in
Cumberland
London, Printed for Jonathan
Robinson, at the Golden-Lion
in Pauls Church yard, 1673.

To the Christian Readers; especially to the Members of the Congregated Churches in Leathward, Cumberland: Assembling for Publick Worship in their Licensed Places respectively, in Kirkoswald and Hesket Parishes, by his Majies Most Gracious Permission, Authority; and Protection, Grace Mercy, and Peace in Jesus Christ.

This Epistle to the reader is signed "S.A.," given in the Jackson Library copy as "Atkins"; but it is almost certain that it was Simon Atkinson, the Ejected Minister of Lazonby, still resident in the district. It contains the following:—

One would think that no serious Professors of Christianity, were in any peril of Popery; yet Quakers are an Artificial product of it though they know it not.

In the Introduction, among other things, we have a brief narrative of Mary Wilson, who was born at Crosfield, in the Parish of Kirkoswald, Nov. 19, 1652. Her father's name was Richard Wilson, and mother's maiden name Mary Martendale. When she was about eight years of age she was attacked by small pox, and Dr. Gilpin was called in to see her. About the "9th year of her age a gentleman coming to her Father's house in Discourse with her Father, told him That there was a strong report that the Parliament was about to put forth An Act for the Banishment of all the Nonconformists in England." She overheard this; and on being asked by her father whether he should conform, replied "No my Father, though they should do with you as they did with Mr.— I would not have you conform." There is also an account of her own experiences given by herself in her 15th year, under date 1667. She tells about hearing Mr. Nicholson on Matt. 7, 21; again on Gen. 17, 1; also Mr. Davis on Mal. 4, 2; Mr. Nicholson again on Numb. 14, 24, also John 5 "the latter part of V. 14." Mr. Nicholson was sent for as she lay dying; and it is stated that the doctor and Mr. Wilkinson sat with her immediately before the end "between four and five" in the morning of Aug. 3, 1672. George Nicholson's Funeral Sermon for her was on Luke 12, 40; and verses 14 to 18 of Psalm 103 were sung. The poetic pieces in praise of the deceased are signed by "M.C."; "Christopher Rickerby School-Master of Lazonby"; and "G.L." [George Larkham]. In the volume is a letter ending: "Your unworthy Brother
J. H.

Blacklough

Aug. 27, 1672."

Another lengthy one is "to Mr. Rich. Wilson of Crosfield after the Death of his dear and only Daughter; upon the receipt of a Letter of Complaint from him for long Absence after promise of Presence." It begins thus:—"My very

Dear and Beloved Son in the Faith, through our well-beloved Saviour."

Signed :

"From Welden the
25 of the 8th
Month
1672."

"Who is, and ever will
be ready to be a
server of your Faith
and an helper of
your Joy J.D.[avis].

Yet another is signed :—

"Octob. 18. From your Fellow-feeling
1762 [misprint Brother G.L.[arkham]."
for 1672].

It is followed thus :—
Anagr.

Mary VWilson
Your Nam' liv's

Dear little Soul, now shrined above in Glory
Though thee we may not See, We'le view by Story ;
Tis true, it is but short, yet sweet, and we
Will chear our selves with this that's left of thee,
When as Elijah hence in Whirlwind flew
He cast a mantle, so hast thou done too :
We'le take it up, there's in it some relief,
By it we may in part wade through our grief,
For thy removal : you are gone we know
But your Nam' liv's and shall with
Saints below.

G. L.

Another :—

per eundem

Mary VWilson
In Warm Soyl

What ! ripe so soon marvel we not ;
Fruit ripes fast in a Garden plot.
In warm Soyl there good trees will bear
Assoon as planted, the first year.
This little tender, precious tree,
Dropt Mellow-fruit, as you may see.
Here's but a little, loads she bore,
But gathering vessel held no More.
What here you find collected by
A Sobbing Heart, a Weeping Eye ;
(A Father mourning for his loss,

To him th' heaviest outward cross)
 Take notice of, use to your good,
 Such fruit from young ones is choice food
 When old trees fruitless grow, God then
 Will raise fruit-bearing Childeren.
 You that in Warm Soyl are, O mind
 What this warm Soul hath left behind.
 Good Families and Churches are,
 The warmest Soyls i'th world by far.

G. L.

In the Kirkoswald Registers are some Latin verses by "Georgius Nicolson," probably the Minister in question; and his burial entry there reads thus:—

1697 Mr. George Nicolson buryed August the 22nd.

Bishop Nicolson adds:—

There's a Third Monumental Inscription preparing for one *Dawes*; who (from teaching a few petty boyes and girls at Salkeld-yeats) advanced to ye profession of a Pastor in ye same way with G. Nicolson ye Independant.¹

GEORGE YATES, 1668—1670.

There is an unfortunate gap in the Registers after 1659 to 1685, with the exception of a few odd entries; but, as previously stated, George Yates, Rector of Croglin² obtained a license to serve this Cure. He died in 1670.

GEORGE SANDERSON, 1671.

He was at Gainford, Durham, in 1652, and Forcett, in Richmondshire, in 1661. He wrote freely to Lord Wharton, and his letters are in the Rawlinson MSS.³ In one of them he suggests that he would like to succeed Francis Higginson at Kirkby Stephen, who was "not likely to return" after his Ejection. Nicolson and Burn say that, on succeeding George Yates at Croglin, he had a similar license for Kirkoswald. The arrangement held until 1685, when, for some reason or other, the Kirkoswald living was sequestered from him.

1. Miscel., p. 118.

2. Vide p. 415.

3. Bodl. Library.

Nicolson, in his Diary under May 13, 1685, thus refers to the matter:—

A new Sequestration order'd for Kirk-oswald.
25th Serv'd ye Sequestration on Mr. Sanderson at Kirk-oswald; &
Mr. Rumney put in by ye Sequestrators. ¹

JOHN RUMNEY, 1685—1738.

He first appears in the Registers thus, though his license as Curate is dated Oct. 3, 1687:—

Roberbtus fil Jonis Rumney baptizatus Octobris 10^{mo} 4to. 1685.

He married "Issibell" Sanderson, the daughter doubtless of his predecessor, in 1681.² and probably was serving as Curate at the time. In addition to Kirkoswald he had charge of Renwick, until his death in 1738. His burial is thus recorded:—

1738 The Revd. Mr. Rumney Minister of Kirkoswald & Renwick
Novr 16th.

A person of this name was at Cross Canonby in 1712.³

JOHN MANDEVILLE, 1739—1761.

He was instituted in 1739, under a Presentation by the Great Seal, and remained until his death. His burial entry is given thus:—

1761 The Revd. Mr. John Mandeville Vicar July ye 19th.

Such would appear to be the list; but it has to be admitted that the case is not free from difficulty. Nicolson and Burn state that the place, not being worth "the expense of a Presentation under the Great Seal," was successively served by way of sequestration by George Sanderson, John Rumney and James Wannop. In 1714 they add that James Wannop "tendred a presentation under the Great Seal and was thereupon instituted"; "in 1719 William Milner was licensed to be Curate; so also John Rumney in 1723 upon whose death, in 1739, John Mandeville was

1. Trans. (N.S.), vol. i, pp. 29, 30. The Registers give:—"Richardus Harrison Clericus sepult feebii 24th ano 1686," though its precise significance does not appear.

2. Vide p. 330.

3. Vide p. 737.

instituted.”¹ The matter is not clearly put, and appearances point rather in the direction of a continuous ministry for John Rumney, from 1685 to 1738, the persons named serving as his Curates. At any rate until further evidence is forthcoming it must be left thus.² The Registers give the following respecting Wannop:—

Mr. Wannup and Mrs. Dor. Towry Aug. 9th, 1719 married.

She was buried Sep. 12, 1747, and is described as “widow.” The baptism also of “Mary the daughter of Wm. Milner Clerk Sepbr the 27th 1722” appears in them. To these must be added the name of Joseph Tangate, Curate, whose wife “Jannett” was buried on “10br ye 7 1712.”³

The Lowthion or Lowthian family were of considerable importance in the neighbourhood. There was a George Lowthion, B.A., who was ordained Deacon Sept. 20, 1668, to whom Foster refers as follows:—“George Lowthian ‘Serv’ S. John of Kirkoswald, Cumberland, pleb. Queen’s Coll., matric. 14 Dec., 1660, aged 18; B.A. 1665, rector of Whitfield, Northumberland, 1666.” In the Kirkoswald Registers is the following entry:—“Ulrick son of George Lowthion Clerk baptized September the 2nd 1678.”⁴ The Lowthion entries are numerous, the references to George Lowthion being particularly frequent. Sometimes he appears as “George Lowthian”; then “Mr. George Lowthian”;

1. Nicolson and Burn, vol. ii, p. 428.

2. I am inclined to modify the opinion above given and think that John Rumney removed to Cross Canonby about 1712 (vide p. 737). His wife “Isabell” died in 1723, and he in 1728. In that case the order would be the one given by Nicolson and Burn, Wannop, Milner and Rumney, the latter being second of that name who served here.

3. Can this be “the Schoolmr of Ousby (Tingate)” who on Saturday Dec. 18, 1708, appeared with “a Title from Mr. Robinson, for Deacon’s orders?” (Nicolson’s Diary Trans. (N.S.), vol. iv, p. 43.)

4. Vide Al. Ox. Ulrick was educated like his father at Queen’s matriculating March 29, 1698, at the age of 17, and becoming Rector of Whitfield, Northumberland, in 1703; and Bishop Nicolson says: “Sep. 20. 1702. Ord. Priest Uthred Lowthian formerly (as his Father) of Qu. Coll. Oxon. design’d by his Cousin ye Patron, to be Rector of Whitfield.” (Trans. (N.S.), vol. ii, p. 181.)

again "George Lowthion gent"; yet again as "George Lowthian Clerk"; and under date 1697 "burialls" we have the following:—"Ann daughter of parson Lowthion November the 29." If these all relate to the same individual, as they probably do, it would appear that George Lowthion had ceased to be in active service as a Minister, being resident on his estate at Kirkoswald.¹ There are several references also to "Thomas Lowthion Clerk." A person of this name ministered some time to the Penruddock Nonconformist congregation. His son, Samuel Lowthion, became the Minister of the Newcastle congregation, where Dr. Gilpin formerly laboured, and he was a leader in the Arian movement of the 18th Century.

1. In the St. Cuthbert's Transcripts, Carlisle, is the following:—"1700 Bridgett the daughter of Mr. George Lowthian baptized the 18th of June."

IV. RENWICK.

This is a considerable village some five miles east of Lazonby, away in the hill scenery which borders upon Northumberland and Durham. The Church is dedicated to All Saints; and in the days of Pope Nicholas it was rectorial. In the period with which we are concerned it was a mere Chapelry, served by a Curate, who appears to have had charge of Kirkoswald as well. In the account of Kirkoswald, therefore, will be found all that is known of the men who held this living. The Historians are silent in reference to them and the Registers supply no new name. The earliest Register Book is a small volume containing few entries, and these are scarcely legible. The first two pages appear to be occupied with miscellaneous entries of late date, say about 1680 and 1690. They are written across and cannot be deciphered. The first page on the second leaf gives the following:—

A True Account of the Weddings Births and Burials within the pish of Renwick since the Year of our Lord God 1649.

The entries are few, only two for 1649, one for 1650; and the first three pages lead up to 1681. At the end of 1666 are the words:—

Noe Regestr for Eight years following.

Again at 1675:—

Noe Regestr again for 5 years following.

I suspect this to be a copy made by a later hand from older fragments that have perished. The following probably served this place:—John Davis, George Nicholson; possibly the Incumbents of Croglin and Ainstable, more or less; and certainly John Rumney and others from 1681 onwards. In the Renwick Registers are the following respecting Rumney's family:—

1681 Tabitha daughter of John Rumney Clerk Bap. March ye 6th.

1683 Anne daughter of John Rumney Clerk bap. Jany. ye 18.

- 1686 Robert son of John Rumney Clerk Bap. Octobr ye 14.
1691 Margaret daughter of John Rumney Bap. June ye 10.
1694 Isabell daughter of John Rumney Clerk Bap. Sep. ye 2d.
1697 John son of John Rumney Clerk Bapt. June the 6th.

His marriage with Isabell Sanderson, the daughter probably of his predecessor, George Sanderson, in 1681 appears in the Hesketh Registers.¹ The Rumneys were a considerable family in this neighbourhood, entries relating to them occurring frequently in the Renwick, Kirkoswald and Ainstable Registers. Under date 1701 is the following:—
“Richard Beckton, Clark, Buried July the 14th.”
Judging from the significance of the word “Clerk” in these Registers it is almost certain that this was a Minister; but where he laboured is not known, unless he was John Rumney’s Curate.

1. Vide p. 330.

V. ADDINGHAM.

A parish of considerable extent, including Glassonby and Gamblesby or Gamlesby, which lies a few miles south east of Lazonby. The Church is dedicated to St. Michael. The first volume of the Registers, which is of parchment, is much wasted by damp. The earliest decipherable date is March, 1603-4. Some pages have been torn away. The writing is fairly legible, but the edges in many places have been worn away. The following is a list of Incumbents:—

EDWARD MAPLETT, M.A., 1591.

He was Rector of Clifton in 1584,¹ and in that year became also a Prebendary of Carlisle Cathedral, remaining such until his death in 1624. He founded the Free School at Maughanby.² The Registers give the following:—

Willyam Maplett the sonne of Edward Maplett vicar of Addingham was buried the xx daie of October 1608.

. . . . of Mr. Henry Maeplett the Sonne of Mr. . . . [date about 1621].

There was a Thomas Maplett, M.A., at Edenhall in 1609;³ and at Little Salkeld in 1611.

THOMAS LAMBERT, 1627.

This is a new name and it is only proper to say that the evidence for it is not decisive. It is supplied by the following entry in the Registers:—

The Chrestening of Thomas Lambert the sone of Sir Thomas Lambert of Glassonby the 5th daie of Julije 1627.

The prefix "Sir" was the usual one given to a Minister about this time; and a person of the name was ordained Deacon May 23, 1619, and Priest June 11, 1620.

LEWIS WEST, M.A., 1636—1646.

He belonged to the elder branch of the Wests of Under-

1. Vide p. 1239.

2. Jefferson's Leath Ward, p. 330 note.

3. Vide p. 440.

bank in Hunshelf, near Penistone. Francis West of Denby, in the same district, appears to have been a member of the younger branch who were strong Puritans, whilst the elder were equally pronounced Royalists. Lewis West married Frances, eldest daughter of Richard Marsh, D.D., Vicar of Halifax, and on the death of his elder brother he succeeded to the Underbank estate.¹ He was instituted to Addingham Nov. 21, 1636, on a Presentation by the Dean and Chapter, becoming a Prebendary of Carlisle the same year. Walker, who finds him a place in his list, says:—

He was a Man of Worth and Learning, Survived the Rebellion, enjoyed his Preferment again, and was the Only Member of the Chapter who outlived the Usurpation.²

He appears in the list of contributors to the Carlisle garrison in 1644, the amount standing against his name being £1. 0. 0.³ His Sequestration took place about 1646, and the following documents deal with the matter:

Addingham.

Maij 30. 1646.

Upon the humble peticon of frances the wife of Lewes West from whom the vicarage of Addingham in the Countie of Cumberland is sequestred. It is ordered that the sd Mrs. West shall have for & towards the maintennc of her and her children the full cleere 5th pte of all the tithes rents glebe lands and Easter booke of the sd viccaridge all taxes and charges first deducted out of the whole) unlesse good cause be shewn to the contrarie the sd Mr. West and his wife yielding all due obedience to the said sequestracon The examinacon of wch cause (if there be any) this Comittee doe refer to the Comittee of Parliamt. for the Countie of Cumberland who are desired to hear the ptes on both sides therein and to call before them and examine the witnesses that shalbe produced as well for prooffe of the sd cause as on the pte and behalfe of the sd Mrs. West for the satisfying of her and of the sd paymt of the sd 5th pte & to determine the differences betweene them or otherwise to certifie the same to this Comittee.⁴

Addingham.

August 19. 1646.

Upon consideracon had of the peticon of Lancelott Lowther Minister of Addingham in the Countie of Cumberland this Cotee doe declare

1. Yorkshire Diaries. (Surtees Soc., vol. 65), p. 37, note 2.
2. Walker, part ii, p. 10.
3. Vide p. 134.
4. Add. MSS., Brit. Mus., 15670.

& order that ffances the wife of Lewis West from whome the viccarage of Addingham aforsd is sequestred shall have the 5th pte of the sd viccarage from the tyme that the sd Mrs. West did peticon for the sd 5th pte & not before And that all taxes & charges be first deducted out of the whole And that the same be paid in money by the said Mr. Lowther and not in specie wch the Cotee for the said Countie are desired upon examinacon of pties on both sides Concerninge the vallue of the sd living to ascertaine to see paid accordinglie.¹

Addingham. Maij 29. 1647.

Upon consideracon had of the Peticon of Lancelott Lowther to whom the vicarage of Addingham in the County of Cumberland is sequestred This Committee doe referre it to the Comittee of Parliamt for the said County or any three of them who are desired to examine what cause can be shewen why a fift pte of the profitts of the said vicarage should not be paid to the wife of Mr. West from whom the same is sequestred callinge before them and Examininge pties and witnesses on both sides therein concerned and to determine the same if they can or otherwise to certifie the whole cause to this Committee together with the vallue of the said Liveinge.²

Addingham. October 19. 1647.

This Comittee doe appoint to heare the Cause betweene Mr. Lowther to whom the Viccarage of Addingham in the Countie of Cumberland is sequestred and ffances the wife of Mr. West from whome the same is sequestred upon the exaicons Certifi'd from the Cotee of pliamt for the said Countie on the 21st daie of December next ensueinge whereof the said Mrs. West is given Convenient notice.³

LANCELOT LOWTHER, M.A., 1646.

This is an entirely new name, neither Jefferson nor Whellan, nor Nicolson and Burn making any attempt to fill in the gap between Lewis West and William Sill. To the documents already given the following may be added:—

Addingham.

Rect. of Addingham. August 19, 1646.

By vertue of an order of both houses of pliamt of the second of May last It is ordered that the further sume of 20li be paide out of the Rent reserved to the Deane & Chapter of Carlile out of the Rectorie of Addingham in the Countie of Cumberland to & for increase of the maintenance of Lancelott Lowther, Minister of the pish Church of

1. Add. MSS., Brit. Mus., 15670.

2. *Ibid.*, 15671.

3. *Ibid.*

Addingham aforesaid the vicarage whereof is worthe but 60li a yeare And the Sequestrators of the pmisses are required to paie the Same accordinglie at such times & Seasons of the yeare as the said Rent shall grow due & payable.¹

In the Commonwealth Survey for 1649 he is given as "Clarke & Viccar" of Little Salkeld, which is the same as Addingham.² From the same source comes the following:—

Little Salkeld.

There is pd out of ye Viccaridge of Mr. Lancelott Lowther the present Incumbent by ordinance of parliamt unto ye wife of Lodwicke West the fformer viccare of late sequestred and put out for his delinquencie ye one ffifth pt of the pffits of ye sd Viccaridge.³

This same document also states that Frances West, daughter of Lewis West, in 1638, had leased certain fields &c. in Little Salkeld.

The reader is referred to Kirkby Thore and Long Marton,⁴ for a discussion of the difficulty experienced in relation to the two Lancelot Lowthers, who appear to have been settled in these parts at the same time. The theory there advanced is put forth with some diffidence, but assuming its soundness the following in relation to the present Lancelot Lowther may be accepted as correct. He was the sixth son of Sir Christopher Lowther, who was the second son of Sir Richard Lowther, grandfather of Lancelot Lowther of Kirkby Thore. The two Lancelots would, therefore, be cousins. Lancelot Lowther of Addingham married Esther Pearce of Dublin. The difficulty in the case of the Lowthers has been largely created through Nicolson and Burn assigning the Addingham Lowther to Long Marton. This appears to be quite a mistake. It should be noted that the statement of Nicolson and Burn is halting and uncertain. The next Incumbent [at Long Marton] they say "seems to have been Lancelot Lowther." They also state that when he died in 1661, assuming him

1. Bodl. MS., 323.

2. Vide p. 1299.

3. Lambeth MSS.—Surveys, vol. ii.

4. Vide pp. 1150, 1165.

to be the Long Marton Rector, he was very old, his father having died 54 years previously at the age of 77 years. As appears later it was the other Lancelot who died in 1661, and he could not have been excessively old: for his widow "Sarah," not "Esther," states in her petition that he had left her with "7 young children all unprovided for." According to Foster he took his B.A. degree in 1614, and where he had been previous to his appointment to Addingham in 1646, we do not know. It is extremely interesting to find a Lowther replacing Lewis West; and the fact shows how little ground there is for the statement frequently made that the policy of the Commonwealth was to suppress and eject the Episcopalian Minister as such. For however much Lancelot Lowther may have modified his position there is no reason to think that he was other than an Episcopalian.

JOHN BILLINGSLEY, M.A., 1653.

He was the son of Thomas Billingsley of Chatham, Kent, matric. July 8, 1642, at Exeter Coll. at the age of 17, admitted to St. John's Coll., Cambridge, Sept. 21, 1644, graduated B.A. 1648, was incorporated from Corpus Christi, Oxford, April 24, 1649, and proceeded M.A. April 28, 1649, Fellow by the Parliamentary Visitors in 1648 (incorporated at Cambridge 1652).¹ Calamy, who says that he was born Sept. 14, 1625, states that "he was solemnly ordain'd to the Ministry Sept. 26, 1649, in the Church of St. Andrew, Undershaft, in London. While he was at Oxford, he Preach'd frequently in the Adjacent Places, and at length had a Call into one of the remote, and dark Corners of the Land to Preach the Gospel, which he did painfully at Addingham in Cumberland. He found the People very Ignorant, and therefore set upon Catechizing and was one of the Association for reviving the Scriptural Discipline of particular Churches, of which the World has had an account in Print." The reference here is, of course, to the Association of Cumberland and Westmorland Ministers. John Billingsley joins in the letter of 1653 to Richard Baxter, in reference to this

1. Al. Ox.

matter; and is there described as "Minister of Addingham."¹ When he left Addingham is not clear, but he removed to Chesterfield in Derbyshire, whence he was ejected. Possibly the foreshadowings of Ejection are to be seen in the following from the Calendar of State Papers: for at this time all over the country the men who held Commonwealth appointments in the Church began to feel the uncertainty of their position.

Sep. 17. 1659.

John Billingsley, vicar of Chesterfield, and Mr. Clud [Child (?)] Minister of Alfreton, to attend Council the 2nd Wednesday in Oct. next to answer Charges of misdemeanor objected against them and Mr. Newton, Mayor of Chesterfield, to send them a copy of this order at least 10 days before that time.

ditto.

Pres. Salway to Wm. Newton, Mayor of Chesterfield,

Council has received your letter concerning the miscarriage of Mr. Billingsley and Mr. Child, Ministers, and approves your care. They desire you to see that both are summoned to attend Council, according to the inclosed order, and if you have power as a J.P., you are to take evidence on oath about their affairs from any that know them (or else some Justices of the Peace that have the power are to do it) and you are to report to us speedily.²

Calamy gives a lengthy account of John Billingsley,³ and states that a son of the same name was Pastor of a Church at Hull for some time, and afterwards at London, where he died in Charterhouse Yard; and that a grandson similarly named had charge of a congregation at Dover at the time of his writing. John Billingsley, senior, died May 30, 1683.

DANIEL BROADLEY, 1660.

Respecting this person Calamy has the following in his 1713 Edition, the one used throughout this work:—

Adingham: Mr. Daniel Broadley. That was his right Name. And whereas I before had mention'd Mr. Broadley of Glassenby I have

1. Rel. Bax., p. 164.

2. Cal., S. P. for 1659—69, pp. 204, 205.

3. Calamy, vol. ii, p. 169; vol. iii, p. 233.

since been given to understand that Glassenby is a Toun in Adingham Parish, where one Mr. Croxall was at that time, who Conform'd.¹

Palmer in his 1775 Edition, omits the foregoing and simply has: "Addingham. Mr. Daniel Broadley."² In his 1802 Edition, Palmer says:—

It is queried whether this place be not in the West Riding of Yorkshire.³

Here, as frequently elsewhere, Calamy is correct and his reviser at fault. There is no room for even the faintest shadow of a doubt about the identity of the place. Unfortunately we know little of Daniel Broadley beyond what is given above. The Addingham Registers, however, have the following:—

The Weding of Mr. Robertt Bartram Minister of Croglen and Mistres Martha Broadley daughter of Mr. Daniell Broadley Minister of this pish Aprill ye 23rd 1657.

LEWIS WEST, M.A., 1661—1668.

It has already been stated that the Restoration brought the return of Lewis West to Addingham. He was also collated to Great Salkeld,⁴ April 22nd, 1661, and still further rewarded with the Archdeaconry of the Carlisle Diocese. The following entries relating to his family appear in the Addingham Registers:—

Chresteninge of Thomasyne West daughter of Mr. Lewis West of Salkeld 1642.

. . . 1643 . . . Weste daughter of Mr. Lewis Weste of Salkeld Buried . . . July.

Baptism (?) . . . of Mr. Lewis Weste of Salkeld Maye ye 5th 1644.

Lewis West died in 1668.

WILLIAM SILL, M.A., 1668—1673.

He was instituted Sept. 26, 1668, on a Presentation by the Dean and Chapter. "In the year 1678," write Nicolson and Burn, "he commenced a suit in chancery

1. Calamy, vol. ii, p. 159.

2. Non. Mem., vol. i, p. 296.

3. *Ibid.* p. 377.

4. *Vide* pp. 177, 361

against the dean and chapter, which by the mediation of bishop Rainbow was compromised; and a lease of the tithes of Little Salkeld was granted by the dean and chapter in augmentation of the vicarage." ¹ This reads as if William Sill were still at Addingham, but he had removed to Bromfield in 1673. ² He was one of the Prebendaries of the Cathedral and resigned that position in 1681 to become Prebendary of Westminster.

HENRY AGLIONBY, 1674—1697.

He was instituted April 28, 1674, and was the second son of John Aglionby of Carlisle, and younger brother of the Recorder of the City. He received his early training at Sedbergh, whence he went to St. John's College, Cambridge, entering there in 1666, at the age of 17 years. He added to his Addingham living, in 1691, that of Bowness, Cumberland, ³ and died in 1697. His great uncle Dr. J. Aglionby, Principal of St. Edmund Hall, Oxford, and Chaplain to Queen Elizabeth, was one of the translators of the New Testament. ⁴

THOMAS NEVINSON, B.A., 1697.

He was at Uldale in 1684, ⁵ and was instituted to Addingham Oct. 18, 1697, on a Presentation by the Dean and Chapter of Carlisle, being inducted two days afterwards. The Haile Registers contain the following note of his marriage:—

1690 Thomas Nevinson and Grace Nicolson M[arried].

This was Bishop Nicolson's sister. In the Wetheral Registers we have the marriage entry, of possibly a daughter, or sister, of Thomas Nevinson in the following terms:—

1708 Mr. William Robley & Margaret Nevinson Mar. feeb. ye 17.

The Nevinsons would appear to have been a prominent family in Carlisle at this time. The following occurs in the St. Mary's Church Registers, Carlisle:—

1. Nicolson and Burn, vol. ii, p. 451.
2. Vide p. 641.
3. Vide p. 604.
4. Sedbergh School Register, p. 88.
5. Vide p. 557.

Baptism

Abbey Street Stanwix ye Son of Mr. William Nevinson bapt. ye
25. [Jany 1701-2.]

Thomas Nevinson was subsequently at Torpenhow.¹

WILLIAM NICOLSON, M.A., D.D., 1698—1702.

He was previously at Torpenhow and Great Salkeld,² and was instituted to Addingham on February 2, 1698-9 on the same Presentation. The Addingham Registers give the following respecting his Induction:—

Feby 11. 1698-9 Mr. Wm. Nicolson Archdeacon of Carlisle was (by
vertue of a mandate from ye Lord Bishop of Carlisle) inducted into
the vicarage of Adingham by me

Nath. Spooner vicar of Kirkland

in the presence of

Cha. Smalwood

William Clarke

Mathew Hodgson

Mathew Hodgson.

William Nicolson resigned Addingham in 1702 to become
Bishop of Carlisle.

JOHN CHRISTOPHERSON, M.A., B.D., 1702—1758.

He was of St. John's College, Cambridge, taking his
B.A. in 1695, M.A. 1700, S.T.B. 1708. He was instituted
July 10th, 1702, and inducted the following day by
William Lindsey, Rector of Melmerby.³ Bishop Nicolson
in 1704, speaks of his "worthy Successor" in terms of
high praise.⁴ He died in 1758.

1. Vide p. 582.

2. Vide pp. 362, 582.

3. So the Addingham Registers : vide also Nicolson's Diaries, Trans.
(N.S.), vol. ii, p. 170.

4. Miscel., p. 122.

VI. GREAT SALKELD.

Great Salkeld is a village about four miles south of Lazonby. The Church is dedicated to St. Cuthbert. The earliest Register Book is a small, long, narrow paper volume in which the following appears:—

A full and perfect Register of all Births, Weddings and Burials in the parish of Gt. Salkeld from and after ye 30th day of Aprill A.D. 1695. In pursuance of a late Act of Parliament.

As late as 1831 there was an earlier volume containing births, marriages and burials from 1583 to 1717; but this has disappeared. Of the earlier Registers only a mere fragment remains, a single parchment leaf, with promiscuous entries for the years 1571—1573. The Churchwardens' Accounts consist of loose papers, dating back, in some cases, to 1587. From the earliest times until about sixty years ago, the living was an appendage to the Archdeaconry of Carlisle. The following is the list of Incumbents:—

EDWARD THRELKELD, M.A., LL.D., 1567—1588(?).

He was born at Burgh-by-Sands about 1526, and admitted a Scholar of King's College, Cambridge, Aug. 11, 1544, and a Fellow Aug. 12, 1547. He graduated B.A. in 1548, M.A. in 1552 and LL.D. in 1562. On March 11, 1567-8, he was collated to Great Salkeld and the Archdeaconry of Carlisle. In the "Athenæ Cantabrigienses" it is stated that he was at Greystoke in 1571; but that would appear to be an error. He compounded for the First Fruits of Great Salkeld in 1568: for the Prebend of Cublington in 1571; and for the Vicarage of Tenbury, Hereford, 1573. About 1583 he exercised Episcopal jurisdiction in the Diocese of Hereford, the Bishop, John Scory, being superannuated. Whether Edward Threlkeld was non resident in relation to his Cumbrian livings is not certain, though appearances point strongly in that direction. Nor is it known whether he held these livings until his death, which took place in 1588. His Will,

dated June 22, 1588, was proved Nov. 16, 1589. In it he refers to "Thomas Threlkelde bayliffe of Burghe by Sandes"; also to "Sr. Richard Thomas my curate of Chewton." Doubtless he belonged to the Threlkelds of Melmerby.¹

HENRY DETHICK, M.A., D.C.L., 1588—1597.

He was the son of Sir Gilbert Dethick, Garter King of Arms, and was educated at Oxford where he graduated B.A. Feb. 16, 1568-9; M.A. June 14, 1572; B.C.L. July 2, 1578; and Sup.D.C.L. Dec. 6, 1581. He was Master of Greetham Hospital, Durham, and subsequently became Archdeacon and Chancellor of Carlisle, as well as Rector of Great Salkeld. He retained the Chancellorship after resigning Great Salkeld, and died in 1613 at the age of 67 years.²

RICHARD PILKINGTON, M.A., D.D., 1597—1599.

Foster instances a person of this name from Emmanuel College, Cambridge, supplicating for incorporation with Queen's College, Oxford, in 1599, whom he supposes to have been the Rector of Great Salkeld. He was Rector of Hambledon, Bucks., in 1595; Archdeacon of Leicester in 1625; and Treasurer of Lichfield Cathedral, 1625-8. He died in Sept. 1631, and was buried in the chancel of his Church.³

GILES ROBINSON, M.A., D.D., 1599—1602.

He was brother to Henry Robinson, who was Bishop of Carlisle, and who collated him to the living. Giles Robinson resigned in 1602, and became Vicar of Crosthwaite, Cumberland.⁴

NICHOLAS DEANE, M.A., 1602—1604.

His other appointments were Warcop, Bromfield and Ousby, &c.⁵

GEORGE WARWICK, M.A., 1604—1621.

It would appear that he held Melmerby as well as Great

1. Ath. Cant., vol. ii, pp. 42, 544; Great Salkeld, its Rectors and History, by A. G. Loftie, p. 40.

2. Al. Ox.

3. *Ibid.*

4. Vide p. 648.

5. Vide pp. 387, 638, 1123.

Salkeld and the Archdeaconship. He was a native of Cumberland, and matriculated at Queen's College, Oxford, June 14, 1582, at the age of 16, taking his B.A. Dec. 8, 1586, and M.A. June 9, 1589. He became Fellow in 1593, and was Rector of Simondsburne in Northumberland in 1597-9. For members of the Warwick family the reader is referred to the accounts of Brampton, Bowness, Morland and Beaumont.¹

ROBERT WRIGHT, 1621.

Almost certainly the person of that name who appears at Stanwix in 1616.² He remained at Great Salkeld only about a year. He is not in Jefferson's list of Archdeacons of Carlisle.³

ISAAC SINGLETON, M.A., 1622—1643.

He was collated by Bishop Milburn Jan. 15, 1622, the place being given as "Silkelde als Salkelde Maga." For an account of him the reader is referred to Crosthwaite, Cumberland.⁴ His son, Richard Singleton, was at Melmerby.⁵

PETER WENTWORTH, M.A., D.D., 1645—1660 (?).

He was the son of Thomas Wentworth of Oxford, and related to the Earl of Strafford. He matriculated at Magdalen Hall, Oxford, March 13, 1617-18, at the age of 16; became Fellow of Balliol and B.A. June 8, 1621; was incorporated at Cambridge in 1623; took his M.A. Dec. 14, 1624; B.D. Trinity Term, 1631, and his D.D. July 16, 1633. He became Rector of Riseholme in Lincolnshire, in 1633, and was Dean of Armagh from 1637 to 1641. The Ulster Rebellion in 1641 necessitated his flight from Ireland; and his appointment to the Archdeaconry of Carlisle and the Great Salkeld living followed. Whether he was resident is not clear, still less is it whether he held these appointments until the Restoration. He was, how-

1. Vide pp. 250, &c.

2. Vide p. 189.

3. Hist. of Carlisle, p. 254; Great Salkeld, &c., p. 57.

4. Vide p. 649.

5. Vide p. 384.

ever, in charge of Buriton in Hampshire, in January, 1658. Mr. Loftie says:—"At the Restoration, reinstatement in his former deanery or an Irish Bishopric was offered to him, but he declined to return to Ireland, and accepted only the rectory of Haseley, in Oxfordshire." He died at Bath July 22, 1661, at the age of 60; and was buried in the Abbey Church. A brass plate there bears the following inscription:—

Petrus Wentworth S.T.P. Patriciorum proles, doctrinae maritus.
Summus Hyberniae decanus, Angliae praeconium primus.
Ob. 22 Jul. 1661.¹

LEWIS WEST, M.A., 1660—1667.

He compounded for his First Fruits in 1660 and held the living of Addingham as well, where an account of him appears.²

JOHN PEACHALL, D.D., 1667-8.

He was of Magdalen College, Cambridge, graduating S.T.B. in 1661 and S.T.P. in 1680. He was collated to Great Salkeld Nov. 28, 1667, and was also Prebendary of Carlisle. He resigned, however, the following year and "returned to Cambridge, where he was chosen Master of Magdalen College, and Vice-Chancellor of that University."³

THOMAS MUSGRAVE, M.A., D.D., 1668—1682.

He was granted "letters dismissory on February 25, 1660-1, being then B.A."⁴ and was collated to the dual position Nov. 23, 1668. He was the sixth son of Sir Philip Musgrave, and entered Queen's College, Oxford, as Commoner, Dec. 15, 1656, matriculated March 10, 1656-7, took his B.A. July 26, 1659, M.A. May 5, 1662, and was created B.D. and D.D. Oct. 10, 1685. He was Rector of Whitburn in Durham, in 1675, being also Canon of Durham Cathedral, and of Chichester in 1681. He was, therefore, a very considerable Pluralist. Thomas

1. Al. Ox.; Great Salkeld, &c., p. 62.

2. Vide p. 355.

3. Jefferson's Hist. of Carlisle, p. 264.

4. Episcopal Register.

Musgrave's first wife was the daughter of Sir Thomas Harrison of Allertorp, Yorkshire. She died in 1677, and lies in the Musgrave burial place at Edenhall. His second wife was Anne, daughter of Sir John Cradock of Richmond, Yorkshire. Bishop Nicolson, writing in 1704, says that the parsonage was left in "a ruineous and Nasty Condition by Archdeacon West"; but that his "immediate-predecessor Mr. Tho. Musgrave afterwards D.D. and Dean of Carlile," had "repair'd it handsomely, and at a Considerable Charge."¹ Mr. Loftie says:—

We can tell the exact date of this much-needed restoration from a stone door lintel, which was found by the present rector [1900], built into an outhouse wall. This stone has now been inserted into the front wall of the Rectory, over the modern entrance door. It has carved upon it, in raised letters, the initials of the rector and his wife, "T. and M.M." with the figures 1674 below.²

In 1682 Thomas Musgrave resigned his Cumberland appointments; but in 1684 he returned to his native County on being made Dean of Carlisle. He died March 28, 1686, and was buried in Durham Cathedral.³

WILLIAM NICOLSON, M.A., D.D., 1682—1702.

He was the son of Joseph Nicolson, for some while Rector of Plumland, his grandfather being Joseph Nicolson of Averages Holme, near Carlisle, and his grandmother Radigunda Scott of Stanwix. He appears to have been of Scotch descent.⁴ William Nicolson's mother was Mary, fourth daughter of John Brisco of Crofton; and it was Susannah Brisco, sister to John, whom Richard Gilpin had married. Dr. Gilpin's son, William, a distinguished lawyer, and for some years Recorder of the City of Carlisle, would therefore be closely related to Bishop Nicolson; and in reference to the latter Mr. Jackson says: "He thought it not unbecoming to manifest to one so much respected as Gilpin his usual dictatorial, if not acrimonious humour."⁵

1. Miscel., p. 124.

2. Great Salkeld, &c., p. 68.

3. Al. Ox.

4. Vide p. 371. A pedigree of the family appears in vol. i, p. 48, of the Trans. (N.S.).

5. Gilpin Memoirs, edited by Wm. Jackson, F.S.A., p. 15, note.

Mr. Loftie states that William Nicolson was "born June 3rd, 1655, but it is not known for certain where, most likely at Plumbland, his father, Joseph Nicolson, having been rector there till his death in 1686. We cannot find the register of his son, William's birth, as the registers of that parish, unfortunately, do not go back so far. The 'History' of Nicolson and Burn is plainly wrong when it says that he was born at Orton, as his father was never rector there, nor does his name occur in the registers which are in existence from 1568."¹ Two or three errors appear in that passage. Joseph Nicolson, for example, was not continuous Rector of Plumbland until his death. That living was in other possession from about 1648 to the Restoration. Nor is Mr. Loftie correct in saying that Joseph Nicolson was never at Great Orton. He certainly was there in 1657;² and Nicolson and Burn are right in claiming that as William Nicolson's birthplace. It is no surprise that his name cannot be found in the Registers of Great Orton, because a gap occurs in them from 1627 to 1665, occupied only by two bits of parchment, very imperfectly kept. Hutchinson also correctly gives Orton as the place of his birth and states that he was "the son of the rector of that parish."³ William Nicolson's early education was obtained at Dovenby School, near Bridekirk, whence he went to Queen's College, where he matriculated, July 1, 1670, at the age of 15. He graduated B.A. Feb. 23, 1675-6, was Fellow and M.A. in 1679, and became D.D., by Diploma, June 25, 1702. He was fortunate in the friendship of Sir Joseph Williamson, who, early in Nicolson's career, proved also to be a generous patron. In 1671 Nicolson's father writes as follows:—

Honoured Sr.

As it hath pleased God to advance yu to an eminent trust in the management of the publiq affaires of this nation, so it hath pleased him also to give yu (which is the greater mercy) a large heart, which inclines yu to lay out yor interest for the advancement of piety and

1. Great Salkeld, &c., p. 73.

2. Vide p. 230.

3. Hutchinson, vol. ii, p. 634.

learning, especially in those places, to which yu have had any formr relation, whereof as I have had frequent & credible reports, so I have now comfortable experience, by your late bounty to my sonne, once a scholar at Dovenby, now a student in Queen's Colledge. For which undeserved kindnesse, I desire and shall allwayes, indeavor to expresse my gratefullnesse. And though I cannott requite, God will reward your charity. But if eyther yor selfe or any of your relations in these parts have any occasion or opportunity to make use of mee, I shall bee ready to expresse my Selfe, as I am obliged to bee (Sr)

Yor very gratefull, affectionate

Plumland Jun.

& humble Servant

13. 1671.

Jos. Nicholson.

[Outside]

plumland 13th

For his Honoured friend

June. R. 17th 71.

Joseph Williamson Esq.

Jos. Nicholson.¹

At Whitehall

London these.

In 1678 Sir Joseph sent him "to Leipsick in order to get acquainted with the high Dutch and other septentrional languages. Here he translated an essay of Mr. Hook's towards a proof of the motion of the earth from the sun's parallax, out of English into Latin, which was there printed by the professor who put him upon it."² His first living was at Torpenhow, in Nov. 1681, when he became at the same time a Prebendary of the Cathedral; and the following year he received in addition the Great Salkeld living along with the Archdeaconship. In 1698 he relinquished Torpenhow and obtained Addingham.³ "In 1702," write Nicolson and Burn, "on the eve of Ascension day he was elected bishop of Carlisle, confirmed June 3, and consecrated June 14 at Lambeth; which promotion was obtained by the interest of the house of Edenhall."⁴

Among his friends he numbered Thoresby, the antiquarian, who thus writes of him:—

This year 1690, also began my correspondence with the Rev. Mr. Nicholson, then archdeacon, and since Bishop of Carlisle, a most

1. S. P. Dom. Car. ii, vol. 290, No. 202.

2. Nicolson and Burn, vol. ii, p. 293.

3. Vide p. 582.

4. Nicolson and Burn, vol. ii, p. 294.

learned and ingenious antiquary, from whom I have received many instructive letters upon those subjects, and in return communicated some matters that were not unacceptable to his Lordship.¹

As intimated by Thoresby, Bishop Nicolson was as keen an antiquarian as himself, and the letters which passed between them kept well to this domain. Rarely did they touch upon Church matters, though Thoresby, as a Non-conformist, was a very moderate one. In one letter, however, dated from Westminster, Dec. 22, 1702, Nicolson has one or two personal items of interest. Referring to Thoresby's letter, which evidently was dated June 3, he says:—

This date is of more Concern to me than perhaps any other man. I was born on June 3. 1655, married the very day this letter was penned, June, 3. 1686, and confirmed Bishop June 3. 1702.²

Thoresby's letters and diaries tell also a very interesting story of an attempted love match in which Nicolson played a prominent part. "A Cumberland gentleman Esquire Salkeild," of Torpenhow, wished to arrange a marriage with Thoresby's sister in law, the daughter of Mrs. Sykes. The two chief difficulties seem to have been religion and the impoverished condition of the Squire's estate. Thoresby was commissioned to go peregrinating through Cumberland with a view to enquiries, and among those whom he visited was George Larkham. Under date Sept. 20, 1694, he says:—

[At Whitehaven]

Honest Mr. Atkinson, the ship master, who wrote an obliging letter, to recommend us to Mr. Larkham, for further instructions about Mr. Salkeld, though little expectations of success.

Sept. 21.

We rode to Tallentire to consult Mr. Larkham, the Nonconformist Minister, to whom Mr. Atkinson recommended us, (son to a good old Puritan, some of whose works are in print) about Mr. S. but received the strongest reasons imaginable against it, and not fit to be communicated but to very choice friends concerned; he walked with us to Mr. Fletcher's, Copper Grove, where they are beginning to mine for

1. Thoresby's Diaries, vol. i, p. 196.

2. Thoresby's Letters, vol. i, p. 428.

the mineral ore which abounds in this County; thence, after a consultation, we rode over the Moors directly, to Esquire Salkeild's, who being all abroad at Bothal &c about the harvest, we were under a necessity to comply with them and thankfully accept a night's lodging, though against my inclination, because foreseeing a rupture &c.¹

He speaks about "honest Parson Robinson of Plumbland" who "prayed and preached very affectedly and well from Luke x. 42." At dinner he "enjoyed the modest parson's good company," and tells about an affecting leave taking with him "Parson Holmes" and others.

Nicolson who was then Archdeacon, and who had the living of Torpenhow, was a warm advocate of this match. He says he hopes to have the pleasure of seeing Thoresby at Leeds when he accompanies his "honest parishioner on so good an errand;" and throughout writes with the strength and passion of a man greatly interested in the case. In reference to the religious difficulty, Nicolson has one or two passages, which are an interesting index to his character, and their naivete is quite charming. He says:—

I must do the young lady and her mother the justice as to own that the whole family [Salkeld] are Conformists. The old gentleman is as zealous a Protestant in opposition to Popery, as your mother-in-law can wish for; and I dare undertake for him that neither she nor her daughter shall find any reason to complain of his bigotry any farther. Only, she must give me leave to hope that I may be allowed to endeavour to bring both her and her daughter to their parish church (together with the rest of their relations) where I shall be so happy as to have them within the verge of my Cure. [He was then at Torpenhow.] I do faithfully promise them that they shall not be railed at, neither in the church nor at home, if I cannot fairly prevail with them. The women I am sensible must be tenderly dealt with as weaker vessels, notwithstanding the passionate Concern that you and I, as antiquaries may have for the primitive discipline of our Church.

Later he says that he has had:—

Occasion to discourse the old gentleman himself and can now peremptorily engage for him that in case this treaty goes forward, he shall not press either your mother-in-law or her daughter to any compliance in religious worship, But still I must be allowed to prevail with them, if I can do it fairly.

1. Diaries, vol. i, pp. 270, 273.

All this notwithstanding Thoresby enters in his Diary under date Sep. 29, 1694, that after discoursing with relations and others in reference to the concern he is "writing to Esquire S. to prevent any further proceeds."¹

Bishop Nicolson and Dr. Todd were the two men upon whom Walker mainly depended for information, in reference to Cumberland when compiling his "Sufferings of the Clergy." Their communications, which were somewhat lengthy, are among the Walker MSS. in the Bodleian Library, and, as they are most illuminating in many ways, they are printed here *in extenso*:—

Westmr.

Sr

Jan. 27. 1704/5.

In the beginning of this week, I had your Letter in one from Mr. Clavel; who is now confined with the gowt. I have assur'd him, that, as soon as I return to my Diocese, I will endeavour to procure Such Answers to your Queries as may be to your Satesfaction. My Father was one of those that were ejected by the Rump-Visiters, his Crime being his Serving the King (before he was in Orders) under the Command of Sr Philip Musgrave. When, on the Restoration of K. Charles the Second, he recover'd his parsonage, the Usurper (who had enjoy'd the Liveing about a dozen years, complain'd of persecution; and may now, for anything I know, make one of Mr. Calamy's Confessors; His name was Gawin Eglesfield; an illiterate fellow, that had not so much Learneing as would honestly qualify him to be an Usher in a Country-Schole.²

A friend of mine is about to publish a short List of our English Deans with the Date of their Several Instalments, Removals, or Obits: And wants such a Catalogue of those of Exeter. If you can speedily furnish me with such an one 'twill be very obliging. I suppose this Session of Parliament may continue about three weeks; and so long a Letter directed to Mrs. Beal's in the Old Palace-yard at Westminster will come safe to Sr

Your affectionate Brother

W. Carliol.

Since I wrote my Letter Mr. Clavel has sent me a bundle of your Queries; of wch I will take effectual Care; if God continues my Life, Health and peace in the Borders—I have also another of your Letters from Mr. Dean of Exeter.³

1. See Thoresby's Diaries in two vols; also Letters in two vols.
2. Yet he was an Oxford graduate, vide p. 587.
3. Walker MSS., C. 2, No. 109.

Aug. 6,

Sr

1705

I had your Letter by the last post; and, in answer to it, can assure you that I have been far fro being unmindful of Mr. Walker's Queries. I got 'em despers'd by Mr. Chancr. at his Visitation; And I have had several considerable Returns (one particularly, very home upon Mr. Calamy) which I design, God willing, to bring up with me at ye next Session of Parliament. My Diocese is but of a small extent, not exceeding a hundred parishes; and perhaps this Corner of Our Kingdome was not so nicely sifted as ye rest. If there be need for hastening our Contributions (small as they are) upon the first notice they shall be speeded by

Yr humble Sert.

W. Carliol.¹

[This was sent to Clavel, Walker's publisher, who was collecting the information.]

Rose, Aug.

Sr

20, 1705.

The Account you are pleas'd to give me of Mr. Fulman's Collections is very obligeing. If there be any Notes in these that relate to the Diocese of Carlile, or that either Correct or enlarge upon what Goodwin has said of the Bishops of this See I shall be thankful for any short Abstract of 'em.

Upon consulting of A. Wood's Catalogue of the Priors, Deanes &c. of my own Cathedral (in Fol. 262 of ye Collection to which you kindly refer me amongst the Oxford MSS) I found his Lists so very lame and defective that I durst not depend upon what Reports he made from other Churches. I am sure, my friend (for whose use I gave you and others the trouble of makeing your late Searches) will rectify a great many Mistakes in the Athenae Oxonienses; which must be suppos'd to agree with these MS. Catalogues.

I took care (in performance of my promise to have your Queries despers'd by my Chancellour at his last Summer's Visitation: And there are some Returns made which I shall (God willing) bring with me to London at the next Session of Parliament. There's one of these which very particularly confutes the false Account which Mr. Calamy has given to the pretended hardships that were put upon the ejected Rector of Greystock, who was indeed an Intruder, and on Another who (before ye Restoration) never pretended to handle a Text, tho. that Author makes him likewise one of his Confessors. You may also expect a List of those Dignitaries of this Church that Suffer'd (as some of 'em did very severely) in the generall Overthrow.

I am

For the Revd Mr. Walker

Sr

Rector of St. Mary's
in Exefer.

Your very affectionate
Bro. W. Carliol.²

1. Walker MSS., C. 2, No. 111.

2. *Ibid.*, C. 2, No. 113.

Rose, Sep.

20, 1705.

Sr

I am oblig'd to you for the kind care you are pleas'd to take in procureing for me those helps that may be had from Mr. Fulman's papers, towards the illustrateing ye History of this Diocese; which has long been part of my Study, and is like to continue so as long as I live.

By God's Assistance, I hope to be in London about the opening of the Parliament; and I shall bring with me such Accounts as my Clergy have return'd, in Answer to your Queries. They are not many. But some of 'em will be thought very pertinent. In forty years time the Remembrance of those Oppressions is (in many places) quite vanish'd; and I wish Mr. Calamy had given no occasion for rakeing together out of ye Ashes those few Shreds that remain.

I have this day put (my good friend) Dr. Gibson in mind of the promise he made you in relation to the Dignitaries &c of Chichester. I wonder he should never carry me into that Room at Lambeth, wherein (you tell me) there are so many Surveys of Parishes. I doubt they have been all taken within the province of Canterbury. Our Dean and Chapter have such Surveys, taken by the Commissioners of those powers yt were in ye late dayes of Rebellion of all the Lands Rents & Tenemts) in the several Mannours belonging to their own Body, and there is likewise (here, in my Custody) an imperfect Collection of such Terriers of ye Bishop's Lands: But I have not heard of any Remains of their Surveys of the parishes in this Diocese. The meeting with these, at Lambeth or elsewhere, would be a great pleasure to me.

I heartily beseech God to strengthen you in all your Labours for the Service of his Church. And am ever

Sr

Your affectionate Brother
and humble Servant
W. Carliol.

[This was sent to Mr. Walker.]¹

The following in response to the Bishop's enquiries was sent from Thos. Gibbon of Greystoke:—

Graystock. Val. Near 300li p ann.

William Morland A.M. of Jesus College in Cambridge ejected Sept 1650 as by a memr under his own hand Dat. Sept 17, 1650. After his ejectmt it lay void some time & then succeeded one Mr. West, of whom I can learn no more, but yt abt 2 years end He died here, then came Dr. Gilpin, who staid here till Mr. Morland came

1. Walker MSS., C. 2, No. 115.

agn to claim his own. So yt I cant see how Mr. Calamy can say he left a good living for his Nonconformity, besides if I have not been wrong informed ye Dr. was not so willing to leave Gr. but if he cd ha' perswaded Mr. M. to ha quit claim to it, he wd ha ventur'd to stay there. Perhaps (as Mr. Cal. says) he did not repent ye exchange, but I must beleive Mr. C. is but guesseing at ye reason & 2 to one whether our guesses meet. I'm sure I ha' reason to Repent he ever was there; for besides suffering ye houses to goe to decay, he entirely demolished & pulled down 47 yds of building in length (as I have it to shew under Dr. Smallwoods own hand) : viz.

a byer or cowhouse	-	20 yds
a pt of ye fratry	-	7
pt of ye oxhouse	-	5
pt of ye browhouse	-	6
pt of ye Great barn	-	9
		—

and as I have been
informed ye timber
was all Sold. 47

Mr. Calamy likewise reckons Mr. Anthony Sleigh as ejected, but wisely leaves his reader to guess fro whence. Whilst Dr. Gilpin held Gr. he was his Servt. (& as I have been told, in no very high Station) 'tis true, he gather'd a Congregation at Penruddock in ye Parish of Gr. wch He kept up till his Death (wch happend abt 3 or 4 years ago) So yt I think we may make a fair queeri fro whence he was ejected.

My Lord

These are ye best Menrdums I can get concerning things wch happend soe long since, & in a Country to wch yr Ldship knows I was born a Stranger, if they are not put into ye method they shd in order to an Answer to Queeries, if yor Ldship pleases to give me directions I shall do my best to observe them, being

My Ld.

Yr Lordship's

In all Duty

Tho : Gibbon.

Graystock, June 30, 1707.

This letter was sent to the Bishop, who pens the following on one side :—

Neither Mr. Morland nor any of the other five mentiond in these papers, had either a Fifth (or any other share) of the profits of their Benefices; dureing their Sequestration. Mr. West was the onely Surviveing Member of ye Chapter at the Restoration of K. Ch. 2.

This is followed thus :—

Besides the enclosed [Gibbon's letter] (wch is most home on Mr. Calamy) I had little return'd worth sending fro ye Diocese of Carlile. The other Clergy-men of note, who lived to be restor'd to yir Liveings in 1660 were :

1. Lewis West M.A. Prebendary & Vicar of Addingham in Cumberland.
2. Bernard Robinson M.A. Vicar of Torpenhow in Cumberland.
3. Joseph Nicolson M.A. Rector of Plumbland in Cumberland.
4. Will: Curwen M.A. Vicar of Crosby-Ravensworth in Westmerland.
5. Arthur Savage M.A. Rector of Brougham in Westmerland.¹

To this may be appended the following extract from a letter dated "Ap. 6, 1706, Hacknes," signed by "Phi. Sydenham," who was one of Walker's largest correspondents :—

Of Carlile I hav onely Mr. West who survived wch I gav yu an Act of before ye Same I suppose yt ye prest Bp. hav giv yu he told me he cold detect sevl gross mistakes wch I suppose he hav sent yu unless he is afraid to desplease Cant. & Godolphin. I beleiv his own ffather was a temporizer Vicar of Plumbtree [Plumbland] in Cumberld & I am afraid ye son has an itch of it too but yt is not strang or unusual wth Scots nay a desease yt reigns & rages too much wth us God preserve me fro it.²

Dr. Todd's communications are as follow :—

Sir

I am much obliged to you for many favours. I had my Brother's Letter inclosed by you; & sent it to Him to Chatham, where he then was. He is now (as He tells me) for the West Indies again; And hopes to Return, with better success. If he owe you anything lett me know: & I will doe what I can; that you may have what is due to you.

I see in ye Gazet that you are about printing an Act of Sufferers in ye late Rebellion Lett me know, who undertakes the Work: & if you have no particular Accounts from the North I shall be ready to give you the best Information I can. Such a Work, should be as Compleat as possible, that None Complain of omissions. With my

1. Walker MSS., C. 2, No. 489.

2. *Ibid.*, C. 3, No. 107.

The Ejected of 1662

Service to Mrs. Clavell; and your son Tully & all friends. I am with
Great Trueth

Penrith Apr. 1, 1704.

Your very assured frd [friend] to Serve
you
Hugh Todd.¹

Sir

You are pleased to desire of me an Account of the Sufferings of the Clergy of the Diocese of Carlisle during the time of the great Rebellion and Usurpation. The Diocese of Carlisle, as it lyes next to Scotland, so upon the Invasion of the Scots in ye begining of ye Civil Warrs, it suffer'd extremely in Taxes and Impositions for the Subsistance of their Army; and the Clergy more then any others. Upon the death of Barnaby Potter Bp of Carlisle 1641: The most Reverend Dr. James Ussher ABp of Armaugh who had then fled into England upon acct of the Rebellion & Massacre in Ireland, had the Bprick bestowd upon Him in Comendam by the King. The Recomendamus bears Date the 16th of Febr. Regn 17 (1642) By Vertue of it, He Comissions Isaac Singleton Archdeacon & Chancellor Lanc Dawes D.D. and the rest of the Prebendaries of Carlisle & Others, to grant Institutions and Exercise Episcopal Juresdiction in his absence. The Sufferings of that Great Prelate, are well known; but whether they were any way alleviated by any Revenues from Carlisle is somewhat uncertain for the Confusions came on so fast, that the Stewards and Agents whom He employ'd were either unable to gett up wt might be due to ye Bprick, or what they did receive, was not paid to Him, as it ought to have been. When the Rebels had got Power, all Arrears and growing Rents, were collected for their Use, by one Barker their Agent, who destroy'd the Woods, pillaged the Castle of Rose, the Bps Residence, and carry'd off many of the Stones to build his own House & barns. He did not live long after the Restoracon; and now his son and Posterity are gone, & The Houses & Land sold. About ye year 1645, One Mr. Lowther, who had been Constable of ye Castle of Rose, got some Provisions and Arms and about 20 or 30 of the Tenants into ye Castle, and thought to have kept it for the right Power. This attempt soon allarmed some of Coll Heveninghams Regiment, who then lay in ye County, who imediately came & beat out ye poor Garreson & sett fire to ye Place, wch burnt down the best & greatest part of it, wch remains unrepaired to this day. Heveningham, Sykes, & some other officers of the Rebell Army had the woods, Lands, & Revenues both of ye Bp. & Dean & chapter, for their Debentures; who sold them at easy Rates to gentm and Others of ye County, who were of their Interest. In the begining of ye Civil Warrs Thomas Comber D.D. and Master of Trinity Coll. Cambr was Dean of Carlisle. He was promoted to that character by K. C. 1, reg. 5. He seldom came at Carlisle so nothing is known

1. Walker MSS., C. 1, fol. 33.

particularly of Him or his Sufferings in that Place. He was a very Learned man, & a great Sufferer; being Ejected out of his Deanery and all other his Prefermts. He dy'd about ye Time of ye Resteraon.

The Canons or Prebendaries of Carlisle A.D. 1641 were Lancelot Dawes D.D. Lewes West M.A. Richard Smith B.D.¹ & Frederick Tonstall A.M. four being their Number. They were All men of Marck and Learning and All suffer'd together in the Cause of the King and Church. In ye year, 1643, upon the Death of Mr. Smith Mr. Henry Hutton, a very Learned and Reverend Person, son to the Eminent Judge Hutton and Rector of Long Marton, in ye Diocese, was Collated to ye 4th Prebend, by the ArchBp., but the Confusions of the Times, were so great, that he never enjoy'd any Benefit by the Promotion; nor did he live till the Reestablishmt of the Church. The City of Carlisle, with ye Walls of wch the Cathedral Church stands tho separated from ye Town by an Inclosure, in ye year 1644 & 1645 endur'd a Seige and Blockade of 16 or 18 months, and, was One of the last Garrisons that surrender'd to the Rebell Party Upon Articles of Surrendry to David Lesley Lieutennt Genll of the Scotch Cavalry, the Falrish & Windows of the Cathedral, were to be preserv'd entire and ye Members of the College then Resident were to remain unmolested. But shortly after, other Soldiers being sent to Garrison the Fort, and the King's Interest declining all manner of Sacrilegious violence was Comitted. The Books, Records, and Muniments of the Cathedral were burnt, torn, dispersed or embessel'd (?). The Chapter House wch was a very elegant Building, the Houses of ye Canons & Minor-Canons; the Dormitory, the Cloisters and almost the whole Falrish of the College, was demolishd, and the Stones, Timber and Lead converted to the private use of those, who had Usurped the Place & Power of their Lawfull Superiors. And wch was the greatest Violence of all, the prevailing Rebels, order'd the Soldiers to pull down the Porch, wch was very magnificent, and the Body, of the Parochiall Church of St. Maries, wch joins to the Cathedrall and to blow up the Pillars with Gunpowder: And employ'd the Materials to build a Main Guard in ye Market Place, and three Guard Chambers, at the three Gates of the City, wch remain to this day, both a Blemish to ye Cathedral, and a Reflexion on ye Piety of better Times. About ye year 1657 the Cathedral growing ruinous by ye neglect of its Reparacons; a Contract was made by ye Usurpers for the Sale of the Lead and Materials; and Soldiers were order'd to pull it down. They were got upon the Roof, and had certainly executed their Comands, had not the then Mayor of the

1. Under date April 20, 1642, Doctor Dawes and "Mr. Richard Smyth" are given as "Divines fit to be consulted in relation to Church matters" in Cumberland (C. J., vol. ii, p. 535).

City Mr. Tullie prevaild with ye Comandant, to stay the Execution of his Orders till he might heare from ye Governmt wt their Intentions were. In the mean time Cromwell sickens & dyes; and ye Cathedral stands, as a Monument of that fortunate Period.

The Sufferings of the Parochial Clergy of ye Diocess of Carlisle, were as great, considering the paucity of their numbers, and the meanness of their Prefermts as of any Diocess in ye Kingdom. Their Persecutors had several Comittees composed chiefly of Tradesmen and Inferior Persons. These were Ambulatory, and remov'd from Place to place as they saw occasion; the Chief Residence was at New Castle upon Tine. Some of their Ministers were mix'd with these Committee-men; but alwaies of a lesser number then their Justices of Peace and Tradesmen. The Episcopal Clergy, when they were conven'd before these Judges to answer for themselves & their Doctrines could not but observe, that the Men of Trade, who were got upon ye Bench, such as Caister Studholme Langhorn &c were alwaies most busy, and asked them the most Questions whereas some gentlemen who were misledd into their Interests; and some Military Officers who had more breeding & generosity treated them with Civility & Respect and were ready on all occasions to doe them all ye good offices they could or durst doe.

The Questions they asked them were, generally about ye Justice of their own Proceedings, the Divine Right of their Church Governmt; about Grace and Election &c. And to one who was willing to submit his gifts to their Tryall, they gave a Text out of ye 7th to ye Rom. I find amongst the Papers of one who was a Sufferer [Mr. Thomas Todd Rector of Hutton my Father] in those Times that when he was conven'd before the Committee he was ask'd by a Shop Keeper one of his Judges, who was the best Interpreter of Scripture. And when he had given a good & proper answer to such a wild Question the next Interrogation was, Do you ever use the Lord's Prayr. And in a short time He was Ejected out of his Living, and One Jackson, a bawling, Illiterate Man put in his Place, who held it and another Parish, during the whole time of the Usurpation. When this Person and Others of the same Judgmt were sent for under Custody to Carlisle and there kept as Prisoners for some time, all that was laid to their charge was that they Baptiz'd Children, Visited ye Sick, and sometimes preach'd privately, to their Parishoners & Others. They were very Inquisitive into ye Lives & Convsacons of the Regular Clergy, and if they could find the least fault there, they proclaim'd it with all possible aggravations, and declar'd them to be Ejected as Scandalous Ministers, One was Ejected avowedly for hunting and going to a Publick House: Another's Crime was that he worked in his Garden on ye Sabbath day in ye Evening; and to another was imputed the Errors of his Servants, wch he could not prevent.

The most Opulent Liveing in ye Diocess is the Rectory or Collegiate Church of Graystock, Mr. Willm Morland A.M. who had been Presented to it, by Thomas Earl of Arundel was ejected out of it; & the Tiths & Glebe lett to Farmers: and one Mr. Rich Gilpin, who (as I have heard) was bred a Queristier at Durham, and afterwards was Usher or Master of the Free School there, and who following the Interests of the prevailing Party at Durham and those Parts; was appointed to supply the Place and take Possession of ye Parsonage house and Revenues. This Mr. Gilpin was a Leading Man of the Party. He comonly Presided as Moderator in Private Assemblies; Printed a Sermon, wch he preach'd at Keswick with a Creed or Confession of their Faith, wch was Licensed by Mr. Tim. Tullie, who was Moderator pro tempore; and Published some Discourses or Sermons wch he had Preach'd at Greystock upon Gal. 3, 1 and was deservedly esteem'd a Person of the best Learning and most Moderation of any of the Presbyterian Party in these Parts. After the Restoration of Episcopacy 1660 He practised Physick & took Degree in that Faculty at Leyden and tho' he came in to ye Measures of King James 1686 and Addressd that Prince from the Liberty of Conscience wch he graunted and kept a Meeting house at New Castle yet he was so well satesfy'd with ye Conduct of ye Episcopall Clergy during that Reign that he frequently came to Comon Prayer & desir'd at his death (as I have been told) that he might be bury'd According to the Order & Rites of the Established Church.

Mr. Frederick Tonstall a Person of Quality and Learning was Ejected out of ye Rectory of Caldbeck; and a farr less deserving person putt in his Place, Mr. John Haisty lost his Vicaridge of Penreth & one Baldwin a stranger, had it from ye Comittee. Mr. Leonard Milburn Son to ye Bp. of Carlisle of yt Name was depriv'd of the Rectory of Skelton; Mr. Arthur Savage of the Rectory of St. Ninians; Mr. Thomas Todd of ye Rectory of Hutton and Mr. Lewes West of the Vicaridge of Adingham. And not to insist upon Particulars All the clergy of the Diocess were Ejected except a very few: and in their Persons & Families exposed to all the miseries and Calamities in ye World. Their Revenues and Glebes were sett to Farme by Persons Employ'd for that purpose; and the Money that arose from them, was paid in by the Farmers to the Comittee, who distributed it amongst their Itinerant Ministers & Preachers, as they thought fitt. For tho they Ejected the Episcopall Clergy and so left many Cures vacant, they did not care to supply them, nor could they doe it presently with particular Incumbents; But they entertain'd certain Publick Preachers, New Lights as ye People called them, Some of whom they had out of the Southern Parts, as Larkham Polewheal, Madder &c. whom they Commission'd to goe about ye Country, and to sow the seeds of Schism and Sedition in all parts.

At, and about Carlisle some of the Military Independent Officers frequently saved them of the Trouble, and in their Buff-Coats & Armour talked to ye people, what they thought fitt. In Gelsland and the Parts that lye next to Northumberland Mr. Hickeringill, the new turbulent Man at Colchester,¹ Mr. Rowland Nichols then Rector of Aikton and the late Lord Eskridge of famous memory, exercised their Parts. All men of much more Witt and Ingenuity then solidity and serious Religion, who were brought into these Parts, by a Person of Honour, who had, in some measure, embraced the prevailing Interest of these Times.

The People generally had no great likeing to these New Guides. They thought them Usurpers and Intruders into other Men's Rights. And upon all Opportunity were glad to hear Sermons and Instructions from their Regular and Lawfull Pastors. Those who were most zealous in the New way & who attended their Sermons & Repititions with most Devotion, very many of them being Quakers & Enthusiasts; and George Fox, who was born in the Diocess² and was One of the Inventors of Quakerism, had a plentiful Harvest of Converts in these Times (as he tells ye world in his Life & Sufferings) the ill Consequences of wch are much to be deplored at this day.

Amongst the Presbyterian & Independent Teachers those who comply'd & Conform'd at ye Restoration were observ'd to be of no greater or more laudable Attainments then those that had been Ejected to make room for some of them. They were remarkably peevish and Contentious, Some of them of a loose & Careless Conversation and what was a very ill Consequence of their Compliyanse, notwithstanding all the Care of their Superiors, and their own Solemn Promises & Obligations to observe the Canons & Rules of ye Liturgy they advanced but to a Lame & partial Conformity, and in a manner made their Churches they were legally Inducted into as Irregular & disorderly as their Meetings & Conventicles had been. The Regular Clergy who suffer'd, tho they were reduc'd to their greatest streights both in their Persons & Families yet, they had the Comforts not only of a good Conscience but likewise the Assistance & Support of Sevell Persons of Quality and Condition, who were ready upon all occasions to doe them good. These were the Loyall & Episcopall Nobility & Gentry; who tho they were Sequester'd & confin'd themselves yet

1. He was for some time a Captain in Major-General Fleetwood's forces and subsequently was Vicar of St. Peter's, Colchester, for a short time, and Rector of All Saints in the same place for 46 years. A couple of letters, which reveal the oddness of the man, appear in Thoresby's Letters (vol. i, p. 447 : vol. ii, p. 8 ; vide also Diaries, vol. i, p. 250).

2. A curious blunder, vide p. 118.

found means to relieve & Support their Suffering Clergy. Amongst those the most considerable were the Rt Honble the Countess of Pembroke Sir Philip Musgrave Baronet Sir John Lowther, Sir Rich. Grahme & many others.

To enter into ye Detail of ye Sufferings of all the Clergy, would be endless. To represent to you how they were robb'd plunder'd, abused, Imprison'd; How the bread was taken out of their Children's Mouths by Merciless Sequestrators; How Soldiers were order'd to Quarter upon them; How their Children & Family were exposed to the wide World; and how some of them hardly escaped with Life, from the fury & malice of their Enemies. Imagine all ye barbarous and Sacrilegious fury that you can think of insulting over the greatest Piety & Inocence; a Company of Wolves lett loose upon a Flock of poor harmless sheep; or the Scotch Presbyterian Rabble doing all manner of Violence as they lately did to ye Episcopal & Regular Clergy and you may have some sort of an Idea of their Sufferings.

June 1, 1704.

Your most humble Servant.

I perceive your Author is One Mr. Walker of Exeter: by a general Letter that came to Carlisle, to wch Mr. Tullie gave a short Answer some particulars whereof he had from me. He may take out of this Account wt may be necessary to his Design, & if he want any further Information in any thing I shall be ready to give it him. You will write to your Friends, in other Diocesses, particularly Durham & York, who may furnish you with more considerable Materials. I hope to see you in a few Months.

To Mr. Robert Clavell Bookseller at the Peacock in
St. Paul's Churchyard
London.¹

In a shorter communication addressed:

“To the Reverend Mr. John Walker, Rector of
St. Mary's in the City of Exeter,
Exon.

Per London Males,”

Dr. Todd duplicates this somewhat, but the document is too interesting to be omitted:—

Sir

I recd a Letter from you, sometime since enclosed in One from Mr. Dean of Carlisle, I had waited on you with an Answer to it sooner had not some extraordinary Business diverted me.

The Diocese of Carlisle lying next to Scotland suffer'd more in the Begining of the Rebellion, by the Incursions of the Scots, and their

1. Walker MSS., C. 1, No. 33.

Quartering in these Northern Parts, then any other Diocese of England. Upon Dr. Potter's death 1641 (who dy'd at London) ArchBp. Usher had a Comendamus for the Bishopk. of Carlisle from C. I. dated Febr. 16 1642. What the Sufferings of that great Prelat were you may have an account of His Life writ by Dr. Brenard.

The Deane of the Cathedral was then Thomas Comber D.D. and Master of Trinity Coll. Camb. afterwards Ejected : a most Learned and worthy Person. The Canons (or Prebendaries wch are 4 in number, were these Lancelot Dawes D.D. Vicar of Barton & Rector of Asby, Rich. Smith S.T.B. Lewis West A.M. and Frederick Tonstall A.M. Isaac Singleton A.M. was Arch Deacon & Chancellor. Upon Mr. Smith's death Henry Hutton A.M. Son to Judge Hutton Rector of Marton was Collated by ArchBp. Usher to the 4th Prebend. In the year 1646 All these Learned Persons were Ejected out of their Livings & Dignities; except Dr. Dawes who kept his Liveings by complying ['mind that']¹ to the Times.

The Parochiall Clergy generally ['mind that also'] were deprived upon one pretence or other. The great Reason was their Refusal to comply with the Usurpation and the Terms of it. To one, was objected, his using to Hunt sometimes, to Another his Walking in his Garden on ye Sabboth Day & to Several their using the Lord's Prayer. Mr. Willm Morland was Ejected from ye Great Living of Graystock; & One Mr. Bernard² Gilpin (who had been educated in the Cathedral of Durham, & a great Stickler in those Times) was put into his place. Mr. Thomas Todd Rector of Hutton (My Father) was deprivd for his adherence to the Royall Cause. For the same reason Mr. Milburn, Canon of St. Davids, and Rector of Skelton Son to ye Bp Milburn lost his Prefermt. In short All the Clergy of the Diocese about 100 in Number, were ejected out of their Liveings & inferiour, illiterate, bold rude Persons were violently put into their Places. Some of the Country, as Mr. Tullie, & Mr. Nicholson Fathers to the present Bp & Chancellor & some out of the West of England as Larkham Madder, Pollwheal &c Dr. Stubbs, Hickringill Ld. Howard of Eskrigg Mr. Nichols (afterwards Chanc. of Carlisle) and Others exercised their pretended gifts in the Independent & Anabaptistical way in some Parts of ye Diocess.

Not many of the Loyall & Episcopal Clergy surviv'd the Calamities of the Rebellion. Those of the Presbyterian Interest, who comply'd at the Restoration, prov'd but halfe Conformists; and thereby did great Injury to ye Discipline & Order of the Church.

If you please to impart any more particular intimations of your Intentions for ye Publick Good in ye Work you are upon : I shall

1. These interpolations are Walker's.
2. Another of Todd's blunders, and his opinion of Gilpin here is much less favourable than the other.

endeavour to give you the best Satisfaction I am able. I look upon your Design to be very laudable; & wch may have a happy Influence upon the Discipline of our Church; & 'tis particularly recomended to me (with its author) by my excellent Friend Mr. Dean of Carlisle: all wch arguments prevail with me to serve you to the utmost of my abilities. I heartily wish you all good Success & remain with all possible respect

Sr

Penrith July 6
1706

Your most affectionate
Friend & Brother
Hugh Todd.

If I remember right I gave some acct of these matters formerly to Mr. Clavell, your Bookseller at London, upon a Request as from your Selfe.¹

Sir

I recd yours of the 15th of the last Month wch came thro Mr. Clavell's hands.

As to ye Contents of it. In the Cathedral Church of Carlisle there is no Chancellour, No Treasurer, No Chanter as Dignitaries, as in some other Cathedrals. The Number of Minor Canons is eight. All wch were ejected in the late great Rebellion: what their names were I can not (now) positively tell you.

What you may receive from another hand, as to ye Person you are pleased to enquire after, I doe not question the Trueth of it: Nor would I press such Historical Accounts too close at the heeles. This

I think is certain—that the Person [Walker adds "father of Bp. Nicolson"] comply'd to ye 'Triers, supply'd the Liveing of Sannix out of wch Mr. Preistman was ejected, was one who purchased the Lands of Dean & Chr and who was Re-ordained by Bp Stern at ye Restoration; and who after he had a Liveing was more of a Dissenter, then a Conformist.

I wish you success in your Undertaking and remain, with great trueth Sir

Your most assur'd friend & Brother
Hugh Todd.

Penrith

Novr 7, 1706.²

It is interesting to note how silent Nicolson is about the true part played by his father during the Common-

1. Walker MSS., C. 3, No. 121

2. *Ibid.*, C. 3, No. 210.

wealth period. Todd's reserve and self restraint also are remarkable, and somewhat to his credit, in view of the strained relations, which so often existed, between the Bishop and himself. Walker clearly had his scruples; hence his letter to Todd, who, in reply, does not even mention Nicolson by name, and suggestively adds that he would not "press such Historical Accounts too close at the heeles." In his account also of Joseph Nicolson, Walker says that he is "obliged to mention him, because he was actually turned out of the Plumbland living," though he afterwards "got a Better Living, viz., that of Sannix."¹ All three, however, conspired to perpetuate the fiction of Joseph Nicolson's sufferings. The whole of the correspondence does not tend to increase our confidence in the three men as historical witnesses in relation to these matters. Walker's book was intended to be a reply to Calamy's, which had greatly excited the indignation of many of the Clergy; and the idea was to get anything which, as Nicolson puts it, would "be very home upon Mr. Calamy." It was human, and the correspondence shows how good and able men under the influence of this spirit have laid themselves open to the charge of serious exaggeration and *suppressio veri*.

Bishop Nicolson was a most active and pushful Prelate. That he resolved upon his position being no sinecure is made abundantly clear by his Diaries and Visitation notes. He got at variance with his Dean, Dr. Atterbury, and the controversy between them was both extended and bitter. In Dr. Todd also, he found a thorn in the flesh. Both strong personalities and able, the relations between them were greatly strained; and eventually the Bishop excommunicated his recalcitrant subordinate. His Diaries abound in references to his differences with Atterbury and Todd, and it is impossible to read them without feeling that his masterfulness was largely responsible for them. Under date March 20, 1707/8, while he was in London, he thus writes in his Diary:—

1. Walker, pt. ii, p. 316.

At dinner wth Sr. James Montague; in whose presence and Coll: Grahme's (as attested under yir hands) Dr. Todd declar'd, That he would behave himself dutifully and respectfully to ye Bp of Carlile, according as ye Canons of ye Church, ye local Statutes of ye Cathedral and ye Laws of the Land do require; and with all Readyness do every thing yt can be expected by a Bp from a Dutiful Son. And in Return ye Bp likewise declar'd, That he would treat Dr. Todd with all ye paternal Affection that can be expected from a Bp to one of the members of his Church; And that he will forget and forgive all that has been hitherto taken amiss. Amen, Amen.¹

Outwardly the truce appears to have been kept, but the relations between them were never cordial.

In addition to his letters to Thoresby, John Nichols published in two volumes letters from 1683 to 1727; another series is in the Add. MSS. of the Brit. Museum, 6116; and a still further series, which appears to have escaped the attention of all writers, will be found in the Rawlinson MSS. of the Bodleian Library.

In 1718 Bishop Nicolson resigned, and became Bishop of Derry; on the 9th of February, 1726-7, he was translated to the Archbishopric of Cashel, but he died on the 14th, before his enthronement, and was buried in the Cathedral Church of Londonderry.²

His Will, dated March 30, 1725, was proved at Carlisle Nov. 23, 1727. It names as children, Joseph, "Chancellor of the Cathedral Church at Lincoln," joint author with Dr. Burn of the "History of Cumberland and Westmorland"; John, Rector of Donaghmore; Mary, "the now wife of Dr. Thomas Benson"; Elizabeth, whose married name was Mauleverer; Anne, "wife of Alderman Joseph Bolton"; and Catherine, evidently unmarried. His sisters also, Mrs. Grace Nevinson and Mrs. Elizabeth Carlile, were beneficiaries under the Will.³

JOSEPH FISHER, M.A., 1702—1705.

He was collated July 9, 1702, and held the living at Brough in addition where he continued to reside.⁴

1. Trans. (N. S.), vol. iv, p. 27.

2. Nicolson and Burn, vol. ii, p. 296; Al. Ox.; Loftie's Great Salkeld, &c., p. 73.

3. Trans. (O.S.), vol. iv.

4. Vide p. 1122.

GEORGE FLEMING, M.A., LL.D., 1705—1734.

He was the son of Sir Daniel Fleming of Rydal Hall, and received his early education at Sedbergh School, whence he proceeded to St. Edmund Hall, Oxford, where he matriculated July 14, 1688, at the age of 18. He took his B.A. in 1692, M.A. March 7, 1694-5, and LL.D. (Lambeth) Feb. 22, 1726-7. Among the Rydal MSS. are several interesting letters which passed between father and son during his University career, in which the careful parent sought to restrain the lavish expenditure of the son. He was at Aspatria in 1695; became Canon of Carlisle in 1701; held the livings of Stanwix and Kirkland in 1703; was Rector of Great Salkeld and Archdeacon of Carlisle in 1705; Rector of Ousby in 1719; Dean of Carlisle in 1727; Rector of Grasmere in 1728; and Bishop of Carlisle in 1734. Evidently he was a very considerable Pluralist, having the livings of Great Salkeld, Ousby and Grasmere at the same time.¹ Mr. Loftie says that he had his "chief residence" at Great Salkeld, and that several of his children were born there. In 1736 he succeeded to the Baronetcy, and died, July 2, 1747. He was buried in the Cathedral and a marble monument there perpetuates his memory and extols his virtues.²

1. Vide pp. 198, &c.

2. Al. Ox.; Sedbergh School Reg., p. 101; Great Salkeld, &c., p. 124.

VII. MELMERBY.

Melmerby lies a few miles north of Ousby, and on the main road leading over the hills from Langwathby to Alston. The Church is dedicated to St. John the Baptist; and there are no Registers going beyond the 18th Century.

The following is a list of Incumbents:—

GEORGE THRELKELD, 1572.

He was the nephew of Roland Threlkeld, sometime Rector of Melmerby, Vicar of Lazonby, Rector of Dufton, and founder of the Kirkoswald College, who died in 1565. George Threlkeld was the son of Christopher Threlkeld of Melmerby, whose Will, dated 1569, contains the following: "I give George Threlkelde my myddell sonne ye advowson of ye churche of Melmebie & he to be wth ye grace of God pson of ye same." The "Supvysors" of the Will were "Sir Lancelot Wallas, clerke," "Sir John Austen, Clerke." Witnesses, "Sir John Benson, Clerke" and "Sir Edward Nicholson, Clerke."¹

George Threlkeld compounded for the First Fruits of Melmerby in 1573.

GEORGE WARWICK, M.A., 1609.

He was instituted February 20th, 1609, on a Presentation by Humphrey Threlkeld, and whether he was George Threlkeld's immediate successor is not clear. The reader is referred to the account of Great Salkeld for additional information respecting him.²

LANCELOT HUTTON, M.A., 1621.

This is quite a new name supplied by the Institution Books. He was instituted June 15th, 1621. Foster has the following respecting him: "Of Cumberland, eq. aur. fil. Queen's Coll. matric. 30 June 1615, aged 17; B.A.

1. The Threlkelds of Melmerby, &c., by W. Jackson, F.S.A. Trans. (O.S.), vol. x, p. 32.

2. Vide p. 359.

20 April, 1618, incorporated at Cambridge 1620; M.A. from Oriel Coll. 3 April 1622, rector of Melmerby, Cumberland, 1621.”¹ How long he remained is not known. Nicholson and Burn’s list is very defective, passing from the Institution of George Warwick in 1609 to the death of Richard Singleton in 1684,² and Jefferson merely copies.³

RICHARD SINGLETON, 1654.

He was the son of Isaac Singleton, of Great Salkeld, and matriculated at Balliol College, Oxford, December 12th, 1634, being then 18 years of age. Foster says “perhaps rector of Melmerby, Cumberland, 1661.”⁴ The conjecture as to his being at Melmerby is correct, but the date needs to be put back at least seven years. He was here in 1654, when he signed the Certificate of Pearse Burton at Morland.⁵

WILLIAM HOPKINS, —1660.

He was here in 1656 when he compounded for his First Fruits. Calamy gives him as one of his Ejected Ministers. In his account of George Nicholson, he says that William Hopkins had “gathered a Church at Mellerby,” which he resigned into George Nicholson’s hands. That, however, may not mean that William Hopkins resigned the Melmerby living, but merely that the Congregational Church which he had gathered whilst holding the living, and which formed part of the Kirkoswald gathered Church, was handed over to George Nicholson. Foster has quite a number of persons of this name among his Oxford Alumni, and it is almost certain that one or other was a connection. Beyond this, however, no information is forthcoming. In Calamy he is merely a name.⁶

RICHARD SINGLETON, 1660—1684.

He compounded for his First Fruits here in 1660. The

1. Al. Ox.
2. Nicolson and Burn, vol. ii, p. 442.
3. Hist. of Leath Ward, p. 311.
4. Al. Ox.
5. Vide p. 1181.
6. Calamy, vol. ii, pp. 159, 160.

conjecture is hazarded that Richard Singleton suffered some sort of Sequestration, though it is not easy to see why, especially in view of the fact that his was a Commonwealth appointment, and that he appears to have regularly cooperated with other Commonwealth Ministers. That William Hopkins, however, held the living some four or five years is certain, and Singleton's displacement during that period appears highly probable. He returned with the Restoration; and to make his position secure sought and obtained a new Institution. This took place on Sept. 28, 1661, on the Presentation of "Lancelot Threlkeld Ar." Richard Singleton wrote an account of the Melmerby Church which is now among the Machell MSS. in the Dean and Chapter Library, Carlisle. It has been largely used by Jefferson in his "History of Leath Ward"; but it is of little value for our purpose, as it deals mainly with the early history. He died in 1684/5. The Transcripts give the following: "Richard Singleton buried Jan. ye 30 1684/5."

Nicolson in his Diary under date January 28th, 1684-5, says:—

Went to see old Mr. Singleton a dying.¹

Richard Singleton's son, Zachariah, was a graduate of Queen's College, Oxford.²

WILLIAM THRELKELD, M.A., 1684—1701.

He was an Edinburgh graduate, taking his degree in 1669, and was ordained Priest September 15th, 1674. He was instituted February 17th, 1684, on the Presentation of Rich. Hutton; and another Institution on a different Presentation is dated August 7th, 1685. He married Anne, a distant relation, daughter and coheirress of Lancelot Threlkeld. The following Presentments in his time appear in the Transcripts:—

1689. Wee psent George Green, Robert Sander and Jane his wife, Edward Sander, Robert Nicholson and Mary his wife, Thomas Maughan and Anne his wife as fannaticks.

Wee psent Richard Smith Junr. Anthony Cragg Wm Jameson Junr for refusing to pay the Clerk's dues.

1. Trans. (N.S.), vol. i, p. 24.

2. Al. Ox.

The late Wm. Jackson, in his account of the Threlkelds of Melmerby, referring to him as "Lord William Threlkeld," says that he "probably died at this time [1701], but I can find no record of his burial in the Melmerby Registers." The Transcripts, however, give the following:—"Mr. William Threlkelt Rektor of Melmerby died July 3." No year is given but it was about 1701.

WILLIAM LINDSEY, M.A., 1701—1739.

He was instituted October 20th, 1701, on the Presentation of Tho. Patteson gent, and signs the Transcripts as Rector in 1705. It appears he had as Curate, Thomas Gascoigne, who signs the Transcripts as such, in 1708. The Addingham Registers give the following:—

The Baptisme of Joseph the son of Mr. Linslie Rector of Melmerbye
Dec. ye 28 day 1721.

Bishop Nicolson, in 1704, says:—

The Pulpit, Reading-Desk, Font, Books, Vestments and Ornaments on the Walls, are well enough. Some of the Sentences were drawn in the late Incumbent's time: as appears by this Note, in the same Letter with the rest, *W. Threlkeld Mr. of Arts Rector of Melmerby*, 1685. The present Rector, Mr. Lindsay, was gone into Yorkshire; so that I could not see the Register Book: But I was much pleas'd to observe the laudable Alterations that he had made in the Parsonage-House; which was wholly neglected by his predecessor, who (being as well Lord as Parson) alwaies resided at the Hall.¹

Referring to a visit from him on Monday, April 9th, 1705, Nicolson says that Lindsey was "uneasy in the want of his Dues, but will not sue."²

William Lindsey ceded in 1739.

1. Miscel., p. 121.

2. Trans. (N. S.), vol. iii, p. 3.

VIII. OUSBY.

In older documents "Ulnesby" and "Ulvesby." It lies in the Eden Valley, and is about five miles east of Langwathby. The Church is dedicated to St. Luke; and the earliest Register Book, a small, parchment volume, in which the writing is good and entries are clear, begins in 1663. The following appears in the Book:—

A True Register of the Chrestenings Weddings and Burials within the parish of Ousby, Begining at The Yeare of our Lord God 1663.

It contains, with a few breaks:—

Baptisms 1663—1723.

Weddings 1664—1726.

Burials 1663—1726.

The second volume, also parchment, is thin and flat, with christenings, weddings, and burials all mixed together from 1726-7 to 1812. The following is a list of Incumbents:—

HUGH RAYSON, 1583—1611.

He was instituted on a Presentation by "Barnabas Sewell of Caldbeck, yeoman, who (with others) had procured this avoidance from Bishop Barnes."¹ He died in 1611.

The Registers contain the following:—

1679 Mr. John Rayson was buried the 28th day of february.

Whether he was a descendant of Hugh Rayson does not appear.

NICHOLAS DEANE, M.A., 1611.

He was instituted December 9, 1611, and for further information respecting him the reader is referred to Great Salkeld, etc.²

LEONARD MILBURN, M.A., 1622——.

He was collated on April 24th, 1622, by his father,

1. Nicolson and Burn, vol. ii, p. 437.

2. Vide pp. 359, 638, 1123.

Bishop Milburn, and on the 18th of February following was also instituted to the living at Skelton.¹ A contributor to the Carlisle garrison, in 1644, he is then represented as holding the two livings of Ousby and Skelton. During the Commonwealth regime he was compelled to relinquish one of them, and he elected to keep Ousby. He appears to have been left undisturbed during subsequent changes and got back his Skelton living at the Restoration. His burial entry in the Ousby Registers reads thus:—

1672, Mr. Leonard Milburn, Rector of Ousbie was Buried the 8th day of July.

An old silver Chalice in the possession of the present Rector, has upon it the following inscription:—

Ex dono dmi Leonardi Milburni Rectoris hujus ecclesiae parochiali de Ullnesbie alias Ousbie per spatium 50 annorum.

The following fragment of a document would seem to contradict the position above assumed; but the evidence is not decisive. In the first place it is a fragment only, and on that account its value is greatly impaired. In the second place Leonard Milburn makes no reference to Ousby in his Petition for restitution to the Skelton living; and no separate Petition for Ousby has been discovered. Lastly the Ousby appointment as given in the document is of a considerably later date than the Skelton one; consequently Leonard Milburn must have held Ousby several years after he relinquished Skelton. On the whole, therefore, it would appear that the MS. represents no more than an intention, even if so much, and that Leonard Milburn remained undisturbed at Ousby until his death. The MS. in question reads thus:—

Ullesby-als	Know all men by these psents that the 20th	Pres.
Owesby	day of November in the yeare One thousand	10 Nov.
Alex Cluny	six hundred fifty and five There was	1655.
_____	exhibited to ye Comissionrs for approbation of	
Alex Cluny	publique preachers A presentation of	
cert. as aforsd	Alexander Cluny, Clerke to ye Rectory of Ullesby	
by	Otherwise Owesby in the County of Cumberland	
_____	made to him by his Highnesse Oliver	

1. Vide p. 479.

Matt Ginson	Lord protector of the Comon Wealth of England
Jno. Clotworthy	&c the Patron thereof under the great seal
M. Colt	of England Together with a testimony in the behalfe
M. Sinder	of ye said Alexander Cluny of his holy & good
	Conversation Upon perusall & due Consideracon
	of the premisses and finding

[MS. breaks off at this point.]¹

There was a Leonard Milburn at Castle Carrock from 1589 to 1635.² During some part of Milburn's time at Ousby he had as Curate, Hugh Newton,³ who was ordained Priest, September 20th, 1668.

THOMAS ROBINSON, M.A., 1672—1719.

He was ordained Deacon, September 20th, 1668, and Priest, March 17th, 1668-9, being collated to Ousby by Bishop Rainbow, on August 3rd, 1672, on the death of Leonard Milburn. The following occur in the Ousby Registers:—

1672, Thomas Robinson the Son of Mr. Thomas Robinson, Rector of Ousby was baptized the 17th day of October.

1674, Anne Robinson the daughter of Mr. Thomas Robinson Rector of Ousby was baptized ye 22nd day of October.

1677, Jane Robinson the daughter of Mr. Thomas Robinson Rector of Ousby was baptized the 29th day of October anno supra.

Among other works, Thomas Robinson was the author of "Natural History of Cumberland and Westmorland," which was considered to have considerable merit in its day. Bishop Nicolson repeatedly refers to him in his Diaries. It appears that he tried both literature and mining, neither venture being prosperous. He fell into serious financial difficulty and sought refuge for a time in London. The Bishop speaks about meeting him there on his way to "ye Audit in expectance of 50li for his whimsical MS."⁴ He died in 1719, and his burial entry reads thus:—

1. Lambeth MSS. (Plund. Min.) 996.

2. Vide p. 262.

3. Vide p. 453.

4. Trans. (N. S.), vol. iv, p. 54.

1719 Mr. Thomas Robinson Rector of Ousby was Buried the 28th day of May.¹

GEORGE FLEMING, M.A., D.D., 1719—1735.

For an account of him the reader is referred to Great Salkeld.² His Curate was Thomas Hobson, whose child, William, was buried December 13th, 1719. The following entry also is the first in Vol. II of the Registers:—

William Son of Mr. Thomas Hobson of the Parsonage House, Curate, was Baptized on the ninth Day of February Anno Dom. 1726-7.

1. Vide Hutchinson, vol. i, p. 224; for some further information respecting him: also Trans. (N. S.), vol. v, p. 243.

2. Vide pp. 198, 382, &c.

IX. KIRKLAND.

This Parish lies about nine miles east of Penrith, and abuts the lofty range of hills known as Milburn Forest. The Registers are in a very dilapidated condition. They consist of loose leaves, the entries of the first book being for the years 1623—1680. The second book begins in 1690. A few odd entries are inserted for the year 1620, it would seem, by a later hand. The following appears in the earlier volume:—

This Register booke made the xxv of March Ano dn. 1625 ano Regni Jacobi by me John Robinson vicar of Kirkland and the Churchwardens of the same of all baptisms, weddings and burials.

Lancelot Atkinson
William Cowlinge John
Brunskill Thomas Birkbecke
Henry Robinson, George
Mires
Churchwardens.

The following is a list of Incumbents:—

THOMAS AGLIONBY, 1581.

He died in this year.

ANTHONY GOSLING, 1581.

He was collated per lapsum by Bishop Meye.

CHRISTOPHER FLEMING, 1625/6.

This name is supplied by the Registers and is given in no other published list. The following is the entry:—

1625-6 March Xpofer fleminge the clerk vickar burd.*the xvth day.

JOHN ROBINSON, 1624—1631.

Probably here in 1624, certainly he was a year later. The first Register Book was made by him and in it appears the following:

1626 (?) Henry Robinson the sonne of John Robinson Clearke was baptized the 2 of May.

John Robinson resigned in 1631. A person of this name appears at Stanwix in 1616.¹

1. Vide p. 189.

EDWARD SLEGG, B.D., 1631.

He was instituted January 16th, 1631, on a Presentation by the Dean and Chapter. In Nicolson and Burn a hiatus occurs from this date to 1681, and Jefferson merely copies .

— SOUTHWICK, 1647.

There is no information about this person beyond what is contained in the following documents. It would appear from them that he was sequestered, though Walker does not mention his name :—

Martii 4th 1646.

Ref. Mr. Southwicke Minister to the Assemblie for the Church of Kirkland Com. Cumberland.¹

Kirkland.

Junij 19. 1647.

Upon the humble Peticon of Anthony Wilson It is ordered that Mr. Southwick who is referred to the Comittée of the Assembly of Divines for examinacon of Ministers to examine his fitnessse to officiate the cure of the Church of Kerkland in the Countie of Cumberland doe Attend the said Assembly according to the sd order of Reference & p'cure their Certificate to be returned to this Comittee by this day six weekes In default whereof this Comittee will despose of the said Liveing to the use of some other godly & orthodox divine.²

Kirkland.

Sept. 2. 1647.

Whereas Mr. Southwick minister of the word hath not yett procured any Certificate from the Comittee of the Assemblie of Divines for exaiacon of Ministers of his fitness to officiate the Cure of the Church of Kirkland in the Countie of Cumberland notwithstanding he was requested by order of the 19th of June last to procure their sd Certificate by that daye six weeks It is therefore ordered that he be discharged from the said cure.³

Kirkland.

Sept. 2. 1647.

Whereas the viccarage of the pish Church of Kirkland in the Countie of Cumberland is and standeth sequestred by the Cotee of pliant for the sd Countie from Mr. Musgrave for his delinquency It is ordered that the said viccarage shall from henceforth stand sequestred to the use of Mr. Willis a godlie & orthodox divine & that he doe forthwth officiate the Cure of the sd Church as viccar and preach &c.⁴

1. Bodl. MS., 324.

2. Add. MSS., Brit. Mus., 15671.

3. *Ibid.*

4. *Ibid.*

John Southaicke or Southaike of Cumberland matriculated at Queen's College, Oxford, November 21st, 1628, aged 17, but whether this is the same does not appear.¹

— WILLIS, 1647.

There is no information about him beyond what is given in the document just cited, nor do we know whether Musgrave is to be considered as holding the living for a short time.

OLIVER GUYE, 1649.

This name appears in the Commonwealth Survey for 1649.² It is stated that he holds "all that ye Viccaridge &c worth 38li-06-08."³

RANDOLPH CROXALL, 1654.

The following documents relating to Kirkland and its Minister are of considerable interest:—

Kirkland. Wednesday Aug. 23. 1654.

Mr. Moore on behalfe of Randall Croxhall Minister [moveth] there bee 30li.⁴

Kirkland. August 23d. 1654.

Ordered that upon producing to these Trustees a Certificate from ye Comrs for approbacon of publique Preachers of their approbacon of Mr. Randall Croxhall Ministr of Kirkland in ye County of Cumberland The Trustees will annexe to his Vicarage valued upon Survey at 38li a yeare Sixty two poundes a yeare augmentacon out of the profitts of ye Rectory of Kerkland aforsd now out of Lease.⁵

Kirkland. November 27th 1654.

Whereas the Improprate Tithes of Kirkland in the County of Cumberland parcell of the possions of the [blank] are in possion of the said Trustees and at thiere desposall It is ordered that the yearely Sume of fifty poundes Cleere of taxes be from time to time paid unto Mr. Randolph Croxhall Minister of Kerkham [Kirkland] aforesaid out of the rents and profitts of the said Tithes for increase of his maintenance being but [blank] a yeare The sd fifty poundes a yeare to be continued and paid unto the said Mr. Croxhall (approved according to the Ordinance for approbacon of publique Preachers) for such time as

1. The Flemings in Oxford, p. 2, note 3.

2. Vide p. 1299.

3. Lambeth MSS., Surveys, vol. ii.

4. Lambeth MSS. (Plund. Min.), 1010.

5. *Ibid.*, 1017.

Kirkland. May 28. 1655.

Ordered yt ye Solicitor doe pceed at Law agt Thomas Garth Tennt of ye Tithes of Kirkland in ye County of Cumberland for ye arreares of rent from him due.¹

Kirkland. July 9 1655.

Ordered yt Mr. Thomas Garth Tennt of ye Tithes of Kirkland in ye County of Cumberland doe shew Cause before these Trustees on Thursday next wherefore he doth not pay ye arreares of rent from him due unto ye said Trustees.²

Kirkland & To his Highnes the
Thornthwaite. Lord Protector.

May it please your Highnes

The Appropriate tithes of Kirkland in the County of Cumberland being leased by us unto Thomas Garth from ye 29th of September 1654 for the terme of three years at the yearly rent of One hundred & tenne poundes the said Mr. Garth hath by mistake paid into the Excheqr one halfe yeare rent of the said tithe amounting to the Sume of fifty and five poundes by reason whereof there is in arreare unto Mr. Randolph Croxall minister of Kirkland in the County of Cumberland aforesaid the sume of thirty & one poundes charged upon the p'misses & unto Mr. James Cave Mintr of Thornthwayt in the said County the sume of tenne poundes tenne Shillings likewise charged upon the p'misses wch cannot be paid unto them but by yor Highnes ordr All wch upon the peticon of the said Mr. Croxale Wee humbly Submitt to yor Highnes Consideracon.

Jo. Thorowgood Ra. Hall Rich. Sydenham Jo. Humfrey
Jo. Pocke.

Junij 5th 1656. ³

To the Right Honble
the Lords Comrs of his
Highnes Treasury.

Kirkland.

May it please yor Lordpps.

The Appropriate Tythes of Kirkland in the County of Cumberland parcell of the possessions of the late Deane and Chapter of Carlisle being leased by us unto Thomas Garth from the 29th. of Septr 1654 for the Tearme of three years at the Yeafely rent of one hundred and ten poundes The. said Mr. Garth hath by mistake pd into the Exchequer one halfe yeares rent of the said Tythes amounting to the sume of fifty and five poundes by reason whereof there is in Arreare to Mr. Randolph Croxall Minister of Kirkland in the County of Cumberland aforesaid the sume of thirty and one pounds charged

1. Lambeth MSS. (Plund. Min.), 1008.

2. *Ibid.*

3. *Ibid.*, 974.

upon the premisses and unto Mr. James Cave Minister of Thornthwaite in the said County the summe of ten poundes and ten shillings likewise charged upon these premisses which cannot now be paid unto them but by yor ordr Therefore at the instance of the said Mr. Cave and Mr. Croxall Wee advise yor Lordppps to give ordr for there payment of the said moneys unto the said Ministers or unto Mr. Lawrence Steele Treasr. to be by Him issued for their use.

July 3. 1656.

Jo. Thorowgood, Jo. Humfrey, Ri. Sydenham John Pockocke Edw. Cressett.¹

Kirkland.

Feb. 26. 1657.

Ordered that the Regr doe deliver the Lease of the tythes of Kirkland to Mr. Dalston Tennt thereof upon the Sealing of the Counterpart and entring into bond with sufficient security to pay the Arreares of rent due unto these Trustees from Mr. Garth the former tennt thereof.

Jo. Thorowgood Edw. Cressett, Ri. Sydenham Ra. Hall Jo. Pockocke.²
Kirkland

&

Thornthwayte

&c.

Octo. 6. 1658.

Whereas of the arreares of rent referred to these Trustees out of ye rectory of Kirkland in the County of Cumberland upon a lease thereof Graunted by these Trustees unto Mr. Thomas Garth the sume of five and fiftie poundes by him the said Mr. Garth paid by mistake into the Exchequer is repaid out of the Exchequer to Mr. Lawrence Steele Trear. whereof there is due unto Mr. James Cave Minister of Thornthwayte, Newlands & St. Johns in the said County the sume of ten poundes ten shillings & unto Mr. Randolph Croxhall Minister of Kirkland aforesaid one and thirty poundes for arreares of the Augmentacons to them respectively due It is therefore ordered that Mr. Lawrence Steele Trear. doe forthwith pay unto ye said Mr. Cave and Mr. Croxall the said Severall sumes And that the Auditor discharge the said five and fiftie poundes from the Recrs account upon the said Mr. Steele his accounting with him for the same.

Jo. Thorowgood, Edw. Cressett, Jo. Humfrey, Ra. Hall Ri. Yong.³

In the passage from Calamy, respecting Daniel Broadley, reference is made to "one Mr. Croxall" of

1. Lambeth MSS. (Plund. Min.), 974.

2. *Ibid.*, 980.

3. *Ibid.*, 995.

“Glassenby” who conformed.¹ This was Randolph Croxall, and precisely how he comes to associate him with Glassonby is not clear. Glassonby is, of course, only a short distance from Kirkland; but the Chapel of Ease there was usually connected with Addingham. Calamy’s statement, however, about Randolph Croxall accepting the new condition of things at the Restoration is quite correct; while his presence in these documents serves further to show that Addingham is rightly placed by Calamy in Cumberland, and not in the West Riding of Yorkshire as Palmer suggests.² It would appear that shortly after the Restoration Randolph Croxall removed to Essex. “Letters dismissory” were granted to him on September 16th, 1661; and he compounded for “Tolshunt mil,” Essex in 1662. A gap follows upon Randolph Croxall which I have been unable to fill in.

MICHAEL HODGSON, B.A., 1672—1674.

He was ordained Priest September 25th, 1670. In the Registers occurs the following notice of his marriage:—

1672 Mr. Michael Hodgson Cler. and Anne Leigh May 30.

He removed to Thursby in 1674, and was subsequently at Appleby and Morland.³

JOHN THOMSON, 1675—1682/3.

He buried his wife, Mary, on December 9th, 1678; and a Terrier made by him bears date Jan. 6. 1678-9. The Registers contain the following:—

The end of ye Register in Mr. John Thomson daies Vicar of Kirkland 1682-3.

A person of this name appears at Grasmere in 1656 and Allhallows about 1666.⁴

JOHN ARDREY, B.D., 1681—1684.

He was instituted August 18th, 1681, on the Presentation of the Dean and Chapter of Carlisle. In Nicolson and Burn this name follows that of Edward Slegg, who

1. Calamy, vol. ii, p. 159.

2. Vide p. 354.

3. Vide pp. 544, 1135, 1184.

4. Vide pp. 572, 1064.

was instituted in 1631. John Ardrey was at Cliburn in 1657 and Great Musgrave in 1671.¹

HUGH TODD, M.A., D.D., 1684—1685.

He was instituted October 31st, 1684, on the same Presentation. The reader is referred to Penrith, etc., for an account of this man.²

DANIEL MAYER, 1685—1694.

He was ordained Priest March 16th, 1678-9, being described as "Dio. Cest.;" and instituted October 6th, 1685. He was the son of Daniel Mayer, M.A., or Mayers, Rector of Whittington, Lancashire, in 1640. Daniel Mayer, the younger, and his brother John, received their early training at Sedbergh School, whence both went to St. John's College, Cambridge, in 1640, the year of their father's death, Daniel being at the time 16 years of age. He does not appear to have taken a degree; and he remained at Kirkland until his death in 1694.³ The Registers give the following:—

1694 Mr. Daniel Mayer viccar of Kirkland Sept. 12. buried.

NATHANIEL SPOONER, M.A., 1694—1703.

He was instituted January 24th, 1694-5, and held the living at Stanwix as well as Kirkland. He was at Cliburn in 1687.⁴

GEORGE FLEMING, M.A., D.D., 1703—1717.

He was instituted August 23, 1703; and the reader is referred to Great Salkeld for an account of him.⁵ He had for his Curate, William Airay.

1. Vide pp. 1118, 1243.

2. Vide pp. 436, &c.

3. Sedbergh School Register, p. 76.

4. Vide pp. 197, 1244.

5. Vide pp. 382, &c.

X. ALSTON.

In older documents "Aldenston" or "Aldeston." It is some eight miles direct east of Renwick across the Fell country, and just on the borders of Northumberland and Durham. It is the one Parish in Cumberland, referred to earlier, which is not in the Diocese of Carlisle. It is in the Newcastle Diocese; and Chancellor Ferguson says that geographically, and in every other respect it belongs not to Cumberland but to Northumberland.¹ The Church is dedicated to St. Augustine. The oldest Registers do not date beyond 1701; but connected with it is an ancient Chapelry at Garrigill whose Registers are older by a couple of years. These were transcribed and published in 1901 by the then Curate, the Rev. Cæsar Caine, who in reference to both sets of Registers says:—

The oldest Register of the Alston Parish which is preserved locally contains the following:—

Alston.

Baptisms 1706—1727 and a few odd items on detached and defaced leaves.

Marriages 1701—1727.

Burials 1701—1727.

Garrigill.

Baptisms 1708—1729 with a "distinct Register of Nonconformists" covering the years 1704—1728.

Marriages 1699—1730.

Burials 1699—1729.

Nicolson and Burn make no attempt at a list of Incumbents, and Jefferson has copied, but not well, from the Rev. John Hodgson's "History of Northumberland." The following is the list:—

WILLIAM TEASDALE, B.A., 1578.

He was instituted November 6th, 1578, on the resignation of Anthony Watson, the patron being Thomas Archer.

1. Vide p. 71.

Possibly this is the person of whom Foster under "Teasdell" has the following: "Of Cumberland pleb. Queen's Coll. matric. entry under date 1572 aged 22"; and under "William Tesdale" or "Tisdale," probably referring to the same person, he says: "B.A. from Queen's Coll. supd 3. Nov. 1574.¹ There was a John Teasdale, Vicar of Appleby and Rector of Lowther.²

JOHN NELSON, 1618.

Foster has a John Nelson of Lancashire whose matriculation entry at Oriel is dated 1580, he being at the time 17 years of age. A person of this name was Curate of Bewcastle in 1632.³

RALPH YOUNG, 1624.

He was instituted July 23rd, 1624, the vacancy being caused by the death of Nelson; the patrons were William Archer and Nicholas Whitfield.

FRANCIS HILL, B.A., 1625.

He was instituted August 25th, 1625, on the death of Young, the patron being William Archer of Alston Moor.

Foster has the following: "Hill Francis of Northumberland, pleb. Queen's Coll. matric. 7 June 1616, aged 16; vicar of Alston Moor, Cumberland, 1625, rector of Kirkhaugh, Northumberland 1638."⁴

Jefferson has a gap at this point until 1665.

GEO. TROUTBECK, 1638.

This is a new name supplied by the Institution Books. He was instituted December 23rd, 1638. Foster names two or three Troutbecks in his Oxford list of students as natives of Cumberland; but there is no George among them. It is, however, highly probable that he belonged to this County. There was a person of this name at Bowness, Cumberland, in 1660.⁵

1. Al. Ox.

2. Vide pp. 1137, 1235.

3. Vide p. 292.

4. Al. Ox.

5. Vide p. 603.

JOHN LEE, 1665.

JOHN FELL, —.

No date given, but a person of this name was Vicar of Kirkhale October 9th, 1613.

WILLIAM STEBERT, 1683.

NICHOLAS WALTON, 1696.

He was buried at Alston, November 23rd, 1728.

JOHN TOPPING, 1728.

He was instituted February 14th, 1728/9, on the Presentation of Ralph Whitneld, and was at Slaley, February 2nd, 1723.¹

This district is extremely interesting, offering, as it did, a place of refuge for Nathaniel Burnand after his Ejection from Brampton, and John Davis after his Ejection from Bywell. Here also were the famous lead mines of Sir William Blacket. In the Churchyard is a tombstone bearing the following curious inscription:—

My Cutting-board's to pieces split,
 My Size-stick will no measures mete,
 My rotten Last's turned into holes,
 My blunted Knife cuts no more soles.
 My Hammer's head's flown from the haft,
 No more Saint Mondays with the craft,
 My Nippers, Pincers, Stirrup and Rag,
 And all my Kit have got the Bag;
 My Lapstone's broke my Colour's o'er,
 My Gum-glass froze, my Paste's no more,
 My Heel's sew'd on, my Pegs are driven,
 I hope I'm on the road to heaven.

1. These particulars are taken largely from Hodgson's "History of Northumberland," vol. iii, part ii, p. 37.

XI. AINSTABLE.

About two miles east of Armathwaite. The Church is dedicated to St. Michael and All Angels. The Registers begin only in 1664, the earlier ones having perished by fire some years ago. In the Jackson Library is a Transcript of the Registers made in August, 1889, which begins thus:—

The Remains of an old Register transcribed by John Verty, vicar of Ainsable (sic) preceding the Date 1679.

The first entry is that of a baptism, November 20th, 1664. Nicolson and Burn's list of Incumbents is again singularly defective. The following contains some additional names:—

JOHN PREESTMAN, 1565—1597.

He died in 1597.

ROBERT WATSON, 1597——.

He was instituted in 1597 on a Presentation by Henry Barrow and Hugh Lowther, gentlemen. Foster gives a Robert Watson, M.A., of Cambridge, who was incorporated at Oxford in 1592; but he supplies no further information about him.

JOHN WILSON, 1616—1649.

He was instituted October 11th, 1616, on a Presentation by "Henry Barrow de Anwick Com. Northum. gen."; and is possibly the person of that name that appears at Beaumont in 1615.¹ Foster has a John Wilson, who graduated B.A. from University College, Oxford, April 23rd, 1607, and M.A. July 10th, 1612. He says one of this name was "beneficed in Cumberland."²

1. Vide p. 219.

2. Al. Ox.

In Lord William Howard's "Household Books" are several interesting references to him:—

Rewards July 21. 1628 To Sr John Willsons manne bringing a case of mutton to my Ladie 11s. vjd.¹

Aprill 8. 1634 Rec. of Mr. John Willson Clerk for the Easter booke at Cumwhitton, due now xxxjs 1d.²

June 25th 1634 Rec. of Mr. John Willson Clerk for one whole yeares rent of Iveson's tenement due at Easter 1634 xls.³

March 25. 1640-1.

Received of Sr Jo Willson of Aynestable Clerk which was arreare to my Lord, and due for one whole yeares rent (of Iveson's tenement in Cumwhitton) at Easter last 1640 xls.⁴

John Wilson died in 1649 and was buried at Kirkoswald, a notice of the fact appearing in the Kirkoswald Registers thus:—

1649 July 10, Sir John Wilson Vicar de Ainstable seplult.

A person of this name was at Grasmere in 1620.⁵

Nicolson and Burn give no name between Robert Watson, 1597, and George Dacres in 1661.

GEORGE YATES, —1661.

A person of this name was B.A. of Magdalen College, Cambridge, in 1661. Calamy in his First Edition included George Yates in his list of Ejected Ministers; but in the Second Edition he says that he withdraws the name because of information since received, adding that he "conformed and liv'd and preach'd at Croglin."⁶ Palmer has not improved upon Calamy, for he takes the men whose names Calamy withdraws and places them under the heading "afterwards conformed."⁷ The "afterwards" is quite misleading, suggesting that the persons in question were first ejected. There is no evidence to show that

1. P. 246.

2. P. 279.

3. P. 279.

4. P. 362.

5. Vide p. 1059.

6. Calamy, vol. ii, p. 161.

7. Non. Mem., vol. i, p. 391.

George Yates did other than accept the new conditions at once. He replaced John Rogers at Croglin.¹

GEORGE DACRES, 1661—1680.

He was instituted November 4th, 1661, on a Presentation by Leonard Barrow, gent.; and died in 1679—80. The Registers note his burial thus:—

Memorand. that Mr. George Dacres vicar of Ainstable was buried March 15. 1679. Sic transit gloria vitæ.

A son, George, was buried July 7th, 1668.

GEORGE HODGSON, 1680—1737.

He was instituted February 4th, 1680, on a Presentation by Barbara Haggett "vid.," and had previously been at Hayton.² The Registers give the following:—

Mr. George Hodgson had his possession given by Mr. George Sanderson Rector of Croglin the Seaventh day of February anno Dom. 1680 before Mr. Peter Hodgson William Bird John Smith Rowland Smith Thomas Wilson John Slacke.

In addition to Ainstable he was Curate of Armathwaite Chapel, and Bishop Nicolson does not spare him in his account of that place. He is the "Rascally Curate," who "lets all go to Wrack."³ Writing of Ainstable, in 1703, he says:—

The onely thing that appear'd to my first View, which pleas'd me, was a decent Repository for the Books given by B. Oley; agreeable to ye Donour's Intentions, and the Engagement of the Vicar and Church wardens. But—the Birds were flown. The Vicar, Mr. Hodgson (with an assurance peculiar to himself) protested they were all in his own possession, and in good Condition; presuming that I would have relyed on ye Credibility of his Evidence without makeing any further Enquiry. I had some Reasons (however) to be more scrupulous, than he expected, in this matter: And, persisting in my Demands to see them, after a tedious Expectance, he brought me Thirteen of the Sixteen. These were more in Number than I look'd for: But they were all in the same abused Condition yt I expected to see them in. Of the three that were wanting, one was said to be lent to Mr. Hunter of Croglin: Another (ye Works of the Author of the Whole Duty of Man) to Mrs. Aglionby at Nunnery: and a Third, being one of the

1. Vide p. 415.

2. Vide p. 287.

3. Vide p. 329.

Volumes of Dr. Jackson's Works to a late Master-Builder of the new Bridge at Armathwaite. NB. At the Visitation a further Enquiry ought to be made; and the Vicar obliged to purchase (*de novo*) those that are lost.

Continuing, he adds:—

The Register-Book begins at 1611, but is imperfect and (indeed) very Scandalous, as every thing must be that's left to ye disposeal of the careless Vicar. His Vicarage-House is extremely ruinous; and he chiefly resides at a little Alehouse, kept (by the Side of the Road to Brampton) either by his wife or Daughter. Admonitions will not reclaim him. Some other method must be taken.¹

Doubtless we have an echo of the book trouble in the following from the Registers, but unfortunately no date appears against the entries:—

Madam Aglionby of Nunnery hath borrowed one whole Duty of Man in fol. being one of the Books belonging to the present vicar Geo. Hodgson vicar of Ainstable. The same restored [in a later hand].

Mr. George Lowthian of Stoffells patron did Borrow Bp. Usher's Body of Divinity Being one of ye Books belonging to the present vicar.

Whether George Hodgson mended his ways we do not know; but he continued to hold the living for more than thirty years after the Bishop penned the ominous note above cited. The Registers give the following burial entries of his wife and himself:—

The wife of Mr. George Hodgson vicar of Ainstable Buried ye 27th day of April 1728.

Mr. Geo. Hodgson Vicar of Ainstable bur. Dec. 5. 1737.

1. Miscel., pp. 110, 111; an equally unfavourable character of him is given in the Bishop's Diaries (Trans. (N.S.), vols. i—v).

XII. CROGLIN.

This is a considerable village lying some seven miles north east of Lazonby, whence the road is nearly a continuous ascent. It is in the heart of the impressive scenery, which forms the eastern wall of the two Counties with which we are concerned. Its Church is an old foundation, though the present structure is comparatively modern, and is dedicated to St. John the Baptist. The Registers begin in 1644, the first volume being long and thin, and ending with 1724. It is slightly worn, and some of the earlier entries are much faded.

The following is a list of Incumbents:—

ROGER HASLEHEAD, 1582—1611.

He was presented by Lord Wharton, and died in 1611.

JOHN ALLAN, 1611—1639.

He was instituted March 30, 1611, and is referred to under Kirkoswald.¹ His death took place in 1639.

RICHARD SHARPLES, 1639.

He was instituted December 13th, 1639, on a Presentation by "Philip Wharton Bart de Wharton," and compounded for his First Fruits in 1640. A contest took place between him and James Halton for the living at Aikton, which continued for about two years, ending ultimately in favour of James Halton,² though Sharples appears to have been in possession for some time. He had to make choice of Aikton and Croglin,³ and the Petition which follows would suggest that he surrendered Croglin. Francis Palmer eventually settled at Castle Sowerby.⁴ There is no date to this Petition, but it must have been about 1648 or 1649.

1. Vide p. 332.

2. Vide p. 610

3. Vide p. 762.

4. Vide p. 493.

Cumbrland.

To the Right Honble Philipp Lord Wharton Lord of the Manor of Croglin in the said County.

The humble Petition of the Tenants and Parishiors of Croglin.

Humbly Sheweth

That whereas ye Rectorie or Parsonage of Croglin is now void, by reason of the eiection of the late Minister; the Presentation wherof doth of Right unto yor Honr belonge and appertaine, And whereas Mr. Francis Palmer a learned pious and orthodox divine hath beene pleased to preach painfully and powerfully amongst us, and the Parishiors of Enstable for the space of five monethes and more to the great Comfort and edification of yor Honrs most unworthy servts and Tennants :

Yor Petitors therefore do most humbly beseach yor Honr. would be pleased to nominate and Present ye Said Mr. Palmer to ye said Parsonage whereby he may be the better enabled and encouraged to discharge yt ponderous office of Preaching the word of God, And yor Honrs Petrs. (as in duty they stand bounde) shall most humbly pray that to yor owne Meritts honour terrestriall may be repaid you, And for ye onely Merit of Chrest glory coelestiall vouchsafed you.

Jhon Mounkister	George Dixon "
Edward Hedrington A	John Wharton F
Nicholas Hall H	Humfreye Nicholson —
Anthony Wharton A	Hugh Bird
Anthony Hevyside "	Hugh Browne †
Anthony Hedrington O	Robert Warwicke +
Adam Ellwood A	John Todd ×
Francis Dixon ×	Roger Tomson ×
John Dodd	James Tomson +
John Qill	Willm Bird
John Hogheand -]	John Buchan \
John Tomson —	Thomas Dixon
John Tomson (.)	Mark Dixon =
John Tomson /-	Willm Tomson
Thomas Dixon	Henry Dodd ×
Lancelot Tomson	Andrew Binher ? ¹
John Tomson ×	
George Browne O	

The handwriting is nearly the same throughout, and against most of the names is a mark probably made by those who were unable to write. Who was appointed we

1. Bodl. MS., Rawl. Letters, 104, fol. 20.

know not; and the question may be asked as to whether Sharples returned.

ROBERT BARTRAM, 1657.

This is a new name furnished by the Addingham Registers, which record his marriage on April 23, 1657, with the daughter of Daniel Broadley the Ejected Minister of that place.¹ Probably he was a native of the district. The Kirkoswald Registers have several Bertram entries; and in Lord Howard's "Household Books" we have the following:—

March 23. 1612-3 Rec. of Turner for dung sold in iij houses at Kirkoswald to Mr. Bartram xxxs.²

It is not easy to understand the significance of the following, and the date certainly gives little time for a vacancy after Bartram. It is addressed to Lord Wharton, the patron of the living:—

May it please yor Lopp

I have not written to yor honor since the 24th of Aprill because I could gett noe returnes for yor moneys that I had in my hand till the last weeke. These inclosed bills for 100li are all yor Lop. must expect before my journey into the South, wch will be about a fortnight hence (if I cann gett company soe soone).

Robt Atkinson and my selfe have mett with such a payre of Partnrs at yor Colepitts as never men had; but of this I shall further acquaint yor Lop when I have the happiness to see you. At the present we shall only desire that we may be continued ffarmrs of them aftr the expiracon of this Lease upon such termes as may seeme reasonable to you; and that in the mean tyme none may have the grant of them. The Coales are now sold at 1d a load.

Exetr is sold somewhat bettr then what I mentioned in my last could be gotten for him.

Other businesses (none whereof require hast) I shall deferr till my attendance upon yor Lop.

I take leave & rest

My Lord

Yor Lops most humble and
faithfull Servt

E. Branthwaite.

May 18 1657.

1. Vide p. 355.

2. P. 5.

Yor Lop. must hasten ye Ministr for Croglin, for feare of a Lapse
& for supply of their want.

[Endorsed]

18 May 1657.

E. Branthwaite to my Lord about secureing a Minister to Croglin.¹

JOHN LUMLEY, 1658-9.

This also is a new name furnished by the Lambeth MSS. and his appointment is referred to in the following terms :

Croglin in
Cumberland.

Mr. John Lumley—Admitted the 9th day of february 1658/9 to the R. of Croglin in ye County of Cumberland Upon a pres. exhibited the 15th day of October 1658 from Philip Lord Wharton, the patron. And Certificates from Geo. Tibboll of Skelton, Nath : Burnand of Castle Carrocke Jo. Jackson Peter Jackson of Sowerby.²

He was gone before 1660, and how his removal was effected does not appear.

JOHN ROGERS, M.A., 1660-1663.

He was instituted March 2nd, 1660-1, on a Presentation by Philip, Lord Wharton. Calamy gives a very full account of this worthy man. Born at Chacomb, Northamptonshire, April 25th, 1610, where his father, of the same name, was Minister, he went to Oxford, Wadham College, where he matriculated October 30th, 1629, graduated B.A. December 4th, 1632, and M.A. June 27th, 1635.³ He first settled at Middleton Cheney in his native County, was appointed Rector of Leigh in Kent, by the Westminster Assembly in 1644, and in the same year by order of Parliament went to Barnard Castle in Durham. In the Durham Certificate, dated December, 1645⁴ he appears under the heading of the Staindrop Classis; and out of the proceeds of the Dean and Chapter Lands he received as salary for the Barnard Castle Church for nine months and seven days up to December, 1649, the sum of £117. 9s. 0d. The following

1. Rawlinson MSS., Letters 52, fol. 87 (Bodl. Library).

2. Lambeth MSS. (Plund. Min.), 999.

3. Al. Ox.

4. Shaw's Hist. Eng. Ch., vol. ii, p. 369.

further refers to the Augmentation which he and others received at this time.

Newcastle

October 2. 1650.

Durham

Barnarde Castle

Alnwick

Berwick upon

Tweed

Whereas there is by ordinance of Parliament of the 23 of April 1645 graunted unto Mr. Prideaux Ministr of Newcastle, Mr. Nathaniell Burnand And Mr. Gilpin Ministers of Durham, Mr. Rogers Ministr of Barnard Castle, Mr. Marshall late Ministr of Alnwick and Mr. Oxenbridge Ministr of Berwick upon Tweed 150li a yeare a peece out of the Revenues of the Deane & Chaptr of Durham which sevall yearely allowances they have recd till the 25 of December 1649 and there is an arreare according to the pprcon [proportion] of 150li a yeare a peece for the 25th of December aforesd till ye 6th of January last the sume of fflower pounds nineteene shillings a peece which amounteth in the whole to twenty nine pounds fourteene shilings It is ordered that the Trustees for Sale of Deane And Chapter Lands doe and they are desired to issue their warrant to the Trears for Sale of Deane and Chapter Lands to pay unto Mr. Richard Marshall to the use of the said Ministers the said 29li 14s due as aforesaid.¹

John Rogers was "much respected by Sir Henry Vane, Father and Son, whose seat at Roby Castle in that neighbourhood gave Opportunity for frequent Conversation. As an old Acquaintance he afterwards waited upon Young Sir Henry when Imprison'd in the Tower; and found him Stout and Resolute, not sensible of any Crime he had Committed." An officer quartered with his army in the town where Rogers ministered demanded his pulpit that he might preach therein "bidding him refuse him at his peril"; but Rogers did refuse. A zealous observer of the Sabbath "he would always oppose the driving of Cattel thro' the Town on that Day, tho, it was to a Fair to be held at some Neighbouring Place the next." Even towards the Quakers, who gave him "some Difficulty," was his "carriage so engaging" that "many of them could not forbear giving him a good Word." Calamy says that he was ejected from Barnard Castle, March 2nd,

1. Bodl. MS., 327.

1660; and now happened the curious fact of his immediate appointment to Croglin, though an Ejected Minister, whence he was outed in 1663. Both Calamy and Foster are in error in giving 1662 as the date of his second Ejectment.

His appointment to Croglin is attributed to Lord Wharton, and that is correct. The patronage of the living had long been in the hands of the Wharton family, whose influence in the Eden Valley was very considerable, and tended somewhat to neutralize that of the Musgraves of Edenhall, who were violent Royalists. Yet the fact remains that a Nonconformist was appointed and the question arises as to how this came about. It would also appear that Rogers made some sort of submission to the Bishop, which permitted of his settlement, at least, for a time. Calamy says that he was a man of "Moderation," of "a Catholick Spirit, and a great Enemy to narrow and uncharitable Principles or Practices. He had always a fair Correspondence with the Neighbouring Clergy, between whom and him there pass'd an exchange of Friendly offices, without any Shyness or Shadow of Grudging. Nay he was treated very respectfully upon Occasion, by those of the greatest Eminence; As Dr. Stern, Arch-Bishop of York; Dr. Rainbow Bishop of Carlisle; and the present Bishop of Durham." The Episcopal Register at Carlisle throws considerable light upon the matter, the following being extracted from it:—

Mr. Rogers testimoniall & licence to preach.

Testimoniall of Subscription &c.

Universis & Singulis Chri fidelibus ad quos p'sentes nrae Lrae testimoniales pervenerint Richardus providentia Divina Carliolensis Episcopus Salutem. Sciatis quod die Datus p'ntium constitutus coram nobis personaliter Johes Rogers Clericus in Artibus Magr & in Sacris presbyteratus Ordinibus rite constitutus p'ntatus ad Rectoriam sive Eccliam parochialem de Croglin alias Kirk Croglin in Com Cumb. nrae Dioces. Carliolen. ante admissionem & institutionem ad eandem non solum de renunciando refutando & recusando oem & oiodam potestatem jurisdictionem & anthoritatem forinsecas ac de agnoscendo Regiam potestatem Supremam tam in causis ecclisicis quam temporalibus juxta & scdm [secundum] formam & effectum Statuti parliamti hujus

inlyti Regni Angliae in ea parte pie ac salubriter editi ac provisi Ac de Allegianti ac fidelitate Reginae Mati ejusq haeredibus & successoribus p'standa et exhibenda juxta & scdm cujusdam etiam Statuti formam in eo casu promulgati & stabilite Verum etiam de litima & canonica sua obedientia nobis & successoribus nr̄is Carliolen. Epis pro tempore existentibus p'standa Ac etiam de Simoniaca pravitate in acquisitione hujus Rectoriae nullatenus Commissa¹ ad Sacra Dei Evangelia per se corporaliter tacta rite juratus fuit, Et etiam tribus illis Articulis in tricesimo sexto Capite Canonum Eccllicorum autoritate publica editorum descriptis² in p'entia nra voluntarie subscripsit & Assensit.

IN CUJUS REI testimonium Sigillum nrum Epale p'ntibus fecimus apponi Dat primo die Mensis Martii Anno Dni Scdm Computationem Eccliae Anglicanae Millimo Sexcentesimo Sexagesimo Et. nrae Consecrationis Anno primo

RICH CARLIOLEN.

The two following are in the margin against the references above given:—

1. In a Vicarage—

[Nec non de residendo in eadem vicaria scdm exigentiam Juris.]

2. Atq etiam Declaracone sine Recogenconi p Acti Parliam Decimo quarto Caroli Scdi Regis me Moratae.

Licence to Preach.

RICHARDUS providentia Divina Carliolen Epus Dilecto nobis in Chro Johanni Rogers Clerico in Artibus Magro & in Sacris presbyteratus Ordinibus rite constituto Salutem graam & benedictionem. Ad prdicandum & proponendum Verbum dei juxta talentum tibi a Dno eo creditum in quibuscunq Eccliis in & per dioces. nram Carliolen. Tibi de cujus fidelitate doctrina & erga Sacrosancta Chri Evangelia zelo scdm Scientiam vitaeq & morum integritate plenam in Dno fiduciam concepimus liberam tenore p'ntium facultatem & potestatem concedimus tam die duraturum donec & quousq. aliter nobis visum fuerit Te nihilominus admonentes ut Sacras literas pure & sincere tractes easq prudenter & cum simplicitate populo diligenter exponas. Et ne in Sermonibus tuis contentiones de rebus jam per Regiam autoritatem constitutis vel suscites vel spargas neve alterationem vel innovationem quamcunq in doctrina aut ceremoniis suadeas, quod etiam te facturum sive propriae manus suae Subscriptionem testatus es.

IN CUJUS REI testimonium Sigillum nrum Epale p'ntibus apponi fecimus. Dat secundo die Mensis Martii Anno Dni Scdm Computationem Eccliae Anglicanae Millesimo Sexcentesimo Sexagesimo et nrae Consecrationis Anno primo

RICH CARLIOLEN.

In addition to these is given in full a copy of his "Institution" to the Rectory or Church "de Croglin alias Kirk Croglin" now lawfully vacant, the Presentation being "Per Honorabilem Virum Philippum Dnum Wharton Baron de Wharton" the undoubted patron. It is dated March 2. 1660/1, the "Mandate" for the Induction which is also given in full bearing the same date.

If John Rogers in any way conformed, as would appear to have been the case from the foregoing, it is evident that his conformity was insufficient to keep him in his living at Croglin: for in 1663 he was deprived. On the collation of George Yates his successor, the vacancy is attributed to the "dep'vaconem Johis Rogers cleri ult Incumbent."¹ It appears from the following that the sentence of Ejection must have taken place in the early part of 1663, and that he remained in the vicarage to suit the convenience of his patron for some time after. This letter is very beautiful, and the references to George Yates, who replaced him, reveal the possession of a rare Christian grace.

Right Honbl.

Croglin Jun. 18. 1663.

Hope deferred (saith Solomon) maketh the heart sicke, but when the desire cometh it is a tree of life I have ben long in expectacon of an answer from yor Lordshipp concerning the dispose of Croglin psonage and stay yt att the place, waiting to know yor Honrs pleasure being very desirous yt my remove and departure (wch ye occasions of my family & season of the yeare as other pvidences doe call forth) to make up accounts wth ye next Incumbent concerning dilapidations & the last yeare's profitts, for I doe feare if anything should miscarry in my absence, before I have concluded concerning them, I am too liable to bee responsible.

Mr. George Yates (that supplyes the Cure) receives the Tithes that this yeare doe arise due, as the Eastreckonings Tith Lambe & Wooll &c. Hee is painfull in his calling, preaching herein on ye Lords day & Catechising. He is also unblameable in his life and such a Minister as the neighbours of Croglin desire may be settled among them I hope hee will approve himselfe a faithfull Steward of ye Misteries of God & a workman yt needs not to bee ashamed rightly deviding the word of truth giving milke to babes & meat to men of strength.

1. Episcopal Register, Carlisle.

The only wise God (that knows the hearts of all men) Counsel and direct yor Honr in this great affaire, that you may choose & present a pastor aftr God's owne heart, that there may be reioycing in the presence of our Lord Jesus Xt att his coming. Oh yt this God that stands in the Congregation of the mighty and iudgeth among the gods would be pleased to manifest himselfe to bee soe in and wth yor parliamentary Assembly and Counsells that all may bee carryed on to the glory of his great Name, that his poore Servants may have a naile in his holy place & our God may lighten our eyes & give us a little reviving in or [our] bondage.

It is my hearts desire & prayr yt the God of all grace would continue forth his kindnesses & powre downe blessings abundantly on yor Lordshipp's person famely and great imployments & reiterating my earnest request to have by the first a line or two from yor Honr concerning the pmisses.

I take leave to rest

Yor Honor's much bounden &
humble Servnt in Christ
John Rogers.

[Endorsed]

Mr. Rogers to my Lord
deliv'd by his brother Wm.
Rogers next doore to the
boare in Henrietta Street in
Covent Garden.¹

The wife of John Rogers was Grace, daughter of Thomas Butler, merchant of Newcastle. Another daughter was Mary, who married Ambrose Barnes. The wife of Rogers was buried at Barnard Castle, February 5th, 1677-8, where several children also lie.²

Calamy says that Rogers continued the "Exercise of his Ministry after his being silenc'd without Fear. He licens'd a Place or Two in '72 at Darlington and Stockton in Durham. When the Indulgence expir'd, he Preach'd at his own House at Startford, one Lord's Day; and the other he would spend, either in Teesdale or in Waredale, among these who wrought in the Lead-Mines. Many a troublesome journey hath he taken to those Poor People through very deep Snows, and over high Mountains when

1. Rawl. MS. Letters 104. This letter is in a beautifully clear hand.

2. Memoir of Ambrose Barnes (Surtees Soc., vol. 50), p. 66.

the Ways have been extream bad, and the Cold very sharp and pinching: But he made nothing of his Fatigue through his Love to Souls; especially being encourag'd by the Mighty eagerness of those honest People to hear the word. And he us'd to Preach frequently on the Week-Days also. And yet for all his Pains he did not receive above 10li per Annum, but liv'd upon what he had of his own, and had some room left both for Generosity and Charity too." Only one License for Darlington can be found, in which he appears as "Presbyt." at the "House of Robert Nichoalson," but under Yorkshire we have one for "Lartington." "He dy'd with a great deal of Calmness and Resignation," says Calamy, "at Startford in Yorkshire Nov. 28. 1680. His Funeral Sermon was Preach'd by Mr. Brokill Minister of Barnard-Castle where he was bury'd. He gave him a very Friendly Character: And indeed his Memory is precious in those Parts to this Day. He hath nothing in Print but a little Catechism; And Two Letters to Mr. Richard Wilson, upon the Death of his Daughter, whose Life was Publish'd under the name of the Virgin Saint."¹

Palmer adds a long and striking story of the way in which John Rogers was delivered from the imprisonment, to which he had been condemned by Sir Richard Cradock, a Justice of the Peace, and "violent hater and persecutor of dissenters," through the interposition of the Judge's six year old daughter. The story was told by Timothy Rogers, son of the Ejected Minister, who had often heard it from his father's lips. Timothy Rogers was for some time at Wantage, Berks, and afterwards colleague with John Shower at the Old Jewry, London.²

GEORGE YATES, 1663/4—1670.

He was collated by Bishop Sterne "per lapsum" Feb. 9. 1663-4, and was from the neighbouring parish of Ainstable. He compounded for his First Fruits in 1664.

1. Vide p. 338.

2. Vide Al. Ox.; Calamy, vols. ii, p. 151, iii, p. 226; and Non. Mem., vol. i, p. 379.

The Registers give his marriage in the following terms:

Married 1664 Mr. George Yeates and Mary Dacre daughter of Mr. Humphrey Dacre pish of Haltwhistle Novemb. 7.

They also record the burial of a daughter, Mary, on March 9th, 1666, the baptism of Margaret, and of another daughter, on October 30th, 1667; and the following curious entry appears in reference to another son:—

1669 George Sonne of Mr. G. Yates was baptised June the 9th, but was borne Saturday the 15th of May about betwixt foure & five a clock in afternoone.

His own burial entry reads thus:—

Mr. George Yates Rector 16 December 1670.

The Whitbeck Registers contain the following:—

Mr. George Yates & Mrs. Margaret Addison Married ye 7th day of March 1697.

Whether he was the son whose birth is above recorded does not appear.

GEORGE SANDERSON, 1671—1691.

He was instituted July 3rd, 1671, on a Presentation by "Dns Wharton," and compounded for his First Fruits in this year. He held the living at Kirkoswald as well for some time, and died in 1691.¹

THOMAS HUNTER, 1691—1724.

He was inducted August 24th, 1691, and died in 1724. He had previously been at Ravenstonedale.²

The Registers contain the following interesting entries:

Rebecca Daughter of Tho. Mulcaster baptized by a desenteing Minister on ye 7th of October 1698.

1702 Ann daughter of Thos. Mulcaster Baptized October ye 7th.

The Mulcasters were a prominent Nonconformist family as the Presentment List shows.³

1. Vide p. 343.

2. Vide p. 1110.

3. Vide p. 1341.

IV. THE PENRITH GROUP.

I. PENRITH.

One of the larger Cumbrian towns and, lying in the direct route between England and Scotland, Penrith has figured considerably in the stirring scenes of the past. The fragments of its Castle, near the station, which catch the eye of the traveller going north or south, are an eloquent witness to events which centre in the period with which we are concerned. The Church is dedicated to St. Andrew, and the Registers begin in 1556. The earlier ones form a large, stout volume, and are in good condition; but the ink has faded in several places. The entries are promiscuous and those from 1556 to 1601 were published by Mr. George Watson in 1893. On the second page of this volume, in old English characters, appears the following:—

A trewe Coppye of the Register Booke of Penreth of all christenings mariages and burialls beginning in the yere of our Lord God 1556 written on parchment by me Willm Walleis Vicarius quonda.

This copy, we are informed elsewhere, was "Scriptus" in 1599, "anno Regni Elizabetha 41"; and the original would be in paper. The Churchwardens' Accounts begin in 1655, and respecting them Mr. Watson says:—

In two folio volumes, ultimately bound in one. The first commences in 1655, and contains four quires of foolscap paper and its three hundred and thirty five pages cover a period of one hundred and ten years. The paper of this book is not only foolscap in size, but is actually so, since it bears the original water mark of the fool's cap and bells. The entries in the old book are very meagre and consist generally of items of money received or paid; rarely indeed did the old men venture upon a remark or note not directly connected with pounds, shillings and pence. In the list of first payments is this item: "For this paper book with the ordinances bound therein 5s. 8d." From the commencement of the book in 1655

a vicar's name is not mentioned until we come across this entry. "April 18th 1663. We the Ministers and Churchwardens &c. Simon Webster, &c." ¹

We shall see presently that the latter statement is inaccurate, and Mr. Watson puts a much lower value generally upon these Accounts than they deserve. A very hasty inspection of them impressed me with their interest. The earlier entries, in particular, are well worth publication; and the Penrith Parish Chest, in which I was informed are some old fragments in bundles, would doubtless well repay careful examination.

The following is a list of Incumbents:—

WILLIAM WALLEIS OF WALLIS, B.A., 1575—1601.

The Registers give the date of his Induction as Jun. 28, 1575. Foster has the following:—"Of Queen's Coll. 1564, B.A. 9 July, 1568; vicar of Penrith 1576 and of Thursby (both), Cumberland, 1601." ² His departure from Penrith is referred to in the Registers thus:—

1601 April 14—Departed Willm Walleis who was Vicar of Penrith about xxvi yeres last to the Vicarage of Thursbie west of Carliell.

He had a very plentiful supply of wives as the following marriage record shows:—

1576 Jul. 16, to Isabel Woodhouse.

1584, Nov. 4, to Mabel Moore.

1587, Dec. 2, to Saraye Spring Servant to Mr. Farfax at Heskett.

1598 Dec. 8, to Dorothe Machell by Sir John Knott.

Indeed he appears to have had an earlier one still, Margaret, who was buried Oct. 12, 1575. His children, as might be expected, were numerous. ³

JOHN HASTIE, M.A., 1601—.

He was a native of Catterlen, near Penrith. His wife died in 1607, and he afterwards married Grace Page, the daughter of Anthony Page. In the Newton Reigny Registers are several references to the Hastie family; and

1. Notabilia of Old Penrith.

2. Al. Ox.

3. Vide p. 532.

the following from those Registers has been inserted in the the Penrith Registers :—

A true copy of the age of Mr. Hastie, Vicar of Penrith set down here July 2nd, 1650. The 27th day of January was baptized John Hastie, Son of William Hastie of Caterlen, Anno Dom 1575. Witness the register book of Newton per me Jacobum Pearson Minister.

John Hastie was a graduate of Cambridge University, and was ordained Priest in March, 1601. He preached at Penrith on April 12, 1601, being "Easter daye, his text was the third verse of the first of Esaye the p'fett."¹ His Induction took place on April 28th in the "presence of Mr. Anthony Page, Steward, and Mr. Thomas Atkinson with many others."² He also had quite a large family, the names of at least a dozen of his children appearing in the Registers. The first entry is that of Anthony, a son, who was baptized March 25th, 1605, and died about two months after. His "Wyfe," Marion, was buried Nov. 21, 1607. It was his daughter, Anne Hastie, baptized July 3, 1612, whose marriage with William Willis is noted in the Registers under Aug. 28, 1634. This would be the Penrith Schoolmaster who appears in the list of Preachers at Watermillock.³

In Lord William Howard's "Household Books" are two interesting references to John Hastie as follow :—

Jan. 18, 1618-9. To Mr. Hasty for the tofts and Crofts at Pereth delivered by Lanc. Hall xijli.⁴

August 2, 1634. To Mr. Hayskies manne of Penreth bringinge apples and Chirries iijs.⁵

The Editor thinks "Hayskie" is for "Askew," but there can be little doubt that Hastie is the person intended.

On January 5, 1647-8 "Mr. Robert Rickerby & Jane Hastie married." This was the Cockermouth Minister.⁶ It is generally assumed that about this date John Hastie

1. Parish Registers.

2. *Ibid.*

3. Vide p. 515.

4. P. 99.

5. P. 317.

6. Vide pp. 682, 699.

was sequestered, his successor being Roger Baldwin, whose son "Will." was baptized June 9, 1650. Walker includes Hastie in his list of "Suffering Clergy," but he gives no information about him. He misspells the name of both the person and the place thus:—"John Haisly, Benreth."¹ Mr. George Watson, who fixes upon 1650 as the date, thinks the birth certificate above referred to was required by Cromwell's "Triers," especially so because the original entry in the Newton Registers has been taken out. But the "Triers" concerned themselves with no such matters; and the statement that Hastie was sequestered is open to serious doubt. In 1646 the Plundered Ministers' Committee voted him a substantial Augmentation, as the following shows:—

Cumberland.

Att the Committee for Plundered Ministers September 23rd.

Anno Dni 1646.

By vertue of an order of both houses of Parliament of the second of May last It is ordered that ye yearelie sume of ffortie pounds be paid out of such of the profitts of the Improprate Rectorie of Penrith in the Countie of Cumberland wch are Sequestered from Sr francis Howard Knt Delinquent ffarmer thereof under the Bishopp of Carlile over and above his psent Maintennce of twelve pounds a yeare payable out of the said Rectorie to and for increase of the Maintenance of Mr. John Hasty Minister of the pish Church of Penrith aforesaid being the Chiefest Market Towne in the said Countie the residue of his Maintenance being but Twelve pounds a yeare And the Sequestrators of the pmisses are required to pay the same accordingly att such times and seasons of the yeare as the said profitts shall grow due and payable.

Gilbt. Millington.²

Then about 1650 he and Roger Baldwin are referred to as recipients of grants from the proceeds of the sale of the Bishops' Lands. Roger Baldwin is styled "lecturer of the Parish Church of Penrith," and his grant is £37. 10s. 0d.; while John Hastie is simply named as of Penrith with a grant of £20. 0s. 0d.³ Roger Baldwin's Lectureship in

1. Walker, Pt. ii, p. 262.

2. S.P. Dom. Inter., F. 1 (Record Office). This document is duplicated in the Bodleian MS. 323.

3. Shaw's Hist. Eng. Ch., vol. ii, p. 564.

no way implies John Hastie's supersession.¹ By this time Hastie had become quite old; he had seen at least fifty years of service, and it is clear from the fact just named that Baldwin and he were together serving the Penrith Parish and in receipt of liberal assistance from the Plundered Ministers' Fund. It would, however, appear that not very long after this Roger Baldwin was appointed to the living; but there is no evidence to show that Hastie was sequestered. Nicolson and Burn have the following in relation to this matter: —

John Hastie continued until after the abolition of episcopacy, and his living was sequestered. During the time of his being ejected, one Baldwin had his place, who repaired the vicarage house with part of 100*l* given to him for that purpose out of the sequestered livings. On the return of King Cha. 2 Mr. Hastie was restored, but died soon after.²

The latter statement is incorrect as will be shown presently; but the whole passage is a good illustration of the manner in which this History, invaluable in many respects, treats this period. Hutchinson complains of the ecclesiastical bias of the writers, and not without reason, though he himself sinned not less grievously in this direction. These writers make large use of Walker, and accept his statements without in any way challenging them; but Calamy, to whom Walker's work was meant as a reply, appears to have been beneath them. Had they consulted him in the slightest degree, they would have been able to write a little more illuminatively about Roger Baldwin than as "one Baldwin." What seems to have happened was the retirement of John Hastie with an allowance.

That sentence was written months ago; and it is only within the last few weeks that the following documents have been discovered, which practically establish the position assumed throughout:—

Cumberland

Penrith

October 19. 1647.

Whereas this cotee [Committee] the 21st of May last granted 50*li*

1. Vide p. 141 for an account of the Lectureship.

2. Nicolson and Burn, vol. ii, p. 407.

a yeare out of the profitts of the Improprate Rectorie of Penrith in the Countie of Cumberland sequestred from Sr. ffrancis Howard papist & delinquent to & for increase of the maintenance of Mathew Wilkinson Minister of the pish Church of Bampton in the Countie of Westmerland ffor that the said Impropriacon & pish of Bampton are in 2 severall Counties & the pishioners of Penrith Complaine that the said pish beinge very large & Consistinge of 1400 pishoners & Conteyning a greate Market towne Mr. John Hasteis the pnte [present] Incumbent thereof is not able in regards of the greatnes of his age & of the said Cure to supplie the said Cure himselve It is therefore ordered that the said order of the 21st of May be discharged & that the Somme of 50li a yeare be paid unto the said Mr. Hasteis for the maintennce of such godlie & orthodox devine as the Cotee shall approve off to be assistant to him in descharge off the dutie of the said place.¹

Penrith

Rect. thereof.

Dec. 12, 1649.

Whereas this Committee have ye 23 of September 1646 graunted ye yearly Sume of 40li out of the pfitts of the Impprate Rectory of Penrith in ye County of Cumberland Seqred from Sr ffrancis Howard Delinqnt ffarmer thereof under the Bpp. of Carlile for increase of the maintence of Mr. John Hastie Minister of the pish Church of Penrith aforesaid It is ordered that ye Trustees for Sale of Bpps Land doe & they are hereby desired to issue their warrants to the Trears for sale of Bpps Lands to pay unto ye said Mr. Hastie or unto Mr. Thomas Langhorne to his use ye Sume of twenty pounds for one halfe yeares rent of the pmisses due ye 29th of Septembr last pvided the said Minster first subscribe ye Ingagemt²

Cumberland

Penrith

Rect. thereof.

January 1, 1649.

Whereas the Committee have ye 9th of October 1647 graunted ye yearly Sume of 50li out of the Impprate Rectory of Penrith in ye County of Cumberland seqrd from Sr ffrancis Howard Delinqnt ffarmer therof undr ye Bpp of Carlisle for increase of ye maintence of a Lecturer to preach in ye said pish Church of Penrith It is ordered yt ye Trustees for Sale of Bpps Lands doe & they are hereby desired to issue their warrants to the Trears for Sale of Bpps Lands to pay unto Mr. Roger Baldwin Lecturer of the sd Church or unto Mr. Thomas Langhorne to his use ye Sume of 37li 10s for three quarters rent due ye 25th of Decembr last³

1. Bodl. MS., 325.

2. *Ibid.*, 326.

3. *Ibid.*, 327.

Penrith. June 28th, 1650.

Whereas the Committee have the 9th of October 1647 graunted the yearely sume of fifty pounds out of the Improprate Rectory of Penrith in the County of Cumberland Sequestred from Sr francis Howard Delinqt ffarmer thereof undr the Bpp of Carlisle for increase of the maintennce of a Lecturer to preach in the parish Church of Penrith aforesaid and have the 1 January 1649 referred it to the Trustees for Sale of Bpps Lands to issue there warrat to the Trears for Sale of Bpps Lands to pay unto Roger Baldwin Lecturer of the said Church or unto Mr. Thomas Langhorne to his use the Sume of 37li 10s for three quartrs rent of the pmisses due the 25th of Decembr last It is ordered that the said Trustees doe issue there warrat to the said Trears to pay unto the said Mr. Baldwin or unto Capt. Man. Dowson to his use the said 37li 10s due as aforesaid.¹

Penreth. June 28th, 1650.

Whereas this Comitte have the 23rd of Septembr 1646 graunted the yearely Sume of 40li out of ye proffitts of the Improprate Rectory of Penrith in the County of Cumberland Sequestrd from Sr francis Howard Delinqt ffarmer thereof under the Bishopp of Carlisle for increase of the maintennce of Mr. John Hastie Minister of the parish Church of Penrith aforesaid and have the 12th of December 1649 referred it to the Trustees for Sale of Bpps Lands to issue there warrat to the Trears for Sale of Bishopp's Lands to pay unto the said Mr. Hastie or unto Mr. Thomas Langhorne to his use the sume of Twenty pounds for halfe a yeares rent of the pmisses due the 25th of Decembr last It is ordered that the said Trustees doe issue there warrat to the said Trears to pay unto the said Mr. Hastie or unto Capt. Mann Dowson to his use the said 20li due as aforesaid ²

John Hastie's age and consequent incompetence for the duties of his sacred office were the determining factors in the situation; and that the authorities were anxious to deal justly and keep faith with him, is evident from what follows. It is worth notice that in the first of these passages John Hastie is still spoken of as "Incumbent," though the fact need not be pressed too far:—

Penrith. March 12, 1654.

John Hasty Incumbent of ye Church of Penrith in ye County of Cumberland Complaines That Twenty Seaven poundes a yeare being

1. Bodl. MS. 327.

2. *Ibid.*

settled upon him out of ye Tithes of ye Rectory of Penrith aforesaid Mr. Roger Baldwyn to whom ye Rectory of Penrith aforesaid is Graunted Charged with ye said Twenty Seaven poundes a yeare detaines ye same from him. It is ordered yt ye said Mr. Baldwyn doe shew Cause on ye six and twentith day of June next wherefore he paies not ye said Twenty Seaven poundes a yeare unto him ye said Mr. Hasty wch cause he is to shew by himselfe or some one sufficiently authorized in his behalfe.

Jo. Thorowgood Ri. Sydenham Jo Humfrey Jo. Pocock Ra Hall.¹

Penrith. July 9, 1655.

The Trustees doe appoint to take into Consideracon ye answer of [blank] Baldwin Ministr of Penrith in ye County of Cumberland to ye order of ye 12th of March 1654 Concning ye Claime of Mr. John Hasty to Twenty Seaven poundes a yeare payable by ye said Mr. Baldwin out of ye said Rectory of Penrith on ye 17th of July instant when ye said Mr. Hasty hath Liberty by Himselfe or his Agent to be heard thereunto.

Jo. Thorowgood Jo Humfrey Ri Sydenham Edw. Hopkins Jo. Pocock.²

Penrith. July 17, 1655.

Upon hearing pties on both Sides in ye case betweene Mr. [blank] Asty Claiming 26li a yeare out of ye tithes of Penrith in ye County of Cumberland & Mr Roger Baldwin settled in ye Rectory of Penrith aforesaid charged with ye said 26li a yeare & Severall other paymts to other Ministers It is ordered yt ye said Mr Asty abate of ye said 26li a yeare pportionably with ye other Ministers in respect of ye Cheapnes of ye Corne And yt ye said Mr. Baldwyn doe pay him ye said pporcon.

Jo. Thorowgood Ra Hall Jo. Pocock Ri Sydenham Edw. Hopkins Jo. Humfrey.³

Penrith. July 30, 1655.

Whereas the Comissionrs for propagation of the Gospell in the fower Northerne Counties have by their ordr of the 3d of Novembr 1652 Settled Mr. Roger Baldwin Ministr of Penreth in the County of Cumberland And ye Rectory of Penreth aforesaid was Conferred upon him for his Maintennce Charged notwithstanding with the severall yearely Sumes of Twenty Seaven poundes fiteene poundes tenne shillings xxli vis viijd amounting in all to Sixty two poundes xviss & viijd a yeare And whereas the said Rectory being valued at 170li a yeare when the said Mr. Baldwin was Settled there as aforesaid is

1. Lambeth MSS. (Plund. Min.), 1008.

2. *Ibid.*

3. *Ibid.*

in regard of ye Charges of Corne for ye pnt [present] of less value It is therefore ordered yt ye rents & pfts of ye said Rectory Charged with ye said Severall Sumes be from time to time paid unto ye said Mr. Baldwin (approved &c) for such time as he shall discharge ye duty of ye Minr of ye said place or till further ordr of ye said Trustees. Provided yt for such time as ye said Rectory shall be under ye said yearely value of one hundred & Seaventy poudes a due pporcon of ye said severall sumes charged upon ye said Rectory be abated unto ye said Mr. Baldwin according to ye rate ye said Tithes shall from time to time goe and be desposed att. And yt Mr. Edmund Branthwaite Recr doe pay unto ye said Mr. Baldwyn ye said rents & pfts (ye said ratable deduccons first made as aforesaid) accordingly. And it is further ordered yt ye said Mr. Branthwaite doe lett ye said Tithes att ye best rate he can gett for ye same for this pnt yeare. And yt ye said Mr. Baldwin pducing any responsible pson or psons to take ye same att as good a rate as any one else will give yt he lett same to such pson or psons before any other.

Jo. Thorowgood Ra Hall Ri Sydenham Jo Humfrey Jo. Pocock.¹

The error of Nicolson and Burn with regard to the return of Hastie at the Restoration, repeated by Jefferson and Hutchinson, has disappeared from the works of later writers on Penrith Ecclesiastical History. John Hastie died before the Restoration. The Registers are decisive as to this:—

1659 June the 6 Mr. John Haisty Late vicar of Penrith buried.

It is curious, however, to find in the Churchwardens' Accounts the name of "Mr. John Haisty" occurring even until 1662. Probably he was the Minister's son, the "Mr." being given frequently to the children as well as to the parent in such a position; and the presence of the name in this form may have led to the error in question. The fact also that a "Widow Haisty" appears in the same book under date 1655 shows that the family were numerous in the town and district.

ROGER BALDWIN, M.A., 1653(?)—1660.

He was the son of William Baldwin of Standishgate, Wigan, pewterer, who died in 1673, Roger being the fourth of six children. He was baptized at Wigan, Nov. 28th, 1624. In 1643 he matriculated in Glasgow Univer-

1. Lambeth MSS. (Plund. Min.), 972.

sity, but shortly afterwards was transferred to Edinburgh University, where he graduated M.A., April 15th, 1645. The year after he appears as Minister of Ellenbrook, a Chapelry in the Parish of Eccles, but it would seem that he left the following year. His next appointment was to the Carlisle Lectureship which he certainly held in 1647/8;¹ and thence he removed to Penrith in 1649,² where he had a similar position, and so would serve as "assistant" to John Hastie in his work. Reference has already been made to the baptism at Penrith of a son, William, on June 9, 1650, and fifteen months later there is the recorded baptism of a daughter.³ Roger Baldwin succeeded John Hastie in the Penrith living, though the exact date when this took place has not been ascertained. Certainly it was not before 1650; and probably it was not later than 1653. The following relates to the matter:—

Tuesday Oct. 18, 1653.

That a Letter be written to Mr. Cholmley and Mr. [blank] Justices of the Peace for the County of Cumberland, to take care to settle Mr. [blank] Baldwin in the Vicaridge of Penrith, he haveing beene already Appointed thereto by the [MS. breaks off].⁴

Calamy supplies no information about his early life. He was approved by Cromwell's "Triers" in 1654 according to the following:—

Penreth Roger Baldwyn. <hr/> Roger Baldwin Cert as aforesd By Richard Gilpin of Grestock Theo Polwheele of Carlile Tho Cholmeley Tho Craister	Know all &c. the sixth day of July in the yeare 1654 There was exhibited to &c An order of the Comissionrs for propagation of the Gospell in the fioure Northerne Counties whereby Mr. Roger Baldwin is nominated to ye Rectory and vicarage of penreth in the County of Cumberland Together with &c. said Roger Baldwyn &c. is required The Comissionrs for approbation of publique preachers doe by these psents ratify conferme and allow him the said Roger Baldwyn Accordingly to continue in the said Rectory and vicarage as ye publique preacher there And to
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1. Vide p. 142.

2. Vide p. 420.

3. Penrith Registers.

4. S.P. Dom. Inter., I. 71.

Tho Langhorne Cuth. Studholme Pet. Norman Edw. Winter.	receive possesse and enjoy Whatsoever Rents profits and other Incouragemts by vertue of the said order setled upon him. In Witnessse &c. Dated at Whitehall the Seaventh day of July 1654. ¹
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About this time there was some attempt to secure Roger Baldwin's removal to St. Oswald's in Elvet, Durham; but it evidently failed. The following are the documents:—

Oswalds in

Elvett.

December 21. 1655.

Whereas the curacy of the pish Church of Oswalds in Elvett neere Durham in ye County of Durham is at pnt destitute of a minister And Mr Roger Baldwyn Minister of the word hath applied himselfe to these Trustees for his Settlemt in ye said Church—Ordered that he be setled Minister of ye said Church Provided he first procure ye Approbacon of publike preachers in yt behalfe.

Jo. Thorowgood Edw Cressett Ri Sydenham Jo. Pocock Ra Hall.²

Oswalds in Elvet.

Order Decr

Know all men by these psents that the 31st day of December in the yeare 1655 There was exhibited to ye Comrs for approbacon of publ. preachers An order of the Trustees for maintenance of Ministers for ye settlement of Mr. Roger Baldwyn in ye Curacy of the parish Church of Oswalds in Elvett Neare Durham in the County of Durham Together &c In witnessse &c. Dated at Whitehall the second day of January 1655.³

27—55

Roger Baldwin
 Cert as aforesd
 by

Hen. Lever of
 Branspeth
 John Marsh
 of Houghton
 Geo. Saunderson
 of Gainford
 Rich. Rowe.

Penrith and
 Oswald neare
 Durham.

ffeby. 19. 1655-6.

Ordered that upon Mr. Erbury—his producing Baldwin's Resignation of the pish Church of Penrith in the County of Cumberland he be settled Minister of Oswald in the County of Durham⁴

Munday Mar. 24. 1656.

Durism—Order Mr Baldwin there.⁵

1. Lambeth MSS. (Plund. Min.), 997.
2. *Ibid.*, 1008.
3. *Ibid.*, 996.
4. *Ibid.*, 974.
5. *Ibid.*, 1021.

Oswaldes.

April 22nd 1656.

The Trustees doe appoint to heare what Mr. Marshall shall offer against the Trustees settlemt of Mr. Baldwin Minister of Oswaldes in Durham on the 29th of Aprill instant and the Signing of the said Mr. Baldwin his ordr of Settlement is in the meantyme respited.¹

Penrith.

June 24. 1656.

Upon mocon mad in behalfe of Mr. Roger Baldwyn Minr of the word that his resignation of the Benefice of Penrith in the County of Cumberland in ordr to his settlement in Oswald's in Elvet, Durham may be delivered back again unto him to bee cancelled and vacated that hee might not be discharged from Penrith aforesaid in regard Mr. Holdsworth Minr of Oswald aforesaid refuseth to quitt the said place it is ordered that the said Resignation bee delivered back againe unto the said Mr. Baldwin accordingly.

Jo. Thorowgood Ri : Sydenham, Jo. Humfrey, Jo. Jockock Ri Yong.²

In the Churchwardens' Account Book we have the following under date 1658:—

Mendinge Mr. Baldwins Seate & a Spade & the quire doore Barr
00 : 00 : 06.

The Restoration led to his immediate removal, and in a note Calamy says:—"I am inform'd he was outed in Cumberland in 60, and here [Rainford, near St. Helens] in 62."³ Baines questions the correctness of this on the ground of a statement by Bishop Gastrell,⁴ who, writing of Rainford Chapel, in 1720, says:—

The originall of this Trust was abt 20 yeares agoe wn this Chappell was recovered out of the Dissenters' hands, who had been in Possession ever since ye Warrs.⁵

Bishop Gastrell's statement is by no means decisive; for there are well known cases of these Chapels passing into the hands of "Dissenters" long after "ye Warrs," and after the Ejection period. Respecting Roger Baldwin's subsequent career Calamy gives the following:—

After his Ejection he removed into Lancashire. There he took a Farm, for which he paid a considerable Fine. Having Three Children he took it for Three Lives, not putting his own Life in, but theirs;

1. Lambeth MSS. (Plund. Min.) 974.

2. *Ibid.*

3. Calamy, vol. ii, p. 418.

4. Hist. of Lanc. (Croston's Ed.), vol. 5, p. 14, note.

5. Notitia Cest. C. S. (O. S.), vol. 21, p. 213.

as not doubting, but that some one of them at least might survive him; But it pleas'd GOD he out-liv'd them all, upon which he quitted the Farm, and would be no more concern'd in it. He at length fix'd at Eccles near Manchester in Lancashire where he Preach'd at Monks-Hall for many Years, acceptably and profitably. He dy'd June 9, 1695 Aetat 70.¹

To Calamy's account, especially in relation to his movements in Lancashire, we are able to add considerably. The farm to which he retired appears to have been at Chisnall Hall, Coppull, in Standish Parish, adjoining Wrightington; and he remained here a considerable time. In intimate association with Henry Newcome the latter makes repeated reference to him in his Diary. The following, under date "Ffriday, Mar. 27, 1663," is particularly interesting:—

At 7 Mr. B[aldwin] preached on Rev. xiii. Here is ye faith and patience of ye Sts. A very seasonable & profitable descourse²

The times were full of peril for Nonconformists, and informers were numerous and busy. The Bradshaigh MS. gives a vivid picture of the extreme nervousness of the authorities during the period; and among the names of persons searched for arms and ammunition Aug. 17, 1665, is that of "Mr. Baldwin, a Minister at Chisnall."³

Messrs Nicholson and Axon write:—

On Sunday October 29 1671 a religious meeting attended by "three score at least" was held at the house of Robert Digles, Manchester, "when and where a sermon or discourse was made unto them by one Roger Baldwin of Chesnall Hall, a nonconformist minister." Informers brought the meeting to the notice of Nicholas Mosley Esq. the most active persecutor of the nonconformists in the Manchester district, and the members of the Congregation were duly fined 5s each "in pursuance of an Act 21 C. II to prevent and suppress seditious Conventicles." Roger Baldwin as preacher should have been fined £20, "but hee being gone and liveinge remote of and as I am informed," writes Mr. Mosley, "being a very poore man and in noe wise able to pay the same I have therefore imposed the Same twenty

1. Calamy, vol. ii, p. 153.

2. Newcome's Diary, C. S. (O. S.), vol. 18, p. 171: vide also his Autobiography, vols. 26 and 27.

3. The Letter Book of Sir Roger Bradshaigh of Haigh, Lanc.

pounds" on Caleb Broadhead and two others of the Congregation. The fines of the wife of Roger Baldwin and others who were "very poore" were also ordered to be paid by those better off. (Manchester Sessions MS., p. 245, in Reference Library, Manchester.)¹

On the Declaration of Indulgence in 1672, he took out a general License, on July 25 of that year, being described as "Roger Baldwin of Copall, Lancashire"; and on Sept. 5 following he licensed his house at Standish for "Presbyterian" worship.² At an earlier date still, before April 2, his son, William Baldwin, had made application for a License for himself, which was granted the following month:—

License to William Baldwin of Chisnull, Lancashire to be a Grall
Pr: Teacher 1 May '72.³

This was duplicated the following day.⁴

It would appear that Roger Bradshaigh was kindly disposed towards Roger Baldwin, and that after the withdrawal of the Indulgence Declaration, in 1673, he was prepared to connive at his preaching as long as possible. The following from his MS. Letter Book is evidence, and it illustrates the point referred to frequently, that local feeling had much to do with the form assumed by events in particular districts:—

The Copy of what I writ under Doctor Bridock's Ire [letter] to
Person Baldwin to desist Conventicling Aprill the 24th 1674.

Sr Since Mr. Deane of Salisbury hath taken notice of your
Unlawfull meeting and Preachinge at Copull Chapell I must looke
upon it as an informacon & Consequently pceede against you wich I
shall bee unwilling to doe; if I may be encouraged to beleve yt you
will desist, for I doe not know any power can awarrant you agst. ye
knowne Lawes: Soe upon confidence you will give me noe other
occacon I shall Remain

Aprill the 24th
1674.

Yor loveing freind
Roger Bradshaigh.

1. From an interesting account of Roger Baldwin from the pen of Mr. Francis Nicholson, F.Z.S., who claims descent from Baldwin, and that of Mr. E. Axon in "The Penrith Observer," of August 3, 1909.

2. Cal. S. P. for 1672, pp. 400 : 579.

3. S. P. Dom. Car. ii, 321, No. 67.

4. *Ibid.*, No. 70.

In 1683 he was again in trouble, probably due to the more rigorous measures which followed upon the discovery of the Rye House Plot. The "Farrington Papers" record the Earl of Derby's instructions to Major Farrington, under date July 19, 1683, "to seize & secure for his Matyes Service, all armes of warre and offence" to be found in the "custody and possession" among others of — Baldwin, of Wrightington, a Nonconformist preacher." ¹

Some time before 1689 he removed to Eccles. The Kenyon MSS. under that date, give among "Presbyterian parsons and their meeting places" certified: "Roger Baldwin—Mr. Roger's barne in Maunton in Eccles parish." ² The present Unitarian foundation at Monton, Eccles, is in continuity with the Monks Hall congregation, to which Roger Baldwin ministered until his death. The following testimonies show the regard in which he was held:—

Calamy says:—

He was a solid Scriptural Preacher. A Judicious Divine, one of good Parts, and an agreeable Temper. He was one of the Monday Lecturers at Bolton.³

Matthew Henry was deeply affected by the death of "the Reverend and learned Roger Baldwin of Eccles" ⁴; and Henry Newcome of Manchester notes in his "Autobiography" his "sudden death of a diabetes." He preached his funeral sermon June 14th, 1695, on Matt. 24, 25, &c.⁵ Oliver Heywood, in a letter to Dr. Sampson, dated Nov. 7, 1698, referring to the recent death of prominent Nonconformists, says:—

But these four my intimate friends go to my heart, who all died in a year: viz Mr. Roger Baldwin of Eccles, buried at Manchester,

1. C. S. (O. S.), vol. 39, p. 176.

2. H.M.C., Fourteenth Report, Appendix, part iv, p. 232.

3. Calamy, vol. ii, p. 153.

4. Memoirs of Matthew Henry, by Williams, p. 257.

5. Autobiography, &c., C. S. (O. S.), vol. 27, p. 284.

June 8. 1695; Mr. Henry Pendlebury of Rochdale, buried at Bury, June 20; Mr Henry Newcome, buried in his New Chapel at Manchester, Sept. 20. 1695; Mr. Robert Seddon of Bolton, buried at Ringley, March 24. 1695-6.¹

In another letter, the last he wrote to Thoresby, dated Jan. 18, 1701-2, he says:—

Mr. Baldwin, Mr. Pendlebury, Mr. Newcome, Mr. Seddon, all ancient, eminent ministers, died in one year's time which made a great breach in that Salford hundred.²

An Administration Bond with Inventory for Roger Baldwin of Eccles was filed at Chester in 1695. His nephew, Thomas Baldwin, a Clergyman in Liverpool, became Vicar of Leyland early in the 18th Century, acquiring also the Advowson, and descendants have held the living until to day.

SIMON WEBSTER, 1661—1663.

He was the son of Thomas Webster of Bedale, entering St. John's College, Cambridge, in 1647, from Sedbergh School, being then 17 years of age.³ He was instituted to Penrith, Sept. 28, 1661, on a Presentation by the King, having previously been at Brougham; and he held the living at Dufton along with Penrith.⁴ Under date 1662, the Registers have the following:—

Aug. The 24th day being St. Bartholomew day was ye Declaration contained in ye Act for uniformitie together with the Certificate read in the Church in time of Divine Service by Mr. Simon Webster vicar.

A daughter, Elizabeth, was baptized "June the 16th, 1664," though he appears to have resigned his Penrith living in 1663.

ROBERT FISHER, B.A., 1664—1665.

He was ordained Deacon Feb. 1, 1662-3; and Priest Sept. 20, 1663, being collated Feb. 26, 1663-4.⁵ He died in 1665.

1. Thoresby's Letters, vol. i, p. 339.

2. *Ibid.*, p. 404.

3. Sedbergh School Register, p. 81.

4. Vide p. 1155, vide also Institution Books and Episcopal Register.

5. Episcopal Register.

CHARLES CARTER, M.A., 1665—1667.

He was collated Sept. 8, 1665, and ceded for "Marcham als Maryn in le ffen" in Lincolnshire Feby. 11, 1666/7.

MARIUS D'ASSIGNY, B.D., 1667.

He was collated Nov. 9, 1667, on the cession of Charles Carter, and compounded for his First Fruits the year following. He was the son of Peter D'Assigny, the French Protestant Minister at Norwich; took orders in the Church; and obtained his degree of Bachelor of Divinity in June, 1668, as the following shows:—

Marius	Trusty and well beloved Having received good
D'Assigny	Testimony of ye Sobriety & orthodox Learning
Batchellr	of Marius D'Assigny & that by his long
in Divinity.	& painfull Studies in Foreigne Universities
	he hath rendred himselfe capable of Our
	Princely encouragement Wee have upon humble suit
	made to Us in his favr & out of ye Gracious care Wee have
	for ye encouraging learning & vertue & more
	pticularly in one who hath Soe well acquitted himselfe of ye
	Charge entrusted to him as Chaplaine to our Forces
	in Tanger thought fitt hereby to recomend him
	to you for ye Degree of Batchellr in Divinity in
	yt Ouer University willing & requireing you
	forthwith upon sight hereof all dispensacons
	required being first granted to conferre on him
	ye said Marius D'Assigny ye sd Degree
	of Batchellr in Divinity any law Statute
	Custome Ordne or Constitucon of yt Our
	University to ye contrary notwithstanding. And
	Soe Wee bid yo farewell.
	June 5 1668.

By order
Arlington.¹

To Cambridge.

Marius D'Assigny was a considerable writer; in particular, did he use his pen vigorously against the Anabaptists. The following is the title of one of his works:—"An Antidote against the pernicious Errors of the Anabaptists or of the Dipping Sect." He was the Author also of a "History of the Earls and Earldom of Flanders, from its first Establishment and the death of King Charles II. of

1. S. P. Dom. Entry Book, vol. 19, 1664-9.

Spain, with General Survey of Flanders." In 1672 he compounded for his First Fruits at Cutcombe, Somerset. He died in 1717, and in the Woodham Walter Church, Essex, is the following inscription:—"Here lieth the body of the Rev. Marjus D'Assigny, B.D.; who died Nov. 14, 1717, aged 74." ¹

JOSHUA BUNTING, M.A., 1668.

He was inducted "the xix day of March anno Dom. 1668," by "Mr. Rowland Burrow, Parson of Clifton." He "did read ye 39 Articles together with his assent and consent to all and everything" contained in the Book of Common Prayer,² on the 21st of March following; but he remained only one year.

JOHN CHILD, M.A., B.D., 1669/70—1694/5.

He was collated by Bishop Rainbow Jan. 18, 69/70, on the cession of Joshua Bunting, and inducted two days afterwards. Foster has the following in reference to him; "Fellow of Magdalen Coll. Cambridge; B.A. 1667, M.A. 1671 (incorp. 11 June, 1671), B.D. 1678, perhaps rector of Warkworth, Northumberland, 1660-7, vicar of Penrith Cumberland, 1670-94, and of Bromfield, Cumberland, 1681-92." ³ He buried his wife, Mary, Jan. 28, 1677-8, and his own burial entry reads thus:—

1694-5 January 10th Mr. John Child vicar of Penrith was buried
An Affidavit & Certificate came the 16th day.

He signed for the King's touch, as the following shows:—

Memorandum that I certified for Isaac Threlkeld to get the king's touch under my hand and seal the 25th of Aprill Anno Regni Jacobi Secundi tertio Annoque Dom. 1687.⁴

The writing here is John Child's, though his name is not given. In his day Nonconformists in Penrith appear to have been numerous, and active measures were instituted against them. The following illustrates the working of the Uniformity and other repressive Acts about this time:

1. Dict. of Nat. Biog., vol. xiv, p. 89.
2. Parish Registers.
3. Al. Ox.; also under Bromfield, p. 641.
4. Parish Registers.

Upon Sunday the 16th day of May 1669 These whose names is under written was Excommunicate.

Thomas Langhorne Aliciam eius
 uxor Robertu Wilson Annam
 Eius uxor Thomam henderson
 Johanem Washington
 Johnem Milner Margret eius
 uxor Willmu Cookson
 Henr Cookson Jacobum Colleson
 Margrat Eius uxor Tho Middleton
 Mariam eius uxor Edwardu
 Danison Johanem Hewetson
 Robertu Dawson Geo Cocke
 Robertu Benson Ellenorem
 eius uxor Annam Raper
 Eleatham Smith francesse (?)
 Edwardi Danison Tho Carleton
 uxor eius Mariam Gille (?)
 Margret Mawson Mariam
 Danison et Annam Ranem.

Upon Sunday the 20th of June 69 these were cited :—

Tho. Langhorne, marcater
 Jo. Washington
 Robt. Wilson
 Tho Henderson
 Tho Middleton
 John Holme
 Wm Cookson
 George Cocke
 Robert Benson
 Jo. Hewetson
 Jacobm Taylor.¹

Bishop Nicolson's Diary also of a few years later is an interesting sidelight upon the matter. The following items are extracted from it:—

1684 Aug. 31. Recd. a Query pro Mr. Child about Preaching at ye Funeral of Mrs. Langhorne, who had been some years excommunicate.²

Nov. 11. The Ch[ancellor] and I held our first Court of Corrections at Penrith; where we deliver'd an Admonition to Some of ye

1. Parish Registers.

2. Trans. (N. S.), vol. i, p. 16.

Clergymen of yt Deanery o [not] to frequent Markets. Langhorn &c promised to attend Sacraments & Dismiss'd.¹

Dec. 9. I wrote to ye Ch: at Penrith to respite Excommunication.²

ALEXANDER FARINGTON, B.A., 1695—1699.

He was collated Jan. 11, 1694—5. Foster says that he was the son of Lawrence Farington of Preston, matric. Brasenose Coll. Oxford, 15 July, 1676, aged 16, and graduated B.A. 1680.³ Doubtless the person who obtained a faculty for exercising the office of "Ludimagister" in the Kendal Free Grammar School, May 21, 1681, and who certainly was there in 1691. His burial entry is as follows:—

1699 May 2. Mr. Alexander ffarington Vicar of Penrith was buried.⁴

HUGH TODD, M.A., D.D., 1699—1728.

A native of Blencow, near Penrith, educated at Queen's Coll. matric. entry 29 March, 1672, aged 14; B.A. 1677; Fellow of University Coll. 1678; M.A. 1679; B.D. and D.D. 1692; Vicar of Kirkland 1684; Canon of Carlisle 1685; Vicar of Stanwix 1685: collated Vicar of Penrith July 19, 1699, and Rector of Arthuret 1688.⁵ The Fleming MSS. have the following interesting reference to him:—

January 20. 1680/1.

Given unto my nephew Bowes, his man for trimming of me at Hutton this day, my niece Catherine Fletcher being married by young Mr. Todd in Hutton Church unto Lyonel Vane of Long Newton Esq. 00 : 02 : 00.⁶

Dr. Todd was a remarkable man, somewhat of a free lance, often in controversy, and he gave his ecclesiastical superiors no little trouble. Quite early in his career these qualities

1. Trans. (N.S.), vol. i, p. 19.

2. *Ibid.*, p. 21.

3. Al. Ox.

4. Penrith Registers.

5. Foster's Al. Ox.

6. Fleming MSS., H. M. C., Twelfth Report, p. 395.

began to appear. Young Fleming, writing from Oxford to his father, June 12, 1686, says that a report was in circulation there "of Mr. Todd's inclining to Popery in several sermons in the country, and that the Bishop has rebuked him for it."¹ As previously intimated, between Bishop Nicolson and himself the relations were often seriously strained.² He was a keen antiquarian and diligent gleaner in the byways of ecclesiastical history. He left a mass of MS. material at his death, mainly relating to ecclesiastical affairs in his native County, and he is the authority upon whom local ecclesiastical writers have been in the habit of leaning. The value of his works, however, is very greatly diminished by his strong ecclesiastical bias; and he was often singularly careless about his facts and dates. It has already been stated that he gave considerable assistance to Walker.³ Like many others, he enjoyed the friendship of Sir Joseph Williamson, and like many others he indulged in not a little flattery of his friend. The following Latin poem in praise of him is from his pen:—

Amplissimo Viro Do Jos. Williamson Equiti Aurato Supremis
Angliae Comitjs Senatori, Intimo Sacrae Majestatis Regiae à Secretis,
nec non Archivorum.

Regis Custodi fidissimo.

Ἐυδαμονεῖν.

Regalem jactat Te Sospite Mater Alumnum, Thespiadesq Deae, turba
officiosa novatà Laude colunt reducem Quas tu facis esse beatas.
Numine cum fausto peregrinas viseras oras Barbara faelices laudat
gens quaeq Britannos; Et Regem tremefacta piu cum fortis honore
Legatus tanto valuit, perterrita pacem Obtulit, et nostro laetatur
victa triumpho. Aequae Vestra patent ac Phoebi munera; mundus
Scena Tuae pietatis, erat gens Belgica laeta Nosse virum quo nos
frui mur gremioq fovemus Tu decus omne Tuis, Suadent Tua plurima
dona Officium, et Monstrant laudes regalia tecta Hospite Te digna,
hinc volucris per Sydera fama Evolat, et noscunt Superi Tua numina
Divi; Praemia nunc, Musae deponite vestra, colamus.

Hugo Todd. 4

1. Fleming MSS., H. M. C., Twelfth Report, p. 200.
2. Vide under Great Salkeld, p. 380.
3. Vide p. 367.
4. S. P. Dom. Car. ii, 361, p. 61.

His father was Thomas Todd of Hutton-in-the-Forest. Hugh Todd died in 1728.¹

The earlier Registers, in particular, contain many interesting entries which throw strong light upon the unsettled condition of these border lands in those days. One or two samples will suffice:—

1601 March 18th The night last was Branton and Gillisland spoiled by Scotts thieves and their goods taken with prisoners. This tyme was great spoiling and robing in this Countrie, especiallie in Cumberland, burning in Gillisland and other places.

1601 March 23rd daye at night was Richard Wood of Plunton spoiled by thieves and he taken prisoner into Scotland.

Do. This tyme such watching in Penreth on the night as was not a hundreth yeres before fiftie watchers neightlie.

A Register of Roages and Sturdy beggars taken wandering Contrary to Statute in that Case p'vided & punished by the Constable of penreth since Novbr 27. 1608. [names given in the Registers.]

1. Vide pp. 197, &c. : vide also Wood's "Athenæ" together with the County Histories, all of which give lengthy notices of him.

II. EDENHALL.

About four miles north east of Penrith and three quarters of a mile from the village of Langwathby, is Edenhall, the seat of the Musgrave family for many generations. The Church, a very ancient foundation, is beautifully situated, being literally in Edenhall Park. It is dedicated to St. Cuthbert, and its Registers begin in April, 1558. The oldest volume is bound in two leaves of an ancient illuminated missal, the writing being quite good, even in the earlier entries. A few leaves are slightly faded and the edges worn away and broken. The Historians are singularly disappointing here, a large gap occurring in the list of Incumbents at the critical period. The Registers, however, assist considerably. The following is the list:—

ALAN SCOTT, M.A., 1565—1578.

He was educated at Queen's College, Oxford, graduating B.A. 5 July, 1554; and M.A. 6 July, 1556. He became Fellow in 1559 and Provost Nov. 22 of the same year; Vicar of Edenhall 1565-75; Rector of Bletchingdon, Oxon, 1571; and his Will was proved at Oxford 27 July, 1578. So writes Foster,¹ but the date 1575 should be 1578, and it would appear that Scott was a Pluralist. The Registers note his burial thus:—

1578 The xij Julij Mr. Allan Scott vicker of Edenhall was buried.

THOMAS SCOTT, 1578—1580.

Probably the following from Foster refers to this person: "Scholar Queen's Coll. from Cumberland. B.A. March, 1553-4; fellow Trinity Coll. 1555; M.A. 8 July, 1556; proctor 1560; vicar of Sowerby, Cumberland 1571."² The Registers record his burial thus:—

1580 Inprimis xxx Maij Sr Tho. Scott Priest (?) was buried.

Possibly he was a connection of his predecessor

1. Al. Ox.

2. *Ibid*

WILLIAM SMITH, 1580—1609.

Nicolson and Burn find no place in their list for Thomas Scott, and put William Smith immediately after Alan Scott. Foster has quite a number of persons of this name in his Oxford Alumni, but he does not identify any one with the Edenhall Vicar. His marriage is thus recorded in the Registers:—

1580 Item viij. Decembr Willm Smith Vicker of Ed[en]hall is torn off] & Elizabeth Walker were weded.

His burial entry is also given:—

The first day of Maye was Sir Willm Smith viccar of edenhall buried anno dni 1609.

THOMAS MAPLETT, M.A., 1609—.

He was instituted Oct. 6, 1609; but Nicolson and Burn give no information concerning him beyond stating that he was presented this year by "Sir Christopher Parking, knight dean and the chapter of Carlisle." Their next name is that of Gilbert Burton presented in 1669 "upon the death of Simon Green."¹ We shall find, however, as we proceed, that much happened before the advent of Gilbert Burton. Possibly Henry Maplett, M.A., of Queen's Coll., Oxford, who is described as "of Cumberland Cler. fil." was Thomas Maplett's son;² and Anne, daughter of Thomas Maplett of Little Salkeld, who married Christopher Richmond at Addingham, July 6, 1611, was his daughter. She was buried at Dalston, May 26, 1612.³

SIMON GREENE, 1624—1650 (?).

He was instituted July 28, 1624, on a Presentation by the Dean and Chapter of Carlisle. The first reference to him in the Registers is in the record of the baptism of "Lennard the sonne of Simon Greene clerck," Sep. 8, 1625. Leonard afterwards went to Queen's Coll., Oxford, matriculating there on April 29, 1642. Several other baptismal entries appear of the children of "Mr. Symond

1. Nicolson and Burn, vol. ii, p. 413.

2. Al. Ox.

3. The Richmonds of Hayton Castle, by Jackson.

Greene vicar of Ednall and Anne his wief"; and the following burial entry occurs:—

The 29 of Maie Symond Greene the sonne of Mr. Symond Greene viccar of Edenhall was buried 1644.

Similarly:—

1650 The 3rd day of May Isbell Greene the Daughter of ——— viccar of Edhall was Buried.

The Commonwealth Survey of 1649 gives "Simon Greene as Present Incumbent of Edenhall."¹ It would appear that Simon Greene was sequestered shortly after this, though Walker does not mention him in his list.

JOHN MACMILLAN, 1652—1658 (?).

There is a little uncertainty as to the dates. His name is in no hitherto published list; and it would seem that previously he had had some sort of connection with Cockermouth. William Lampit, writing in 1650, refers to him in not very complimentary terms.² Unfortunately he does not, as in other cases, supply the name of the place where he was stationed at the time; he merely says:—"Mr. Jo. Mackmillan, a Scot who had an adulterous Bastard in the highest degree and was deposed for it in Scotland."³ His appointment by the Parliamentary Commissioners is given as follows:—

NewCastle
upon Tine. By ye Comrs ye 3rd day of November 1652.
Edenhall and
Langwathby.

Whereas Mr. John Macmillian being recomended for a godly and painfull Preacher & of able guifts & Knowledg for ye work of ye Ministerie & of approved Conversacon for piety hath come before us & upon triall & examinacon of his Guifts by divers godly Ministers according to the direcon of ye Parliamt is found fitt to preach ye Gospell of Jesus Christ and to be duly qualified and guifted for ye holy Employt These are therefore by vertue of ye power & authority to us given by ye Parliamt to appoint ye said Mr. John Mackmillion to preach at Edenhall & Langwathby in ye County of Cumberland & to be Itinerant in those places And for his support & Maintennce It is

1. Lambeth MSS., Surveys, vol. ii.
2. Vide p. 623.
3. Vide p. 684.

hereby appointed and ordered yt ye Rectorie & Vicaridge of Edenhall & ye Vicaridg of Langwathby with all gleab lands houses Tithes Rents & other pfitts to ye same belonging to be vested & settled upon ye said Mr. John Mackmillion & he is hereby invested in ye same and as lawfully seised thereof to all intents and purposes as if he had been instituted & inducted according to any former Course of Law.

Tho. Cholmly, Tho. Craister, Cuth. Studholme, H. Vane, John Ogle, Geo. Dawson, Will. Vane, Jo. Levering, Hen. Horsley, Rob. Hutton, Tho. Langhorne, Lu. Rillingworth.¹

The following deal with his Augmentation and stipend :

Edenhall

&

Langwathby.

The lik. for Mr. John Mackmillayne of Edenhall & Langwathby in Com. Cumberland Dated at Whitehall ye 4th day of Octo Anno 1654.

Jo. Nye Reqr.²

Langwathby

&

July 9 1655.

Edenhall.

Whereas ye Comrs for ppagacon of ye Gospell in ye fower Northerne Counties having by their ordr of ye 3d of November 1652 Setled Mr. John Mackmillion Minister of Edenhall & Langwathby in ye County of Cumberland did therby likewise Grant unto ye said Mr. Mackmillion ye pfitts of ye Rectorie of ye said Church charged with ye yearly rent of Nine poundes out of ye said Rectory of Langwathby & three poundes eight Shillinges & fower pence out of ye said Rectory of Edenhall ye said Rectories after ye said Deducons made as aforesaid not exceeding together with ye vicarage thereof Ninety poundes a yeare It is therefore ordered yt ye Rents & pfitts of ye said Rectories of Langwathby & Edenhall (ye said severall Rents of Nine poundes, And 3li 8s 4d being deducted as aforesaid) be from time to time paid unto ye said Mr. Mackmillion (approved &c.) & yt ye same be continued unto him so long as he shall continue to discharge ye duty of ye Minister of ye said places or further order of these Trustées to be accompted from ye time of his last receipt And Mr. Edmund Branthwaite Recr is hereby appointed and authorized to pay ye same unto him accordingly.

Jo. Thorowgood. Ri. Sydenham Edw. Hopkins Jo. Pockock Ri Yong.³

No Macmillan entries have been discovered in the Registers. He was a member of the Cumberland Association, "John Makmillane Pastor at Odenhall,"

1. Lambeth MSS. (Plund. Min.) 1006.

2. *Ibid.*, 968.

3. *Ibid.*, 972.

being one of the signatories of the letter to Richard Baxter in reference to the Worcestershire Agreement, dated Sept. 1, 1653.¹ He certainly remained at Edenhall until 1657, after which he disappears entirely. From this date onward for the next half dozen years events are difficult to interpret. The ministerial changes were frequent, and precisely their significance is not clear.

THOMAS DENTON, B.A., 1658.

This is an entirely new name, but the admission of Thomas Denton to the living is given in the following:—

Eadnel & Mr. Thomas Denton—Admitted the 7th day of May 1658
Langonby to ye R. of Eadnel & Langonby in the County of Cumber-
in ye County land Upon a pres. exhibited the 21st day of Aprill from his
Cumberland. Highnes the Lord Protector under his Seal Manuall.

And Certificates from Tho. Barlow Tho Lamplugh Ri
Rawlinson Tho. Tullie.²

His stay could not have been long; and, though the Presentation is said to be from "his Highnes the Lord Protector," appearances suggest his Sequestration, the "Ejectment" of the last Incumbent being responsible for the vacancy which Jeremiah Marsden was appointed to fill. It is curious to note that no ministerial name appears among those supplying Certificates. He was probably one of the Dentons of Warnell Denton, near Sebergham; and it may be that his appointment was due to the influence of Sir Philip Musgrave, under the shadow of whose mansion the Church stood. He had previously been at Brigham for a short time, and we meet with him again after the Restoration.³

JEREMIAH MARSDEN, 1658.

The authority for this, also an entirely new name, are the following documents:—

Fryday 25 February 1658.

Edenhall prsent Mr. Jeremiah Marsden.⁴

1. Rel. Bax., p. 164.
2. Lambeth MSS. (Plund. Min.) 999.
3. Vide pp. 446, 753.
4. Lambeth MSS. (Plund. Min.) 1003.

Edenhall.

To ye Comrs. &c. the true and undoubted Patrons of ye vicarage of ye parish Church of Edenhall in ye County of Cumberland now become voyd by ye Ejeccon of ye last Incumbent or &c. Have nominated & psented & by these psents doe nominate & psent Jeremiah Marsden Minister of ye word to ye sd vicarage & desire &c. in alijs p. ut. Given &c. the five & twentieth day of february &c. 1658.

Jo. Thorowgood, Ra Hall Jo. Pocock Ri. Sydenham Richard Yong.¹
Edenhall in
Cumberland.

Jeremiah Marsden Cl. admitted the 11th day of March 1658 to the V. of Edenhall in ye County of Cumb'land Upon a pres: exhibited the 9th day of the same moneth from the Trustees for maintenance of Ministers And Certificates from Tho. Crayster Cuth. Studholme, Tho. Sewell ffrancis Higginson, Comfort Starre.²

Jeremiah Marsden moved much about, and his stay here must have been brief. A full account of him appears under Kendal.³

EDWARD WILLIAMSON, 1659.

The authority for this, another quite new name, is the following:—

Edenhall.

To all whom it may concerne Wee Sr John Thorowgood of Kensington Knight &c the true and undoubted Patrons of ye Vicarage of ye parish Church of Edenhall in the County of Cumberland now become void by the relinquishmt of the last Incumbt or by any other wayes howsoever Have nominated & psented and by these psents doe nominate & psent Edward Williamson Ministr of the word to the said vicarage Desiring &c. Given undr or handes & Seales ye 23rd day of Decembr in ye yeare according to ye Computacon used in England 1659.

Jo. Thorowgood Wm. Skynner Jo. Pocock Ri. Yong Geo. Cowper.⁴

This is probably the person of that name who appears as Schoolmaster at Penrith, in 1655, as witness the following:—

Penreth. Nov. 21. 1655.

Whereas the yearely Sume of fifteene poundes was Graunted by the Comrs for ppagating ye Gospell in ye 4 Northerne Counties by their

1. Lambeth MSS. (Plund. Min.) 983.

2. *Ibid.*, 999.

3. Vide p. 957.

4. Lambeth MSS. (Plund. Min.) 983.

Orders of ye 6th of March & 25th of March 1650 out of ye Rectory of Penreth in the County of Cumberland for increase of ye Maintennce of ye Schoolmr of ye Grammar Schoole of Penrith aforesaid ye pits thereof not exceeding five poundes a yeare. It is ordered that the same be graunted & from time to time Continued & paid unto Mr. Edward Williamson Schoolemr of ye said Schoole for such time as he shall discharge the duty of Schoolemr there or untill further ordr of the said Trustees And Mr. Edmund Branthwaite Receivr is appointed to pay the same unto him Accordingly.

Jo. Thorowgood, Ri Sydenham, Ra Hall, Edw. Cressett.¹

About 1657 he received a yearly Augmentation of £15 as such. The Penrith Registers record the burial of a daughter thus:—

1658-9 January the 25th Mary daught'r of Mr. Williamson Schoolmaister buried.

He relinquished his position at Penrith shortly after this, and Joseph Ward, his successor, was appointed, as the following testifies:—

Penrith.

Mar. 23. 1659.

A peticon being p'sented for Continuance of an Augmentacon of fifteene pounds a yeare unto Mr. Joseph Ward Schoolemaster of penreth in ye County of Cumberland alleaged to be formerly graunted by ye Comrs for p'pagacon of ye Gospell in the foure northerne Counties unto ye Schoolemaster of Penreth aforesd It is ordered yt upon pducing ye sd graunt of ye Comrs for p'pagacon the sd peticon be taken into further Consideracon.

Jo. Thorowgood Wm Skinner Ri Yong Jo Poccocke²

All this agrees with Williamson's appointment at Edenhall. The lateness of the date of his settlement here should be carefully noted. Cromwell had been dead more than a year, nine months had elapsed since the resignation of Richard Cromwell, his son and successor, and feeling was veering rapidly round towards the restoration of the Monarchy. Whether this appointment in any way reflected this changing feeling is not clear, for Edward Williamson remains a stranger to us. A person of this name compounded for his First Fruits in 1660, for Flambridge, in Essex.

1. Lambeth MSS. (Plund. Min.) 972.

2. *Ibid.*, 989.

THOMAS TAILOR, 1660 (?).

This name is inserted entirely on the authority of Calamy, who says:—

He was a Native of Scotland : he liv'd about 10 years after his Ejectment, preaching at Alston-Moor; and any Place as he had Opportunity.¹

The information is precise and careful, and yet it has to be admitted that the case is altogether doubtful. The Registers contain no Tailor entries, and, beyond what Calamy gives, no information of any kind in relation to him is forthcoming. What is more serious still is the fact that the list of Incumbents above given, provides little room for him. Edward Williamson was appointed at the very end of 1659–60, and we may be tolerably certain that Sir Philip Musgrave, a violent persecutor of all Nonconformists, would take care, after that date, that the occupant of the pulpit of the Church, in which his family worshipped, should have no taint of Nonconformity about him. The evidence is not absolute, but it is nearly so, that here Calamy is at fault. It is not suggested that Thomas Tailor is a fiction; that is scarcely likely in view of the minute information concerning him which Calamy has supplied. It ought also to be said that he appears as ejected from Edenhall in the “exact Catalogue” of 1663 referred to elsewhere;² but it is more than doubtful if he ever was at Edenhall. Still less is it suggested that there was no Ejected Minister here. The interesting personality is Williamson who holds the secret in his keeping.

THOMAS DENTON, B.A., ———1663.

He has already been named as probably sequestered from this place about 1659. The Registers witness to his return after the Restoration. The entry is much faded, but the following may be taken as the reading:—

The xxij daye Julie Rebeccka (?) Denton the daughter of Meister Thomas Denton Minister of Edenhall was baptized 1663.

He married Julian, daughter of John Vaux, Rector of

1. Calamy, vol. ii, p. 159.

2. Vide p. 81.

Great Musgrave, June 4th, 1662, and became Rector of Crosby Garrett in 1663.¹

SIMON GREENE, 1663 (?)—1669.

This was the Sequestered Vicar of early date returned; and it is not easy to see why the return was so long delayed. There were, of course, two claimants at the Restoration—Thomas Denton and Simon Greene—and it would appear that Thomas Denton's claim succeeded for a time. His removal, however, to Crosby Garrett cleared the way for Simon Greene, and the latter held the living until his death in 1669. The Registers note his burial thus:—

The xth day of June Simond Greene vicar of Edenhall was buried 1669.

GILBERT BURTON, 1669—1683.

He was the son of Leonard Burton, Vicar of Sedbergh, and received his early education in the Grammar School of that town, whence, in 1661, he went to St. John's College, Cambridge.² He was ordained Priest Sept. 20, 1668, being at the time described as Curate of Edenhall, and was instituted to the living on January 24th, 1669, on a Presentation by the Dean of Carlisle. He compounded for his First Fruits in 1670. In an Inquisition held at Langwathby, April 8, 1682, he appears as plaintiff against Edwd. Barrow, Thos. Barrow, and Isabel Barrow, widow, the matter in dispute being the "Vicarage and parish of Langwathby in the County of Cumberland—Tithes"; similarly in an Inquisition, at the same place, on Sept. 15, 1682, with the same parties as defendants, the matter in dispute being "the Rectory of Aldston, the parish of Langwathby and pasture in Tynehead in Priorsdale, in the County of Cumberland. Tithes."³ His "Life of Sir Philip Musgrave" is one of the rare "Carlisle Tracts." His burial entry in the Registers is as follows:

July the 20th Gilbert Burton vicar of Edenhall was buried 1683.

1. Vide p. 1098.

2. Sedbergh School Registers, pp. 85, 100.

3. Exchequer Depositions East. 8: Mich 6. (Record Office.)

JOHN LEIGH, M.A., 1683—1690.

He was instituted Oct. 3, 1683, on a Presentation by the Dean and Chapter. He is one of few men who wins praise from Nicolson. In his Diary under date May 13, 1685, referring to a sermon by Leigh, he says that he preached "remarkably well."¹ Nicolson and Burn say that he was deprived in 1690;² but for what reason is not stated. Possibly he was a Nonjuror.

GEORGE MOON, 1690—1743.

He was ordained Deacon, Dec. 21, 1684; and instituted Aug. 4, 1690, on a Presentation by "Will Grahame, S.T.P." Bishop Nicolson in his Diary thus notes his Induction on Aug. 6, 1690:—

Inducted Mr. Moon into ye Vicaridges of Edenhal and Langwathby.³

A number of entries relating to his family appear in the Registers. After referring to "several excesses" of which he had been guilty, Bishop Nicolson, under date Sept. 28, 1702, says:—

He promis'd (before my brother John) that he would never for the future drink in a public House betwixt meals, nor in a private one (at any time) to excess; agreeing that if this promise were broken or that he should be ever prov'd to be guilty (as heretofore) of scandalous swearing, he should be immediately suspended.⁴

Whether he kept his promise we have no means of knowing; but he held the living for 40 years after the Bishop's reprimand. The following notice of his burial is in the Registers:—

June the 3, 1743 Mr. George Moon Vikar of Edenhall was burried.

Connected with Edenhall is Langwathby, a Chapel of Ease, which has separate Registers beginning with 1576. They contain, however, little of use for our purpose. The place has been served from the earliest times by the Vicar of Edenhall, who in Commonwealth days is called an

1. Trans. (N. S.), vol. i, p. 29.

2. Nicolson and Burn, vol. ii, p. 413.

3. Trans. (N. S.), vol. i, p. 35.

4. *Ibid.*, vol. ii, p. 182.

"Itinerant." The Registers give the name of Thomas Maplett in 1610; and Edward Edmondson, a Curate, appears in them in 1618. The Episcopal Register, Carlisle, also has: "John Bell de Langwathby ordained Priest March 16, 1678-9." Whether he served here does not appear.

III. NEWTON REIGNY.

This place is about two miles north west of Penrith. The Church is dedicated to St. John; the Registers, a Transcript of which by the late Rev. Henry Whitehead, is in the Jackson Library, begin in 1572. Jefferson, who gives three names for the Century with which we are concerned, makes the sweeping statement that "no list of incumbents is now to be recovered, excepting those included in the above notices [anterior to 1593] and the few hereafter following."¹ Clearly the Registers had not been examined. The following names which concern our period have been recovered:—

EDWARD NICHOLSON, ————1593.

In all probability he was a native of the district. "Sir Edward Nicholson Clerke" appears as witness to the Will of Christopher Threlkeld of Melmerby in 1569.² Foster has the following:—"Nicholson Edward, of Cumberland, pleb. Queen's Coll. matric. 15 Nov., 1605, aged 16; B.A. 30 April, 1610, M.A. 8 July, 1613." "Nicholson Edward S. Rol., of Newton, Cumberland, pp. Queen's Coll. matric. 14 Dec., 1682, aged 19."³ Possibly these were connections. Nicolson and Burn give 1593 as the year of Edward Nicholson's death, and refer to him as "Curate."⁴ The Registers say that he was "buried the xxij Day [Dec.]."

ROBERT TROUTBECK, 1593—1636.

The Registers state that "Robert Troutbecke, Clerke, was admitted Viccar or Curat of Newton and entered to serve the xvj Day of December Regn. Eliz. 36, in Ano Dni 1593." Doubtless the person of this name who appears among the occasional preachers at Watermillock

1. Hist. of Leath Ward, p. 151.

2. Vide p. 383.

3. Al. Ox.

4. Nicolson and Burn, vol. ii, p. 395.

from 1604 to 1632,¹ and his marriage on June 5th, 1604, to Mary Wilkinson is noted in the Registers. In reference to him Foster has the following:—"Of Cumberland, pleb. Queen's Coll. matric. 29 Oct., 1591, aged 19, B.A. July 1595, M.A. 4 July 1598; rector of Whitfield, Northumberland, 1623-33." If this be correct he was, for the greater part of the time, a Pluralist. Possibly this is the person who was ordained Deacon Dec. 22, 1622. His two sons, Robert and Anthony, both graduated B.A. in Queen's College, the former in 1622, and the latter in 1624-5. There was an Edward Troutbeck, B.A., probably a connection, Rector also of Whitfield, in 1572.² For further information respecting the Troutbeck family the reader is referred to George Troutbeck of Bowness.³ Robert Troutbeck died in 1636, and his burial entry reads thus:—

1636 Jan. 11. Sir Robert Troutbeck curat of Newton S. [Sepult].

The Registers also give the following, the Robert Troutbeck here named being probably the son of the Newton "curat," and the Oxford graduate, above cited:

Marye W. of Mr. Robert Troutbecke of Blenhow 1665/6 Jan'y 15.

Sept.

A person of this name also, who is given as B.A. and "de Bownas," was ordained Deacon, Sept. 20, 1668, and Priest Sept. 5, 1670.⁴

JAMES PEARSON, 1636—1676.

The Registers state that "J. Pearson entered and was admitted Minister unto Newton Church" Jan. 15, 1636-7. His Augmentation is dealt with in the following:—

Cumberland. Att the Comittee for plundered Ministers.

September 26 Anno Dni 1646.

By vertue of an order of both houses of Parliament of the second of May last It is ordered that the yearlie sume of ffortie pounds bee allowed and paid out of such of the profits of the Impropriate Rectorie of Newton in the Countie of Cumberland Sequestred from William Carleton Delinquent ffarmer thereof under the Bishopp of

1. Vide p. 514.

2. Al. Ox.

3. Vide p. 603.

4. Episcopal Register.

Carlile to and for increase of the Maintenance of Mr. James Pearson Minister of the pish Church of Newton aforesaid his spent Maintenance being but Twelve pounds p ann. And the Sequestrators of the pmisses are required to allow and pay the same accordingly at such times and seasons of the yeare as the said profitts shall grow due and payable.

Gilbt. Millington. ¹

Newton.

Dec. 3, 1647.

Whereas this Cotee have the 26th of Septembr 1646 grted 40li a yeare out of the profitts of the Improprate Rectorie of Newton in the Countie of Cumberland Sequestred from Wm. Carlton delinqnt ffarmer thereof under the Bpp of Carlile to & for increase of the maintenance of Mr. James Pearson Minister of the pish Church of Newton aforesaid It is ordered that the Sequestratrs of the pmisses doe forthwth paie unto the sd Mr. Pearson the sd 40li a yeare togeather wth the arreares thereof yet unpaid Or shew Cause to the Contrarie before this Committee on the 29th daie of februarie next.²

Newton.

Martii 1, 1648.

Whereas this Committee have the 26th of Septembr 1646 graunted the yearely summe of fourty pounds out of the pfitts of the Imppriate Rcory of Newton in the County of Cumberland sequestred from Willm Carleton delinqnt ffarmr thereof under the Bpp of Carlile for increase of the maintence of Mr. James Pearson Minister of the pish Church of Newton aforesd upon the humble peticon of the sd Mr. Pearson It is ordered that Henry Robinson John Clarke John Readman & William fletcher Sequestratrs of the pmisses doe from time to time pay the Same to the said Mr. Pearson together wth all arreares thereof to him due by virtue of the said order.³

The Registers contain the following:—

1642 Aug. 29. Mary d. of James Pearson Cler. B. [bap.].

1672 Dec. 21. Margret W. to James Pearson Curat of Newton, Sept.

His own burial entry is given in the following terms:—

1676/7 Mar. 1. James Pearson Curat of Newton Sept.

Jefferson says:—"In the way to the pulpit are these doggrel lines to the memory of a curate of this parish:—

Under lyeth JAMES PEARSON here,
Curate of this place forty year;

1. S.P. Dom. Inter., F. 1 (Record Office). Duplicated in Bodleian MS. 323.

2. Bodl. MS. 325.

3. *Ibid.*

Who buryed was March the first,
I hope his soul in heaven doth rest.
Anno Dom. 1676.”¹

From this it would appear that James Pearson's ministry was continuous through all the changes of the times. Bishop Nicolson, writing in 1704, says:—

There's a Chasm in it [the Register] in the time of the late Civil Warrs; which is laid to the Charge of Mr. Pearson, grandfather to Mr. James Pearson now Practitioner of Physick in Penrith.²

The Pearsons were a local family.

HUGH NEWTON, 1676—1707.

The Episcopal Register says that he obtained a license to read prayers in the Parish Church of Soulby Jan. 22, 1664-5; also that he was ordained Deacon Sept. 20, 1665, and Priest Sept. 20, 1668, being Curate at Ousby in that year.³ He was collated to Newton March 15, 1676. The Registers give the following:—

1686 May 9

Collected in the Parish Church of Newton the sume of one pound and three shillings and in going from house to house in the week day for the distressed french protestants by me Hugh Newton curate and James Bolmer and Robert Hasty Church wardens.

Bishop Nicolson, in 1704, says that the present “Curate is Mr. John Newton; a poor old Man, of Qualifications suitable for ye preferment.”⁴ This must be a mistake for Hugh Newton: for in an account of the Curate's income for that year the signature is that of “Hugh Newton Minister of Newton.”⁵ In his Diary Nicolson says:—

1705 June 11. Mundy. Old Mr. Newton in ye morning very impatient till he sees what Q. Ann's Bounty will do for him.⁶

He resigned in 1707.

1. Hist. of Leath Ward, p. 152.

2. Miscel., p. 146.

3. Vide p. 389.

4. Miscel., p. 146.

5. *Ibid.*, p. 238.

6. Trans. (N.S.), vol. iii, p. 12.

IV. GREYSTOKE.

In older documents "Graystock," "Graistock," or "Grastoke." It is a moderate sized village, some five miles east of Penrith, the Howards and the Huddlestons being long connected with the neighbourhood. Its Church, a fine massive structure, has much about it of interest to the antiquarian and is dedicated to St. Andrew. The Registers, which are in an excellent state of preservation, are exceedingly rich. The Parish was originally very large, consequently the entries are numerous. The earlier volume, which begins in 1559, has several gaps up to 1622. It is oblong, and bound in thick leather, the writing in the main being easily deciphered. The Registers have been transcribed by the present Rector and are in the hands of the publisher. The list of Incumbents is as follows:—

LEONARD LOWTHER, 1597—1609.

He was presented by Richard Lowther of Lowther, Esquire, and was a Pluralist, being Rector of Lowther also.¹ His burial, at Lowther Church, is thus given in the Greystoke Registers:—

1609 December Sun the third day was buried Mr. Leonard Lowther parson of Graystocke and Lowther wch Mr. Lowther deputed to the mercy of God the same day and was buried at Lowther Church.

He had previously held the Great Orton and Bowness livings.²

HENRY ROBINSON, M.A., D.D., 1609—1616.

Foster gives the following respecting him:—"Tabarder Queen's Coll., B.A. 12 July, 1572, fellow 1572, M.A. 20 June, 1575, B.D. 10 July, 1582, D.D. 6 July, 1590, provost

1. Vide p. 1234.

2. Vide pp. 227, 600.

of his college 1582-98, principal of St. Edmund Hall 1576-81, member of Gray's Inn 1601, rector of Fairstead, Essex, 1580, bishop of Carlisle 1598, until his death 13th of the calends of July, 1616, buried in the college chapel."¹ He held the Greystoke living *in commendam*.

JEROME WATERHOUSE, M.A., B.D., 1616—1632/3.²

The following from the Registers supplies us with much interesting information respecting him:—

1632-3 februarie 19 daye Being Tewsdaye was Buryed Mr. Jierome Waterhouse Batcher of Divinitie was sometymes fellowe of Trinitie Colledge in Cambridge, and departed this lyfe upon Mondaye morning about fower of the Clock when he had beene pson of Graystock xvi yeares vii months and xvii dayes.

His daughter, Mary, married Lancelot Fletcher of Tallentire, and it was their daughter, Dorothy, who became the wife of George Larkham, the Ejected Minister of Cockermonth. George Larkham says that his daughter Eliza was buried with her great grandmother Waterhouse, who would be the widow of Jerome Waterhouse, in Birstal choir, near Leeds.³ In all probability she was a native of that district which appears to have been the home of the Waterhouse family. Jonas Waterhouse, M.A., a graduate of St. John's, Cambridge, described as "a moderate Nonconformist," ejected from a Curacy in Bradford, was "the son of Henry Waterhouse of Tooting," whose family originally belonged to Bradford.⁴

In Lord William Howard's "Household Books" is the following:—

Rewards Dec. 1618 To the Parson of Graystock's man bringing 40 hens vs. ⁵

1. Al. Ox.

2. In the Watermillock list of preachers (vide p. 515) is Samuel Hilton "Minister of Graistocke." Probably he was simply Curate. In the list the Incumbents are called "Vicar" or "Parson." William Morland is so called after 1640 when the living fell to him; previously when he was serving as Curate he appears as "Minister."

3. Vide p. 695.

4. Thoresby's Diaries, vol. i, p. 60 note; vide also Dale's Yorkshire Puritanism and Nonconformity, p. 164.

5. P. 88.

This would be Jerome Waterhouse. Previously he was at Kirkby Lonsdale for a short time.¹

WILLIAM PETTIE, B.D., 1633—1639/40.

He was instituted July 31, 1633, on a Presentation by "Comes Arundell et Surrey." Foster gives the following in reference to a person of this name who may possibly be identified with the Greystoke Minister:—"Of Southants, gent. St. Alban Hall, matric. 14 May, 1602, aged 16: B.A. 8 June, 1605, M.A. 19 April, 1608, B.D. 10 March, 1620-1, vicar of Thorley, Isle of Wight, 1614."² There is a curious entry in the Registers, which would suggest that William Pettie was somewhat of an absentee, while it contains a name of considerable interest:—

November 1633 3 daye Baptized Thomas the Sonne of William Toddhunter of Bowskale the first childe that our Mr. William Morleand the substitute of Mr. William Pettie the pson of Graystock did Baptize after his entrie.

This William Morland is to be identified with the person of that name who follows; and it would appear that already he was a kind of Curate for William Pettie. In corroboration is the statement in Lord Howard's "Household Books" thus:—

Oct. 11, 1634 To Mr. Morlan Person of Graystock for a Gratuitie at my Lords buriall xls 3

WILLIAM MORLAND, M.A., 1639/40—1650.

As already intimated, he was probably Curate for William Pettie before being appointed to the living; and in 1630 he was Schoolmaster at Kirkby Stephen. At this place, mainly at his expense, "a handsome little school building" was erected in 1659.⁴ He was instituted to Greystoke March 6, 1639/40; and in that year he compounded for his First Fruits. In the usual full and interesting style, which is quite a feature of these Registers, his Induction is thus noted:—

1. Vide p. 1010.

2. Al. Ox.

3. P. 355.

4. Nicolson and Burn, vol. i, p. 548.

March ii, 1639 Be it knowne yt Willm Morland Mr. of Artes of Jesus Colledge in Cambridge was Inducted into this Rectory of Graystocke by Lan. Dawes Dr of divinitie vicar of Barton in Westmerland March ii. 1639.

About 1650 William Morland was ejected on the ground of insufficiency and scandalousness; and though he appealed through his solicitor, John Musgrave, to the central Committee in London, the decision went against him.¹ Walker says "he had no Fifths paid him."² The Fifths were not usually paid to the Sequestered Minister, but to his wife for the maintenance of herself and children.

WEST OR WESTON, 1650—1652.

In the brief Sketch of John Noble appended to the Sermon in his memory³ is the following:—

In the year 1650 Mr. West was sent a zealous Preacher and one mighty in Prayer but sickly and he soon died of a consumption.

Walker repeats the story of "one West" succeeding Morland, adding that "he died in about two yeares time,"⁴ the information having been supplied by Thos. Gibbon.⁵ The present Rector, Rev. A. M. Maclean, B.A., and the Rev. J. H. Colligan, who was then in charge of the Presbyterian cause at Penruddock, a little distance away, claim to have discovered the burial entry of West in the Greystoke Registers; but they give the name as "Weston." Unfortunately, as is not infrequently the case, the page of the Register fails us at the critical moment. It is one of the worst faded in the book; but the following is the reading given by the two gentlemen just named:—

1654 Sept. died 13th day 15 day buried V. Weston the p'son of Greystoke.

A careful examination of the page leaves the conviction that a definite pronouncement is not possible. Certainly

1. Vide p. 629.
2. Walker, Pt. II, p. 306.
3. Vide p. 1264.
4. Walker, Pt. II, p. 306.
5. Vide p. 369.

the above reading is open to serious doubt. It is somewhat unlikely that both the author of the John Noble Sketch and Walker would err in reference to the name; and if "West" is the correct name it is difficult to conceive of any clerk blundering to the extent of writing "Weston." It is not quite the sort of error that a scribe would make. Certainly the least decipherable word in the entry is the name. Then the date is late: for Walker gives to West a ministry of about two years. A more formidable difficulty, however, presents itself in another direction. Among the signatories of the letter to Richard Baxter from the Cumberland Ministers is that of "Ri Gilpin Pastor at Graystock."¹ This letter bears date Sept. 1, 1653, and is written from Penrith; so that even at that time Richard Gilpin had been at Greystoke more than twelve months before the burial of West or Weston in 1654. This fact throws considerable suspicion upon the reading above given and points to a much earlier date for West's death. The use also of "V." if intended for "Vicar" in conjunction with "p'son" is exceptional. Altogether the evidence suggests that the reading above cited cannot be accepted as correct.

The foregoing passage was written months ago, and as it contains an interesting history of the elucidation of a difficult reading it is allowed to remain. Since then, however, the Registers have been examined by Mr. Henry Brierley, Secretary of the Lancashire Parish Registers' Society, and the following is the reading given:—

Buried 15 September 1652, died 13th Mr. Weston Parson of Graistocke.

It will thus be seen that whilst "Weston" is retained the date is the one suggested in the above passage. The retention of the name is curious; and I confess that I do not take kindly to "Weston," though in view of Mr. Brierley's finding I dare not question the correctness of the reading. It is doubtful if evidence is ever likely to be forthcoming sufficient to determine whether the

1. Vide p. 89.

Greystoke Clerk erred in the name, or Walker and the author of the John Noble Sketch were the delinquents.

RICHARD GILPIN, M.A., M.D., 1652¹—1660.

He was a grandson of Richard Gilpin, who was brother to Bernard Gilpin, the illustrious Protestant preacher of Elizabeth's days, and whose ministry was mainly exercised in the County of Durham, his self sacrificing labours earning for him the title of "Apostle of the North." The Gilpins were an old Westmorland family, fixed at Kentmere, near Kendal, from, at least, the days of King John; and Richard Gilpin was the son of Isaac Gilpin. The entry of his baptism in the Kendal Registers is as follows:—

October 23, 1625 Richard son of Isaac Gilpin, of Strickland Kettle.

No light appears to be forthcoming in reference to his early life and education. Dr. Grosart,² whose patient enquiries resulted in the unearthing of much new information respecting this distinguished man, tells a most interesting story of searches to no profit, respecting his University career instituted at Oxford and Glasgow. It is singular that Dr. Grosart did not carry his enquiries to the sister Scottish University at Edinburgh, for there he would have found the object of his quest. That was Gilpin's *Alma Mater*, where he took Medicine first and Divinity afterwards. His name appears in the list of M.A. graduates thus:—

July 30, 1646 Ricardus Gilpin Minister verbi in Anglia.³

Equally barren, Dr. Grosart informs us, his endeavours to

1. In keeping with the idea that West died in 1654 Mr. Colligan in his booklet—"Three Penruddock Puritans"—gives the date of Gilpin's accession to Greystoke as 1654, which is obviously incorrect. The Tablet in Penruddock Chapel also recently erected to "the inspiring memory" of three men Richard Gilpin, Anthony Sleigh and John Noble errs in the same way. It also contains the further date error about Gilpin in making him remain at Greystoke until 1661, whereas he retired from the living at the end of 1660.

2. Gilpin's *Daemonologia Sacra* (Grosart).

3. List of Edinburgh Graduates (Bannatyne Club).

verify the statement of Calamy to the effect that before his appointment to Greystoke he was "a Preacher in Lambeth at the Savoy, where he was assistant to Dr. Wilkins, and at Durham." "His presentation to the Living of Greystoke in Cumberland," says Dr. Grosart, "is really the first definite fact we have of this kind." The Rev. Wm. Gilpin, a great grandson of Richard Gilpin, is almost as disappointing, in reference to this part of his ancestor's life. He merely says that he "applied the first years of his life to the study of physic. But feeling a stronger inclination to divinity he laid aside all thoughts of practising as a physician and changing entirely the course of his studies, he took his degrees in divinity; but at what university I find no account." It is, however, certain that the Gilpin family were resident in Durham about this time. In the suggested "Durism" Classis appears "Mr. Isaacke Gilpin" as an Elder in 1645; and, about 1649, he receives £10. 0s. 0d. from the proceeds of the Dean and Chapter Lands as "Usher" of a school in Durham.¹ This would be Richard Gilpin's father, who married Anne, daughter of Ralph Tonstall, of Coatham Mundeville, Durham.² It should also be remembered that this was the County where Bernard Gilpin, his distinguished ancestor, exercised his wonderful ministry. The following is still further confirmatory:—

July 1646.

Pet. of Isaac Gilpin of City of Durham to the Comrs. for Compounding at Westminster That before these late troubles petitioner suffered much injury under the prelatical faction and their agents. That in the time of the Earl of Newcastle's [domination] himself and family were thrust out of their dwelling by *mandamus* from that Earl, whereupon his house was then seized and much of his household stuff wasted. He was then forced to disperse his family, and himself afterwards was taken prisoner by the troops under Colonel Clavering, but shortly delivered out of their hands. Since then he has been constantly employed in the Parliament's service, both by Commissioners from the Parliament and by Committees of the County, and his diligent and faithful service therein was certified from the

1. Shaw's Hist. Eng. Ch., vol. ii. pp. 368, 551.

2. Gilpin Memoirs and Pedigree by W. Jackson, F.S.A.

Grand Jury of the County at Michaelmas Sessions last to the Right Honourable Sir Henry Vane. The Committee for Revenue about July 1646 granted to him the Keeper's place of Bear Park [near Durham], which now upon sale thereof is taken away from him, being the only reward he had for his Service. That since the time when the Scots had taken Berwick and Carlisle and were making their approaches, petitioner, at his own charge, furnished himself and his son with horses and arms and assisted those few of the Militia who then acted for raising forces in the County for its defence, and so continued for 6 months together without any recompense, his son being yet in the Parliament's service. In this service he lost several valuable horses, and has had little or no benefit all this time from his poor estate. He having grown old, now prays that you would be a means to procure for him the place of Keeper [of Bear Park] or some other allowance, that so he may maintain his family and his Soul may bless the Parliament.¹

But Richard Gilpin is definitely named as one of the Ministers of the Cathedral Church of Durham about 1649, receiving as salary £117. 9s. 0d. for a period of nine months.² In the "Memoir of Alderman Barnes" it is stated that he "administered the Lord's Supper to a small congregation in Durham, but not having his health there, he removed to Cumberland, and was made parson of Graystoke, a benefice of £300 a year."³

The precise date of his Presentation to Greystoke cannot be ascertained, but the evidence points to 1652, the year of West's death. Richard Gilpin was in large measure the father of the Cumberland Association, whose origin Dr. Shaw very properly says "was contemporary with, if not earlier than, that of the Worcestershire one."⁴ The date of the latter was some time before May, 1653, the "Agreement" being issued July 10, 1653. It was the publication of this document which drew forth the letter to Richard Baxter, dated Sept. 1, 1653, signed by Richard Gilpin and other Ministers, in which it is said that "before

1. Cal. S. P. Papers for 1645-7, p. 461: vide also the Masy Letters, p. 920.

2. Shaw's Hist. Eng. Ch., vol. ii, p. 531.

3. Surtees Soc., vol. 50, p. 142.

4. Hist. Eng. Ch., vol. ii, p. 444.

we had heard of your book we had undertaken a work of a like nature." ¹ It is clear also from the letter in question that the work met with considerable difficulty and required time; besides which it is scarcely likely that Richard Gilpin, quite fresh upon the scene, would be in a position of influence such as to found a movement of that kind. Late, therefore, in 1652, or very early in 1653, he must have been settled at Greystoke. Dr. Grosart says that he "had married shortly after coming to Greystoke; but, curiously enough, the lady's name has not been preserved in any of the numerous family papers put into my hands." Referring later to Gilpin's return from Holland in 1676 with his M.D. Diploma, he says that by this time he "was married to his second wife, a daughter of a Cumberland Squire, Brisco or Briscoe of Crofton Hall." Dr. Grosart has confused matters here. The lady whom Richard Gilpin married shortly after his advent to Greystoke was the "daughter" of the "Cumberland Squire"; and the name has been "preserved," as the Thursby Registers testify:—

1656 Sept 16 Mr. Richard Gilpin & Mrs. Susana Brisco of Crofton was Married.

This error in reference to Gilpin's second marriage is also repeated in the excellent account of him in the "Dictionary of National Biography" from the pen of the Rev. A. Gordon, M.A. She survived him many years, dying in 1715. Dr. Grosart gives the names of only two of Gilpin's children who were baptized at Greystoke; but three of them have been discovered:—

1657 September. Borne ye 5th Day in ye afternoone and ye 23 Day Baptized William the Sonne of Mr. Richard Gilpin p'son of Graistocke.

Borne ye 12 day July 1658 and 22 was Baptized Isaac ye sonne of Mr. Richard Gilpin pson of Gr.

1659 Susanna ye Daughter of Mr. Gilpin pson of Graestocke was Borne ye 17th day of Nov. and Baptized ye 7th of December 1659.

In all, however, thirteen children were born to him; and the marriage of Ann to Jeremiah Sawrey of Broughton

1. Rel. Bax., p. 162.

Tower, is thus given in the Registers of Crosthwaite near Kendal:—

Mr. Jeremiah Sawrey & Mrs Ann Gilpin Nupt. 2 April 1688.

In reference to this match, the author of Barnes's Memoir has the following:—

Mr. Jeremy Sawry, a very deformed crooked man, had been refused by many women, but Dr. Gilpin accepted his offer, and got his daughter Ann by that means settled in this family, which was always well spoken of for their humility, piety and sobriety.¹

Richard Gilpin did not wait for the Uniformity Act of 1662: he retired from Greystoke, according to the decision of the Convention Parliament of Sept., 1660, which allowed the reversion of the living to the Sequestered Incumbent, if still alive. He preached the Assize Sermon at Carlisle on Sept. 10, 1660, being probably still at Greystoke; but he was gone before the following February as the Registers show:—

Anno Regni Caroli Secundi &c. decimo tertio Anno. dom. 1660-1 Mensis Ffebruarii 2 was William Hodgson of Little Blencow Chosen Parrish Clarke of Graystocke by William Morland Rector.

As with his distinguished ancestor, Bernard Gilpin, Richard Gilpin had the offer of the Bishopric of Carlisle, and in his case, as in the other, the offer was refused; and seeing that Richard Sterne was consecrated on Dec. 2, 1660,² the offer must have been made before that date.

It would, therefore, appear that near the close of 1660 he was replaced at Greystoke by the old Rector. "During his incumbency," says Dr. Grosart, "he had invested what 'monies' he had at his disposal in the purchase from the Musgraves of the Castle and small estate of Scaleby, near Carlisle,—filling up the amount of the purchase-money by a mortgage. Thither accordingly he retired into privacy;—he was wont to assemble his employés and neighbours in a 'great room' of the old Castle—originally a Border-fortalice erected against the Scots—and there 'preach' to them on the Sabbaths." The following in-

1. P. 142.

2. Gilpin Memoirs by Rev. W. Gilpin, p. 9 note.

teresting note is added by Charles Bernard Gilpin, Esq., Juniper Green, Edinburgh:—"A good old aunt of mine—mother of the present [1887] Mr. Fawcett of Scaleby Castle—took particular pride in shewing a certain very large room in her Castle. Her theory was that this was one of the great attractions of the place in Dr. Gilpin's view: for here he would have room enough to preach to as many people as were likely to attend, and liberty also: Scaleby as she observed, being at just such a distance from Carlisle as to place him beyond the operation of the Conventicle Act."

In an Inquisition respecting the "Manors of Scaleby and Kirkclinton (Cumberland) lately belonging to Sir Edwd Musgrave Knt. and Bárt. Customs and tenures" taken at "Riccardgate near Carlisle," Oct. 20, 1669, with Richard Gilpin as defendant the following appear as plaintiffs:—Chresr. Hewett, Thos. Gibson Thos. Bulman John Dalton, John James, John Nicholson, James Grame, John Bulman, John Gibson, John Matteson, Peter Grame, Mich. Furnate, Chresr Taylor, Chresr Pierson, Wm Goodfellow, John Palmer, Robt James, Wm. James, Rowld James, Andw Linnex, Richd Dalton, Robt James, Thos Palmer, George Simpson, John Furnate, John Peirson, and Edmond Blacklock. Among the witnesses "Robert preistman of Kirkclinton in the County of Cumberld Clerk and Rector of Scaleby, aged sixty yeares or thereabouts" is "sworne and examined by the sd Comrs." ¹

In keeping with the spirit of the time Edmund Sandford, referring to Scaleby, says:—

It was sometime the estate of Sir Edward Musgrave of Hayton baronet, but now sold to Mr. Gilpin a quondam preacher of the fanatical Parliameñt, and his wife Mr. Brisco's daughter of Crofton, brethren of Confusion in their brains, knew what they would not have but knew not what they would have if they might chuse.²

In this retreat Gilpin "administered medical advice

1. Ex. Dep. Mich. 22 (Record Office).

2. Nicolson and Burn, vol. ii, 459.

among many of his poor neighbours," besides attending to their "spiritual wants"; and how greatly he was respected and revered will be evident from the fact that it was believed for long years after his death that "he had laid the Devil, as they phrased it, in a morass not far from his house." In the account of Mary Wilson, "The Virgin Saint," he is named as medical adviser during her last illness.¹

As early, however, as 1663, Gilpin formed intimate relationships with the Newcastle Nonconformists, and from his home at Scaleby he was accustomed to journey over and preach to them. Hence Bishop Cosin, in that year, urges the Mayor of Newcastle to look sharply after the "Caterpillars," mentioning William Durant, Henry Lever, Richard Gilpin and John Pringle as ringleaders.

About 1668 he was invited by "a large congregation" of Nonconformists there, and the invitation was accepted. At this time persecution was rife, and how he fared in his new sphere of labour the following from Depositions in York Castle relating to offences shows:—

clxxvi. Richard Gilpin, Clerk and others. For holding a Conventicle. Aug. 4, 1669. Before Ralph Jenison, Mayor of Newcastle, Cuthbert Nicholson, cordyner saith that upon Sunday last, about five or six of the clock in the morneing, he did see a great number of people goe into the howse of Mr. Richard Gilpyn, minister in the White Freers, and, afterward, he went to parson Jon Shaw, and acquainted him with the premisses. Whereupon the said Mr. Shaw together with the church wardens, constables, and sergeants-att-mace, by the comaund of Mr. Maior, did repaire to the said Richard Gilpin's howse. And when they came there all the dores were shutt and made fast. And after the dores were broken open he did see these severall persons come out, viz. Robert Johnson, merchant, Dr. Tunstall, Wm. Cutter, James Hargraves, merchant, Wm. Hutchinson, George Headlyn, fitter, Charles Newton, gent., Humphrey Gill, gent., Jno. Bittleston, tanner, Matthew Soulsbey, roper, Michael Jobling, pullymaker, Robert Finley, chapman, and diverse other persons to the number of fortie.²

1. Vide p. 341.

2. Depositions from York Castle (Surtees Soc., vol. 40), p. 172.

The Conventicle Returns also for 1669 within the Deanery of Northumberland give the following:—

Att Newcastle
 four Ringleaders & Speakers
 Mr. Gilpin
 Mr. Durant
 Mr. Prindle
 Mr. Lever.¹

In like manner the following letter vividly illuminates the situation and shows how excited the times were:—

The information and complaint of Mr. Thomas Naylor Minister in the Chiefe Church of the Towne of Newcastle upon Tyne in his Letter addressed to the Bishop of Durham and Dated Novembr 16 1668.

Upon the 1st of November last being Sunday and All Saints-Day there was a publick Meeting in the Barber-Chirurgion's Hall at Newcastle of about 500 persons (who call'd themselves the Congregation of Saints) headed and led thither by one Gilpin (a man notoriously knowne to be disaffected to the King's Government) who at this Meeting caused the 149 Psalm in Meeter to be Sung by all his Congregation of Saints vizt.

Sing yee unto the Lord our God
 A new rejoycing Song.
 And let the praise of him be heard
 His holy Saints among, &c.
 For why? the Lord his pleasure all
 Hath in his people set:
 And by deliverance he will raise
 The Meeke to Glory Great
 With glory & with Honour now
 Let all his Saints rejoyce &c.
 And in their hands eke let them beare
 A double edged Sword
 To plague the Heathen & Correct
 The people with their Hands:
 To bind their Stately Kings in Chains
 Their Lords in Iron Bands
 To execute on them the Doome
 That written is before
 This Honour all his Saints shall have
 Praise yee the Lord therefore.

1. Tenison MSS. (Lambeth Library), 639.

Whereby they gave notice to all others in the Town & Country about what the Seditious Designes of these Meetings are in applying this Psalme to themselves and to their own ill-intended purposes.

This Gilpin has lately heretofore much molested the Counties of Westmorland & Cumberland, & was therefore so farr prosecuted by Sr Phillip Musgrave's Legall proceedings against him, that he made him Leave that Country & fearing lest hee might doe as much Mischiefe in another & especially by harbouring himselfe in the Towne of Newcastle hee gave Notice thereof that heed might be taken of him & his evill Designes prevented before he came there.

Besides this Gilpin there is one Durant & another one Leaver, & yet another one Pringle who joyned themselves together & keep great assemblies of People in Houses at Newcastle as being the Heads & Ringleaders of the Disaffected persons there in great Multitudes.

The present Maior of Newcastle hath forbidden them all to meet any more at so publick a place as the Chirurgeon's Hall & as yet I heare of no further proceedings against them. But the Town is much Disquieted & endangered by them.

Jo. Durisme [pen through].

[Endorsed:] A Copy of the Complaint and Information of Mr. Naylor New Castle Concerning Conventicles sent to my Lord Arlington.

Nov. 26, 1668.¹

How eager Gilpin's enemies were to do him an ill turn is evident from the following:—

Carlisle ffeb 19th, 167½.

Sr.

The Knowledg of yr great tendernes ffor ye afflicted encourages mee to offer as an obiect ffit ffor yr charitable consideration, the unhappy condition of my poor Neighbour Chris. Pearieson, who by a chance blow killed his ffriend. Upon ye strictest inquisition it will appeare to be but manslaughter, but yt makes a fforfeiture of his Land & goods to ye utter ruine of his wife & many poor children. I hope all circumstances weighed it will not appeare an unreasonable request to intreat yr ffavour in procureing his Maties pardon, whereby you give a being to his poor family & prevent ye gratifying his Land Ld Mr. Gilpin a great phanatique & ye most dangerous person in ye ffoure Northerne Countys. The ffavour you shew in this affaire must particularly be acknowledged by him who is withall duly

Sr yr most obliged

& humble Servant

Chris: Musgrave.

1. Walker MSS., C. 1, No. 227.

My wife presents her
most humble service
to you.

19 Febr. 167 $\frac{1}{2}$ R .

Sr Chr. Musgrave

Pierson's forfeiture.¹

The letter was sent to Sir Joseph Williamson and Pearson's pardon was obtained.

At Newcastle Richard Gilpin had a valuable friend in Alderman Barnes, who more than once protected him in the hour of peril. The author of the Memoir of that distinguished man says:—

When the Five Mile Act came out Dr. Gilpin lodged at Mr. Barnes his house for more security. When his goods were destrained upon, Mr. Barnes to prevent their being squandered away, repledged them. These good offices contracted a friendship between them. They placed out their eldest sons at the inns of court together. And when there was a design to bannish the Doctor from Newcastle, Mr. Barnes, by persuading the Magistrates of his great usefulness in the town, by his skill in physick, procured him quietness to the end of King Charles his reign. He claimed to be of Bernard Gilpin's line, and had his scutcheon pinned at his coffin.²

Gilpin availed himself of the Indulgence Declaration and licensed "Scarby" [Scaleby] Castle, wrongly placed in Northumberland, on Sept. 5, 1672, as a "Pr. [Presbyterian] preaching place. Curiously enough, however, the house of "Richard Gilpine," in Newcastle-on-Tyne, is licensed for "Cong" worship. In 1676 he proceeded to Leyden, and took the M.D. degree, though previous to this he had been styled "Doctor." The following is the record from the Students' Incriptions:—

Richard Gulpin Cumbridus obtained his degrees July 6, 1676 post disputationem privatam de Historia Hystericæ Passionis medicinæ doctor renunciatus est a clarissimo Kraame.

Also

Richard Gilpin—Med. Candid. anno 50. apud Prof. Spinaeus die xxix Julii 1676.

During his Newcastle ministry it would seem that he

1. S. P. Dom. Car. ii, 303, p. 52.

2. Surtees Soc., vol. 50, p. 142.

retained his connection with Scaleby Castle. "By the encouragement his ministry met with from the liberality of the people and his emoluments by the practice of physic he raised a considerable sum," and so was able to free his Cumbrian home from all debt. "Very pleasant," says Dr. Grosart, "must have been those holiday 'escapes' from smoky Newcastle to the Sylvan solitudes and brightness of Scaleby, he interposed between his toils." "A handsome meeting house" was eventually erected for him at Newcastle and the congregation became both large and influential. Here he laboured until death brought him rest which was "on Tuesday Feb. 13. 1699/1700 about eight a Clock in ye morning." He was interred on the Friday following in the Churchyard of All Saints, Newcastle. Calamy states that "he went into the Pulpit the last time he was in it, under a Feavourish Indisposition, and Preach'd from 2 Cor. 5. 2. *For in this we groan earnestly &c.* and to the surprise of all, he rather *Groan'd* than spake this Sermon. His Lungs being at that time too Tender for Work, his Disease seiz'd that part, and he was brought Home in a *Perepneumonia* which in 10 Days time put a Period to his Life." Calamy's account of him, which occupies considerable space, is rather an appreciation of his character than an attempt to tell the story of his life; and he speaks without any reserve:—

He had a large Share of Natural Abilities which he had wonderfully improv'd by an unwearied Industry, and long and hard Study: So that there was scarce any thing that accomplish'd a Man, a Scholar, a Physician, or Divine, but he Possess'd it in great Perfection . . . With a clear Head and searching Skill in Divine things he had a sincere and warm Heart. The fire of Zeal and the light of Knowledge, accompanied one another . . . The care of the Churches lay upon him. His unblamable Character had obtain'd amongst all, but those whose Ill-nature would suffer them to speak well of none who differ'd from them. He was much respected by many for the good he had done them as a Physician. Among Persons of Rank and Quality in the Parts where he liv'd all necessary means were scarce thought to have been us'd, if he had not been Consulted. He went about doing good to the Souls and Bodies of Men. This World

was not in his Eye, none could charge him with anything like Covetousness.

It has already been stated that he was the father of the Cumberland and Westmorland Association, and it is impossible to estimate the extent to which Nonconformity in the North is indebted to him. Like his distinguished ancestor, he also may well be called "The Apostle of the North." What Richard Baxter was in Worcestershire, Richard Gilpin was in the area in question. It is even said that he accomplished the difficult feat of winning the respect of the Quakers, who had seldom anything but the bitterest speeches for the "priests" of every description. Thomas Story, who was of that persuasion, was "initiated into the study of Law" by Dr. Gilpin's son, a Councillor, and he tells about being sent for to Scaleby Castle. In relation to these visits, if he does not indulge much in praise of the "ancient celebrated Preacher among the Presbyterians,"¹ he certainly does not heap upon him abuse as he did others. Several works from Dr. Gilpin's pen survive, but they are all exceedingly rare. They are:— "The Agreement of the Associated Ministers &c," which was published in 1656; "The Temple Rebuilt: a Discourse on Zach. vi. 13," preached before the Associated Ministers at Keswick, May 19, 1658, and at their request published that year; his "Disputatio" for his Diploma, 1676, of which a copy is in the British Museum; "The Comforts of Divine Love," a sermon preached on the death of Timothy Manlove, published in 1700; the Assize Sermon, previously named, which was not published until 1700; and "Daemonologia Sacra," a considerable volume reissued in 1872.

As already stated he had a considerable family and in the "Gilpin Memoirs" (Jackson) a carefully constructed pedigree of the Gilpin family will be found. A daughter, Dorothy, married Dr. Jabez Cay, of Newcastle, to whom Thoresby on his visit to the place, May 19, 1703, thus refers:—

1. Life of Thomas Story, p. 30.

To inquire for Mr. John Cay, brother to my late ingenious friend and kind benefactor, Dr. Jabez Cay, whose death was a public loss, as well as to me in particular. Then to visit good Mrs. Manlove (who gave me some original papers of the late Doctor's), to her brother Bennet; and after to visit the widow¹ of Dr. Gilpin (the pious author of *Daemonologia Sacra*, &c.), and his son-in-law, Dr. Cay.²

His eldest son, William, born at Greystoke, studied for the law, and the following two letters from his pen while he was a student, are of considerable interest. Matthew Sylvester, their recipient, was a distinguished London Nonconformist Minister to whom we are indebted for Baxter's "Reliquiae":—

Sr

I have not yet been so fortunate, as to be delivered from the fear I have yt thro ye miscarriage of yt wch I writ to you upon my first arrivall here I may be undr some misapprehension; for this reason I cannot satisfie my self without furthr securing mee from those thoughts of neglect & forgettfulness yt possibly you may intertain of mee. I thought to have been at London ere this, for wn I came down I was fully resolved to have lost no more time in ye County yn ye long Vacation. But now I find ye Importunity of Friends & Relations will unavoidably detain me here this winter. I see it is an easy thing wn one first undrtakes a business of this nature to fix a Resolution thus far I will be ingaged & no further, but wn one really is imbargned therein it requires a more yn ordinary Steddiness of Principles to be able not to transgress such a Resolve. Divinity I believe can afford but too many instances of this kind: Men can readilier resolve yn pform any thing. Men have too great apprehensions of yr strength till yu try it, and too slight thoughts of ye Difficulties yu are to wrestle thro. till yu feel ym. But I must not draw up a bill agt my self; yt would betray as much unnaturalness as ye other doth Humanity—Sr I have nothing of News to acquaint you withall, wee import indeed a considerable quantity fro London, but export none thither; or if at any time wee venture to make you a Return, our wares are so abominable naught & corrupt, yt wee wondr you will take ym of or hands, witness our advices in a late Gazette. My C. Hawdon hath given you an acct. I suppose of ye Execution of ye Oxford Act. Wee are not without or Jealousies here of wt ye papists may be prompted to act out of desperation, & yfore

1. Dr. Gilpin's widow, Susanna, died "on Tuesday, Jan. 18, abt. 11 a Clock at night and was interred on Friday following being Jan. 21st 1714/15." (Jackson's "Gilpin's Memoirs," p. 8 note).

2. Thoresby's Diaries, vol. i, p. 427.

in most places have a strict eye ovr ym. The Prebends of Durham think their fears are excusable because yy [they] have so much to lose— Wee think or writers may now leave of Countermining, for by this time yy cannot but be sensible how much yy have yrby undermined yr own Interest, by indeavouring to instill a belief into ye nation yt yr is no danger to be apprehended from ye Papist & yt it was ye Fanatic yt ye Magistrate need only be whetted agt. I Confess it was a meritorious — piece of Service yy did yr mother in bidding her look North, wn her greatest blow was cominge South. I suppose yy will not now expect an answer from ye Fanatics; the discovery of this Plott is a practical Confutation of all yy said. Sr

I am

Newl. Nov. 4
78.

Yor Reall friend & Servt
Wm. Gilpin.

My Service to Mrs. Silvester, Mr. Smith &c.

To

Mr. Matth. Silvester at his house in Dogwell Court in White-fryars Fleete street.

London.

These ¹

Revrend Sr.

I am afraid yt I have so long disappointed yor expectations of a lre [letter] yt you may think you have just ground to imagine yt I am one of those yt use to forgett those yy [they] have obligations to so Soon as ye necessity of yr affairs occasions them to be absent from them. And indeed I must confess yr were reason to place mee almost in ye same predicamte wth Mr. Ducase, if it were not yt yr is something more in my case yn wt may appear to you at first view; and yrfore Sr I shall give you some acct of my selfe & yn I doubt not but yt I shall obtain more favourable thoughts from you yn othr wise I might have seemed to deserve.—My voyage was indeed far more tedious yn I hoped it should have proved, for, wt by an obstinate Calm and a little Contrary Wind it was the Last of June before I gott to Newl and yet notwithstanding all the tediousness of such a voyage, for my part I have no reason to repent yt I chose rather to go by sea than by land, for I may suspect yt Considering my constitution ye heat and toil of a land Journey might possibly have had ye same effect on me yt it had on one of Sr Wm Blackett's sons who coming down by land wthin two or three days riding contracted a ffeaver by it wch has cost him his life. Imediately upon my arrivall here I was posted into Cmbrld whither I am also to goe again to morrow, so yt I hope you will do me ye justice to

1. Baxter MSS., vol. i, in Dr. Williams's Library.

conclude yt this was ye first opportunity I had to assure you (Sr) that I am

Yor vry much obliged Friend
& Servt

Wm. Gilpin.

Newl. July 20

'78.

Some lres from Scotld assure us yt Laudrdale doth not carry things so before him at ye Convention as at first wee were told he did, and particularly yt Sr Patrick Hume did so vigorously oppose his nominating ye Comittee yt he could not by any means attain yt point. However it is propounded to ym to consider of a Method for ye raising of Money to Maintain those forces yt have been raised in yr Kingdome by vertue of a late act of Parleament amongst them.—Sr Patrick was one night seized on in his own house—& Comitted close prisonr to ye Tollboth of Edinburgh, where he still continues. Pray give my Service to Mrs. Silvester, to Mr. Smith [torn] Eldred &c. Wn I am indebted to you for my poll pray lett me know & I shall take care to discharge it.¹

WILLIAM MORLAND, M.A., 1660—1663.

Towards the end of 1660 the Sequestered Morland returned to his living. His Petition to the House of Lords for restoration, presented in June, 1660, reads as follows :

To the Right Honble The Lords in Parliament Assembled.

The humble peticon of William Morland Clearke Master of Arts. Shewith,

That the Rectory of Graystock in ye County of Cumberland was divers yeares sequestred from yor Peticonr by the powers then in being without due course of Law :

Therefore yor peticonr prayeth that ye Tythes Gleabes and other proffits of the said Rectory may be secured unto ye hands of some responsible persons untill that the Parliamnt take order therein, or the Peticonr be restored by due Course of Law

And yor. peticonr shall
pray &c.

William Morland.

I testify that ye Peticonr havinge been Minister there for diverse

1. Baxter MSS., vol. i. Vide *Daemonologia*, edited by Dr. Grosart; also Calamy, *Gilpin Memoirs*, *Life of Thomas Story* (1747), *Audland's Sermon for John Noble*, *Dict. of Nat. Biog. and Memoirs of Alderman Barnes* (*Surtees Soc.*, vol. 50), for further information.

years was outed in the tyme of the late wars without any due Course of law although an able and conscientious devine.

PHILIP MUSGRAVE.

Sr philip Musgrave of Edenhall
Knt & Baronett.

[On the outside] :—

23 of June 1660

Peticon of William Morland

Clerke.

Expd. 1

William Morland did not long survive his restoration. The Registers give the following :—

1663 July the sixth day of this moneth at Sixe of the clock in the after noone did Mr. William Morland Rector of Greystock depart this life And was Buried the Eight day at ffive in the afternoone by Mr. Jacob Spencer who was his Curate.²

ALAN SMALLWOOD, D.D., 1663—1686.

He was of St. Peter's College, Cambridge, where he became S.T.P. in 1661 "per literas Regias." He compounded for his First Fruits for Norton Dunelm in 1661, and Greystoke in 1664, being instituted to the latter place Dec. 3, 1663, on a Presentation by Joseph Colston, M.D., of London, by virtue of a grant from the Countess Dowager of Arundel and Surrey. He was inducted on the 15th of the same month. From the following, however, it would appear that there was some defect in relation to the matter :—

To the Kings Most Excellent Matie The Humble Petition of Alan Smalwood Clerke Dr. in Divinity.

Sheweth

That your Petr since your Maties happie Restauration was by the Rt Honoble Elizabeth Countesse Dowager of Arundell and Surrey presented to the Rectory of Graistock in the County of Cumberland.

1. House of Lords' Library : also H.M.C., Seventh Report, Pt. i, p. 107.

2. In the Sketch of John Noble's Life it is said that at the King's return an attempt was made to put in one Mr. Jackson, but without success. Two Jacksons are given as ejected from Parishes close by—Peter from Castle Sowerby, and John from Hutton-in-the-Forest. It is quite possible it was one of these. (Vide pp. 488, 495.)

He humbly prayes your Matie to be graciously pleased to confirme him and corroborate his Title to the said Rectory.

And he shall ever pray.

[On one side]—

I am assured yt
this person is very capable
of yr Maties favour
ffeb 6, 1664. Gilb. Cant.

[On the top side]—Dr. Smallwood.

[Date given in pencil]

6 Feb. 1664/5.¹

Dr. Smallwood

Warrt for a Presentacon of Allan Smallwood ad corrob. Tit. to ye Rectory of Graistock in ye Diocese of Carlisle Feb. 11th, 1664/5.²

In an Inquisition taken at Greystoke Oct. 6, 1666, he appears as plaintiff with Christopher Blencowe as defendant, the matter in dispute being the "Rectory of Graistock. Whether lands called 'Marshalls Moors' are parcel of the glebe."³ Sir Thomas Howard is mentioned as farmer of the Rectory. A second Inquisition at Blencow on April 13 of the following year, between the same two parties and in reference to the same matter, speaks of the "Parsonage of Graistock, and two closes of land called Marshall Moors late of Sir Henry Blencow (defendant's father) deceased."⁴ There were two other Inquisitions in which he was more or less concerned. The first was at Greystoke on Sept. 23, "24 Chas. 2.," with Thos. Parsons and John Robson as plaintiffs and John Noble, Henry Winder, Geo. Parker and Miles Hathwaite as defendants, the matter in dispute being the "Rectory and parish of Graistock, and the townships called Berryer Penruddock-cum-Hutton and Johnby Tithes."⁵ The other was at Cockermouth on the 24th of January following with "Sir Miles Haythwayte Knight, John Bristow Thos. Slee" as plaintiffs, and "Allan Smallwood, D.D., Thos.

1. S.P. Dom. Car. ii, vol. 112, No. 35.

2. *Ibid.*, Entry Book 22, p. 14.

3. Ex. Dep. Rec. Off., Mich. 15.

4. *Ibid.*, East. 15.

5. *Ibid.*, Mich. 7.

Parsons, John Robson, John Cannon" as defendants, the matter in dispute being the same except that we have both "John and Johnby" among the place names.¹ The Penruddock "Kist" contains quite a collection of valuable documents relating to various disputed matters in the Parish, in some of which Alan Smallwood is a prominent figure.² He seems to have had a keen eye for finance, especially where there was an opportunity of adding grist to his mill. On this account, as well as others, he fell foul of the Quakers. Besse informs us that among others who were continued prisoners for tithe, in April, 1682, were:—"John Sowerby who had been Prisoner three years and seven Months at the Suit of Allan Smallwood, Priest of Graystock, and John Todhunter who had been imprisoned three Years and two Months at the Suit of the same Priest; also John Slee, who had been committed at the Suit of Allan Smallwood."³ A sermon,⁴ which he preached at Carlisle, Aug. 17, 1664, on Oaths brought him into conflict with these people and called forth several replies from their leaders:—

Howgill Francis of Todthorne near Greyrigg. Oaths no Gospel Ordinance but prohibited by Christ; being in Answer to A. Smallwood D.D. to his book lately pub., being a Sermon preached at Carlisle 1664, wherein he hath laboured to prove, Swearing lawful among Christians [&c.]. By a Sufferer for Christ and his doctrine. F.H. 4to. Printed in the year 1666. 11¼ [number of pages]. Reprinted in his Works.

A Reply to a Pamphlet called—Oaths No Gospel Ordinance, &c. Wherein a Sermon Preached at Carlisle, Aug. 17, 1664, with all the Arguments therein produced (to prove that our Saviour did not forbid all Swearing) is fully Vindicated. The Text of St. Mat., 5, 34, and St. James 5, 12, are plainly interpreted, the Truth undeniably manifested, and the Objections to the contrary whatever could be found in the Writings of Francis Howgill, Sam. Fisher or any other Quaker Satisfactorily Answered. By Alan Smalwood, D.D. York.

1. Ex. Dep., Hil. 1.
2. Trans. (N.S.), vol. ix, p. 225.
3. Sufferings of the Quakers, vol. i, p. 133.
4. This was printed at York by Stephen Buckley in 1665. A copy is in the Bodleian.

Printed by Stephen Bulkely, and are to be sold by Francis Mawburne. Small 8vo. 1667. 30.

Benson Gervase of Kendal in Westmoreland a Justice of Peace.

A True Testimony concerning Oaths & Swearing &c. As also an Answer to the subject matter contained in Twelve Arguments or Reasons (laid down in a Sermon preached at Carlisle, Aug. 17, 1664, by Allan Smallwood, D.D., as he stiles himself) [&c.].

4to. London: Printed in the Year 1669. 6.

A Second Testimony Concerning Oaths and Swearing in Answer to a Book entituled The Case of the Quakers relating to Oathes stated by J.S. or an Appendix to a Book written in the Year 1668 in answer to Allan Smallwood. Wherein is fully cleared the Command of Christ &c. 4to. Printed in the Year 1675. 3.¹

The Fleming MSS. have the following interesting entry:—

Wee two [Sir G. Fletcher & Sir Daniel Fleming] and my Lady Mary were Jany 21st, 1682/3 at Graystock Church and dyned with Dr. Smalwood, that day being his marriage-feast and it being the fourty-fourth given Jany 22 in the house at Hutton: 00:08:00.²

Alan Smallwood's burial entry in Greystock Registers is as follows:—

1686 October The fifteenth day of this Moneth about sixe of the Clock at night did the Reverend Doctor Alan Smallwood Rector of Graystock depart this life, and was Buried the Eighteenth day about three in the afternoone by Mr. Richard Ward his curate.

It was in his day that the following were excommunicated, and the largeness of the list witnesses to the strength of Nonconformity in the neighbourhood:—

March 1685. 29.

Were these psons whose names & Sirnames are hereunder written denounced excommunicate for their offences and other their contumacye in not appeareing at Consistorye Court for the Reformation of their lives & manners vizt: John Slee Jacob Relf John Atkinson Scholmr. at Motherby and Mary his wife John Noble and Jane his wife John Tod & Agnes his wife Adam Bird & Issbell his wife Henry Sheapherd Mary Todd wid. John Jack & Elizabeth his wife Henry winder of Hutton John & his wife John Jack of Berrier & Ann his wife Miles Malleeson of the same & Jane his wife Thomas Edmundson of Motherby & Jane his p'tended wife Ambrose Hodgson John Slee of Gresedale & Isabell his wife John Soulbry John Todhunter Jennett Mark wid.

1. Smith's Bib. Anti-Quakeriana, pp. 400, 401.

2. Fleming MSS., H.M.C., Twelfth Report, p. 399.

Chresto. Scott Bridgett Slee wid. William Greenhow Elizabeth his ptended wife Rich. Mark of Hutton roofe & his wife Dorothy Relf wid. Thomas Barker Abraham Relfe John Relfe, Rich. Atkinson of Graystocke & Elinor his wife Elizabeth Hudson of Wathermealock Mary Robinson John Martendale & Agnes Rukin all of the same.¹

RICHARD FOWKE, M.A., 1686—1692/3.

He was instituted Dec. 3, 1686, on a Presentation by "Carol. Howard Ar.;" and inducted the day following. He remained until his death. His burial entry is to the following effect:—

1692/3 february 19 Buried Mr. Richard ffwk Rector of Graystock.

THOMAS GIBBON, M.A., D.D., 1693—1716.

He was of St. John's College, Cambridge, where he became B.A. in 1688; M.A. in 1692; and S.T.P. in 1714. He was instituted to Greystoke in April, 1693, on a Presentation by the University of Cambridge, which claimed "the right of presenting as to a popish living." The Registers say that he "publicly and openly in ye time of Divine Service at Evening Prayer did this 7th day of May 1693" read the Articles. For some reason he resigned in 1711, but was reinstited, April 25, 1712, upon "the presentation of Gilfrid Lawson esquire grantee of Charles Howard esquire the lord of the manor."² He was a personal friend of Bishop Nicolson and was installed Dean of Carlisle in 1713. He died on Oct. 24th, 1716, and was interred in St. Mary's Church, Carlisle. His letter respecting the Sequestration of William Morland is given elsewhere.³

1. Parish Registers.

2. Nicolson and Burn, vol. ii, p. 366.

3. Vide p. 369.

V. SKELTON.

This is a large sized village lying some six and a half miles north west of Penrith and about four north of Greystoke. The Church is dedicated to St. Michael and the Registers begin with 1580, the following being a list of them:—

1. Baptisms, Burials and Marriages, 1580—1647.
- 2 & 3. Baptisms and Burials, 1712—1753.
Marriages, 1712—1812.
- 4 & 5. Banns of Marriage, 1754—1812.

The oldest book contains not a single entry of value for our purpose, and is in a very dilapidated condition, besides being faded in many parts. The following is the list of Incumbents:—

LEONARD SCOTT, M.A., 1598—1623.

He was instituted October 10, 1598. Nicolson and Burn state that in 1607 Francis Southwyke sold the advowson to Corpus Christi College, Oxford, and that a caveat was entered in 1623, on the death of Leonard Scott, by Sir E. Musgrave, Knight. This, however, did not prevent Dr. Fearclough and the other Trustees for the College from making the next Presentation.¹ A person of this name was at Castle Sowerby in 1584, and Irthington in 1589.

LEONARD MILBURN, M.A., 1623—1647.

He was the son of Richard Milburn, Bishop of Carlisle, and was instituted February 18, 1623. He had charge of the living at Ousby as well as Skelton, and appears in Walker's list of Sequestered Clergy, though that writer says nothing about his "sufferings"; he merely links his name with Skelton. Nicolson and Burn, however, state

1. Nicolson and Burn, vol. ii, p. 387.

that he was "ejected by Cromwell's Commissioners in 1653."¹ It is very probable that this event took place in 1647, and it is more than doubtful if it ought to be called an "Ejection" at all. The following documents show that Leonard Milburn was merely requested to make choice of the living that he was prepared to surrender, the policy of the Commonwealth being to put an end to Pluralism as far as possible. It would seem that he kept Ousby and gave up Skelton:—

Ousby and

Skelton.

Maii 28. 1647.

Upon the humble peticon of Leonard Milborne Incumbent of the sev'all benefices of Ousby & Skelton in the Countie of Cumb'land It is ordered that he do forthwth make his eleccion wch of the same benefices he will relinquish & wch he will adhere unto & reside upon And it is ordered that he shall have all tithes, rents, revenues & profitts of the sd benefice wch he shall so relinquish hapening arrising, growing & beinge till Easter last & that he shall have & enjoy to his owne use all Corne & grayne by him sowen upon the gleab of the said Rectorie wth libertie to enter upon the sd gleab Cutt & carry the same away at such season as the same is ripe for cutting & Inninge.²

Skelton and

Ousby.

Junii 19. 1647.

Upon the humble peticon of Anthony Wilson It is ordered that Mr. Milborne Incumbent of the Sev'all benefices of Skelton & Ousby in the Countie of Cumberland doe make his eleccion pemtorilie wthin eight daies after serving hereof wch of the Benefices he will adhere unto And it is further ordered that the sd Mr. Milborne shalbe accomptible for the profitts of that benefice wch he shall relinquish wch fell since the 23rd of ffebruary last on wch daie the first order of this Committee was grted for making his eleccion.³

Ousby &

Skelton.

Sept. 8. 1647.

It is ordered that Leonard Milborne Incumbent of the severall benefices of Ousby & Skelton in the Countie of Cumberland both the said benefices having Cure of Soules doe make his eleccion before this Committee on the 20th daie of October next wch of the said benefices he will adhere unto & wch he will relinquish or else signifie such his eleccion under his hand by the said day.⁴

1. Nicolson and Burn, vol. ii, p. 387.

2. Add. MSS., Brit. Mus., 15671.

3. *Ibid.*

4. *Ibid.*

ELISHA BOURNE, 1653.

This name does not appear in any printed list of Incumbents; but Elisha Bourne joins in the letter to Richard Baxter respecting the Worcestershire Agreement bearing date 1653. He is there styled "Minister at Skelton."¹ Foster gives two persons of this name in his list of Oxford graduates: one graduated M.A. in 1649, and was the son of Emmanuel Bourne, Rector of Ashover, Derbyshire, 1622-42; and the other took his M.A. in 1627 and B.D. in 1638, becoming Rector of Misterton in Leicestershire in 1642.² Either of these would fit in with Elisha Bourne of Skelton. He removed from Skelton shortly after 1653. It is highly probable that Samuel Bourn, a prominent Nonconformist Minister in Lancashire during the early part of the 18th Century, belonged to this family. He also sprang from Derby, where his grandfather and great grandfather were considerable tradesmen.³

GEORGE TIBBOLD, M.A., 1654—1661.

His Presentation to this place in 1654 is referred to in the following:—

<p>Skelton Rectory. George Tibball.</p> <hr/> <p>Geo. Tibball Cert. as aforesaid by Edm. Staunton of C.C.C.Pr. John Conant of Coll. The Masters Coll. Ox. Scol. Jo. Milward Nod. Sparke Tho. Whitehorne Zach. Boggan.</p>	<p>Know all &c. the 16th day of June in the yeare 1654 There was exhibited &c. a presenta- tion of George Tibball Clerke to the Rectory of Skelton in the County of Cumberland Made to him by the president & Schollers of Corpus Christi Colledge in Oxon the patrons thereof Together &c. of the said George Tibball of his holy &c. approved the said George Tibball &c. and doe admit the said George Tibball to the Rectory of Skelton aforesaid &c. Incumbent &c. In witness &c Dated at Whitehall the 17th day of June 1654.⁴</p>
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1. Rel. Bax., p. 164.

2. Al. Ox.

3. Vide Toulmin's Memoirs of Samuel Bourn.

4. Lambeth MSS. (Plund. Min.), 997.

This name also is absent from the lists supplied by the County Histories. He appears among the signatories to James Cave's ordination Certificate dated 1656.¹ George Tibbold removed to Asby in 1661, where he remained until his death,² and held Thursby part of this time. He seems to have been one of those who readily accepted the new conditions which came in with the Restoration, though probably, as in the case of many others, he felt it wise to appear in his new character in another part of the Diocese.

LEONARD MILBURN, M.A., 1661—1673.

In June, 1660, Leonard Milburn, like many others, presented a Petition to the House of Lords for restoration to the Skelton living. It is written in a beautiful hand. The following is a copy:—

To the Right Honble the Lords
in Parliamt assembled.

The humble Peticon Of Lennards Milborne
Clerke Master of Arts.

Sheweth,

That yor Peticonr haveing enjoy'd the Rectory of Skelton in ye County of Cumberland for twenty and odde years was yet notwithstanding by the unjust powers late in being sequestr'd from the same without any due Course of Law.

Your Peticonr therefore prayeth
That ye Tythes Gleabes and other
Profitts of ye said Rectory may
be secured into the hands of
some responsible persons untill
yt the Parliamt take over
therein or the Peticonr be
restored by due Course of
law
And yor. Peticónr shall
pray &c

LENNARDS MILBORNE.

I certify that this Peticon is true and that ye Peticonr was outed in

1. Vide p. 664.

2. Vide pp. 545, 1113.

ye tyme of ye late wars without any due Course of law, although an able and conscientious Divine.

William Musgrave.

Capn W. Musgrave of Clio (?) in Cumberland.

[On the outside as follows]:—

23 of June 1660 The peticon of Lennards Milborne Clerke.

Expd.¹

The Petition met with success and Leonard Milburn held the two livings again until his death in 1673. In the Episcopal Register in Carlisle appears the following, the full significance of which is not clear:—

July 24. 1665 Absolutio Leonardi Milburn ab excoicacone ad instantiam Mri Georgii Buchanan et Mr. Sampson in pntia mei William Yates Norij pub.

NATHANIEL COLE, M.A., 1673—1683.

Doubtless the person of that name to whom the following refers:—

Carlton.

Julij 5. 1647.

Referred Nathaniel Cole Minister to ye Assembly for the Church of Carlton Com. Bedd.²

He took the Engagement Dec. 26, 1650; and was instituted to Skelton on the death of Leonard Milburn on a Presentation by Ric. Busher and his wife, Margaret, on June 23, 1673. His request for leave of absence from his Cure for some time is dealt with in the following from the King:—

Mr. Cole to Reverend Father in God Rt. Trusty and Rt well-be absent beloved Wee greet you well. Whereas wee have from his Cure given (as by these psents wee doe give) free leave for some time. Licence & pmission to Nathaniell Cole, Clerk late Chaplaine to Our I. & W. Ralph Montagu Esqr. our late Ambr. to ye most Xn King, to goe for some time to France upon his private occasions that nearely concerne him, wee have thought fitt hereby to Signify Our will & Pleasure to you, & accordingly to direct & Require you to dispence wth his absence from his care of Skelton in our County of Cumberland & Our Diocesse of Carlisle during such his absence for ye space of twelve months or longer, if ye necessity of his Occasions shall soe require hee taking care & prudently providing that during such his absence ye sd Cure bee supplied by an able &

1. House of Lords' Library; also H.M.C., Seventh Report, Part i, p. 107.

2. Add. MSS., Brit. Mus., 15671.

sufficient Person where in assuring Our selves of yor ready Con-
 currence Wee bid you heartily Farewell, Given &c ye 7 day of Octob.
 1673.

By &c

Arlington.¹

Rt. Rev. Father in God.

Whereas wee have thought fit to give leave unto Nathaniell Cole late
 Mr. of Acts and Rector of Skelton in our County of Cumberland within
 yor Diocesse to travell into France for ye space of one yeare upon
 certaine his occasions which wee have approved; and being yrfore
 pleased yt ye sd Nath. Cole do not incurre or receive any prjudice by
 reason of Such his absence Wee have thought good hereby to signifie
 Our pleasure unto you And do require yt se sd Nath. Cole be
 dispensed with for his absence from his sd charge for ye space of one
 yeare from ye day he shall depart out of this our Kingdome; And yt
 during ye sd terme he receive & enjoy the full profit of ye sd Liveing
 as amply as if he were actually resident upon ye place. Any Law Custome
 or Statute to ye contrary notwithstanding Provided nevertheless yt ye
 sd Nath. Cole do leave an able & sufficient person such as you shall
 approve to discharge ye dutys of his Ministrey during his absence.²

Dec 8th '74.

Arlington.

Nathaniel Cole ceded in 1683.

WILLIAM WARD, M.A., 1683—1711.

He was instituted April 3, 1683, and was the son of
 Thomas Ward of Kirkland, Westmorland. He matricu-
 lated Queen's Coll., Oxford, Feb. 22, 1666-7, at the age
 of 18 years, graduated B.A. 1671, M.A. in 1674, and was
 Rector of Hampton Poyle, Oxon, 1680-1683,³ whence he
 removed to Skelton. In the Will of Christopher Rich-
 mond of Catterlen dated June 16, 1693, mention is made
 of William Ward, Clerk of Skelton. He remained at
 Skelton until his death in 1711. Bishop Nicolson, writing
 in 1704, says:—

The Church Yard is ill fenced; and ye Register-Book (tho' pretty
 old) as ill kept as other matters are by Mr. Ward, ye present careless
 Rector. ⁴

1. S. P. Dom. Entry Book 31, p. 119.

2. *Ibid.*, Entry Book 27, p. 64.

3. Foster's Ox. Al.

4. Miscel., p. 145.

In his Diary he is equally uncomplimentary in his references to him as witness the following, under date Aug. 29, 1705, Wednesday:—

In ye Afternoon Mr. Ward (of Skelton) pot-valiant, solliciteing for the Vicarage of Sowerby = whose petition, himself dismiss'd wth Resentmt, was mention'd to ye A. Dn. who came soon after he was gone. ¹

1. Trans. (N. S.), vol. iii, p. 24.

VI. HUTTON-IN-THE-FOREST.

This is much less a village than a Parish, and in the immediate neighbourhood of the Church few houses are to be found. It lies about half a dozen miles north of Greystoke, and a couple of miles east of Skelton, and is quite true to its name. The Church, a diminutive, quaint looking structure, is literally among the trees, which abound in these parts. It is dedicated to St. James. A peculiarity about the Church is the small gallery over the doorway, not by any means lavishly furnished, which is set apart for the use of the Vane family. Whellan¹ says that its Registers begin in 1643; but, if any such existed in his day, they have entirely disappeared. In the oldest book, now extant, the earliest entry is 1729. The Incumbent list is imperfect, both Histories and Registers failing us. The following, however, are known :
ANTHONY WALKWOOD, 1569—1612.

Nicolson and Burn state that the Presentation was made by John Middleton, gentleman, "to whom Sir Thomas Smith, Queen's Secretary and Dean of Carlisle, together with the Chapter had granted the first avoidance."² He died in 1612. He held the living at Torpenhow during part of the time and was Prebendary of the Third Stall in 1577.³

WILLIAM LAWSON, 1612—1646 (?).

He was instituted January 20, 1612-3. Foster gives the following :—"Lawson William of Yorks pleb. Christ Church, matric 30 May, 1606, aged 17; B.A. 10 Feb., 1609-10: perhaps rector of Hutton in the Forest, Cumberland, 1614, or vicar of Stainton, Yorks, 1622: father of Lancelot 1631."⁴ This Lancelot is said to be son of

1. Whellan, p. 565.

2. Nicolson and Burn, vol. ii, p. 392.

3. Vide p. 574.

4. Al. Ox.

William of Hutton "sacerd." He matriculated Queen's Coll., Oxford, 4 Nov., 1631, at the age of 18 years, so that it is safe to put William Lawson at Hutton, as late, at least, as 1631. How much longer he remained is not certain. It is, however, quite possible that he was here until the appointment of Thomas Todd in 1646, in the document relating to which mention is made of the "death of the last Incumbent." A person of this name appears at Bewcastle in 1580 and Wigton in 1592,¹ though, of course, if Foster's conjecture be right it cannot be the same.

THOMAS TODD, 1646—1651 (?).

His appointment is given in the following terms:—

Hutton. Junii 27. 1646.

Whereas the Rectorie of ye pish Church of Hutton in the Countie of Cumberland is void by the death of the last Incumbent & the guilt thereof is in the Deane & Chapter of the Cathedrall Church of Carlile It is therefore ordered that the said Rectorie shall from henceforth stand sequestred to the use of Mr. Thomas Todd a godlie & orthodox divine who is hereby required forthwith to officiate the Cure of the sd Church as Rector & preach diligentlie to the pishoners there.²

The following order for his Institution was issued shortly afterwards:—

Sept. 24. 1646. Ordered &c That Mr. Doctor Aylett or his lawfull Deputy are hereby authoriz'd and required upon sight of this Order to give Institution and Induction to Thomas Todd Clerk to the Rectory of the Parish of Hutton in the County of Cumberland. Salvo &c the said Mr. Todd producing his Presentation thereunto under the Hand and Seal of Francis Sisson Patron. And this to be a Sufficient Warrant in that Behalf.³

Walker includes him in his list of "Suffering Clergy," and, in view of the high terms used of him in the appointment, his statement, like many another in his book, must be regarded as exaggerated. This is his account:—

When he was before the Committee, one of them, who was a Tradesman, undertook to Examine him in point of Learning: and very judiciously, among other Questions, ask'd him "*Who was the*

1. Vide pp. 292, 487.

2. Add. MSS., Brit. Mus., 15670.

3. C. J., vol. viii, p. 503.

best Interpreter of Scriptures?" and "*Whether he used the Lord's Prayer or not?"* Soon after this he was Sequestred, and one Jackson, a Bawling Illiterate Fellow, put into his Rectory; who had This and another Parish, during the whole time of the Usurpation. Mr. Todd (with others of the Clergy) was also Imprison'd at Carlisle: And the only Crime alledged against them, was *That they Baptized Children, Visited the Sick, and sometimes Preached privately to their Parishioners and others.*¹

Thomas Todd's two sons were Dr. Hugh Todd and Thomas Todd. The latter matriculated at Queen's College, Oxford, March 28, 1683, aged 17, graduated B.A. feb. 15, 1686-7, M.A. 1689, and was possibly Vicar of Corbridge, Northumberland, in 1709.² On the authority of Dr. Todd, Jefferson tells the following story of the interview of Thomas Todd, senior, with Charles II. as he passed through Hutton on his way to Worcester on Aug. 6, 1651:—

He informed Charles that he had been ejected from his living and imprisoned at Carlisle for his allegiance to his Majesty and for the private exercise of some functions of his sacred office. The king, who looked very pale and pensive, was seated in a coach with some of the Scotch nobility, intent on a map of the country which was spread before him; he charged him to continue in his duty and expressed a hope that better times would soon follow. His Majesty was guarded by a body of Highlanders.³

JOHN JACKSON, 1651(?)—1660.

In all probability the Jacksons were a local family. In the Parish Chest is a Book of Accounts dating back to 1646; possibly with this Whellan has confused the Registers. It contains many interesting items, and was the work of Peter Murthwaite, doubtless the person of that name who subsequently held the living of Gilcruix.⁴ The following appears in it:—

A Booke belonging to the Parish of Hutton containing the Church Stocke thereof And in whose handes it remaineth with their several

1. Walker, part ii, p. 375.
2. Al. Ox.
3. Hist. of Leath Ward, p. 425. Whellan in his History has mixed up this story in all sorts of ways.
4. Vide p. 732.

obligations for the same June the xxiii anno 1646. Petrus Murthwaite strinxit Josephus filius praedicti Petri sepultus fuit in Cometrío (?) ecclesiae praedict 23 die Junij 1646

Deliver this booke to my kinde friend Lancelote Allisson I pray you.

Money due to the Church Wardens 1650 from [among others] :—

Wid. Walkwood 1. 15. 0.

Wid. Walkwood Sur. [Surety]

1649 Jo. Jackson elder 10—0

Jo Jackson younger 10—0

Eliz. Walkwood 1—15—0

Robert Becke Sur.

1653 Uxor Jackson elder

0—xo Sur. her Crope

pd in as appeares by the Sixtine men :—[among others]

More by Widdow Jackson 0—05—0

More by Jo. Jackson 0—10—0

1654 Item to Mr. Tod xij.

Widow Walkwood, whose name frequently occurs, was probably a connection of the late Anthony Walkwood, a former Rector; and John Jackson, junior, son possibly of Wid. Jackson, whose surety was “her` crope,” is assumed to be the Rector at the time. The late Henry Whitehead, in his interesting paper on Church Bells in Leath Ward, says:—

Subjoined to the account for 1653 are items collected for a bell amongst them being :—“More by Jo. Jackson 10—0.” The last name in the list of Collectors—John Jackson—is that of the Minister who had superseded the rector Thomas Todd. . . The omission of his initials from the numerous company of initials on the Church bells, for which he, and perhaps his mother (widow Jackson), collected subscriptions seems to imply that he was not held in much account by the parishioners.¹

It will be shown presently that this latter inference is quite unwarranted. Walker describes John Jackson as “a Bawling Illiterate Fellow”; but that is quite in his style. As appears elsewhere,² the person responsible for this was Dr. Todd, son of the Sequestered Minister, who so largely assisted Walker, and consequently it will need to be considerably discounted. Calamy, who gives little

1. Trans. (O. S.), vol. 13, p. 194.

2. Vide p. 374.

information about Jackson, quoting Walker's statement suggestively adds:—

To which I can say nothing, unless I knew his Vouchers. Had he been cast out as *illiterate* upon a proper Trial, it must be own'd he would have had his Desert. But when all that were Incumbents were cast out by the Act [Uniformity Act], if they did not punctually conform, it is evident that the most meanly qualified were as proper Sufferers by that Act, if they were ejected and silenc'd by it, as those of the greatest Abilities.¹

Jackson appears as one of the signatories of the Baxter Letter of 1653, and he joined in the ordination Certificate to James Cave, which bears date 1656, being in the first styled "Pastor," and in the second "Minister" of Hutton.² Along with Timothy Tullie, who was "Modr. pro. Temp." he signed a request on behalf of the "Associate Ministers of the County of Cumberland" to Richard Gilpin "to print his acceptable Sermon preached this day [May 10, 1658] at our Generall Meeting," and styles himself "Scribe."³ That surely dismisses the charge of illiteracy; a position of that kind was not likely to be assigned to an ignorant person, and it further bears upon his character. Whatever opinion his Parishioners might cherish concerning him it is clear that he was a person of considerable influence and position in the Cumbrian ministry.⁴

What other living John Jackson held along with Hutton, as stated by Walker, is not known, but the whole passage is so obviously charged with bias that little reliance can be put upon it.

THOMAS TODD, 1660—1689(?).

The County Historians do not say that Thomas Todd was restored on the Ejection of John Jackson, and direct evidence is wanting. It is, however, highly probable that such was the case, especially in view of the fact that his son, Thomas, who matriculated in 1683, is described as

1- Calamy, vol. iii, p. 227.

2. Vide pp. 89, 664.

3. Vide p. 105.

4. Vide under Greystoke for a reference to him, p. 474, note 2.

the son of "Thomas of Hutton, Cumberland, Cler." A person of this name appears as Schoolmaster at Morland lately removed in 1657.¹ Can it be that, as in the case of Robert Rickerby,² during part of the period of his Sequestration, Thomas Todd was permitted to occupy this position?

NICHOLAS TOMLINSON, 1689—1695.

He was instituted July 29, 1689, on a Presentation by the Dean and Chapter of Carlisle. The Crosby Ravensworth Registers give the following:—

Chrestenings 1654 March Ann ye daughter of Mr. Nicholas Tomlinson
ye xiiii day.

Who this was is not stated.

JOSHUA BURROW, B.A., 1695—1728.

He was instituted May 20, 1695, on the same Presentation. The vacancy had been caused by the cession of Nicholas Tomlinson. Joshua Burrow removed to Asby in 1728. He was a nephew of Rowland Burrow of Brougham.³

1. Vide p. 1186.

2. Vide p. 658.

3. Vide p. 1248.

VII. CASTLE SOWERBY.

Castle Sowerby lies a few miles from Hutton in the direction of Hesketh Newmarket. The Church, which is dedicated to St. Kentigern, is one of the most isolated and primitive looking in the County. The earliest Registers, a long volume in parchment, have for their first decipherable date 1621, which has been inked over by a later hand; but this is on page 3. There are two other pages of entries which are not decipherable, evidently beginning with baptisms, and it would appear that some pages have gone. After 1642 occurs the following:—

A booke of all the Chrestenings and— Raughton head Chappell since— yeare ano Dom. 1621 to 1643.

The first volume extends to about 1709; and the Raughton Head entries continue until about 1672. The following is a list of Incumbents:—

THOMAS SCOTT, M.A., 1571—1584.

He was a native of Cumberland, graduated B.A. Queen's College, Oxford, March, 1553-4; Fellow of Trinity 1555; M.A. July 8, 1556; Proctor 1560.¹ He was collated by Bishop Barnes, and resigned in 1584. A person of this name was at Edenhall in 1580.²

LEONARD SCOTT, 1585—1623.

He was instituted May 31, 1585, and appears to have held the living at Skelton at the same time.³

WILLIAM FAIRFAX, M.A., 1624—1646.

He was ordained Deacon Jan. 18, 1623-4, and instituted May 12, 1624. He was the son of Thomas Fairfax of Caldbeck, and married Jane, daughter of Richard Tolson

1. Al. Ox.

2. Vide p. 439.

3. Vide p. 479.

of Bridekirk. Nicolson and Burn represent William Fairfax as holding the living until 1664; and that is the impression which Jefferson creates, but both are at fault. He was a Pluralist, having in addition to Castle Sowerby the living at Bolton, Mealsgate, as appears from what follows. Here again it will be noted that no attempt was made to sequester William Fairfax; he was merely called upon to surrender one of his two livings, and it was the Castle Sowerby one which he relinquished:—

Castle Sowerby. May 2. 1646.

Ordered by Consent of William Fairfax vicar of Castle Sowerby in the County of Cumberland that Francis Palmer minister of the word shall officiate the Cure of the Church there and enjoy the said vicarage for that the said Wm Fairfax hath also the rectory of Boulton in the Diocese of Carlisle.

Refr Francis Palmer, &c to ye Assembly.¹

FRANCIS PALMER, M.A., 1646——.

The Registers have the following:—

Registrum plenu, ac perfectu. omnium baptizat. matrimoniu, iunct. et sepult. in parochia de Castle Sowerby Anno dni 1646 Francisco Palmer vicario ibm.

The following documents deal with Francis Palmer's Augmentation:—

Castle Sowerby. November 17. 1647.

By virtue of an order of both houses of parliament of the 2nd of May 1646 It is ordered that the yearelie rent of 9li reserved to the Deane & Chapter of Carlisle out of the tithes of Langanby & the further yearelie rent of 2l & 14s to them reserved out of Motcherby Blencow & Penruddock & the further yearelie rent of 13li & 4d to them reserved out of Culgarth milne & the further yearelie rent of 11li 13s 4d to them reserved for sevrall of their possessions in Skellinge in the pish of Kirkland in the occupacon of the widdowe Hutchinson & the further yearelie rent of 1li 6s. 8d to them reserved for other of there possessions in Kirkland in the occupacon of Mr. Crakenthorpe & the further yearelie rent of viijs to them reserved out of sevrall of there possessions in Penrith & the further yearelie rent of 4li 16s 8d to them Reserved out of sevrall of there pssions in Plumpton & the further yearelie rent of 13s & 4d to them reserved out of there possessions in Cringleydyke in the occupacon of Wm. Carleton being all in the

1. Add. MSS., Brit. Mus., 15670.

Countie of Cumberland be pd to & for increase of ye maintennce of ffancis Palmer minister of the pish Church of Castle Sowerby in the sd Countie the pnte [present] maintennce belonging to the sd Church in the best tymes being worth not above 24li a yeare And the Sequestrators of the pmisses are required to paie the same unto him Accordinglie at such tymes & seasons of the yeare as the sd rents shall grow due & payable provided that the Church of Langanby aforesd be in the first place provided for wth a Competent maintennce.¹

Castle Sowerby.

December 1. 1647.

Whereas this Committee have the 17th of November 1647 grted the yearelie rent of 9li reserved to the Deane & Chapter of Carlile out of the tithes of Langanby & the further yearelie rent of 2li & 14s to them reserved out of Motcherby Blencow & Penruddock & the further yearelie rent of 13s & 4d to them reserved out of Culgarth Milne & the further yearlie rent of 11li 13s & 4d to them reserved for sevrall of there possessions in Skellinge in the pish of Kirkland in the occupacon of the widow Hutchinson & the further yearlie rent of 1l 6s 8d to them reserved for other of their possessions in Kirkland in the occupacon of Mr. Crakenthorpe & the further yearelie rent of eight shillings to them reserved out of severll of their possessions in Penreth and the further yearelie rent of 4li 16s & 8d to them reserved out of severall of their possessions in Plumpton & the further yearelie rent of 13s and 4d in Cringledyke in the occupacon of Wm Carleton being all in the Countie of Cumberland to & for increase of the maintennce of ffancis Palmer Minister of the pish Church of Castle Sowerby in the Said Countie ffor that the said sevrall Sumes are otherwise desposed off the said order is become fruiteles. This Comittee doe discharge the sd order & in lieu thereof It is further ordered that the yearelie sume of 30 li be paid out of the rents & profits of the Improprate Rectory of Castle Sowerby afforesaid wch are sequestred from Sir John Bancks Knt delinquent & the further yearelie Somme of 6li 13s & 11d out of the rent reserved to the deane & chapter of Carlile out of the said Impropriacon tax for increase of the maintennce of the sd Mr. Palmer for his officiating the Cure of the sd Church of Castle Sowerby. And the Sequestrats of the pmisses are required to paie the same accordinglie at such tymes & seasons of the yeare as the sd rents & profits shall grow due & payable.²

The Survey for 1649 gives "the present Incumbent as Mr. ffancis palmer Mr. of Arts an approued good preacher," and states that "he pays yearely to the crowne

1. Bodl. MS., 325.

2. *Ibid.*

v1s iijd & to the aforesayde Earle of Arundell iij s iiijd all which afforesaid & viij Acres of Grounde are worth p annu 04li-10-00." 1

Francis Palmer had gone before 1656. Why is not known; but in 1661 he was collated to Aspatria.² His name does not appear in the County Histories. For his connection with Croglin the reader is referred to the account of that place.³

PETER JACKSON, 1656—1660.

The County Histories also omit this name. His appointment, however, is certified in the following documents:—

Castle Sowerby. ffebruary 26. 1655.

Whereas the curacy of the pish Church of Castle Sowerby in the County of Cumberland is at pent destitute of a minister & Mr. Peter Jackson Mintr. of the Word hath applyed himselfe to these trustees to be settled Minister there It is ordered that the said Mr. Jackson be settled Minister of the said Church. Provided he first procure the approbacon of the Comrs. for approbacon of publike preachers in that behalfe.

Jo. Thorowgood Ri Sydenham Ra Hall Jo pocock Jo. Humfrey.⁴

Order
ffeb. 26.
1655.

Castle Sowerby.

Peter Jackson.

Pet. Jackson Cert. as
aforesaid by

Rich. Gilpin of
Greystock
Ran Croxall of
Kirkland
Jo Davis of
Kirkoswald
Geo Tiball of

Know all men by these Presents that the six & twentieth day of ffebruary in the yeare 1655 There was exhibited to ye Comissionrs for approbation of Publike Preachers An order of the Trustees for maintenance of Ministers whereby Mr. Peter Jackson is settled in the Curacy of the Parish Church of Castle Sowerby in the County of Cumberland Together with &c approved the said Peter Jackson &c doe admitt the said Peter Jackson to the Curacy of Castle Sowerby aforesaid &c

1. Lambeth MSS., Surveys, vol. 11.
2. Vide p. 644.
3. Vide p. 406.
4. Lambeth MSS. (Plund. Min.), 974.

Skelton
 Rog. Baldwin of
 Penrith
 Jo fforward of
 Bolton
 Rol. Nicolls of
 Acton
 Edw. Winter.¹

In witness &c Dated at Whitehall
 the 29th day of february 1655.

Castle
 Sowerby.

Know all men by these psents that the 26th day of february in the yeare 1655 there was exhibited to the Comrs for approbacon & An order of the Trustees for Maintennce of Minrs. whereby Mr. Peter Jackson is settled in the Curacy of the pish Church of Castle Sowerby in the County of Cumberland together &c Dated at Whitehall ye 29th day of february 1655-6.

John Nye
 Reqr.²

Castle Sowerby. March 4, 1655.

Whereas the Curacy of the pish Church of Castle Sowerby in the County of Cumberland is at pret destitute of a Minister & the care of providing for the same being in these Trustees It is ordered that Mr. Peter Jackson approved by the Comrs for approbacon of publique preachers to be a pson fitt to preach the Gospell &c & he is hereby appointed Minister of the said pish Church & authorized to officiate the cure thereof by diligent preaching & instructing the pishioners there And that he shall have for his paines therein the yearly Sume of fifty poundes out of the rents and profits of the Improprate tithes of Castle Sowerby aforesaid the same to be accoted from the 29th day of february last & to be from time to time continued & paid unto him for such time as he shall discharge the duty of the Minister of the said place or untill further order of these Trustees And Mr. Edmund Branthwaite receiver is hereby appointed to pay the same unto him accordingly. Provided that this order be first intered with the Auditor.

Jo. Thorowgood Ra. Hall Jo. Pocock Edw Cressett Ri. Sydenham.³

Both Calamy and Palmer give Jackson a place in their list of Ejected Ministers; but beyond that not a line of information is supplied by them. In the account of Hutton-in-the-Forest it was stated that John Jackson,

1. Lambeth MSS. (Plund. Min.), 996.
2. *Ibid.*, 969.
3. *Ibid.*, 972.

ejected from that place, was possibly a brother, or close connection. In the Presentation Lists appears the name of William Jackson of these parts, but whether a relation is not known.¹

WILLIAM FAIRFAX, M.A., (?)1660—1664.

It would appear that at the Restoration William Fairfax resumed charge of the living at Castle Sowerby, which he had resigned in 1646 to make way for Francis Palmer. This he again resigned in 1664, as the following shows, probably because of age:—

Acta Resignationis Gulielmi Fairfax M.A. Vicarii de Castle Sowerby
Jany. 23, 1664.²

EDWARD WATERSON, 1664—1705.

He was ordained Deacon Aug. 17, 1662; Priest Feb. 1, 1662/3; and instituted Mar. 1, 1664, on a Presentation by the Dean and Chapter. He compounded for his First Fruits in 1665. He is wrongly given by Nicolson and Burn as Waterhouse.

Bishop Nicolson, writing in 1703, says:—

The Vicar (Mr. Waterson, aged 79) treated me and Mr. Fleming with Oaten bread and Butter, pretty good beer, and English Spirits of 18d a Quart, together with some hints of his being displeas'd at John Todd's looking after his place.³

He held the living until his death in 1705, the two following entries appearing in the Registers, the first being probably that of his wife:—

1690 May 8 buryed Mrs. Mabell Waterson affadavited.

1705 May the 13th Bur. Mr. Edw. Waterson vicar of Castle Sowerby.

CHRISTOPHER WHITTINGDALE, M.A., 1705—1719.

He was a Glasgow scholar, appointed Minor Canon and Lecturer of St. Cuthbert's June 24, 1703, which position he resigned Nov. 23 following on being appointed Lecturer of St. Mary's. He occupies a very considerable place in Bishop Nicolson's Diary and appears to have been some-

1. Vide p. 1348.

2. Episcopal Reg., Carlisle.

3. Miscel., p. 11.

what of a favourite with him. Under date May 12, 1705, Saturday, Nicolson writes:—

Early in the morning, Mr. Whittingdale with news of Mr. Water-son's death (I was presently invited to ye Funeral) and desireing Advice, whether he sd apply for Sowerby. By all means.¹

It is said to have been Whittingdale's appointment that somewhat occasioned the trouble between Atterbury and Nicolson. There is another curious entry to the following effect which follows a notice of a "Harangue on Damnation" by Whittingdale on Sunday, Aug. 13, 1704:—

After Dinner, Mr. Wh. gave me a long and surpriseng Acct of several particulars in the Tryal of Witches whilst he was a Scholar in Glasgow: As yt himself had seen ye Witch-mark in three of 'em (in the Neck, Thigh and Ball of ye Legg) discover'd by a Highland-Wizzard; two women crawling on the sides of Ashler-stone-Walls, ye Laird of Bargarron's Daughter vomiting hot coals, Knots of Pins, &c. and flying round the Room; all ye Witches unable to repeat after him ye Lord's Prayer, or to renounce ye Devel; &c.

Whittingdale must have had a wonderful imagination.²

JAMES CLARK, B.A., 1719—1735.

His burial entry is thus given:—

The Revd James Clark vic. of Castle Sowerby Buried June 3, 1735.

The names of Joseph Wells, "Clark of Sowerbye Church 1710," and Thomas White, "Clark," appear in the Registers; but probably they were only Parish Clerks.

The following notes of collections are interesting:—

A collection for presentinge of our bibel into there language in ye Great Duck-dom of Lithuania being three Shillings Seaven pence collected ye 10th day of January 1661.

Aug. 6, 1671 Collected at Raughtonhead Chapple for the english taken by Turkish pirats 7s 4d.

Aug. 13. Collected at ye Church for the same 13s 5d ob. [farthing].

This place, solitary as it now is, was once a comparatively busy centre. Hesket Newmarket, a few miles away, would suggest as much; and the Registers are a witness to the same fact. In the 17th Century "tanner," "piper," "webster," "shoemaker," are names which frequently occur.

1. Trans. (N.S.), vol. iii, p. 8.

2. *Ibid.*, vol. ii, p. 202.

VIII. SEBERGHAM.

Sebergham is about seven miles south of Dalston and eleven from Carlisle, approaching the mountainous country which passes into the Skiddaw range. The Church here, dedicated to St. Mary, was formerly a perpetual Curacy in the patronage of the Dean and Chapter of Carlisle. It is an ancient foundation, but little is known of it prior to the 18th Century. The earliest Register Book was purchased in 1705, though a few entries anterior to that date appear in it. There is a baptism dated April 6, 1694, and another under date 1697. These were probably copied from earlier fragments, or gathered from the recollections of the people. The Historians do not help us with any list of Incumbents, and only a few names have been recovered:—

DANIEL HECKSTETTER, M.A., 1648.

This is an entirely new name, and the authority for it is the following:—

Martij 27 1648.

Sebraham.

Upon Certificate from any members of pliant that serve for the Countie of Cumberland in the behalfe of Mr. Daniell Hextetter Minister of Sebraham in the Countie aforesaid Concerninge his life & Conversation It is ordered that he shall have the Augmentation graunted by order of the 14th of June last for increase of the Minister's maintennce of the sd Church.¹

The Commonwealth Survey for 1649 gives the following. Unfortunately it supplies no name, but possibly the Curate was Daniel Heckstetter:—

Rectory of Seburham

pd to the Curate of the Church of Seburham Tenn poundes p-
Ann 10—00—00.

ffor Repaire of the Chancell p Ann xxvis viiijd 01—06—08.

1. Bodl. MS. 325.

ffor breade and wine for the Communicants att Easter ffortie sexe shillings eight pence 02—06—08.

to kee reposed out of the Rectoryes of Castle Sowerby for repaire of the Chancell of the same Church xxxs 01—10—00.¹

For Daniel Heckstetter the reader is referred elsewhere. The Editor of Bishop Nicolson's Diary in a note gives him as Vicar of Ireby 1661—1686; Rector of Sebergham 1661—1695; and Rector of Bolton 1665—1686.² This must be inaccurate for he died in 1686; moreover it is making him into a very serious Pluralist, and it would have been well if authorities had been assigned.

THOMAS MAISON, 1656.

In this year he appears as baptizing an "infante" at Castle Sowerby; and is described in the Registers of that place as of "Sebraham."

ROBERT ABBOT, 1678/9.

His marriage is thus entered in the Wigton Registers :
1678-9 Mar. 3. Robertus Abbot Curate de Seburham p. lic. Anna Munkhouse.

Robert Abbot "literatus," was ordained Deacon Dec., 1663, and Priest March 17, 1668.

MATTHEW PRESTON, B.A., 1684.

Bishop Nicolson in his Diary, under date April 8, 1684, says:—"Sebraham given to M. Preston."³ He was subsequently at Thursby.⁴

JAMES KYNNEIR, M.A., 1695.

The following has been extracted from the Registers:—

The Revd James Kynneir A.M. A scotchman & Rector of Annan in North Britain before the Revolution was in that time for the sake of his faith deprived of his liveing & so came to be Curate at Holme Cultram under Mr. Ogill in which time about ye year 1699 he was nominated Lecturer and Curate of Sebergham by the Revd and Worshipful Dean & Chapter of Carlisle.

In Scott's "Fasti of the Scottish Church" is the following :

Annan 168— James Kynneir A.M. had his degree from the Univer-

1. Lambeth MSS. Surveys, vol. 11.

2. Trans. (N.S.), vol. i, p. 19 note.

3. *Ibid.*, p. 9.

4. Vide p. 545.

sity of Edinburgh in 1679. He deserted his charge, went to England, was appointed Curate at Holm-Cultram and to the Curacy of Sebergham in 1699 where he died in 1733 aged about 74.¹

The Episcopal Register states that he was licensed to Sebergham July 1, 1695.

Under date Oct. 18, 1706, the Registers have the following:—

Upon view of the Church of Sebergham this day, I do hereby direct that the pulpit be fix'd under the south window in the body of the Church, and that Thomas Grainger have the chief Seat next to the pulpit and that Tho Watson and Richard Clarke remove to that Seat on the other side where Robert Simpson and others now also sit

W. Carliol.

by order of my Lord Bishop of Carlisle Enserted by me J Kinneir Curat.

The Authentick writing is also affixed.

Bishop Nicolson, writing in 1703, refers to James Kynneir as "an honest and modest Scotchman."² He appears somewhat frequently also in the Bishop's Diaries, and in one place is reported as giving an "Acct of his severe usage by ye Whigs of Annandale in 1693."³ It seems that he was accustomed to do duty monthly at the Chapel at Raughton Head, receiving "5s." for each sermon he preached.

Thomas Denton, writing in 1687-8, states that "the Common Prayer was read in the Church of Sebergham in all ye late times of trouble and we never had a phanatick in the parish, neither then nor since."⁴

1. Vol. i, pt. 2, p. 612.

2. Miscel., pp. 11 and 12.

3. Trans. (N.S.), vol. iv, p. 4.

4. Perambulation of Cumb. in 1687-8, MS. f. 85, quoted in "The Victoria History of Cumberland," p. 94 note.

IX. RAUGHTON HEAD.

This is a small village some seven miles south of Carlisle. The Church is dedicated to St. Jude, and was formerly a Chapel of Ease for Castle Sowerby, whence it is distant about four miles. The date of the erection of the original building is unknown; but in 1678, "having long laid in ruins,"¹ it was rebuilt and consecrated by Bishop Rainbow. Rebuilt again in 1760, in 1868, along with Gatesgill, it was made a separate Parish. The Registers properly begin in 1716; but the marginal and other spaces of an old Book of Homilies have been used for irregular entries, the earliest being that of a baptism under date 1663. The Castle Sowerby Registers contain the Raughton Head baptisms, etc., up to about 1672 apart from the exceptions just named. The Register Book of 1716, being of paper, is somewhat dilapidated; the edges at the top are worn away. The Book of Homilies is extremely interesting because the entries in it are much after the manner of those which appear in "The Ambleside Curates' Bible."² As in that case, we get from it the names of the Curates who served here. Unfortunately they are frequently without dates, and not always is an appellative attached by which we are able to say whether the person in question represents a Minister; but the insertion of the name is good, though not conclusive, evidence. The following is the list so far as it is known:—

ROBERT RICKERBY, 1647.

It will be convenient to give the following documents together, though Robert Rickerby's name does not appear until July, 1647:—

1. Nicolson and Burn, vol. ii, p. 348.

2. Vide p. 1051.

Sept. 26, 1646.

Chappell of
Raughtone
head.
Rect. of Castle
Sowerby.

By &c. 2nd May last. It is ord. &c. yearely sume of 30li be allowed & paid out of such of the profitts of the Improprate Rectorie of Castle Sowerby in the Countie of Cumberland as are Sequestred from Sr John Banks del. farmer thereof under the Deane and Chapter of Carlile to & for increase of the maintennce of such Minister as this Cottee shall approve of to officiate in the Chappell of Raughton Head wthin the pish of Castle Sowerby aforesaid the pnte maintennce of the Minister there being but 7li a yeare. And the Sequestrators &c.¹

Castle Sowerby.

Julij 19, 1647.

It is ordered that Robert Rickerby minister of the word be referred to the next Classical Presbiterie in the Countie of Lancaster who are desired to examine the fitnessse of the said Mr. Rickarby to officiate in the Chapple of Raughtenhead in the pish of Castle Sowerby in the County of Cumberland & to Certifie the same & what triall they have of his guifts & abilities pticularly.²

December j 1647.

Chappell of
Raughtonhead.

Whereas this Comittee have the 26th of September 1646 granted 30li a yeare out of the profitts of the Improprate Rectorie of Castle Sowerby in the Countie of Cumberland as are sequestred from Sr John Banckes delinquent farmer thereof under the Deane & Chapter of Carlile to & for increase of the maintenance of such Minister as this Comittee shall approve off to officiate in the Chappell of Raughtenhead wthin the pish of Castle Sowerby aforesaid the pnte maintennce of the Minister there being but 7li a yeare It is ordered that the further yearelie summe of 6li 18s & 11d be paid out of the rent reserved to the Deane & Chapter of Carlile out of the Rectorie of Castle Sowerby for a further increase of the said Minister's maintenance, he being first approved off by this Comittee And the Sequestrators of the pmisses are required &c.³

Dec. 15, 1647.

Raughtenhead.

Whereas this Comittee have the 26th of Sept. 1646 granted 30li a yeare out of such of the pfitts of ye Improprate Rectory of Castle

1. Bodl. MS. 323.

2. Add. MSS., Brit. Mus., 15671.

3. Bodl. MS. 325.

Sowerby in ye County of Cumberland wch are Sequestred from Sr John Banck Delinquent farmer thereof under ye Deane & Chapter of Carlile. And the further yearly Sume of 6li 18s 11d by order of the first of Decemb instnt to bee paid out of the rent reserved to the sd Deane & Chapter of Carlile out of the sd Rectory of Castle Sowerby to & for increase of the maintenance of such Minister as this Committee should approve off, to officiate the Cure of the Chappell of Raughton Head in ye parish of Castle Sowerby aforesaid the pnte maintenance thereof being but 7li p. Ann It is ordered yt the aforesd sevrall yerly sumes of 30li & of 6li 18s 11d bee allowed & paid to Mr. Robt. Rickerby the pnte Minister of ye sd Chappell of Raughten-head : And the Sequestrators &c.¹

March 13, 1648.

Raughton Head.

Whereas this Committee have by Order of ye first of Dec. 1647 grted the yearlyly some of 6li 18 11d out of ye rent reserved to ye Deane & Chapter of Carlile out of the Rectorie of Castle Sowerby in ye County of Cumberland for increase of ye maintenance of such Minister as this Committee should approve of to officiate in ye Chappell of Raughton Head wthin the pish of Castle Sowerby aforesaid & Complt [Complaint] is made yt by reason the same is graunted by order of ye first of Decembr 1646 to the Minister of ye Chappell of Broughton in the said County they cannot receive ye fruite of ye said Graunt, for yt it is now alledged yt ye same arriseth out of the pfitts of the said Impropriacon wthin the sd Chappellrie & ye sd Chappell of Broughton is far distant from thence It is ordered yt ye said order of the first of Dec. 1646 as to ye graunting the said Augmentacon to the Minister of Broughton be discharged & that the same be paid to the Minister of Raughton Head being first approved as aforesaid unlesse Good cause be shewen to the contrary before this Committee on the first day of May next whereof the Minister of Broughton aforesaid is to have convenient notice.²

The reference of Robert Rickerby to the Lancashire Presbytery is interesting, and suggests that Presbyterianism had established itself neither in Cumberland nor Westmorland. There was a Robert Rickerby at Cocker-mouth at this time; but whether the two are identical has not been ascertained.³

1. Bodl. MS. 325.

2. *Ibid.*

3. Vide p. 682.

The following names appear in the Book of Homilies, but the reader will need to remember the caution previously given in relation to them:—

JOHN BOWKER, No date.

THOMAS RUMNEY, 1673.

A son, John, is named under date Nov. 16, 1673.

JOHN BEN, 1681.

JOHN SHARPLES, No date.

A person of this name, probably the same, was ordained Deacon Sept. 20, 1663.¹

WILLIAM LANGHORN, No date.

GEORGE SIMPSON, 1700.

He was licensed Curate and "Ludimag" May 27, 1700.

The name of Mary, daughter of "Geo. Simpson de Cowring" appears under "ffebr 2d 1672."

RICHARD WILSON, 1705.

The following also is from the Book of Homilies:—

Glasgow

When Julius Caesar reigned king

About my neck he hang this ring

And whosoever doth me take

Pray save my life for Julius Caesar's Sake.

[Written] [Richard]

1705 Wilson

Curate de Raughton

Head.

Elsewhere he says that he "entred ye 16 day of September Anno Dom. 1705." In the Episcopal Register, however, Wilson's license to the Curacy here is dated June 20, 1709.

WILLIAM HOLME, 1713.

His license in the Episcopal Register as Curate and "Ludimag." is dated 22, 1713.

THOMAS RICHARDSON, 1717.

He is called Curate in that year.

I. Episcopal Register.

THOMAS WEATHERALL, 1721/2.

He is named as Curate in that year.

ISAAC JOHNSON, 1724.

RICHARD MANDEVIL, 1732.

JOHN PARKER, 1732.

Bishop Nicolson, writing in 1703, says:—

The Chapple at Raughton Head, in this parish is supply'd ordinarily by ye Schoolmaster there, and once a month by Mr. Kanyer [of Sebergham]; to whom the Vicar [Edw. Waterson of Castle Sowerby] (since his own Infirmities have disabled him to attend it himself) allows 5s for every Sermon he preaches The Interest of this money [£87] and 6d per Quarter of each Scholar is the whole Support of the Reader and Schoolmaster; who, for ye present, is Mr. — a Deacon, and Son of a Neighbouring Yeoman.¹

1. Miscel., p. 12.

X. DACRE.

Dacre lies about five miles south west of Penrith, the Castle of that name, once the home of the Dacre family, being still an object of considerable antiquarian interest. The Registers begin in 1557, and are in good condition except the 1660 period, where the entries are much mixed up and imperfect, several of the leaves also being faded. A feature of interest about them is the "Register of Dissenters," which ranges from 1696 to 1711. They have been transcribed with a view to publication. Nicolson and Burn in their list of Incumbents break off at 1591 and go on to 1724. Jefferson merely copies, and Hutchinson does the same. The following is the list so far as obtained:—

JOHN BROCKBANK, 1571.

He was collated March 21, 1571.

There was a person of this name at Shap in 1574; and one also at Beetham in 1664.¹

RICHARD SUTTON, 1574—1582.

He was collated by Bishop Barnes on Oct. 20, 1574. His burial entry appears in the Registers thus:—

1582 May The vij Day was Sr. Rychard Sutton vicar at Dacre buryede.

WILLIAM MARTIN, 1582—1591.

He was collated January 31, 1582.

THOMAS WRAE OR WRAY, 1591.

He was collated by Bishop Meye on the last day of February, 1591-2, the cause of the vacancy being the death of Martin. Foster says:—"Wraye, Thomas, B.A. 13 March, 1575-6; perhaps vicar of Dacre, Cumberland,

1. Vide pp. 984, 1190.

1592, and vicar of Campsall, Yorks, 1601.”¹ If this be correct he must have been a Pluralist, as the following Wray entries indicate that he continued at Dacre some time after 1601:—

1595 Julie The xiiijth daye was Jane Wraye Daughter to Sr. Thomas Wraye vicar of Dacre bapt.

1604 June The same [21] day was John Wray sone to Thomas Wray Clarke buried.

1604 November the xi day was John Wray sonne to Tho Wray Clark baptized.

Doubtless the following refers to a connection, if not to the same person:—

1643 Sep. the xvij was Tho sonne of Tho Wray bapt.

The Watermillock Registers also contain references to Thomas Wray of Dacre for the years 1640 and 1683, from which it would appear that the family were long associated with the place.

LEONARD SMITH, 1648.

In this year he was buried as the Registers testify:—

1648 May the 15th buried Mr. Lennard Smith pastor of this parish.

Foster mentions four persons of this name, but it is not certain that any had relationship with Dacre.

ROBERT MAWSON, 1702.

Possibly the person of this name who was the son of Samuel Mawson of Hegatecastle, Cumberland, and who entered St. John's, Cambridge, from Sedbergh Grammar School in 1692, being then 18 years of age. He graduated B.A. in 1695.² A person of this name was ordained Deacon Sept. 21, 1673, and Priest Sept. 15, 1674, being described as “de Penrith.” Writing in 1704, Bishop Nicolson speaks of Robert Mawson as “the late Curate”; and the Registers give the following, which doubtless refers to him:—

January 22, 1702 was Mr. Robert Mawson Buryed.

In 1669, “William Mawson of Timpaurin gave by his

1. Al. Ox.

2. Sedbergh School Register, p. 108.

Will a lease of the tithes of Slegill and Thrimby in Westmorland to the vicars of Penrith and Dacre equally between them.”¹ The stipend of Dacre at this time was only £8 a year. Probably the benefactor was a relative of Robert Mawson. A person of this name appears at Muncaster in 1707.²

JOHN HOLME, 1704.

Writing in this year, Bishop Nicolson says that this is the name of “the present Curate”; and he continues:—

This Liveing is a Vicarage, and in the gift of the Crown: But the Endowment is so very mean and Scandalous (hardly exceeding 5li p. An.) that none have ventur'd on a presentation and Institution these many years. So that its still held (as Kirkoswald and Shap likewise are) by Sequestration.³

This accounts for the silence of the Institution Books. In his Diary under Mar. 26, 1705, Nicolson refers to a visit of “poor Mr. Holme of Dacre, full of complaints. His curacy will not amount to above 10li nothing being to be made of Thrimby-Tith: But he has a clear (Freehold) estate from his Father, worth 9li per an.”⁴

1. Nicolson and Burn, vol. ii, p. 382.

2. Vide p. 849.

3. Miscel., p. 129.

4. Trans. (N.S.), vol. iii, p. 1. In vol. iv are several other similar entries.

XI. WATERMILLOCK.

This is the name of a district rather than of a village, on the western side of Ullswater, appearing in older documents as "Wathermelock," "Wethermelock," "Wethermealock," and under other forms. The Church, dedicated to All Saints, formerly stood on the margin of the Lake, upon a spot marked by a venerable Yew Tree. The previous building having been "destroyed by the Scots," a new one was erected about a mile inland; and, in 1558, it was consecrated by Bishop Oglethorpe when he "was on his road to crown Queen Elizabeth." It came to be called "New Kirk," and in documents of the time it is so marked. Its Registers, which date back to 1579, have recently been transcribed by the present Rector and published. In the volume also is a "Book of Paines," 1610—1837, together with the Registers of Matterdale Church. It was formerly one of several Chapelries belonging to Greystoke, and the Rector of Greystoke still presents to the living. The following is a list of those who have served the living in so far as they can be recovered.

ROBERT PEARSON, ————1596.

In the Registers is the following:—

1596 Aprill The xxxth was buried Robert Pearson Clerke.

MATTHEW GIBSON, 1596—1633.

The Registers supply the following:—

June Md. yt Math. Gibson Clark did enter to serve the Cure heare at Wattermelock upon the xiiij day of June Ano Dnj 1596.

1596 Julye The viij day was wedded Mathew Gibson Clerke and Janett Lamson.

1596-7 Januarye The ixth day was Chrestened Edward the son of Mathewe Gibson Clerke.

He appears to have held the living until his death which

took place in 1633, the Registers noting the fact in the following terms:—

1633 November Thursday the xxviiij day Mathew Gibson Clerke was buried who had lived in this world seventie eight years and served the Cure at Wethermelock Church Thirty nyne yeares. The same day one Sermon was preached by Mr Willm Morland Minister at Graistock.

That seems so far to be clear, and yet something more is needed. The Registers during this period contain the name of William Burton, "Clerke," thus:—

1618-9 Februarie 2. Elisa d. of Sr. William Burton Clerke was Chrestened.

1620-1. Januarie frydaie The xiith daie William the Son of William Burton Clerke was Chrestened.

Can it be that William Burton was assistant to Matthew Gibson for some time? That seems to be the explanation of his appearance here: for that he was a Minister is put beyond doubt by the "Sir" coupled with the term "Clerke." The wife of Matthew Gibson predeceased him by about seven years, as appears from the following:—

1626-7. Buried Jannett w. of Sir Mathew Gybson Clerk, who lived in God's Feare manie years, and died in good name and report. 15 February.

After the death of Matthew Gibson the Registers are silent in reference to any other name for some years. In 1641, Lancelot Dawson "came before the Minister, Churchwardens and other honest men of the Pishe"; but unfortunately the name is not supplied. In the list of Preachers, however, appears the name of William Dobson, almost without break, from Sept., 1642, to July, 1643. Probably he was a native of the place and the son of John Dobson, born July 10, 1609. Whilst the name is worth noting there is no real evidence to show that he was more than a temporary supply.

JAMES CRAGG, 1660.

Calamy and Palmer give "James Cragg of Newkirk" as an Ejected Minister who "afterwards conformed." The insertion of such in Calamy's list is the least satisfactory thing in his book. It is apt to lead to serious confusion.

Calamy himself appears to have felt this, for in reference to James Cragg he afterwards says:—

I have been inform'd since my last Edition, that Mr. James Cragg of Newkirk (where there is a Chappel belonging to Graystock Parish) went into Scotland and there Conform'd, and therefore I have here left him out.¹

EDWARD GIBSON, 1664.

In the Transcripts the following appears:—

Burial 1664 Thursday the 29 day being Michalmas day Edward Gibson Curate at Wethermealock Church.

In all probability he was the son of Matthew Gibson, his christening being noted under Jan. 9, 1596-7.

THOMAS KNOTT, 1669.

He was ordained Deacon Sept. 20, 1665, Priest March 11, 1665/6, and signs the Transcripts in 1669. There is no appellative to the name; but "Churchwarden" is written against the name of John Greenhow who signs with him. Thomas Knott was certainly not a Churchwarden. Possibly it was his daughter, Anne, that was baptized Feb. 9, 1668. A person of the name appears at Bampton in 1672, and Ambleside in 1694.²

CHRISTOPHER SANDERSON, 1673.

MATTHEW SOULBY, 1682.

He was ordained Deacon March 7, 1676/7. His name appears in the Registers the first time under 1682, and the last under 1698, when a son, Joseph, was baptized. He was subsequently Curate of Greystoke; and was at Bewcastle in 1713.³

JOHN BREEKS, 1698.

He was licensed to the Bolton School in Westmorland, May 4, 1692; ordained Deacon and licensed to the Bolton Curacy Nov. 12, 1693; and to Watermillock June 18, 1698. He sought Priest's Orders on Sept. 22, 1705, but Bishop

1. Calamy, vol. ii, p. 161.

2. Vide pp. 1057, 1214.

3. Vide p. 295.

Nicolson says:—"Scandalously ignorant—refused."¹

WILLIAM DAWSON, 1705.

Bishop Nicolson says:—

1705, May 7, Munday. At Dinner. Onely Mr. Walker and Mr. Dawson ye Probationer Reader of Wethermelock; who promises that his future behaviour shall be good.²

William Dawson was ordained Deacon May 29, 1706, and held the living until his death. His burial entry in the Registers appears thus:—

1722 buried Mr. William Dawson—late Curate of New Church July 8.

The Registers contain many items which are both curious and interesting. The following may be regarded as illustrations:—

1612-3 Elizabethe Clarke Wedow was buried, humated and sepulted Februarie 8th.

Evidently in this case the Clerk wished to assure posterity that the matter had been "well and truly" done.

M.D. In this yeare of our Lord God 1607 was a marveillous great frost wch continued from the first day of December until the xvth day of February after. Villeswater was frozen ower and so contynued from the vjth day of December vntill the xxijnd day of February followinge. So stronge that men in great companies made a common way vp the same from John Barton's dore fo Fewsdaille Wyke. And men of Martindaill carried shepe vp the same on at Barton's and of at Sharrowsande. Men went vp the same water and over yt wth horses loaden wth corne. Vpon the vjth day of January the younge folkes of Sowlby went unto the mydst of the same water and had a Minstrell wth them and there daunced all the after Noone. On Shrovetuesday being the ixth day of February at Weathermeallock was a Boone fire builded on the Ise and matches of Shotinges shott and a Pott wth aill drunke thereupon and Edward Willson of Benethead, Anthony Rumpney Francis Rumney John Castlehowe and others &c.

Oswold Rumney balif

Mathew Gibson Curate

Anthony Pattynson Pish Clerk.

Churchwardens

John Rewkinge

Oswold Clerke

Cuthbert Slee

John Castelhow of

Greney.

1. Trans. (N.S.), vol. iii, p. 27, vide also Bolton, p. 1176.

2. *Ibid.*, p. 7.

A particularly interesting feature of the Registers is the insertion by the Clerk of the names of occasional preachers with their texts. They range from 1600 to 1645 and no less than 103 such services are chronicled. The period almost synchronizes with the ministry of Matthew Gibson, and it would be interesting to know why these outsiders were so frequently requisitioned. The "Parson" of Greystoke was often there, and that presents no difficulty as Watermillock was a Chapel of Ease to Greystoke. Generally this sort of thing may be accounted for by Pluralism, and it is quite possible that on these occasions Matthew Gibson was serving other parts of this wide Parish. At any rate the visits of these preachers have been carefully reported in the Registers, and usually the Clerk, whoever he may have been, indulges in a brief comment upon the performance. He tells us that one "did preache a Learned Sermon," indeed that was his favourite expression for these pulpit efforts. As the list contains quite a number of names it is here appended as constructed by the present Rector:—

LIST OF PREACHERS.

1. Mr. Leonard Lowther, Parson of Greystock	13 Mar. 1600
2. Mr. Leonard Lowther, Parson of Graistocke	4 Mar. 1603
3. Mr. Robert Troutbeck, Mr. of	27 Dec. 1604
4. Mr. Leonard Lowther, Person of Graistocke	24 Feb. 1604
5. Mr. Robert Troutbeck	25 Mar. 1605
6. Mr. Leonard Lowther, Parson of Graistocke and Parson of Lowther	29 June, 1605
7. Mr. Leonard Lowther, Parson of Graistocke	22 July 1606
8. Mr. Leonard Lowther, Parson of Graistock	Ps. xc. 12 22 Mar. 1606
9. Mr. Leonard Lowther, Parson of Graistocke	Lev. xix. 11 1 Nov. 1607
10. Mr. Leonard Lowther, Parson of Graistocke	26 Mar. 1609
11. Mr. John Teasdell	Hosea, vi. 1 2 Sept. 1610
12. Mr. Peter Becke, Vicar of Brumfielde	Rev. vii. 13 23 June 1611
13. Mr. John Teasdall, Chaplain to Bishop Robinson of Carlisle, and Parson of Graistocke	26 Dec. 1611
14. Mr. John Teasdell	3 Jan. 1612

15. Henry, Bishop of Carlisle, and Parson of
Graistocke Ps. xv. 1 14 Mar. 1612
16. Mr. John Teasdell, Parson of Lowther 1 May 1614
17. Mr. Doctor Robinson, Vicar of Crosthwaite 19 June 1614
18. Mr. George Hudson 24 Mar. 1615
19. Mr. Lancelot Dawes, Vicar of Barton. Jer. iv. 1 23 Mar. 1616
20. Mr. Samuel Hilton, Minister of Graistocke 30 Mar. 1617
21. Mr. Hierome Waterhouse, Parson of Graistock 13 June 1619
22. Mr. George Hudson, Parson of Kirckbride
Ps. l. 15 10 Jan. 1620
23. Mr. Hierome Waterhouse, Parson of Graistocke 3 May 1624
24. Mr. Robert Reade, Preacher of God's Holy
Word 27 Aug. 1626
25. Mr. Robert Reade, Preacher of God's Word 1 Oct. 1626
26. Mr. Robert Troutbeck 22 Oct. 1626
27. Mr. Richard Edmondsonne 7 Sep. 1628
28. Mr. John Winter [doubtless of Clifton, vide p. 1240] 19 July 1629
29. Mr. John Winter 9 Aug. 1629
30. Mr. John Hasty, Vicar of Penrith 23 Apr. 1630
31. Mr. Hierome Waterhouse, Parson of Graistocke 26 May 1622
32. Mr. Robert Troutbeck, Parson of Whitefealde 11 May 1623
33. Mr. Richard Kitchen 17 Aug. 1623
34. Mr. George Hugginsone, Mr. of 13 June 1630
35. Mr. Richard Kitchen 12 Sept. 1630
36. Mr. John Teasdale, Parson of Lowther
Prov. xxii, 8 24 July 1631
37. Mr. John Hastie, Vicar of Penrith Amos, ii. 31 July 1631
38. Mr. Samuel Guy, a Preacher Licensed St. Matt. vi. 33 4 Dec. 1631
39. Mr. John Edmondson, Preacher of the
Word of God 8 Jan. 1631•
40. Mr. Robert Troutbeck, Parson of W 15 Apr. 1632
41. Mr. Robert Troutbeck 3 June 1632
42. Mr. John Haisty, Vicar of Penrith '
1 Chron. xxviii, 9 29 July 1632
43. Mr. Samuel Guy, Licensed 21 Oct. 1632
44. Mr. Richard Kitchen, Preacher of the
Word of God 28 Dec. 1632
45. Mr. Richard Kitchen 2 Feb. 1632
46. Mr. Richard Kitchen 3 Feb. 1632
47. Mr. John Edmondson 7 Apr. 1633
48. Mr. Edward Wilson 1 May 1633
49. Mr. Richard Kitchen 5 May 1633
50. Mr. William Willis, Schoolmaster at Penrith 30 June 1633
51. Mr. — Pearson, Licensed 24 Aug. 1633
52. Mr. William Morland, Minister at Graistock 28 Nov. 1633

53. Mr. Richard Kitchen		15 Dec. 1633
54. Mr. William Morland, Minister at Graistocke		15 June 1634
55. Mr. William Morland, Minister at Graistock		22 Feb. 1634
56. Mr. William Morland		27 July 1636
57. Mr. — Brown, Licensed		28 Aug. 1636
58. Mr. Leonard Smith [possibly of Dacre, p. 508]		26 Dec. 1636
59. Mr. William Morland		5 Feb. 1636
60. Mr. Keiseley		27 May 1637
61. Mr. William Morland		13 Aug. 1637
62. Mr. Philip Addyson, Licensed		29 Oct. 1637
63. Mr. Henry Drury		2 Feb. 1637
64. Mr. William Morland		10 June 1638
65. Mr. William Morland, Minister at Graystock		2 Sept. 1638
66. Mr. Nelson, Licensed		26 Nov. 1638
67. Mr. John Bowe, being blind		3 Mar. 1638
68. Mr. Braidley, Licensed		28 Mar. 1639
69. Mr. William Morland, Minister at Graistock		26 May 1639
70. Mr. Braidley		24 May 1640
71. Mr. William Morland, Parson of Graystock		
	Gen. iii.	21 June 1640
72. Mr. Philip Addyson, Licensed		20 Sep. 1640
73. Mr. William Lister, Licensed		28 Feb. 1640
74. Mr. Richard Kitchen		4 Apr. 1641
75. Mr. William Morland, Parson of Graystocke		2 May 1641
76. Mr. George Troutbeck		23 May 1641
77. Mr. William Morland, Parson of Graistocke	St. Matt. xxviii, 6	24 Apr. 1642
78. Mr. Francis Bairefoote, Licensed		11 Sept. 1642
79. Mr. William Dobson	Isa. lvii. 21	21 Sept. 1642
80. Mr. William Dobson		16 Oct. 1642
81. Mr. William Dobson		28 Oct. 1642
82. Mr. William Dobson		20 Nov. 1642
83. Mr. William Dobson	St. Matt. x. 16	25 Dec. 1642
84. Mr. William Dobson	Prov. v. 21	22 Jan. 1642
85. Mr. William Dobson	St. James, v. 16	19 Mar. 1642
86. Mr. — Head [possibly Thos. Head of Aikton, vide p. 609]		25 June 1643
87. Mr. William Dobson		23 July 1643
88. Mr. — Todd [possibly Thos. Todd afterwards of Hutton, vide p. 487]		27 Aug. 1643
89. Mr. John Dickson, Curate at Skelton		10 Mar. 1643
90. Mr. John Dickson		12 May 1644
91. Mr. William Morland, Parson of Graistocke		16 June 1644
92. Mr. William Morland, Parson of Graistock		18 Aug. 1644
93. Mr. Braydley		15 Sept. 1644

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94. Mr. Dickson, Curate at Skelton	29 Dec. 1644
95. Mr. Francis Bairefoote, Licensed	1 Jan. 1644
96. Mr. William Morland	13 Jan. 1644
97. Mr. Richard Kitchen	19 Jan. 1644
98. Mr. John Dickson	15 June 1645
99. Mr. William Morland	24 Aug. 1645
100. Mr. John Dickson	21 Sept. 1645
101. Mr. Richard Kitchen	26 Oct. 1645
102. Mr. William Morland, Parson of Graistock	14 Dec. 1645
103. Mr. Braidley	8 Mar. 1645

XII. MATTERDALE.

This is another Chapelry some three miles east of Watermillock, whose mother Church was Greystoke, the patronage of the living still being in the hands of the Rector there. The building was erected sometime before 1580 as the following shows:—

Whereas about ye eight year of Queen Elizabeth the Inhabitants of Matterdale did petition for having a Church att ye said Matterdale which was granted in Bishop Best his time with a proviso that they should maintain a Curate att it which ye said Inhabitants did promise and Ingage to doe.¹

The Episcopal Register notes the Consecration under date 1580, by Bishop Meye, who granted to it Parochial rights. The following is an extract from the document as copied in Nicolson and Burn's History (vol. ii, p. 370):—

To all christian people to whom these presents shall come, John by the providence of God bishop of Carlisle sendeth greeting in our Lord God everlasting. Know ye, that at the reasonable suit of the whole inhabitants of the chapelry of Matterdale, complaining, that by reason their parish church of Graystock is so far distant from them, and from the great annoyances of snow or other foul weather in the winter season in that fellish part, they be often very sore troubled with carrying the dead corpses dying within the said chapelry and the infants there born unto burial and christening to their said parish church of Graystock, sometimes the weather being so foul and stormy that they be driven to let their dead bodies remain unburied longer time than is convenient, or else to abide that annoyance and danger in carrying them to burial as is not reasonable, and therefore have divers times made humble suit for remedy of their said inconveniences and griefs.

The Registers begin in 1634, and, as already intimated, they have been published in the same volume as the Watermillock Registers. The following are the only names of persons who are known to have served the Curacy here during the period with which we are concerned:—

THOMAS WILSON, 1601—1634.

He died Nov. 2, 1634.

1. Matterdale Registers by Mr. Brierley, Preface, p. iii.

THOMAS BROWNRIGG, 1655—1665.

He appears as Curate in 1655, died in 1665, and was buried at Matterdale, though no note of the event occurs in the Registers. Doubtless he belonged to a local family. Foster mentions Christopher Brownrigg of Cumberland as matriculating at Queen's College, Oxford, May 7, 1602, at the age of 16, taking his B.A. May 20, 1606, and M.A. July 6, 1607.¹ A person of this name was at Moresby in 1603.²

THOMAS GRISEDALE, 1677—1718.

He was ordained Deacon Sep. 20, 1665; Priest March 11 1665-6; and licensed that day to Matterdale. He also belonged to a local family and was married at Greystoke on Nov. 2, 1675, to Elizabeth Grisedale. Under "Grisedale" Foster gives Robert, son of Thomas, of "Crostermount in Barton," Westmorland, as matriculating at Queen's College, in 1683, at the age of 19; and Thomas son of Thomas of Matterdale, who matriculated at the same University on Nov. 24, 1687, at the age of 15 years.³ Thomas Grisedale held the living until his death which took place in 1718. His burial is thus noticed in the Registers:—

1718, buried Thomas Griesdall late curate at Matterdale 1 September.

JOSEPH CLARKE, 1719—1725.

He was ordained Deacon July 5, 1719, and licensed to the Curacy and the school the day after. It is surmised that this is the person referred to in the list of St. Bees Scholars during the Head Mastership of Richard Jackson. Concerning him it is recorded that he was born "nigh Cockermouth; went to Edinburgh," and "was a Curate in Greystock parish and dyed."⁴

1. Al. Ox.

2. Vide p. 805.

3. Al. Ox.

4. "The Grammar School of St. Bees," by William Jackson, F.S.A., p. 73. For an interesting account of Matterdale Church from the pen of the Rev. J. Whiteside, M.A., vide Trans. (N.S.), vol. i, p. 235.

V. THE WIGTON GROUP.

I. WIGTON.

WIGTON is one of the larger towns in Cumberland. The Church is dedicated to St. Mary, and the Registers, which begin with baptisms, date from January 6th, 1603-4. The earlier volume in parchment, rebound in cloth boards, is in good condition. The writing is minute, but clear. The following is a list of Incumbents:—

WILLIAM LOWDEN, 1572—1592.

WILLIAM LOWSON or LAWSON, 1592—1612.

He was collated by Bishop Meye. The Registers give the following:—

1606 Maye frances the daughter of Willm Lowson viccar of Wigton bap. the same day [4th].

He removed to Hutton-in-the-Forest in 1612.¹ The burial entry of his widow appears in the Wigton Registers thus:—

Burialls 1649 April Ann Lowson widow late wife of Willm Lowson clerk Bur. 12.

A person of this name was at Bewcastle in 1580.²

THOMAS WARCOP, M.A., 1613—1649.

He was instituted January 21st, 1612-13, on the resignation of Wm. Lowson. The Registers contain the following statement as to his intentions in reference to them:—

WIGDONN 1612.

At my Coming unto this place seeing the Christennings burialls and weddings Sett downe in such Sort as you maie see them before by which meanes they could not be written in the booke till the end

1. Vide p. 487.

2. Vide p. 292.

of the yeare but onelie noted in some paper bycause one could not know how farr off everie leafe or leafe side the Christenings would reach how farr the burials and how farr the weddings before the end off the yeare were come and the number Decerne And also by this meanes the names might be left badly written but onely in lowse papers Hereupon I thought it meete to make a place ffor every one by himselfe for the easier finding them and the Surer Keping of them being in their right place Written dayly as they fall

By me Thomas Warcoppe.

Ibidem Vicarius.

Thomas Warcop belonged to a prominent Westmorland family and possibly is the person of that name who appears at Kirkby Thore.¹ Foster has the following respecting him: "Of Westmorland, pleb. Queen's Coll., matric. entry 8 June, 1588, aged 13, B.A. 21 Feb., 1592-3, M.A. 7 July 1596; vicar of Wigton, 1613."² His marriage in the year of his settlement at Wigton is given in the Greystoke Registers thus:—

1613 Married Thomas Warcopp clark & vicar of Wygton & Els. Hodgson of this prish the 29th day of Aprill.

The names of two of his children appear in the Wigton Registers:—

Christening 1614 September Elizabeth daughter of Thomas Warcopp vicar de Wigton xviiiij.

1617 Novemb. Mary daughter of Tho. Warcop vicar of Wig. bapt. xi.

His last signature in the Registers is under date 1649 thus:—

1649 April Alice daughter of John Bell and Elizabeth his wife, bapt. by me Tho: Warcop 7 day.

The Preface to the "Wigton Monumental Inscriptions" contributed by the Rev. J. Wilson, now Dr. Wilson, says:

It is more than probable, it is certain, that he was ejected or silenced by the Cromwellian inquisitors, as a study of the register plainly shows.³

Surely that statement is much too dogmatic. That a

1. Vide p. 1165.

2. Al. Ox.

3. P. vii.

change took place about 1649 would seem to have been the case; and it would also appear that Thomas Warcop ceased to hold the living about that time; but neither the Register nor anything else enables us to say definitely what happened. In the Churchyard at Wigton is a tombstone bearing this inscription, which Thomas Warcop himself is said to have prepared with the exception of the date of death:—

Thomas Warcup prepar'd this stone,
 To mind him oft of his best home.
 Little but sin and misery here,
 Till we be carried on our beere.
 Out of the grave, and earth's dust,
 The lord will raise me up I trust :
 To live with Christ eterallie,
 Who me to save, himself did die.

Mihi est Christus et in vita et in morte lucrum. Phil. 1. 21. Obit
 Anno 1653.

That is the reading given by Nicolson and Burn (vol. ii, p. 194); and by Bishop Nicolson (Miscel., &c., p. 24). In reference to it however, Dr. Wilson says:—

At both ends of the tombstone there are supplementary inscriptions very much worn and difficult to decipher. The Rev. W. Lindop, curate of Wigton [written in 1892] has succeeded in reading that on the east side, 1 Cor. xv. 54-5, in Greek uncials, while the lettering on the west end remains undeciphered. It does not look like the Latin of Phil. 1. 21, usually given. There is no obscurity in the date—DIED MDCLIII.¹

Hutchinson records a tradition about Thomas Warcop which cannot be made to fit in with the foregoing. It is as follows:—

Warkup, one of the incumbents of Wigton, in the civil war was obliged to fly on account of his loyalty to the sovereign. After the restoration he returned to his cure: and the tradition is, that the butcher market was then held upon the Sunday, and the butchers hung up their carcasses even at the church door, to attract the notice of their customers as they went in and came out of church;

1. "Wigton Monumental Inscriptions," p. vii note. Vide p. 94 of that work for a copy of this inscription which varies slightly from the one above given.

and it was not unfrequent to see people, who had made their bargains before prayer began, to hang their joints of meat over the backs of the seats until the pious clergyman had finished the service. The zealous priest, after having long, but ineffectually, endeavoured to make his congregation sensible of the indecency of such practices, undertook a journey to London on foot, for the purpose of petitioning the king to have the market-day established on the Tuesday, and which it is said he had interest enough to obtain.¹

Until further information respecting Thomas Warcop is forthcoming the case is clearly not one for definite judgment. It is quite permissible to ask if the tombstone is to be trusted as to date of death. The Registers are silent about him; and Walker does not include him in his list of "Suffering Clergy." The Warcop Registers record the baptism of Thomas, son of Mr. Thomas Warcop, in 1635, a member doubtless of the same family.

To this period belongs the following:—

Wigton.

November 6, 1646.

Upon the humble petition of Dame Katherine Fletcher Widow the late wife of Sir Henry Fletcher Barronett It is ordered that noe desposicion be made of the Profitts of the Rectorie of Wigton als Wigdon in the Countie of Cumberland for increase of the maintenance of any small livinge untill the petr be heard concerninge the same.²

— MOOR, 1657.

This name is inserted tentatively, for it is difficult to read the course of events after Thomas Warcop's day. In the old Register Book are a few long, narrow leaves stitched together, evidently the work of a comparatively late hand. They cover the years 1653 to 1657, though it is open to doubt whether they are to be regarded as a complete record for those years. Dr. Wilson says:—

At the end of what may be called Warcop's register there is inserted a miniature register, consisting of six narrow strips of paper, beginning on January 25th, 1653, and ending November 7th, 1657, which puts in evidence the civil functions of the Commonwealth. A few entries will suffice:—

1655 July. Married Richard Richardson & Jane Bouche by Mr. Barwise & Myself at

1. Hutchinson, vol. ii, p. 479

2. Bodl. MS. 323.

Bap. John son of Mungo Smith.

Jane Bouche's offering day kept at Wigton.

1657 October 10. Married John Smith and Jane Robinson by Mr. Moor.

May 3. Bap. Geo. son of Geo. Clark at Kirkld by Mr. Moor.

There can be no doubt that Warcop ceased to perform his duties as vicar of Wigton at the close of 1649, or the beginning of 1650, and that the parliamentary official reigned in his stead till the appointment of Chambers, the new vicar, who came in with the Restoration.¹

That passage is surely based upon a misconception of the position of Moor. It was not he, but Mr. Barwise, a Justice of the Peace, that was the Parliamentary Official; and, here as everywhere else, marriage having come to be regarded as largely a civil contract, his presence became necessary. Mr. Moor, however, was almost certainly a Minister, and possibly he is the person referred to under date 1655 in the term "Myself." Certainly in 1657 we see him performing the marriage ceremony. Whether he was a neighbouring Minister or actually resident in Wigton is not known. There was a James Moore, Lecturer, at Kirkby Lonsdale in 1642.²

JOHN CHAMBERS, 1661—1674.

Probably the person of this name that was at Allhallows in 1650.³ His name appears in the Registers both with and without the final "s." He was collated to Wigton by Bishop Sterne on October 20th, 1661, and compounded for his First Fruits in 1662. He held the living until his death. The Registers note his burial thus:—

1674 John Chamber Vicar buried March the 27th.

HENRY GEDDES, M.A., 1674—1715.

He was ordained Priest on September 15th, 1674, and is given as a graduate of Glasgow.⁴ A person of this name, however, appears in the graduate list of Edinburgh University under date July, 1661. Henry Geddes was

1. Wigton Monumental Inscriptions, pp. vii, viii.
2. Vide p. 877.
3. Vide p. 572.
4. Episcopal Register.

collated by Bishop Rainbow on September 24th, 1674; and, like his predecessor, held the living until his death. His burial entry is thus given in the Registers:—

Henricus Geddes Vicarius de Wigton Julij 1, 1715 [bur.].

Bishop Nicolson, in 1703, refers to him as “a conscientious good man.”¹

The following Presentments appear in the Transcripts under date 1679:—

Jo : Watson and his wife for not repaireinge to the church.

Christopher Browne and his wife for the like.

Jo : Horner and his wife for the like.

Jo : Jackson for the same.

James Adamson and his wife and his daughter for the like.

John Reede and his servant for the like.

Robert Scott and his wife for the like.

Wid : Hammond for the like.

Arthur Borrowdale and his wife for the like.

Wm Pattinson and his wife for the like.

The wife of Matthew Richardson for the same.

francis Richardson and John and Edward his sons for the same.

George White and his wife for the same.

John Richardson and 4 servants for the same.

John Richardson of Maines for the like.

John Seanhouse his son and servant for the same.

John Key and his wife for same.

Thomas Ismay and Elizabeth Bone for the same.

David Palmer and his wife for the same.

Matthewe Birkby and Ann Messenger for fornication.

Janett Poole for fornication.

The vicarage not in repaire.

Adam Barnes

Tho : Robinson

Tho : Rooke Churchwardens.²

Jo : Rooke

1. Miscel., p. 23; vide also Diary, Trans. (N.S.), vol. ii, p. 180.

2. Wigton Monumental Inscriptions, Preface, p. viii.

II. WESTWARD.

This place is about four miles south of Wigton. The Church is dedicated to St. Hilda. The earliest Registers consist of sheets of parchment of unequal length stitched together, parts of pages having been cut away. In many places the ink is faded, and the earliest decipherable date is 1605. This has been inked over by a late hand. In the forties of that Century the leaves are much mutilated; in 1656 there are two or three entries, presumably of burials. There are four sets of parchments; and, though the writing is decipherable, they have suffered greatly from damp as well as from the knife. A break occurs from about 1679 to 1700. The County Histories do not help us with any list of Incumbents, but the following names have been recovered:—

CUTHBERT TIFFINE, 1620—1648.

He was ordained Priest in 1600, and how long he had been at Westward previous to 1620, the first date of his appearance in the Registers, is not known. The Tiffines or Tyffines were numerous in this neighbourhood; and the following are supplied by the Registers:—

Item. The 11th of May was Sr. Cuthbert Tyffine Clarke minister at Westward & Jane Jackeson of Brigend laite of Wigdon wedded at Westward Anno Dmi. 1620.

Item The xxth of August was Mabell dowghter of Sr Cuthbert Tyffine minister of Westward Baptized Anno Dom. 1620.

Item The xth of februarie was John the sonne of Cuthbt Tiffine Minister of Westward baptized anno Dom 1621.

Item. The xxiiijth of March was John ye sonne of Cuthbert Tiffin minister of Westward buried Anno Dom. 1622.

Item. The xxth of July was Cuthbert the sonne of Cuthbert Tiffin Clark minister of Westward baptized Anno Dom. 1623.

Item. The viijth of februarie was Richard the sonne of Cuthbert Tiffine Minister of Westward baptized Anno Dom. 1625.

[Cut away] Januarie was Marie the dowghter of Cuthbert Tiffine Clarke . . . 1634.

The following document relates to the Augmentation of the Minister's stipend, and though the name is withheld it would be that of Cuthbert Tiffine:—

Cumberland. Att &c. Decembr 7th Anno Dni. 1646.

By vertue &c yearely rent of Twenty one pounds reserved to the Deane and Chapter of Carlile out of the Improprate Rectory of Kirkland in the County of Cumberland and the further sume of six pounds a yeare more to them reserved out of the Tythes of Westward in the said County and the further sume of Eleaven pounds a yeare to them reserved out of severall of their possessions in Briscoe in the sayd County And the further Sumes of Three poundes and eight shillings a yeare payable by Bernard Robinson to ye sayd Deane and Chapter and of three pounds eight shillings a yeare to them payable by widowe Heckstetter And of three pounds and eight shillings a yeare to them payable by francis Sisson and of Three pounds and eight shillings to them payable for Meale Garners to the sayd Deane & Chapter bee payd to and for increase of the maintenance of ye Minister of the pish Church of Westward in the sayd County his pzent maintenance being but eight pounds p. annu and the Sequestrators &c payable.

Gilbert Millington.¹

Two years after this Cuthbert Tiffine died, his burial entry being in the following words:—

Item. The 23 of October 1648 was Cuthbert Tiffine Minister of Westward buried.

CUTHBERT TIFFINE, 1649.

He was the son of his immediate predecessor, being baptized July 20, 1623. The Commonwealth Survey for 1649 is the authority for the insertion of his name, and in reference to him we have the following from that source:—

Parcell of the Rectorye of St. Maryes [Carlisle].

Westward—

All which aforesayde tythe corne &c are nowe in the possession of Cuthberte Tiffine Minister of the Westward and Successr of the aforesaid Cuthbert Tiffin—01li—00s—00d.

Memorandum that the aforesayde Cuthberte Tiffin Curate of the West warde wthin the County of Cumberland by Indenture of Lease dated the vijth daye of August in the xiiijth yeare of the late Kinge Charles Graunted by Thomas Cumber Deane and the Chapter of

1. S.P. Dom. Inter., F. 1, p. 298 (Record Office).

Carlyle holde All ye last mentioned premisses to them & their Successors from the date for the terme of xxitie yeares yeilding and payeing therefore to the Deane & Chapter & their Successors the Annual rent of two shillings att the feast of St. Martin the Beshoppe in Winter onely or within xxtie dayes : But are worthe uppon Improuement overe & aboue ye sayd Rent

Comunibus Annis—00—18—00

ffor none paymt of the Rent att the appointed times
the lease to bee voyde

Then to come of ye lease ye vijth of August 1649

Ten yeares.

Again :

Parcell of Rectory of St. Maryes in Carlile.

Tythe piggs of ye forrest of Inglewood and Westward before leased to Cuthbert Tyffin Clarke—now in possession of John Thompson, Thomas Andrewes, Robarte Dalton, Edward Guye, Abraham Dobson, Richard Sims, Edward James and Ralph Waterhouse, Clarks and petty Cannons or their assignes.¹

Evidently Cuthbert Tiffine, the younger, was here only a short time, and what led to his removal is not known.

— BRADSHAW, 1651.

This is given on the authority of William Lampit.² No information has been obtained respecting him.

JAMES STEWARD, 1655—1669/70.

The Registers for 1656 give two or three entries, probably of burials; but the page is badly cut. These are followed thus:—" — daughter borne & not bap. by any minister," possibly because base born. In the same year also is a marriage entry, again seriously mutilated; but from it the following fragment has been recovered:—

[Probably Justice of P.] eace and by James Stewart a minister.

Doubtless this is the person that appears as Minister of Torpenhow in 1646.³ It would seem that during his

1. The Commonwealth Church Survey for 1649, vol. ii (Lambeth Library). This is a very bulky volume and about one third of it is occupied with Cumberland and Westmorland. It is well worth printing after the fashion of the Survey for Lancashire and Cheshire for the same period by the Record Society.

2. Vide p. 623.

3. Vide p. 579.

ministry at Westward he gave considerable assistance to the Wigton Church; and it is the Registers there which go far to establish a continuous ministry for him at Westward, during all the changes of these times. The following entries appear in the Wigton Registers, and, beside other things, they throw light upon the point raised by Dr. Wilson in reference to the conducting of marriage and other services during the Commonwealth time:—

August 5 1656

Bapd. by Mr. Steward of Miller (?) of Kirkland.

1656-7 february 1. Bap. frances d. of Jno Caxton by Mr. Moor and Marrd Tho. Messenger & Janet Osmotherly by Mr. Jno. Barwise Esq. Justice of the peace and Mr. James Steward Minister of Westward.

1657 June 15 Marrd Wm. Clark and Catherine Hobson by Mr. Barwise Esq. and Mr. James Steward Minister.

He remained here until his death, and his burial entry is thus given:—

1669—70 The 24 day of January Mr. James Steward vicar of Westd buried.¹

WILLIAM ROBINSON, 1671—1700.

He was ordained Deacon Sep. 20, 1665, and Priest March 11, 1665-6. The Registers give the following:—

1671 Elizabeth daughter of Mr. Will. Robinson Curate of Westward bap. Aug. 24 nat. 2 day id. mensis.

On the outside of volume iii. of the Registers, which begins about 1700, just decipherable are the words:—

Mr. William Robinson [Minister presumably buried].

THOMAS HOLME, 1699—1711.

He was licensed Curate here on Nov. 30, 1699. Bishop Nicolson, writing in 1703, speaks of him as Curate, and says that he was glad to find him "surrounded wth so good a Number of Scholars; I could have wish'd to have seen them elsewhere than in the Chancel, and spoiling Mr. Barwis's monument (at the West-end of the Church) with writeing their Copies upon it."² In his Diary under date Sept. 16, 1708, he says that Holme

1. Westward Registers.

2. Miscel., p. 5.

appeared before him with his son for Deacon's orders, but the son was "rejected on examination."¹ Thomas Holme's burial entry appears in the Registers thus:—

1711 Mr. Thomas Holme late Minister of Westward was buried
December ye 8.

He was licensed to serve Beaumont and Kirkandrews in the office of Deacon, May 21, 1691, and was previously at Ireby.²

RICHARD WILSON, 1711.

He was licensed Curate of this place Dec. 22, 1711. The Registers speak about him being "exhibited into ye Bishops . . . 4 1711-12." The entry is inked over and not decipherable; but it would appear to indicate the date of his entrance upon the Westward living. His marriage also on Oct. 26, 1714, with "Mrs. Margaret Ballentine of Crookdale" is noted. Possibly the person of that name who was at Beaumont in 1679, and Raughton Head in 1705.³

1. Trans. (N.S.), vol. iv, p. 40.

2. Vide p. 562.

3. Vide pp. 220, 505.

III. THURSBY.

This village lies about half a dozen miles east of Wigton. The present Church, erected in 1845, stands on the site of a previous Norman structure. The following respecting the Registers is copied from a document in the Vicar's possession :—

A list of all extant Register Books in the Parish of Thorsby.

1st. Register 1649—1752, Baptisms, Marriages
and Burials
entered in this
Register.

2nd. Register, 1753—1804, Baptisms, Marriages
and Burials are
entered in this
Register in 1753
& afterwards only
Baptisms and Burials.

3rd Register , 1805—1812, Baptisms &
Burials entered
in this Register.

4th. Register 1754—1774, Marriages
entered in
this register.

5th. Register 1775—1794, Marriages
entered in this
Register.

6th. Register 1794—1812, Marriages
entered in this
Register.

All the Registers above mentioned are deposited at the vicarage House Iron Chest. No entries of Baptisms and Burials have been made in the year 1781 by the late Revd. Mr. Robinson Vicar. The Registers are not deficient anywhere else that I know of.

The above account is truly made according to the best of my Knowledge and Belief

Jno Mayson

Curate of Thorsby.

[This would be about 1812 or 1816.]

The following appears in the Registers themselves:—

The Register booke of Thursby for Maridges, Birthes and Burialls from Anno Domj 1649.

Collected togedder out of Sundry hands be Mr. Johne Hammiltoun Minister and inserted anno 1663.

The Registers are in good condition, but previous to 1663 the entries are comparatively few, as may be surmised from John Hamilton's statement above given. His writing is exceedingly minute. The first two pages of the older book are occupied mainly with notes of Inductions of various Vicars. The following is a list of Incumbents:

THOMAS MONK, 1570—1600.

Presented in 1570 by Edward Monk, and died in 1600.

WILLIAM WALLEIS, 1601—1622.

A predecessor in the living was Richard Walles alias Brandling, possibly an ancestor, who died in 1570. William Walleis removed to Thursby from Penrith in 1601¹ and held the living until his death in 1622.

CHRISTOPHER PEILE, M.A., 1622—1646.

He was instituted Feb. 18, 1622; and had previously been at Wetheral.² Foster names several Peiles of Cumberland among his Oxford Alumni. Christopher Peile was here in 1646 being recommended for Augmentation in that year as the following shows:—

Att &c. November 11th. Anno Dni 1646.

By vertue &c. Ordered yt ye yearely rents of Eight pounds Twelve shillings and Tenne pence reserved and payable to ye Deane & Chapter of Carlile out of Severall of their possessions in Thursby in the County of Cumberland And ye further yearely sume of Thirteene pounds and Twelve shillings payable to the said Deane and Chapter by Richard Kirkebride of Ellerton Delinquent for Tythe Meals bee paid to and for increase of the Maintenance of Chrestopher Peele Minister of the pish Church of Thursby aforesaid. The Viccaridge

1. Vide p. 418.

2. Vide p. 208.

Thursby in the
County of
Cumberland.

Mr. John Carmichell—Admitted the 5th day of March 1657 to the V. of Thursby in the County of Cumb'land Upon a pres. exhibited the same day from his Highnes the Lord Protector under his Seal Manuall And Certificates from J. Howard Ar. ffoster Nath. Burnand Andr Mandracke of Brampton.¹

Thursby. July 7th. 1658.

Whereas the Vicarage of the parish Church of Thursby in the County of Cumberland is of the yearlie value of thirty pounds or thereabouts as is alleaged and the tithes of the Rectory of the pish Church of Thursby aforesaid pcell of the possions of the late Deane and Chapter of Carlisle are yet in Lease It is ordered that upon expiracon of the sd Lease due care bee taken to annex such of the tithes of the said Rectory to the said Vicarage whereby due provision may bee made for the maintennce of such godly and painfull preacher of the Gospell as shall bee from time to time Setled Vicar of Thursby aforesaid According to Act of Parliamt in that behalfe And that due care bee taken in the meantime for an exact inquiry of the value of the said Vicarage and tithes of the said Rectory to the end that these Trustees may bee inabled to annex a maintenance out of the said tithes accordingly.

Jo. Thorowgood Edward Cressett Ra Hall Jo Humfrey Richard Yong.²

Thursby. April 19. 1659.

Ordered that ye sume of five poundes fifteene shillinges & two pence halfe penny be graunted to & for increase of the Maintennce of Mr. John Carmichal Ministr. of Thursby in ye County of Northumberland [Cumberland] approved by ye Comrs for Approbacon of publique Preachers which wee humbly certife to his Highnes ye Lord Protector and ye Comrs.

Jo. Thorowgood Edw. Cressett Ra Hall Jo. Pocock Ri Yong.³

Thursby

D. 30. ffeby 24th 1659.

Upon ye humble peticon of John Carmichaell Ministr of Thursby in ye County of Cumberland Ordered yt upon the Petr. pducing Inquisition of ye value of ye Vicarage of Thursby aforesd and makinge appeare the true yearely value of ye tithes of ye rectory due Course

1. Lambeth MSS. (Plund. Min.) 998.

2. *Ibid.*, 980.

3. *Ibid.*, 1004.

shall be taken for annexeing soe much of ye said tithes to ye said vicarage as shall make up the value thereof 100li a yeare.¹

Both Calamy and Palmer call him "Carmitchel," and represent him as ejected from Thursby. Palmer, however, in his 1802 Edition, says:—"Thursby (V.) North riding. Mr. John Carmitchel, who afterwards went into Scotland. This article is now transposed from Cumberland."² In this case again Calamy is more accurate than his reviser: for the Thursby in question is undoubtedly the Cumberland Thursby. Scott, in his "Fasti," says that John Carmichael was "ordained May 24, 1661, as Minister of Thursbie, in England, presented to the parish of Traquair by Charles II. 11 July, 1661, instituted and admitted 7 Aug., 1662; deposed 18 Oct., 1665, for declining Episcopacy, when he joined the Presbyterians, had his share of suffering, and died at Pittdie in Fife, aged about 36. He left a son, Frederick, and a daughter Euphan."³

Wodrow states that John Carmichael was fined "a hundred merks" in 1670 for being present at a Conventicle at Livingseat in Carnwath parish, "which made a great noise at the time." He also informs us that his brother was the "reverend and learned Mr. Alexander Carmichael, late minister at Pittenain," both of whom "out of an earnest desire for the gaining of souls to Christ," joined for some time "in the course of conformity with the prelates"; but that "they came to discover so much evil in their ways, as to relinquish them, quit their livings, and cheerfully join themselves with the suffering presbyterian ministers and people."⁴ If the account given by Scott be correct, and its circumstantiality is strong evidence in its favour, the idea of an Ejection from Thursby would seem to be at fault. The ordination in May, 1661, may be taken as evidence of Conformity, and the Presentation to Traquair in the July

1. Lambeth MSS. (Plund. Min.) 989.

2. Non. Mem., vol. iii, p. 453; Calamy, vol. ii, p. 159.

3. Vol. i, pt. i, p. 257.

4. Hist. of the Sufferings of the Church of Scotland, vol. ii, pp. 159 and 195 (1830 Ed.).

following similarly. Can Calamy have confused his life at Thursby with his subsequent career? It would appear so; and it is a mistake that might easily occur. If, however, the same person is intended throughout there would seem to be some error in the dates. Living in 1670 and dying at the age of 36 years, he would be very young when he graduated in 1650.

JOHN HAMILTON, 1661—1672/3.

The following doubtless relates to him:—

Hamilton.

Julij 24, 1645.

It is ordered that Mr. Hamilton Minister of the word be taken care of by this Committee to be settled in some sequestred living wthin the disposal of this Committee in the Bishoprick of Duresme.¹

He was a member of the Darlington Classis in 1645, and was appointed to Hurdworth, Durham, in April, 1647.² Though he was quite ready to accept any "sequestred living within the disposal of this Coittee," John Hamilton appears to have been an ardent Royalist; and about 1655 he was ejected from his Hurdworth living. As the case is one of considerable interest the documents relating to it are here appended in full:—

To his Highnes the Lord Protector of the Commonwealth of England, Scotland and Ireland, and the Dominions thereto belonging.

The humble peticon of John Hamilton of Hurworth upon Tease in the Countie of Durham.

Most humbly sheweth

That your Petr. being sumoned to appeare before ye Commissioners for Eiecting of Ignorant scandalous and insufficient Ministers in the foure Northern Counties sitting at Newcastle upon Tyne to answeare the Charge of Scandall exhibited against him, Did according to first Sumonds appeare at ye time and place appointed praying a Copie of ye Charge on Informacon exhibited against him that hee might put in his answeare in writeing and have some time to bringe in witnesses to make good his answeare wch was refused and yor Petr. required to make a verball answeare imediately els they would proceed agt him; The Sevall Articles being read and yor Petr. perceeveing most of them to be for some frivolous words in reference to ye late warr alleadged to have been spoken 7 or

1. Add. MSS. Brit. Mus. 15669.

2. Shaw's Hist. Eng. Ch., vol. ii., pp. 340, 368.

eight yeares agoe some in ye yeare 1648, some 1649, and some 1650, Did humbly renew his first request. That seeing the Infor-
 macon consisted for ye most pt of words alleadged to have been
 spoken 7 or 8 yeares agoe in comon ordinary discourse wch could
 not possibly bee called to mind upon a sudden he might have a
 Copie of them and some fewe houres to putt his answeare, beseeching
 ye said Comissionrs to consider how dangerous a thing it is to
 examyne upon oath ordinary people of words spoken so many
 yeares agoe further adding that things of that nature were buried
 in oblivion by publicke Act or Ordinance, all wch was reiected
 And yor Petr. Voted by ffive Comissioners whose names are under-
 written to be eiected out of ye Rectory of Hurworth Contrary to
 ye expresse Rules and directions specified in yor Highnes Ordinance
 whereupon yor Petr. did Declare That he did and would appeale
 to yor Highnes not doubting to finde redresse of such iniustice
 The next day yor Petr attended ye said Comrs praying a Copie
 of his Charge and ye Deposicons of Witnesses if any had been
 examyned upon oaths (wch yor Petr. doth much doubt of) as also
 a Copie of there sentence that yor Petr. might ye more fully
 informe yor Highness wch also was and as yett is refused to ye
 just admeracon of all that heare of such strang pceedings and ye
 utter ruyn of yor poore Petr. if ye righteous Lord move not yor
 Highnes in detestacon of such sinister proceedings to afford some
 psent remedy Your Petr humbly beseecheth yor Highnes in ye
 bowells of ye Lord Jesus Christ for Justice. And in order thereunto
 that yor Highnes may be pleased to grant an Order to the Judges
 of Assize to be holden at ye Citie of Durham this instant August
 1655, or to either of them, or to ye Justices of ye peace for ye
 said Countie or any two or more of them to call before them ye ffive
 underwritten Comissioners or some of them to iustify their pro-
 ceedings against yor Petr. and if they find that they have proceeded
 agt him contrary to ye Rules and directions specified in yor Highnes
 Ordinance denying yor Petr a Copie of his Charge or any time to
 put in his answeare and refusing to examyne any witnesses for and
 on ye behalfe of yor Petr. as is abovesaid That in such case they
 suspend or repeale ye illegal Vote or Sentence of Eiecting yor Petr
 out of ye Rectory of Hurworth and that hee may bee free from all
 inconveniences by ye same till he have a Copie of his Charge and
 Witnesses examyned for and on his behalfe as well as against him
 And be proceeded against according to yor Highnes Ordinance

And yor Petr shall ever pray etc.

JOHN HAMILTON.

Robt Fenwick

Tho. Lacie

Robt Sharpe

Tho. Huntley

Robt. Johnson.

Commissioners

[All this in the clear minute hand of John Hamilton similar to what appears in the Thursby Registers; and appended is the following] :—

OLIVER P.

Let this Peticon be showed to the Comissioners herenamed to the end they may forthwth retorne to Our Councell the perticulars of their proceedings in this business.

[Endorsed]

Jon Hamilton of Hursworth
ref 2 Jan. 1655.¹

Right Honorable,

The enclosed Peticon wth the reference of his Highnesse upon the same delivered us the 5th instant hath putt us upon troubleing yor honors at this time. May it therefore please yor honors to take notice that Mr John Hamilton of Hurworth being Summoned before us upon severall Articles exhibited against him not barely for words (as he most falsely suggests, and wch yor honrs may evidently see by the enclosed Articles) but for many grosse scandals in life and Conversacion, We according to our duty tooke the depositions of severall witnesses upon oath in the prsence of the said Mr. Hamilton (though he endeavours to ensinuate into his Highnesse that he doubts whether they were sworne or no) bycause as he told us [Gen. 14. 21 in margin] upon the delivery of the peticon they were not Sworne by kissing the booke but by lifting up their hands to the high God; After the heareing of wch charge upon oath we demanded his answer to the charges (he haveing heard it all the while) He desires a Copy of this Charge, and time to bring in his witnesses to prove the Contrary. We told him we conceived (and wch yet we humbly present as or Judgment) that the Comrs were made Judges of the Ordinance whether the case required it or no; And for the psent case they being articles consisting of matter off fact expressing the yeare not the day we durst not so prophane the name of God as to give oathes to men concerning an unknowne time to prove a negative, it being not possible that they could cleare him as to an unknowne day, as also himselfe for a great while did deny times & places to wch the witnesses swore though at last he thought it his onely refuge, and it did plainly appeare to us that his desire was onely a prtence to delay his eiection, he haveing forcibly throwne out one who was settled by Act of Parliamt, and had a Suite at law to comence at Durham Assizes about it; Upon wch aforesaid reasons (he haveing heard his charge) we desired his answer it being all matter of fact, upon which he did Answr haveing as much liberty and freedome as could be

1. S.P. Dom. Inter., vol. 123, fol. 8

desired, though his carriage both to witnesses & Comissionrs was very reproachfull and insolent, and whereas he alledgeth he was eicted for frivolous words and that spoken many yeares agoe & p'doned by the Act of Oblivion We humbly conceive that that Act doth not pardon Drunkenesse, quarrelling and fighting, in a Minister as to point of Scandall wch admitt it did, yet it appeares upon oath that he hath bene twice drunk since that act, and wth what colour he can call Such grosse Scandalls frivolous words, we leave to yor honors to judge; Haveinge in obedience to his Highnesse Comands thus given a faithfull Account of our selves and actings, we crave leave to Subscribe orselves

My Lords

Yor Ldps most humble Servants

Newcastle September 6th
1656.

Robt. ffenwicke

Robert Johnson.

Robt. Sharpe

Tho. Lacie

Tho : Huntley.¹

To the honorable the Comrs for eicting of ignorant Scandalous & insufficient Ministers & Schoolemasters in the foure Northerne Counties sitting at Newcastle upon Tine.

A Charge of Scandall Exhibited agt Mr. John Hamilton of Hurworth upon Tease in the County of Durham Clerk Aug. 14th 1655.

1. In the yeare 1650 in or about the latter end of
Witnesses Aprill this Deponent being at Rippon, he saith that he found Mr. Hamilton in Company wth one ffrancis Heighington a malignant and that the said Mr. Hamilton was full of drink and that they two together did drink Divers concealed heathes, and did cast Their hats upon the ground, and Mr. Hamiltons hatt was trodden-on by the said ffrancis Heighington, and that
Thomas the nextinge the aforesaid Mr. Hamilton came into one
Davyson Mr. Wearemouths lodgeing and was then also full of
Sworne drink and disfigured by it, and for his drunkenesse & misdemeanors was reproved by one Corporale White and Scarred, whereupon the said Mr. Hamilton said in this Deponent's heareing that he must hencewards bycause he had to preach and give the Comunion to the people,

Thomas
Rawling
Sworne.

The same saith this Deponent
Thomas Davyson.
Tho : Rawling.

1. S.P. Dom. Inter., vol. 123, fol. 8, i.

John
Coulson
Sworne

2. In the yeare 1650 This Deponent saith that Mr. John Hamilton being about to dept the nacon by an Act of Pliamt enioyning all Scotchmen to dept this nacon and takeing leave of this Deponent saith that at his returne he would be better horsed and if he gott by Cromwell he would secure the Parish of Hurworth.

John Coulson.

Mr. Leonard
Smithson
Sworne

3. In the yeare about 1654 in or about July Mr. Hamilton haveing taken possession of the Parsonage house by force from Mr. Leonard Wastell then Minister of Hurworth, This Deponent saith that Mr. Hamilton sent for him to take away certaine goods belonging to him and after some discourse touching Mr. Wastell Mr. Hamilton said these words wch follow (vizt) That the Wastels & all that take their parts were Murderers, Traytors & Rebels, and he would maintaine it wth his life & blood and so long as he had a drop of blood in him, & would nevr yeild possession of the Parsonage house so long as he breathed.

Leonard Smithson.

Mr. Robert
Andrson
Sworne

4. In the yeare 1648 This Deponent saith that he Comeing into the house of Matthew Wilby an Alehouse Keep in Croft he found Mr. Hamilton there in Company wth two Ministers and Divers othr gents. and he saith that the said Mr. Hamilton was full of Drinke and did so abuse divers of the Company by words that they were ready to fight together, and that the said Mr. Hamilton did call the Deponent a base bastard and the sone of an Whore. Robt. Anderson.

John Nesham
Sworne

5. In the yeare 1652 The Defendant saith that himselfe and John Hebburne Clerk being in Darlington at the house of Edward Suretie Inkeep, Mr. John Hamilton came into their company and after some discourse did vilify the aforesaid Mr. Hepburne calling him Turn coat Knave who replied that he was a worse Turne coat Knave otherwise he could not have gott out of prison at London unless thou hadst taken the engagement wch formerly thou ptestedst thou wouldst never do. To wch the said Mr. Hamilton answered thou lyst, I never take it nor ever will. And this Deponent further saith that Mr. Hamilton did at the same time offer to

wager 10li to 5s. that he would regaine the Parsonage of Hurworth within 6 months in despight of Wastells and all that tooke their pts; and uttering many revileing speeches agt the said Wastels, This Deponent replyed that they were honest men then Mr. Hamilton said Thou art a knave in so saying, and I will maintaine it with my heart and hand, if thou darest go with me to the doore.

John Nesham.

Mr. Kerton 6. This Deponent saith that he found Mr. Hamilton so drunk and fallen of his horse that he was scarcely able either to ride or stand.

Ninian Gresham Sworne 7. This Deponent saith that he was in Company wth Mr. Hamilton at Widow Collings an Alehouse in Darnton, where he saw the said Mr. Hamilton drinking Divers healths, and the same was so drunke that in going homeward he reeled out of the foot-trod stumbled and fell sometimes over the stile and was

Tho. Bulman Sworne not able to go sometimes.
Ninian Gresham. This Deponent in Particular led him.

Thomas Bulman.

Ellenor Elwood Sworne 8. In the yeare 1649 this Deponent Saith that Mr. Hamilton did in the open Market at Darlington revile & abuse her calling her whoore she is an houre that saith it, relating to words she had spoken.

Ellenor Elwood.

Joanna Bulman Sworne 9. In the yeare 1654 This Deponent Saith that Mr. Hamilton did revile her Calling her base Jade severall times.

Joanna Bulman.

Thomas Elwood. Sworne In the yeare 1652 about November this Deponent saith that he being in Company with Mr. Hamilton at Thomas frankland, an Alehousekeep. the said Mr. Hamilton was distempered through ale from before Sunrise to Sunsett, and did stumble and fall; and further saith that in December 1652 he was in his Company at the said Thomas frankland's from morning till late within night and he saith that the said

Mr. Hamilton was so full of Drink, that he could not go homeward without reeling and staggering and was led by this Deponent some part of the way.

Thomas Elwood.

Chrestopher Place Sworne In the year 1654 this Deponent saith that in his hearing Mr. Hamilton said to Mr. Wastell that he was a Pedling preacher, and that he had none, but a Company of pedling hands at his Order, and had a false & prtended Order.

Chrestophr Place.¹

Newcastle upon Tyne.

By the Comrs. for the eiecting of Scandalous Igncrant & Insufficient Ministrs & Schoole Masters in the Counties of Cumberland Durham Northumberland & Westmrland. Aug. 14 1655.

By vertue of the powr & authority to us given by an Ordinance for the eiecting of Scandalous ignorant & insufficient Ministers & Schoolemstrs Ordered that Mr. John Hamilton of Hurworth in the County of Durham be from this day eiected amoved and discharged for Sevrall Scandals of frequent alehouse haunting Drunkenesse and Quarrelling pved upon oath agt him and he is hereby eiected and discharged from ye Rectory of Hurworth in the aforesaid County of Durham, and from all the pfitts hereunto belonging.

A true Copy & exaied by Robt. Kepling Cl.²

Proceedings of Council.

Fryday 4. Jany. 1655.

Mr. Strickland makes report from the Comittee of the Counsell to whom it was referred to Consider of the pceedings of the Comrs. for eiecting Scandalous Ministers in the fower Northerne Counties as to the eiecting of Mr. John Hamilton from the Rectory of Hurworth in the County of Durham on reading and Consideration whereof It is ordered by his Highnes the Lord Protector and the Counsell That the sentence of the said Comrs for eiecting the said John Hamilton out of the said Rectory of Hurworth be and hereby is affirmed and approved and that the Same be pursued to effect, whereof the Said Comrs and all others whom this may Conc'ne as also the said Mr. Hamilton are to take notice and to Conforme themselves accordingly.³

In 1657 John Hamilton appears at Kirkbride,⁴ from

1. S. P. Dom. Inter., 123, fol. 8 ii.
2. *Ibid.*, fol. 8 iii.
3. S. P. Dom., Inter. I. 76, p. 452.
4. Vide p. 597.

which it may be assumed that his character and his attitude towards the Commonwealth were now such as satisfied the Commissioners. The Institution Books say that he was instituted to Thursby on June 16, 1662, but he himself states that he was presented November 1661. He compounded for his First Fruits in 1662. It has been already intimated that we owe the earlier Registers to his painstaking efforts. "This vicar," says Dr. James Wilson, "was a man of many conceits, a feature of his character to which perhaps we owe the preservation of these entries. His handwriting is peculiar; his method of spelling is peculiar; and the title of his Register is peculiar."¹ He begins his Register in the following way :

The Register book of the Church of Thursbie Contayning Marrages Baptisms and buriels inserted be me Johne Hammiltoune Since my entry thereto be ye dean of Careliel his presentation gevin to me the last of November 1661.

Johannes Hammiltoun's

Johne

Anagi.

Hammiltoune

Sonuit hosanna Elohim.

Anagramma

To heaven

Mine

home.

With reference to this Dr. Wilson remarks:—"A clever and happy transposition of the letters in a name, though the pietism savours of Scotland from which apparently the author had sprung."² His spelling certainly is exceedingly peculiar, the odd thing being that he even writes his own name with all sorts of variations. The following entries occur in the Registers:—

Appryel 29. 1671.

Barbara Hammiltoun the dor of Mr Johne Hammiltoun Minester at thursbie departed this lyfe at 10 cok of nyt and was Interred in ye quier the 26 day.

1 Sunday ffebruary ye 23rd 1672-3 Mr. John Hammilton Minister off Thursbye died and was buried in the Queer uppon Tuesday ye 25 following.

1. Trans. (O. S.), vol. 14, p. 121.

2. *Ibid.*

RICHARD SAVAGE, B.A., 1673—1674.

He was the son of Arthur Savage of Caldbeck, and was a Cambridge graduate, obtaining his B.A. in 1660. He was ordained Deacon Sept. 25, 1670, Priest Sept. 21, 1673, and instituted the day following on the same Presentation as the preceding. He was inducted October 6th following and held the living only a year, dying in 1674. He was interred at Caldbeck as the following from the Thursby Registers shows: —

1674 Mr. Richard Savage Minister off Thursby Buried att Caldbeck uppon Satterday the 4th Aprill 1674.

MICHAEL HODGSON, B.A., 1674—1679.

He was a Glasgow University graduate and "was Inducted into the Vicaridge of Thursby the fifth day of May anno Dni 1674."¹ This name is not given by Nicolson and Burn. He appears at Appleby and Kirkland.²

WILLIAM ATKINSON, M.A., 1679—1680.

Another Glasgow University graduate, who was ordained Deacon and Priest Sept. 21, 1673, and instituted March 31, 1679, on the same Presentation, being "inducted into the Vicaridg of Thursby by Mr. Walker vicar of Dalston the 16th Day of May Anno Dni 1679."³ This name also is omitted by Nicolson and Burn. He was subsequently at Morland.⁴

THOMAS STALKER, M.A., 1680—1681.

He was instituted April 6, 1680, on the Presentation of Thomas Smith, S.T.P. Foster says that he graduated B.A., Queen's College, Oxford, March 19, 1656-7, and M.A. Nov. 29, 1660.⁵ The following from the Registers supplies additional information about him:—

This Register book for ye parish of Thursby & ye adjacent parts of Westward was put into ye order following by me Tho. Stalker

1. Parish Registers.
2. Vide pp 397, 1135, 1184.
3. Parish Registers.
4. Vide p. 1184.
5. Al. Ox.

Vicar at my Induction ye 23 day of Apr. 1680 Noting in ye first place ye Christnings yn ye midle ye Marriges at ye End ye Burialls.

Tho. Stalker Clericus Mr. of Arts Minor Canon of ye Cathedral Church of Carlile was inducted into ye vicaridge of Thursby ye 23 day of April anno 1680.¹

GEORGE TIBBOLD, B.A., 1681—1685.

He was instituted Oct. 21, 1681, on the Presentation of the Dean and Chapter; and was a Pluralist, having Asby as well as Thursby.² Previously he had held the living of Skelton.³ The two following excerpts from the Registers supply the dates of his Induction and burial :

An Account of ye Register book of Thursby since Geo Theobald's cler. was inducted which was on Nov. 7. 1681.

1685 Aprill the 25.

Mr. George Theobals Minister of Thursby died and was buried in the Sun side of the quir upon Sunday 25th Aprill 1685.

MATTHEW PRESTON, B.A., 1685—1693.

He matric. in Queen's Coll. Oxford, on March 29, 1672, and graduated B.A. in 1675.⁴ He was ordained Deacon February 19, 1674/5, Priest March 7, 1676/7, and had previously been at Sebergham.⁵ His institution to Thursby was on Sept. 18, 1685, on the same Presentation, and his Induction on the same day.

The following are from the Registers :—

1689 July ye 12. Elizabeth the wife of Mr. Preston vicar of Thursby was buryed in ye south side of the Quier.

1693 Mr. Matthew Preston Minister of Thursby dyed & was Buryed in ye South Side of ye Quire the 10th day of Aprill 1693.

JOSEPH WAITE, 1693—1726.

That is how the name appears in the Registers. Nicolson and Burn, however, give "White," and against the name have the date 1699. He was instituted July 27,

1. Vide also p. 186, 315.

2. Vide p. 1113.

3. Vide p. 481.

4. Al. Ox.

5. Vide p. 500.

1693, and had been licensed to teach boys at Holm Cultram, Sept. 30, 1681. A person of this name was B.A. of Catherine College, Cambridge, in 1664, and M.A. in 1668.¹

The following appear in the Registers:—

1695 Oct 31 was Agnes ye Daughtr of Mr. Joseph Waite Vicar of Thursby Baptized.

Dec. 22. 1698 Bridget ye daughter of Mr. Joseph Waite vicar of Thursby baptized.

1726 March 27. The Revd. Mr. Joseph Waite vicar of Thursby was buried.

1. Cant. Grad.

IV. CALDBECK.

This village lies some eight miles east of Wigton in close proximity to the Skiddaw range of mountains. It is only two or three miles from Hesket Newmarket. The Church at Caldbeck is comparatively modern, but the foundation is ancient. The Registers begin about 1647. The first two pages of the book are occupied mainly with entries of the Hutton and Vaux families, some bearing dates as early as 1640, 1631 and even 1628. Probably they are simply family memoranda inserted by a later hand. The Churchwardens' Accounts begin in 1666. The following is the Incumbent list:—

THOMAS FAIRFAX, M.A., B.D., 1583.

He matriculated Queen's College, Cambridge, in March, 1557-8, took his B.A. in 1560-1, subsequently became Fellow of Catherine, and took his M.A. and B.D. degrees. He was collated to the Canonry at Carlisle Jan. 15, 1577-8, and instituted to Caldbeck in 1583 on a Presentation by "Thomas Hammond, chancellor of the diocese, who had a grant from the Bishop of the Advowson for 20 years."¹ Nicolson and Burn speak of the death of Thomas Fairfax in 1640, and the reader would infer that the reference is to the person before us, and that he held the living until this date. Such, however, is not the case. He vacated his Carlisle Canonry in, or before, 1595, and became Chaplain to Toby Matthew, Bishop of Durham. Whether he resigned the Caldbeck living at the same time does not appear.²

THOMAS FAIRFAX, 1640.

He was the son of his predecessor, and is the person who died in 1640. He married Grace, daughter of William

1. Nicolson and Burn, vol. ii, p. 137.

2. Ath. Cant. vol. ii, p. 176.

Hutton, of Greystoke, and a son, Anthony, born at Caldbeck, matriculated at Queen's College, Oxford, Nov. 21, 1628, aged 20 years.¹ It was his son, William Fairfax, that was Rector of Bolton and Castle Sowerby.²

FREDERICK TUNSTALL, M.A., 1640—1645.

He was of a distinguished family in Middlesex; matriculated Queen's College, Oxford, Nov. 21, 1628, at the age of 14 years; graduated B.A. Nov. 4, 1630, and M.A. June 21, 1633. He had a brother, Henry, also a Queen's College graduate, as was his son Walter, who matriculated March 23, 1665-6, aged 18, being described as of Carlisle.³ Frederick Tunstall, frequently Tonstall, was collated by Bishop Potter July 3, 1640, and in that year he compounded for his First Fruits, as the following testifies:—

October 1640

Caldbecke Frederick Tonstall
 Minister of,
 Johnes Tunstall de
 Adgcombe in Com. Surrey.⁴

He appears among the subscribers to the Carlisle garrison in 1644, the amount of his subscription being £2-0-0. Walker says in reference to him:—"He was a *Learned Worthy Person*, of a *Good Family*, and Died before the *Happy Restoration*."⁵

The following documents give the reason for his Sequestration dealing also with the provision of Fifths for his wife; and they illustrate the policy pursued by the Commonwealth at this time:—

Colbeck. Julij 29. 1645.

Whereas this Coittee is informed that the Rectory of the pish Church of Calbeck in the County of Cumberland is wholly Deserted by Tonstall Rector thereof & that he hath betaken himselfe unto the forces raised against the Parliamt and that the same is therefore

1. Al. Ox
2. Vide pp. 492, 565.
3. Al. Ox.
4. Composition Books (Record Office).
5. Walker, part ii, p. 10.

sequestred to the use of Richard Lingard who is nominated to the rectory & church of Workington in the said County It is ordered that the said Rectory of Colbeck shall from henceforth stand so sequestred to the use of Richard Hutton a godly & orthodox divine who is hereby requested forthwth to officiate the Cure of the said Church as rector and to preach diligently to the pishoners there.¹

Colbeck. Julij 29. 1645.

Ordered that the Rectory of Colbeck in the County of Cumberland Deserted by Tonstall who hath betaken himselte to the Army agt ye Parliamt be sequestred to the use of Richard Hutton Minister of the word. Referred the said Richard Hutton to ye Assembly to be Exaided for the said Church.²

Welbeck. [Caldbeck.] 18 April 1646.

Upon the humble peticon of [name left blank] the wife of ffredrick Tonstall from whom the vicarage of Welbeck in the County of Cumberland is sequestred It is ordered that the sd Mrs. Tonstall shall have for & towards the maintennce of her & her Children the full cleare 5th pte of all the tithes rents, glebe lande & Easter booke of the sd Rectorie (all taxes & charges first deducted out of the whole) unlesse good cause be shewn to the contrary on the 16th dai of July next.³

Caldbeck, August 19. 1646.

Upon consideracon had of the peticon of Richard Hutton Minister of Caldbeck in the County of Cumbreland this Coittee doe declare & order that Mary the wife of ffrederick Tunstale from whome the rectorie of Caldbeck aforesd is sequestred shall have the 5th pte of the pfts of the sd rectorie from the time that the said Mrs. Tunstale did peticon for the said fift pte & not before & yt all taxes & charges be first deducted out of the whole & that the same be paid in Money by the sd Mr. Hutton & not in specie which the Coittee for ye sd County are desired upon exaicon of pties on both sides concerning the value of the said Living to ascertain & see pd accordingly.⁴

Caldbeck. December 4. 1646.

Upon consideracon had of the peticon of Mary wife of ffrederick Tonstall from whom the Rectory of Caldbeck in the Countie of Cumberland is Sequestred & Sevrall Certificates from divers of the Cottee of pliamt for the Said Countie whereby it appears that Mr. Hutton to whome the said Rectorie is Sequestred hath hitherto deteyned the 5th pte of the profitts of the sd Rectorie to her greate

1. Add MSS., Brit. Mus., 15669.

2. *Ibid.*

3. *Ibid.*, 15670.

4. *Ibid.*

impoverishmt notwithstanding the Cotees order to the Contrarie It is ordered that he doe paie unto the sd Mrs. Tunstall the full 5th pte of ye pffitts of the said Rectorie together with all arreare thereof from the tyme that the first peticone for the same within 14 daies after notice & sight hereof In default whereof It is ordered that the said Rectorie shall stand Sequestred from him and that he doe then also make his psmall appearance before this Cotee on the 11th day of february next to ansvere the said Contempt.¹

Caldbeck.

Martii 26. 1647.

It is ordered that the Peticon of Mary the wife of frederick Tunstall from whom the Rectorye of Caldbeck in the Countie of Cumberland is sequestred (a Coppie whereof is hereto annexed) be referred to the Comittee of pliant for the said Countie who are desired to examine whether the 5th pte Graunted her out of the sd Rectorie be of soe small a vallew that it will not afford her & her Children a Subsistence & to Certifie the same And in case it shall appeare to be of soe small a vallew This Cotee will then take into Consideracon the peticon for relievinge her out of the Prebend belonging to the Church at Carlile Sequestred from her said husband.²

RICHARD LINGARD, 1645.

Under Workington a fuller notice of him appears.³ He could have held the Caldbeck living only a few months.

RICHARD HUTTON, M.A., 1645—1662.

According to Foster, Richard Hutton was a Cambridge graduate, but incorporated in Oxford July 15, 1617. "One of these names," says he [he gives four Richard Huttons] "sequestered to the vicarage of Brightlingsea, Essex, and to the rectory of Workington, Cumberland, 1645, which he exchanged for Caldbeck, July same year."⁴ His identification with the Essex Hutton is tolerably certain; but whether Foster's suggestion that he was the Cambridge graduate of 1617 be correct is not clear. His appointment to Brightlingsea must have been about 1642 or 1643, and the gap between that and 1617 is very considerable, during which we have little information about him. He was in charge of the Curacy of Norton Mande-

1. Bodl. MS., 324.

2. *Ibid.*, 324.

3. Vide p. 787.

4. Al. Ox.

ville in 1640,¹ and how long he had been there we do not know. Davids says:—

The Brightlingsea Vicarage was sequestered to his use from Robert Pettit, for "several misdemeanours." He was removed from Brightlingsea, by order of the Committee for Plundered Ministers, to Cumberland, before November 29. 1645. The Rev. James Thwaites, the present rector of Caldbeck, [1863] kindly informs me that Hutton became rector there in 1657, and that the first register opens with entries relating to six children of his.²

The date 1657 is clearly a mistake. The documents above cited refer to the transfer of Richard Lingard from Caldbeck to Workington, and Richard Hutton from Workington to Caldbeck in 1645. In either case the living could have been held only a week or two before the transfer was effected. Richard Lingard complained that Hutton kept him out of the Workington Rectory, and the documents dealing with that matter, and Mrs. Tunstall's Fifths do not present Hutton to advantage. Where money was concerned, even Ministers sometimes proved to be very human.

Reference has also been made to the Hutton entries in the Registers, and it will be convenient at this point to insert them. Unfortunately in one or two cases the writing is not decipherable:—

Ann the daughter of Richard and Ann Hutton baptized April 10th. Anno Domini 1640.

Elizabeth ye daughter of Richard and Ann Hutton Baptized January ye first Anno Domj 1642.

Ffrances the daughter of Richard and Dorothy Hutton was baptized November 24 A.D. 1650.

Dorothy ye daughter of Richard & Dorothy Hutton was baptized July ye 24th Anno Domj 1652.

Grace Hutton ye daughter of Richard & Dorothy Hutton was baptized february 14. Anno Domj 1656.

Thomas the Sone of Richard & Dorothy Hutton was baptized December 2nd 1657.

These are ye names of ye children of Richard Hutton minister of Caldbeck.

1. Newcourt's Reper., vol. ii, p. 440.

2. Annals of Evangelical Nonconformity in Essex, p. 542.

Ann the wife of Richard Hutton Minister of Caldbeck was buried in the Church of Caldbeck July 17 Anno Domj. 1644 having had . . . Richard Hutton her . . . being husband 8 children.

Richard Hutton and Dorothy ye daughter of Mr. Richard Sisson of Dacre were married ye 12th day of August An. Domj. 1649.

William pattison of Carlisle & Elizabeth Hutton of Caldbeck were married on Seaventh day of November 1659.

John ffell and Ann Hutton were married December 12th. 1659.

William ye son of Richard Hutton and Dorothy was baptized October 17. An. 1661.

The statement that Richard Hutton had eight children by his first wife, Ann, who died in 1644, goes some way towards filling the long gap previously named; and so towards justifying Foster's conjecture that he was the Cambridge M.A. of 1617; and the further statement of his wife's burial at Caldbeck, in July, 1644, raises some interesting questions. Richard Hutton was not at that time Minister at Caldbeck. If indeed he had left Essex he could only just have done so. Why then Caldbeck as a burial place for his wife? Hutton is a north country name, and the suggestion is that both he and his wife were natives of these parts.

Caldbeck was visited by George Fox in 1653, the Bewleys of Hallecliffe Hall, in the Parish, being early converted to the movement. He was followed almost immediately by Robert Withers, one of his preachers, an account of whose experiences is as follows:—

1653 And from Embleton the sd R. W. was moved to goe to Coldbeck Steeple house, where he spoke to priest Hutton, when he was in his high place, and the Rude people, the priest's hearers, threw Robert down amongst the seats, and Dragged him forth into the yard, and threw him down upon the ground, and punch'd & Beat him untill the blood gushed out at his mouth. And he lay for Dead some time But a woman took pity of him, & held up his Head till his Breath came to him again (as some sd who stood by).¹

Calamy does not give Richard Hutton as one of his Ejected Ministers; but Palmer on the authority of Nicolson and Burn adds him to the list.² The statement of the latter is to the following effect:—

1. The First Publishers of the Truth, p. 35.

2. Non. Mem., vol. iii, p. 355.

In 1657 Richard Hutton was rector, who probably was deprived in his turn by the Bartholomew act, for in 1663 Arthur Savage, M.A., who had been ejected from Brougham in 1644, was collated by Bishop Sterne.¹

According to the entries in the Registers above given he was here in October 1661; and his Ejection seems very probable, though it is a rare case in our area of one so late as 1662. The following bears upon the matter:—

Sequestratio Rectoriae Ecclesiae paroch. de Caldbeck Concessa est Magro Arthuro Savage ultimo die Mensis Decembris Anno Dni 1663 ² Richard Hutton disappears completely from view. A person of that name held the Bootle living after the Restoration,³ but whether he was any connection cannot be ascertained.

ARTHUR SAVAGE, M.A., 1663—1700.

Under Brougham, Westmorland, Walker says:—

He was first, Desposset of this Living in 1644; and about Three years after got into it again, and kept it till the year 1655; but without receiving any of the Profits all that time except One Year.

What became of him afterwards I know not.⁴

His son, Richard Savage, was Vicar of Thursby,⁵ and Mrs. Savage was buried April 29, 1685. Arthur Savage was particularly aggressive against the Quakers, who were numerous in this district.⁶ He was Sir Philip Musgrave's intimate friend, and it is recorded that he "lived many years in his house, taught his children, and did ye offices of a Minister of God's word."⁷

JEFFREY WYBERGH, LL.B., 1701—

He was collated Mar. 7, 1700/1, and was previously at Bewcastle and Lamplugh.⁸

1. Nicolson and Burn, vol. ii, p. 137.
2. Episcopal Reg. Carl.
3. Vide p. 864.
4. Walker, part ii, p. 372.
5. Vide p. 544.
6. Vide Besse's "Sufferings," etc., vol. i, pp. 132, 133.
7. Life of Sir Philip Musgrave, by Gilbert Burton (p. 34). There are some other interesting references to Arthur Savage in this pamphlet.
8. Vide pp. 294, 776.

V. ULDALE.

In older documents this place appears as "Ulndale." It is about a couple of miles from Ireby in a southerly direction. The old Church on the roadside, a quaint looking structure, is little used, a new one having been erected nearer the village. The Church is dedicated to St. John, and the Registers begin in 1642, running on continuously. They are in excellent condition, being a copy from much older ones as the following shows:—

This copy is taken from an old paper Register and begins with part of ye year 1642.

At the end is the following:—

Copy'd by me Edward Backhouse Rector in the year 1725.

It contains a list of Rectors. Bishop Nicolson, in 1703, thus refers to the Registers as they were in his day:—

The Remains of the Register-Book commence at 1605 the rest having been the less carefully look'd after, because at the end of each year (as appears by what's left) the Minister and Churchwardens used to certify that a Copy of that year's Lists was *given into Court* at the Annual Visitation or General Chapter. Towards the beginning of last Century particular Notice is taken of all the Sundayes whereon either Mr. Atkinson (or any other Minister) preach'd in the Church: And it is observ'd that the Bishop (who must be Bp Snowden) preach'd here on July 18. 1620. NB. Lancelot the Son of Sr Francis Salkeld Kt. appears to have been Christen'd here on the 16th of January A.D. 1661.¹

The following is a list of Incumbents:—

JAMES CARLILE, M.A., 1583—1624.

He was instituted June 18, 1583, and is described as "Deacon."

GEORGE HUDSON, 1624—1647.

He was instituted Oct. 21, 1624, and was also Rector of

1. Miscel., p. 79.

Kirkbride. Foster says respecting him :—"Of Westmorland. St. Edmund Hall, matric. 20 Jan., 1608-9, aged 29; rector of Kirkbride, and of Uldale, Cumberland, 1624; father of Christopher 1623." This Christopher Hudson graduated M.A. from the same University matriculating there Feb. 14, 1622-3¹ at the age of 16. George Hudson died in 1647, his burial entry in the Uldale Registers reading thus :—

1647 Mr George Hudson Parson of Uldale was bury'd ye 17th Day of September.

HENRY FALLOWFIELD, 1647—1665.

Doubtless he belonged to the same family as Richard Fallowfield, who was at Crosby Garrett in 1596, and who is given as of Westmorland. The Sedbergh School Register has Henry Fallowfield, born in Westmorland, who entered St. John's College, Cambridge, from that School in 1626, being elected a Fellow in 1633.² This may have been the Uldale Incumbent. The Registers contain the following Fallowfield entries :—

1649 William ye Son of Mr. Fallowfield was baptiz'd ye 20th Day of June.

1651 Christopher ye Son of Mr. Henry Fallowfield was baptiz'd the 29th of October.

1656 Augustine the Son of Henry Fallowfield Rector of ye Rectory of Uldale was baptized upon ye 24th of September.

1665 Mr. Henry Fallowfield Rector of Uldale was bury'd upon ye 25th Day of June at Temple Sowerby Church in Westmorland Mr. Bernard Robinson made a Sermon ye same day.

From this it would appear that Henry Fallowfield's ministry received no interruption at the Restoration, though he was appointed during the Commonwealth. From the fact, however, that he received a new Institution on Oct. 15, 1662, on a Presentation by "Jo. Dalston Ar." it would seem that in this way he sought to secure his position.

WILLIAM WALKER, M.A., 1665—1677.

He was instituted Dec. 9, 1665, on the same Presenta-

1. Al. Ox.

2. P. 71.

tion and was a Pluralist having Kirkby Thore as well as Uldale.¹ He compounded for his First Fruits in 1666. His burial entry is thus given:—

1677 Mr. William Walker Parson of Uldale was bury'd the 26th Day of May Mr. Guy preach'd ye same day.

During the vacancy the following are named among the preachers who did duty here:—

[1677] June ye 24th Mr. Wm. Ardrey preach'd at Uldale Church by my Lord Bishop's Order.

July ye 1st. Mr. Atkinson preach'd.

July ye 8th Mr. Guy preach'd.

July ye 15th Mr. Ardrey preach'd.

July ye 22nd Mr. Brisco preach'd.

July ye 29th Mr. Ardrey preach'd.

HENRY GUY, 1677—1684.

He was instituted Aug. 19, 1677, on the same Presentation. Foster gives Henry Guy as son of "William of Kendal, Westmorland, pleb. pp. Queen's Coll. matric. 20 May, 1664, aged 17; B.A. 1667, M.A. 1670; incorporated at Cambridge 1671."² This may have been the Uldale Rector. The following from the Registers refer to his family:—

1680 Henry the son of Mr. Henry Guy rector of Uldale was baptiz'd ye 20th Day of June.

1682 John ye Son of Mr. Henry Guy was baptiz'd ye 1st Day of October.

John ye Son of Mr. Henry Guy was bury'd ye 27th Day of October [1682].

In the Boltongate Registers is the following:—

Phillis ye daughter of Mr. Henry Guy was bapt. ye first of January 1676-7.

She was buried a few months later in the same place. Precisely the significance of these entries is not clear, unless it be that Henry Guy was already resident and doing duty in the district. This may well have been so in view of Walker's Pluralism.

1. Vide p. 1171.

2. Al. Ox

Henry Guy ceded in 1684; and possibly the following may refer to him:—

Easter 1696.

Henry Guy of Watercroke Cl. being suspected to be disaffected to ye Governmt is in Custody at Carlisle aforesd.¹

THOMAS NEVINSON, M.A., 1684—1697.

He was inducted Oct. 29, 1684, and ceded for Torpenhow, in the account of which place the reader will find further information about him.² The Registers give the following respecting his children:—

1692 Susanna the Daughter of Mr. Thomas Nevinson Rector of Uldale was baptiz'd ye 4th day of April.

1697 Ann ye Daughter of Mr. Thomas Nevinson Rector of Uldale was baptiz'd the 10th Day of October.

PETER GREGORY, B.A., 1697—1719.

He was instituted March 3, 1697, on a Presentation by the executor of "Xpr Dalston Ar." Foster says:—"S. of Giles of Ashpool, co. Lancaster, pleb. Brasenose Coll. matric. 13 May, 1681, aged 17; B.A. from Hart Hall 1685; rector of Uldale, Cumberland, 1698." The Chester Visitation Books state that he "exhibited" as Deacon at Hoole, in Lancashire, in 1685. It appears from the following that he sought the living at Dean:—

1705 Apr. 9 Munday. At Dinner Mr. Gregory and Mr. Lindsey of Melmerby. The former in danger of loseing Dean by G. Lowther's better Interest in Ld Wharton, & Concerned at Encroachmts on his glebe at Uldale; the Latter uneasy in the want of his Dues but will not Sue.³

Gregory was not successful in his suit. For some time he held the living at Cockermouth, also the Bassenthwaite Curacy.⁴

He died in 1719.

1. Kendal Indictment Book.

2. Vide pp. 356, 582.

3. Trans. (N. S.), vol. iii, p. 3.

4. Vide pp. 675, 703.

EDWARD BACKHOUSE, B.A., 1719—1752.

Foster says that he was the son of Thomas Backhouse, of Caldbeck, matriculated Queen's College, Oxford, July 9, 1713, at the age of 18 years, taking his B.A. in 1717. As already intimated, it is to him that we are indebted for the copy of the Registers now in existence. He died in 1752. He took charge also of Ireby.¹

1. Vide p. 562.

VI. IREBY.

Formerly a market town, Ireby is now a considerable village, about seven miles south west of Wigton. The original Church, of which only a fragment remains, was about a mile and a half from the village, but the present building is in its centre. It is dedicated to St. James. The oldest Registers are a flat, parchment volume, and they begin in 1705. They are headed thus:—

The Register of the Births Marriages & Burialls within the Parish of Ireby, from the year of our Lord 1705

Begun by
Tho. Nevinson
Vicar of Torpenhow,
and
Curate of Ireby

So teach us to number our days that we may apply our hearts unto wisdom.

The County Histories give us no assistance with reference to a list of Curates or Incumbents, and only two or three names for the Century have been recovered:—

JOHN HARRISON, 1655.

The Survey of 1649 has the following:—

Paid out of the Rectory of Ierbye for a Curat Wages five pounds by Mr. John Relfe.¹

Unfortunately the name of this "Curat" is withheld; nor do we know anything of John Harrison beyond what is contained in the following documents:—

Ireby.

July 24. 1655.

Whereas ye Curacy of ye pish Church of Ireby in ye County of Cumberland is at pnt destitute of a minister And Mr John Harrison Minr. of ye word hath applied himselfe to these Trustees for his Settlemt in ye said Church It is ordered yt ye said Mr. Harrison be

1. Lambeth MSS., Surveys, vol. ii.

setled Minister of ye said Church Provided he first pcure ye approbacon of ye Comrs for approbacon of publike preachers in yt behalfe.

Jo. Thorowgood Ric Sydenham Jo. Humfrey Jo Pocock Ri Yong.¹

Ireby

John Harrison. Know all men by these psents
that the first day of August
in the yeare One thousand

Six hundred fifty and five There was
exhibited to ye Comissionrs for approbation
of publike preachers An order of ye
Trustees for maintenance of Ministers for
ye settlement of Mr John Harrison
in the Cure of the parish Church of Ireby
in the County of Cumberland
Together with a testimony in the
behalfe of the said John Harrison
of his holy and good Conversation
Upon perusall and due consideration of the pmisses
and finding him to be a person qualified as in
and by the Ordinance for such approbation is
required The Comissionrs above Menconed have
adjudged & approved the said John Harrison
to be a fit person to preach the Gospell and have
Graunted him admission & doe admitt the said
John Harrison to the Cure of Ireby aforesaid to be
full & perfect possessor and Incumbent thereof.
And doe hereby signify to all persons concerned herein
that he is hereby instituted to ye profits & perquisitts
& all Rights & dues incident & belonging to ye
said Cure as fully & effectually as if he had been
instituted & inducted according to any such Lawes
& Customes as have in this case formerly
beene made had or used in this Realme
In Witnesse whereof they have caused the
Comon Seal to be hereunto affixed & ye same
to be attested by the Hand of ye Regestrar by
his Highnesse in that behalfe appointed
Dated at Whitehall the first day of August,
One Thousand six hundred fifty & five.²

Order
July 24. 1655

John Harrison
Cert as aforsd
by
Geo. Larkham
of
Cockermouth
Geo. Benson of
Bride Kirke
Rich. fletcher
of Distinction
John Woods.

Ireby : The like [approval] for Mr. John Harrison for the Cure of
Ireby in ye County of Cumberland.³ [Aug. 1. 1655.]

1. Lambeth MSS. (Plund. Min.), 1008.

2. *Ibid.*, 996.

3. *Ibid.*, 968.

Ireby. August 13. 1655.

Whereas ye Curacy of ye pish Church of Ireby in ye County of Cumberland is at pret destitute of a Minr & ye Care of pviding for, ye same is in these Trustees It is ordered yt Mr. John Harrison (approved &c) doe & he is hereby Authorised forthwith to officiate ye Cure of ye said Church by diligent preaching & instructing ye pishionrs of ye said pish & yt he shall have for his paines therein ye yearely Sume of 50li out of ye pfts of ye Rectory of Ireby aforesaid ye same to be accompted from ye first of August instant & to be Continued unto him for such time as he shall discharge ye duty of ye Minister of ye said place or till further ordr of ye said Trustees. And Mr. Edmund Branthwaite Receivr is hereby appointed and Authorised to pay ye Same unto him accordingly.

Jo. Thorowgood Jo Humfrey Jo Pocock Ra Hall Ric. Yong.¹

Ireby. May. 25. 1658.

Ordered that Mr. Edmund Branthwaite Recr doe inquire the true yearlie value of the tithes of Ireby in the Countie of Cumberland and some responsible person or persons to take the same and certifie his doings therein to these Trustees by the 29th of June next when these Trustees doe appoint to lett the said Tithes whereof publique notice is to be given in the said parish.²

July 9. 1658.

Ireby. Mr Harrison moves that he may have ye rectory Settled on him—give him all except the old rent.³

Ireby. July 14. 1658.

Whereas the tithes of the impropriate rectory of Ireby in the County of Cumberland are come into ye possion of these Trustees by expiration of the lease thereof In whom the care of providing for the Cure of the said Church is incumbent It is ordered yt the rents and proffits of the said tithes bee graunted to and for increase of the maintenance of the ministr of Ireby aforesaid and from time to time inioyed by Mr. John Harrison approved by the Comrs for approbation of publique preachers for such time as hee shall continue minister of Ireby aforesaid or further ordr of these Trustees. And yt Mr. Edmund Branthwayte Recr. doe permitt him to receive ye same accordingly being of the yearly value of three score and seaventien poundes six shillings eight pence.

Jo. Thorowgood Edw. Cressett Ra. Hall Jo. Humfrey Ri. Yong.⁴

1. Lambeth MSS. (Plund. Min.), 972.

2. *Ibid.*, 980.

3. *Ibid.*, 985.

4. *Ibid.*, 995.

July 14. 1658.

Ireby Settled the whole tith of Ireby upon ye Minister during his Ministry.¹

A person of this name was at Barton in 1663.²

THOMAS HOLME, 1684.

He was ordained Deacon Aug. 17, 1662, and Priest Sept. 20, 1663. The Uldale Registers contain the following:—

1684 Anne the wife of John Fell of Stockdale was bury'd ye 9th Day of November whose funeral Sermon Thomas Holme Curate of Ireby preach'd Text. Heb. 9. 27. And it is appointed unto all men once to Dye but after that ye Judgment.

He was subsequently at Westward.³

JOSEPH WAITE, 1686.

He is given in the Episcopal Register as Curate here in May, 1686, and was subsequently at Thursby.

THOMAS NEVINSON, 1693—1728.

He was Vicar of Torpenhow, and held the living of Ireby as well, being licensed to serve this Cure Oct. 31, 1693.⁴

THOMAS CANTLEY, 1728—9.

His marriage appears in the Registers thus:—

1728-9 Thomas Cantley Clerk & Deborah Ralph Married the 14th Day of february.

EDWARD BACKHOUSE, 1735.

He signs the Registers as Curate this year. He also held the living at Uldale.⁵

BENJAMIN LAZONBY, 1753.

He appears in the Registers this year.

JAMES MARSHALL, 1778.

He was appointed January, 1778.

1. Lambeth MSS. (Plund. Min.), 985.

2. Vide p. 1226.

3. Vide p. 529.

4. Vide p. 582.

5. Vide p. 558.

The Registers state :—

The Number of Families in the Parish of Ireby as given in to the Bishop the 14th day of June 1749 at his Primary Visitation at Wigton

The Parish of Ireby contains seventy three Families
to wit

Of Quakers	2
Of Papists	1.
Of ye Communicants of the Church of England...	70

In all 73.

The Number of Families in the Parish of Ireby as given to the Bishop ye 11 of June 1763, 75 Families all of the Communion of the Church of England Except one Family of Quakers.

VII. BOLTON.

This place often appearing as Bolton, sometimes as Bolton Mealsgate and Boltongate, must be carefully distinguished from Bolton in Westmorland, between Kirkby Thore and Morland. It is a small village about two miles south east of Mealsgate Station, and half a dozen south west of Wigton. The Church is dedicated to All Saints, and the present Rector claims uniqueness for its vaulted roof. "Probably," he says, "it is the only one in England, certainly there is not more than another like it." ¹ The Registers are in a very dilapidated condition, and begin with April 3, 1619, an earlier volume having disappeared. Bishop Nicolson, writing in 1703, refers to this earlier book, which, he says, began in 1574; and he further states that it "like other matters has been much neglected and spoil'd." ² The writing of the earliest existing Register Book is faded in many places. After 1637 it becomes even more illegible, and a break occurs until about 1662. The next volume is oblong, and is stated to have been bought in 1711. It is signed "Obadiah Yates, Rector."

The following is a list of Incumbents :—

WILLIAM TURNER, 1567—1628.

He was presented by George Porter of Bolton. Foster, who mentions several William Turners among his Oxford graduates, has the following in relation to William Turner, student, Christ Church, in 1561 :—" B.A. 22 Oct., 1562, M.A. 13 Feb., 1565-6, B.D. sup. June, 1573; one of these names rector of Bolton, Cumberland, 1568." ³ His burial entry appears in the Registers thus :—

1. Rector's communication.
2. Miscel., p. 92.
3. Al. Ox.

Mr. Wyllm Turn. pson of bolton was buried ye 4th Day of november 1628.

WILLIAM FAIRFAX, M.A., 1629.

The Institution Books say that he was instituted Dec. 9 1629, on a Presentation by "Ricus Tolson Ar. et Tho. ffairfax Cli hac vice Patron." The Episcopal Register gives January 10th, 1629-30 as the date. The following entry occurs in the Registers:—

Mr. William Fairfax Rector of Bolton was buried ye 2nd of May 1665.

This seems to suggest a continuous ministry through all the changes of the Commonwealth and the Restoration; but the case is by no means so simple as that. William Fairfax was a Pluralist, having the Castle Sowerby¹ living in addition to the one at Bolton. In 1646 he resigned the Castle Sowerby living and retained Bolton. At the Restoration he resumed the Castle Sowerby living, which he finally resigned in 1664, a little before his death. The difficulty is to say what happened in relation to the Bolton living; but the evidence points in the direction of Sequestration.

JOHN FORWARD, 1655/6—1660.

Calamy refers to John Forward as an Ejected Minister who afterwards conformed. In his 1713 Edition, he says, with reference to him and some others, that he no longer includes them in his list of Ejected Ministers, having been informed since his previous Edition that they had conformed.² Foster mentions several persons of this name, but he makes no attempt to identify any one of them with the person in question. John Forward appears to have been previously at Bassenthwaite and Lamplugh.³ The Lambeth MS., 1021, under Feb. 29, 1655-6, says: "Dalston—put Mr. Forward." This, however, does not appear to have been done; and the same document, under Nov. 22, 1654, gives a Mr. Forward for "Mary Ottery"

1. Vide p. 492.

2. Calamy, vol. ii, p. 161.

3. Vide pp. 672, 773

in Cornwall, but whether this is the same individual has not been ascertained. John Forward appears among Peter Jackson's certifiers in 1655-6, and is there described as "of Bolton."¹ Unless, therefore, that is an error on the part of the scribe, he must have removed from Lamplugh almost immediately. The following deals with his Augmentation:—

Bolton.

March 2nd 1659.

Whereas it appears by ordr of ye Comittee for plundred Ministers in that behalfe that ye psent Maintennce belonging to Mr. John fforward Ministr of Bolton in the County of Cumberland doth not exceede ye yearely value of 55li ye said parish is large & the said Mr. fforward able & deserving whereupon the said Comittee have especially referred it to these Trustees to consider how an Augmentacon may be speedily settled upon the said Mr. fforward for increase of his Maintenance In pursuance of ye sd ordr of ye Comittee for plundred Ministrs It is ordered that the yearely sume of fforty poundes be Graunted to & for increase of the Maintenance of the said Mr. fforward and that the same be from time to time paid unto him To hold for such time as he shall continue faithfully to discharge ye duty of the Ministr of the said place or further order And that Mr. Edmund Branthwaite Recr doe pay ye same unto him accordingly out of the rents and profits of the tithes of Meale Garner of Carlisle in the said County.

Jo. Thorowgood Geo Cowper Ri Yong Jo Pocock Wm Skynner.²

Two or three members of the Forward family suffered Ejection after the Restoration, and it would appear that something approaching it was experienced by John Forward. He was here as late as March, 1659-60; and at the Restoration, William Fairfax being still alive, Forward would have to make way for the old Incumbent. We lose sight of him from this point. A person of this name compounded in 1667 for his First Fruits as Minister of Alford, Sussex. Dorset and Devon are the two counties where the family abounded at this time. It may be that he was a native of those parts and returned thither at the Restoration.³

1. Vide p. 496.

2. Lambeth MSS. (Plund. Min.), 987.

3. Vide Cong. Trans., Oct., 1908, p. 344; May, 1909, p. 125; and Calamy, vol. ii, p. 270.

WILLIAM FAIRFAX, M.A., 1660—1665.

He retained the living this time until his death which occurred in 1665.

DANIEL HECKSTETTER, M.A., 1665—1686.

He belonged to the Heckstetters of Keswick, a Dutch family, who came over to work the lead mines in the days of Queen Elizabeth. He was the son of David Heckstetter, Vicar of Brough; and respecting him Foster has the following:—"Queen's Coll. matric. 4 Nov., 1631, aged 17; B.A. 10 July, 1635, M.A. 20 April, 1638, 'served the king in his army.'" ¹ He was ordained Priest Aug. 17, 1662, and for some time was at Sebergham and Master of the Grammar School at Carlisle.² The Episcopal Register gives his license to preach and his subsequent Institution to Bolton in the following terms:—

Eodem die [Dec. 21, 1663] Licentia ad inserviendum curae animarum
Concessa Danieli Heckstetter Clico in Artibus Magro.

Institution and Induction of D. Heckstetter to Bolton June 8th
1665.

He compounded for his First Fruits in 1666; and held the Bolton living until his death. Bishop Nicolson preserves the following inscription, which he saw upon a brass plate, in the Churchyard, "all of which," he says, "(except the Date of his Burial) is said to be the Composure of the deceas'd Rector himself":

Depositum Danielis Hechstetterij quondam hujus Ecclesiae Rectoris,
qui, post defatigatos Viginti Annorum Labores, tandem requievit in
Domino, Creatoris sui brachijs Confisus. Sepultus 7o die Apr. A.D.
1686.³

MICHAEL ROBINSON, 1686—1701.

He was instituted Oct. 5, 1686. From this time onward, during a number of years, the two livings—Bolton and Plumbland—were held together, Michael Robinson being instituted "on a Presentation of Richard Thomson of

1. Al. Ox.

2. Vide pp. 181, 499; also p. 500 for suggested connection with Ireby.

3. Miscel., p. 92. A note of his burial appears in the Bolton Registers.

Kellam in the County of York esquire.”¹ How impoverished the livings were at this time is evident from the following:—

The Parsonage House (having first drop'd piecemeal) was much contracted by the last Incumbent, Mr. Robinson; who paid yearly (as was too reasonably suspected) so high a Quit-Rent out of this Rectory and that of Plumbland, to his patron Mr. Thompson, that he was never well able to keep himself and his Family (any more than that of his Curate) out of a starveing Condition.²

Michael Robinson died in 1701.

GUSTAVUS THOMPSON, 1702—1710.

He was instituted Oct. 2, 1702, on the same Presentation. The following interesting account of the Thompson family from the pen of the late Wm. Jackson, F.S.A., merits a place here, though it covers ground, in part, occupied by the passage from the pen of Thomas Leathes under Plumbland:—

Tangier House in Whitehaven became the property of Gustavus Thompson Esq. of Arkleby Hall, Oct. 1722. I may be allowed to enlarge a little upon Gustavus Thompson and his family, for their story has not been told, and is well worth the telling. Soon after the glorious Restoration, for such jolly doings would scarcely have taken place in the days of Puritanism, or else would have been kept more *sub rosa*, Mr. Potter of Wreay Hall, in the parish of Bolton, attended the races at York, and was unfortunate in his betting transactions; money was wanted to pay his debts of honour, and then and there he sold his advowsons of Bolton and Plumbland to Mr. Richard Thompson of Kilham in Yorkshire, for £100 down. It is sad to think that for a few years Mr. Thompson received no interest on his capital, but in 1686 fortune smiled, for the Rev. Daniel Heckstetter of the Heckstetters of Keswick, Rector of Bolton, died; and in the very same year the Rev. Joseph Nicolson, father of William Nicolson, Bishop of Carlisle, was laid beneath the Communion table at Plumbland. Mr. Richard Thompson was at last in a position to recoup himself, and well he availed himself of the opportunity. He presented both rectories to the Rev. Michael Robinson with an agreement in the background that he—the patron—was to receive £60 per annum for fourteen years, after which the rector was to have both livings clear for the rest of his life; but alas! for poor Michael, he died in the very terminal year of 1700. Mr. Richard Thompson was

1. Nicolson and Burn, vol. ii, p. 149.

2. Miscel. &c., p. 92.

not quite prepared for this stroke of good luck, for his sons were all laymen, and Gustavus, who was the one pitched upon to succeed to this ecclesiastical prize, was in the army; but there were no penny papers in those days; a Mr. Green, usher at Cockermouth school, kept the two livings going for a twelvemonth, during which period Captain Gustavus Thompson dyed his red coat into a black gown, and all went on serenely. He held both livings until his death in 1710. In addition to being owner of these livings Mr. Thompson was Squire of Arkleby Hall, which the Penruddocks, sorely impoverished by their support of Charles, had been obliged to alienate. Mr. Thompson had three sons; his successor at Arkleby, Gustavus; Richard, ancestor of the present Sir Thomas Raikes Thompson, Baronet, of Hartsbourne, Hertfordshire; and another to whom was given his mother's maiden name of Godbold, baptized at Plumbland, February 8th, 1703-4. Gustavus it was who, May 4th, 1721, as the Crosscanonby register tells us, married Johanna Senhouse. Apparently he went to reside at Whitehaven during the period when Arkleby Hall was being rebuilt, for 1725 is the date over the front door there. On September 9th, 1725, Gustavus sold Tangier House to Mr. Gilpin. . . . The grandfather of Gustavus seems, in his own person, to have exhausted the family good fortune; for when this third successor tried to better himself by gambling in South Sea stock, he was a holder when the great crash took place, and was sorely smitten. He was obliged to sell the two rectories to Sir Wilfrid Lawson for £500, and ultimately Arkleby fell into the same hands. His son, Gustavus, became vicar of Penrith in 1748, and on the 13th of April, 1749, I find the following entry in the Plumbland register:—"Gustavus Thomson, Vicar of Penrith and Chaplain to Richard, Lord Bishop of Carlisle, who died at Penrith, and was buried in Mr. Senhouse's vault at Canonby Church." This is the last trace of the family of Thompson that I can find in Cumberland.¹

The Curate who served at Bolton was Edward Keddy. He was licensed as such Oct. 25, 1686. His burial entry in the Registers is thus given:—

Mr. Edward Kedday Curate of Bolton buried the 28th of August 1710.

The following notice from the pen of the distinguished

1. "Whitehaven: Its Streets," &c., by W. Jackson, F.S.A. Trans. (O.S.) for 1878. Mr. Jackson adds as note:—"I deem it right to state that several points in the above statement have been called in question by an antiquarian friend, who, besides his very extensive general genealogical knowledge, has, in this case, at his command special sources of information.* I think he has at least proved that a brother Henry was in holy orders at this very time."

prelate, Bishop Nicolson, as to the condition of the Church and the religious complexion of the Parish, in 1703, is worth appending:—

The Chancell here is a very great Length; and its high walls are good and firm. There are five Windows in it; whereof half of each is wall'd up. The want of Rails is what's Common with this and a great many of its Neighbours: But the Irregularity of the Floor (which lyes in hollow pits) and a great rough Heap of stones at the very Entrance of the Door, are somewhat Extraordinary. The Roof needs looking after. The body of the Church and the two Side Isles (belonging to the parishioners in Common) are cover'd with a Tapering Arch of large hewen Stone; over which there's an outer Covering of Slate: So that a small matter will repair and beautify it in such a manner as to give it a very glorious Appearance. The Mischief is, there are so many Dissenters (chiefly Anabaptists and Quakers) in the parish, that it will be difficult to set forward anything of that kind: till God and the Government blesses us with a more effectual Method of Raiseing our Church Assessments. A set of new Books has been procured, since Mr. Thompson came to the Liveing: But the old Curate (poor Mr. Keddy) looks as tatter'd as ever; but will hereafter, I hope, have his Salary rais'd.¹

OBADIAH YATES, 1710.

He was instituted Dec. 26, 1710, and his Induction into the Church and Rectory is given in the Registers as occurring on January 15, 1710/11.

1. Miscel., pp. 92, 93.

VIII. ALLHALLOWS.

Allhallows is about a mile from Mealsgate Station. "Tho. this place," says Bishop Nicolson, in 1703, "now pretends, as it has done for some years, to be an independent parish of itself; yet it appears that the reputed Church was antiently no more than a Chapple of Ease in the parish of Aspatrick, the Vicar whereof was obliged (at certain Times) to attend Divine Service at this Chapple of All-Saints at Ukmanby."¹ The old Chapel is still standing, though it is not much used. It is a primitive looking structure, quite secluded, practically in the grounds of the Moor family, the one which has replaced it, dedicated to All Saints, being half a mile away. The Registers begin in 1666 as the following shows:—

A Register of all the Christenings Marriages and Burials in the Parish of All hallows Since the year of our Lord God 1666. Jno. Thompson Curate.

In this case, only the most meagre list of men who have served the place is available, the Historians giving us little or no assistance. The following document shows that it considerably occupied the attention of the Plundered Ministers' Committee during the Commonwealth period:—

Cumberland. Att the Committee for plundered Ministers
Martij 3 Anno Dni 1646.

By vertue of an order of both houses of pliant of the second of May last It is ordered that the yearely rent of Eight Poundes reserved and payable to the Bishop of Carlile out of the Improprate Tythes of the Rectory of All hallowes in the County of Cumberland And the further yearley sume of Twenty pounds out of the Improprate Tythes & pitts of Bothell & Blenerhassett sequestred from Lancelot Salkeld Delinquent be Allowed and paid to & for increase of the Maintenance of such Minister as this Comittee shall

1. Miscel., p. 103.

approve of to officiate in the pish Church of Alhallowes aforesaid the present Maintenance belonging to the said Church being a Yearely Stipend of Three pounds sixe shillings and Eight pence And the Sequestrators of the pmisses are required to allowe & pay the same Accordingly Att such tymes & seasons of the Yeare as the saide Tythes & pfitts shall growe due & payable.

Har. Grimston.¹

The following are the only names that have been recovered:—

— CHAMBERS, 1650.

This is inserted on the authority of William Lampit,² and probably he is the person of that name who afterwards appears at Wigton.³

JOHN THOMPSON, 1666—1725.

It is not certain that John Thompson served from 1666. It may be that his signature in the Registers is merely to indicate that he made the present copy of them. Bishop Nicolson, in 1703, says:—

The present Curate, Mr. Thompson, is poor enough in parts & Learning: But haveing a small Tenement in the Neighbourhood and no Charge of Children, is not so very low in his temporal State. I gave him part of my Lord Thanet's Charity; which he promis'd to bestow in purchasing some good Books.⁴

His burial entry reads thus:—

Buried November 19th 1725 John Thompson, Curate.

The Thompsons, Adam and John, were Churchwardens.

SAMUEL RELPH, 1726.

He appears in the Registers as Curate in September, 1726. Possibly he may have rendered John Thompson assistance earlier. The following almost certainly refers to him, and would suggest his presence here before Thompson's death:—

Buried February 21st Char filia Sarah Samuelis Relph Sepult.

1. S.P. Dom. Inter. F. 1. (Record Office).

2. Vide p. 624.

3. Vide p. 524.

4. Miscel., p. 104.

This immediately follows 1722-3, as does this:—

February 23. Dilectissima Sarah Samuelis Relph uxor.

Take also the following:—

October 31st. Anno Domini 1725 Sepulta erat Priscilla filia
Charissima Samuelis Relph.

WILLIAM TAYLOR, 1743.

There is a second copy of the Registers which is in a very dilapidated condition. They contain little of interest.

IX. TORPENHOW.

In older documents this name appears as "Torpenho," "Torpenhoe," "Torpenno," and in several other forms. It is the name of a small village lying on elevated ground some eight or nine miles south west of Wigton; and its Church commands full view of the country to the west, as far as the Solway. It is dedicated to St. Michael; and its Registers begin in 1651. They are in fair condition. The following is the list of Incumbents:—

ANTHONY WALKWOOD, 1576—1612.

He was vicar of Hutton-in-the-Forest during the same period;¹ and it would seem that he resided at the latter place.

BERNARD ROBINSON, M.A., B.D., 1612—1632.

He was collated January 20, 1612-3, by his brother, Bishop Henry Robinson; and respecting him Foster gives the following:—"B.A. from Queen's Coll. 20 June, 1579, fellow 1582, M.A. 14 May, 1582, B.D. 13 Nov., 1591, vicar of Burford, Oxon, 1593, and of Torpenhow, Cumberland, 1613—1632, Canon of Carlisle 1612—1634; perhaps father of Barnard and of George, 1631."² He was previously at Great Musgrave.³

BERNARD ROBINSON, M.A., 1632—1646.

He was collated Sept. 3, 1632, and was the son of his immediate predecessor. He was educated at Queen's College, Oxford, where he matriculated Nov. 21, 1628, at the age of 20 years, graduated B.A. July 24, 1630, M.A. June 27, 1633, and was incorporated at Cambridge in

1. Vide p. 486.

2. Al. Ox.

3. Vide p. 1116.

1633.¹ He was an ardent Royalist, and during the Civil War suffered Sequestration. Walker names him in his list of "Suffering Clergy" and says that "he had no Fifths paid to him."² The following documents, however, show how little reliance is to be placed upon Walker's statement. They further indicate that the charge of ruthlessness so frequently brought against the Commonwealth regime is often considerably overdone, and that there was no disposition to press the case hardly against Bernard Robinson. He gave the Sequestrators considerable trouble before his removal was effected, and their patience must impress the reader.

Torpenhow. ult. febr. Anno Dni 1645.

Whereas Bernard Robinson vicar of ye pish Church of Torpenhow in ye County of Cumberland hath pswaded his parishioners to rayse and Maintayne armes to serve under ye comision of ye Earle of Newcastle and hath in his pulpitt prayed for ye confusion of ye Parliamt averring yt ye Parl. was but a broken legged Parliamt but a peece of a Parliamt & hath otherwise expressed great Malignancy agt ye Parl & hath heretofore very much neglected his cure preaching not aboue once a moneth It is therefore ordered yt ye sd Rectory & ye pfitts thereof shall stand and be sequestred from ye sayd Bernard Robinson to ye use of some godly & orthodox Divine.³

Torpenhow. 28 februar 1645.

Ordered that Mr. Robinson from whom ye vicarage of Torpenhow in ye County of Cumberland is sequestred shall have tyme to remove wth his family goods and household Stuff out of ye sayd vicarage house till this day six weeks ye sayd Mr. Robinson comitting noe waste nor spoyle in or upon ye sayd house or any of ye gleab Lande thereof.⁴

Torpenhow. 25 April A. Dni 1646.

A peticon beinge p'ferred this day for ye setlinge of a Minister in ye parish of Torpenhow in ye County of Cumberland in ye steed of Mr. Robinson from whom ye vicarage of ye sd Church is sequestred and the sayd Mr. Robinson hath peticoned this Committee to bee first heard in ye sd cause p'ducinge a Certificat from ye Committee for ye sd County of his good life abilytes and desert for yt ye sd vicarage was

1. Al. Ox.

2. Walker, Pt. ii, p. 340.

3. Add. MSS. Brit. Mus., 15670.

4. *Ibid.*

sequestred upon Certificate & exaicons likewise returned from ye sd Committee This Committee doe appoint to take ye p'misses into their further consideracon on this day seaven night on wch day ye aforesd Certificates and exaicons are to bee likewise p'duced.¹

Torpenho. Junij 13, 1646.

Whereas the vicarage of the pish church of Torpenhow in the Countie of Cumberland is sequestred by order of the Cotee from Bernard Robinson This Committee doe hereby appoint Lancelott Appleby John Tolson Cuthbert Tickell & Anthony Appleby to provide for the Service of the cure of the said Church & to sequester & Collect & gather the tithes rents revenues & profits of the sd vicarage & therewith Satisfie such as they shall provide for the said service till the pleasure of this Cotee be further Knowne And it is ordered that the comtee for the sd Countie be assistant to the sd sequestrators & doe remove the sd Mr. Robinson out of the sd vicarage house and to take care from tyme to tyme that this order be duly executed.²

Torpenho. Junii 20, 1646.

Upon the humble peticon of Ffrances the wife of Bernard Robinson from whom the vicarage of Torpenno in the Countie of Cumberland is sequestred It is ordered that the said Mrs. Robinson shall have for & towards the maintennce of her & her children the full clere 5th pte of all the tithes rents glebelands & Easter booke of the said vicarage (all taxes & charges first deducted out of the whole) unlesse good cause be shewn to the contrarie the said Mr. Robinson & his wife yeilding all due obedience to the said sequestracon The Examinacon of wch cause (if there be any) the Cotee doe referre to the Coitee of parliamt for the Countie of Cumberland who are desired to heare the pties on both sides therein & to call before them & examine the witnesses that shalbe produced as well for prooffe of the sd cause as on the pte & behalfe of the sd Mrs. Robinson for the Justifying of her & of the said paymt of the sd 5th pte & to determine the differences betweene them if they can or otherwise to certifie the same to this Committee.³

Torpenhowe. August 28, 1646.

Upon ccmplaint made by Lancelott Appleby & Anthony Appleby two of the Sequestratrs of the vicarage of Torpenhow in the Countie of Cumberland that they are opposed by Barnard Robinson from whome ye same is sequestred & one John Chambers who resist the sd sequestraters in the possion of the sd viccaridge & the gleab & profits thereof in Contempt of the order of this Cotee of the

1. Add. MSS. Brit. Mus., 15670.
2. *Ibid.*; Duplicated in Bodl. MS. 323.
3. *Ibid.*

13th of June last & have brought judgments agt them indeividualie for putting in execucon the sd order being encouraged thereunto by Wm. Briscoe & Thomas Lamplow Esqrs Justices of peace who have publiquellie slighted & contemned the sd order in ye open Sessions held for the sd Countie. This Cotee doe hereby conferme the sd order & referre it to Sir Wilfrid Lawson Sheriffe of the sd Countie John Barwis Thomas Curwen & Henry Tulson Esqrs. being all of the Cotee of parliamt for the sd Countie to see the sd order duly executed and the sd Wm. Briscoe Thomas Lamplow Bernard Robinson & John Chambers are required to make their psonall appearance before this Committee wthin one month next after notice of this order to answere the said Contempt whereof they are not to faile of their p'ill.¹

Torpenho. Sept. 10, 1646.

Upon the humble peticon of the p'ishoners of Torpenhoe in the Countie of Cumberland in the behalfe of Mr. Steward their Minister in regards the sd p'ishe is soe farr distant from Westmer & for that there are a Committee of Ministers who are authorised by ordynance of parliamt to examine & approve of Ministers that are settled in the Countie of Lancaster This Committee doe referr the said Mr. Steward to the said Committee who are desired to examine his fitnessse to officiate the cure of the pishe Church of Torpenhoe aforesaid & to Certifie the same & what triale they have of his guifts & abilities pticularly.²

Torpenho. November 6, 1646.

This Cotee doe order that the cause between Mr. Briscoe Mr. Lamplugh & Mr. Robinson from whome the Rectory of Torpenhoe in the County of Cumberland is sequestred and Mr. Appleby be heard on Monday next.³

Torpenhowe. Nov. 9, 1646.

It is ordered that the Cause Concerning the Sequestrators of Tōrpenhow in the Countie of Cumberland & Mr. Briscoe & others be deferred till this day Seaven night & that they shall have warrts for summoninge pties and witnesses on the sd day.⁴

Torpenhoe. Nov. 16, 1646.

By virtue of an ordinance by the Committee of the House of Comons concerning plundered Ministers These are to require and comand you & evry of you whose names are hereunder written to make your psonall appearance before the said Committee on the three & twentieth daie of this instant November at one of the clock in the afternoone in

1. Add. MSS. Brit. Mus., 15670.

2. *Ibid.*

3. Bodl. MS. 324.

4. *Ibid.*

the Excheqr at Westmer to testify yor knowledge of all such matters as shall be ppounded unto you in the cause concerning the Sequestrators of Torpenhoe in the Countie of Cumberland & Mr. Briscoe & others hereof faile not as you will answer the contrary at yor p'ill. Dated the sixteenth day of November 1646.

John Osmotherly Esqr.
Henry Peerson,
Isaack Antrobus,
James Peerson,
Michaell Craplees.¹

Torpenhoe. Nov. 17, 1646.

It is ordered that the Cause betweene the Sequestrators of Torpenhoe in the County of Cumberland & Mr. Briscoe & others be deferred till the three & twentieth day of November next instant.²

Torpenhow. 24 November, 1646.

Upon heareing ye whole Cause betweene Mr. Briscoe & Mr. Lamplough Esqrs Justices of Peace in ye County of Cumberland & Mr. Robinson from whom ye vicarage of Torpenhow in ye County aforesd is Sequestred and ye Sequestrators of ye sd vicarage It is charged agt ye sd Mr. Robinson yt hee hath in contempt of ye sd sequestracon brought Indictemts agt ye sd Sequestrators for putting ye sd Sequestracon in execucon in taking possion of ye gleab of ye sd vicarage and driveing the Cattle of ye sd Mr. Robinson of from ye sd gleab And yt ye sd justices have countenanced ye finding of ye sd Indictemt & encouraged ye juray to find ye same but ye sd justices & Mr. Robinson plead an Order of ye Comtee of ye sd County grounded upon an Order of this Committee whereby ye sd Mr. Robinson detained ye possion of ye vicarage house and gleab for ye 5th pte graunted to his wife by this Committee This Committee doe declare yt it was not their intencion yt ye sd Committee in ye sayd County should sett out ye fift pte in Specie And doe therefore Order yt they doe ascertaine ye sayd 5th pte according to ye former Orders of the Committee to be payd in money rayسد by ye Sequestrators of ye sd vicarage out of ye pfitts thereof and not in kind And yt they doe from tyme to tyme upon any Order of reference of this Committee astertaine ye 5th pte to them referred to be apporconed & to see ye same payd in money by ye respective Sequestrators of such benefices as are Sequestred & not in kind And ye said Mr. Briscoe & Mr. Lamplough are enjoyned for tyme to come to take care yt the Orders of this Committee be duely observed and obeyed & not opposed or thwarted by any pceeding before them in ye

1. Bodl. MS., 324; Duplicated in the vol. without the names.

2. *Ibid.*

execucion of their office who are hereby discharged from further attendance & ye sayd cause dismissed.¹

Torpenhow. 14 Decemb., 1646.

Upon the humble peticon of ye Sequestrators of Torpenhow in ye County of Cumberland It is ordered yt ye Comittee of Parliamt for ye sd County doe remove Mr. Robinson from whom ye sd vicarage is sequestred wth his family out of ye possion of ye sd vicarage house & Gleab Lands thereof and that they doe Exaine what cause can be shewen why ye fift pte of ye sd vicarge should not be payd unto her calling before them and exaininge ptees and wittnesses on both sides therein concerned and to certify ye sd Exaicons [Examinations] to this Comittee.²

Torpenhow. Junii 12, 1647.

Upon the humble peticon of the Sequestrators of the vicarage of Torpenhoe in the Countie of Cumberland It is ordered that Bernard Robinson from whom the said vicarage is sequestred & the pishoners of the said pishe doe from time to time pay unto the said Sequestrators the tythes of the said Vicarage from them respectively due together with all arreares thereof by vertue of ye former orders of this Cottee And the Justices of peace in the said Countie are hereby desired to take some speedy & effectuall Course for the said Sequestrators' reliefe in their recovery of the said tythes & to returne to this Cottee the names of such as refuse to pay the same or oppose the said Sequestrators in their receipt thereof Contrary to the order or determinacon of the said Justices to the end that they may be proceeded against according to their demeritt.³

Bernard Robinson appears to have continued to reside in the neighbourhood after his Sequestration. The following occurs in the Registers:—

Baptism 1654. Grace daughter of Bernard Robinson of Bothell, Clearke, february 6.

JAMES STEWARD, 1646.

This name appears in one of the documents previously cited. Doubtless he is the person who was afterwards at Westward.⁴ He removed before 1655. The County Histories leave a gap after Bernard Robinson until the Restoration.

1. Bodl. MS., 324.

2. *Ibid.*

3. Add. MSS. Brit. Mus., 15671.

4. Vide p. 528.

JOHN MYRIELL, 1655.

This is the person who attests the truth of John Gilpin's story in 1653. He signs the document as:—"J. Myriell Master of the Free Schoole there [Kendal]."¹ It was from this source that many of the Ministers of the Commonwealth period came: and his appointment to Torpenhow is given in the following:—

Torpenhow

Pres. 27

John Myriell

Apr. 1655.

Jo. Muriell cert.
as aforesaid by

Elex. Ekins
Jo. Courtman
Tho Senior
Sam. Corbyn
Tho Walker of
Kendale
Ri Tatham of
Heversham
Jo Wallace of
Gresmire
Jo. Smyth of
Kirby
J. Salkeld
Rob. Dickenson.

Know all men by these presents That the Seaven & twentieth day of Aprill in the yeare One thousand six hundred fifty and five There was exhibited to the Comissionrs for approbation of publike preachers A Presentation of Mr. John Myriell to the Vicarage of Torpenhow in the County of Cumberland Made to him by His Highnesse Oliver Lord Protector of the Comonwealt of England &c the patron thereof under his Seale manual Together with a testimony in ye behalfe of the said John Myriell of his holy & good Conversation Upon perusall and due consideration of the premisses and finding him to be a person qualified as in and by the Ordinance for such approbation is required. The Comrs above menconed have adjudged & approved the said John Myriell to be a fit person to preach the Gospell and have graunted him admisson and doe admitt the said John Myriell to the Vicarage of Torpenhow aforesaid to be full & perfect possessor & Incumbent thereof And doe hereby signify to all persons concerned therein that he is hereby intituled to the profitts and perquisitts and all Rights & dues incident and belonging to ye said Vicarage as fully & effectually as if he had been instituted & inducted According to any such Lawes and Customes as have in this case formerly beene made had or used in this Realme In witness whereof they have caused the Common seale to be hereunto affixed and the same to be attested by the hand of the Regr. by his Highnesse in that behalfe appointed. Dated at Whitehall the 27th day of April 1655. 2

1. Vide p. 128.

2. Lambeth MSS. (Plund. Min.), 996.

The baptism of a child is thus recorded in the Registers :

1655, Baptisms. Tho. son of Mr. Jo. Myriell vicar of torpenhow
May ii.

He joined in signing James Cave's ordination Certificate in October, 1656, being described as then "Minister at Lampley," so that his stay at Torpenhow was very brief.¹

THOMAS TURNER, 1657—1660(?).

He was previously at Crosby and Stanwix, the two Parishes being united under his ministry. His appointment to Torpenhow is given thus :—

Torpenhow in Com. Cumberland.

Mr. Tho. Turner. Admitted the 14th day of Aug. 1657 to ye Vicarage of Torpenhow in ye County of Cumberland Upon a pres. exhibited the day aforesaid from his Highnes the Lord protector under his Seal Manuall And Certificates from Roger Baldwyn of penreth Comfort Starr of Carlile Cuth. Studholme Tho. Langhorne.²

The Registers give the baptism of a son in 1659 :—

1659 [Christian name illegible] son of Mr. Thomas Turner of Torpenhow Minister December 24.

He signs the Baxter Letter of September, 1653; but while in every other case the name of the place, where the signatory was ministering at the time is appended, Turner is merely described as "Preacher of the Gospel."³ During the "Vacancy" at Carlisle in 1655-6 under date Dec. "ye 16th, 1655," he appears as follows :—

· Item pd for sacke and beare bestowed on Mr. Torner 00 : 04 : 08.⁴

At this time he would be at Crosby and Stanwix. In the margin of "The Ambleside Curates' Bible" against 2 Kings x., is the name of T. Turner; but it is probable that the "T." should be "H."⁵ Calamy merely mentions Thomas Turner of "Torpennow" as an Ejected Minister; and Palmer adds nothing to his statement. Nothing further is known about him.

1. Vide pp. 664, 773.

2. Lambeth MSS. (Plund. Min.), 998.

3. Vide p. 89.

4. Vide p. 152.

5. Vide p. 1054.

BERNARD ROBINSON, M.A., 1660—1673.

No mention of the restoration of Bernard Robinson is made by the County Historians, but such appears to have been the case. In the Presentations¹ for 1673 he is referred to as "Clarke, vicar of Torpenhow," and acknowledges to "drunkennes & scandalous intemperance and his riotous & unlawful gameing at Penreth." For these offences he was suspended "ab officio et Beneficio" for "the space of 3 years." What became of him afterwards is not known.

WILLIAM SILL, M.A., 1673—1681.

He was previously at Addingham;² and held the living at Bromfield in addition to Torpenhow. In 1668 he became Prebendary of Carlisle, First Stall, a position which he resigned in the year 1681, on becoming Prebendary of Westminster.

WILLIAM NICOLSON, M.A., D.D., 1681—1698.

He was the son of Joseph Nicolson of Great Orton, and was collated Nov. 17, 1681. He became Prebendary of Carlisle in succession to William Sill in 1681, Archdeacon in 1682, and Bishop in 1702. He held the livings of Great Salkeld and Addingham.³

THOMAS NEVINSON, B.A., 1699—1728.

He was the son of Edward Nevinson of Woodhead, Westmorland; matric. Queen's College, Oxford, July 2, 1675, aged 16, and graduated B.A. in 1680; was Vicar of Uldale in 1684 and of Torpenhow and Addingham in 1699.⁴ He was collated Feb. 2, 1698-9. About this time the two livings appear to have been held together. The following notice of his marriage with William Nicolson's sister is from the Haile Registers:—

1690 Thomas Nevison and Mrs. Grace Nicholson married the 23d day of August.

He died in 1728. A son, Thomas Nevinson, also a graduate of Queen's College, was Vicar of Whittingham, Northumberland, in 1722.⁵

1. Vide p. 1350.

2. Vide p. 355.

3. Al. Ox; vide also pp. 357, 362.

4. Vide pp. 356, 557, 562.

5. Al. Ox.

X. PLUMBLAND.

This Parish lies a few miles south of Aspatria and some ten miles west of Wigton. The Church, which was partly rebuilt a few years ago, is at least as old as the 13th Century. It is dedicated to St. Cuthbert. The earlier Registers have evidently disappeared, the oldest volume extant beginning with 1677. In it is the following statement respecting the various Incumbents who had served up to the time of the writer. It is from the pen of Thomas Leathes, who entered upon the living in 1728, and, though not in every particular accurate, it is much too interesting to be omitted:—

Mr. Nicolson was bur. Apl 22. 1686. Then came Mr. Robinson here in 1786 [1686] and had both Plumbland Rectory and Bolton Rectory and as I have been told he was to pay to Capn Thompson of Kilham in Yorkshire w. was yn the Donr the sum of 60l p ann for 14 years and this matter came to be known by the Receipts being found amongst his Paprs after his death, And ys happened the very 14th year wch had he outlived He wd then have had both Livings and by what I can find of the Lands and Tythes being yn Lett, He could not clear 50l or 60l at most out of both livings. He yn paying (besides ye 60l to ye said Thompson) 20l to one Mr. Keddy curate at Bolton. This acct I had from several persons but mostly from Joseph Younghusband of Plumbland. Then came Mr. Green wo as far as I can understand was Usher at Cockerm. School and He kept ye Living for near a year, and then came Mr. Thompson to be Rector of the said Livings (He was son to ye above-said Thompson) and was Then an Ensigne in the Army and his Fathr got him to Take orders and leave off fighting and yn went away and came not for a year and 4 months agn Then he came in 1702 and stayd two Sundays at wch time Piper Thompson's house was built and he gave him ground for ye Toofalls of ye House and part of the Garden even wth the House. This I understand by ye same Persons. Mr. Thompson dyed in ye year 1710 or ye beginning of ye year 1711 but in The year I suppose—so yt Mr. Robinson was 14 years and odd months. Mr. Thompson was nearly 24 (?) years and Mr. Farish

was buried deccr 1728 so he was here near eighteen years—And Mr. Nicolson was here after ye Restoration 26 years but how long he was here before '48 I cannot well find out but he was turned out at 48 and Gawin Eglesfield, a Dissenting Teacher placed in his room. He was born at Allerby Hall or somewhere near it.

The list of incumbents as far as ascertained is as follows:

LANCELOT FLETCHER, 1628—1647.

He was instituted Nov. 26, 1628, on the Presentation of Joseph Porter "de Bridekirk Ar." "notwithstanding a caveat entered by Richard Skelton."¹ He appears in the list of contributors to the needs of the people of Carlisle during the Siege of 1644-5, the amount against his name being £2—0—0. He was a Pluralist, having the living of Dean² as well as Plumbland; and the following document gives the reason for his resignation of Plumbland in 1647. It is also testimony to the way in which men of this type were treated during this period. It will hardly be alleged that he was Parliamentary in his sympathies; but there was evidently little wish to disturb him on that account. As repeatedly indicated it was the system of Pluralism, parent of innumerable evils, which was vigorously attacked by those in authority:—

Deane & Plumbland. Maii 19. 1647.

It is ordered that Mr. Fletcher Incumbent of the sev'all Benefices of Deane & Plumbland in the Countie of Cumberland Both the said Benefices have cure of Soules doe appeare before this Cotee on the eight & twentieth day of May instant to make his eleccion which of the said Benefices he will adhere unto & wch he will relinquish.³

Making choice of Dean he continued there until his death in 1663.

JOSEPH NICOLSON, M.A., 1647.—

He was the son of Joseph Nicolson of Park Broom, Carlisle, and matriculated at Queen's College, Oxford, Nov. 17, 1637, at the age of 14 years, graduating B.A. July 15, 1643.⁴ Nicolson and Burn following Walker are

1. Nicolson and Burn, vol. ii, p. 119.

2. Vide p. 762.

3. Add. MSS. Brit. Mus. 15671.

4. Al. Ox.

quite in error in their account of this person. "The next incumbent," they say, "was Joseph Nicolson, who was ejected by Cromwell's commissioners, and during the usurpation lived retired at his maternal inheritance at Park Brow in the parish of Stanwix, and on the coming in of King Charles the Second was restored."¹ How much truth there is in that will appear presently. Walker, who styles him "A.M.," says:—

I am obliged to mention him, because he was *Actudly turned out of this Living*: But he afterwards, as I have heard, got a Better Living, viz. that of *Sannix*; which he enjoyed during the *whole Remainder of the Usurpation*.²

The course of events at Plumbland is not easy to trace, but something like the following appears to have happened. On the resignation of Lancelot Fletcher, Joseph Nicolson was appointed Oct. 7, 1647. This is clear from the following:—

Ordered &c. That Doctor Aylett give Institution unto Joseph Nicholson Clerk, Batchelor of Arts, to the Rectory of Plumbland, in the County of Cumberland, void by the Resignation of Lancelott Fletcher, clerk. Salvo—he taking the National Covenant; Richard Skelton, Gentleman, Patron. ³

It would seem that efforts were being made at the same time to secure the Institution of Gawin Eaglesfield, who was connected with the Eaglesfields of Allerby Hall, close by, as witness what follows:—

Plumbland. Sept. 24. 1647.

Ref. Gawin Eggesfeild minister to the Assemblie for the Church of Plumbland Com. Cumberland. ⁴

These efforts were attended with some measure of success and the living was also given to him. Hence the following:

Plumbland. Sept. 24. 1647.

Whereas the Rectory of the parish Church of Plumbland in the County of Cumberland is & standeth sequestred from Lancelot fletcher It is ordered That the said Rectorie shall from henceforth

1. Nicolson and Burn, vol. ii, p. 120.

2. Walker, Pt. ii, p. 316.

3. L.J., vol. ix, p. 474.

4. Add. MSS., Brit. Mus., 15671.

stand sequestred to the use of Gawin Eaglesfeild a Godly and orthodox Devine. And yt hee doe forthwith officiate the Cure of the said Church as Rector & preach dilligently &c.¹

On the 20th of January following Joseph Nicolson petitioned against this. The Seventh Report of the Historical MSS. Commission thus epitomizes the Petition :—

Petition of Joseph Nicolson late Minister of God's word at Plumbland in Cumberland, by order of 7th of October last petitioner was instituted and inducted to the rectory of Plumbland, but this order has been since reversed on information given that Richard Skelton, patron of the living, was in arms against the Parliament, but petitioner was then resident in Oxford, and knew not of it, and Skelton has since conformed. The House has, however, conferred the living on Gawin Eglesfield, who was also in arms against the Parliament as the annexed oath shows; petitioner prays the House not to deprive him of the rectory his sole livelihood, nor to confirm another therein who has been guilty of the same delinquency as the patron.

Annexed is the :—

Affidavit of Sir Henry Fetherstonhaugh of Kirkoswald, Cumberland that Gawin Eglesfield, then Scholar of Queen's College, Oxford, bore arms under William Vallett, captain of a troop under Colonel Sir John Byron immediately before the fight of Worcester. 15 Jan. [1647-8].

The Report adds: "nothing done therein"; but that "on the 25th of Feb. following the House re-established Nicolson in the living."² This is confirmed by the following :—

Feby. 25. 1647-8. Upon the Petition of Jos. Nicolson.

It is ordered That the Order formerly granted to Mr. Eglesfield is hereby reversed for his Delinquency; and that the Petitioner is hereby reestablished in the Rectory of Plumbland in the County of Cumberland.³

The matter was not, however, yet quite settled. Nicolson held the living only a brief period. During part of this time he was negotiating, or being negotiated for, the

1. Add. MSS., Brit. Mus., 15671.

2. Seventh Report and Appendix, p. 4.

3. L.J., vol. x, p. 78.

Thursby living;¹ and it is quite possible that the Eaglesfield influence being against him the propriety of his removal would be suggested. At any rate evidence of his Sequestration in the usual sense is lacking; and his subsequent career suggests that it was otherwise. Joseph Nicolson at once adapted himself to his circumstances. Almost immediately he was appointed to Thursby, and subsequently he held the livings of Great Orton, Crosby and Stanwix.² Indeed he carried his conformity to such an extent that he actually became one of the Sequestrators for the County.³ The reader is referred to Great Salkeld⁴ for much illuminating correspondence in relation to him and his son, Bishop Nicolson. The case is one of the worst against Walker as a Historian, though he shows considerably more conscience in the matter than either of the others with whom he had to deal.

GAWIN EAGLESFIELD, M.A., 1649 (?)—1660.

He is given by Foster as "Eglesfield," son of George of Alwardby [Allerby], Cumberland pleb. He matriculated Queen's Coll., Oxford, Feb. 14, 1622-3, aged 17; B.A. July 3, 1627; M.A. June 30, 1630; and was Rector of South Weston, Oxon., 1634.⁵ He was a kind of "stormy petrel" all through his career. His "delinquency," by which is probably meant his refusal to subscribe to the Solemn League and Covenant, cost him the Plumbland living for a time; and precisely when he got possession of it is not clear. He was here, however, in 1651, when the Cocker-mouth Congregational Church was formed, and, though not one of the seven Founders, he must have joined almost immediately afterwards. He gave the Fellowship there considerable trouble by his conduct. On March 7th, 1655-6, he was "laid under the Sentence of Excommunication" because of "a foule miscarriage whereby the mouths

1. Vide p. 533.

2. Vide pp. 191, 201, 230.

3. Vide p. 174.

4. Vide p. 362.

5. Al. Ox.

of wicked men were opened"; and it is said that he had "often been dealt wth formerly for many miscarriages."¹ In 1657 he was freed from this "censure" and restored to the confidence and affection of the Church. In the following year he was appointed a messenger along with George Benson of Bridekirk to assist in ordaining "a Teaching Elder" at the Kirkoswald Church. Both Calamy and Palmer give "Mr. Gawen Eggesfield" as ejected from "Plumbland"; but how soon after the Restoration is not stated. After his Ejection he went to live at Dearham, a few miles away and nearer Cockermouth. Here in 1672 he licensed his house for preaching as an "Indept," while Richard Eaglesfield of Allerby Hall, though a Ruling Elder in the Cockermouth Congregational Church, took out a License for his home, which is described as "Presbyt," showing once more how loosely this name was used. Both Richard Eaglesfield and Gawin appear in the Presentation Lists.² On two other occasions afterwards his miscarriages brought upon him the censure of the Church, one being noted thus:—

The same day [March 4. 1678-9] Bro Gawin Eaglesfield, of Deerham, was dealt wth by the church, For his folly in wilde interpretaons of Scripture; wth relacon to the cominge downe of the present Governmt by such a day; That wch was done because he was thought not capable to be dealt with more severely withall, his braine seeming to be heated with his notion was to desire him to forbear his further publishinge such a wilde conceit, both to his owne, & the churches preiudice And that he would forbear to sit down at the Lords Table with us, till he was better able to give Satisfacon for this & former whims of the like nature and other miscarriages. The said party pmised He would pforme what the church inioyned upon him.³

In the Dearham Parish Registers are the following entries:—

1670 July ye 24th was Mary wife of Mr. Jo. Eaglesfeild buried.

1671 Aprill ye 7th was Mr. John Eaglesfield buried.

1680-1 March ye 4th was Maudlin Eaglesfield wife of Mr. Gawin Eaglesfeild buried.

1682 Novembr ye 18th was Mr. Gawin Eaglesfield buryed.

1. MS. Min. Bk. Cock. Ch.
2. Vide pp. 1353, 1357.
3. MS. Min. Bk. Cock. Ch.

Gawin Eaglesfield stands fifth among the male members on the Cockermonth Church Roll; and his wife "Maudlin" or "Magdalen" has the same position among the female members. The Church Book contains the following pathetic entry against his name:—

Found dead on a Moore Nov. 17. 1682.

JOSEPH NICOLSON, M.A., 1661 (?)—1686.

After the Restoration he returned to Plumbland. The Episcopal Register states that he was ordained Deacon Aug. 17, 1662, and Priest Feb. 1, 1662-3. It needs to be remembered that Joseph Nicolson's appointments had been by the Commonwealth; and it is said that he took the National Covenant on his first going to Plumbland. Evidently he had not been ordained, or, at least, not episcopally, until now. He held the living until his death. Bishop Nicolson, his son, placed within the rails of the communion in the chancel of Plumbland Church a blue marble stone thus inscribed:—

H. P. S.

Deposita Josephi Nicolson Rectoris hujus Ecclesiae;

Et Mariae Uxoris ejus, Filiae Johannis Brisco
de Crofton Armigeri. Obiit ille A.D. 1686,

illa 1689. Parentibus religiosissimis P. Guil.

Carliol. Episc.

MICHAEL ROBINSON, 1686—1701.

He was instituted June, 1686, and held the Bolton living as well. Thomas Leathes says that for most of 1701 the living was served by a Mr. Green, Usher at Cockermonth School.¹

GUSTAVUS THOMPSON, 1702—1710.

Bishop Nicolson in his Diary says that on July 17, 1702, he instituted Thompson into the Rectory "that of Bolton

1. Vide p. 583.

being, as he said, to be given him likewise, as soon as his Dispensation was perfected. Qu. vix credo.”¹

PETER FARISH, 1711—1728.

He was previously at Isel and held Moresby in Plurality with Plumbland.²

THOMAS LEATHES, 1728—.

He was also at Isel previously.³

1. Trans. (N.S.), vol. ii, p. 172; vide also Bolton, p. 568.

2. Vide pp. 726, 807.

3. Vide p. 726.

VI. THE HOLM CULTRAM GROUP.

I. HOLM CULTRAM.

This is a large village some six miles from Silloth on the Carlisle and Silloth line. Originally it was the seat of a powerful Cistercian monastery, from which it gets its modern name of Abbey Town. The Church, dedicated to St. Mary, is clearly part of the old Abbey, and has been transformed and converted to its present use. The Registers begin in 1580, some of the earliest pages being much worn and the writing difficult to decipher, because soiled and faded by time. This earliest volume continues to 1597, and, being in paper, would appear to be one of few originals belonging to that period still extant. A break occurs in the Registers after 1656, the next entries being under date 1665. A copy made in 1749 is thus prefaced:—

This Register was copied out of ye old one & what names were perfect are herein written

p me

Geo. Whinfield

p. Clerk

Anno 1749.

The following is a list of Incumbents:—

EDWARD MANDEVILE, 1581—1607.

His career at Holm Cultram was quite eventful, as the Registers indicate:—

1590 In the 14th day of May there fell out of the foit of the Steeple Vaulte over above the poulepoit thre great stones wch brast the stalls where I use to sitt & some part of Chambers stall and a ledge of the Common table a lytle time before it fell there was auld Steven & sertaine others standing where the fale happed & so was I there also and came southe. I immediately went to the Churche againe and then were the said stones fallen, it was the morrowe after

a court was holden in the church and the Jury was that daye together in the Church.

Edward Mandevell Clercke.¹

A true copy taken out of an old Register book being recorded by Edward Mandevile minister there Anno 1600. Memorandm. The Steeple of ye Church being of ye height of 19 fathoms did suddenly fall down to ye ground upon ye first day of January 1600 about three o'clock in ye afternoon and by ye fall thereof brought down a great part of ye chancel both timber, leed and walls, and after ye said fall, the same continued in a very ruinous manner for ye space of two years during which time there was much leed, wood and stone carried away. There was present at ye fall Robt. Chambers and myself, both of us being within ye church at ye very time of ye fall, and yet by ye good pleasure of God we escaped all perils.²

Edward Mandevile was troubled with listless worshippers, as are most preachers even to day, and the following account of the means he adopted to put an end to the trouble is interesting:—

1591

Upon occasion partly of the Premises but more espetially for that in the Chancell there were manye corneres wherein people were always laughing and talking in tym of devine service, which abuse I thought to redresse for the honour of God; for these causes I moved the parishioners to remove to the lowe churche which is proper to all the parishe and for the better drawin of their mynds to this good purpose I repaired the lead, washed overe the walls repaired all the glasse windowes, lefte not a hole in any of them within the compasse of the parish Church and this being deune in August & September 1591, in October following I sett it withe fourmes wch cost me the very worke besydes the wood for it pertayned to the Parishe 33/10d. and upon the Sunday the twenty after Trenitye being the 17th of October 1591 I began to do service & ministred the Sacrement that same day the were very quiet & maid noe question about there places as Many dowted they shoulde.

Edward Mandevill.³

Edward Mandevile died about 1607.

1. The Register Book of Holm Cultram, by Rev. W. F. Gilbanks, M.A., p. 180.

2. Some Records of a Cistercian Abbey, &c., by Rev. G. E. Gilbanks, M.A., p. 138.

3. Register Book, &c., p. 180.

ROBERT MANDEVILE, M.A., 1607—1617.

He was instituted Aug. 24, 1607, and was a native of Cumberland, possibly a connection of his immediate predecessor. The Mandevile name appears somewhat frequently in the Registers. Foster has the following respecting him:—"Queen's Coll., matric. 25 June, 1596, aged 17; B.A. 17 June, 1600; M.A. from St. Edmund Hall 6 July, 1603, vicar of Abbey Holme, alias Holm Cultram, 1607, until his death in 1618."¹ The latter date is wrong by a year.

THOMAS JEFFERSON, M.A., 1617—1632.

He was instituted Feb. 8, 1617, on a Presentation by the "Chancellr magr et Schol. universitat Oxon"; and the living is described as "Newton Arloish infra Domina de Holme Vic."² Foster gives him as "of Cumberland pleb. Queen's Coll., matric. 27 June, 1606, aged 18; B.A. 30 April, 1610, M.A. 8 July, 1613, incorporated at Cambridge 1616, vicar of Holme Cultram with Newton Arloish, Cumberland, 1618."³ He died in 1632.

CHARLES ROBSON, M.A., B.D., 1632—1638.

He was instituted May 25th, 1632, on the same Presentation. Foster again informs us that he belonged to Cumberland; matriculated Queen's College, Oxford, May 5, 1615, at the age of 17 years; graduated B.A. October 24, 1616, M.A. June 21, 1619, and B.D. July 10, 1629; was preacher to the English merchants at Aleppo, and Vicar of Holm Cultram, Cumberland, in 1632.⁴ Nicolson and Burn have an interesting story in reference to some trouble which his degree occasioned—the following being the "case" stated and the attorney's reply:—

Mr. Robson, being bachelor of divinity, demanded of the parish an hood proper to his degree. The question was, Whether the ordinary of the place hath power to command the churchwardens and parishioners at their charges to provide an hood for the vicar, he being a

1. Ai. Ox.
2. Institution Books.
3. Al. Ox.
4. *Ibid.*

graduate; because, 1. The said parish was never before charged in this kind. 2. The vicars there have respectively either bought themselves hoods, or brought the same with them. 3. The present vicar there hath at all times since his first coming to his vicarage, which is five years and more, worn a hood of his own, at such times as by the canons he is enjoined to wear the same, till within this half year last past.

Answer. In this case I am of opinion, that the ordinary cannot compel the churchwardens to provide their parish priest an hood at the parish charge, because an hood is *habitus scholasticus*, and doth not belong to a priest *quatenus* a priest, but to a scholar *quatenus* a graduate in the university, where (at least in Oxford) every graduate is bound *habere intra quindenam habitum de proprio gradui competentem*. And in this case, as it is propounded, if the three reasons be proved, it will make the matter still more clear that the churchwardens are not to provide the hood; though the ordinary may compel a priest who is a graduate, to wear his hood, according to the 58th canon.¹

Charles Robson died in 1638.

WILLIAM HEAD, M.A., 1638—1684.

He was instituted May 10, 1638, on the same Presentation as his predecessor. He graduated B.A. from Queen's College, Oxford, June 11, 1634, and M.A. May 11, 1637.² He was brother to Thomas Head of Aikton, and a native of Cumberland. He appears to have lived through all the changes of the Century and retained his living until his death in November, 1684.

JOHN HEWITT, M.A., 1684—1687.

He was ordained Priest March 15, 1684-5, and instituted to Holm Cultram the day following on the Presentation of the Chancellor "de Oxon." Foster states that he was the son of Francis Hewitt of Warrington, matriculated at Brasenose College, Oxford, April 10, 1674, at the age of 18, took his B.A. in 1677, and M.A. in 1681.³ The Registers give the burial of "Uxor Jo. Hewet alias parson Hewet" Sept. 15, 1589. A century divides, yet the one may have been descended from the other.

1. Nicolson and Burn, vol. ii, p. 180.

2. Al. Ox.

3. *Ibid.*

JOHN HOLMES, M.A., 1687—1694.

He was instituted Nov. 15, 1687, on a similar Presentation. Foster, who calls him Holme, says that he was the son of John Holme of "Bampton, of Westmorland; matric. at Queen's Coll. Mar. 22, 1677-8, at the age of 19; graduated B.A. in 1682, and M.A. Feb. 12, 1684-5 (as Holmes)." ¹ The living now appears in the Institution Books as "Holme Cultram als Newton Arlosh," instead of, as formerly, "Newton Arloish als Holme Cultram." He resigned Oct. 11, 1694.

JOHN OGLE, B.A., 1694—1715.

He was instituted Feb. 2, 1694-5, on the same Presentation, and was another Queen's College Alumnus; Foster consequently is able to supply us with the following information about him:—"S. of J. of Bradford, Northumberland, gent. matric. 4 April, 1691, aged 20; B.A. 23 May, 1691, vicar of Holme Cultram-with-Newton, Cumberland, 1695."² He had James Kynneir, afterwards at Sebergham, as Curate.³

THOMAS JEFFERSON, M.A., 1715—1730.

He was instituted Oct. 20, 1715. Foster informs us that he was the son of Robert Jefferson of Denbigh; but whether he was a descendant of the previous Vicar of that name we do not know. He matriculated Queen's College, June 22, 1699, aged 17, graduated B.A. in 1703, and M.A. from Catherine Hall, Cambridge, in 1713, being at Holm Cultram in 1715 and Lamplugh in 1731.

The Chapel at Newton Arlosh is about four miles north east of the Abbey. Like many other of the Border Churches, erected at that period, it was intended to serve as a Tower of Refuge, as well as a House of Prayer. The old tower still remains and forms part of the present structure. It has now all parochial privileges and is dedicated to St. John the Evangelist.

1. Al. Ox.

2. *Ibid.*

3. Vide p. 500.

II. KIRKBRIDE.

This is a considerable village with a railway station on the Carlisle and Silloth line. The Church is dedicated to St. Bridget, and the Registers begin in 1662. This earliest volume, which is of paper, is large and flat, evidently being a copy, and an exceedingly good one, of an earlier book. It extends to 1750. The following appears in it:

Baptisms and Marriages Registered in the Parish of Kirkbride since June ye 20. 1662.

The first page is occupied with Briefs. The following is a list of Incumbents:—

CUTHBERT FISHER, 1580.

This is given as the year of his death.

ROBERT ALLANBY, M.A., 1580—1586.

Probably the person of that name who appears at Aikton in 1573. Foster mentions several Allanbys or Alanbys among his Oxford Alumni as of Cumberland; and respecting Robert Allanby of Aikton he says:—"Of Queen's Coll. 1565, B.A. 9 July, 1568, M.A. 18 June, 1572, rector of Aikton, Cumberland, 1573."¹

GILES HEMMERFORD, 1586—1587.

He was instituted on a Presentation by John Dalston; and died in 1587.

NICHOLAS DEANE, M.A., 1587—.

Doubtless the person of that name who appears at Bromfield, Great Salkeld, &c.²

GEORGE HUDSON, 1611/12—1647.

Nicolson and Burn after the Institution of Nicholas Deane on the death of Giles Hemmerford, pass on to 1643

1. Al. Ox.

2. Vide pp. 359, 638.

and simply say "one Mr. Hudson was rector"¹ here in 1643. He was, however, ordained Priest Sept. 22, 1611, and instituted on the 21st of January following. He held the living of Uldale² as well as that of Kirkbride, and died in 1647. Who followed immediately we have no means of knowing. Nicolson and Burn pass on again to 1660; but Besse says that John Martin was committed to prison about 1653 "for testifying against the Priest of Kirkbride, whom he met in the Fields and calling him by his proper Name, viz. an Hireling."³ It is to be regretted that the name is not supplied, but the passage makes it clear that some one was actually resident here at the time. Two other names also by way of filling in Nicolson and Burn's blank may be added.

JOHN PATTISON, before 1656.

This is given on the authority of Gervase Benson,⁴ who, writing in 1656 about the sufferings of Quakers in this district, says that Matthew Kirkbride had had his goods taken at the instigation of John Pattison, priest of Kirkbride. Possibly this is the person just referred to, who also committed John Martin to prison.

JOHN HAMBLETON, 1657.

The following is the authority for this:—

Kerkebride in ye County of Cumberland.	John Hambleton Clarke—Admitted the 25th day of January 1657 to ye R. of Kirkebride in ye County of Cumberland Upon a pres. exhibited the same day from his Highness the Lord protector under the Great Seale of England and Certificates from Tho. Craister Tim. Tullye of Carlile Cuth. Studholme. ⁵
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Doubtless this was the John Hamilton who subsequently appears at Thursby.⁶

1. Nicolson and Burn, vol. ii, p. 212.

2. Vide p. 554.

3. Sufferings of the Quakers, vol. i, p. 127.

4. "The Cry of the Oppressed under their Oppressions." A rare Tract. A copy is in the Brit. Mus.

5. Lambeth MSS. (Plund. Min), 998.

6. Vide p. 536.

THOMAS LUMLEY, 1661—1678.

He was instituted Sept. 20, 1661, on the Presentation of William Dalston, "Mil. et Baron"; and ordained Priest Aug. 17, 1662. It would be interesting to know how the vacancy had been brought about; but the information is lacking. The Registers give the following :

1665 October 23. Bap. John son of Tho. Lumley Rectr of Kirkbride.

1668 Novembr 22. Bap. Augustion Son of Tho. Lumley Rectr. de Kirkbride.

Thomas Lumley died in 1678, his burial entry being as follows :—

1678 April 23. Bur. Mr. Tho. Lumley Rectr de Kirkbride.

The following from the Registers belongs to his time :—

1667 febr 18 buried XTophor Taylor of Leathes. In illa nocte tempestuosus fuit Affricus.

HENRY HALL, 1678—1717.

He was ordained Deacon Sept. 25, 1670, Priest Sept. 21, 1673, and instituted July 31, 1678, on a Presentation by Sir William Dalston. The Registers note the baptism of a son, Henry, on Feb. 8, 1684-5, and burial of a daughter, Anne, on April 11, 1692. His own burial entry is thus given :—

1717 June 19 Bur. Mr. Henry Hall Rectr of Kirkbride.

His wife, Jane, survived him only three years, being buried on July 5, 1720. Bishop Nicolson, writing in 1703, is unusually severe in his strictures upon him :—

The Parson, Mr. Hall, and his son (one of ye Taberdars of Queen's College in Oxford) were gone abroad, and the Key of the Church would not be found. However, I easily put back the Lock of the great Door with my Finger; & quickly found why I was, in a manner, deny'd Entrance. I never yet saw a Church and Chancel (out of Scotland) in so scandalous and nasty a Condition. Every thing to the highest Degree imagineable, out of Order. The Roof of the Quire coming down, the Communion-Table rotten, the Reading Desk so inconvenient that 'twas impossible to kneel in it, the Pulpit inaccessible, no Seat, nor pavement in the Quire, &c. So ill an Example in a Rich Parson (who is, in Effect, the Lord of the Mannor as well as the Rector of the Parish) cannot but beget a proportionable Slovenlyness in the Parishioners; who have their Seats tatter'd, the Floor all in

holes, no Surplice no Common prayerbook, a very few fragments of an old Bible, &c. The Font has been a beautiful one; But, to bring it to a resemblance with the rest, one of its square Sides is half broken off. In short—The whole look'd more like a Pigsty than ye House of God.¹

JOHN WALKER, B.A., 1717—1743.

Foster states that he was the son of John Walker of Lazonby; that he matriculated at University College, Oxford, on the 20th of March, 1698-9, at the age of 19 years, and took his B.A. in 1706.² The Registers thus note his Induction:—

That upon ffriday the thirteenth day of September 1717 Jno Walker, A.B., was Inducted into the Parish Church of Kerkbride wth its Rights Members & Appurtances by

Tho. Benson
S.T.P.

John Walker had to do with the following:—

Jan. 21, 1721-2.

A Certificate given from Dalston Parish To the Parish of Kirkbride bearing date Jan. 7th for Jonathan Bewley & his family delivered in the presence of the Minestr & Several of ye parishioners into the hands of John Atkinson Churchwarden of Kirkbride.

Wit, George Whinfield,
Jo. Walker Rectr.

Mr. Hall
Jo. Barn Shoemaker
Jo. Brown
Rob. Barn
Jo. Drape Senr.
Jo. Skelton jun. & others.

He died in 1743, as the following shows:—

Mr. Jno. Walker Rector of Kirkbride buried apr. 5th 1743.

1. Miscel., p. 21.
2. Al. Ox.

III. BOWNESS.

In older documents it is "Boulness," the name of a good sized village about four miles north of Kirkbride, and one from Port Carlisle, the nearest railway station. Overlooking the Solway, it played a prominent part in the Border Wars of the old days. The Church dedicated to St. Michael, is of the castellated type, and was used as a shelter in those troubled times, as well as for purposes of religious worship. The earliest Register Book has been rebound, evidently at a comparatively late date; but the leaves have been irregularly placed. Some are parchment and the others paper; the writing is good and clear, only a few of the pages being faded, and even these by proper treatment could easily be deciphered. The entries up to 1661 are few. Under "Natalles" we have a baptism in 1642; later in the book a series of baptisms beginning with 1643, mainly children of Christopher Watson; and on page 2 a couple of entries for 1628. I imagine that the Registers proper begin in 1660 with George Troutbeck, and that all previous to that date are odd entries from older fragments or from the recollections of the people, filled in about that time. Somebody has frequently written:—"Since the Rebellion in the North," though it is not easy to reconcile the dates given with the statement. The following is a list of Incumbents:—

LEONARD LOWTHER, 1580^o—1597.

Doubtless the person of that name who appears at Great Orton in 1578, Lowther in 1587 and Greystoke in 1597.¹ He was a Pluralist and resigned Bowness in 1597.

RICHARD SIBSON, M.A., B.D., 1597—1617.

Foster states that he was of Cumberland, matriculated Queen's College, Oxford, Jan. 17, 1582-3, at the age of 17; graduated B.A. Dec. 8, 1586, M.A. June 9, 1589, became Fellow in 1593, B.D. 5 July, 1598, and Canon of Carlisle in 1603.² He died in 1617.

1. Vide pp. 227, 454, 1234.

2. Al. Ox.

WILLIAM ORBELL, 1617—1629.

“On the death of Mr. Sibson,” write Nicolson and Burn, “a caveat was entered by Henry Hudson, vicar of Brigham, who claimed the right of presentation, and although he lived in the diocese of Chester, he allowed himself on any occasion of controversy hereupon to be cited in the parish church of Plumbland. But in the same year William Orbell was instituted on a presentation by Henry Spiller of Latham in the county of Middlesex, purchaser from Anne, countess of Arundel.”¹ He was instituted August 11, 1617, and is given in the Institution Books as “Guil. Orbell junr.” He died in 1629. He was at Aspatria in 1610.²

THOMAS WARWICK, M.A., 1629.

He was instituted Oct. 1, 1629, on the Presentation of “Thomas West of Stoake in the county of Surrey.”³ He held the living of Brampton as well, but how long he did so is not clear. Nicolson and Burn give Thomas Warwick in 1629, and say that “in 1643, one Mr. Watwick was rector.” This, of course, is a mistake for “Warwick”; for in 1644 Thomas Warwick was still in possession of the two livings, contributing as such in that year to the Carlisle garrison. Shortly afterwards, at least, the Bowness living passed out of his hands; but in what way we have no means of knowing.⁴ Possibly we have here another case of a person compelled to surrender a living because of his Pluralism.

LANCELOT WHARTON, 1647.

This is a new name. Nicolson and Burn pass from “Watwick” in 1643 to 1660. In 1647, however, Lancelot Wharton was here as the following shows:—

26 Nov. 1647.

Or. That Lancelot Wharton Minister at Bowness in the County of

1. Nicolson and Burn, vol. ii, p. 215.
2. Vide p. 643.
3. Institution Books.
4. Vide pp. 250, &c.

Cumberland shall continue in officiating the said Cure until such Time as the Title to the said Rectory betwixt the Parties be by Law or otherwise cleared and determined; and this with a Salvo Jure -cujuscunq̄ue and without Lapse.¹

Unfortunately, we have no further information about him, unless the reference in the Musgrave Tracts is to him, where it is charged against Sir Arthur Haselrig that "honest men are put out of the ministry under the name of Sectaries and Independents as Mr. Lampit, Mr. Baggerly and Mr. Wharton."²

JOHN SAXTON, 1656—1660.

This name is given by Calamy as that of a Minister ejected from this place.³ Palmer adds the story of Mr. Saxton, the Puritan Minister, in the following terms:—

It appears from *Mather's* History of New England, that a minister of this name went into that country. The author gives the following account of him. He was a Yorkshire man a studious and learned person: a great Hebrician. The unsettled condition of the colony, and some unhappy contentions in the plantation where he lived, put him upon removing from Scituate, first to Boston, and so to England, in his reduced age. I find in Mr. Ryther's devout book, intituled *A Plot for Mariners*, this passage related concerning him. An old Puritan minister, Mr. Saxon of Leeds in Yorkshire, in a storm, as he was coming from New England, when they were all expecting the vessel to sink, said—O who is now for Heaven?—who is bound for Heaven. (*Math. Hist. B.*, iii, p. 214.)⁴

Palmer does not say whether the insertion of that story is intended to suggest that the Puritan Minister in question was the same as the Bowness Incumbent. Such, however, could not have been the case. Peter, not John, was the name of the New England Puritan; and the period of his Incumbency at Leeds does not permit of his connection with Bowness.⁵

That John Saxton was at Bowness in 1656 is made clear

1. L.J., vol. ix, p. 544.
2. Vide p. 622.
3. Calamy, vol. ii, p. 159.
4. Non. Mem., vol. i, p. 377.
5. Vide Thoresby's Diary, vol. i, p. 118, for a reference to Peter Saxton, whose name was evidently lovingly cherished in the district for many years.

by the following notice of his Composition for First Fruits:—

Cumbland, R. Bouldnesse.

July 21. 1656.
John Sexton cl

ffirst No. 1656.
ffirst May 1657
ffirst No. 1656
ffirst May 1657
[probably should be
1657 and 1658]
xixli xs vjd ob¹

Beyond this no information about him has been obtained, nor do we know whether he was in any way related to Peter Saxton. The appointment, however, of George Troutbeck, in 1660, gives countenance to the idea of an Ejectment here.

GEORGE TROUTBECK, 1660—1691.

The Registers, probably referring to the date of his Induction, give the following:—

Georgius Troutbecke Rector de Bowness vicessimo quarto die Novembris Annoq Dom. 1660.

A daughter, Mary, was baptized Feb. 16, 1678–9, being a “Lord’s Day.” George Troutbeck compounded for his First Fruits in 1663. He belonged to a Cumberland family, being the son of Robert Troutbeck, who for some time was probably Minister at Newton Reigny.² In an Inquisition at Blencow on August 29, 1688, with William Whitelock and his wife, Elizabeth, as plaintiffs, George Troutbeck, Clerk, Wm. Troutbeck, Thos. Bowerbank and Wm. Nicholson appear as defendants in a dispute respecting “the Barony & manor of Dacre, the manors or lordships of Johnby, Blencowe, Skelton, Newton and Catterlen, and right and title to the lands late of Robert Troutbeck Clerk, otherwise called Sir Robert Troutbeck (late father of defendant George and grandfather of plaintiff Elizabeth) and Mary his wife. Touching plaintiff Elizabeth’s claims to the lands as heir-at-law to Sir Robt. &c. &c.

1. Composition Books (Record Office).

2. Vide p. 450.

Customs of Manors &c. &c." the names and possessions of "Robt. Troutbeck (eldest son of Sir Robt) Anthony Troutbeck (second son of Sir Robt. father of plaintiff Elizabeth) Lord Dacre, Chr. Blencowe Esq. (late lord of the manor of Blencowe) and Chres. Richmond (lord of the manor of Catterlen)" are mentioned.¹ George Troutbeck appears as plaintiff against "John Lawson, Thos. Wilson Richd. Winder Robt. Farlam," in a dispute concerning "the Rectory and parish of Bowness and lands &c. in Whitrigg in the possession of defendants Lawson, Winder and Farlam and lands &c in Langercroft and Anithorne in possession of Wilson. Tithes."² The Inquisition was at Carlisle Jan. 1, 1684, and a similar one was taken at the same place the following October. George Troutbeck died in 1691, the burial entries of himself and wife, who survived him about four years being as follow :

1691 George Troutbecke late Rector of Bowness was buried ye 6th day of Aprill.

Ann the wife of George Troutbecke of Bowness was buried the 11th day of March 1695.

HENRY AGLIONBY, M.A., 1691—1697.

He was of St. John's, Cambridge, taking his B.A. in 1670, and M.A. in 1684. He was instituted July 4, 1691, on the Presentation of Henry Dacre, Norfolk, and was a Pluralist, having Addingham as well as Bowness.³ He died in 1697, and his burial entry is thus given:—

1697 Henry Aglionby late Rector of Bowness was buried the 29th day of May 1697.

Bishop Nicolson, in 1703, says:—

The last Vicar (Mr. Aglionby) lyes bury'd in the Chancel; under a Grave-stone whereon there's an Inscription, so ill cut that 'tis not now legible, and will be entirely defaced ere long.⁴

GERARD LOWTHER, M.A., 1697—1731.

He was the son of Christopher Lowther of Colby Laithes, and grandson of Lancelot Lowther, Vicar of Addingham,

1. Ex. Dep. Mich. 31. Rec. Office.

2. Ex. Dep. Hil. 12.

3. Vide p. 356.

4. Miscel., &c., 21.

in Commonwealth days.¹ Gerard Lowther's Institution was on August 20th, 1697. Bishop Nicolson says:—

The Rector (Mr. Gerard Lowther) has remov'd all his Goods to Colbyleathes, near Appleby, designing to fix his Family there; and his Curate is also retired into Lancashire; So that, on Sunday last, they had no Service; nor do they know when they shall.²

Probably it was this continued neglect of his living which led to a threatened Sequestration in 1708. Bishop Nicolson, who, in his Diary, refers in no complimentary terms to Gerard Lowther, under date April 17th, 1708, notes a visit of Lowther who craves "Suspension of his Sequestration."³ He retained the living until his death in 1731. His wife Ann Lowther "dyed on Friday the 12th and was buryed on Sunday the 14th day of January 1732." The Registers have the following about his sons:

Lancelot the son of the Reverend Mr. Gerard Lowther Rector of Bowness was baptized the 30th day of August Anno Domini. 1699.

Bapt. Henry the son of Mr. Lowther, Mar. 18. 1700 admitted Trinity Coll. Dublin Mar. 1713.

Henry Lowther subsequently became Rector of Aikton.

The Registers note the coming of Thomas Lewthwaite, the Curate, referred to by the Bishop:—

Memandum That on ye last day of May 1703 Thomas Lewthwaite came to Boulness to Serve as Curate for Mr. Lowther.⁴

The following also from the same source deserves a place here:—

Memorandum That George Whinfield of Oackton(?) came to Bowness to serve for Clerk on ye 1 of 8ber Annoq domini 1716 by ye general consent of the 16teen and Rector of ye parish.

On the top of the page dealing with 1677 is "George Whenfield" also in the margin of 1681 "George Whinfield Clarke." His name appears in the Parish Registers of Kirkbride along with that of John Walker, Minister.⁵

1. Vide p. 351.
2. Miscel., p. 21.
3. Trans. (N.S.), vol. iv, p. 30.
4. For Lewthwaite vide p. 221.
5. Vide p. 599.

IV. KIRKBAMPTON.

This is a moderate sized village lying some six miles west of Carlisle, and about the same distance north of Wigton. The Registers of the Church, which is dedicated to St. Peter, do not date farther back than 1695. The following list of Incumbents covers the period:—

JOSEPH LOWDEN, M.A., 1598—1610.

He resigned in the latter year. A person of this name was at Irthington in 1597.¹

CUTHBERT ROPER or RAPER, 1610.

He was “unanimously and jointly presented by Henry Dacre, Cuthbert Musgrave, and John Brisco esquires,”² and instituted September 15th, 1610.

ROBERT BROWN, M.A., 1639.

He held the living of Stanwix³ as well, and died in 1639.

OTHO POLEWHEELE, M.A., 1639—1651 (?).

He was instituted December 30th, 1639, on a Presentation by “Will Brisco de Crofton hall Com. Cumbr. ar. hac Vice Patron.” He had previously been at Egremont⁴ for a short time, and, in 1640, compounded for his First Fruits as follows:—

May 1640.

Kerkbampton Otho Polwhele Minister of
Johnes Polwhele de
Trevoorgan in Com. Cornub.⁵

He appears as “Otto” and “Theophilus” as well as “Otho.” In 1651 he was appointed to the Lectureship at

1. Vide p. 283.

2. Nicolson and Burn, vol. ii, p. 210.

3. Vide p. 190.

4. Vide p. 822.

5. Composition Books (Record Office).

Carlisle, to which place he removed.¹ A gap of several years occurs after the removal of Polewheele, the next known Minister appearing in 1658.

JOHN BELL, 1658—1679.

His appointment, together with a note of his Augmentation, is given in the following:—

Kirkbanton in the County of Cumberland.

John Bell Cl. Admitted the second day of July 1658 to ye R. of Kirkbanton in the County of Cumblaud Upon a pres. Exhib. the 21st. day of May 1658 from William Brisco Esq. the patron And Certificates from Tho. Craister Cuth Studholme Tho. Sewell Jos. Nicholson of Orton.²

March 9, 1658.

Kirkbanton. Ordered yt Mr. ffarrington Sollr Certefy unto these Trustees &c the Eighteenth Day of this instant March what are the yearely sumes payable out of the benefices of Beaumont & Kerkandrs & Kerkbanton in the County of Cumberland for tenthes & what arreares of tenthes are due from ye sd Benefices whereupon these Trustees shall take further Consideracon of the peticon of Mr. John Bell Minister of Kerkbanpton aforesd this day exhibited.³

Kirkbanton.

Apr. 1. 1659.

Ordered that the sume of 13li 8s 4d. bee graunted to and for increase of the maintennce of Mr. John Bell Minister of Kirkbanton in the County of Cumberland Approved by the Com. for approbation of publique preachers Which wee humbly Certifie to his Highnes the Lord protector and the Councill.

Jo. Thorowgood Edw. Cressett, Ra. Hall, Jo. Humfrey Ri. Yong.⁴

John Bell accepted the new order of things at the Restoration. He sought reordination and became Priest, August 17th, 1662, just one week before St. Bartholomew's Day.⁵ Everything points to a continuous ministry until his death in 1679.

1. Vide p. 145.

2. Lambeth MSS. (Plund. Min.), 999.

3. *Ibid.*, 989.

4. *Ibid.*, 1004.

5. The Episcopal Register.

THOMAS STORY, M.A., 1679—1740.

He was an Edinburgh graduate, taking his M.A. degree in 1674, was ordained Priest, March 7th, 1676-7, and instituted, May 22nd, 1679, on a Presentation by Henry Dacre of Lanercost. He held the living for 61 years; and at the time of his death, 1740, "had buried every one of the parishioners that was living at his induction."¹ Bishop Nicolson has the following interesting note in his Diary under date Sept. 11, 1708: "Mr. Story of K. Bampton, for removeing to Burgh, his son (not yet poor-child)² costs him 40li per annum."³ Along with Kirkbampton was joined Burgh during the greater part of this period.⁴ His son, John Story, became Vicar of Thursby in 1726, and of Dalston in 1731.

1. Nicolson and Burn, vol. ii, p. 211.

2. "Pauper puer" the official designation of a Queen's College Undergraduate.

3. Trans. (N.S.), vol. iv, p. 41.

4. Vide p. 225.

V. AIKTON.

This village, which in older documents appears as "Ayketon," "Aketon," "Aicton," and "Acton," lies some four miles north of Wigton and about nine west of Carlisle. The Registers of the Parish Church, though it is a very old foundation, do not begin until 1694. The following is a list of Incumbents:—

THOMAS BLAYNE, 1598—1642.

He was instituted June 19th, 1598, on a Presentation by "Comes Arundell at Surrey."¹ Foster gives "Alan Blayne as son of Thomas of Acton, Cumberland, Sacred. Queen's Coll. matric. 21. Nov. 1628, aged 18: B.A. 12 May 1629, M.A. 24 Jan. 1631-2, rector of a moiety of Pattishall, Northants, 1642, as Blaney."² Alan Blayne appears in Walker's list of "Suffering Clergy."³ Thomas Blayne died in 1642.

THOMAS HEAD, M.A., B.D., 1642—1646.

On the death of Thomas Blayne, Nicolson and Burn say that "a caveat was entered Feby 7. 1642 by William Head, vicar of Holm Cultram, on the behalf of his brother Thomas Head; who on the 7th of March following was instituted by archbishop Williams then residing in Wales, on the presentation of Thomas Dennis a mercer in Oxford. And a monition was sent by the said archbishop to the archdeacon of Carlisle to give induction thereupon. Dr. Usher was then and had been about a year bishop of Carlisle; but archbishop Williams was then begun to incline to the parliament party."⁴ Thomas Head was a

1. Institution Books.

2. Al. Ox.

3. Pt. ii, p. 213; see also p. 413 of the same work.

4. Nicolson and Burn, vol. ii, p. 201.

native of Cumberland, matriculated Queen's Coll., Oxford, at the age of 16, on May 10, 1622, graduated B.A. Jan. 31, 1626-7, M.A. June 30, 1630, B.D. June 11, 1639.¹ He compounded for his First Fruits in 1643, and was here in 1644, contributing in that year to the Carlisle garrison the sum of £3—0—0. He died however shortly after.

JAMES HALTON, B.A., 1646—.

He also was a native of Cumberland and graduate of Queen's College, matriculating there May 10th, 1622, at the age of 16, and taking his B.A. degree February 15th, 1625-6.² His appointment to Aikton is given in the following terms:—

Aketon.

Julij. 4. 1646.

This Cotee taking into consideracon the peticon of James Halton clerke for that it thereby appeareth that he is psented to the Rectorie of Aketon in the Countie of Cumberland by the right honble the Earle of Arundell & Surray patron thereof the said Rectorie becoming void by death & the sd Mr. Halton complayneth that one Mr. Sharples who hath another livinge hath obteyned an order from the Comtee for the parliamt in the North ptes for the said living conceiving the said Earle to be a delinquent ffor that it now appeareth that the said Earle is noe delinquent. The Committee doe therefore referre him the sd Mr. Halton to same to gett his Institucon and Inducon into the sd Rectorie notwithstanding the clayme of the sd Mr. Sharples thereunto.³

July 24th 1646. Ordered That Doctor Aylett shall give Institution and Induction to James Halton Clerk to the Rectory of Aketon in the County of Cumberland being presented thereunto by the Earl of Arundell: And this with a Salvo Juris cujuscunque.⁴

Institution was given on July 27th; but the appointment was disputed, and an attempt was made by Francis Lord Dacre to put in Richard Sharples of Croglin.⁵ The

1. Al. Ox.

2. *Ibid.*

3. Add. MSS., Brit Mus., 15670.

4. L.J., vol. viii, p. 443.

5. Vide p. 406; also Masy Letters, p. 913.

matter went on for a couple of years before James Halton was "quieted" in the living, and the following documents tell the story:—

Aug. 25. 1646. The Petition of Francis Lord Dacres touching the Institution of James Halton, Clerk, to the Rectory of Aketon was read. Upon the Petition of the Lord Dacre read this Day in the House: shewing That the Petitioner hath presented Richard Sharpeles Clerk to the Parish Church of Ackton in Cumberland; and that Doctor Aylett hath granted Institution to another prejudicial to the Petitioner's Title It is ordered by the Lords in Parliament That the said Richard Sharples shall continue his possession notwithstanding the said Institution, any order of this House to the Contrary notwithstanding: and that the said Parties concerned are hereby left to their ordinary Course in Law as though no order of this House had been made touching the same.¹

Die Jovis Septembris 1646.

The Petition of James Halton Clerk, touching the Lord Dacres and the Earl of Arundell and a Presentation to the Rectory of Aketon, in Com. Cumberland was read in haec verba:

"To the Right Honourable the
Lords in Parliament Assembled.

The humble Petition of James
Halton Clerk;
Sheweth,

That he is duly, and within the six months, presented by the Earl of Arundell to the Church of Aketon, Com. Cumberland, which became void by the Death of Thomas Head, the last Incumbent, in February, 1644, who was also thereunto presented upon the said Earl's Title, which is justified (as appended to the Manor of Aketon) by a Possession of Two Hundred years in him and his Ancestors; And the Petitioner hath by Order of this Honourable House received Institution from Mr. Doctor Aylett authorized in that Behalf: That one Richard Sharpeles who is beneficed in the Same County, and first, upon Pretence the said Earl was sequestered, obtains Order from the Commissioners for the Northern Parts to officiate in the said Church and receive the Profits thereof: Which Point being cleared, and the Petitioner left to the due Course of Law for settling himself in his Right: now (the said Sharples having without Right these Two years kept Possession of the same Church) there is a Petition exhibited to your Lordships, in the Name of the Lord Dacre, supposing a Presentation from his Lordship to the said Sharpeles, and intimating his Possession to have been under that Presentation;

1. L.J., vol. viii, p. 470.

whereupon the Order annexed is Made, 'That the said Sharpeles shall continue in Possession of the said Church notwithstanding the Petitioner's said Institution.'

Now, for that the Petitioner doth humbly conceive it is not your Lordships' Intention, by the Said Order, to prejudice his Title, nor to give any Possession against the Petitioner to the said Sharples (who never pretended any Presentation from the Lord Dacre until now, nor hath proved any to have been made within six months after the Death of the last Incumbent, nor ever had any Institution thereupon nor can indeed have any Title thereby) :

The Petitioner doth humbly pray that the said Church being in Point of Law full of him the Petitioner, by the Right of the Said Presentation and Institution; and the said Lord Dacres if he had any Right, put to this Action at Law; your Lordships said order touching the Possession may be discharged; and the Petitioner at Liberty to obtain Induction, which the said Sharples, Notwithstanding a Commission by Authority from your Lordships in that Behalf, did oppose by Force And the Petitioner shall be ready to maintain his Title at Law and answer any Action that shall be brought by the said Lord Dacre, or his said Clerk, touching the Right of the said Presentation.

And shall pray &c."

Upon reading of the said Petition of James Halton Clerk this Day in the House, concerning his Right to the Parsonage of Aketon, in the County of Cumberland, presented by the Earl of Arundell and Surrey, whereunto Richard Sharpeles makes Claim, he being presented by the said Lord Dacre to the said Parsonage: It is Ordered &c That the parties are hereby left to their ordinary Course at Law touching Matter in Difference between them; any former Order of this House in any wise Notwithstanding.¹

Feby. 10, 1646-47. Ordered That Doctor Aylett shall give Institution to Rich. Sharples to the Parsonage and Rectory of Aicton in Cumb. presented thereunto by the Commissioners of the Great Seal. This with a Salvo juris cujuscunque and the Covenant to be taken.²

May 20, 1648. Upon reading the Petition of James Halton complaining That, upon the Presentation of Thomas Earl of Arundell deceased he was by this House Instituted and Inducted into the Church of Ayketon in Com. Cumber. but the Possession was forcibly gained and detained from him by one Mr. Sharpeles who pretended Right thereto by another Instrument. It is ordered That the Petitioner shall be quieted in the said Living until he be evicted by due Course of Law.³

1. L.J., Vol viii, p. 484.

2. *Ibid.*, p. 717.

3. *Ibid.*, vol. x, p. 272.

Richard Sharples compounded for his First Fruits for Aikton in March, 1646-7, and James Halton in November, 1648. It appears that Halton survived this only a short time, for, in 1650, he was dead, and there was another contest in reference to a successor.

WILLIAM LAMPIT, B.A., 1650.

This is almost certainly the person to whom Foster thus refers: "Lampit William of co. Worcester pleb. St. John's College [Oxford] matric. 10. Nov. 1621 aged 16: B.A. from Gloucester Hall 8 Feb. 1625-6."¹ Nicolson and Burn, who make no mention of either James Halton or Richard Sharples, have the following:—

In 1650 Sir Arthur Haslerig and other commissioners for propagating the gospel in the four northern counties ejected Mr. Lampit out of the rectory of Aketon, upon account of his not having been legally presented thereto: and settled there Mr. Rowland Nichols an able and painful preacher.²

William Lampit tells the story in his letters in the Musgrave Tracts; and, as these Tracts contain much valuable information respecting men and things in this area during this period, an account of them with considerable extracts is here appended.

John Musgrave, who gives his name to the series, informs us in his "Cry of Bloud of an Innocent Abel," that he was the grandson of Sir Simon Musgrave, who in the days of Queen Elizabeth did good service against the marauding Scots as deputy warden; and that on his grandfather's death the Queen was pleased to honour his father "with that imployment." He does not state his father's name, but says that Sir Simon Musgrave's second son was Sir Richard Musgrave; and that his father brought upon him the envy of King James, and that of "most of the Scots Nobility" by the "great executions" that he did "upon some eminent Scots, enemies to our nation."

1. Al. Ox.

2. Nicolson and Burn, vol. ii, p. 201.

He continues:—

About the 5th year of King James's reign here in England, one Thomas Musgrave, a dissolute loose man, and one Puckering, more deboist drew into their company Sr Thomas Musgrave, a young gentleman and the eldest son of Sir Richard Musgrave, my grandfather's second son; these fell upon the King's Receivers in Westmerland, and robbed them, and the night after came to my father's house, in Cumberland, and lodged there, my father being then at Ednell, ignorant both of the fact done, and their being at his house, as another of the same name who suffered for that fact, at his death did solemnly declare. Robinson, then Bishop of Carlisle, knowing how pleasant a thing it would be to the King to bring my father within the compasse of the Law, procures Puckering a pardon to become an Approver against my father to evidence that he was privy of their being at his house after the fact done, more they could not have any colour for. King James, glad of this, doth forthwith cause a Special Gaol delivery to be called for trial of my father and sent down as Commissioners the Earl of Dunbar, with sundry other Lords to carry on the design, he well knowing that upon an equal tryal my father would be in no jeopardy, and the King a moneth before the Tryal signs a warrant for execution to prevent all Reprival, all which was with much celerity performed according to the King's direction; but the great signal Testimonies of my father's innocency, and the Countrey's dislike of these extraordinary proceedings much discontented the King and the Court faction. My father left an estate settled upon my mother & his children of £200 by year, held by lease for 3 lives, which King James would have seized on, but upon Tryall in the Exchequer, possession was established with her.

He next tells us that afterwards his mother "by persuasion of friends, to her children's undoing marries one Vaux, a gent. of ancient but most wicked bloody family having no Estate at all." This was John Vaux of Catterlen Hall, who died some years before Musgrave's mother, and whom he charges with most brutally treating her. The same charge he brings against his two sisters who married, the one, Christopher Richmond, and, the other, Richard Graham, of Nunnerly. These are the two "Bloody Cains," whose persecution of him he alleges was so relentless.

John Musgrave lived at "Milnerigs," possibly the same as Millrigg, a few miles south of Edenhall, and appears

to have been a solicitor, for some time acting as steward of the Honour of Penrith. For about ten years, 1645 to 1654, he bulks considerably in the life of these two Counties, and was frequent with his Petitions to Parliament. Lilly in his account of the troubles of his "most munificent Patron," Wm. Pennington of Muncaster, caused by Isaac Antrobus and John Musgrave, says of the latter:—

When the Times of Sequestration came was one John Musgrave, the most bold and impudent Fellow and most active of all the North of England, and most malicious against my Friend.¹

Besides the four Tracts to be noted presently, several others are known to exist. John Musgrave is quite a puzzle. Whether he was largely moved by self interest in what he did, or was the patriot he claimed to be, it is difficult to say. He appears to have been the one man who was ready to take in hand "legal jobs," which no one else would touch. His connection with the Church at Broughton seems to have been intimate, and his style of speech would suggest considerable sympathy with the Quakers, some of whom he befriended. His language was often eminently pietistic. Referring to an escape out of the hands of Graham and Richmond, he says:—

Thus the Lord delivered me from these bloody Conspirators.

In another place he writes:—

I have endeavoured to shun Superstition, and to expresse true devotion, as I conceived might bee most acceptable to God, and inoffensive to man.

On the whole his character does not leave a favourable impression upon the reader. The following are the Tracts:—

I. DECLARATION

of Captaine

JOHN MUSGRAVE

Prisoner in NEWGATE

Vindicating him against the misprisions and imputed reasons of his sad imprisonment for high Treason against the *State* with an

1. Hist. of His Life and Times, written by Himself, &c., 1721.

Order or Proclamation: By the Committee of the City of *London* with the Committee of Lords and Commons for safety: for Listing in the late engagement &c.

London.

Printed for *John Musgrave*, and are to be Sold in
Newgate Market.
1647.¹

II. A true and exact

RELATION

Of the great and heavy

PRESSURES

and

GRIEVANCES

THE

Well-affected of the *Northern* bordering Counties lye under, by Sir *Arthur Haslerig's* misgovernment, and placing in Authority there for *Justices of the Peace, Commissioners for the Militia, Ministry, and Sequestrations, Malignants, and men* disaffected to the present *Government*, set forth in the *Petition, Articles Letters and Remonstrance*, humbly presented to the *Council of State* with his *Apologie* to the *Lord President*, for publishing thereof.

By JOHN MUSGRAVE [Latin quotation].

London, Printed Anno Dom. 1650.

The "Apologie" charges Sir Arthur Haslerig with taking for "bosome acquaintances such as were professed enemies to this Commonwealth; and prefers none other; he slights, derides, and keeps under all the cordial, and well affected," an instance being Mr. [Charles] Howard, "a most dangerous and notorious delinquent," who "hath for his Councillour one Fallowfield a Lawyer, a dangerous *Papist*, being but the other day with the *Rebels* in *Ireland*, and for his *Chaplain* a *Malignant-Priest* [Nichols] late *Preacher* to the *King* at *Oxford* in his *Garrison* there," and who is "made High Sheriff of *Cumberland*":—

After he [Sir Arthur] returns into the *Country* to *Newcastle* he convenes our *Ministry* before him; the *Engagement* he mentions not, nay some are threatened with imprisonment, for desiring the same to be tendered to some *Scottish Malignant Priests* which are benefited with us, he establishes in the *Ministry*, malignant, scandalous, and such as be opposite to the *Engagement*, our honest *Ministers*

1. There is nothing of any local interest in this Tract.

and your friends he discountenanceth, silenceth, and sequesters, putting in their places men disaffected and Mr. Nichols Sheriffe Howard's Chaplain, whom before I spoke of, upon the recommendation of Mr. *Craystor* [Thomas Craister, Mayor of Carlisle] (as from a good hand is certefied one) since I came thence, he hath placed at *Aikton* where before Mr. *Lampit* served faithfully the cure.

[The "Apologie" is signed

John Musgrave.

12 month 1650.]

To the

Right Honourable the Council of State, sitting at *White-hall*.

The *Humble* Petition of John Musgrave, for, and in the behalf of Thomas Worsley Esquire, John Worsley, Elizabeth Worsley, *Captain* Richard Crackanthorp, Mary Blaythwaite, and the rest of the well-affected in the Counties of Cumberland, Westmerland, Bishoprick, and Northumberland. *Articles exhibited* by John Musgrave, Gentl. to the *Council of State*, against Sr Arthur Haslerigge, Knight, and Barronet, *Governour of New-Castle, and the Northern bordering Counties*.

1. That Sr Arthur Haslerigge contrary to his Engagement to the Council of State, and Council of States Declarations upon the Petitioner's exceptions, procured lately such in the County of *Cumberland*, to be Justices of the Peace, Commissioners for Sequestrations, Commissioners for the Ministry, and Commissioners for the Militia there as were known Delinquents, and such as are disaffected to the present Government, and complying with the *Scottish* Interest, as by the charge against them hereunto annexed, and another charge against them, formerly exhibited to the Council of State may appear.

2. That the said *Sr Arthur Haslerigge* being the chief, and leading Commissioner for the Ministry at *New-castle*, approved of such Ministers in *Cumberland* at *New-Castle* as refused the Engagement, were Scandalous, and Delinquents; And such Ministers as were well affected, without any charge removed from their Ministry, and put them out of their places, whereby he discovers his dis-affection to the present Government, by upholding and countenancing the Malignant party in Authority, and keeping under the Parliament's friends.

There are seventeen charges in all, among them being the fact that he had given "Commissions to *Thomas Craystour*, *Cuthbert Studholme*, *Captain Brown*, and others to be Captains, and Lieutenants in *Carelile* Garrison, men known to be disaffected to the present Government, profest Enemies to honest men"; that he

“doth Countenance none in *Cumberland*, but such as are profest Enemies to the honest party, and are for the *Scottish Interest*”; that “the said *Sr Arthur* is a protector of Papists, and Delinquents, forbidding the Subsequestratours, and Sollicitours for Sequestration in *Bishoprick* to Sequester Papists, Ordered to be Sequestred, of which the *Papists* and Delinquents do much boast, and honest men thereby are much cast down.” The writer then proceeds:—

Articles Exhibited by John Musgrave, against the Justices of the Peace, Commissioners for the Militia, Commissioners for the Ministry, and Commissioners for Sequestrations in the County of *Cumberland* at the desire and Request of the well-affected there.

Imprimis, Thomas Lamplough now Justice of the Peace, a Commissioner for the Militia and Ministry, took the Oath for the Earl of New-Castle against the Parliament, subscribed the same set out Horse and Arms for the Enemy, Voluntarily Contributed to the Enemy, and his Estate protected by the Enemy, a great persecutour of honest men, under the name of Independents, a Countenancer and protector of Papists, Delinquents, and Malignant Ministers, and did justify the Enemys Colonels Orders were good orders, and ought to be obeyed.

2. John Stoddart now a Commissioner for the Militia and Ministry, a man Sequestrable, was a Lieutenant in Arms for the enemies against the Parliament under Captain Rolf a drunkard, a pleader for Delinquent and Scandalous Ministers, an Enemy to honest men, and the Parliament’s suffering friends.

3. Robert Hutton now a Commissioner for the Militia and Ministry, a man Sequestrable, took the Oath for the Earl of New-Castle against the Parliament, a countenancer and upholder of Malignant and Scandalous Ministers, and such as Act for the *Scottish Interest*, a common Ale-house haunter and a great drinker.

4. Cuthbert Studholme now Commissioner for the Militia, Ministry and Sequestrations, a private Captain in Carlile Garrison, a Farmour of Sequestred tithes at far under values, when other would have given and offered greater sumes, a countenancer and upholder of such Ministers as oppose the Engagement, and he is for the *Scottish Interest* against the Parliament’s friends.

5. Thomas Craister now a Commissioner for Sequestrations, for the Militia and Ministry, a professed Enemy and persecutour of all the Parliament’s suffering friends there under the name of Independants, an upholder and maintainer of Malignant and such Ministers as

refused the Engagement and are for the Scottish faction, threatened those that informed against such saying, they went in John Musgrave's way, he discountenanced witnesses produced against Thomas Millington, a Malignant Minister, who since the Act and Proclamations against King and Kingship, prayed for all Kings and Princes, and especially for those that pretended title to this Nation, and forbad men to speak against the King, and said the King's Laws would yet be in force and Lawfull, and that the Parliament could not order England, he doth still Church women and take money for Burials, all this and much more was proved before the said M. Craister, M. Langhorn, M. Lamplough, M. Cholmeley, and Edward Winter, yet by M. Craister's power and countenance the said Minister is still Countenanced and continued in his personage, being worth 100*l* per Annum, and more.

6. That Thomas Craister refused to joyn with the said John Musgrave, to receive discoveries against Delinquents, whereby the Common-wealth is hindered 10000*l* and Delinquents inabled to raise a second war.

7. That the Commissioners for the Militia in Cumberland suffer Delinquents to ride with their armes, to and from their homes at pleasure, some 10, some 20, some 60 miles, without Sequestering or questionning them for it, contrary to the late Act of Parliament.

8. Thomas Cholmely now a Justice of Peace, a Commissioner for the Militia, Ministry and Sequestrations, a man Sequestrable left the Parliament for his delinquency in the first war, was in arms and joyned with the Enemy against the Parliament, and Voluntarily lent the Enemy fifty pounds, in the second war kept Intelligence with the Scots, and sent a man and horse to the Enemy into Scotland, took the Oath for the Earl of New-Castle against the Parliament, a great Enemy to the Parliament's friends and them they call Independants, joyned with M. Briscoe, Sr Wilfride Lawson, M. Lamplough, M. Henry Tolson, M. Thomas Curwen, and M. John Barwis, in committing diverse honest men for not coming to the Book of Common-Prayer, since it was taken away, and caused them to be indicted at the Quarter Sessions for the same. And a little before the Scots received the last great overthrow by the now Lord General, the said M. Cholmely said the Scots were his brethren in Covenant, and it was against his conscience to fight against the Scots, he is a great upholder of such Ministers as are against the Engagement, and he complieth with the Malignant and Scottish party.

9. Edward Winter a man of private condition, never appeared for the Parliament where danger was, a Countenancer and maintainer of Malignant Ministers and such as are against the Engagement,

and procured by M. Craister and M. Langhorn to be a Commissioner for the Militia and Ministry to vote with them.

10. John Crosthwaite a Commissioner for the Militia and Ministry, a man that lived peaceably in the Enemies Quarters while they had power, never acted nor appeared for the Parliament where danger was, holds his Estate in Tenantbright under Sr John Lowther, and was Bailiffe and receiver of his Rents, when Sr John was a Commissioner of Array, he is a fearfull low-spirited man, and procured by M. Craister to be a Commissioner to vote and Act with him.

11. William Mawson now a Commissioner for the Militia and Ministry, never acted nor appeared for the Parliament where danger was, a great favourer and protector of Scandalous and Malignant Ministers, and procured by M. Craister and M. Langhorn to vote with them and uphold their Interest.

12. Thomas Langhorn, now a Commissioner for Sequestrations, the Militia and Ministry; a Man sequestrable took the Oath for the Earl of Newcastle against the Parliament: A great enemy to them they call Independents, refused to joyn with the said John Musgrave, in discovery of Delinquents when presented unto them, an upholder of Mr. Balwyne, a Minister that refuseth the Engagement, to preach on Thanksgiving-dayes or preach for the Parliament or Army, disaffected to the present Government, and joynes with Mr. Craister to keep under such as favour the Parliaments, and such as are called Independents.

13. Thomas Garth named Agent for Sequestrations, a man Sequestrable, took Oath for the Earl of Newcastle, was Cornet to Sir Henry Fletcher, and Quartermaster to Sir Phylip Musgrave, a great favorer and protector of Malignants, while he was Solicitor to the old Committee for Sequestrations.

14. Henry Robinson, imployed as Agent for Sequestrations now by Mr. Craister and Mr. Langhorne, voluntarily gave to the Enemy five pounds to buy a Horse and ingaged he would never act for the Parliament, protesting what he did for the Parliament, he did it for a livelihood; saying, alas, alas, he was for the King in his heart.

15. Thomas Curwen, now a Justice of Peace, in the last Warre set out man and Horse for the Enemy, was protected in his Estate by Baronet Curwen, and continued at the said Baronet Curwen's house all the time of the last Warre, and after the County was reduced to the Parliament, he protected the said Baronet Curwen's Estate, kept his Goods from being sequestring, and in a threatening manner told some whom he called Independents, that it was such as they that caused the last Warre.

16. That all or most of the Delinquents there enjoy their real Estates, and most of their personal, and those that have compounded with Sir Arthur Haslerig, did not compound the half value of their Estates.

17. Sir Wilfride Lawson, now a Commissioner for Ministers, and a Justice of Peace, was a Commissioner of Array, and acted upon the same, took the Oath for the Earl of Newcastle, and was in Arms with the Enemy against the Parliament, hath great summes of money of the County, not accompted for, a professed Enemy to honest men, a favorer and Protector of Papists and Delinquents.

18. That the Commissioners for the Militia, are great favourers of Malignants very unequally raising the Horse on the poorer sort; and the Parliament's Friends, whose Estates are under ten pounds per Annum; and men of great Estates, and charged by the Act, not charging them proportionably, and upon such as have Estates and did set out Horse and Arms for the enemy, they impose little, and of some such nothing at all.

19. That the Commissioners for Ministers have desplaced such honest Ministers as they call Independents, and such rectories they take into their hands, they farm out to their own Agents and Servants at far undervalues, and for far less then others would have given and afford, when the same be let out as one instance for many, they let the Rectory of Graistock, which is worth 300*l* per Annum, to their Agent Clerk for three score and eleven pounds, when twice as much was bid, and the Commissioners take the Tythes up to their own use as can be proved.

JOHN MUSGRAVE.

The Articles are subscribed, and will be attested by

John Nicholson,
Mungo Rothero,
John Nicholson,
Francis Smith,
Isaac Antrobus.

Musgrave was invited to appear before the Council of State "to morrow in the afternoon" to give in his exceptions &c., the date of the order being Jan. 31, 1649.

Then follows this letter from the "Congregated Church" at Broughton together with some others:—

Kind Friend and Brother Musgrave.

Upon your return from *London* in *Hillary Terme* we were much gladdened the Council of State was pleased to hear you upon your exceptions to the Commissioners of the Militia, and for their

Declaration to redress our grievances Complained of in your *Remonstrance*; but when we understood that Sir *Arthur Hazlerig* had procured the same men whom you excepted against, not only to be Commissioners for the Militia, but for the Ministry we were cast down, conceiving the Enemy to be very potent, and prevailing more on you, because of your negligence, though formerly you have been very active and suffering for your countrey; yet in this we cannot but blame you, being confident, if the Council of the State had known what manner of men they were, how disaffected to the present Government, either *Cavaliers* or of the *Scottish* faction, not one of them would have been approved of by the Council of State, unless the Governor of *Carlile* who in regard he is a stranger, is wholly guided by the other: As for the Militia, they pursue not the Act, but take a disposing power of Men's Estates, setting some half a Horse, where his Estate is not equal to such they impose but a third part. And for the Ministry they approve of few or none, but such as are of the *Scottish faction and raylors against Independents*, or if worse may be, such as are Malignants and Royalists; but for honest men, they cannot abide, such they remove and put out of the Ministry, under the name of *Sectaries* and *Independents*, as Mr. *Lampit*, Mr. *Baggerley*, and Mr. *Wharton*; if any be for the *Presbytery*, though they deny the Engagement, are approved of, and allowed: our Justices of Peace do impose book-swearing upon some of the States friends, and for denying the same, do fine them in ten pounds, threatening them, and scoffing them, and calling them as they think good. Mr. *Musgrave*, be not weary of well doing, though you have no money or wages from us, slight us not, it concernes you nearly; if the Enemy be thus holden up, you can expect little ease, and lesse security; therefore as you tender your own welfare, and your friends' peace, be not sluggish or longer silent, but stand for the cause of our God, and his People, be bold, it will be your Honour, whatsoever the success be, trust God. Sir, howsoever be our condition, we will not cease to trouble you, hoping you will take in good part what we have written; and will not forsake your suffering friends, or in silence leave us under our Enemies hands, let the God of power inable you to finish what you have begun, for the good of his Church and People; to whose care and protection we recommend you and our cause, this 13 of the 9 Moneth 1650.

Your Brethren in Affection, and signed by the direction of the Church at Broughton, in particular viz. John Robinson, Mungo Rothero, Gawen Wheelwright, John Taffin, John Bow, John Scot, Fran. Smith, Tho. Thompson, John Nicholson [this last name is written].

Mr. Lampit the Minister of Aickton in Cumberland, hearing I was to take my journey for London, writes unto me this following Letter

& after came to me himself desiring me to present his Petition to the Council of State, and another for the Committee for plundered Ministers; the man being poor and a great sufferer, I undertook to do my endeavour, to accomplish his desire, but not knowing what success I should have therein, I did not take one peny of his money:

October 15. 1650.

Worthy Sir,

Hearing of your exceeding care in promoting the glory of God, & of your favourable countenance in encouraging honest men, in reference to the State, and present Government of this Nation, strongly animates, and makes me, though unacquainted, to present you in these lines, with a short Character of the harsh, and unkind (if not unjust) dealings and proceedings of the Commissioners for the Ministry against me at *Newcastle*, and their favour towards Malignants, and scandalous Ministers. Sir, I was by some of the old Committee, and other Officers in *Carlisle* commended to *Aikton* Church as Minister, & (after the decease of Mr. *Halton* last incumbent) there elected & called by the People, as appears by a testimony under their hands; but when Mr. *Craystor* had received the like Commission, I was called at first to *Newcastle*, and their rage was so hot against me, in that I passed under the notion of an *Independent*, that Mr. *Craystor* told me, I should not stay at *Aikton* upon any condition, and so by his procurement, incensed Sir *Arthur* and the rest, that they ejected me, sequestred the Rectory, and left the People ever since without a Preacher; they having neither information, accusation, or other charge against me, save only my judgement, crossing *Presbytery* and the *Scottish Interests*. But as for others, whose names are subscribed, though Malignant, known Delinquents, and very Scandalous, the Commissioners approved, and settled in their place as honest men, and others as yet never questioned. All which partial actings of theirs, as yet strengthens theirs, and the hands of their enemies; so it mightily disheartens the well affected, and will prejudice, as me in particular, so the Commonwealths friends in general. Wherefore I pray you in behalf of myself, and the honest party, use your endeavour for a speedy redress, which I hope you will not neglect, and rest

Your Friend to serve you

W. LAMPIT.

Mr. *Bradshaw* Minister at *Westword*. who had two wives at once, now living, this they know.

Mr. *Luggard*, Minister at *Workington*, who was a *Chancellour* in *Ireland*, was married to another man's Wife in her Husband's lifetime, and often drunk.

Mr. *Jo. Macmillian* a *Scot*, who had an adulterous Bastard in the highest degree, and was deposed for it in *Scotland*.

Mr. *Johnston* Minister at *Distington*, who had often complied with the enemy under Duke *Hamilton*.

Mr. *Grainger* Minister at *Bromfield*, who is often drunk, an apparent Malignant, a *Cavalerish* Priest, even to this day.

Mr. *Ratchleiffe* of *St. Bees*, Mr. *Sleddal* of *Cannanby*, with many more whom they know themselves, have been very active against the State, yet because they are *Presbyterians*, they must be settled, and are established in their places by their power.

Mr. *Wheelwright* Chaplain to Barronet *Curwen* at *Preston*, lately in Arms against the State, now Minister at *Broughton*.

Mr. *Warwick* late *Chaplain* to Sir *Edward Musgrave* a great plunderer of honest men.

Mr. *Chambers* at *All hallowes*, tenderer of Oath for the Lord *Newcastle*, a Preacher for the Enemy, a *Common-Prayer-Book Man*.

Mr. *Welchman* Minister at *Stannix*, an enemy in *Carlisle Town*, when the Leager was against it, and many more.

And all the Sir *Johns* and Readers yet never questioned by the Commissioners, and that the Independents first questioned, and put out, I have always been in the *Parliament's Army* and Garrison, and never declined the Service, being 3 times in prison, and 5 times plundered and I am now going with the Governor of *Carlisle* into *Scotland*.

Yours

W. L.

To his much honoured
Friend,
Mr. Musgrave
this deliver.

October the 16. 1650.

Dear Friend

Upon after thoughts I am bold to acquaint you further with *Mr. Craistours* dealing and my friends, I being at *New-Castle* by order from the Commissioners for the Ministry, and knowing *Mr. Craistours* resolution to out me, I delivered a Letter that I received from Major *Bird*, Captain *Cave*, and other officers, who writ in my behalf to a friend of theirs and mine, Lieutenant Colonel *Hobson* by name, which Letter when he read, and spake with me, did go presently to *Mr. Craistour* and others, and spake in my behalf to him, who promised him to do for me according to his desire, which was to establish me in the place I was placed in by the Order you have to show, and I speaking with *Mr. Craistour* myself he appeared very loving, and said I should that day be called, and he would be my friend, my friends and myself believing him, conceived all to be as he pretended, and did rest contented till that day was past, and at night he meeting with Lieutenant Colonel *Hobson* told him he had accomplished his desire in behalf of his friend, which was myself upon his word, the

Lieutenant Colonel sent a Letter to Major *Bird* and other Officers that my friend (sayeth he) and yours is established in his place. But all this appeared to be meer dissembling, onely to hinder my friends to speak for me, till he did get an order to out me without any charge against me, and Sequestred the means, Whether this be just and righteous dealing I shall desire all un-by-assed to Judge, and since, he and the rest have had the Rectorie in their hands, there hath not a Sermon been preached by their appointment. And I would have preached to the people though nothing I asked for my pains; yet *Mr. Craistour* said it was not fit for me to preach, saying, I was a private man, because the hands of the Presbytery were not laid on me, upon order I left the place, five weeks the Clergy read to the people by the Commissioners appointment, as he saith, but after five weeks seeing their condition and hearing them complain to me, I have preached to them these six weeks for nothing, but now I am going with the Army into *Scotland* *Mr. Howldsworth* an Enemy to the State, was indeavoured to be put in the place by Commissary *Sewel*, but the people would not accept of him. I could acquaint you with much more of this, and the like, but I rest

Yours *W. Lampit.*

I have preached this 20 years and was both Minister and Governour in *Lunde Island*, and was never excepted against by the Army or real friends to it, or the State

W. L.

To his much respected friend

Mr. JOHN MUSGRAVE.

Mr. Bywater Chapline to the Governour of *Carlile*, a man of good report writes to me this following Letter in approbation of what *Mr. Lampit* had writ, and *Mr. Craistors* unchristian dealing with him.

Noble Sir

Mr. Major (meaning *Mr. Craister*) *quondam* Captain, did (as I am informed) chearfully bear Arms for the King in *Carlile*, yea, bought Arms with his own mony, after this he faced about to the Parl. party, and being imprisoned by the Royalists for it, by-and-by he recants the premises considered, for when *Duke Hamilton* appeared before *Carlile*, offering him release upon these tearmes, viz. in case he would joyn with him and the Presbyterian party against England upon the last invasion, it is reported that he manifested willingness to receive freedom upon these tearms, for since he hath acted in that stream with a high hand by countenancing such as are extream enemies to this present power * speaking [in margin *As *Mr. Baldwin* who uttered in the sight of the Regiment stray expressions tending to strife and division"] words of division in the Parliaments Garrison though he himself had Commission there; Nay, his whole current was for the Scottish interest with the English Parliament, for

he kept his Commission there, and received the sweet of it, till he with others were designed against Scotland, but then layes it down under this specious pretence that he could not in conscience receive any more money from the State, in that he could not, or had not done them any service, because of his Majoralty but all this while nothing said of making restitution; he was a friend to Scottish Minister of *Cockermouth*, who refused to take the Engagement, he keeps in Town Officers that refuse the same, manifesting by sundry other actions that whatever his pretension is, yet his intention is not for the present power. My dear love to yourself from him who is

Your and the Common-wealth's
Servant

J. Bywater.

I do well approve of this other relation concerning *Mr. Lampit* for *Mr. Craister*, manifested as much hardness as he could.

Octob. 15. 1650.

To his very good friend

M. Musgrave.

All men may see by this Letter of *L. Fearon* the rage of the Justices made by *Sr Arthur H.* have against honest men, and that the poor Church of *Broughton* complain not without cause what would not these Justices do, if Armed with Law and countenance by the higher power, when they thus despise the Acts & Ordinances of Parliament? for it is more than a year since the Act for liberty to swear without laying hand on a Book was passed and published.

MR. MUSGRAVE

I was summoned to appear at the last quarter-Sessions of the Peace at Cockermouth, where I did appear, and being returned to be one of the Jury, because I could not swear upon a book, Mr. Henry Pearson then Clerk of the Peace, fined me 10 pounds, and would not suffer me to be of the Jury: I shall desire you to help me, and other of our friends, who are troubled for the same, that we may have the benefit of the Act of Parl concerning Book-Swearing, Mr. Antrobus and Francis Smith are troubled for the like by Mr. William Tubman, Steward to the Earl of Northumberland in Egremont-Court, the Justices that sate upon the Bench the last Sessions when I was fined in 10 pounds are Sr Wilfrid Lawson, Henry Tolson, Thomas Curwen and Miles Halton. I pray you do this for us; for the Parliaments suffering friends are much oppressed by their Enemies.

Sir, I remain

Your loving friend

Lancelot Fearon.

Lamplough the 15. of *October 1650.*

For *Mr. John Musgrave*, Steward of the Honour of *Penreth*.

There is much else in the pamphlet but not of local interest. In a "Post-Script" the writer says that "Sir A. H. within these 2 or 3 years, and since he became ruler of the North, hath got an Estate in Lands there, worth eight or ten thousand pounds per Annum, part by oppression; but the most of it by buying the Common-wealths Lands at far undervalues; the Surveyors being such who durst not displease him, but made returns of the values as he desired."

III.

MUSGRAVE MUZLD :

or

The Mouth of Iniquitie Stopped.

Being

A true and Clear Vindication of

Sir Arthur Hazelrigge

from

A false and Scandalous Accusation of

John Musgrave.

In his late Pamphlet Intituled, *A True and exact Relation of the great and heavie pressurs and grievances* the Well-affected of the Northern bordering Counties lye under by Sir A. H. misgovernment.

With a True but not Exact Character of the said *Musgrave* in some discoveries of him.

London Printed by John Macock for *L. Lloyd & H. Cripps*, and are to be sold at their shop in Popes head Alley, 1651.

This pamphlet is an attempt to vindicate the character of Haselrig and it brings a counter charge against Musgrave of covetousness, dishonesty and knavery. The points are taken and answered *seriatim* and the language used of Musgrave is exceedingly bitter. It is said that he was outed from the stewardship of the Honour of Penrith and took it ill. Among other things adduced in proof of his covetousness and knavery is the following:—

Observe his covetousness, dishonesty, and (to speak it out) his plain Knavery in this Instance following, in a Certificate under the hand of a Minister and an eye-witness thereof.

A Certificate from a Minister touching Mr. Musgrave's base offering to compound to desist prosecution of an honest man, by him accused for a certain sum of money.

About the beginning of *February*, 1648, Captain *Crackanthorp* and *John Musgrave* procured an Order from the Committee for Complaints at *Westminster*, to summon several Gentlemen within the County of

Cumberland to appear before the said Committee, to answer to a Charge lay'd against them by the said Captain *Crakanthorp* and *John Musgrave*, who alledged, that they had sustained loss or damage by those Gentlemen (being Justices of the Peace within the said County) to the value of two thousand pounds and upwards; which Order the said Informers shewed to Captain *Dowson* and myself, then being in *London*. We friendly demanded of them, What Injury they had received from *William Brisco* Esq., now High-Sheriff of the said County, being one of those Gentlemen whom they accused, and whom they had Order to Summon. And finding, by their unsatisfactory Answer, that a matter of mony would pacifie them, and prevent this appearance, we acquainted Mr. *Edward Brisco*, a Merchant in *London*, and Brother to the said *William Brisco*, Esq; of their Intentions, so far as by their discourse we could judg of them; Mr. *Edward Brisco* was willing to promise a considerable sum of mony, though without his Brother's privity, hoping he might thereby procure a discharge from the Complainers, and withall an engagement under their hands to free his Brother from all future trouble, which accordingly was effected, and the sum agreed upon viz 35*l.* presented before them, upon the sight and promise whereof, the *Complainers* engaged to acquit the said *William Brisco* from all future troubles, assuring us that they would not molest or accuse him directly or indirectly, by themselves or others, for any injury or offence done, or pretended to have been done, by him, either in particular against them, or *In general against the State, of which they protested they were able, and would accuse him, if they received not present satisfaction.* They on the other side required Bonds, besides the present payment of the money, for assurance from the said *Edward Brisco* Captain *Dowson* and myself that we would not discover this their Act and send to any other, least the report thereof should prejudice their proceedings against the rest of the Gentlemen of whom they hoped to receive like satisfaction: their engagement for acquiting *Mr. Brisco*, together with the mony, which then lay upon the Table in a bag, He the said Mr. *Edward Brisco* immediately pocketed pretending that he desired to be advised by some Lawyers, whether this Engagement of theirs was full and satisfactory, or not; and so leaving them that had delivered their Engagement, and not received their mony, he went home, and that night shewed the paper to Major *Salloway*, a Member of the House, who assured him that he would acquaint the House with it. This I am willing to depose upon Oath, whenso ever I shall be called thereunto.

Jos. Nicholson, Minister of God's Word at *Thursby*. Mr. *Edward Brisco* is now in the City, and ready to make Oath of what is expressed in this Certificate."

[Here follows Musgrave's release of Brisco.]

The writer of the pamphlet goes on:—

I shall forbear any further digging in his own dunghill; for the truth is, I loath the work, and it shall be pure necessity that shall re-compel my pains of this nature, if ever I attempt it the second time: no more now but only this: he pretends himself the grand Advocate for the godly Ministers in the Northern Counties; if you may judg of his Clergy Clients by one or two of them, whose cause he solicited very lately before the Committee of Plunder'd Ministers, you may quickly gness what Ministers they are; and for thy satisfaction herein, read the Orders of the said Committee after full hearing of both of their Causes.

“*At the Committee for Plundered Ministers, February 14. 1650.* Upon the complaint of Mr. *John Musgrave* on the behalf of Mr. *Morland*, ejected out of the Rectory of *Graystock* in the County of *Cumberland* by Sir *Arthur Haslerig*, and other the Commissioners for propagating the Gospel in the four Northern Counties, the said Mr. *Morland* appealing against the Judgment of the said Commissioners, and being now present with the said Mr. *John Musgrave*, his Solicitor, to make good the said Appeal, It is admitted on both sides, That the Cause of the said Mr. *Morland* his Ejectment out of the said Rectory, was for insufficiency for the Ministry; and that he appearing upon examination before the said Commissioners (as is in behalf of the said Commissioners affirmed) to be grossly ignorant and therefore unable and unfit for the work of the Ministry, they have adjudged him a scandalous Minister; but the said Mr. *Morland* standing upon his Justification, submitteth himself to a re-examination before this Committee; and being now re-examined before this Committee in presence of his said Solicitor Mr. *John Musgrave*, and all parties concerned, it appeareth to this Committee upon the publique Examination of the said Mr. *Morland*, that he is notoriously ignorant even of the very Fundamentals of Christian Religion; and the said Mr. *Morland* having nothing more to say for himself, nor his said Solicitor *Mr. Musgrave*, on his behalf, this Committee do upon full hearing adjudg that the said Mr. *Morland* is a very Scandalous Minister in regard of his said ignorance, and do approve of the said Commissioners ejecting him out of the said Rectory for the same, and do therefore order, That the Orders of the said Commissioners for his said Ejectment shall stand, and the same are hereby confirmed, and that the said Appeal be, and the same is, hereby dismissed.

Gilbert Millington.”

“*At the Committee for Plundered Ministers February
14. 1650.*

Upon the complaint of Mr. *John Musgrave* on the behalf of Mr.

Lampit against Sir *Arthur Haslerig*, and the rest of the Commissioners for propagating the Gospel in the four Northern Counties, the said Mr. *Lampit* appealing against the judgment of the said Commissioners for removing him out of the Rectory of *Aicton* in the County of *Cumberland*, and being now present with the said Mr. *John Musgrave* his Solicitor to make good the said Appeal; It appeareth upon full hearing of what the said Mr. *Lampit* and Mr. *Musgrave* could say, that Mr. *Lampit* was not ejected out of the said Rectory by the said Commissioners, for that the said Mr. *Lampit* by his own shewing and confession acknowledges that he had no other title unto the said Church, but the Election and entertainment of some of the said Parish thereunto, they having no Authority at all to present; and that the said Commissioners taking notice of the vacancy of the said place (the former Incumbent being lately dead) did according to the Authority vested in them by the Parliament, settle Mr. *Nichols*, Minister of the said Church, an able and painful Preacher, who is freely received and entertained by the said Parish, and the pretended choyce of the said Mr. *Lampit* by them the said Parishioners wholly retracted. Now therefore in regard the said Mr. *Lampit* claimeth only by Intrusion, as aforesaid, without any right, and the said Commissioners having found it so before them, and thereupon otherwise disposed of the said living according to Law: The said Mr. *Lampit* and Mr. *Musgrave* having nothing more to say, this Committee finding that the said Mr. *Lampit* or Mr. *Musgrave* had not the least just cause of complaint against the said Sir *Arthur Haslerig* and Commissioners for putting the said Mr. *Lampit* out of the said Rectory of *Aicton*, do approve of the proceedings of the said Commissioners, and confirm the Order by them made for disposing the said Rectory, and do dismiss the said Appeal.

Gilbert Millington.”

IV.

A Cry of

Bloud

of An

Innocent Abel

Against Two

Bloudy Cains

Being

A Discovery of Two Cavalier and

Malignant Brothers Conspiracy

against another Brother of

the Parliament Party

And

A short Relation of Justices

of the Peace in Cumberland

their Illegal Proceedings

Against the
Parliaments Friends
with
A Complaint of some Corruptions
and Delays in Law and
Chancery Proceedings.
London. Printed 1654.¹

It is addressed "To the Honourable Major General Lambert, one of his Highness Council." There is in it little of interest for our purpose until we come to the notes about the various justices in the two Counties. The writer says :

I will proceed in order with our County Justices of the Peace in Cumberland and Westmorland ;

And first with Cumberland, whose names be, Sir Wilfrid Lawson, Charles Howard, William Briscoe, John Barwis, Henry Tolson, Thomas Cholmley, John Hudson, Thomas Craister, Tho : Langhorn, Arthur Foster, Lancelot Fletcher, Captain Coulsey.

Sir Wilfrid Lawson did take the treasonable Oath and Engagement called the E. of Newcastles Oath was a Lieuten. Colonel in Armes for the King caused one Widdow Blaithwait to be carried in a cart to Carlisle Goal, and there imprisoned, and first stript to her smock, urging to Sir Philip Musgrave that she came from the Parliament, as a Spy. Committed to prison one George Foxe to close Goal, and procured an Order from the Judges that none of his friends should visit him, for no other thing then being a Preacher, without ever laying any charge against the Man to this day.

After an Injunction served for settling possession, Sir Wilfrid Lawson some three months since put two of Sir Patritius Curwen's tenants out of the possession of their houses and tenements, and thereby the men were forced to submit to their Landlords will and pleasure, after much money spent in settling their possession. Sir Wilfride Lawson being Sheriff the last Summer Assizes at Carlisle, refused to arrest Christoph. Richmond upon a Capias ut legat, at my mothers suit the Warrant being delivered to him in Richmonds presence, and his Fee tendered [&c].

Charles Howard a notorious delinquent, though at Worcester he engaged against the enemy, yet his brother (supposed not without his privity) betrayed a great part of Mr. Howards Troop to the Scots King,

1. MS. copy in the Jackson Library, Carlisle. The text is set from this copy, but it has been collated with an original in the British Museum, only a few minor differences of spelling having been retained.

with whom his brother went away, and before Mr. Howard came up to the last Parliament, Sir Pat. Curwen and most of his projecting Cavaliers was at his House all night, which the Well-affected are jealous was upon some designe, for the next day again they had another great meeting at Sir Patric. Curwen's Castle, under colour of a hunting. Mr. Howard used barbarous cruelty upon the body of the Wife and daughter of Thom. Milb[urn] one of the Witnesses examined to prove his delinquency by causing a Scottish Witch finder, so tearmed in his presence, to strip the women, and thrust great pins into sundry parts of their naked bodies, to the amazement of the beholders, the women being of good repute, and never any charge brought against them.

Since the last Plot against the Lord Protector was discovered Mr. Howard hath listed one Berriswith to be one of the Lord Protectors Life-guard, by the name of Hunt, that he might not be known by the name of Berriswith, he and his friends being so much declared enemies to the Parliament as Captain Thorp a man of credit, both by Word and writing doth testifie; for other things I refer you to my Letter to the speaker of the last Parliament, my petition, Articles, and the proof of his Delinquency following; only I desire notice may be taken of what manner of men he puts in Commission of peace with us.

[Here follow his Letter, Petition and Charges.]

William Briscoe was a Committee man for the enemy, advised the other justices being most of them Commissioners for Array to commit Captain Crakanthorp and me for not taking the Oath of Supremacy and advised the other Justices to disobey our Habeas Corpus. When the Justices in open Sessions would have released one Nicholson, committed by Col. Fletcher, for refusing to take up Arms for the King against the Parliament, Mr. Briscoe advised the Court not to do it without Collonel Fletchers directions. Whereupon the poor man was held in prison, till the Siege of Carlisle was over. He is a great enemy to Sectaries, so called, and in his charge in Sessions called them worse than Papists, requiring the Jury to present them, and they would punish them.

That Complaint being made to Mr. Briscoe against Edward Robinson a notorious Delinquent and one who articed against William Musgrave for delivering Hartlepool to the Parl. For forging a false verdict against one Wil. Bourbank, and for levying monies upon that verdict and other forgeries, Mr. Brisco would not punish nor displace Robinson for it, but keeps him stil to be Clark of the honour of Penrith and Inglewood Forrest Courts, Master Briscoe being tearmed Steward of the same Honours and Courts.

Complaints being made to Mr. Brisco for redress of a wrongful Amerciament set upon Thomas Cason a tradesman, for selling goods in

Penrith being no Corporation, and of the said Robinson for taking Casons Cloath of good value from him, would neither give order to redress the Amerciament, or Robinson to restore Casons Cloth, tending to the destroying of Casons trade and credit.

John Barwes to him I have little to say, then what is said already, onely he is known to be no friend to them they call Sectaries, and would destroy us.

Henry Tolson, he hath ever been a Neutral, but known a Cavalier hath his heart, and is no friend to the Parliament or Armes Friends.

Thomas Cholmley did take the Earl of Newcastle's Oath sent out Horse and Armes against the Parliament, and was in Armes himself for the late King for his delinquency and Malignancy deserted the former Parliament being a Member thereof. At the Lord Protector's first going into Scotland openly declared, it was against his conscience to fight against the Scots, and Committed sundry to prison under the name of Sectaries and preachers.

Thom. Craister a Commissioner for Sequestrations, got most of his estate by that employment and being a Captain in Carlisle Garison, declared it was against his Conscience to fight against the Scots, and laid down his Commission, raised near ten thousands pound of Delinquents by way of Fines, for which he never yet accounted for and without authority of Parliament or the Lord General, Continues still a professed Enemy to all such as are called Sectaries or Independents, and imprisoned sundry of them for their judgement.

Thomas Langhorn did take and Subscribe the Earl of Newcastle's Oath, a great Countenancer of Malignant Ministers, as Master Baldine of Penrith, who refused to pray for Parliament and Army while the Scots had an Army on foot; A petty shopkeeper very unfit for a Justice of Peace.

John Hudson, against whom I have nothing to object, if others have they may, but as he tells me he will rather undergo a fine then take the Oath with others in Commission whom he cannot approve of.

Lancelot Fletcher is a stranger to me, I never knew or heard he was any wayes active or appeared for the Parliament, but by his Cavalier friends lived peaceably at home when the Enemy was in power.

Captain Coulsey, what manner of man he is, I refer to the Articles against Howard.

Arthur Foster a Delinquent and in Armes both in the first and second War against the Parliament, arraigned for murther, and sued out his parson by means of Sir Richard Graham to whose family he is a retainer.

For the Westmerland Justices I shall be brief, being not my business, and should have been wholly silent, if the honest and suffering party there had not been concerned therein.

Edward Briggs, noted for his Malignancy to the Armes friends

and for his life and Conversation I shall forbear to speak, but very many ways unfit for that imployment, and ignorant of the Laws and Statutes of this Nation.

Roger Bateman was so disaffected to the change of Government from Kingly to Parl. as for a long time he refused to be sworn a Justice, very passionate, and Strafford never more cruelly persecuted the Puritans than he the Sectaries.

Thomas Burton, a notorious Delinquent, was a Trooper under Sir Thomas Tildesley, expressing his Malignancy by drinking the King's health; the gross Misdemeanors in executing of his office while he was Justice of the Peace, the many quarrelsome and troublesome suits his oppressions, and unwarrantable illegal commitments, his daily frequenting ranting Cavaliers company are all proved before the Commissioners for Compounding, and much more, for which he was fined Fifty pounds and disabled to be a Justice of Peace. And whereas it is said that his father was plundered by Sir Philip Musgrave, it is known that his father was under Sir Philip Musgrave's protection and voluntary without Compulsion lent large sums of money to Sir Philip to carry on the War; and if there was a more scandalous and malignant Priest in that Country let me receive blame and shame.

Francis Sisson, a man of a quiet spirit, but Prelatical and no friend to the Armies Interest.

Robert Skaife, a man no ways qualified for a Justice of Peace.

Sir John Lowther, a compounded Delinquent, a man of able parts, but known to be of a Kingly Spirit, and his son was in the last war conceived not without his fathers privity: a Gentleman he is of great Estate, nearly related to me in Kindred; but it stumbles all friends that he shall now be thought fit to be a Justice of Peace in his countrey, where he is so powerful and known (though his Wisdome in this time teacheth him moderation) to wait for a change. I am afraid some of our Worthies are carried away with their Dalilahs but let them be ware they receive not Sampsons portion I could say more, but will forbear for the present: Onely I could wish it were enquired into, How John Thwaites, who hath Knowledge to discharge his duty, not in a condition with power to oppress his countrey; and Gervase Benson, who hath been thought fit to be trusted with such high Commands, and great employments, While there was trouble and danger, without any complaint should now be laid aside. You that sit at the Helm will have the loss, and thereby may unawares tacitely set up again Charles Stuarts Interest.

[It is signed :]

A true Servant and Wel wisher to his Countrey

6. 3. Mon. 1653.

John Musgrave.

Pulchrum est pro Patria mori.

Musgrave refers to Richmond's "barbarous usage of one Halton the Minister of Kurby thure,¹ because a Round-head; and how he caried the man to York by vertue of his Commission of Array, and how the poor man was brought by him to his grave, will require a more large discourse."

Shortly after his deprivation William Lampit obtained the living of Ulverston where the Uniformity Act led to his Ejection. Both Calamy and Palmer refer to him as "Mr. Lamvet," and Calamy says:—"Another warm and lively Preacher in the Same Quarter, beyond the Sands. He liv'd obscurely: and dy'd Ann. 1677."² George Fox, who so frequently made his home at Swarthmoor in the neighbourhood of Ulverston, saw much of William Lampit, and he appears to have been particularly incensed against him. He speaks of him as "full of filth," a high "notionist" with a "crooked and rough nature," "an old deceiver," "a false prophet"; and much else to the same effect. Fox's language about William Lampit is not to be taken seriously. The truth is that Lampit was much like his Quaker antagonist, a man of strong conviction, resolute purpose and extreme view. In the Presentations for 1669 under Colton he appears along with Gabriel Camelford who had been ejected from Staveley. The charge against him is that of "expounding or preaching in our Chappell being not Lysenced Minister." Under Ulverston is the following:—"Wm Lampitt and his wife—Sectaries." In 1672 he licensed his house at Ulverston for "Congregational" worship. In the Ulverston Registers there is only one Lampit entry: it is the marriage probably of a daughter, Mary, to William Dansonne "both of Ullverstone" on Feb. 18, 1655. In the Rydal MSS. J.K. to— under date June 1, 1672, appears the following:—

They say Lampitt preacht last Sunday att Broughton Tower, and

1. This surely must be Halton of Aikton, and "Kurby thure" must be a mistake.

2. Calamy, vol. ii, p. 413.

proclaimed there amongst his proselytes the great loss of men we had, and the great press at London for more men.¹

William Lampit's death took place about 1677. George Fox abated nothing of his feeling in reference to the man who proved to be so stout an opponent; but even at his death he heaped abuse upon him, calling him "an old deceiver" and "perverter of the right way of the Lord." "He continued," says he, "in his false accusing of God's people till a little before he died and then cried for a little rest. To one of his hearers, that came to visit him before he died, he said—'I have been a preacher a long time and thought I had lived well; but I did not think it had been so hard a thing to die.'" ²

ROLAND NICOLS, M.A., B.D., 1650—1694 (?).

He was the son of Thomas Nicols of London, and was educated at St. Paul's School, where he obtained an exhibition to Queen's College, Oxford, which he entered as bateller in the Easter term of 1630. He matriculated Nov. 4, 1631, aged 17; was exhibitioner 1629-39; B.A. Jan. 23, 1633-4; M.A. Nov. 10, 1636; Chaplain of Magd. Coll. 1641-7; and took his B.D. June 17, 1646.³ In the various Presentations to livings in this neighbourhood during the Commonwealth period his name appears along with those of Tullie, Starr, Baldwin and others; but at the Restoration he conformed and received reinstatement Nov. 19, 1660. He became Chancellor of the Diocese in 1667 and held the position until 1683. His wife was Mary, the daughter of Thomas Warwick, of Warwick, near Carlisle.⁴

For some reason Nicolson appears to have had a strong antipathy to him. His Diaries contain several references to him and seldom are they friendly. On the occasion of Judge Jeffreys's visit to Carlisle, Aug. 7, 1684, when he

1. H.M.C., Twelfth Report, Part vii, Appen. p. 94. Broughton Tower was the residence of Roger Sawrey, a prominent Nonconformist, and the reference is to the loss sustained in the naval fight with the Dutch.

2. Journal (1765 Edition), p. 495, *et passim*.

3. Foster's Al. Ox.

4. Hutchinson, vol. i, p. 154.

was received with 15 guns Nicolson says that the sermon was preached by "Mr. Nicols" and his description of it is—"length and stuff intolerable."¹ Nicols was for some time Lecturer at Carlisle,² and like most of the Ministers of that day found himself more than once in conflict with the Quakers.³ He died in 1694.

RICHARD THRELKELD, B.A., 1694—1707.

He matriculated Queen's Coll. April 1, 1664, and graduated B.A. in 1668. "Perhaps," says Foster, "rector of Lowther,⁴ Westmorland, 1676, and of Aikton, Cumberland, 1695." He was instituted Feb. 14, 1694-5, on a Presentation by "Johes Lowther Barrrt"; and the suggestion of a Lowther ministry is correct.⁵ Bishop Nicolson, who calls him "ye Lazy Parson," writing in 1703, says that "the present Rector Mr. Threlkeld" had done nothing in the way of repairing "the Quire"; also that the "Rector's Seat in the Quire is very mean; much below the Rank of one who holds the Second Liveing of the Diocese in Value."⁶ He died in 1707.

RICHARD HOLME, M.A., 1707—1739.

He was instituted April 7, 1707, on a Presentation by the "Comes Lonsdale." He died in 1739.

1. Trans. (N.S.), vol. i, p. 16.
2. Vide p. 184.
3. Vide Besse's "Sufferings of the Quakers," vol. i, p. 133; and in particular "The First Publishers of the Truth" for an encounter with Robt. Withers in 1653, p. 35.
4. Al. Ox.
5. Vide p. 1237.
6. Miscel., pp. 22, 160. In Nicolson's Diaries also are several references to him equally unfavourable (Trans. (N. S.), vol. iii.

VI. BROMFIELD.

This is a very extensive Parish, the village lying some six miles west of Wigton and about three south of Abbey Town or Holm Cultram. The Registers of the Church, which is dedicated to St. Mungo, begin in 1654, the first entry being under date Sept. 24 of that year. The following is a list of Incumbents:—

NICHOLAS DEANE, M.A., 1589—1602.

He matriculated as a pensioner of Peterhouse, Cambridge, Feb. 15, 1579–80, took his B.A. 1583–4, and M.A. in 1587. His name occurs in a commission for the suppression of schism in the province of York, Nov. 24, 1599.¹ He was appointed to Kirkbride in 1587, but whether he continued to hold it after receiving the living of Bromfield on Aug. 28, 1589, is not stated. He resigned Bromfield in 1602 on being appointed Archdeacon of Carlisle and Rector of Great Salkeld.² He died early in 1604.

PETER BECK, M.A., 1602—1648 (?).

He was collated by Bishop Robinson on June 18, 1602; and was here at least until 1644, in which year he contributed to the Carlisle garrison. Probably he is the person referred to as dying in 1648, and thus creating a vacancy in the living. He was previously at Crosthwaite.³

WILLIAM GRAINGER, B.A., 1648—.

He was a native of these parts, being the son of Francis Grainger of Sowterfield. He matriculated in Queen's Coll. Oct. 10, 1634, aged 17, and took his B.A. Nov. 29, 1637. Foster adds the following to the foregoing:—
“Vicar of Bromfield, Westmorland [Cumberland] until

1. Ath. Cant., vol. ii, p. 368

2. Vide pp. 359, 596, 1123

3. Vide p. 648.

ejected, 1662, for nonconformity.”¹ His application for a testimonial as to his fitness and character for the sacred office of the ministry brought forth the following:—

To the right Honorble the Lords in Parliamt assembled
The humble certificate of the Comittee of the Countie of Cumberland
Humbly Sheweth.

That whereas the bearer heareof Mr. William Granger hath addressed himselfe to us desiring of a Testimoniell of his Guifts and abilities and also of his carriage and Conversacon, wee whose names are underwritten, thinking it fitt to satisfie his reasonable request hearin doe humbly certifie unto yor honnrs and all others whom it may Concerne That he the said Mr. Granger is of knowne abilities and sufficiencie, of good deportment and Conversacon, that he is and hath beene Orthodox in his doctrine, exemplarie in his life, painefull and industrious in his Ministerie, since his residence heare amongst us where he was borne, and in all thinges well qualified as is agreeable to that divine function, All wch is referred to yor Honnors
by yor Humble Servants

Octob. 27th
1648.

Jo Barwis vic' Cumbr
Henry Tolson, Thos Lamplugh
Mich Studholme.

Wilfrid Lawson.²

His appointment to Bromfield is notified thus:—

Nov. 25, 1648. Ordered That Dr. Bennett give Institution and Induction unto Wm. Granger, Clerk, to the vicarage of Bromfield in the Com. Cumberl. void by death. Salvo jure cujuscunque, Henry Thompson Patron.³

William Lampit's description of William Grainger, in 1650, is not flattering. "Mr. Grainger," says he, "minister at Brumfield who is often drunk, an apparent Malignant, A Cavalerish Priest even to this day."⁴ It may, however, be necessary to discount somewhat these statements. Nicolson and Burn, after Peter Beck's appointment in 1602, proceed to say:—

1. Al. Ox.

2. House of Lords' Library; also H.M.C., Seventh Report, Part i, p. 65.

3. L.J., vol. x, p. 607.

4. Vide p. 624.

During the usurpation of Oliver Cromwell, William Grainger, vicar of Bromfield, was ejected, and his successor seems to have been deprived after the Restoration by the Bartholomew Act.¹

Probably this is based upon Walker's statement:—

Grainger William, Bromphield. His Family, I find, were at length reduced to great Necessities, and some of them Petitioned for the *Charity of the Corporation for Ministers' Widows*, which is all that I know more of him.²

The case of William Grainger is far from being clear. Calamy does not name him in his list of Ejected Ministers, and Palmer merely quotes the passage from Nicolson and Burn already cited. Foster has evidently blundered in stating that William Grainger was ejected in 1662, quoting Calamy as his authority. Doubtless he means Palmer's Edition of Calamy; and even there the evidence is not favourable to an Ejection by the Uniformity Act. Yet it has to be remembered that William Grainger was a Commonwealth appointment; and the Parish Registers give no indication of any Minister between himself and Richard Garth, who took the vacant living in 1663. The Grainger entries are numerous, and one seems to point to the presence of William Grainger at Bromfield as late as the early part of 1663. It reads thus:—

1662-3 feeb. 24. Robert of Mr. William Grainger of Bromfield [Bapt.].

There is no further reference to him in the Registers, and it is not certain that he is intended in the one just cited. Certainly there is not sufficient evidence to say definitely whether he is to be placed among the Sequestered Ministers of the Commonwealth or the Ejected of the Uniformity Act. It would, however, appear that there was some displacement at this time, and that either he, or some other whose name has not been preserved, must be put into the latter list. The Graingers continued to be prominent among the parishioners of Bromfield. The Episcopal Register at Carlisle, under date July 6, 1682, gives the name of Thomas

1. Nicolson and Burn, vol. ii, p. 170.

2. Walker, Pt. ii, p. 249.

Grainger of Bromfield, and refers to him as joining the Minister there, who would be John Child, in petitioning "for the erection of a pew for Roger Briscoe & family near the pulpit."

RICHARD GARTH, M.A., 1663—1673.

He was appointed to Dalston in 1661;¹ and received Institution to Bromfield May 8, 1663, on a Presentation by the King. In this year he compounded for his First Fruits. His burial is thus recorded in the Registers:—

1673 May 7. Mr. Richard Garth minister of Bromfield.

Within the Communion on a stone slab is the following epitaph:—

Bromfield's pastor's here intombed,
Richard Garth so was he nam'd.
God's word to's flock he did declare
Twice a day, and would not spare.
T' instruct the youth, help the needy,
Visit the sick, alwayes ready.
To end Debate amongst his Neighbours,
Now he rests from all his Labours.
Rebellious Spirits he alwayes did hate,
Obedient to the Church, true to the State.
Now it'h Heaven's Quire he sings
An Anthem to the King of Kings. 1673.

WILLIAM SILL, M.A., 1673—1681.

His collation to Bromfield was on Oct. 21, 1673, and he would seem to have held Torpenhow as well.² He compounded for his First Fruits in 1673, and resigned in 1681.

JOHN CHILD, M.A., B.D., 1681—1692.

He was collated May 18, 1681, and was a Pluralist, holding the Penrith living at the same time. Near the Garth monument is a brass containing the following epitaph, which was found in John Child's pocket after his death; and is supposed to have been composed by himself. The reference to the "Papistas" and "Sectarious" is

1. Vide p. 246.

2. Vide pp. 355, 582.

significant: for both at Penrith and Bromfield the Sectaries appear to have been of considerable strength:—

Depositum Johannis Child Vic.
 hujus Ecclesiae S.T.B. Cultus primi-
 titivi (contra Papistas et Sectarios)
 Assertoris Seduli; qui neglectus vixit
 ac laetus obiit in *πληροφορία* beatæ
 Resurrectionis. Tu vero Viator mor-
 tem meditari, et ultimum judicium
 expectare, cures.

JOHN PROCTER, M.A., 1692.

He was collated June 13, 1692. Writing in 1703, Bishop Nicolson refers to him as "the present worthy vicar."¹ A person of this name was at Harrington.²

JOSEPH ROTHERY, M.A., 1714—1718.

He was the son of Edward Rothery, Bankend, Cumberland; graduated M.A. Queen's College, Oxford, in 1714; and was Bishop Nicolson's nephew. He was collated to Bromfield March 24, 1714-5, and resigned March 22, 1717-18, following his uncle to Ireland.³

1. Miscel., p. 28.

2. Vide p. 797.

3. Al. Ox. Also Nicolson's Diaries.

VII. ASPATRIA.

This is an important town about midway between Wigton and Maryport, which in older documents appears as "Aspatrick" and "Cospatrik." The Church is dedicated to St. Kentigern, and the Registers begin in 1660. The following is a list of Incumbents:—

LANCELOT DAWSON, 1578—1610.

He died in 1610.

WILLIAM ORBELL, M.A., 1610—1617.

He was ordained Deacon Dec. 23, 1608, Priest Sept., 1610, and collated Aug. 8, 1610. He removed to Bowness in 1617.¹

MATTHEW BRADDELL, 1617—1639.

He was collated by Bishop Snowden Feb. 16, 1617, and died in 1639. A person of this name was at Crosby Ravensworth in 1617.²

THOMAS WARWICK, 1639.

Probably previously at Beaumont.³ He was collated by Bishop Potter Feb. 19, 1639, and compounded for his First Fruits in 1640. The reader is referred to the accounts of Brampton, Bowness, &c., for additional information about the Warwick family.⁴ How long Thomas Warwick remained here we do not know. The next appointment given by Nicolson and Burn was in 1661.⁵

That Thomas Warwick was here, however, in 1648 is made clear by the following:—

Aspatrick. Martij 1, 1647.

Whereas this Cotee have the 17th of March 1646 grted 30li a yeare

1. Vide p. 601.

2. Vide p. 1197.

3. Vide p. 220.

4. Vide pp. 250, &c.

5. Nicolson and Burn, vol. ii, p. 157.

out of the Rents & Profitts of the Improprate Rectorie of Aspatick in the Countie of Cumberland reserved & payable to the Bpp of Carlile to & for increase of the maintenance of such Minister as this Cotee should approve off to officiate the Cure of the Pish Church of Aspatick aforesaid the Vicarage whereof is not worth 25li p Anno It is ordered that the sd 30li a yeare be paid to Thomas Warwick a godlie & orthodox devine the pnte minister of the sd Church for an increase of his maintennce And the Tennts of the pmisses are required to paie the same unto him accordinglie at such tymes & seasons of the yeare as the sd Rents & Profitts shall grow due & payable togeather wth the arreares thereof payable from the sd 8th daie of March 1646.¹

In 1658 the Chancel was in sore need of repair as the following intimates:—

Aspaticke ffebruary 10, 1658.

These Trustees being informed that the Chauncell of the pish Church of Aspaticke wthin the County of Cumberland is in much decay & it being prayed on behalfe of ye pshionrs there yt some speedy remedy therein might bee afforded by these Trustees to whom it belongeth to cause the same to bee repaired as is alleadged Ordered yt Mr. Edmund Branthwate Recr. view ye sd Chauncell and inquire what sume the repairs thereof will amount unto & thereof verify the sd Trustees by the three and Twentieth day of March next.²

Members of the Warwick family appear to have remained about for years, and Warwick Hall is close by, though in the neighbouring Parish of Plumbland. The following are from the Registers:—

1664 Sepult. Nov. 6 Isabella Warwick de Aspatick vidua.

1665 May 31. Matrim. iunct. Johnes Warwick et Isabella Osmotherly.

1667 Sep. 11. Sepult. Isabella Warwick de Aspatick.

FRANCIS PALMER, M.A., 1661—1686.

He was collated by Bishop Sterne Oct. 9, 1661, and had previously been at Castle Sowerby.³ In that year he compounded for his First Fruits; and in 1666 a person of this name compounded similarly for Wikehamon in Northants. What happened to Francis Palmer after he

1. Bodl. MS., 325.

2. Lambeth MSS. (Plund. Min.), 980.

3. Vide p. 493.

left Castle Sowerby? Did he displace any one at Aspatria? These are questions to which no answer has been found. The marriage of Francis Palmer with Elizabeth Mitchell on Sept. 3, 1678, is recorded in the Registers; but if this was the Vicar it was a late marriage. The Cockermonth Church Book under date Jan. 26, 1671-2, referring to Gawin Eaglesfield's miscarriage says that it was "committed at Gilcrux in ye psence of one Mr. Dykes, a gentleman, and one Palmer a pfane Minister, & one Brownrigg, all Scoffing enemies to the wayes of God." Possibly this may have been the Aspatria Vicar. On the other hand a high character is given to him by the Croglin people who petitioned for him to be their Minister.¹ The Registers also contain the following striking eulogy, by whom composed does not appear:—

1686 :

Hoc Anno occubuit vere
 pius & admodum Doctus
 Ecclesiae & Coronae Anglicanae
 religiose firmus et constans
 Vigilantissimus : ille Pastor
 Aspatriensis Vicarius
 Ffranciscus Palmer A.M.
 Esse, fuisse fore tria florida
 sunt sine flore. Omne
 simul perijt quod fuit
 est & erit. Quod fuit
 est & erit perijt spatio
 brevis horae Ergo parum
 refert esse fuisse fore.

RICHARD HOLME, M.A., 1686—1695.

He was ordained Deacon March 7, 1676-7, collated Sept. 4, 1686, and removed to Lowther in 1695.²

GEORGE FLEMING, M.A., 1695—1703.

He was collated on March 26, 1695, and removed to Stanwix, subsequently becoming Bishop of Carlisle.³

1. Vide p. 407.

2. Vide p. 1238.

3. Vide pp. 198, 382, &c.

ROBERT HUME, M.A., 1703—1706.

He was collated Oct. 16, 1703, having been previously at Lazonby.¹ He died in 1706. Bishop Nicolson suggests that Robert Hume had a considerable family, while his two predecessors, Holme and Fleming, in 1703, were still "unmarry'd persons."² In his Diary under date Aug. 7, 1704, Nicolson says that Hume could "get no Right of his new parishioners at Aspatrik."³

DAVID BELL, M.A., 1706—1729.

He was collated Dec. 7, 1706. He held livings at Kirkclinton and Askham;⁴ and was brother in law to Robert Hume. Nicolson says that he wanted to hold Kirkclinton along with Aspatria; but he enters in his Diary—Aug. 20, 1706—"Noe."⁵ He, however, added Great Orton to Aspatria in 1710, and died possessed of both livings. The Great Orton Registers give the following:—

The Reverend Mr. Bell Rector of Orton and Vicar of Aspatria was buried January ye 12th 1729.

1. Vide p. 326.
2. Miscel., p. 102.
3. Trans. (N.S.), vol. ii, p. 202.
4. Vide pp. 233, 313, 1221.
5. Trans. (N.S.), vol. iii, p. 53.

VII. THE KESWICK GROUP.

I. CROSTHWAITE.

In the 17th Century the Parish of "Crosthwat," as it appears in older documents, was one of the most extensive in the County. It had five Chapels of Ease, viz:—St. John's, distant about three miles south east of the mother Church; Wythburn, about six miles in the same direction; Borrowdale, some six miles to the south; Newlands, about four south west; and Thornthwaite, about six miles north west. The mother Church is about half a mile out of the town of Keswick. It is dedicated to St. Kentigern; and its Registers begin in 1566. Concerned as they are with such an enormous area they are exceedingly full. Four bulky volumes represent our period:—

1. Baptisms from October 20, 1566, to October 2, 1614.
Marriages from Oct. 27, 1566, to Oct. 9, 1614.
Burials from Oct. 23, 1566, to Oct. 3, 1614.

A long, dumpy volume of parchment, well bound, and enclosed in leather clasps, beautifully written and quite distinct.

2. Baptisms, Oct. 9, 1614 to Jan. 1628/9.
Marriages Oct. 9, 1614, to Nov. 8, 1628.
Burials, Oct. 9, 1614, to Dec. 27, 1628.

Flat volume, also of parchment, in neat, minute, and often flourishing hand.

3. Baptisms, Jan. 6, 1628/9, to June 1, 1673.
Marriages, Feb. 16, 1628/9, to Nov. 17, 1675.
Burials, Feb. 11, 1629/30, to April 26, 1688.

4. Baptisms, July 20, 1673, to Aug. 12, 1740.
Marriages, April 29, 1676, to July 28, 1740.
Burials, July 15, 1688, to Sept. 19, 1740.

There are no baptisms for 1658—1664; no marriages for 1658—1669; and no burials for 1658—1668.

The following is the list of Incumbents:—

PETER MAYSON, 1585—1592.

ROBERT BECK, 1592—1597.

There was a Robert Beck, who appears as surety for widow Walkwood of Hutton-in-the-Forest.¹ A person of this name was at Brampton in 1579 and Kirklington in 1576.²

PETER BECK, M.A., 1597—1602.

“In 1568,” says Mr. J. Fisher, Crosthwaite, “Christopher Beck, Duchman, married Esaybell Bewley Englishwoman. In 1571, February 15, Sir Robert Beck, of Keswick, married Janet Fawsett, servant, at Isle.” The prefix “Sir” was probably given to him as Clergyman. In 1579 “Mayster Peter Beck” was appointed Vicar, “having by this time succeeded to his Master’s degree.”³ Whether Peter Beck was related to Christopher Beck is not stated; nor is it said whether he also was of Dutch descent. He appears at Bromfield after leaving Crosthwaite. Probably he was a relation of Robert Beck.

GILES ROBINSON, M.A., D.D., 1602—1623.

He was instituted Sept. 3, 1602, being brother to Dr. Robinson, Bishop of Carlisle, at the time. Like him he received his University training at Queen’s College, Oxford. He is described as “of Cumberland, pleb.”; matriculated June 14, 1582, at the age of 16; graduated B.A. Dec. 8, 1586; became Fellow in 1588; M.A. June 9, 1589; B.D. Dec. 7, 1596; and D.D. July 6, 1599.⁴ He was Rector of Great Salkeld in 1599,⁵ and Archdeacon of Carlisle in 1600. He died in 1623, and the following under “Burials” appears in the Registers:—

November 22. D. Egidius Robinson Sacrae Theologicae Doctor & Professor Vicarius Eccliae Parochialis de Crosthwaite vir perhuma-

1. Vide p. 489.

2. Vide pp. 249, 307.

3. Trans. (O.S.) for 1874, p. 230.

4. Al. Ox.

5. Vide p. 359.

nus literis & linquis tam sacris quam profanis inter peritos (si quis alius) peritissimus inter suarum lachrymas et desideria vicesimo die Novembris obiit feliciter sepultus vicesimo secundo.

ISAAC SINGLETON, M.A., 1623—1643.

He was instituted Feb. 12, 1623/4. The following particulars are given by Foster, which, if correct, show that he must have been a Pluralist to a very high degree: "Of London gent. Brasenose Coll. matric. 14 Oct., 1597, aged 14; B.A. 4 Dec., 1600; M.A. from All Souls' Coll. 1 May, 1604; rector of Whitchurch, Oxon., 1610; Canon of St. Paul's 1614; archdeacon of Brecon 1620—44; rector of Blethvaugh, co. Radnor, 1620; chancellor 1622, and archdeacon of Carlisle 1623; rector of Great Salkeld 1623; and vicar of Crosthwaite, Cumberland, 1624; prebendary in collegiate church of Abergwilly in Brecon 1624."¹ Isaac Singleton's wife was Chrysogen, the elder of the two daughters of Richard Milburn, Bishop of Carlisle, at this time. Bishop Nicolson was accustomed to speak of Singleton as "boon Mr. Singleton," because he "observed and brought up," a custom at Great Salkeld, which the latter thought better honoured in the breach than in its observance; because it called upon "the rector to pay to every parishioner that payeth a Stone of wool in Tith, sixpence in ale." Bishop Nicolson adds that he himself "never yielded to this."² Neither Mr. Loftie nor Jefferson takes any notice of Isaac Singleton's connection with Crosthwaite; both indeed say that he died and was buried at Great Salkeld. "Archdeacon Singleton," writes Mr. Loftie, "died after November 3rd, 1643, and it is said he was buried at Great Salkeld. That is, no doubt, according to the custom at that time, in the chancel of the church, but there is no monument to his memory. We may feel sure that he, at least, lived and died in the Rectory, which must have been built before this time to accommodate the curate, when the rector was non-resident, as the tower of the church, if even it had formed the residence of the

1. Al. Ox.

2. Great Salkeld, &c., by A. G. Loftie, p. 57.

rector, would be found quite unsuitable for a married clergyman and his family.”¹ The Crosthwaite Registers show this to be incorrect, his burial having taken place there:—

1643 December 16 Mr. Isaak Singleton vicar of the pish of Crosthwaite Quier.

Walker corroborates Foster's statement as to Singleton's Pluralism, and under "Brecknock," whose Archdeaconry and Canonry he held, says: "He lived long enough to suffer in this Archdeaconry, though he died soon after the Rebellion broke out, and made way for a second Person to Suffer here."² It is not easy to see where the suffering would come in at so early a date, and in view of the numerous benefices which he appears to have held until his death. For his son, Richard Singleton, the reader is referred to Melmerby.³ Nicolson and Burn present a hiatus after Singleton until 1661, which happily may be filled in from other sources.

JOHN WINTER, M.A., 1643/4.

At the beginning of No. 3 Register Book appears the following:—

Feby 27, 1643 John Winter Clearke (Queens Colledge) Inducted by Lancelot Dawes Doctor in Divinity.

Witnesses

francis Hechstetter
Percivall Radcliffe, Clerke
William Langbaine
Nichol. Smyth.

Foster informs us that he was "of Westmorland pleb.," educated at Queen's College, Oxford, where he matriculated Nov. 10, 1621, being 19 years of age, and took his B.A. July 21, 1625, becoming Rector of Clifton in 1634.⁴ The Westmorland Certificate of 1646 speaks of him as "minister of Clifton, one who formly complied wth the

1. Great Salkeld, &c., p. 58.

2. Walker, Pt. ii, pp. 10, 16, 50.

3. Vide p. 384.

4. Al. Ox; also vide p. 1240.

Enemy, but since taken ye Covent.”¹ Evidently he was a Pluralist; but he was gone from Crosthwaite before 1646, when the name of his successor appears. It has already been shown that under the new regime Pluralism was vigorously attacked, and that may have been the reason for his relinquishment of the Crosthwaite living.

Among the Clergy contributing to the Carlisle garrison in 1644 appears “Mr. Langbaine for Keswick”;² and Foster suggests that in this year Gerard Langbaine was Vicar here. The following are the particulars given by him:—

Langbaine Gerard, M.A. provost (of Queen’s) 11 March, 1645-6; S. William of Barton Kirk, Westmorland, Queen’s, Matric. 21 Nov., 1628, aged 19, as of Westmorland pleb.; B.A. 24 July, 1630, fellow 1633, M.A. 27 June, 1633, created D.D. 22 June 1646, Keeper of the archives 1644 (and (?) Vicar of Crosthwaite, Cumberland, 1644) until his death 10 Feb., 1657-8, Will at Oxford, dated 19 Aug., 1647.³

There is little opening for Gerard Langbaine in the Incumbent list, but the name is inserted for further enquiry.

WILLIAM MEOLLES, 1646—1653.

He was already here in 1646 as the following from the Cockermonth Registers makes clear:—

1646 Bartram ye Sonne of Mr. meoles vicar of Crossthwaite was baptized here octob. 25th.

His first appearance in the Crosthwaite Registers is some three years later. The following entries relate to him:—

Baptisms: 1649 June 24. Joseph Meoles son of Mr. Willm vicar of Crostwt. & Julian his wife.

Burials. 1649/50 March 21. Joseph Meoles Infant of Mr. Meoles vicar of this pish, Quire.

1651 Henry Meoles son of Mr. Willm Meoles of Vicaridge & Julian his wife.

Burial. Maij 11, 1652, Henrie Meoles Infant of Mr. Willm Meoles of this pish Quire.

8 Maij 1653 Mr. William Meoles Minister of this pish buried in ye quire.

1. Vide p. 111.

2. Vide p. 134.

3. Oxford Men and their Colleges, p. 167; vide also Al. Ox. Several of his letters appear in “The Flemings in Oxford.” (Magrath.)

PERCIVAL RADCLIFFE, 1654—.

Foster mentions a person of this name as graduating B.A. from New Inn Hall, Oxford, July 4, 1626, in reference to whom he says:—"Perhaps served the cure of St. Bees, Cumberland, 1647"; while "another was vicar of Boughton-under-Blean, Kent, 1663."¹ The Radcliffes or Ratcliffes were a Keswick family and connected with the Radcliffes of Derwentwater. John Ratcliff, an early Incumbent of Crosthwaite, died in 1567. The Registers contain the following:—

Baptisms: 1605 Mar. 16, parcevell Radcliffe Sone of Anthony and Kateren his wyfe.

1610 Feby. 9. parsivell Radcliffe Sone of Jaymes Radcliffe of Keswick and Allis Wyfe.

Marriage. Mr. Parcivell Radcliffe of Keswicke and Mrs. Katherin Tyler of same the 23rd of October 1636.

Their children were "Tymothie," "Samuell" and "Anthony." Percival Radcliffe also married Elizabeth Heckstetter in 1653. Possibly the Percival Radcliffe whose marriage is referred to in these two extracts was the same individual; and may have been the one who was baptized in 1605. Possibly also he is to be identified with the "Clerk" of that name who witnesses the Induction of John Winter in 1643-4. The conjecture is hazarded that at this time he was serving as Curate because of the Pluralism of Winter. In June, 1647, however, he was referred to the Assembly of Divines for the Cure of St. Bees. It is interesting to note that Francis Radcliffe, a member of the Keswick family, was Master of the St. Bees Grammar School at this time. The appointment of Percival Radcliffe to Crosthwaite in 1654 is given in the following terms:—

Crosthwaite

Percevall Radcliffe
pres. 23 Sept. 1654

Per. Radcliffe Cert as
aforesaid by

Know all &c. the fourth day of
October in the yeare 1654 There
was exhibited to the Comrs &c A psenta-
tion of percevall Radcliffe Clerke to

1. Al. Ox.

Rogr Baldwin of Penreth
 Sim. Atkinson of Mellmerby
 Jam. Cave
 Edw. Winter
 Wm. Briscoe
 John Woods
 James Palmer

the vicarage of Crosthwaite in the
 County of Cumberland Made to him
 by his Highnesse Oliver Lord Pro-
 tector of ye Commonwealth of Engd.
 &c the patron thereof under his Seale
 Manuall Together &c said percivall
 Radcliffe &c. approved the said percivall
 Radcliffe &c doe admitt the said
 percivall Radcliffe &c to the vicarage
 of Crosthwaite aforesaid &c Incumbent
 thereof And doe hereby signify

to all persons concerned therein that hee is hereby intituled to ye
 profitts & perquisitts and all Rights and dues incident and belonging
 to ye said Vicarage as fully &c Realme. In witnes whereof they
 have caused this Approbation to be entred & signed by the Regester
 thereunto appointed. Dated at Whitehall the 4th day of October
 1654.¹

In the Registers also appears a note of his Induction,
 which unfortunately in parts is illegible. It is as
 follows:—

1654. By vertue of authority undr hands from Commissionrs for
 ye placing preachrs of the word of God, appointed by Oliver Lord
 Protector of the Commonwealth of England Scotland and Ireland
 . . . cording to ye tenor of ye said authority . . . under Seale unto
 Percevall Radcliffe, Clerk to take . . . ion of ye pish Church of
 Crosthwaite Cumberland and was inducted into ac-
 cordingly the second of Novembr 1654.

Witness hereof
 John Hayes Clerke
 Robert Rickerby
 Gawen Bowe
 John Birkitt
 William Bowe.

It is unfortunate that the Registers fail us again at the
 critical point, because there is much in relation to Percival
 Radcliffe which requires explanation. In a brief history
 of Crosthwaite Church by Henry Manders in 1853, the
 author appears to suggest that his death occurred about
 1658 or shortly afterwards. "From 1658 to 1669," says
 he, "the Registers are defective so . . . that on the decease

1. Lambeth MSS. (Plund. Min), 997.

of Mr. Radcliffe the Oliverian appointee, which probably took place in that interval his interment is not recorded." Walker includes him among his "Suffering Clergy," and says:—"Some of his Family were after his death reduced to such Necessities that they were forced to Sue for the Publick Charity of the Corporation for Ministers Widows which they received."¹ It is almost certain that there is some mistake here. As previously intimated Radcliffe's appointment was a Commonwealth one, certified by Ministers who were ejected at the Restoration, and, unless he suddenly developed a great change of attitude towards the reigning powers, it is not likely that he suffered Sequestration. The Registers witness to no change up to 1658 and after that a Sequestration would be somewhat improbable. The Embleton Registers give the following:

Robertus Jackson de Loughrigg in Comitatu Westmerlandiae et
Janeta Rothery filia Johannis Rothery de beckton in Embleton in
Comit. Cumbriae nupt. fuere decimo tertio die Julij Millessimo
Sexcentissimo Sexagesimo primo
p Par Radcliffe
vic. de

The writing at this point in the Registers is extremely minute and cramped, besides being quite faded in places. The date is interesting but unfortunately the place name cannot be deciphered, and whether Percival Radcliffe was still at Crosthwaite cannot be ascertained. It is clear, however, that he was still living and somewhere in the neighbourhood. John Studdert in his Petition says, that the last Incumbent "Radcliffe" had resigned. The reason is not given, and unfortunately all trace of him from this point is lost. Are we to identify him with the person in Kent to whom Foster refers as in charge of a living there in 1663?²

JOHN STUDDERT, M.A., 1660—1661.

This is quite a new name, and his Petitions here appended are particularly interesting. Foster gives John

1. Walker, Pt. ii, p. 340.
2. Al. Ox.

Studdert son of "Hugh, of Braythwayte, Cumberland, pleb.,"¹ as matriculating Queen's College, Oxford, Nov. 9, 1632, at the age of 16 years. Whether this was the Crosthwaite Studdert, or a connection does not appear. The following are the Petitions:—

1660

Aug. 6.

To the King's Most Excellent Majesty &c.

The humble peticon of John Studdert Mr. in Arts & pSENT Incumbent of the Viccaridge of Crosthwaite in the County of Cumberland Humbly Sheweth

That whereas the said Viccaridge is duely vested in yor petr by the resignation of Mr. Radcliffe the last incumbent but in regard of the vacancy of the See of Carlisle to whose jurisdiction the title of the said Viccaridge belongeth yor petr Cannot without yor Majesties Gracious Grant of Confermation peaceably enjoy the Same :

And forasmuch as the Parishioners of the same parish as alsoe many other psons of Worth and approved Loyalty to your Sacred Majestie have Given testimoniall of yor Petrs Capacity to enjoy the Same :

Yor Petr therefore Most Humbly prays Yor Majestyes Most Gracious Warrant for a pSENTacon to the said Viccaridge unto yor Petr for the better Corroboratinge his title

And yor petr as in duty bound

shall ever pray &c.

At the Court at Whitehall the 6th Aug. 1660.

His Maty is Gratiouly pleased to referre this Petition unto the Consideration of Dr. Sheldon, Dr. Eales & Dr. Morley to certify their opinions of his abilitye & capacity of the person & what may be fit to be don therein

Edw. Nicholas.

I am assured by Persons of credit that this Petitioner is very capable of his Maties favour in this particular.

Gilb. Sheldon.

Geor. Morley. 2

1660

Aug. To

the Kings Most excellent Majesty : The humble petition of John Studdert Mr of Arts.

Sheweth

Forasmuch as the said John Studdert was presented unto the vicarige of Crosthwait in the County of Cumberland by your

1. Al. Ox.

2. S.P. Dom. Car. ii, vol. x, No. 59.

Majesty's letters patent bearing date the fifteenth of August 1660; who accordingly was legally collated in the aforesaid living; And whereas ther is another John Studdert in the aforesaid County, who may make use of the said presentation to the endamagmt of the title of Your petitioner May it therefore pleas your Sacred [omitted Majestie] that a new presentation may bee Graunted unto your petitioner, under the denomination of John Studdert Senior; And so the intent of Yor Majesty's former psentation unto the forementioned John Studdert may not be frustrated; nor your petitioner deprived of the benefitt of your Gracious bounty; And your petitioner (as in Duty bound) shall ever pray &c. ¹

1661

May (?)

To the King's most Excellent Majesty;
The humble petition of John Studdert
Master of Arts

May it please your Majesty

Whereas yor Majty

was pleased to present yor petitioner unto the Vicarige of Crosthwait in Cumberland in September 1660; Who accordingly in October following, was instituted, inducted into and possessed of the same; But by the Mistake of his Sollicitor was Stiled Mr. of Arts, and under that title was presented to the aforesaid Living, which hee then was not, but now is; And least the said Misnomy should prejudice the title of the said John Studdert as his Counsell learned in the lawes of this Realm Conceive it may

These are therefore humbly to request your Sacred Majesty that you would pleas to grant unto the said John Studdert a new presentation ad Corroborandum titulum; that so your Majesty's intent in presenting your said petitioner unto the aforesaid Vicarige may not bee frustrated nor your petitioner deprived of the benefitt of your gracious bounty: and your petitioner (as in duty bound) shall ever pray &c. ²

John Studdert does not appear to have been successful in his Petitions; for, in 1661, Henry Marshall was appointed to the vacant charge. He seems to have been unsuccessful in other directions, though he was not lacking in pushfulness, and an attempt to secure for him the living at Dean similarly failed. ³

1. S.P. Dom., Car. ii, vol. 12, No. 80.

2. *Ibid.*, vol. 36, No. 48.

3. Vide p. 763.

It is doubtful, indeed, if he was ever properly appointed to Crosthwaite, though it is necessary to include his name. The Institution Books give him as instituted Oct. 18, 1661, on the King's Presentation. On July 14, 1664, the Depositions were taken at Keswick of a person of this name suspected of "complicity in the late plot."¹ This was the Kaber Rigg plot, but there is nothing to show that he was a Minister.

HENRY MARSHALL, M.A., 1661—1667.

The Institution Books are quite a puzzle in relation to him. They give him as instituted April 14, 1661, on a Presentation by the King; and again as being collated by Bishop Sterne, on Sept. 21, 1661. William Sewel has a confused account of him, assigning him to Crosthwaite in Westmorland. He says that "Henry Marshall priest at Crosthwaite in Westmorland, who being also a prebendary, and having several Benefices yet how great soever his Revenues were, kept poor People of that Perswasion in Prison for not paying Tithes to him; and once he said very presumptuously from the Pulpit, That not one Quaker should be left alive in England. But this Temerity he did not outlive long: for as he was going half dressed to his chamber to bed, he fell down Stairs, as was concluded from the Circumstances; for he was found lying on the Floor, with his skull broken, wrestling with death, without being able to speak one Word; and being taken up he died, leaving his Wife and Children in such a Condition, that by reason of Debts they fell into Poverty."² Jefferson says that he was murdered. This was at Stanwix,³ which he seems to have held along with Crosthwaite.

RICHARD LOWRY, M.A., 1667—1710.

He was collated on June 4, 1667, on the death of Henry Marshall. He had previously been at Wetheral for a short time.⁴ In 1667 he compounded for his First Fruits; and

1. Fleming MSS., H.M.C., Twelfth Report, p. 33.
2. Hist. of the Quakers, p. 469 (Ed. 1722).
3. Vide p. 195.
4. Vide p. 213.

died in 1710. Besse includes him among the list of "Priests" who caused the imprisonment of some of the Quakers in 1682.¹

Bishop Nicolson refers to a Mr. Clark who was Lowry's Curate in Sept., 1702, and speaks of him as still here on July 29, 1707, when he desired the Curacy of Bassenthwaite.² Could this be the person referred to in Jackson's list of St. Bees Scholars?³

In connection with Crosthwaite appears a name of considerable interest. Robert Rickerby was one of the witnesses to the Induction of Percival Radcliffe in 1654. He was the Schoolmaster at Crosthwaite, and the following relate to him:—

Crosthwaite.

Nov. 21, 1655.

Whereas the Comrs for ppagacon of ye Gospell in ye 4 Northerne Counties have by thier order of ye 4th of March 1652 Graunted ye yearly Sume of Ten poundes out of the pfitts of the Rectory of Penreth in the County of Cumberland And the further Sume of five poundes a yeare payable out of the viccarage of Crosthwaite to ye Bpp of Carlisle for the Tenthes of ye said Viccarage in the County aforesaid for increase of the Maintennce of ye Schoollmr of Crosthwaite aforesd & to his Successors his pret Maintennce being but Ten poundes a yeare. It is ordered that the same be Graunted & from time to time Continued & paid to Mr. Robt Rickerby pret Schoolemr of the said Schoole for such time as he shall discharge the duty of Schoolemr there or untill further Ordr of the said Trustees And Mr. Edmund Branthwaite Receiver is hereby appointed to pay the same unto him accordingly.

Jo. Thorowgood Ra. Hall, Ri. Sydenham Edw. Cressett. Jo. Pocock.⁴

Nov. 22, 1655.

Crossthwaite. Mr. Ricerby Confirme the Augmentacon to ye Schoole there.⁵

It is almost certain that this was the Sequestered Vicar of Cockermouth; and the reader is recommended to turn to the account of that place for the evidence.⁶

1. Sufferings of the Quakers, vol. i, p. 133.

2. Miscel., p. 96; Trans. (N.S.), vol. iv, p. 6.

3. The Grammar School of St. Bees, p. 73.

4. Lambeth MSS. (Plund. Min.), 972.

5. *Ibid.*, 1021.

6. Vide p. 683.

II. THORNTHWAIT, &c.

This is one of the five Chapelries connected with the Crosthwaite Parish Church referred to in the previous section. No attempt is made to give a list of those who served these Chapelries: for it were vain to do so. The materials are not to hand for such a task. An occasional name appears in the Crosthwaite Registers like that of "Xofer Scott curate at Newlands Chappell" who was buried "in Ecclesia" on Oct. 11, 1623. Bishop Nicolson, writing of these Chapelries in 1703, also throws interesting light upon the way in which they were served. Taking the three with which we are concerned he says:—

The Reader of Newlands has (vijs et modis) 2li 15s 1d and St. Johns 5li 1s. Lastly Thornthwait has 48li in stock of money at 14d p lib. Interest: and 2li 5s 8d rais'd yearly (by way of Assessment) upon the Lands of the Inhabitants within that Chappelry: which brings the whole Annual Stipend to 5li 1s 8d. As mean as these Salaries look, the Readers in these Dales are commonly more rich than the Curates (much better provided for, in appearance) in other parts of the Diocese; haveing the Advantage of drawing Bills, Bonds, Conveyances, Wills, &c., which the Attornies elsewhere claim as their property: But, since the Duty of stamp'd paper came in Fashion, their Revenues are much abated in this Article.¹

Connected, however, with these places is the name of James Cave, whom Calamy places among his Ejected Ministers. Previous to that another name of equal interest is found linked with this area and that is Simon Atkinson. The following is the authority:—

Crosthwaite.

Martii 8, 1645-6.

Ref. Simon Atkinson minister &c. to ye assembly to officiate in ye Chappells annexed to the Church of Crosthwaite in ye County of Cumberland.²

1. Miscel., p. 98.

2. Bodl. MS. 322.

An erased passage previous to that says that:—

50li be paid him out of the Deane & Chapter of Carlisle to officiate in parish of Crosthwaite consisting of many Chappelrys.

As Simon Atkinson signs the Lazonby Registers in the capacity of Vicar in January, 1645-6,¹ he could not be serving these Chapelries in March following. The erasure suggests some blundering on the part of the scribe; but it may be that Simon Atkinson was here previous to his advent to Lazonby.

JAMES CAVE, 1652—1660.

Calamy's account of James Cave is comparatively full, and is to be found in his "Continuation" by way of correction and addition to his first Account. He informs us that James Cave was born at Banbury, that his father was a brazier, and that for some time he fought in the wars in Scotland, being a Captain in the Army there.² He states that the "Commissioners for propagating the Gospel in the four Northern Counties" appointed him "Preacher at Crosby, Scaleby and Stanwix with 80l per Annum Maintenance. They afterwards sent him to itinerate at *Thornewait Newlands* and *St. Johns* with an Appointment of 104l per ann. These it seems are all of them in Crosthwait Parish."³ His appointment as "Itinerant" in the three Chapelries, in 1652, is given in the following together with some account of his stipend:

Newcastle

upon Tine.

By the Coms. November 3rd, 1652.

Thornethwaite

Newlands &

St. John.

Whereas Mr. James Cave being recommended for a godly & painfull preacher & of able gifts & knowledge for the worke of ye Ministry & of approved conversation for piety hath come before us & upon tryall & examinacon of his gifts by divers godly Minrs according to the direcon of the Parlt is found fitt to preach the Gospell of Jesus Christ & to be duely qualified & gifted for that holy Employment

1. Vide p. 319.

2. Vide p. 624.

3. Calamy, vol. ii, p. 159; vol. iii, pp. 227-8.

these are therefore by vertue of the power & authority to us given by ye Parl^t to appoint the said Mr. James Cave to preach at Thornethwaite Newlands & St. Johns in the County of Cumberland & to be itinerant in those places & for his Support & maintennce It is hereby appted & ordered yt the rents menconed & conteyned in ye Schedule hereunto annexed bee settled upon the said Mr. James Cave. And hee is hereby invested in ye same And as lawfully Seised thereof to all intents and purposes as if he had bin instituted & inducted according to any forme or Course of Law & hath the like remedy for ye recovering thereof as ye deane & chapter of Carlisle formerly had. Cuthbert Studholme Tho. Choismley Tho Langhorne Jo. Levering Wm fienwick, Geo. Dawson John Ogle Luke Rillingworth Hen. Horsley Tho. Craister Robt. Hutton Edw. Winter. Exd. & Ent. Anth. Parsons.

A note of Severall rents settled upon Mr. James Cave Minister of the Gospell in the foure Northerne Counties arising out of rents late belonging to the Deane & Chapter of Carlile.

Imprimis,

Kirkland	Mr. John Dalston of Acron Banke out of the Tyth of Kirkland at andr : & Elin.	21 : 00 : 00.
Lagonby.	Mr. Mackmillion out of the tith of Lagonby at andr & Lady Day	09 : 00 : 00.
Camerton	Sr Patricius Curwen out of the tith of Camerton att Michas & Lady Day	08 : 13 : 04.
Cross Cannonby	Mr. Robert Sedall out of the Tythe of Cross Cannonby att Mart. & Michas	10 : 00 : 00.
Grindledicke	Mr. Carleton for Grindledik at Whitsontyde & Mart.	00 : 13 : 04.
Ireby	Mr. John Relfe for tyth Corne of Ireby at Whitsontide and Martin	10 : 00 : 00.
Sebreom.	Mr. phillipp Ellis for tythes of Sebreom at Whitsontyde & Mart.	09 : 10 : 00
Basingthwaite	Mr. fforward or the ffarmers of Basingthwait tyth for the same att Whitsontide and Mart.	11 : 00 : 00.
Coltclose	Mrs. Stephenson for Coltclose att Whitsontide & Mart.	00 : 13 : 04.
Hirhcomocke	Thomas Bortrum hirhcomock at Mart. & Michas.	00 : 05 : 00.
Heyclose	Mr. Skaife for heyclose at Whit. and Mart.	00 : 12 : 00.
Woolaiks	Mr. Harrington for Woolaicks Whit. and Mart.	00 : 10 : 04.
Carlile Small tyth.	Edward James Richard Symins with the rest of the petty Cannons at Carlile for Small tyth there att Whit. & Mart.	01 : 05 : 00
Corgan	The ffarmers of Corgan tyth for ye sayd tyth at Jo. Baptist & Lady day.	02 : 18 : 00.

Sowerby	The vicar of Sowerby for Tyth there at Bapt. & Lady day.	01 : 07 : 00.
Welfield	old feild, Percivall Kirkebride for tyth of Welfield & oldfield at Bapt. & Lady Day	00 : 01 : 06.
Little Salquald	The ffarmers of the tyth of Little Salquald for the sayd tyth at Bapt. and purification	02 : 00 : 00.
Todergill	Richard Hindson for Todergill att Lammas	00 : 01 : 00.
Cathwait	William Nelson for tyth of Cathwait Lamas & purificon	00 : 10 : 00.
Sprunston	John Hindson of Sprunston at Lam. Michas	00 : 01 : 00.
Lyntonholme	Mr. fforward for Lynton holme att Lam. & Michas	00 : 15 : 04.
Highead	Mr. Christopher Richmond for tyth of Highead at Lam. & purificacon	01 : 06 : 08.
Cathwaite	Thomas Vaux for Cathwaite Lam and Purificacon	00 : 12 : 00.
Eadnall	Mr. Macmillion for tyth of Eadnall Lam. & purificacon	03 : 08 : 04.
Sebreom	James Gillaspy of Sebreom Lam. and purificacon	00 : 13 : 04.
Grindledick	John Slagg for Grindledick Lam. purif.	00 : 05 : 00.
	Mr. Peter Senhouse Esq. for Gleab there Michas	01 : 00 : 00.
Thistlethwaite	Mr. Halton for Thistlethwaite at Michas	01 : 00 : 00.
petrill Crooke	Mr. Atkinson for petrill Crooke at Mich. purifi.	00 : 07 : 00.
Apletreethwaite	Mr. Skelton for Apletreethwaite Michas	00 : 04 : 00.
Ragmere	Mr. Stephenson for a Tenmt in Ragmere Michas	00 : 01 : 00.
Stemfeild	Sr George ffletcher for Stemfeild at Barth.	00 : 15 : 00.
	Jo. Stanix Michas	00 : 02 : 00.
Stone Quarries	Mr. Wilson of Carlile for two Stone Quarries Michas	00 : 03 : 10.
	Thomas Bushby Michas.	00 : 01 : 00.
Hunsfeild	John Moore of Hunsfeild Mich.	00 : 00 : 04.
Thwaite	John Briscow of Thwaite Michas	00 : 02 : 00.
	Phillip Browne Michas	00 : 00 : 04.
	Anthony Fleming Michas	00 : 00 : 03.
	Richard Jackson Michas	00 : 00 : 02.
	John Oliphant Michas	00 : 00 : 03.
	Cuthbert Rumsey Michas	00 : 00 : 05.
	Widdow Bowman Michas	00 : 00 : 04.
	Richard Wright Selyray [Salary?] Michas	00 : 03 : 04.
	Thomas Blenrassett, Carlisle, Michas	00 : 01 : 00.
Thomas Craister	Thomas Langhorne	104 : 10 : 05.
Cuthbert Studholme	Robert Hutton. ¹	

1. Lambeth MSS. (Plund. Min.), 1006.

Crosthwaite

The like [Approval] for Mr. James Cave of Crosthwaite in Com. Cumberland &c. Dated at Whitehall ye 11th day of May An 1655.

Jo. Nye Reqr.¹

Thornthwayte

Newlands &
St. Johns.

July 16, 1655.

Whereas ye Comrs for ppagacon of ye Gospell in ye fower Northerne Counties having by their order of ye 3d of November 1652 Settled Mr. James Cave Minister of Thornthwayte Newlands & St. Johns in ye County of Cumberland did thereby likewise graunt unto ye said Mr. Cave ye yearly Sume of One hundred & fower poundes elleven Shillinges & five pence out of Severall pticulars of ye Revenue within ye said County now vested in these Trustees It is ordered yt Mr. Edmund Branthwayte Recr doe examine ye said pticulars so Graunted by ye said Comrs before he make paymt of ye same and thereupon pay ye said Mr. Cave ye said yearly sume of one hundred fower poundes elleven Shillinges & five pence out of ye said pticulars from time to time for such time as ye said Mr. Cave (approved &c.) shall Continue to discharge ye duty of ye Minister of ye said places or till further order of ye said Trustees to Comence from ye time of his last receipt.

Jo. Thorowgood Jo Humfrey Ri. Sydenham Jo. Pocock, Ri. Yong.²

Thornthwaite

Newlands and
St. John's.

March 20, 1656.

Whereas the yearly Sume of Eleaven poundes was graunted by the late Comrs for propagacon of the Gospell in the foure Northerne Counties unto Mr. James Cave Minister of Thornethwaite Newlands and St. Johns in the County of Cumberland out of the tithes of Bassenthwayte in the Sayd County and whereas the Curacy of the pish Church of Bassenthwayte aforesd is wthin the care of these Trustees who have Settled the rent of the whole tithes amounting but to foure and twenty poundes a yeare upon Mr. Wm. Ardrey, whereby the aforesd allowance graunted unto Mr. Cave is ceased It is orderd that in lieu thereof the yearly Sume of Eight poundes one shilling be graunted unto the said Mr. Cave out of the rents and profitts of the tithes of Little Raughton and Halfeildes and that the same be from time to time paid unto him for such time as he shall

1. Lambeth MSS. (Plund. Min.), 972.

2. *Ibid.*, 968.

discharge the duty of the Minister of the said place, or untill further order of these Trustees to be accopted from the 5th day of febr last past And that Mr. Edmund Branthwaite receiver doe pay the same unto the said Mr. Cave accordingly.

Ra. Hall, Jo. Pocock, Edw. Cressett, Jo. Humfrey Ri. Yong.¹

James Cave's ordination, however, did not take place until October, 1656, and the following is a copy of the testimonial given on the occasion:—

CUMBERLAND.

FORASMUCH as Mr. *James Cave* hath address'd himself to us the Associated Ministers of this County, desiring to be ordain'd a Preaching Presbyter for that he is called to the Work of the Ministry in *Crosthwait* and hath exhibited to us sufficient Testimony now in our Hands, of his unblameable Life and Conversation, of his Gifts and of his direct Call to the foremention'd Place: And whereas the Great LORD of the Harvest (who hath promis'd a continu'd Succession of Labourers in his Vineyard, to the end of the World) hath empower'd Ministers of the Gospel to ordain fit Persons to the Office successively, the Exercise of which Liberty and Privilege is also allow'd to us by the *Instrument of the Government of the Commonwealth* of England, Scotland, &c., dated at *Westminster* Dec. 16, A.D. 1653. We the Ministers of the said Association have examin'd him; and finding him to be duly qualified and gifted for that holy Office and Employment (no just Exception being made against his Ordination or Admission) we have approved him, and accordingly in the Parish Church of *Crosthwait*, in the County of *Cumberland*, upon the Day and Year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter and Work of the Ministry, with Fasting, Prayer and Imposition of Hands. And do hereby (so far as concerneth us) actually admit him to the said Charge, there to perform all the Offices and Duties of a faithful Minister of JESUS CHRIST. In witness whereof we have hereunto subscrib'd our Names, this 16th Day of October Anno Domini 1656.

Richard Gilpin, Minister at *Greystock*.

Roger Baldwin, Minister at *Penrith*.

George Tibbol, Minister at *Skelton*.

John Jackson, Minister at *Hutton*.

John Myriell, Minister at *Lamplugh*.

George Benson, Minister at *Bridekirke*.

George Larkham, Minister at *Cockermouth*.²

1. Lambeth MSS. (Plund. Min.), 993.

2. Calamy, vol. iii, p. 228.

These ordainers were not all of one denominational complexion—at least two or three of them were Congregationalists; and the conjunction of the names here throws light upon the composition of the Association which they represented. It will be noticed that mention is made only of Crosthwaite, in whose Parish Church the ordination appears to have taken place; but there is no reason to think that anything beyond Crosthwaite Parish is intended. It is however curious that Percival Radcliffe is in no way named, though he must have been Incumbent of Crosthwaite at the time. Calamy says that before James Cave's appointment to Thornthwaite "he had an Invitation to Inverness with the Offer of £160 per Annum sign'd *Rich. Deane*. But it was not accepted." The area over which he itinerated was very considerable—from Keswick, where he had his home, six miles in one direction, six in another, and three in a third. Whether he is one of the "peripatetic pastors" in the mind of the author of the Victoria County History, illustrating the prevalence of Pluralism in those days, is not stated. It is not, however, the sort of Pluralism against which much can be said; it was merely a case of Church grouping such as is growing in favour with not a few religious bodies to day. Calamy informs us that "after his Ejectment, he remov'd often from one Place to another, till marrying at *Daventry* in *Northamptonshire* he settled and continu'd there till he came to London. And there he took the Opportunity of King Charles's Declaration in 1672, publickly to exercise his Ministry taking out a Licence. He died in 1694." He licensed his own house at Daventry, also that of "Widow Manly, Daventry," both for "Presbyterian" worship. The contention throughout this work is that the term "Presbyterian" is used in these Licenses quite loosely, as indeed it is generally in the literature of the period; and this is sustained by what happened at Thornthwaite Chapel during James Cave's ministry. Clearly the congregation was in close association with the one at Cockermouth, whose Congregational character from the very beginning is beyond suspicion. The Cockermouth

Church Book informs us that "on the 24th day of the 4th month [June, 1657], The two Sister Churches, viz: That of Keswick & this of Cockermth, mett at Thornthwaite Chappell, when the two Pastrs preached: our Pastour from ye 1 pet. 1. 22, the Pastor of ye other Society from the 1st Ep. to ye Corinth. 15 Cap. 58 verse." Still further, and more striking, the fact that the Savoy Confession of Faith together with the "expressed iudgmt of yt meeting touching order, is owned by this [Cockermouth] pticular Church. It was read amongst us at Thornthwaite Chapel, in Crosthwaite Parish and assented too."

Both Calamy and Palmer give under St. John's Chapel "James Carr" as an Ejected Minister. This, however, is an error and a clear case of reduplication, St. John's Chapel, Newlands, and Thornthwaite being all under the care of James Cave. James Carr is a mistake for James Cave.¹

The Episcopal Register states that Thomas Knott was ordained Priest March 11. 1665-6, and the same day licensed to teach "pueros" and "read prayers" at Thornthwaite. Probably this is the person who appears at Watermillock in 1669.²

1. Vide under Kirkland for a further reference to James Cave, p. 396.

2. Vide p. 512.

III. THRELKELD.

About half a dozen miles from Keswick in an easterly direction is Threlkeld. The Church is dedicated to St. Mary; and the earliest Register Book, a long, narrow parchment volume, is broken in places; but the writing generally is good, though some of it is faded. The entries begin in 1573, as the following shows:—

A trewe and perfect weddings Christings the xxv daie
of Ap . . . Ecclesiae Anglicanae et Decimo quinto.

The book commences with "Weddings." The County Histories do not help us with any Incumbent list, but the following names have been obtained from the Registers, and in other ways:—

THOMAS PIELE, 1573—1602.

He signs the Registers on April 25th, 1573, but how long before that he had held the living is not known. His burial entry is as follows:—

July 1, 1602 Mr. Thomas Piell Curate buried at Lorton.

The Pielees were a local family being especially numerous about Lorton and Cockermouth. Probably this is the person who was at Lorton in 1602,¹ and who seems to have held both livings.

EDWARD WILSON, 1602.

The Registers give the following:—

Sept. 20, 1603, John son of Mr. Edward Wilson Curate bapt'd.

In the Greystoke Registers also we read:—

November 1609 Sunday the vth day being Kyng's Holy day
accordinge to the Aekt of Parlament one Sermon by Mr. Wilson
Curate at Threlkeld the xxxvijth psalme 33 verse.

JOHN LOWES, 1645—1662.

The Registers state that he was inducted on March 5th,

1. Vide p. 739.

1645; and they have the following notice of his burial:—

March 26, 1662, Mr. John Lowes Minister buried.

It would appear that there was no disturbance here at the Restoration.

TRISTRAM LOWTHER, 1697.

He was ordained Deacon being "Literatus" February 1st, 1662-3; but the date of his appointment to Threlkeld is not forthcoming. The following notice of his burial appears in the Registers:—

March 10, 1697. Mr. Tristram Lowther Minister, buried.

ANDREW NAUGHLEY, 1698—1705.

The Registers contain the following:—

Master Andrew Naughley an Scottish Devine was inducted to be Minister at Threlkeld Church by Dr. Smith Bishop of Carlisle his order upon the fourth day of April & year of our Lord God 1698.

April 17, 1705. Mr. Andrew Naughley died.

April 19, 1705. The same buried at the North Side of the Altar.

Bishop Nicolson, in 1703, says:—

Notwithstanding that the Parishioners here pay their Tithes (of Wool & Lamb &c.) to the Rector of Graystock, and are undoubtedly part of his parish, they have always claim'd (and enjoy'd for some Ages) distinct Parochial Rights of their own: And their Register-Book, to begin with that, has been so managed as to countenance their Claim. It begins at 1573, and tells that John Lowes was Inducted into this Church Mar. 5, 1645, and so Mr. Naughley, the present Curate, has taken care to let posterity know that he was Inducted to be Minister of Threlkeld by Dr. Smith Bishop of Carlisle's Order Apr. 4, 1698. Before we shut this Book, we must observe one extraordinary Custome of the place, to be proved by it. Formal Contracts of Marriage are herein Recorded; and Sureties enter'd for the payment of five Shillings to the poor, by the party that draws back.¹

ALEXANDER NAUGHLEY, M.A., 1705—1756.

He was an Edinburgh graduate, appearing in the M.A. list under date April 30th, 1700. The following from the Registers supplies additional information:—

May 5, 1705. Alexander Naughley his son, Nominated to the curacy of Threlkeld by Richard Viscount of Lonsdale at Lowther

1. Miscel., p. 107.

Hall and June 2, 1705 ordained Deacon at Carlisle and June 13, 1705, Licensed to serve cure & preach at Threlkeld May 19, 1706. The same was ordained priest in the fourth year of the consecration of William Nicholson Lord Bishop of Carlisle.

Bishop Nicolson in his Diary, under date September 26th, 1713, tells about Naughley being summoned to Crosthwaite to meet himself and Chancellor Tullie, when he was admonished to "avoid Brawls and Tipling."¹

Hutchinson has a lengthy account of this singular man. He says: —

The son of Alexander [should be Andrew] Naughley, an episcopal clergyman of reputation at Stow, in the Lowthians, where his son was born a few years before the revolution. The father was highly respectable for his learning and piety; and had been Chum with Bishop Burnet at the University of Glasgow. But refusing from conscientious motives, to sign the Covenant, and siding with the Marquis of Montrose, he was deposed and banished. Another brother and this Alexander, then a mere infant, were put into a pair of panniers, and thus Conveyed, on a little Scots galloway to this place: the father and mother performing the journey on foot. The stipend of Threlkeld, though too small to maintain a resident Minister, to this poor fugitive became a most comfortable relief—the cure then being vacant. He held it till he died, and was succeeded by his son. Scanty as his income was, hardly ever exceeding £12 a year, he was enabled through rigid frugality, after having taught this his son, with great advantage, all that is usually called school learning, to send him to the university of Edinburgh, where he staid till he took his Master's degree. At this Seminary, he distinguished himself, particularly for his proficiency in mathematical learning. Soon after his return to Threlkeld, the father died; and contented to succeed him the parishioners were happy to elect the son. Here he remained fifty-one years, without ever seeking, or accepting, of any other promotion: for, here alone as he used to say, he was in his element; because his peculiarities did not at all diminish the respect paid him by his parishioners. For many years, he added something, but it never could be much, to his Church revenue of £12 a year by teaching astronomy, navigation, mensuration, and other branches of the mathematics. He was also in great reputation as a Classical Scholar. In his modes of living he was eccentric and careless beyond example. His victuals, such as they were, he cooked himself; without ever attempting to wash the one poor pan, in which all his operations in

1. Trans. (N.S.). vol. iv, p. 66.

this way were performed. His most usual fare was a crust of sour brown bread, boiled in plain water, and seasoned with a little salt : and the only luxuries in diet, on which he was ever known to regale with superior enjoyment, were messes of oatmeal. His dress was only comparable to his diet : it was, in general, the meanest and worst in the parish. He always wore wooden shoes, and went without cravat, stock, or handkerchief round his neck : his slovenliness will not bear description. His hearth was seldom cleared of the embers ; whilst his whole apartment was strewed over with books and papers, intermingled with his household implements. [His late life was shadowed.] He became sottish, grovelling and mean in the extreme ; unstudious, and without either ambition or effort to improve his understanding. His voice also was rendered so effeminate, weak and piping, that his Congregation, even when they could hear him at all, no longer heard him with pleasure. He died in 1756 at the age of 76.¹

Hutchinson is not happy in his dates² when he tells these stories, which are an interesting feature of his work. There is certainly something calling for explanation in relation to the elder Naughley. His Induction to Threlkeld was only in 1698, and at that time the Montrose incident was ancient history, while the younger Naughley could not have been an infant. Were it not for the appearance of Tristram Lowther in 1697 it might have been assumed that the elder Naughley in an irregular sort of way held the Threlkeld living before his Induction.

1. Hutchinson, vol. i, p. 422 note.

2. Vide Wigton, p. 522.

IV. BASSENTHWAITE.

About four miles from the railway station and on the east side of the Lake of that name, is the Bassenthwaite Church. It is dedicated to St. Bridget, and the Registers begin in 1574. The oldest book has by way of cover the fragment of an old missal. It was rebound by the present Vicar and Churchwardens in 1902. The writing is neat and clear, though a little faded in places, and is evidently in the hand of a scribe employed to copy from an original. The first entry is that of a burial, dated June 6, 1574, and all are burials up to 1593. Following 1593 are baptisms, which again end with 1603, these being succeeded by "Sepulti." These terminate about 1636 and are followed by another set beginning with April, 1664, which end in 1686, and are succeeded by baptisms in 1680 up to 1687. There are only a few marriages, which commence in 1687, after which date the marriages, burials, and baptisms for each year follow regularly and separately. There is no attempt in the County Histories at any list of Incumbents, but the following names have been discovered:—

SIMON BELL, 1578.

This is the date of his burial entry in the Registers:—
1578 Sepult fuit Simo Bell Claricus 29 die Junij.

ROBERT FISHER, 1578.

The Registers are again our authority for this, and he would appear to have held the living for a few months only:—

1578 Sepult fuit Robertus ffisher Claricus 24 die Decembris.

Foster has the following: "Fisher Robert, s. John, of Braden Thwayte, Cumberland, pleb. Queen's Coll. Matric. 4 Nov., 1631, aged 18."¹ Bassenthwaite is, of course, intended by "Braden Thwayte"; and possibly this Robert Fisher was a grandson of the Vicar.

1. Al. Ox.

THOMAS PARKER, 1592.

The following also from the Registers:—

Sepulta fuit Thomas Parker Clici 29 die March 1592.

SIMON PEARSON, 1607.

The Registers contain quite a number of Pearson entries, though it is not certain that all relate to the person in question:—

1607. Sepulta fuit Margareta pearson filia Simonis Clici 11 die Novembris.

1615. Sepulta fuit Kethra (?) pearson filia Simoni Pearson clerico. Vicessimo octavo Aprilis.

1616 Baptizatus fuit Isabella Pearson filia Simonidi pearson clerico 30 die . . .

1622 Baptizatus fuit Lancelotus pearson filius Symonis de . . .

1624 Baptizatus fuit Johannes pearson filius Symonis 14 die Novembris.

1626 Baptizatus fuit Symo Pearson filius Symonis Pearson 30 die Octobris.

1630 Baptizatus fuit Richardus Pearson filius Symonis Pearson 3 die Novembris.

Sepultus fuit Symo Pearson de Northgrave Septimo die Martij 1631.

1672 Sepultus fuit Simonidi Peirson de Halls ult ffebruarij.

ROBERT HEWETSON, 1649.

The authority for this is the Commonwealth Survey for 1649 as follows:—

Bassenthwayte alias Bowhowkirke.

The present Curate is Mr. Roberte Hewetson, preaching Minister putt in by the Comitte of this Countye of Cumberland and received the last yeares profitts untill the xiiij of November Last; And nowe Lett by us to Thomas Radcliffe of Cockermouth for ye enseueinge yeare for fiteene pounds hee payeinge the Curate wages, findeinge Breade and Wine and deschargeinge all other Sesments & chardges.¹

To Mr. Robert Hewetson for serveinge the Cure att ye Church of Bassingthwaite out of the Rectorye of Bassinthwaite ffowre pounds sexe shillings Eight pence &c.²

JOHN FORWARD, 1655.

The authority for this is the Augmentation List.³

1. Lambeth MSS. Surveys, vol. ii.

2. *Ibid.*

3. Vide p. 1323; also pp. 565, 773, for additional information about Forward.

WILLIAM ARDREY, 1655—1680.

Possibly the person who was ordained Deacon May 23rd, 1624, being then "literatus." That he was here in 1655 is clear from the following:—

Bassenthwaite. Nov. 13, 1655.

Whereas ye Curacy of ye pish Church of Bassenthwaite in ye County of Cumberland is att pret destitute of a Minister & Mr. Wm. Ardrey Ministr of ye word hath applied himselfe to these Trustees for his Settlmt in the said Church. It is ordered yt ye said Mr. Ardrey be settled Minister of ye said Church. Provided he first procure ye approbacon of ye Comrs for approbacon of publique Preachers in yt behalfe.

Jo. Thorowgood Ri. Sydenham Edw. Hopkins Ra. Hall Jo. Pocock.¹

Bassenthwait

<p>Wm. Ardrey. Know all men by &c the one and _____ twentieth day of November in the year one thousand six hundred ffifty and five There was exhibited to the Comissionrs for approbation of publique preachers An order of the Trustees for maintenance of Ministers whereby Mr. Wm. Ardrey is settled in ye Curacy of ye parish Church of Bassenthwayte in ye County of Cumberland Together &c approved the said William Ardrey &c doe admitt the said William Ardrey to the cure of Bassenthwayt aforesaid to be full and perfect possessor and Incumbent thereof and &c.</p> <p>In Witnessse &c. Dated at Whitehall the 21st day of November 1655.²</p>	<p>Order Nov. 13, —55.</p> <p>Wm. Ardrey Cert. as aforesd by _____ Jo. fforward of Bolton Jo. Harrison of Ireby per. Radcliffe of Crosthwite Rich. ffletcher of Distington John Woods.</p> <p>_____</p>
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Bassenthwaite. November 22, 1655.

Whereas the Curacy of the Parish Church of Bassenthwaite in the County of Cumberland is at psent destitute of a minister and the Care of provideing for the same is in these Trustees It is ordered that Mr. Willm Ardrey approved by ye Comrs for approbacon of publique preachers to bee a pson fitt to preach the Gospell doe and hee is hereby Authorized forthwith to officiate the Cure of the said Church by diligent preaching and instructing the Parishioners of the said Parish and that hee shall have for his paines therein the yearely

1. Lambeth MSS. (Plund. Min.) 1008.
 2. *Ibid.*, 996.

summe of Twenty pounds & ffive Shillings out of the profits of the Improprate Rectory of Bassenthwaite aforesaid to bee accoted from this psent 22 day of November and to bee from time to time continued and paid unto ye said Mr. Ardrey for such time as hee shall discharge the duty of the Minister of the said place or untill further Order of the said Trustees And Mr. Edmund Branthwaite Receiver is appointed to pay the same unto him accordingly togeather wth all arreares to him due out of the prmisses since ye aforesd May last.

John Thorowgood Ri, Sydenham John Humfrey John Poccocke Ra. Hall.¹

Bassenthwaite.

dd Mr. Wood.

(27).

July 1, 1657.

Whereas the Curacy of the parish Church of Bassenthwaite in the County of Cumberland being at the provcon of these Trustees These Trustees have Setled Mr. William Ardrey (approved according to the Ordinance for approbacon of publique preachers) Minister of the said place And have Graunted him the yearely Sume of fflower and twenty poundes out of the profitts of the Rectory of Bassenthwaite aforesd It is ordered that the further Sume of Ten poundes a year be and the same is hereby Graunted to and for a further increase of Maintennce to the said Mr. Ardrey And that the same be from time to time paid unto him for such time as he shall discharge the duty of the Minister of the said place or untill further ordr of these Trustees out of ye tithes of Upmanby and Allhallowes in ye sd County to be accompted from ye 24th of June 1657 and that Mr. Edmund Branthwite Recr doe pay the same unto him accordingly. Edw. Cressett Jo. Pocock Richard Yong Rich. Sydenham Ralph Hall.²

William Ardrey seems to have kept undisturbed possession of the living until his death in 1680. The Registers give the following:—

1680 Sepultus fuit William Ardrey Clerke de bassenth. 23 January.

1681 Sepulta fuit Mabella Ardrey quarto die Octobris.

JOHN PEARSON, 1680—1685.

Doubtless connected with Simon Pearson, a previous Incumbent. The following Pearson entries have been found in the Registers:—

1682 Bapt. fuit Maria filia Joh. Pearson Cur. decimo 2d Janu.

Bapt fuit Maria filia Joh. Pearson par. 2d die ffeb. (82).

1. Lambeth MSS. (Plund. Min.), 972.

2. *Ibid.*, 993.

1684 Bapt. fuit Elizabetha fil. Joh. Pearson Cur. 9mo die Sep.

1689 Xtnings John Son of John Pearson of Northrow the same day
April 24th.

Marriages 1692

John pearson of this parish & Dorothy ffisher of Seckmurthery
married June vj.

John Pearson's own burial entry reads thus:—

Interd John Pearson Clarke of the padesh of Bassenthwaite 16 day
of Aperall in 1685.

A person of this name appears at Ambleside in 1669.¹

JOHN TODD, 1687—1705.

He was ordained Deacon September 21st, 1673, and
licensed Curate Sept. 27, 1687. At the foot of the page of
the Registers for 1694 appears the following:—

Memorandu. that there is due to ye Rector or Curate 3s 4d for
all Buryed in the body of the Church and 6s 8d for those buried
in the Chancell beside the usuall ffee for Burying tho I usually
abated them near one half

John Todd Curate

John Cape

J. Studdart Chwardens.

In the margin by another hand is the following:—

2s 6d p keeping ye Regester 12d p pound for offerings.

The second volume of the Registers begins with 1702 and
under burials we have the following:—

1705 Mr. John Todd Mintr of Bassenthwaite Buried ye 27th day
of May.

PETER GREGORY, 1708—1719.

He was instituted Dec. 9, 1708; and the reader is
referred to the accounts of Uldale and Cockermouth for
information respecting him.² His burial entry is thus
given in the Registers:—

1719 Mr. Peter Gregory Curate of Basswtht et Uldale buried
August 16 ano Dni 1719.

STEPHEN GROVE, 1729—1763.

He is named as Curate of Bassenthwaite in the Isel

1. Vide p. 1055.

2. Vide pp. 557, 703.

Registers for 1729, and his burial appears in the Bassenthwaite Registers thus:—

Mr. Stephen Grove Curate of Bassenthwaite Burd. April 16th 1763.

The Registers give the name of Abraham Brown "a Taberdar of Queen's Coll. Oxon." He was buried here November 28th, 1706. Foster says that he was the son of "Sim. of Bassenthwaite, Cumberland, pp. Queen's Coll. Matric. 20 Feb. 1700-1, aged 19; B.A. 1705." ¹

1. Al. Ox.

V. EMBLETON.

Formerly this was a Chapelry in the large and ancient Parish of Brigham. The Church is dedicated to St. Cuthbert, and is about half a mile to the right of the Embleton railway station. The earliest Register book is of parchment, and in several places quite faded. On the outside page may be detected the date 1624; but inside lately inked over is 1626. The volume goes up to 1732. The entries as far as 1660 are not numerous, and many of them are somewhat indistinct. The County Histories are silent in reference to the Incumbents here. Walker gives in his list of "Suffering Clergy" Wm. Cox of "Embleston" which he places under Cumberland. In the margin, however, he queries whether this is not in Northumberland. Such is the case, the said William Cox being presented to the living there by Merton College, of which he was a graduate.¹

The following are the only names that have been discovered:—

GEORGE MESSENGER, 1674.

He was ordained Deacon September 20th, 1674, and is given as of "Cest. Dio."² In the Registers appears the following:—

Georgius Messenger fuit Curate apud Embleton.

The date is not given. His marriage with "Mabell Sibson" on the "ij of November anoq. Dom. 1673" is noted in the Registers. At the Bishop's Visitation, June 30th, 1674, he appeared and exhibited both as Curate and "Ludimagister," being licensed in the latter capacity on April 28th, 1674, by Chr. Matteson "Surrogate Comry." to

1. Walker, Pt. ii, p. 215: Foster's Al. Ox.

2. Episcopal Register.

teach boys "Anglice." He signed the following Presentation for 1676/7:—

Embleton, 1676-7.

Our Chappel yard is well fenced for Keeping out swine &c. Neither is there any encroachmt made thereon, nor any Excommunicate pson buried therein.

Our Minister being but Deacon always pcures a minister in full Orders to Administer the holy Sacramt. And he baptizes none but with God fathers & God mothers he is of a good life, is allowed by ye Bishopp, his allowance is but 5li 7s. per Anum & he is Episcopally ordained.

George Messenger Curat. 1

The following are additional Messenger entries from the Registers:—

Gulielmus Messenger filius Georgii Messenger Curati in Embleton Baptizatus fuit 21 mo. die Novembris Anq. Dom. 1677.

Elizabeth Messenger ye daughter of George Messenger Curate was Baptized ye 28th of November 1680.

1684 Mary Messenger the daughter of George Messenger was bapt. the 13th of August Ano Dni. 1684.

Messenger is a local name, and it frequently appears in the Cockermonth Congregational Church Book.

WILLIAM LANCASTER, 1718.

He signs as Curate in this year.

WILLIAM WRIGHT, 1729.

He is mentioned as Curate of Embleton in the Registers for this year.

L. RUMNEY, 1743.

He was instituted on the resignation of Wright.

T. FISHER, 1744.

Instituted on the resignation of Rumney.

The district is particularly interesting, because it was here that George Larkham, the Ejected Minister of Cockermonth, visited frequently during the days of his exile from his people. Here also was a little band of Nonconformists to whom these visits were very welcome.

1. Lancaster Transcripts.

The Cass and Hudson families were among the number, and the following entries in the Registers relate to them :

Nupt Gulielmus Rothery de Wadrigge de Embleton et Maria Hudson filia Johannis Hudson de Cragge in Setmurther nupti fuere . . . die Julij 1661 p. Gul. Ardrey Cleri.

John Cass of Shoaton was buried the 23rd day of October Anq Dom. 1675.

Isabell Cass Widow was buried the 6th day of December 1684.

John Cass the son of John Cass was baptized the first day of May 1687.

John Cass buried the 3rd day of March 1704.

The Rev. P. N. Kennedy of Wythop, in an address, in 1904, says: "John Hudson of Setmurthy passed away in 1672, a pronounced Nonconformist, and lived in a house now occupied by W. Ellwood, The Cragg. The Initials are over the doorway. There the Rev. George Larkham preached and Thomas Larkham his father. The Independents held meetings at Embleton and Setmurthy."

It appears also that a place was found in the Embleton Registers for marriages in the "Cockermouth Meeting House":—

Lancelot Yowherd and Anne Boutch were married at the Meeting house of Cockermoth the 11th day of July Annoq Dni 1704.

John Addison & Anne ffisher were married at ye meeting house of Cockermouth the 15 day of June Anq. Dni 1704.

VIII. THE COCKERMOUTH GROUP.

I. COCKERMOUTH.

This was formerly a Chapelry of the large and important Parish of Brigham; consequently in the period with which we are concerned it was of quite secondary importance. The Church is dedicated to All Saints. The Registers begin in 1632 and are well kept; the Churchwardens' Accounts commence in 1668. The first volume of the Registers is a small, parchment book, recently bound, having the following upon the outside cover:—

Cockermouth Registers, Births, Marriages and Burials From 1632 to 1650, Rebound 1804.

It is in good condition, few of the entries being faded, while the writing is neat and clear. The following appears inside:—

A True Register of all the Christenings Marages and Burials which happened at our church of Cockermouth since Anno Domini 1632.

The second volume bears upon the outside the following:

Cockermouth Register of Births & Burials 1654—1700. Rebound 1802.

Within as follows:—

A true and Perfect Register of all Mariages and Burialls and of all Birthes or Baptismes yt were given in unto me which happened in the parish of Cockermouth since the 14th day of January 1654.

In all probability it was the work of Peter Murthwaite, the Schoolmaster, his neat and beautiful hand being quite a feature of the Gilcrux Registers, whose living he subsequently held.¹ The County Historians are of little use to us in relation to this place, as will afterwards appear. The following is a list of Incumbents:—

1. Vide p. 732.

PETER HUDSON, before 1649.

The Registers are the authority for this name, as follows:—

1649 Edward the sonne of Mr. Peter Hudson late Minister of Cockermouth was slaine at the farre old Milne and was buried January 30th day 1649/50.

This was during the Siege of Cockermouth by the Parliamentary Army, which was preceded by a serious epidemic of sickness. The Registers give evidence of the severity of both these experiences in the following among other entries:—

Buryalls 1647.

The visitation begins in Cockermouth July 3rd, 1647 whereof & in wch tyme these dyed

Francis Benson, Lucy his wife Richard their Son, Margaret Benson, John Addison, Willm Biggrigge, Jane Benson their Servants.

All these died in 1647, and the entries are followed thus:

By reason of the Sicknesse and the Seige diverse were neglected to be Registered in due Course, but as many as gave in their Children's names are Sett downe as followeth.

The Seige was laid agt Cockermouth Castle August 1648 and the Castle was releived the 29th September in wch time were slaine of the Beseigers:—

Several names are here given, the following being among the number:—

— a Trumpeter in Mr. Tickell loft.

Myles ffisher of Cockermouth shot about the quenching of Mr. ffearon bake house. Capt. John Hobson shot on Cockerbridge.

We have no means of ascertaining the length of the period during which Peter Hudson held the living; but from the wording in the Registers it is clear that he had either died or removed before 1649. The Hudsons were numerous in Cumberland and Westmorland, and there was a Peter Hudson at Gosforth from 1628 to 1645.¹

ROBERT RICKERBY, ————1650 (?).

In 1647 there was a person of this name at Raughton

1. Vide p. 838.

Head,¹ who was ordered to submit himself to the Lancashire Classical Presbytery for examination; and appearances point to him as the Robert Rickerby with whom we meet at Cockermouth shortly afterwards. His marriage with Jane Hastie, daughter of the Penrith Vicar, in 1647/8, is given in the Penrith Registers. Not one of the County Historians gives the date of his appointment to Cockermouth, though Hutchinson seems to hint at 1640. That, however, is quite wrong, as is evident from what has been said about Peter Hudson. Robert Rickerby was sequestered from the Cockermouth living, though Walker makes no mention of him; and the date in this case again is not forthcoming. Probably, however, it was about 1650, as, in 1651, his successor had been appointed. An extremely interesting little fact appears in the Augmentation Lists for 1656, &c.² It is to the effect that "Robert Rickerbie Mr. [Schoolmaster] Cross-thwaite School," was in receipt of "£15:0:00" Augmentation; and the Lambeth MS. of a few months' earlier date deals with the matter still more fully (vide p. 658). It is not absolutely certain that this was the Sequestered Minister of Cockermouth, but it is almost so.

The Crosthwaite Registers give the following:—

Baptisms 1651

Februarij Robert Richarby Son of Robert & Jane of Keswick.

The burial of Jane, the Cockermouth Minister's wife, appears later; similarly that of Robert Rickerby, a son, who was an Oxford graduate. His age at the time of his death, in 1675, is given as 23, which about corresponds with that of his baptism; and Foster says that he was the son of Robert, of Cockermouth, "cler," that he matriculated Queen's Coll. July 1, 1670, at the age of 17 years, taking his B.A. in 1674, about a year before his death.³ Robert Rickerby, senior, appears among the signatories to Percival Radcliffe's Certificate at Crosthwaite in 1654. The evidence for identity is practically conclusive; and,

1. Vide p. 502.

2. Vide p. 1314.

3. Al. Ox.

if he was able to hold the position of Schoolmaster during these years, it is clear that he was not very hardly pressed by the ruling powers.

JOHN MACMILLAN, 1650.

This is a conjecture only based upon the following facts. In the Musgrave Tracts there is a reference to the Scottish Minister at Cockermonth, but unfortunately the name is withheld.¹ In the same Tracts, John Macmillan is spoken of as a Scot, and in this case no place is assigned to him. The Cockermonth Registers, also, contain the following :—

1650-1 Jane the daughter of Mr. John Mackmillion was baptized february 2d day.

It would, therefore, appear that he held the living for a brief period after the Sequestration of Robert Rickerby.²

GEORGE LARKHAM, M.A., 1651—1660.

Neither Calamy nor Palmer does justice to this man, whose influence upon Nonconformity in the north can scarcely be over estimated. He has been fittingly called "the star of the North"; and perhaps, next to Richard Gilpin, he is the most interesting of all the Ejected Ministers in this area. In many respects he was Gilpin's superior, though it is scarcely proper to compare two men so essentially different. His strong personality was in large measure a replica of his father's. This was Thomas Larkham, M.A., born at Lyme, Dorsetshire May 4th, 1601, and educated at Jesus College, Cambridge. Thomas Larkham married on June 22nd, 1622, Patience, daughter of George Wilton, Schoolmaster of Crediton. There were four children by this marriage: Thomas, who died in 1648, in the West Indies; George, the Cockermonth Minister; Patience, who married Lieut. Miller, and died in Ireland in 1656; and Jane, who married Daniel Condy of Tavistock. Thomas Larkham was a man of intense Puritan sympathies, belonged to the advanced wing of

1. Vide p. 626.

2. Vide p. 441.

Nonconformity, and was frequently in trouble in consequence. Calamy says that "in a little Time he had been a Sufferer in almost all the Courts of *England*." In 1626 he was Vicar of Northam, Devon, and his son, Thomas, who matriculated, New Inn Hall, Oxford, March 2nd, 1637-8, at the age of 14 years, is described as of this place.¹ For some time he was chaplain to Sir Hardress Waller's Regiment, and held other military appointments. He speaks of receiving "1li 3s" in 1651 "upon a muster in Carlisle for my men"; and, on June 11th, 1652, he got "11 days' paie due to me" from Ebthery at Bristol, "they about to take ship" for Ireland. His troubles during the Commonwealth were little less than they had been in the days of Laud and Strafford; and while he was at Tavistock, whence he was eventually ejected, he was the centre of almost ceaseless storm.²

Thomas Larkham's spirit lived afresh in his son, George. Calamy says that his father "bred him in Dorchester-School, and afterwards sent him to Cambridge, where he was of Trinity College."³ It appears, however, from Thomas Larkham's Diary, that George Larkham received some part, at least, of his education at Oxford. He says :

1650/1 Feb. 18. Delivered yesterday to the younger sonne of Bartlett to be dd [delivered] to George at Oxford, 5li; for carriage of it & of a letter 1s 10d—05 : 01 : 10.

1. Al. Ox.

2. In the Transactions of the Devonshire Association for the Advancement of Science, &c., for 1892, is a lengthy article on Thomas Larkham by Mrs. G. H. Radford. The writer has accumulated a considerable amount of information about him, but the aim throughout appears to be to set him in the least favourable light. It is long since I read an article so obviously unfair. On the flimsiest evidence she accepts the charge against him of immorality during his residence in America. The charge is repeated in her article in the Dictionary of National Biography. The article is in reality a caricature of a good, though eccentric man, whose spirit and character the writer entirely misunderstands.

3. Vol. ii, p. 158.

1650/1 Delivered to George, March 20th going to Oxford 5li 00 00 whereof 4li was borrowed of Ed. Condy & the other 20s out of my stock.

The 49th yeare of mine age ended August 17, 1651, in wch I Received in all 66li : 18s : 2d. I had nothinge out of the Sheafe of Lamerton this yeare, yet was it a chargeable yeare by meanes of my sonne George, to whom, besides his expenses in Oxford and charges of degrees of Batcholar I gave 20li at his going into Cumberland.

Foster also has the following: " ' Serv ' Son of Thomas of East Greenwich, Kent, pleb. Exeter Coll. matric. 9 April 1647; aged 17; B.A. 17 Oct. 1650; perhaps M.A from Trinity Coll. Cambridge, ejected from the ministry at Cockermouth 1662 for nonconformity; died 26 Dec. 1700 aged 71." ¹

The passage from Thomas Larkham's Diary just cited fixes the date of George Larkham's appointment to Cockermouth. The Congregational Church here was formed in October of the same year as the Church Book shows:—

Oct. 2, 1651. The Foundacon of this pticlr Church was laid in the Toune of Cockermouth the day & yeare menconed in the margent, through the instigaon of Mr. Thomas Larkham Pastr of ye Church of Xt at Tavistock, in Devon; A blessed instrumt in promving and Furthering so good a work. The foundaon stones (i.e., the first stones of this House of God 1 Tim. iii. 15) were these seven poor unworthy ones George Larkham, George Benson, Roger Fieldhouse, Thomas Blethwaite, John Woods, Richard Bowes, and Thomas Jackson. These seven, after Solemne invocaoon of God, and mutual satisfacon, each in other, agreed in the ensuing humble confession and engagement &c. ²

On the 28th of January, 1651-2, he was ordained " by the imposition of the hands of three ordained presbyters then present (called by the church to that worke for feare of offending the godly brethren of ye Presbyteriall way), he having first accepted of their unanimous & solemne call in the face of a very great assembly in ye publicke meeting place at Cockermth." The ordainers

1. Al. Ox.

2. MS. Min. Bk. Cock. Ch.

were Thomas Larkham his father, George Benson of Bridekirk, and Gawin Eaglesfield of Plumbland. It will be noted that Thomas Larkham's stay in these parts extended over several months, and that the date of his visit coincides with the one previously given when his men were mustered in Carlisle.

The Commissioners for the Propagation of the Gospel in the Four Northern Counties thus report concerning George Larkham : —

Newcastle
upon Tyne.

By the Comrs appointed by an Act of Parliament bearing date ye first day of March 1649 for ye better propagacon of the Gospell in the fower Northern Counties of Northumberland, Cumberland, Westmorland and Durham ye third day of November 1652.

Cockermouth. Whereas Mr. Georg Larkham being comended for a godly & painefull preacher & of able gifts and Knowledg for ye work of the Ministry and of approved Conversacon for piety hath come before us & upon tryall & examinacon of his gifts by divers godly Ministers according to ye direcon of ye Parliamt is found fitt to preach ye Gospell of Jesus Christ & to be duely qualified and gifted for ye holy employmt These are therefore by vertue of ye power & authority to us given by ye Parliamt to appoint and Constitute ye said Mr. Georg Larkham Minister of Cockermouth in ye County of Cumberland And he is hereby appointed & Constituted Minester of Cockermouth aforesaid And for his Support and maintennce It is hereby appointed & ordered yt ye stipend paid by ye Lady fletcher to ye Minister of Cockermouth, ye tithes of Ivegill & ye rents in ye Schedule hereunto annexed expressed and contained wth all other dues & profits belonging to ye Minr of Cockermouth be vested & settled upon ye said Mr. Georg Larkham & he is hereby invested in ye same & as lawfully seized thereof to all intents and purposes as if he had beene instituted & inducted according to any former Course of Law.

Tho. Chomley Tho. Langhorne, Cuth Studholme Geo Dawson Wm. ffenwick Will Vane Hen. Horsley Jo. Ogle, Lu. Rillingworth Robt Hutton Ed. Winter Tho. Craister.

Ex. & entd.

Ant. Parsons.

A Rentall for Mr. Geo. Larkham.

1644.

Spirituallites		
	Ruthland Swaden p tithe wool & Lamb	03 : 06 : 08
Mich. et Lady	Chris. Dobson p Unthanke & Skiprig	00 : 10 : 00
Mich. et Lady	Geo Dalston p tithes of Dalston	00 : 11 : 08
Rents due at	Mrs. Scott p. Linstock tithes	02 : 00 : 00
Martmas	Tho Browham p tithes of brumsketh	01 : 00 : 00
	Mr. Wm. Carleton p Newton tithes	03 : 06 : 00
	ye tithes of Cardew	01 : 13 : 04
Rents dew at	Sr ffancis Howard p tithes of Penreth	20 : 03 : 04
Andrew Day		
rents due at	Wm Briscoe p tithes of Stanix	
ye nativity of	Comersdall & Cronnston	01 : 00 : 00
or Lord God		
rents at	Ruthland Swaden p tithe wool & Lamb	
Thanunciacon	in Dalston	03 : 06 : 08
	Sr Geo Dalston p tithes of Dalston	00 : 11 : 08
	Chris Dobson p Unthanke & Skiprigg	00 : 10 : 00
	Idem p tithes of Penreth	00 : 03 : 04
rents due	Willm Briscoe p tithes of Stanix	
at Easter	Cumersdall	01 : 00 : 00
rents at	Mrs Scott p linstocke tithes	02 : 00 : 04
Pentecost	Tho Browham p bransketh &	
	Mawby tithes	01 : 00 : 00
	Cardew tithes	01 : 13 : 04
	Mr Willm Carleton p Newton tithes	03 : 06 : 08
	Arlecdon tithe	05 : 06 : 08
	Jnerdale tithes	04 : 13 : 04
		<hr/>
		57 : 03 : 04
		<hr/>

Tho Craister, Cuth : Studholme,
 Tho Langhorne Jo Crosthwaite
 Edw. Winter.¹

The following documents supply further information about him and his living :—

Cockermouth. January 15th, 1654.

According to an Ordr of ye Comrs for ppagacon of ye Gospell in ye fower Northerne Counties of ye third day of November 1652 It is ordered yt ye yearely Sume of fifty Seaven poundes three Shillinges & fower pence be & ye Same is hereby Continued unto Mr. Georg Larkham Minister of Cockermouth in ye County of Cumberland

1. Lambeth MSS. (Plund. Min), 1006.

(approved &c) out of ye rents & profitts of ye tithes hereafter menconed (vizt) ye yearly sume of Six poundes thirteene shillinges & fower pence out of ye tithes of Rushland & Swaden & ye yearly sume of one pound out of ye tithes of Unthank and Skyrigg & ye yearly Sume of one pound three shillinges & fower pence out of ye profitts of ye tithes of Little Dalston & ye yearly Sume of two poundes out of ye profitts of ye tithes of Stannix Comersdall & Bromston & ye yearly sume of Twenty poundes six shillinges & eight pence out of the profitts of ye tithes of Penreth & ye yearly Sume of Six poundes & thirteene Shillinges & fower pence out of ye profitts of ye tithes of Cadiew & ye yearly Sume of five poundes & six shillinges & eight pence out of ye profitts of ye tithes of Arlingdon & ye yearly Sume of fower poundes thirteene Shillinges & fower pence out of ye profitts of ye tithes of Inerdale & ye yearley Sume of fower poundes out of ye profitts of ye tithes of Lynstock & ye yearly sume of two poundes out of ye profitts of ye tithes of Brunsketh & Mawby being all within ye County of Cumberland & in all amounting to ye yearly sume of fifty Seaven poundes three shillinges & fower pence ye same to be continued & payd to ye said Mr. Larkham from time to time for such time as he shall discharge ye duty of ye Minister of ye said place or till further ordr of ye said Trustees together wth all arreares of ye said yearly sume of fifty Seaven poundes three shillinges and fower pence to him due out of ye pmisses by order of ye Comrs aforesaid of ye third of November 1652.

Jo. Thorowgood Ri Sydenham Jo. Humfrey E. Hopkins Ra Hall Rich. Yong.¹

Cockermouth

&

May 14. 1655.

Bridkirk.

Ordered yt ye Clark deliver up ye Originall ordrs of ye Comrs for ye fower Northerne Counties to Mr. Geo. Larkham Minr. of Cockermouth in ye County of Cumberland & to Mr. Geo. Benson Minr. of Bridkirk in ye said County keeping true Copies of ye Same.²

George Larkham's marriage at Bridekirk to Dorothy, eldest daughter of Lancelot Fletcher of Tallentire Hall, is thus recorded in the Registers of that Church:—

1652 Sept. 29 Georgius Larkham et Dorothea fletcher nupt.

Through this marriage he became connected, directly or indirectly, with Richard Gilpin, whose eldest son, William, married Mary, eldest daughter of Henry Fletcher;

1. Lambeth MSS. (Plund. Min.), 972.

2. *Ibid.*, 1008.

Nathaniel Burnand, the Ejected Minister of Brampton, who married Margaret Gilpin, sister to Richard; Matthias Partis, who married (1) Susannah Gilpin, daughter of Richard, and (2) Ann, daughter of Henry Fletcher, through whom Tallentire Hall came into the possession of Matthias Partis; Jerome Waterhouse, Rector of Grey-stoke, Gilpin's wife being the Rector's granddaughter, and even with Bishop Nicolson.

George Fox's visit to Cockermouth and Brigham, in 1653, is named elsewhere.¹ In addition he says:—

On first day I went to the steeple-house at Cockermouth where priest Larkham lived. When he had done I began to speak, and the people began to be rude: but the soldiers told them we had broken no law, and they became quiet. Then I turned to the priest, and laid him open among the false prophets and hirelings: at which word he went his way saying "he calls me hireling," which was true; all the people knew it.²

This visit was preceded by one to Embleton in reference to which we have the following account:—

Sevrall Priests there met to Oppose the Testymony of truth, one of which was John Stubbs, and as G ff was speaking, That the pure in heart shou'd see god I witness it, sd he, at which words Jno Stubbs was Convinced; and there was a bundance of people convinced yt day, for the Lord's power went over all. There being one George Larkam, an independent priest, who cryed, saying,

"Where is this ffox yt Deceives the people? Jle Katechise him."

And when he mett G : ff, he askt him, what god was.

G : ff replied, "The word."

"I Deny yt" sd G : L.

G : ff replied, "Take notice, people, he denies the Scripture, 'In the beginning was the word and the word was with god, and the word was god'"; to wch G : L. was silent and confounded. So after yt he passed on to Cockermo steeple house on a first day, where he spoke to ye people, who were Rude, but the Souldiers told them they had broke noe law. Then the people were quiet: and he spoke to the priest and laid him open.³

The Restoration produced an almost immediate change

1. Vide p. 122.

2. Journal, p. 98.

3. First Publishers of the Truth, p. 33.

at Cockermouth: for it is recorded that on Aug. 26, 1660, George Larkham ceased "to preach in the Public Place at Cockermouth one Richarby being put in, by Sir George Fletcher." The people of the town, however, to whom George Larkham's services had become so helpful, endeavoured to retain him as the following shows:—

The Inhabitants of the town of Cockermouth, gave me a call in public to be their Minister (nemine contradicente) notwithstanding Sir George Fletcher's Discharge: and they sent a letter to him by Robert Bowes, signed by several hands, to signify as much. The Lord bless me to them, if I shall continue to preach among them, Amen.¹

His Ejection, however, was effected, as the following two entries, one from the Church Book and the other from his Journal, testify:—

November 15 1660 The Pastr, Geo Larkham, was eicted from the publicke place at Cock, by the violence of Sr George Fletcher.²

Nov. 15. [1660] I was put forth of Cockermouth Public Meeting Place, by an order from Sundry Commissioners sitting at Mr Lamplugh's house in Cockermouth.³

George Larkham took leave of his people on the 18th of November, 1660, preaching from Heb. iii, 2, and the following day went to Culgaith. During the dark days which ensued, he appears to have moved much about to escape his persecutors. At one time we read of him being at Papcastle, then at Dearham, and again at Broughton. "On July 17th [1663]," says he, "understanding there was a warrant forth against me, to bind me over to the Assizes I took my journey that morning to Broughton Tower in Lancashire."⁴ This was the residence of Roger Sawrey, an old Cromwellian soldier, "praying Sawrey," as he came to be called. "Brother Sawrey" is several times noted in the Church Book as being present at meetings of the Cockermouth Church; and his home, like Hoghton

1. Lewis's Hist., p. 28.

2. MS. Min. Bk. Cock. Ch.

3. Lewis's Hist., p. 28.

4. *Ibid.*, p. 30.

Tower in Lancashire, served as a "shelter" for the outed Ministers "in the time of storm." After a brief sojourn at Broughton Tower, he went "to Booth to my Aunt Sandy's house"; and thence to "Gomersal in Yorkshire, to my Aunt Pollard's." Joined here by his wife and one of his sons, a brief stay resulted in his being found by his pursuers, taken to York, lodged in prison for five weeks, and in his Journal under date Oct. 12, 1665, he says:—

My imprisonment cost me out of purse exactly in all £7. 10. 1. 1

This was a large sum as money was then valued. After an absence of about five years "he made his returne into this country and sate down wth his family at Egremont the 23rd of Aprill, 1668." A meeting held, on the 15th of May following, at John Bell's house in Embleton, was disturbed by Robert Rickerby, the restored Incumbent, "in a furious maner," whose "mischievous intendmt," however, was "frustrated." Publicly when possible, privately when it could not be otherwise, he held meetings for worship during the greater part of this period; and, though he and his people risked considerably in so doing, it would appear that the Church had much more immunity from disturbance and loss than was the case with the sister Church at Kirkoswald. Possibly this was due to the influence of the Fletchers and Eaglesfields. His home was at Tallentire, and it was there that the Church was accustomed to meet.

His name appears both in the Conventicle Returns and the Presentation Lists; and, in 1672, he licensed a house at "Hameshill" for "Presbt" worship. This was the residence of "Sister Hutton," and not of George Larkham himself, as the License states. The Church Book says:—

June 2. 1672 The Pastr read his Licence from ye King giving him liberty to preach to his Congregaon at ye house of Sister Hutton at Hemeshill.

Respecting this place Mr. Lewis says:—

Hemshill is no longer [1870] what it was in the days of Mr. Larkham, when its mansion, occupied by Sister Hutton, received and

1. Lewis's Hist., p. 31.

sheltered him and his people from the fury of the oppressor. The locality is situated at the corner of the Carlisle road on the right hand leading from Cockermouth.¹

In this year he thus writes :—

I have lived wth my wife Twenty yeares, she hath borne me eleven children Four sonnes and seven daughters. Three sonns & four daughters are living.

Blessed be God.

The Lord is good, & to be blest,
 Let my heart in his goodnes rest.
 The following yeare pvide o Lord
 That I may still thy praise record ;
 O Let me do thy worke, and still
 Conforme my selfe unto thy will,
 Living to thee whilst yt I live,
 Giving to thee what thou dost give.
 Thus Sings his unworthy Servt.

G. Lm. Sept. 26.

1672.²

George Larkham lived to see happier days, and his labours, which were continued in Cockermouth and neighbourhood until his death, were crowned with abundant success. Writing to Sir D. Fleming, Oct. 8, 1681, Richard Lowry, the Crosthwaite Vicar, says :—

Mr. Larkin of Tallentire has fixed upon you an aspersion that you had said in Conversation with him that the clergy of the Church of England were the only or greatest reproach of and disgrace to the Kingdom he also Said that the best in rank and Character were among his adherents, including yourself. I cannot believe it.

Sir Daniel's reply, four days after, would hardly be quite satisfactory to his correspondent :—

I have often said that diverse of our ecclesiastical officers do deserve punishment for their exactions and extortions, and that several of our clergy should be indicted for not reading of the Common Prayer as they should do, but I never spake such words as you write.³

The Dearham Registers have the following interesting entry :—

Jonathan the Son of John Cuthbertson was baptized as they say by Mr. Larkham a Brownist the 5th of January 1692.

1. Lewis's Hist., p. 34.

2. Larkham MSS.

3. The Fleming MSS., H. M. C., Twelfth Report, p. 183.

The following beautiful and pathetic letter from his pen has been discovered in the Birch MSS:—

Tallantyre June 11.

Deare Sr.

1698.

Yours of the 7th Instant to Dr. Gilpin (to be Communicated &c. by you transcribed and to me transmitted) weare received Thursday night, J would say on Wensday night.

As to the proposals, J can at present say little to them; I doe expect a further & fuller account of them, and the conjunction and concurrence and I have onely this to say now, That I am pleased with the designe of those many Serious and worthy psons (as is signified) For the pmoving the interest of Religion, and the Reformaon of manners: And I shall readily Further the designe according to my capacity and Circumstances. For my part I am aged and further (as you take notice in yours) I am continually exercised wth a paineful and decaying infirmity; And therefore am not like long to be useful &c. I am sore put to it nowe to get to Cockermouth to my worke, on Lds dayes; Ride I have not been able now this half yeare; I have been forced to Foot it (or rather as I may say like a Snail creeping); The which Footing issues in the increase of a whole weekes paine after: Thus I canot hold out; Therefore that I yet may be (whiles my day lasts) Serviceable to my people, I have taken a house at Cockermth purposing (if the Lord pmit) to fall into my grave in the psence of all my Brethren and concionantem mori &c.

Sr. I am thankful to you For your Fraternal sympathy: I hope when such a weake & worthless instrumt is removed (after a wildernes travel 47¹ yeares &c) God will be with you, and others whom he is able to and shall raise up &c.

I am glad Soe hopeful an Elihu (like a new Star) appeares in your Horison; may he have the mantle of Elijah if he shall be in his stead &c. I have not Further (Deare Sr) but my best respects and Cordial Love to yor whole Selfe, and to begg that the Ld. may prosper you in your (or rather his) work—Farewel. Let him be remembered by you who is (Sr) Your decaying & pained Brother

George Larkham.

For the Revrd

Mr. James Coningham

in Penrith

These.

[In another hand the following]:

This worthy Person was Vicar of Cockermouth in Cumberland till '62 yt he and many hundreds were turned out. He continued his Relation to that People, till his death wch happened 1700.²

1. This would represent the length of his ministry.
2. Birch MSS. 4276, fol. 18 (Brit. Mus.).

His death occurred in Dec. 1700, his Church Book being continued by him to within a month of his departure. It contains the following testimony concerning him by a later hand:—

Nov. 24, 1700, being Ld's day, the pastr spoak from John 9, 4, wch was his last sermon on yt Subject he was sorely aflicted, by Reason of the Stone & gravell so that he Departed this life 26 Decembr in the 71 year of his age haveing been Pastor over this Congregation Above 49 yeares. thus this Chojce Laborious Divine An Eminent Servant of Jesus Christ after he had faithfully Served his Generation work & faithfully Discharged his pastorall office Departed in peace. His last words were; "Lord remember my poor Brethren in france": his Corpse was Intered in Bridkirk Church, the 27th Dec. 1700.

Calamy says that he was "a man of brisk Parts and a bold Temper till the latter part of his Life, when he grew more Pensive." His children were:—

Mary born Jan. 12. 1654 on a Thursday "between ten and eleven at night 1654 at Tallantire" died April 1656 [vide Bridekirk Registers].

Thomas born at Tallentire June 16. 1655 "between nine & ten of the clock in the morning, on a Saturday."

Dorothy born Wednesday Dec. 30. 1656 at Cockermouth "between eight and nine at night." Died Oct. 1. 1661.

Deliverance born at Cockermouth June 9. 1658 Friday "between eight and nine at night."

Mary second daughter of that name born at Cockermouth Wednesday Feb. 15. 1660 "between nine and ten in the morning."

Lancelot born Nov. 29. 1661 at Cockermouth on the Lord's Day "between seven and eight of the clock in the morning."

Margaret born at Gomersal Dec. 29. 1663 at "twelve o'clock at night on a Tuesday."

Eliza born May 22. 1665 at Gomersal "about one in the afternoon upon a Monday." Died like Dorothy of Small pox Feb. 2. 1666. "Lies buried in Birstal Choir, by her great grandmother Waterhouse." [Lewis's Hist., p. 148.]

Patience born at Heckmondwike Dec. 16. 1666, "about noon on a Lord's Day."

Jane born Aug. 24. 1668 "about one or two of the Clock in the morning" Monday at Egremont. Buried April 29. 1673. [Vide Bridekirk Registers.]

George born Jan. 26. 1670-1 baptized at Tallentire privately March 26. Buried March 26. 1672. [Vide Bridekirk Registers.]

Henry born at Tallentire and baptized May 16. 1673. Buried Sep. 6. 1674. [Vide Bridekirk Registers.]

His Church Book, written in a small, neat hand, is carefully treasured by the Cockermouth Church. Extracts from it, copies of Letters, notes of a Sermon, and extracts from the fragment of his Journal, are printed in the "History of the Cockermouth Church, by the Rev. Wm. Lewis.

George Larkham's name does not appear in the Baxter Letter of 1653, but it does in James Cave's ordination Certificate, and he preached a sermon at Cockermouth to the Associated Ministers on May 10, 1654. In the "Journal of the Life, Travels, &c. of that Worthy Elder & Faithful Servant of Jesus Christ, James Dickenson" is a reference to George Larkham, in the usual style of the Quakers of that time. James Dickenson, who died in 1741, in the 83rd year of his age, was born at Low Moor in the Parish of Dean. He belonged to the Pardshaw Meeting, and tells about "going to Tallentire to the Presbyterians' Meeting." Soon after he was moved to go to the Baptist Meeting at Broughton, when "John Palmer the Elder bid him begone out of his House," because he was speaking. After some time—

A certain concern came upon me to go and speak to George Larkham, a Presbyterian Preacher at Tallentire. . . . So I went in the Fear of the Lord into George Larkham's House: As soon as he saw me, he was in great Fury and Rage and asked me what Business I had there? I told him—My Business was to clear my Conscience in the Sight of God, which I desired he would suffer me to do; but he in great Rage ran into an upper Room and Ordered me to be put out, for I was a Quaker; his wife being also in a great Passion said There was a great Fault of the Magistrates in not putting such Fellows as I in the Stocks; which shewed the Bitterness of her Spirit that she only wanted Power to follow the Example and imitate the Barbarity of her Brethren in New-England. Then George Larkham came down in great Fury and asked why they had not put me forth? Then I desired him (if he was a Christian) to show his Moderation as a Christian; then he charged me with saying that he was no Christian; which I told him was false. Then he said, Some of my Persuasion had said it; I bid him charge them with it, and not me falsely; then he took me by the Shoulders and thrust me out of the House (as his Followers had done before) and as I was going out I spoke to him

what I had upon my Mind : So as I came away in much Peace, feeling the Lord to over-shadow me with his living Presence, which filled my Heart with Praises to his Name.¹

Very different is the testimony given in the following :

A Description of a Gospel Church &
John Whitside

By a Member of and in Communion with that Church in New Street, London ; but Formerly a Member of a Church at Cockermouth in Cumberland.

At the foot is the following :—

The gift of Mr. Richard Dover Given May 14. 1713.

The book was “ Printed at the Bible in Newgate Street 1712 ” ; and in the Preface the author says :—

I shall now set forth the Heads of the Book, and let either Parochial, Presbyterian, Quaker, Anabaptist, Antinomian or Arminian read it.

His epistle is to :—

The Church of Christ at Cockermouth in Cumberland ; and to all and every Member thereof, the author wisheth all Spiritual Blessings and Blessedness ; even Life and Peace, Rest and Joy for Evermore.

In this epistle he says :—

I reciev'd my first Birth of the New Creature, Grace of Life there [Cockermouth] and was taken into Fellowship and Communion with you about Twelve Month before I came to London, which is near five and thirty years ago. And I desire to wonder and admire at free Grace that brought me under Mr. Eggesfield's and Mr. Larkum's Ministry, when my wretched State and miserable Condition by Nature was discover'd, and the only way of Salvation by Jesus Christ reveal'd, I say, I cannot but admire at that goodness that brought me under such an eminent faithful and powerful Ambassador as Mr. Larkum, whom I ever highly esteem love and reverence as one well furnished in his work of Preaching and also in Expository Divinity ; but he is gone to possess the Fulness of that Love and Joy of which he had a Taste before : and when I think what he was, and how he liv'd these words are brought in upon my Mind, The memory of the

1. Copy in the Jackson Library, Carlisle.

just is blessed, but the name of the wicked shall rot. I am glad, God has so well provided for you in giving you such an able and faithful Minister as I was told of when I was in London.¹

George Larkham's Will, dated Jan. 10, 1699-1700, is as follows:—

Will of George Larkham.

This tenth day of January one thousand six hundred and ninety and nine in the eleventh year of the reign of William the third of England Scotland France and Ireland King &c Doe I George Larkham of Cocker-mouth in the County of Cumberland, Minister of the Gospel, make this my last will and Testament (writing it with mine own hand, and Sealing it with my usual Seal) In Maner and forme Following:—

In short (having bequeathed my Soul into the hands of my blessed Redeemer, And my body to the earth to be decently interred, when my Soul shall be seperated from it &c) Thus doe dispose of my remaining wordly substance (Having none but little left to live upon in old age; And it is much I should have what I have, my Condition in the world, and my circumstances being considered, and having considerably portioned all my children &c) I say Thus doe I despose of my remaining wordly substance.

This is my will (that there may be no quarrelling among mine after my death but that they may live in love, and not envy one another &c I say, This is my will) made after addresse to God for direction &c.

Imprimis my will is That my eldest Son Deliverance have all my books and papers of all sorts, reserved carefully for him, and given to him, or his order; only I desire my Son will give Grandchild Larkham Bowes all the School Books if he take to be a Scoller

Item My will is and I doe hereby bequeath to my Son Lancelot for a Legacy Ten pound; Itm to his Son Thomas (my Grandchild) Ten pound, To be due for him; in order to his bringing up to some trade; And I hope his parents will not defraud him &c.

Item I give to my daughter Margaret Osmotherly Ten pound for a Legacy; I also give to her husband for a Legacy one of my mourning Rings, Item I give to my Daughter Patience Langdale (living at Leverpoole in Lancashire) for a Legacy Ten pound.

Item to the poore members of the particular Congregation I have gone before neer fifty years Twenty Shillings To be desposed by the Deacons &c

Item I give to my Fatherlesse Grandchild Anne Hewetson for a Legacy ten pound to be improved for her

The remainder of all my Substance I give to my Daughter Mary Bowes who is my cherisher now in my old age, and who hath the

1. Copy in the Jackson Library, Carlisle.

greatest charge, whom I make appoint and Constitute sole Executor of this my last will and Testament. To which I subscribe my hand the day & yeare above menconed

Geo : Larkham

Published before us

George Bowes

Tho : Stanger

Joseph Peill

Samuel Hovid.

The Bond is dated March 17, 1700, and mention is made in it of "Mary now wife of John Bowes who is to perform the last will of the said George Larkham." Deliverance Larkham, his son, was trained for the ministry at Richard Frankland's Academy, and invited to assist his father at Cockermouth; but he accepted an invitation to Launceston in Cornwall. Bishop Nicolson in his Diary, under date May 20, 1684, tells about being on "Sciddaw wth 2 Fletchers, Crisp, Dykes, &c., Mr. Eglesfield and D. Larkha" whom he describes as somewhat "Whiggish" in his speech about Parliament. He adds "Mr. Egl. acquainted me yt ye Saltpans at Canonby were worth 40*l* per Annu; & yt Himself had often proffer'd to farm ym so wthout Coal."¹ In a letter to Walker "Nath. Beard" of "Tavystoke, July ye 13, 1704," refers him for information about Thomas Larkham to his "granson" Deliverance Larkham, "now in Exon a dessenting teacher either among the presbyterians, or Independants or Anabaptists, for he hath been ye round."² Deliverance Larkham died Pastor of the Exeter Congregational Church in 1723.³

ROBERT RICKERBY, 1660—1679/80.

His signature in the Registers, almost immediately after his restoration, is large and bold; and it is not difficult to imagine its being written with a distinct feeling of triumph. As he had probably not been episcopally ordained with the approach of St. Bartholomew's

1. Trans. (N. S.), vol. i, p. 11.

2. Walker MSS., C. 2, fol. 294.

3. Vide Oliver Heywood's Diaries, by Horsfall Turner, vol. iv, p. 308; and James's Presbyterian Chapels, &c., p. 687.

Day he took the necessary measures for his security. He was ordained Deacon Aug. 2, 1662, by George, Bishop of Chester, and Priest the same day; his license to serve the Cure at Cockermouth was accepted by Dr. Burwell for the Archbishop of York, Oct. 16, 1662. Similarly his license to preach through the whole of Richmond. He subscribed the Declaration Aug. 16, 1662, in presence of "Geo. Cest. Epo," and again before Dr. Burwell Oct. 16, 1662. He was also licensed as Curate of Lorton July 6, 1665.¹ The following letter from his pen to Sir Joseph Williamson is self explanatory:—

Honoured Sr

Tho. a mere stranger as to face yet (as duty binds mee) I must not sitt silent under so great an Obligacon, but returne you thanks (wch is all I can doe) for ye 2 exhibicons you were pleased to Conferr on ye Schollers at Dovenby; works of this Nature (as we generally find) are no news to ye Noble & most generous desposicons; All ye Countrey you have made yr Debtours. Most worthy Sr I shall but desire ye Seasonable opportunity wherein I may declare my utmost Endeavours to Serve you or yrs pray excuse my Incivility on omitting so long my duty of thanks. And however I am yr most unworthy of all yr Servants yet still I am

yr dayley Remembrancer att
the throne of Grace

Robert Rickerby.

Cockermouth
Septemb. 4th
1671.

ffor ye Worsfull
Joseph Williamson Esq.
These

[Outside] Cockermouth.

Ro : Rickerby 4th Sept. 71.

Re : 7th. 2

At the Bishop's Visitation, June 30, 1674, he "appeared and exhibited," Peter Murthwaite doing so also as "Ludimagister" and Rich. Pearson as Parish Clerk.

Rickerby seems to have been most aggressive against the Nonconformists after his return, and many of George Larkham's troubles were due to his instigation. He held

1. The Visitation Books (Chester Registry).

2. S. P. Dom., Car. ii, 292, p. 168.

the living until his death in 1679. The following entries appear in the Registers of Cockermouth:—

1662 Charles son of Mr. Robert Rickerby bapt. decemb. ye 19th.

1665 Grace the daughter of Mr. Robert Rickerby July 13th.

1675 Mrs. Jane Rickerby wife of Mr. Robert Rickerby Minr of Cockermouth was bury'd June ye 15th.

Mr. Robert Rickerby Batchelour of Arts Son of Mr. Robert Rickerby Minister of Cockermouth was Buryed July ye 11th 1675 Anno Aetatis suae vicesimo tertio.

John Rickerby Son of Mr. Robert Rickerby Minister of Cockermouth was buried January ye 1st 1674-5.

Joseph son of Mr. Robert Rickerby was baptized May ye 14th 1677.

1679 Mr. Robert Rickerby Minister of Cockermouth was buried friday being ye 20 of february.

1685 Joseph the son of Mr. Robert Rickerby was buried May 3rd.

Hutchinson gives the date of Robert Rickerby's death as February, 1699; and states that in this year Thomas Jefferson succeeded to the living. Whellan proceeds upon the same assumption, while Nicolson and Burn dismiss Cockermouth Church in a sentence or two, mentioning the name of no Incumbent. Hutchinson's error has led to considerable confusion, and been quite a stone of stumbling to subsequent writers. His statement is as follows:

Robert Rickarby, who was incumbent before the civil war, was suspended during the usurpation by George Larkham, an independent: at the Restoration, Rickarby recovered his church, died in February 1699, and was buried in Cockermouth. He was succeeded by Thomas Jefferson, A.M. of Queen's College, Oxford, who died in February 1768 and was buried at Cockermouth. Since that time no one has been nominated to this church. It is remarkable that there have been only two incumbents since the year 1640.¹

As usual with writers of this type George Larkham does not count, though he held the living about ten years. The fact to which Hutchinson calls attention would indeed be remarkable if it were a fact; but it has already been shown that Robert Rickerby died in 1679, and so had been in his grave 20 years in 1699. It is not difficult, however, to see how the mistake occurred. The Registers had been wrongly read, and an inspection of them will at once show

1. Hutchinson, vol. ii, p. 118.

how easy it is to do that. The third figure in the date of Rickerby's death, the figure 7, is very similar in appearance to the 9 which follows, but close examination reveals its true character. It is, moreover, among the 1679 entries. Nor can the Registers have been carefully consulted or the names of, at least, two other Incumbents preceding Jefferson would have been easily discovered.

GAWIN NOBLE, 1679—1691.

The Episcopal Register notes his appointment as Teacher to Appleby School in the following terms:—

January 17. 1673-4.

License to Mro. Gavino Noble Hyopdidascalo Scholae de Apulby in Comit. Westmland ad erundien pueros quocunq loco infra Dioc. Carlien Subscrip, prius Articles declaracone de jure requisit.

He was granted a license as "Ludimagister liberæ Scholæ" at Cockermouth, by John, Bishop of Chester, May 20, 1676, and subscribed the declaration the same day. He was ordained Deacon May 26, 1678, being described as "litteratus" "Dio Cest.," and Priest by John of Chester June 6th, 1680. At least three years before 1679 he was in Cockermouth, and may have been acting as Curate for Robert Rickerby. Over the old doorway of the Grammar School, of which Richard Tubman, a leading resident, and Richard Lowry, the Vicar of Crosthwaite, were governors, was an inscription which stated that it was founded in 1676; and a stone within declared that "Gavenus Noble, 1676," was "primus Gymnasiarcha hujus Scholæ." Gawin Noble's marriage is thus given in the Workington Registers:—

1677 Mr. Gaw. Noble & Mrs. Elz. ffletcher both of Cockermouth
Mar. p. Lic. Dec. 13.

The Cockermouth Registers contain the following entries relating to him:—

1678 Isabella daughter of Mr Gawen Noble was baptized Septem.
ye 4th.

1681 Barbara ye daughter of Mr. Gawen Noble Minister of Cocker-
mouth bapt Dec. 5.

Elizabeth the daughter of Mr. Gawen Noble Minister of Cockermouth was bapt. Nov. 15. 1683.

1685 George the Son of Mr. Gawen Noble Minister of Cockermouth bapt. March 2.

1690 Thomas the son of Mr. Gawen Noble minister of Cockermouth Sept. 17. 1690 Baptized.

1691 William the son of Mr. Gawen Noble Minister of Cockermouth baptized Oct. 14.

Gawin Noble removed to Great Orton about 1691 where he remained until his death.¹ The Cockermouth Transcripts for 1689—1690 are signed by Gawin Noble, Minister; and the Presentment for 1690 says:—

We have in our church a Comon prayer book and Great Bible. And a Register book of parchment as is required. Our Minister (to ye best of our observation) is a man of Sober, Chast, just and unblameable life, and doth performe all things required.

Our parish clerk is aged above one and twenty, can read and write, as to his diligence in his place, and sobriety of conversation he hath been often warned and we have some hopes he will take warning.

Master of our ffree School we believe is duely Licensed. We know no other Schoolmaster who teacheth in our parish being Unlicensed.²

PETER GREGORY, B.A., 1691/2.

He certainly was here in that year, for he is described as "of Cockermouth" in a list of preachers at Camerton in March 1691-2.

The 1692 Presentment says:—

We have a paper book containing the names of strangers yt preached in our Church; we know not whether the dessenters in our parish have certified the place of their worship to the Bishop, or whether they have Subscribed the Articles & declaration required by ye late Acts.³

He signs the Transcripts as Curate of Cockermouth in 1696, and it appears that he also supplied Camerton. Hence the following Presentment under date 1696:—

Our Minsr doth Supply at Camberton but takes care yt none but who are duely qualified officiate for him here as we really believe.⁴

1. Vide p. 232.

2. Lancaster Transcripts.

3. *Ibid.*

4. *Ibid.*

The Registers record the christening of a son the year following:—

1697 William Son of Mr. Peter Gregory Min. born October 28. and christened November 9th.

Peter Gregory held the living of Uldale at the same time, and the following references to him are in the Diaries of Bishop Nicolson:—

1702 Aug. 26. At Kirkby thore met by Mr. Gregory who desir'd me to think of some body for Cockermonth wch he would resign in such manner as to bring in my man.

Aug 29 Mr Gregory din'd wth me: And Mr. Clark (Curate at Crosthwt) pitched upon for Cockermonth.¹

In a note the Editor of these Diaries says:—

Peter Gregory B.A. was rector of Uldale 1697; he held that living to his death 1719. I do not understand the reference to Cockermonth. According to Whellan, Thomas Jefferson was incumbent of Cockermonth from 1699; and Mr. Jefferson of Cockermonth is mentioned in the Diary June 26. 1705.²

The confusion is due to the error in the date of Robert Rickerby's death to which reference has already been made; and it is not a little surprising that respectable writers should ever quote Whellan as an authority in these matters.³ Peter Gregory resigned about 1705. In the early part of this year he sought to obtain the Dean living but did not succeed. He retained Uldale, however, and in addition had the Curacy of Bassenthwaite until his death.⁴

1. Trans. (N.S.), vol. ii, pp. 178, 179; Clarke was not appointed.

2. *Ibid.*, p. 178.

3. These Diaries are a curious collection of English, German and Latin; but they are exceedingly valuable for the student. They appear in the first five volumes of the "Cumberland and Westmorland Transaction (N.S.)," the Editor being the late Bishop of Barrow. They are well worth publishing in separate form with the Latin and German passages translated. Read in conjunction with the Bishop's "Miscellany, &c." the picture which they give of the character of the Clergy during the opening years of the 18th Century is distressingly sad.

4. Vide pp. 557, 675.

THOMAS JEFFERSON, M.A., 1705—1768.

Foster gives him as John, which however is incorrect. He states that he was the son of John Jefferson of Kendal "paup" and that he matriculated at Queen's College, Oxford, Oct. 24, 1687, aged 18 years, taking his B.A. in 1692. "Perhaps," says he, "70 years vicar of Cockermouth and died Feb. 5, 1768."¹ This, however, has been shown to be a mistake. A sermon of his with the following title is extant:—

A Thanksgiving Sermon
Preach'd the 29th of November
1759 at the Rectory of Lamplugh
on the taking of
Quebeck—By the Revd Mr.
Tho. Jefferson Minister
of Cockermouth.
Kendal.
Printed by Thomas Ashburner
And sold by Mary Cowley
in Cockermouth
MDCCLX.²

Hutchinson suggests that Jefferson was a native of Holm Cultram, and states that his father was accustomed to speak of his son, Tom, as a fine lad, "begotten in Cumberland, born in Wales, and bred in Scotland." Hutchinson describes him as an "odd man" and proceeds:—

On some particular Sunday of the year, we suppose on Rogation Sunday, he constantly preached on the beauties of Flora. On these occasions, he failed not to provide himself with a large bouquet of flowers; and, taking it in his hand, he displayed it, with many significant gestures, to his congregation, as he pronounced his annual text, from the gospel of St. Matthew—"Solomon, in all his glory, was not arrayed like one of these." After a forty years' residence in his cure supposing his people not to be sufficiently attentive to him, he lectured them in a sermon on this text, from the 95th Psalm—"Forty years long have I been grieved with this generation." . . . On the 1st of March, St. David's day, he always wore a leek; in token of his having been born, though by accident, in Wales. He enjoyed an uncommon share of health and spirits till he was 95;

1. Al. Ox.
2. The Jackson Library, Carlisle.

affecting to be offended with any one who thought him old—always remarking on the occasion, that there was nothing old, but old boots and old shoes, and here and there a chance old maid. Till within four years of his death, he was remarkably active and agile; and would probably have continued so to the last, had he not unfortunately, when upwards of ninety, been lamed by a fall from his horse; and, at the same time, caught a dangerous cold, by lying out all night in winter on a common, as he was on a journey to pay his addresses to a rich heiress in the county, not much more than twenty years of age. He died in 1768.¹

1. Hutchinson, vol. ii, p. 340 note.

II. BRIDEKIRK.

Bridekirk is about two miles from Cockermouth on the south side of the Derwent. Bishop Nicolson, when he visited the Church here in 1703, indulged in quite a wail of sorrow over what he saw:—

The Quire has Rails but everything else (in and about it) looks very scandalous. The Walls and Floor are most nasty; and the Leads very much decay'd and full of Drops. The Roof of the Vestry is fallen in.¹

It is, of course, quite otherwise to day. The Registers of the Church, which is dedicated to St. Bridget, begin on the second page of the volume in 1585; but upon the top of the first is 1584. The page is quite illegible, except in that particular, and that appears to have been added by a later hand, though doubtless it is correct. The early writing is somewhat faint, but decipherable, though the characters are very minute. There is a full list of Incumbents available, and the following fill up the Century with which we are concerned:—

JOHN WHEELWRIGHT, 1581—1625.

His burial is thus recorded:—

1625 Mr. Johannis Wheelwright, Eccliae de Bridekirke vicarius sepult. fuit xvi die Martij Anno post inductionem suam 44 et aetatis suae 88 expleto.²

The Wheelwrights were a numerous family in this neighbourhood and prominent leaders of Nonconformity. Gawin Wheelwright is mentioned as connected with the Broughton Church in 1650,³ and John Wheelwright appears in the Presentment Lists among other "Anabaptists."⁴

1. Miscel., p. 81.

2. Parish Registers.

3. Vide p. 622.

4. Vide p. 1357.

JOSEPH WILLIAMSON, 1625—1634.

He was ordained Deacon, being then "literatus," May 23, 1624, and instituted March 19, 1625, on a Presentation by the King. Nicolson and Burn, however, give his Presentation by "Henry Baxter, Sebergham, gentleman, and Thomas Hutton of Hameshill, yeoman, assignes of Sir Thomas Lamplugh Knight."¹ The following appears in the Registers against his name:—

Nomina Omnium Baptizatorum Nuptorum ac Sepultorum in parochia de Bridekirk Josepho Williamson vicario Anno institutionis suae primo aetatis vicessimo septimo 1626.

Among baptismal entries appear these:—

1626-7 Februarii 14 Henricus filius Josephi Williamson clerici bapt cuius.

1629—30, 25th Jana filia Josephi Williamson Clerici vic. de Bridekirk bapt.

1633 Aug. 4. Josephus fil. Josephi Williamson Cler. vicarij de Bridekirk bapt.

An account of Joseph, afterwards Sir Joseph Williamson, Secretary of State, is given elsewhere.² The father died in 1634 as the following shows:—

1634 Aug. 10. Josephus Williamson vicarius Sepult.

NICHOLAS BEEBY, M.A., 1634—1649.

He was instituted Sept. 22, 1634, on a Presentation by "Anto Lamplugh Ar." The Registers contain the following baptismal entries:—

1636-7 January 12. Anthonius filius Nich. Beeby vicarij bapt.

1638-9 Janu. 2. Nicholas filius Nicholaij Beebye Vicarii bapt.

1643 Decemb. 13. Ellenor fil. Nich. Beeby Clerici bapt.

Foster gives the name of "Anthony Beebye" in his list of Oxford graduates, and says that he was:—"ser. Queen's Coll. matric. 15 June, 1657; B.A. 25 Feb. 1660-1; M.A. 1664, vicar of Dinton also Dinnington, Wilts, 1674, and of Broughton Gifford 1685."³ In all probability this was the Anthony Beeby, whose baptism is recorded above.

1. Nicolson and Burn, vol. ii, p. 100.

2. Vide p. 60.

3. Al. Ox.

Nicholas Beeby was here in 1646 as we gather from the following:—

Cumberland. Att &c. November 11. Anno Dni. 1646.

By vertue &c fferty pounds be payd out of the profitts of the Improprate Rectory of Bridekirke in ye County of Cumberland Sequestred from Sr. Henry ffletcher Delinquent to and for increase of the Maintenance of Mr. Nicholas Beeby Minister of ye pish Church of Bridekirk aforesaid The Viccaridge thereof being worth but thirty pounds p. Annu And ye Sequestrators of ye pmisses are required to pay ye same accordingly att such tymes and seasons of ye yeare as ye said profitts growe due and payable.

Gilbt. Millington. ¹

The name of Nicholas Beeby does not appear in Walker's list, yet shortly after this, he must have been sequestered, as his successor, George Benson, appointed in 1649, is named as paying "fifths" to Ann Beeby in 1652. He did not live to the Restoration as the following shows:—

1658 Aprillis 19. Nicholaij Beeby late Vicarij Sepult.

His wife survived him several years, and according to the following burial entry she had her home at Tallentire:—

1673 Augusti 24 Anna Relicta Nicholai Beeby de Tallentyre nup. vicarii sepult.

GEORGE BENSON, 1649—1660.

The Registers contain the following:—

Nomina Omnium Baptizatorum Nuptorum ac Sepultorum in parochia de Bridekirk Georgio Benson vicario Anno Institutionis suae primo Aetatis suae tricesimo primo 1649.

The pen has been put through part of this, but it is repeated later with this addition:—

Georg Benson vicar		Ecclesiae
Bridekerkienses		paroch
Johis Watson	Gardianis	de
The palmer		Bridkirk
Rich. Dodgson		1649.
Christo Shepheard		

His confirmation to the living by the Northern Commissioners, in 1652, is given in the following documents together with some information about his stipend:—

1. S.P. Dom. Inter. F. 1 (Record Office): duplicated in Bodl. MS. 323.

NewCastle upon
Tine.

Cumberland.

By ye Comrs for propagateing ye Gospell in ye fower Northerne Counties of Northumberland, Cumberland, Westmorland & Durham ye 3rd day of february 1652.

Bridkirk,

Whereas Mr. Gorg Benson hath addressed himselfe to us desiring to be approved for ye work of ye Ministry & upon tryall & examination of his gifts before us by divers Godly & able Ministers according to ye rule of ye Act of Parliamt is found fitt to preach ye Gospell of Jesus Christ & to be duely qualified & guiftted for yt holy employnt & hath given us satisfaccon of his holy life & Conversacon & Conformity to ye p'sent Governmt These are therefore by vertue of ye power & Authority to us given by ye parliamt to appoint & Constitute ye said Mr. Benson Minr. of Bridkirk in ye County of Cumberland And he is hereby appointed & constituted Minr. of Bridkirk aforesaid And for his Support and Maintennce It is ordered yt ye vicaridge of Bridkirk paying out a fifth pte to Mrs. Anne Beeby & twenty poundes out of Graystock and thirty poundes out of Bpps rents according to ye rental together wth the Gleab Landes houses tithes rents issues & profits to ye same belonging be vested & settled upon ye said Mr. Benson & he is hereby vested in ye same & as lawfully seised thereof to all intents and purposes as if he had bene instituted and inducted according to any formr. Course of Law.

Tho. Delawell P. Hodson Tho. Cholmley Jo. Middleton Geo. Dawson Jo. Ogle Robt Hutton Hen. Horsley Tho. Craister Jo. Studdert Lu. Rillingworth Jo. Crosthwaite Edward Winter Tho. Langhorne

Exd. Ant. Parsons.

Imps.

A rental for Mr. Benson.

Mr. Henry Baxter p tithes of raughton Andr :et :purific	01 : 07 : 08
Mr. Jo. Salkeild p. tithes of Upmanby Andr :et :purific	08 : 00 : 00
Sr. ffra Howard p tithes of Ritherby Lam :et :Ann.	08 : 06 : 08
Idem p tithes of Crosby—Idem	02 : 13 : 04
Mr. Jo. Skelton p tithes of Ayketgate & Newclose Ellen & purif.	02 : 10 : 00
The tennts of Castle Sowerby bapt & purific	13 : 17 : 11
Mr. Jo. Thomlinson p tithes Willonbed Mich et Ann	00 : 00 : 08
Jo. Nicholson p his tithe Mart & Whitt	00 : 00 : 04

Tot. 36 : 16 : 07

Cuthbert Studholme Tho. Craister

Tho Langhorne Edw. Winter

Jo. Crosthwaite.¹

1. Lambeth MS. (Plund. Min.), 1006.

Bridkerk.

Feb. 1, 1654.

In pursuance of an order of ye Comrs for ppagacon of ye Gospell in ye fower Northern Counties of ye 3rd of febr 1652 It is ordered yt ye yearely Sume of 36li 16s 07d be and ye same is hereby Graunted to Mr. Georg Benson Minr of Bridkerk in ye County of Cumberland (approved &c) out of ye rents & pfts of ye tithes hereafter menconed (vizt) ye yearely Sume of one pound Seaven Shills & eight pence out of ye pfts of ye tithes of Raughton ye yearely Sume of 8li out of ye pfts of ye tithes of Upmanby ye yearely sume of 8li six shills & eight pence out of ye pfts of ye tithes of Ritherby ye yearely sume of 2li 13s 4d out of ye pfts of ye tithes of Crosby ye yearely sume of 2li 10s. out of ye pfts of ye tithes of Ayketgate & Newclose ye yearely Sume of 13li 17s 11d out of ye pfts of ye tithes of Castle Sowerby ye yearely sume of eight pence out of ye pfts of ye tithes of Willonbed & ye yearely sume of 4d payable by John Nicholson all wthin ye County of Cumberland & amounting in ye whole to ye yearely Sume of 36li 16s 07d ye same to be continued & payd from time to time to ye said Mr. Benson for such time as he shall discharge ye duty of ye Ministr of ye said place or till further order of ye said Trustees togeather wth all arreares of ye said yearely Sume of 36li 16s. 07d to him due out of ye prmises by order of ye said Comrs of ye 3rd of february 1652 And Mr. Edmund Branthwaite Recevr is hereby appointed & authorized to pay ye same unto him from time to time togeather wth ye said arreares

Jo. Thorowgood Ri Sydenham Edw. Cressett Ra Hall Jo Pocock. 1

The Registers give the names of the following children :

1650-1 febr. 10th Thomas fil. Georgii Benson de Bridekirk cler. bapt.

1656 Junij 6 Maria fil. Georgii Benson Clerici nat.

1660 Aprilis 18 Samuelis fil Georgii Benson vicarii sepult.

According to George Larkham's Register of baptisms Samuel was baptized on March 5, 1653-4: and Mary on June 13th, 1656.²

The Bensons were a family of considerable position with representatives about Kendal and Ambleside. Probably it was a branch of this family that was resident in London in the 16th Century. John Benson left that city for the north about the end of Elizabeth's reign, and settled in Great Salkeld, Cumberland. He had thirteen sons, from the eldest of whom descended the late Lord Bingley. An

1. Lambeth MSS. (Plund. Min.), 972.

2. MS. Min. Bk. Cock. Ch.

important branch made its home in Kendal, whence sprang Dr. George Benson, for some time Canon of Hereford, whose son, again, Dr. George Benson, was Canon of Worcester and Dean of Hereford. The name of the family is linked also with Dovenby, Broughton and Cockermouth. Foster gives in his list of Oxford graduates:— Thomas Benson son of Thomas of Cockermouth, also Thomas Benson son of William of Broughton; while the Bridekirk Registers give the following:—

1667 Julij 30 Elizabetha filia Mr. Thomae Benson de Dovenbia Sepulta fuit.

George Benson, the Bridekirk Minister, was the youngest of John Benson's thirteen sons; and, owing to the evils of the reign of Charles I. he entered the service of Parliament in its struggles with the King, and suffered considerably in his fortune, particularly from the Scots, previous to the battle of Worcester.¹ He appears as one of the seven Founders of the Congregational Church at Cockermouth in 1651, being ordained a Teaching Elder, while George Larkham was Pastor. His Ejection from Bridekirk took place Oct. 31, 1660, and is thus described in the Cockermouth Church Book:—

This day, Bro : Geo : Benson, Teacher, was by an order under the hands of five Comissionrs Sitting at Keswick, eicted uniuistly, from his publike place, for denying (as was alleadged) the Baptism of children—A known falsehood.²

That passage shows that local influence was a large determining factor in these matters: for in this case there was no Sequestered Incumbent to claim the living, Nicholas Beeby being dead; while Sterne had not as yet ascended the Episcopal throne at Carlisle. In George Larkham's Diary these seems to be a little contradiction in the matter of date:—

1. "Hist. of the Life of Jesus Christ" &c. by the late Rev. George Benson, D.D., 1764, with Memoir by Thomas Amory. Copy in Jackson Library, Carlisle.

2. MS. Min. Bk. Cock. Ch.

April 15th (1661). My Brother Benson lost the Vicarage of Bridekirk. And by this means, the poor congregation is much straitened as to liberty.¹

As Benson's successor was not instituted until some time after October, it would appear that notwithstanding his previous Ejection, he somewhat retained his position at Bridekirk until the following year. He joined in the ordination Certificate of James Cave in 1656; but neither his name nor that of George Larkham appears in the letter to Richard Baxter of date 1653, respecting the Worcestershire Agreement. Calamy's account of him is exceedingly meagre, only four lines being devoted to him. To this Palmer adds a paragraph supplied by his illustrious descendant, Dr. George Benson in his "History of the Life of Christ." Calamy says that after his Ejection "he retir'd into Lancashire where he liv'd at Kellet and Preachd in his House."² The Cockermonth Church Book, under 1662, says:—

The 13th of ye sd month Bro Benson went from this part into his owne country of Westmerland to live for a season, in regard of ye difficulty of the times, That soe he might pvide for his family. The church not being in a capacity to make pvision for him, as they gladly would.³

Here again there appears to be some discrepancy, but probably the two passages refer to different periods of life. It has already been shown that the Bensons were resident in Kendal, several entries relating to the family appearing in the Registers there; and it is certain that George Benson lived there for some time. His License, in 1672, was for his house in "Kirkbie Kendal," for "Presbyt" worship. The Cockermonth Church Book also says:—

1676 Oct. 1. The Church broke bread together at ye Pastrs house at Tallantyre: The pastr preacht from Luk 13. 24, in ye morning part of the day, and Mr. Gilpin of New Castle exercised in ye evening from ps 73, 28. The same day one James Sutton of Kendall,

1. Lewis's Hist., p. 146.
2. Calamy, vol. ii, p. 154.
3. MS. Min. Bk. Cock. Ch.

was ppounded and received—A good testimony of his life being given by Bro Benson sojourning there : And he satisfying the elders as to his faith. The Lord blesse this remote plant and cause him to grow.¹

During this period George Benson retained his position among the Cockermouth people, and the Church Book notes several visits when “Brother Benson” “discoursed” or “helped in the work of prayer.” Subsequently he removed to Kellet, and the Kenyon MSS. give among meeting places for “Presbyterians” certified and recorded in 1689, but appropriated to no particular persons:—

Mr. George Benson’s house in Nether Kellet.
Certified by

Richard Willson
John Willson
William Brathwait²

Whilst he was at Kellet he assisted in the ordination of Robert Waddington, June 5, 1682,³ who succeeded him there, and subsequently was at Tockholes, near Blackburn. Calamy⁴ says that he “dy’d 1691 *Aetat* 76”; but the Cockermouth Church Book in its list of deceased members has the following:—“Mr. George Benson, Teacher 1692.” He ranks with George Larkham and Richard Gilpin in his influence upon Cumberland Nonconformity. A grandson of his was Dr. George Benson, who was born at Great Salkeld in 1699, and became an eminent Nonconformist Minister, a distinguished Biblical scholar, and a leader in the Arian movement of the 18th Century. Foster gives “Thomas Benson son of Tho. of Cockermouth, vicar of Stanwix in 1705 and of Dalston 1714, and Canon of Carlisle in 1716.”⁵ Probably this was another of his grandsons, the baptism of the father, Thomas, being on “febr. 10th 1650-1.”

1. MS. Min. Bk., Cock. Ch.
2. H. M. C., 14th Report, Appendix, Pt. iv, p. 232.
3. Heywood’s Diaries (Horsfall Turner), vol. ii, pp. 209—211.
4. Calamy, vol. ii, p. 154.
5. Al. Ox.

In "The First Publishers of Truth" is a statement to the effect that "Richard ffarnsworth Came in the moveings of the Lord to Grayridge Chappell where one Benson, a Preist, being then Preaching, And in the dread of the Lord declared agst all hierling preachers that deceive the people."¹ Unfortunately no date is given and there is nothing to indicate who this "Priest" Benson was.

SAMUEL GRASTIE, M.A., 1660/1—1664.

He was presented by "Petrus Ward Med. Dr. et Ellinor uxor," and his Institution is given in the Episcopal Register thus:—

Institution of Samuel Grasty to Bridekirk, Master of Arts, March 6 first year of [Bishop Sterne's] Consecration 1660-1.

The Registers are our authority for the following:—

Nomina Omnium Baptizatorum, nupt. et sepult. in parochia de Bridekirke Samuele Grasty vicario anno Institutionis suae secundo Aetatis tricesimo Imo 1661.

He compounded for his First Fruits in 1660. The names of the following children appear in the Registers:—

1662 Sep. 14. Rosa filia Samuelis Grasty clerici vic. de Bridekirke bapt.

1663-4, Jan. 31. Lancelotus filius Samuelis Grasty vic. de Bridekirke bapt.

1664 Maii 4 Lancelotus Grasty infans sepult.

1664 Maii Rosa Grasty infans sepult.

Foster says:—"Grasty Samuel 'Ser.' Brasenose Coll. matric. 14 June 1649; B.A. 8 Feb. 1652-3 (6 s. Thomas of Warford, Cheshire), rector of Woodchurch, Cheshire, until ejected 1662: one Samuel Graysby or Grasby vicar of Bridekirk, Cumberland, 1661, and of Brougham 1664."² There can be little doubt that the Cheshire and Cumber-

1. P. 24.

2. Al. Ox.

land Grastie or Grasty were one and the same person.¹ Walker, under Woodchurch, in Cheshire, says:—"One *Peter Burgher* was Presented to this Living in 1654: and the same year I find one *Samuel Grasty* also upon it."² In Ormerod's "Cheshire" it is stated that Grastie appears in the Parish Register as Rector in 1655, and he is "again noticed as rector in 1659, but intruder in all the intermediate years."³ His appointment to Woodchurch is given in the following terms:—

Woodchurch
in Cheshire.

Samuel Grastey appointed by His Highnes—the living sequestred from Mr. George Burges Dated Whitehall 19th day of August 1654. Cert. by Ralph Hall of Knutsford Samuel Bruen Minr of ye Ghospell Joh. Howe of Torrington Peter Adams of Stanney Nat. Stuke Philip Grasby.⁴

Calamy, as Foster suggests, places him in his list of Ejected Ministers for Cheshire, under Woodchurch, merely putting:—"Mr. Graisly or Graisty."⁵ Urwick names him as one of his "ten ejected Nonconformist Ministers in the Wirrall Deanery in 1662";⁶ and Dr. Powicke similarly classes him.⁷ It is extremely doubtful

1. Respecting the Grastie family Earwaker gives the following details:—Thomas Grastie of Warford gent who was living in 1664 was then 80 years of age. By his wife Alice daughter of Henry Ellis of Withington Co. Chester, he had 8 sons and 8 daughters, of whom Thomas Grastie son and heir apparent died in his father's lifetime leaving by Prudence his wife daughter of Thomas Hassall of Nantwich one son, Thomas Grastie, described as of Warford and Withington heir to his grandfather. This Thomas Grastie was 33 years of age in 1664. The Grasties subsequently went to live at Warrington where they appear to have engaged in trade. Children of Thomas Grastie Sen. (1) Thomas, (2) John, (3) Henry, (4) Philip, (5) Nathan, (6) Samuel, (7) Jonathan, (8) Benjamin, and (1) Alice, (2) Elizabeth, (3) Margaret, (4) Sarah, (5) Catherine, (6) Susanna, (7) Mary, (8) Martha. (East Cheshire, vol. ii, pp. 641-2.)

2. Walker,, Pt. ii, p 191.

3. Quoted in Urwick's Nonconformity in Cheshire, p. 82.

4. Lambeth MSS. (Plund. Min.), 997.

5. Calamy, vol. ii, p. 131.

6. Nonconformity in Cheshire, p. 66.

7. Hist. of the Cheshire Cong. Union, p. 274 .

if Samuel Grastie should be included in any list of Ejected Ministers. Certainly he was gone from Cheshire long before the Uniformity Act came into force; and equally certain it is that, if the Nonconforming spirit was in him at all, it found only a very temporary abode there. It is quite possible that if the displaced Woodchurch Incumbent was living at the Restoration, Samuel Grastie found it necessary to give way for him; but, judging from his subsequent action, if the chance of remaining had been his he would have had no hesitation about accepting the new conditions. If in any sense a Nonconformist, it is one of the ironies of the situation that he should have been called to succeed the Ejected George Benson at Bridekirk.

Grastie was instituted to the living at Brougham in Westmorland on Sept. 8, 1664,¹ and he resigned Bridekirk on the 5th of October.

THOMAS BELMAN, M.A., 1664—1680.

Possibly the person of that name who was born at Windermere, received his early education at Sedbergh Grammar School, and went thence to St. John's College, Cambridge, in 1655, being at the time 20 years of age.² It appears that previously he had exercised his ministry for some time in the County of Durham, and that, in 1663, he was Curate at Distington under Edward Fletcher. Appeal was made to Lord Wharton at this time, both by Francis Higginson of Kirkby Stephen and Henry Lever of Newcastle, to present him to the living at Dean, which was then vacant. Their appeal was not successful but their letters are interesting reading:—

Right Honourable.

There is one Mr. Thomas Belman at present Curate at Distington under Mr. Edward Fletcher, who tells me the Parsonage of Dean in Cumberland, whereof your Lordship is Patron, is now vacant by the death of Mr. Fletcher late incumbent there. Mr. Belman hath importuned me to make mention of him to your Lordship as desirous

1. Vide p. 1248.

2. Sedbergh School Register, p. 81.

of that place, if your Lordship shall judge him worthy of that favour; which I am the more imboldened to doe because I remember he shewed me the last year a Paper wherein Mr. Brisco did recommend him to your Lordship & gave a very good character of him. Besides he hath very good Testimonials from others also both of his learning & piety, wch I have seen. If your Lordship think good & will be pleased to signify so much to him, he will make a journey to London to waite upon your Honour there. I beseech your Lordship to pardon this boldness & shall ever be

Your Honours most humble &

Kirkby Stephen

faithfull Servant

Feby. 17, 1663.

Francis Higginson.

[Endorsed]

febr 17, 1663.

Mr. Higginson to my Lord

Concneing Mr. Belman

about ye Psonage of

Deane.¹

My Very Good Ld

Though I am almost discouraged for any further troubling yor Lp wth my lres (upon supposition that all that ever I wrote since I last kissed yr noble hand have miscarryed) yet I judge it my duty to Let this run the same hazard being that it Concernes not only my private addresses to yor Lp. in a most humble Recognition of yr multiplied condescensions but a busines of an higher nature in reference to the Service of God in his Chur. This gentleman Mr. Belman (who I perceive hath been by others formerly & now by Mr. Higginson is recomended to yr Lp) is a person whom I doe very well know. I was present when he passed a tryall in order to his Ordination, I am well acquaynted with the best of that people where he exercised his Ministry in his County. In the first He discovered very comendable abilityes, And I can assure yr Lp that in the course of his life & Ministry He had the good testimony both of such Ministers & good people as he did converse wth all. It is indeed about 2 or 3 yeares since He left these parts but I hope He continieth in the same way still that no good man need be ashamed to beare witnes to Him. If yr Lp. have not desposed of that Parsonage of Deane for wch he is a Suitr I do humbly cast in my petition on his behalf That He may have encouragement from yr Lp. to wayte psonally upon yu at London in order to yr Lps more full satesfaction concerning Him if you shall so think fitt And if my obligations be not so great & many already that they admitt of no

1. Rawl. MSS. Letters 104.

augmentation, I would humbly say It will adde to those noble favours
so frequently' vouchsafed from yr noble hand unto

My Most Honourd Ld

Yr Lps most justly devoted

Servt

Hen. Lever.

To the Rt Hnble his very noble Ld the Lord

Wharton at his house St. Giles near the

Church these humbly present in London.

[Endorsed]

Feb. 18, 1663.

Mr. Lever to my Lord

Concerning Mr. Belman about ye

Psonage at Deane.¹

Thomas Belman was instituted to Bridekirk March 16, 1664 on a Presentation by "George and Thomas Lamp-lugh Ar." The Registers say that in 1665 he was "anno Institutionis suæ primo ætatisque tricesimo tertio," and he compounded for his First Fruits in 1666. He had the friendship of Sir Joseph Williamson, the distinguished son of his predecessor, and the following communications from his pen are worth inserting:—

Sr

I am heartily sorry yor Brother (my very good friend & Gossip) hath languished soe long undr (hitherto) some growing distempers, yt that they have not only occasioned his confinment att home, but alsoe have much weakened (though I hope not wasted) his Naturall Strength, for Blessed by God, he hath scarce evr hitherto beene heart sicke.

A litle after Midsummer he begun wth a Dysentery wch brought him very weake, but by ye physicans means (undr God) was cured of yt who afterwards for ye diversion of ye humors did flux him att his mouth (wch I believe did continue att least a month) before ye humors came to be settled (if settled) in their pp places yet after this he gott such strength yt he & I could walk abroad into ye feilds wth much alacrity.

But after this he fell into a relaps occasioned (I presume) by an extraordinary cold, whereupon he fell into an illness & much indisposednes againe & was troubled (& is somewht to this day) wth an hoarseness in his throat yt he could not speake but as though he were whispering. But now wthin this 2 or 3 dayes he begins to

1. Rawl. MSS. Letters 104, fol. 65.

recover his speech againe. The Dr. continued wth him till ye last weeke, but yor sister expects him againe wthin this few dayes.

I was very much afraid of a consumpcion, his flesh much falling away & his spirits growing very heavy, & his appetite to meat very litle, but he tells mee his stomach growes better, & he sleeps well, & yor sister hopes yt he is not consumptive, but has ye symptomes of ye scurvy in a high degree. I am almost his dayly companion, I take much content in his & his Lady's company, I doe much covet theire health & happines & doe begin confidently to hope yor Br pfect recovery.

Good Sr p'don ye boldnes of this & ye other pag. Excuse all weaknesses in both & accept of ye same from him who is though unknown.

Sr. yor most humbly devoted
Tho. Belman.

Br. 8br. 2d. (72).

To
The ever honorable

[Outside] Mr. Belman
R. 7 Oct. 72.

Joseph Williamson Knt.
These.

In Praestantissimam memorabilemque tui Munificentiam Centum Librarum ad emendandum Scholae Dovenbiensie Stipendium nuperime collatam.

O faelix Animi, pretij quj munera donat nobis ac nostris talia facta placent.

Adfuit in tali non parvum pectore numen, Gaudia eij primo haud vestra negate viro.

Nam decies denas donavit munere libras, in quibus est pueris, cura placere viris.

Dignus es argento fulvo quoque dignior Auro; venturi Soboles Grandia laudet opum.

Non tibi, sed nobis notus es, quid plurima dicam. Non tibi sat famam garrula lingua dedit.

Cum tibi Supremos Lachesis perneverit annos, hic tibi perpetuo tempore vivet honor

Tho. Belman, Bridek, Vic.

Benignitas tua pijssima Doie viroru optime, per Parochianos meos sit gratissime recognita.

Praesidiumque decus musarum fautor, alumne,
Ter tres Castalides vario modulamine plaudunt.

Grandia nomine tibi fecit Regnator Olympi.

Ac Boreae Patriae fecisti grandia Nobis

Quid tibi nunc dabimus. Nomen; Quid Nomen. Honoris.

Non tibi sed Nobis reddit praenobile factum.

Certe Nobilitas sola est atq̄ unica virtus.
 Jam Superis opus est meritas tibi reddere laudes,
 Heroae famam mentis non possumus omnes.
 Laetificae vultus laetus transfertur ad astra.
 Quid dabimus, grates : demus tibi parvula thura,
 Offendunt nunqua talia thura Jovem.

Utinam Dominus Deus te Ecclesiae suae,
 Regi nostro ;
 Reipublicae, tuis et nobis omnibusq̄ longum
 Servaret incolumen ; ita precatur qui est,
 et est futurus
 Doie Tui Honoris (dum vixerit) observan-
 tissimus

Thomas Belman.

Bridekirkie

Ex Musaeo Meo
 2do die 8bris 1672

[Endorsed behind]

Ornatissimo praeclarissimoq̄ viro
 Doio Josepho Williamson
 Militj
 hae
 Londinj.¹

It would appear from the following that Thomas Belman, who died in 1680, for some time had a Curate to assist him :—“ John Bolton Curatus de Bridekirke ” who was ordained Deacon Sept. 21, 1673, Priest Sept. 15, 1674.²

RICHARD TICKELL, M.A., 1680—1685.

He was instituted May 28, 1680, on a Presentation by Richard Lamplugh, and held the living at Egremont also during part of this time. Subsequently he was at Distington.³ Foster has the following respecting a son :—“ Tickell Thomas s. Ric. of Bridekirk, Cumberland, cler. Queen’s Coll. matric. 16 May, 1701, aged 15, B.A. 1705, fellow, M.A. 22 Feb. 1708-9 ; secretary to Joseph Addison and to Craggs, secretaries to the lords justices in Ireland, 1724, until he died at Bath 21 April 1740.”⁴

1. S. P. Dom., Car. ii, 316, fol. 18.

. Episcopal Register.

3. Vide pp. 802, 829.

4. Al. Ox.

DAVID KING, M.A., 1685—1701.

He was instituted January 6, 1685, on the same Presentation. Visiting Bridekirk on Aug. 21, 1694, Thoresby says:—

The honest parson was very obliging in showing us the famous font and the register, where one of his predecessors had writ a small account of it but without any knowledge of the letters.¹

This would, of course, be David King. Nicolson and Burn say that he died in 1701, but this was not so, for he was subsequently at Lamplugh.²

JOHN HARRISON, 1701—1720.

He was instituted May 28, 1701, and inducted the day following. He died in 1720.

1. Diaries, vol. i, p. 273.

2. Vide p. 777.

III. ISEL.

Isel is about five miles north east of Cockermouth. The Church is dedicated to St. Michael, and lies on the north bank of the Derwent, just across the river, beautifully sequestered. The Registers, the earliest of which are in a long parchment volume, begin with marriages in Oct. 1669, the first baptisms being in 1670. The writing is clear, and the Registers are in good condition. The following is a list of Incumbents: —

LEONARD CAPE, 1581—1594.

Foster gives a William Cape, a native of Cumberland, who matriculated at Queen's College, Oxford, in 1595, at the age of 18, and subsequently became M.A. and B.D.¹

Leonard Cape died in 1594.

ANTHONY WHARTON, B.A., 1594—1636.

He was ordained Deacon Dec. 22, 1622, and is given as of "Cest. Dioc." Foster has several persons of this name in his Oxford Alumni; but no one is assigned to Isel. He died in 1636.

PERCIVAL HEAD, M.A., 1636.

He was instituted Nov. 3, 1636, on a Presentation by "Will Lawson de Isall hall Ar." Foster says that he was the son of Thomas Head of Raughton Head, matriculated at Queen's College, Oxford, Feb. 18, 1624-5, at the age of 19 years, graduated B.A. Feb. 15, 1625-6, and M.A. June 30, 1630.² It is not known how long he remained here; but in 1646 and 1659 we have the following:—

Cumberland. Att &c. November 11 Anno Dni 1646.

By vertue &c ordered that the yearely sume of ffifty pounds be payde out of the profitts of the Impropriate Rectorye of Isell in the

1. Al. Ox.

2. *Ibid.*

County of Cumberland sequestred from Wilfrid Ireton and Lawson Ireton his Sonne Delinquents to and for increase of the Maintenance of ye Minister of ye pish Church of Isell aforesaid. The Viccaridge whereof is not worth Twenty five pounds p Ann And the Sequestrators of the pmisses are requested to pay the same accordingly att such tymes and seasons of the yeare as ye said profitts shall grow due and payable.

Har. Grimston.¹

Isell.

d.d. Mar. 3d.

febr 24, 1659.

Whereas the Maintennce belonging to ye Ministr of Isell in ye County of Cumberland exceedeth not ye yearly value of twenty pounds It is therefore ordered that the yearly Sume of thirty pounds be granted to and for increase of ye Maintennce of such godly & painfull preachers of ye Gospell as shall be from time to time settled Ministr of ye sd Church & duely approved of as by Authority of parliamt is directed.

Jo. Thorowgood Geo Cowper Wm. Skinner Jo Pockocke Ri. Yong.²

Geo. Williamson writing to Jos. Williamson, Apr. 16, 1660, among other things, says that Sir Wilfrid Lawson M.P. for Cockermonth, wants to see J. W. in London, and "he hopes you [J. W.] will provide an able minister for Isell, and he will try to get him good means settled. There is 60*l* now."³ Whether in response to this Richard Fletcher was appointed, or some other person filled the vacancy for a short time, does not appear.

RICHARD FLETCHER, B.A., 1661—1668/9.

In the Episcopal Register he is given as "George," and was instituted Oct. 29, 1661, on a Presentation by "Wilfrid Lawson Mil." Foster gives several persons of this name as Alumni of Oxford, and says one was at Isel.⁴ The Brigham Registers note his burial thus:—

Rich. Fletcher Vicar of Isell. Jan. 10, 1668/9.

Doubtless the person of this name who was at Distinguon in 1655.⁵

1. S.P. Dom. Inter. F. 1. (Record Office); Duplicated in Bodl. MS., 323.
2. Lambeth MSS. (Plund. Min.), 987.
3. Cal. of S. P. for 1659—60, p. 415.
4. *Al. Ox.*
5. Vide p. 801.

GEORGE STARKE, 1669—1703.

He was instituted Sept. 18, 1669, on the death of Richard Fletcher, being described as "Scotus." The Presentation was made by "Wilfrid Lawson Mil." At one end of the Register Book, in George Starke's own peculiar writing, is the following interesting statement:—

George Starke Vicar of Isell was born in the parish of Ballmerrino Kyrkton(?) in the portion(?) of Couper in fiffe upon the Eleventh of Novbr and baptised upon the 13 1644 he was ordained preist by the Archbishop of Glasgow in the grey friers Church of Edenbrough upon the Eleventh day of March 1665 & Licensed to preach at higgett(?) 22 day of June 1668 presented to Isell by the truly honorable Sr Wilfrid Lawson May(?) ye last 1669 & ye bishop being then at london not Instituted till Septr. 8th following He was married July 22 1669 & had a daughter born Aprr 22, 1670 who was baptized 25 & caled Magdalene.

Itm Novbr 19, 1671 a daughter and was called Isabell.

Itm May 8th 1673 a Son called George both dead.

Itm June 15, 76 a daughter who upon ye 25 was baptized & called frances.

It. May 30, 79 two sons William and Thomas dead both.

It. August 21, 1682 was born to him a Son who upon the 31 was baptized & called Edward.

Testor Aprr ye

ninth 1698

G. Starke.

In the burial entry of "Wilfrid lawson knt barronet" on Dec. 27, 1688, he says: "my very honered & dearly beloved lord & patrone." In the Registers after March, 1697-8 he writes:—

Thus far was transcribed & finished Aprr. 7, 1698, by G. Starke, Vic.

From this it would appear that previous entries are copies from older documents that have perished; and the character of these earlier entries, which are very meagre, giving no information beyond the name of the person, agrees with this suggestion. George Starke died in 1703, his burial entry reading thus:—

10th June 1703 George Stark Vicr was buried. He was vicr of Isell 34 years & 6 weeks.

An Inquisition took place at Blencrake on Oct. 12, 1686, with "Sir Wilfrid Lawson, Knt. and Bart., Wm. Winder,

Edwd. Cleminston and Robt. Blakelin" as plaintiffs and "Chris. Irton Sen., Chris. Irton Jun., John Simpson and Chris. Borranskell" as defendants. The matter in dispute was the "Rectory, Vicaridge and parish of Isell and the townships of Blincerake Sunderland Isell old Parke, and Isell Gate, a tenement called Millstone Moore tenement Situate on Millstone Moor &c. &c. Mills and bound. Tithes."¹

PETER FARISH, M.A., 1703—1711.

He was instituted Aug. 28, 1703, and the Registers state that he read "the 39 articles &c. on Sunday ye 5th day September in ye year of our Ld. One Thousand Seven Hundred & Three." Foster says that he was B.A. and M.A. of Trinity College, Dublin, in 1712, being incorporated at Oxford Oct. 16, 1720.² He removed to Plumbland in 1711.³ A person of this name was ordained Deacon March 17, 1668—9.⁴

WILLIAM POOL, M.A., 1711—1719.

He was a graduate of Glasgow University, and was inducted to the living at Isel by Peter Farish on June 5, 1711. He was previously a Curate at Caldbeck.

THOMAS LEATHES, B.A., 1719.

He was inducted also by Peter Farish on Oct. 24th, 1719, and removed to Plumbland.⁵ He was the son of John Leathes of Cockermouth, and was educated at Queen's College, Oxford, matriculating there March 27, 1708.⁶

JOHN KENDALL, B.A., 1729—1782.

He was inducted by Thomas Leathes on June 3, 1729, Stephen Grove, Curate of Bassenthwaite, being one of the

1. Ex. Dep. Mich. 8, Rec. Office.

2. Al. Ox.

3. Vide pp. 590, 807.

4. Episcopal Register.

5. Vide p. 590.

6. Al. Ox.

witnesses; and remained here until his death in 1782. In the graveyard is a tombstone thus inscribed:—

John Kendall, B.A. died May 7.

1782 in his 81st year

vicar 53 years.

It appears from the following that he gave special care to the Registers: —

At this Date [1750] endeth this Register Containing a Term of Eighty one Years; viz. from the Year of our Lord 1669 to 1750 Inclusive; tho it appears that within this compas three years that is 1673, 1674 & 1675 are a wanting. How this has happened cannot be known at this Distance of Time. I think myself obliged to declare farther for the Satisfaction of those into whose Hands This may fall that, tho it be not here Specified that every particular year, since I came to this Place was Transmitted to the Bishop's Registry; yet they were all duly transmitted every Yearly Visitation. So that None need to doubt that this is a good and Authentick Register.

Witness my Hand

John Kendall, Vicar.

IV. DEARHAM.

A few miles north of Cockermouth is Dearham. The dedication of the Church is lost; and the Registers, rebound in 1826, begin in 1662, as the following shows:—

A Register of all chrestenings buryalls & Maryages within the parish of Dearham from Octor. 7, 1662 made by me Muger Sleddall ibidem. vicarium Ano Dom. 1662.

Referring to this book, and an older one still, when writing in 1703, Bishop Nicolson says:—

The New Register-Book (beginning at the year 1662) was in the Vicarage-House: But the older, which is said to carry a good Age, was (unaccountably) in the keeping of the Clerk, who was abroad at ye Harvest.¹

This earlier volume is still wanting. The present one is in good condition, and the writing is not difficult to decipher. The following is a list of Incumbents:—

HENRY ADCOCK, 1593.

EDWARD DYKES, 1600.

Nicolson and Burn say that he resigned in this year.² A person of this name was at Distington in 1588.³

JOHN BOWMAN, 1600.

He was instituted November 3rd, 1600.

MICHAEL HURD or HIRD, 1623.

This is the date of his death. There was a Michael Hirde at Patterdale in 1623.⁴

WILLIAM HARRISON, 1623.

Instituted Nov. 17, 1623.

MUSGRAVE SLEDDALL, B.A., 1662/3—1685.

He is given as the son of Thomas Sleddall of Penrith, a

1. Miscel., p. 86.

2. Nicolson and Burn, vol. ii, p. 114.

3. Vide p. 799.

4. Vide p. 1229.

brother, Roger, having his Will proved in 1667, and a younger brother being Lamplugh Sleddall. Musgrave Sleddall was collated to Dearham February 4th, 1662/3. He had the living of Cross Canonby as well; and in the account of that place the reader will find additional information about him.¹ His burial entry in the Dearham Registers appears thus:—

1685 July the second day was Mr. Musgrave Sleddall Vicar buried.

His Will, which was proved in 1685, is in the following terms:—

In ye name of God Amen January ye Second 1677 I Musgrave Sleddall of Dearham Clarke being of good & pfect remembrance to ye Glory & praise of Almighty God doe make this my last Will & Testament in manner & forme following.

first I resigne my Spirit into ye hands of ye Father of Spirits & into ye bosome of my deare Lord & Saviour Jesus Christ trusting through his Merits & Sufferings ye Salvation of my Soule And I Commit my body to ye earth from whence it came desyring to have decent & Xtian buryall And as for my Worldly goods I dispose of ym as followeth—first I give & bequeath unto my Sonne Thomas Sleddall my whole study of bookes All my Apparall one Wainscot chaire one trunke one deske & a table in my Study And I give unto him my Clocke Ite I give & bequeath unto Thomas Sleddall my sonne five pounds Ite I give unto my brother Lamplugh Sleddall one pound tenn shillings wch he is owing me Ite I give unto my nephew & godsonne Robert Bewly an eleven Shilling piece of gold desyring him to be helpful to my wife in calling up of my debts. Ite I give & bequeath all ye rest of my goods Cattell & Chatles unto my deare & loveing wife Jane Sleddall w^m I make & ordaine my sole executrix of this my last Will and testament Witnessse my hand & Seale ye day & yeare above written

Witnesses hereof

Richard Fletcher Jun.
Rob Cuthbertson.

Musgrave Sleddall.

M. S.

RICHARD MURTHWAITE, 1686—1701.

He was collated October 15th, 1686. The reader is

1. Vide p. 735.

referred to the account of Gilcrux for further information respecting him.¹

PETER MURTHWAITE, 1701—1736.

He was collated August 20th, 1701. Bishop Nicolson, in 1703, speaks of him as "an honest poor man and father of a growing Number of Children. Happy he is in the dayly encouragement and support that's given him by Evan Christian Esqr. who so well approves of the poor man's Conversation and Doctrine that he gives him the corn-Tithes of Ewanrigg, those of his own Demesne there onely excepted."²

The Registers are rich in Wheelwright, Fletcher and Eaglesfield entries. The following are worth notice:—

The wife of John Wheelwright of the Row was buried the 26th of January 1692.

A child of Thomas Richardson was buried unbaptized the same day. these 2 were anabapt.

Mrs Margaret Dykes aged 106 yeares was buried the Third day of March 1685.

Could the latter have been the widow of Edward Dykes, Vicar of this place in 1600?

1. Vide p. 734.

2. Miscel., p. 87.

V. GILCRUX.

In older documents this is often "Gileruce," and it is still so pronounced. It is a few miles north of Cockermouth and a couple of miles from Bullgill Station. The Church here, a quaint little structure, is dedicated to St. Mary. The Registers begin in 1589 and are said to be "compositu. p me Thoma Dover ibidem vicariu." The earliest volume is in parchment, writing quite plain, but it has suffered considerably from damp. The following is a list of Incumbents:—

THOMAS DOVER, 1589.

Several Dover entries appear in the Registers, one in 1603, being the baptism of "Thomas Dover filius Tho. 9 Januarij." How long he held the living after this is not known; but the Registers give the following:—

Novembris 1625 Elizabetha Dover uxor Thomae Clerici sepult decimo sexto.

NICHOLAS BANKS, 1611.

In the Registers is the following:—

Anno Dom. 1611 hic incipit Nicholas Bankes vic.

He appears, however, to have resigned in that year. He was later Curate of Flimby and also of Camerton.¹

EDWARD COOKE, M.A., B.D., 1611.

He was ordained Deacon September 29, 1608, and is described as "de Keswick." The Registers give the following which probably marks the date of his Induction to the living:—

Anno doi 1611 October 8 Edward Cooke Mr in Artibu. et vicarius de pochia de Gilcrux.

Nicolson and Burn speak of him as removing in 1612;² but that is a mistake. It is probable that this is the person who appears at Brigham in 1618, in the account of

1. Vide p. 758.

2. Nicolson and Burn, vol. ii, p. 117.

which place the reader will find further information about him.¹

RICHARD WILKINSON, 1618.

He was collated by Bishop Snowdon on June 12th, 1618, Nicolson and Burn wrongly giving 1612 as the date. The Wilkinsons were a numerous and influential family in this neighbourhood, the following entries from the Registers being evidence; but whether they refer to connections of Richard Wilkinson is not clear.

Thomas Wilkinson filius Richardi bapt. Tricesimo primordie Octobris 1624.

Joyce filia Richardi Wilkinson bap fuit sexto die februaryi 1639.

Nicolson and Burn say that he lived until after the Restoration of the King, and made way for his successor in 1664. Bishop Nicolson gives some further information about him in the passage quoted later.²

PETER MURTHWAITE, 1664—1675.

The Episcopal Register gives the following:—

9br 17th These are to Certify all whome itt may concern yt peter Murthwaite Clerk vicar of Gilcrux in ye County of Cumberland & Diocess of Carlisle hath subscribed ye Declaration & Acknowledgmt required of him by ye Act of parl xiiyto Car 2d intituled An Act for ye Uniformity of publike prayers & for Witness &c I have hereunto sett my hand & seale

Collation to Vicarage of Gilcrux xx Sep. 1664.

The Gilcrux Registers contain the following information respecting the Murthwaite family, three of whom held the Gilcrux living in succession:—

Mr. Peter Murthwaite was born at Blacksikes in Plumpton Ap. 19, 1612 was inducted vicar of Gilcrosse when Schoolemaster of Cocker-mouth November Anno Domini 1664 aged 52.

Mr. Richard Murthwaite was baptized Julij ye 23 A.D. 1634 was inducted upon his father's death 1675 aged 41.

My Grandfather died 63 years old.

I was baptized on St. Peter's day 1666 inducted upon my father's death 1704 aged 38 therefore my father died 70 years old. Peter my third son was baptized ye 15 of August 1703.

All this is in the same handwriting. The Cocker-mouth Registers give the following entries respecting several

1. Vide p. 748.

2. Vide p. 734.

children born whilst Peter Murthwaite, senior, was Schoolmaster there:—

Baptism. Richard the son of Mr. Peter Murthwaite the 23 day 1634.

Baptism (?) [1635] Henry the Sonn of Mr. Peter Murthwaite—27 day.

1636-7 Januarye Peter ye Sonne of Mr. Peter Murthwaite Scholemr of Cockermouth was baptized 29th day.

1637 July Peter ye sonne of Mr. Peter Murthwaite of Cockermouth was buried here July 9th day.

Chrestening 1638 Mabell ye daughter of Mr. Peter Murthwaite of Cockermouth was baptized here Aprill 22nd day.

1639 Chrestening William ye Sonne of Mr. Peter murthwaite of Cockermouth was baptized July ix day.

1640 July Henrye ye Sonne of Mr. Peter Murthwaite of Cockermouth was buried xvij day.

William ye Sonne of Mr. Peter Murthwaite of Cockermouth was buried xxvij day July 1640.

1641 Mary ye daughter of Mr. Peter murthwaite of Cockermouth was baptized 2d day October.

1642 Elizabeth ye daughter of Mr. Peter Murthwaite of Cocker. was baptized October 26th day.

1644 Joseph ye Sonne of Mr. Peter Murthwaite of Cockermouth was baptized September 2d day.

1645 Mary ye wife of Mr. Peter Murthwaite of Cockermouth was buried October 14th day.

It has already been stated that the beautiful handwriting of the Cockermouth Registers was, in all probability, the work of Peter Murthwaite, even as is that of the Gilcrux Registers, Latin being freely used in both. At the bottom of the page preceding the new entries of 1664 is the following:—

The Rebellion of the late years and negligence of the spurious Registers not haveing p'formed thier duty have caused these pages to be left for the recording of what is neglected.

In the same neat hand is the following also:—

Regestrum oium Baptizatorum nuptor. & Mortuor infra parochiam de Gilcrux Renovat & insertatu (?) per Petrum Murthwaite Clericum Vicarium ibim a die inductionis ejus vizt. decimo die Novembris Anno Redemptionis Nostrae 1664.

Peter Murthwaite received his license as Schoolmaster May 3rd, 1637, from "Xorem Mainwaring" of Chester. It would appear that he was at Hutton-in-the-Forest about 1646, though in what capacity is not clear. His handwriting may be seen in an old Account Book there, and the

burial of a son, Joseph, is recorded in the same Book. He subscribed the Declaration August 14th, 1662; and died in 1675, his burial entry in the Cocker-mouth Registers reading thus:—

Mr. Peter Murthwaite vicar of Gylcrux & Schoolemaster of Cocker-mouth was buried Novemb 16, 1675.

RICHARD MURTHWAITE, 1675—1704.

He is described as “de Cocker-mouth,” being ordained Deacon, September 15th, 1674.¹ He was collated November 18th, 1675, on the death of Peter Murthwaite, whose son he was; and held the living at Dearham in Plurality with that of Gilcrux for some time. The Registers say that he “ad hanc vicariam Inductus fuit Decimo nono die Novembris 1675.” They also give the following:—

Katherine the daughter of Mr. Richard Murthwaite was buried the 4 of July 1699.

1700 Margery the wife of Mr. Richard Murthwaite Vicar was bury'd the 23 of July.

His own burial entry is as follows:—

Mr. Richard Murthwaite Vic. bur. March ye 23, 1703—4.

PETER MURTHWAITE, 1704—1736.

He was collated April 5, 1704, and according to the Registers inducted “April ye 8 1704” by “Mr. John Harrison vicar of Bridekirk.” He died in 1736.

Bishop Nicolson, writing in 1703, has an interesting paragraph respecting Gilcrux, in which he gives the list of Incumbents for the Century in the following terms:—

The Register-book begins at 1589 when Tho. Dover was Vicar. He was succeeded in 1611 by Nicholas Banks, sometime Curate of Flemby; who was removed hence to Cammerton before ye end of ye year: For it appears that Edward Cooks was inducted Oct. 8, 1611. He was also soon Translated; and (in 1612) succeeded by Richard Wilkinson, Schoolmaster of Dovenby, who continu'd Vicar till after the Restoration of K. Charles the Second. This man minded his Temporal Concerns (leaving a Considerable Estate) better than the Affairs of the Church: So that the Register-Book is very lame and imperfect dureing his Incumbency. In 1664 (Nov. 10) Mr. Peter Murthwait, Schoolmaster of Cocker-mouth; who was succeeded by his son Richard Murthwait in 1675 inducted, Nov. 19.²

1. Episcopal Register.

2. Miscel., p. 88.

VI. CROSS CANONBY.

In older documents this place appears as "Crosby" merely. It is a few miles to the north of Maryport, not far from the Solway coast, the nearest railway station being Dearham Bridge. The Church is dedicated to St. John. Bishop Nicolson, in 1703, says the Register Book begins in 1600, but that "the former part of it has been written with very bad ink, has been ill kept, and is now hardly legible."¹ This early volume has disappeared, and the present one begins in 1663 as the following shows:

A Register of all Crestenings W[eddings] & buryalls wthin the parish of [C]ononby made by me Musgrave [Sleddall] Clearke there begining in the year 1663.

At the bottom of the page is "Musgr. Sleddall Curate." The first part of the name is scarcely decipherable. The County Histories do not help us with any list of Incumbents, but the following have been obtained:—

MUSGRAVE SLEDDALL, B.A., 1646—1685.

Foster says that he was the son of Robert Sleddall of Flimby, that he matriculated at Queen's College, Oxford, March 6, 1634-5, at the age of 17 years, graduating B.A. Oct. 30, 1638.² Mr. Jackson, however, gives him as son of Thomas Sleddall of Penrith. His appointment to Cross Canonby in 1646 is certified by the following:—

Cross unmanby

[Cross Canonby]

25 Aprill 1646..

It is ordered yt ye Comittee of Parl for ye County of Cumberland be & they are hereby desired to make p'ticular enquiry how ye Minister of ye Church of Crossunmanby in ye sd County is to be maintayned and out of what and in whose disposicon ye same is and to certify ye same And Mr Musgrave Sleddall Minister of ye word is hereby authorised to officiate ye cure of ye sd Church in ye meantyme.³

1. Miscel., p. 87.

2. Al. Ox.

3. Add. MSS. Brit. Mus. 15670.

It would appear that he lived undisturbed through all the changes of the Commonwealth and Restoration. Along with Cross Canonby he held the living of Dearham¹ for some time. The following is from the Survey of 1649:—

By Mr. Robert Sleddale to Mr. Musgrave Sleddale a preachinge Minister Tenn pounds for Crosse Canonby.²

The Registers record the burial of Musgrave Sleddall of "flembly" on May 18, 1679; but this could not have been the Vicar of that name. He died in 1685. Foster gives, among his Oxford Alumni, Roger Sleddall, son of Roger Sleddall of Penrith, who matriculated Feb. 22, 1677-8, at the age of 18 years, and was Barrister-at-law, Gray's Inn, 1686; and Thomas Sleddall, son of Musgrave Sleddall of Dearham, who matriculated May 22, 1674, at the age of 16 years.³

FRANCIS GREGSON, 1685—1711.

He was ordained Deacon August 17, 1662, and was instituted Oct. 9, 1685.⁴ The Registers give the following:

November 29th, 1685.

Md. That Fran. Gregson Clerk now Curate of Cross Canonby did in time of divine Service the day & year aboue sd publicely read ye 39 Articles of Religion and assented to ye same in the presence of us underwritten wth many more

ffran. Gregson, Junr. Thomas Harrison
Robert Gregson James Gibson
Churchwardens.

Bishop Nicolson speaks of him as "honest Mr. Gregson." He died in 1711, his burial entry reading thus:—

1711 Mr. Fran. Gregson Curat of Cannonby Buried ye 9th day May.

1. Vide p. 728.
2. Lambeth MSS., Surveys, vol. ii.
3. Al. Ox.
4. Episcopal Register.

JOHN RUMNEY, 1712—1728.

His license as Curate here is dated June 2, 1713; but the Registers contain the following:—

Memorandum John Rumney Clerk entered Curate of Croscannonby September the 29th Anno Domini 1712.

1723 September ye 18 Isabell wife of John Rumney Clerk Bury'd.

1728 The Reverend Mr. John Rumney Minister att Canonby Buried October the 26.

There was a John Rumney, Minister at Kirkoswald about this time: probably it is the same, his removal to Cross Canonby being in 1712.¹

1. Vide p. 344.

VII. LORTON.

Lorton is some five miles south east of Cockermouth in the beautiful valley of that name. The Church is dedicated to St. Cuthbert, and the Registers date from 1538, the earliest possible date for Parish Registers. The first volume is of parchment; the writing is beautiful and clear; the leaves are long and unbound, the book being clearly a copy, made near the end of the 16th Century, as many others of those early times were. It was the work of John Bell, who signs the pages as "Curatt" up to 1599; and, along with that of his Churchwardens, his signature appears against the following statement:—"Wrytten & exd by the old booke." Unfortunately the date is not given, but it must have been sometime before 1608. A copy of this parchment volume also has been very carefully made, in reference to which we have the following:

We the Minister & Churchwardens of the Parish of Lorton perceiving that the Register Books belonging to the said Parish are much decayed have transcribed their Contents into this Book & we do hereby testify that we have Minutely examined & compared this Book with the former Register Books belonging to the Said Parish & that it is an exact Transcript of the same & contains an account of every Marriage Christening & Burial that were entered in the former Register Books belonging to the said Parish in Witness whereof we have hereunto set our Hands the fourth Day of November 1800.

Thomas Burnyeat of Swinside	} Churchwardens of Lorton.
John Sibson Curate of Lorton	
William Mawson of Scalehill	
John Hurd of Buttermere	
Jonathan Stout of Withop.	

Several defects occur in the Registers including a break between 1645 and 1692. The County Histories do not assist us with any list of Incumbents, but the following names have been obtained:—

THOMAS PEILE, 1602.

The Registers give the following:—

1602 Sr. Thomas Peile Clarke was buried the 2d Day of July.

The Peiles were quite numerous in this district, and it is almost certain that Thomas Peile was a native. This doubtless is the person who also held Threlkeld.¹

JOHN BELL, 1608.

The Registers give the following:—

1608 Mr. John Bell Curate of Lorton was buried July 21.

It is to him that we are indebted for the preservation of the early Registers.

THOMAS WATSON, 1646.

That he was here during this year is clear from the following:—

Cumberland. Att the Comittee for Plundered
Ministers September 10 Anno Dni 1646.

By Vertue of an Order of both houses of Parliamt of the second of May last It is ordered that the yearly sume of fifty pounds be paid out of the profitts of the Improprate Rectorie of Lorton in the County of Cumberland sequestered from Sr Henry ffletcher Delinquent to and for increase of the Maintenance of Thomas Watson Minister of the pish Church of Lorton aforesaid the present Maintenance belonging to the said Church being but ffive pounds a Yeare and the said [parish] Consisteth of sixe hundred Communicants And the Sequestrators of ye pmisses are required to pay the same accordingly at such times & seasons of the yeare as the said profitts shall grow due & payable.

Har. Grimston.²

This also is a local name as the following among other entries in the Registers shows:—

1616 Chrestenings

Ellin Daughter of Thomas Watson of Over Lorton was baptized the 25 of December.

Peter, the son of Thomas Watson, was baptized April 29, 1622: and Margaret, daughter of Thomas Watson, the 25th of February, 1644. Whether these were the children

1. Vide p. 667.

2. S.P. Dom. Inter. F. 1 (Record Office). Duplicated in Bodleian MS. 323.

of Thomas Watson, Vicar, we have no means of knowing. There are other Watson entries in the Registers. Foster gives Thomas Watson "of Cumberland, pleb. Queen's Coll., matric. 21 Nov., 1628, aged 18; B.A. from New Inn Hall 4 May, 1632."¹ If this was the Lorton Vicar the entries above given could not all refer to his children.

ROBERT RICKERBY, 1665-6.

He was licensed Curate Feb. 4, 1665-6, and appeared and exhibited as such at the Bishop's Visitation June 30, 1674. He held this along with the Cockermouth living.

WILLIAM SANDERSON, 1684.

He was ordained Deacon Sept. 19, 1680, and admission to the Curacy was granted June 5, 1684. He was still here in 1691.

THOMAS PEARSON, 1698.

He is given as "Clerk Curate" in this year.

WILLIAM BOW, 1701.

The following from the Registers is our authority for this name:—

1701 Rebecca Daughter of William Bow, Clark, bap. 20 of May.

It is, however, not certain whether he was "Curate" or merely "Parish Clerk."

PATRICIUS CURWEN, 1707.

To the same authority are we indebted for this name as thus appears:—

Mr. Patricius Curwen Curate of Lorton was buried October 6, 1707.

JAMES CLARKE, 1740.

The Registers give the burial of this person in the following terms:—

1740 The Reverend James Clarke Curate of Lorton was buried July 8.

They also state that his son, John Clarke, Curate of

1. Al. Ox.

Buttermere, was buried Feb. 27, 1725, from which it would appear that James Clarke was at Lorton at least then.

T. FISHER, 1740.

Instituted on the death of Clarke.

The Registers say :—

Weddings. No Register has been kept in this Parish during the bloody Reign of Mary the First.

VIII. LOWESWATER.

About four miles in a southerly direction from Lorton and near the Lake of this name is Loweswater. The Church, dedicated to St. Bartholomew, is situated at the foot of a mountain, and in the very heart of most impressive scenery. The Registers begin in 1667; and they supply the following interesting information respecting them:—

Registerum parochiae de Loweswater infra Dioeceseon Cestriensem renovatum penultimo die Aprilis Anno Redemptionis nostrae 1667.

Johane Borranskeall Clerico existente Curato

Johane Allason de Godfrid

et Michaele Johnson de Waterend

existentibus Gardianis &c

p me Jno Allason

Supdt.

Six pages are occupied with christenings, weddings and burials from 1626 to 1673. After the date 1632 we get the following:—

The Rest of the Chrestnings marriages & Burialls Down till the Seaventh of October Ano Dnj 1665 Looke the old Register Books where you will find them written.

In a later hand we have the words:—

The old Register is lost.

On the top of the next page is the following:—

The Register is imperfect for ye space of 42 yeares viz from 1632 till 1674. T.C.

Then follows:—

The Chrestenings Marriages & Burialls underwritten could not be found Registered in any Booke and therefore an exact account was taken through the parish (according to the just Computations of their parents & friends & Mr. John Borranskeall then Curate) & the times when they happened were as followeth.

This begins in 1666.

The following is an imperfect list of persons who have served here:—

— WESTRAY, 1667.

He was here in that year, but how long he had held the living is not known.

JOHN BORRANSKELL, 1667—1673.

His name has already been given. In all probability he was a native of the place. The name occurs both in the Lorton and Isel Registers. He appears to have resigned in 1673. A person of this name was ordained Deacon May 23, 1624, being then "literatus" and of "Cest. Dio."¹

PATRICIUS CURWEN, 1673—1700.

He was ordained Deacon by Edward of Carlisle March 15, 1673, and subscribed the declaration the same day. He appeared and exhibited as Curate when the Bishop made his visitation June 30, 1674; and obtained a faculty to teach boys Sept. 24, 1686. He bulks considerably in the Registers, and the following is the information which they give about him and his family:—

Mr. Patricius Curwen came to Loveswater in ye yr 1673 succeeded Mr. Borranskeale wo (as I have heard say) succeeded Mr. Westray
T. Cowper.

Here is inserted the Christnings Marriages & Burialls which befell Ano Dnj 1673 (being the yeare I came) & they were Acted by Mr. Borranskaill because I wanted Orders.

Pat. Curwen.

Mr. Patricius Curwen & Barbara Fisher Mar. [1677] vijj Novembris.

1678 John son of Mr. Patricius Curwen of Gillrtht [Gillerthwaite] Bapt xxij Junij.

Chrestian Daug. of Mr. patricius Curwen Bap. ij January 1680.

1687 Mary daughter of Mr. Patricius Curwen Bap. xxxi October.

Eleanor daughtr of Mr. Patricius Curwen Bur. xxvij April 1687.

1690 Anthony Curwen of Lampl & Ann Fox of Distington Mar. xxxi Julij.

A note gives the following:—

The sd Antho. Curwen was Bro. to Mr. Curwen Curate of Loveswater and both of ym were born at Ribton Hall. The sd Antho was Father of Eliz. pearson of Trusbank [Thrushbank] widow.

Eleanor daughtr of Mr. Patricius Curwen Bur. xxiv Decemb. 1690.

1692 Chrestopher son of Mr. Patricius Curwen Bap. j Maij.

1. Episcopal Register.

At the bottom of the page containing the entries for the year 1700, we have the following:—

Hoc Registrum Scriptum hactenus p Patr. Curwen Curat. ibm.

ANDREW NAUGHLEY, 1701.

The Registers give the following:—

Incipit Chrestgs Mariages and Burialls entred by me Andrew Naughley Curatt Ibidem Anno 1701.

Probably this was the Andrew Naughley who also held the living at Threlkeld.¹

JOHN HARRISON, 1705.

The Registers state that he entered “hanc Ecclesiam quarto die Augustij Anno Dom 1705.” There was a John Harrison at Barton in Westmorland about this time,² and also at Bridekirk. He held the living only about three years.

HENRY FORREST, 1708—1741.

The Registers contain many curious and interesting entries from his pen. They tell us that he entered “vigesimo die Martij Anno Domini 1708”; and further say:—

Hanc Ecclesiam Inductus erat 1708.

Honour, ye Jdoll wch ye most adore
Receives no Homage from my knees
Content in privacy I value more
Than all increased Dignity.

The following also:—

The Register of Loweswater cost 14s Ano Domi 1667.

Let him that would ascend ye Tottering Seat
Of Courtly Grandeur and become as great
As are his Mounting wishes but for me
Let Sweet Repose & rest my portion be.

Henry Forrest Curate
at Loweswater Ad [arrived]
Domi 1722-3.

Hen. Forrest promovebatur ordinem Deaconus tric. Die Maij 1708.
Presby. Vic. Die. Sept. 1730.

(Therefore he was Deacon 22 years before he was made priest. He died in ye 59th year of his age).

1. Vide p. 668.

2. Vide pp. 722, 1226.

Anno Aetatis Suae 47 Vicessimo die Octobris 1730. Therefore Mr. Forrest was born in 1683. He died in March 1741-2. Mr. Forrest came to Lowswater in 1708 being then 25 years of age.

The following are the burial entries of himself and wife :

Mr. Henry Forest Curate of Lowswater Bur. xviii Mar. 1741.

Mrs. Eliner Forrest wife of ye sd Henry fforrest Bur. xxiii mar. 1741.

J. SIMPSON, 1742.

J. WILKINSON, 1742.

THOMAS COWPER, 1744—1795.

The Registers give the following :—

Ego ut Curatus hanc Ecclesiam intravi decimo quinto die Julij Ano Dni 1744.

Thos. Cowper

Anno Aetat. 24.

Thomas Cowper Curate of this Parish Jany. 26, 1795. Bueried.

He held the living, therefore, over fifty years; and it is to his industry that we are indebted for so many items of interest in the Registers. The initials "T.C." which appear in several places are of course his. His marriage on April 28, 1746, is recorded in the Lorton Registers. The following further entries are worth noting :—

The Sycamore trees in ye Ch. yard of Lowswater were planted ye 26 of February 1710-11.

Memorandu.

That the Church Stock of Loweswr was reduc'd to 8d per ll in ye year of our Lord God 1748 by Reason of ye Quakers who refus'd to pay or be destrained upon for ye accustomed Annual Interest of it of 20d per Pound At which time it was also agreed upon yt ye Curate shd raise yearly wt money he could by Subscription towds defraying remaining Part of accustomed Charges.

T. Cowper.

J. BARNES, 1795.

On the death of Cowper.

IX. BRIGHAM.

The ancient Parish of Brigham, in old documents "Bridgeham," formerly included a very extensive tract of country on the south side of the Derwent, even Lorton and Cockermouth being only parochial Chapelries within it. "The steeple house," as George Fox was accustomed to name Churches of all descriptions, was "great" in the 17th Century; and in appearance it is heavy and imposing to day. The village of Brigham is about two miles west of Cockermouth, and lies on the left of the Derwent. The Church is dedicated to St. Bridget, and its Registers begin in 1564, the older book being bound in a good cover, which is quite modern. They are in fair condition. Unfortunately there is "a deplorable hiatus," says Mr. Isaac Fletcher, "extending from 1586 to 1661."¹ This is only approximately correct, as there are some 1602 entries, with occasional ones for 1612 and 1617. The County Histories are also disappointing. Nicolson and Burn make no attempt at a list of Incumbents; Hutchinson begins with 1661; Whellan copies Hutchinson; and Jefferson's work does not include this district. The following, however, may be regarded as fairly complete:

RICHARD PASSE, 1553.

ROLAND HAUXBIE, 1579.

He was instituted in December 1579. Nicolson and Burn give a person of this name as Rector of Aikton who resigned that living in 1591, and as Rector of Kirkbampton in 1598, in which year he died.²

RICHARD BIRKETT, 1582—1591.

He was instituted Sept. 21, 1582, on the death of the last Incumbent. His burial entry reads thus:—

1591 xxvij August Richard Birkett vicarius de Brigham Sepult.

1. Paper on Brigham Church, Trans. (O.S.), vol. iv.

2. Nicolson and Burn, vol. ii, pp. 200, 210.

NICHOLAS COPELAND, M.A., 1591—1607.

He was instituted Nov., 1591, on the death of the last Incumbent. In the margin of the Registers against that date occurs the following: "Sepulti vicarii Nicholas Copeland," which will mean the burials of his vicariate. He was at the time Master of St. Bees Grammar School, having been appointed to the position by Archbishop Grindal, the Founder of the Institution.¹ His dismissal from his position, for such it seems to have been, occurred about 1593. Possibly he is the person who was also at Gosforth and Brampton.² It was during his time on Jan. 20, 1602, that an Inquisition was held at Keswick in which John Hudson appears as plaintiff and John Winder, Nichs. Bell, Thos. Pearson, Christopher Fawcett, Matthew Bell and Allan Ribton as defendants, the matter in dispute being the "Rectory and parsonage of Brigham (Cumberland) and the churches or chapels of Embleton and Lorton (Cumberland) and the townes of Widdup and Brackenthwaite. Meets and bounds. Perambulations. Customs of tithing. Tithes." The Inquisition was repeated on the 12th of April following, precisely the same persons being concerned.³ A John Hudson was defendant against Sir George Fletcher, Bart., in an Inquisition taken at Cockermouth, Oct. 2, 1663, the matter in dispute being the "Rectory of Brigham and a tenement called Bouterbeck Cumberland (Tithes)." ⁴

HENRY HUDSON, B.D., 1607—1617.

He was instituted Oct. 21, 1607, on the resignation of Nicholas Copeland.⁵ His burial is thus recorded in the Registers:—

Mr. Henrie Hudson bachlor of devinitie and Vicar of Brigham was buried the second daye of March of xxiiij yeares standing in St. John's Coledge in Cambedg.

1. Archbishop Grindal and his Grammar School of St. Bees (Jackson), pp. 16-18.

2. Vide pp. 250, 837.

3. Ex. Dep. Hil. 18, Rec. Office.

4. Ex. Dep. Mich. 4, Rec. Office.

5. The Act Book (Chester Registry).

A person of this name appears at Brampton and Stapleton.¹

EDWARD COOKE, M.A., B.D., 1618—.

He was instituted April 13, 1618, on a Presentation by "Richard Fletcher mil et Car. Hudson Gen. Patrons," the vacancy being caused by the death of Henry Hudson.² Foster gives him as Edward Cookes, and states the following about him:—"Of Cumberland pleb., Queen's Coll. matric. 28 Nov., 1617, aged 20; B.A. 10 Dec., 1617, M.A. 13 Dec., 1620, B.D., 28 March, 1629, vicar of Brigham Cumberland 1618, father of Wilfrid 1634." This Wilfrid Cooke matriculated New Inn Hall, Oxford, July 11, 1634, at the age of 18 years,³ and is described as of Brigham, from which it may be inferred that his father was still there. In Isaac Tullie's account of the Siege of Carlisle, in 1644, among the Clergy who sent contributions appears "Mr. Cookson Brigham" with £1:0:0.⁴ This is a mistake for Cooke, as the following shows:—

Cumberland. At ye Comttee for plundered Ministers
September 10 anno Dni 1646.

By vertue of an order of both houses of pliamt of ye second May last It is ordered that the yearly sum of Thirty pounds be payd out of ye pfitts of the Improprate Rectory of Brigham in ye County of Cumberland sequestred from Sr. Henry fletcher Delinquent to & for increase of the Maintenance of Edward Cooke Minister of the parish Church of Brigham aforesaid his present Maintenance being but fferty pounds a yeare And the Sequestratrs of the pmisses are required to pay the same accordingly att such times & seasons of the yeare as the said profitts shall grow due and payable.

Rich. Knightley.⁵

How long he held the living after this does not appear and whether he died, ceded or was sequestered that Wilkinson might replace him is also uncertain. A person of this name was at Gilcrux in 1611. Doubtless it is the

1. Vide pp. 250, 288.

2. The Act Book (Chester Registry).

3. Al. Ox.

4. Vide p. 134.

5. S. P. Dom. Inter. F. 1, Record Office; Duplicated in Bodleian MS. 323.

same, though there are some date difficulties which have not been overcome,¹ and Foster's facts do not quite fit the suggestion.

JOHN WILKINSON, 1653.

Early in 1653 George Fox visited these parts making his way from Swarthmoor, through Millom and up the west coast. It was his first visit to Cumberland, and "great threatenings" had been "given forth" that "if ever I came there they would take away my life." This was, of course, the very thing that was calculated to cause him to feel "drawn to go"; and while he was staying at Millom he was "moved to send James Lancaster to appoint a meeting at John Wilkinson's steeple house near Cockermouth; a preacher in great repute, who had three parishes under him."² The first meeting was near Cockermouth, where "were twelve soldiers and their wives from Carlisle; and the county people came in, like as it had been to a fair. I lay at a house somewhat short of the place, so that many friends were got thither before me. When I came, I found James Lancaster speaking under a yew tree; which was so full of people I feared they would break it down. I looked about for a place to stand upon to speak unto the people; for they lay all up and down like people at a leaguer. After I was discovered, a professor asked If I would not go into the church? I seeing no place abroad convenient to speak to the people from, told him, Yes: whereupon the people rushed in; so that when I came the house and pulpit was so full, I had much ado to get in. Those that could not get in, stood abroad about the walls. When the people were settled, I stood up on a seat." In addition to "Priest Larkham," and "John Wilkinson, preacher of that parish, and of two other parishes in Cumberland," "several priests were got together." He informs us that John Wilkinson disputed "against his own conscience for several hours, till the people generally turned against

1. Vide p. 731.

2: Fox's Journal, pp. 95-99.

him: for he thought to have tired me out; but the Lord's power tired him out, and the Lord's truth came over him and them all. Many hundreds were convinced that day, who received the Lord Jesus Christ and his free teaching with gladness; of whom some have died in the truth, and many stand faithfull witnesses thereof. The soldiers also were convinced and their wives, and continued with me till first day." "On first day" which, of course, was Sunday, he went "to the steeple house at Cockermouth where priest Larkham lived"; and, when he had spoken there, he says:— "I went about two miles to another great steeple house of John Wilkinson's called Brigham; where the people having been at the other meeting, were mightily affected, and would have put my horse into the steeple-house yard: but I said, 'No: the priest claims that; have him to an inn.' When I came into the steeple-house yard, I saw the people coming in great companies as to a fair; and abundance were already gathered in the lanes about the steeplehouse. I was very thirsty, and walked about a quarter of a mile to a brook, where I got some water, and refreshed myself. As I came up again, I met Wilkinson; who, as I passed by him, said 'Sir will you preach to day? If you will,' said he, 'I will not oppose you in word or thought.' I replied, 'Oppose if thou wilt; I have something to speak to the people. And,' said I, 'thou carriedest thyself foolishly the other day, and spakest against thy conscience and reason, insomuch that thy hearers cried out against thee.' So I left him, and went on; for he saw it was in vain to oppose, the people were so affected with the Lord's truth. When I came into the steeple-house yard, a professor asked, If I would not go into the church. And I seeing no convenient place abroad went in, and stood up on a seat after the people were settled. The priest came in also but did not go up into the pulpit."¹ This visit, repeated a little later the same year, resulted in the conviction of many hundreds, "the most and best" of Wilkinson's hearers turning "to Christ's free teaching." The Cockermouth

1. Fox's Journal, pp. 95-99, also p. 110.

Church Book several times refers to persons being ensnared by "that sweeping error of Quakisme"; and John Wilkinson himself became a convert. Under date June 6, 1654, the Church Records speak of a meeting of the Church at Bridekirk to "beg of the Ld his grace & strength that they might stand agst that deluge of errors yt had overflown the country, and had quite shattred to pieces ye other congregacon abt Broughton, only some few pieces of yt people have since come to Land, and kept together in comunion. John Wilkinson, the Paster of that church departed with the most of that people to ye Quakers, to his great shame & infamy. The Ld (at last) convince him of his sinne. Amen, Amen, Amen."¹ "Cumberland John Wilkinson," as he came to be called, probably to distinguish him from John Wilkinson of Westmorland, also a preacher among the Quakers, became one of George Fox's ablest lieutenants. Chancellor Ferguson fixes 1657 as the date of his final defection;² but the Cockermonth Church Book points to an earlier one. A high character is assigned to him and his labours in "The First Publishers of the Truth," the following being a specimen:—"John Wilkinson (who was a priest at Brigham) after his Convincent, came to know a waiting in Deep Silence till the Lord opened his mouth. He had a Convincent Testimony, and was of great service to many. He travelled sevrall years on truths accot in England & Ireland and finished in peace."³ William Penn also in his Preface to the "Life of John Banks," speaks of him as "formerly an able and zealous Independent preacher." The date of his death is given as 1675.⁴

Two or three further points in relation to Wilkinson call for enquiry. It is not clear for example what is meant by "Independent." In "The First Publishers of the Truth" he is not only so denominated but it is also said that "our worthy friend" had been a teacher amongst ye Baptists;⁵

1. MS. Min. Bk. Cock. Ch.

2. Early Cumberland and Westmorland Friends, p. 64.

3. P. 39.

4. Early Friends, etc., pp. 63-65.

5. P. 70.

and the sympathies of the Broughton congregation, of which John Wilkinson was Pastor, appear to have gone strongly in the Baptist direction. The Cockermonth Church Book says:—

The Sixteenth of July, in ye yeare 1652. There was a sollemne meeting of Both the chs (vizt : This of Cockermt, and another called the Church of Broughton) in ye publique Meeting place at Brigham, where they iointly humbly sought the Lord in praier to unite their Spirits in Love, they, differing in iudgmt in ye point of Paedo-baptisme.¹

The point has an important bearing upon the use of the ecclesiastical names of this period, and suggests that "Independent," at least, was not exclusively the property of one particular religious body.

Then George Fox speaks of Wilkinson as having "three parishes under him," but unfortunately the names are not given. Chancellor Ferguson thinks that Brigham was one, and that Mosser Chapel and Greysouthen, a few miles to the south, were the other two.² It would, however, appear from what has been advanced that Broughton was one. In any case the point to be noted is that the places were quite contiguous to Brigham; and that, as in the case of James Cave, this does not sustain the charge of aggravated Pluralism, which Dr. Wilson brings against the Commonwealth regime.³

The other, and still more difficult question, is the relation of John Wilkinson to Brigham, until the next known Incumbent appears. Chancellor Ferguson says that his attendants gradually "dwindled down to about half-a-dozen"; that in 1657 "Wilkinson had some talk with Fox, was convinced, gave up his livings and became a minister in the Society."⁴ It has already been stated that there is reason to think that he joined the Friends before 1657, and whether the person whose

1. MS. Min. Bk. Cock. Ch.

2. Early Friends, etc., 12

3. Vide p. 86.

4. Early Friends, &c., 63, 64.

name follows was his immediate successor has not been ascertained.

The Wilkinsons were a local family. In the Cocker-mouth Registers we get the following, but whether they relate to the John Wilkinson in question we have no means of knowing:—

Baptism Margrate the daughter of John Wilkinson of Moser the 12 day 1632.

Burials March 1632-3 the wife of John Wilkinson Seckmurther the 7day.

THOMAS DENTON, B.A., 1657-8.

This is an entirely new name, and is doubtless that of the person who appears at Edenhall in 1658, and later at Crosby Garrett.¹ The authority for fixing him here is contained in the following:—

Sep. 30, 1658.

Gilbert Layte, one of the children of the Lord whose testimony in the truth is that those that are in Christ cannot swear at all, to Hen. Scobell to be read in Council.

Annexing.

1 Mittimus for apprehension of Quakers viz :
Cumberland.

Lancelot Fletcher Esqr one of the Justices of the peace for the County of Cumberland to the Keeper of the Comon Gaole att Carlile for the said County & his Dupty Greetinge : I send you heire withall by the Constables of Brigham And soe from Constable to Constable the derect way to you att Carlile a fowre said the Body of Mathew Robinson wthin the said County Yeo. : Brought before me the psent day. And by Oathes of sufficient witnesses charged wth the wilfull & Malicious Disturbing & Molesting of Mr. Thomas Denton, Minister att Brigham wthin the said County upon the sevententh day of this Instant Janiary being the Lords day in the forenoune of the same day in the Church att Brigham of his Exercise, to the grett hindrance of the Gosspell, Molestation & disturbance of the said Mr. Denton, and the whole Congregacon there assembled. These are therefore in the name of his Highnes the Lord Protector of England to Require you that upon sight heireof you Resceau and take the Body of the said Mathew and in your custody kepp in the said Gaole safely Keepe there untill the next Generall Quarter Sessions of the pece to be houlden for the said County without Baile or Maneprise,

1. Vide pp. 443, 1098.

then & theire to be furder pceeded against according to the late Act of Parlement in that Case pvided, heere of faile not att your pelles

Given under my hand and Seale att Tallentyre wthin the said County the 18th day of Janiery 1657.

Lancelot Ffletcher.¹

JOHN PIERSON, or PEARSON, M.A., 1661—1665.

Doubtless the person referred to in the following:—

Haltwhistle in ye
County of Northumb.

John Peirson Cl. Admitted the 9th day of febr 1658. to the V. of Haltwhistle in ye County of Northumberland Upon a pres. exhibited the 12th day of the same Month from the Trustees for Maintenance of Ministrs. And Certificates from Wm Brisco John Barwis Roland Nicols Gawin Eaglesfield.²

He was instituted to Brigham June 27, 1661, being described as "in Artibus Magrum," and the vacancy is said to be caused "p Resigacon Edwdi Cookes ult. Incumbt ibm," the Patron being George Fletcher.³ Whether Edward Cooke was still living is not clear; but the statement suggests that he was, and is important. It is not necessary to assume that he had returned to his living: for Thomas Denton and John Wilkinson being Commonwealth appointments did not count in the Episcopal records. Edward Cooke would be regarded as last Incumbent even if he had resigned before Wilkinson's advent. It may be, however, that he did return to Brigham, for Denton held the living only a short time. In that case he had probably been sequestered; and at the Restoration, being an old man, would be unequal to the duties of his office. The case is one in which at present a definite pronouncement cannot be made.

Foster gives John Pearson son of "Peter of Brackenthorp (sic) [Crackenthorpe?], Cumberland pleb., Queen's Coll., matric. 21 Feb., 1639-40, aged 17; B.A. 28 Nov., 1644; M.A. 8 July, 1647, Fellow 1648, and expelled, vicar of Brigham, Cumberland, 1661, rector of Orton 1665-91, and perhaps rector of Wigan, Co. Lancaster 1673-89;

1. Cal. S. P. Dom. for 1658-9; also the State Papers themselves.

2. Lambeth MSS. (Plund. Min.), 999.

3. The Act Book (Chester Registry).

father of William 1680, and Thomas 1687.¹ It is quite certain that John Pearson of Wigan, subsequently Bishop of Chester, was an entirely different person.² The baptism of William Pearson named above appears in the Brigham Registers thus:—

1662 William son of Mr. John Pierson vicr Brigha Aug 18th.

The Cockermouth Registers contain the following, but whether referring to the person in question does not appear:—

1671 Baptism Ann daughter of Mr. John pearson baptized December ye 19th.

In 1665 he removed to Great Orton.³

JOHN MARTIN, B.A., 1665—1673.

He was ordained Deacon Aug. 17, 1662, Priest Feb. 1, 1662-3, and instituted Nov. 1, 1665, on the same Presentation. He died in 1673, the following from the Registers being witness:—

Mr. Jo. Martin late vicar of Brigham was buried June ye 23, 1673.

A person of this name given as M.A. was ordained Priest Sept. 25, 1670.⁴

HENRY STEPHENSON, B.A., 1674—1705.

He was ordained Deacon, Sept. 21, 1673, Priest, March 15, 1673-4, and instituted June 30, 1674, on the same Presentation, the vacancy being caused by the death of John Martin, the last Incumbent. This was the day of the Bishop's Visitation, and in addition to Stephenson, Edward Wilson appeared and obtained license as "Sacrista." In that year Stephenson compounded for his First Fruits.

In 1677 according to the following he married:—

Mr. Henry Stephenson vic. de Brigham & Mrs. Letitia Harrington were married in the parish Church of Hutton upon Trinity June ye 10, 1677.⁵

1. *Al. Ox.*

2. *Sinclair's Hist. of Wigan*, vol. ii, p. 112.

3. *Vide p. 231.*

4. *Episcopal Register.*

5. *Brigham Registers.*

Her burial took place "feeb. ye 12th" 1697; and that of her husband "Mr. Henry Stephenson vicar of Brigham," on Jan. 21st, 1705. "Mrs. Lettice Stephenson daughter of ye vicar of Brigham" married "Mr. John Harrison vicar of Bridekirk" on "Apr. 12, 1705."¹ The following Presentments were made in his time:—

Brigham Parish.

The Answer and presentments of the Churchwardens of the sd parish to the booke of Articles to them exhibited in the ordinary visitation holden at the parish Church of Egremond May ye 16. 1690.

Tit. 1. Our Church is kept both within and without in such order and decency, as becometh the house of God, and no Schooll taught therein we have a font of Stone decently covered, a Communion table, a Reading desk & pulpit all Conveniently set & placed wth all things in good order as to wt is comprehended under this Title.

Tit. 2. Our Minister reads the office of Comon prayer morning & Evening on Sundays & holy days, he weares his surplice whiles he performes those or other offices mentioned in ye Comon prayer Book, he Celebrates the Lord's Supper three times in ye year, and is a man of Civill Life & Conversacon and no way Irregular to the order of the Church of England.

So yt all things are well, And we have nothing to present to any Article comprehended under this Title.

Tit. 3. Our parishioners (who hold Comnion with ye Church of England) doe duely resort to ye Church upon Sundays for ye most part and in time of Divine Service & Sermon behave themselves reverently as is required We know not any yt occupy themselves unnecessary in ye servile work of their ordinary Callings on Sundays and have to present to any Article with this Title.

Tit. 4. Our parish Clark doth his duty, was made Choice of by our Minister, and allowed of & Licensed by ye Bishop.

We have no ffree Schooll in our parish. There is a private Schooll ye Master whereof was Licensed by ye Bishop. We leave no physitian or Chyrurgeon in our parish nor any who doth practise as a Midwife.

Our Churchwardens are yearely chosen in Easter week according to ye 89 & 90 Canon, and their Sidemen to Assist them for ye due ordering of ye Church. All things else comprehended under this Title are well & in good order. So yt we have no further to present.

1. Vide p. 722.

To wch Articles we ye Churchwardens have hereunto Subscribed
our hands or marks

Robet ffawcett
Henry Robinson his Mrk ×
Peter Dalton his Mrk ×
William Allason.¹

[Year by year the Presentments are much the same.]

ROGER FLEMING, 1705—1736.

He was instituted April 29, 1705, on the death of Stephenson; and was the son of Sir Daniel Fleming of Rydal. He received his early education at Sedbergh Grammar School, where his brother, George, afterward^s Sir George Fleming, and Bishop of Carlisle, spent his early school days. Roger Fleming entered Queen's College, Oxford, in 1693, matriculating there April 6th of that year.² He was previously at Ambleside.³

1. Lancaster Transcripts

2. Sedbergh School Register, p. 101; and Foster's Al. Ox.

3. Vide p. 1056.

X. CAMERTON.

This place is about midway between Cockermouth and Workington. The Church is in a quiet valley away from all houses; it is dedicated to St. Peter. The Registers commence in 1599. They are well kept and continuous; but they are singularly free from references to the men who have served here. The County Histories give no assistance in this matter and exceedingly little has been discovered. The following are the few names brought to light:—

NICHOLAS BANKS, 1611.

He was previously at Flimby and Gilcrux.¹

RICHARD SIMPSON, 1618.

The Registers are the authority for this name:—

philip the Sonne of Willm Blenharasset Squire of flimby was bapt att flimby the first day of Maii by Sr. Richard Sympson 1618.

No information respecting Richard Simpson is forthcoming, and it is necessary to add that the extract just given is not decisive. The probability, however, is that he was serving the Curacy.

The following call for insertion here, though unfortunately no name of any "able and learned Curate" transpires until we come to George Roberts. The first two extracts relate to 1649:—

Camberton.

The Lessee (duringe the terme) to provide one able and learned Curate for Administration of ye Sacremente and Sacramentall Rights in the parish of Camberton att the proper Costes of the Sayde patricius Curwen.²

By Sir Patricius Curwen to a preaching Minister out of the Rectory of Camberton Eighteene pounds &c.³

1. Vide p. 731.

2. Lambeth MSS., Survey, vol. ii.

3. *Ibid.*

February 17th 1653.

Trustees p'sent Sr Joh. Thorowgood Mr. Yong Mr. Pocock.
Camerton.

Mr. Challenger [moved] in behalfe of Sr. Partricius Curwen of Workinton Tennt of the tithes of Camerton in the County of Cumberland that the said Sr. Partricius may be heard before the Trustees lett the same to any other person his Lease expireing ye 15th day of August next It is ordered that the said Sr. Partricius may treat with the said Trustees for the said tithes the 23rd day of August next when the Trustees appoint to treat concerning the same.

J.P. 1

Camerton Nov. 30. 1654.

Ordered yt ye p'ishioners of Camerton in ye County of Cumberland have Liberty to make out ye p'sent value of ye Minrs Maintenance of ye said Church on ye 14th day of Decemb next.²

In the early part of 1654-5 reference is made "to such minister as trustees shall appoynt"; to a petition for Augmentation upon "putting an able minister to reside there"; in March, 1654-5, it is stated that the "Church is in good repaire"; and on April 5, 1655, "Mr. Challoner moves for an allowance to the minister yt served the Cure till [blank] last. Ord [order] Cert. from ye ministrs wthin ye County of ye merit of ye minister." In Feb. 1655-6, he "moves for a minister" and Clerk is to "Search ye list"; and at the same time we read—"Settled Mr. Robts Minister there after approval of the Comrs & let him be itinerant at Harrington till further order & allow the whole rent from the time forward from Xmas last first halfe yeare Midd. next."³

GEORGE ROBERTS, 1656.

The authority for this will be found in the document just cited and the following:—

Camerton. The like [Approval] to Mr. George Roberts of Camerton in the County of Cumberland Dated at Whitehall ye 7th day of May 1656.

Jo. Nye Reqr. 4

1. Lambeth MSS. (Plund. Min.), 1005.

2. *Ibid.*, 1008.

3. *Ibid.*, 1021.

4. *Ibid.*, 968.

Under Harrington, which George Roberts held in conjunction with Camerton, further information respecting him will be found.¹

JEREMIAH TOPPING, 1676.

In the Will of Isabella Curwen of Camerton, dated March 23, 1676, Jeremiah Topping appears attesting, and is called "Curat of Camerton"; but the Episcopal Register gives Mar. 13, 1684, as the date when he was licensed as such. He also held the Harrington living and the reader is referred to the account of that place for additional information.²

PETER GREGORY, B.A., 1696.

For some time he appears to have had charge of Camerton along with Cockermouth.³

— LUMLEY, 1703.

Bishop Nicolson, writing under date 1703, says:—

The Situation of this Church is at such a distance from all the parishioners, and the Melancholic Indisposition of the present Curate (Mr. Lumley) so great, that their Congregations are commonly very thin; tho' there are not many constant dissenters in the parish.⁴

The following items of interest are taken from the Registers:—

The names of strangers who have preached at Camerton.

Imps. Mr. Barrow an Itinerant Feb 22. 1690.

Mr. Rouse post Comitia Carliel.

Mr. Gregory of Cockermouth March ye 3. 91.

Mr. Rigby Schoolmr March ye 22nd being good friday 1691.

1700 Grace Pearson of Dearum buried the fourteenth of December
Mr. Mourthwait ye Funl. Sermon.

Jonathan Harrison of Ribton buried the twenty fifth day of November Mr. King—the Funeral Sermon &c.

1700 26 of November A sermon preach'd by Mr. Ogle vicar of Abbey Holm at death of Robt. Harrison of Flemby.

1743 Eellen daughter of Irish Paddy (Patrick) Dougharty baptized
Sepr ye 11.

1. Vide p. 792.

2. Vide p. 795.

3. Vide p. 703.

4. Miscel., p. 85.

XI. DEAN.

Dean is about five miles south east of Cockermouth, the nearest station being Branthwaite about a mile away. The Church is dedicated to St. Oswald, and the Registers begin in 1542. They are beautifully written, though faded somewhat in places, and a gap occurs between 1625 and 1657. The County Histories do not help us with any list of Incumbents; but the following, which is fairly complete, has been recovered:—

THOS. LYTHER, 1589.

LANCELOT FLETCHER, 1593—1635.

Miles Tarn, Rector from 1750 to 1795, constructed an Incumbent list beginning with a Lancelot Fletcher, in reference to whom he says:—

The Register kept in his time is not now legible in many places, but it appears that he or one of the same name was Rector in 1546 and till the year 1635, when he died and was succeeded by his son of the same name.

In reference to this, Archdeacon Sherwen, the present Rector, who is keenly interested in archæological studies, and to whom I am indebted for much kindness, says:—

I am disposed to think that this conclusion of Rector Miles Tarn is doubtful. It seems to me that the entries on the first thirteen leaves of the oldest Register are a copy from an older Register still (*vetere Charta*) and that Lancelot Fletcher signed his name on each leaf together with the Copyist and Churchwarden, as attesting the correctness of the copy, and therefore his signature is no proof of his being Rector at the time when the various Offices entered in those leaves were performed. Considering this, I think that, while it seems most improbable that one Lancelot Fletcher was Rector from 1546 to 1635, there is no proof that two of the same name were consecutive Rectors from 1546 to 1635 when Lancelot Fletcher became Rector.

This criticism is perfectly just. The signature of Lancelot Fletcher would merely attest the correctness of the copy, and is not to be regarded as an indication of his possession of the living during the years with which

the entries are concerned; but the criticism does not allow for two persons of this name, as Rectors of Dean in succession, which was actually the case. The Lancelot Fletcher whose signature appears against these early entries was instituted "19 May, 35 Eliz."¹ In the Will of John Lamplugh of Lamplugh, dated March 18, 1603, mention is made of "Lancelot Fletcher parson of Deane," and "Thomas Brownrigg parson of Moresbye." Sir Thomas Lamplugh of Dovenby also, in his Will, dated June 7, 1631, which was proved at London Feb. 17, 1634, speaks of "my house and Garth at Cocker-mouth with their appurtenances which I purchased of Lancelote Fletcher Parson of Deane." It appears that he held Dean in Plurality with Lamplugh at least for some time. He died in 1635; but as that is the period in which a break occurs in the Dean Registers his burial entry cannot be found there. The Lamplugh Registers, however, supply the lack, and state that he was buried at Dean. It would appear that he lived at Dean and had a Curate to assist.

LANCELOT FLETCHER, 1635—1663.

He was instituted Aug. 28, 1635, on a Presentation by William ffothergill, "hac vice Patron." He was appointed to Plumbland in 1628,² and that living he held along with Dean for a certain period. In pursuit of their policy in relation to Pluralism the Parliamentary Committee called upon him to surrender one of his livings, the choice to be left with himself. Having decided for Dean he was not further disturbed until his death in 1663. The following document relates to the matter:—

Deane

februarie 23. 1646.

Moresby Upon Informacon that Lanclote Fletcher is Incumbent of
Acton & Deane & of Plumbland & Edward Fletcher is Incumbent
Ousby. of Moresby & of Distington and Mr. Sharples is Incumbent
 of Acton & of Croglin & Mr. Milborne is Incumbent of
 Ousby & of Skelton all wch benefices are in ye
Countie of Cumberland & evry one of them have Cure of Soules

1. Act. Book (Chester Registry).

2. Vide p. 584.

This Committee doe referre the examinaons thereof to the Committee of pliant for the said Countie or any 3 of them now are desired to examine the truth thereof calling before them & p'curinge pties & witnesses on both sides therein Concerned & to hear what cause each of the said Ministers can respectivelie shewe why one of his said benefices should not be sequestred from him And in Case it shall appeare that each of the said Ministers hath pluraltie of benefices to give a fortnights tyme to each of them respectivelie to make his eleccion wch of his said respective benefices he will adhere unto & wch he will relinquish & to Certifie the same to this Comitee.¹

His burial entry is thus given in the Registers :—

1663 Mr. Lancelot fletcher Rector of Deane died the seaventh of febr and was buried in the Chancell the ninth day of ye sd Month.

The "Inventory of the Goods of Mr. Lancelot fletcher Rector of Deane late deceased" is dated Feb. 25, 1663.

It was in his day that the Quaker, Thomas Stubbs, visited Dean, of which event we have the following account :—

Anno. 1654. Thomas Stubbs was concerned to go into the Steeplehouse at Deane, where, when the Priest had done he said, *Thou daubest the People up with untempered Mortar*; whereupon the Priest bid his Hearers *fight for the Gospel*; they fell violently upon Stubbs and some of his Friends, tore their Clothes, and beat them cruelly. The Priest's Son in particular sorely bruised the Face of Richard Richardson. After which two Justices sent Stubbs to Prison, but conscious of the Wrong they did him, writ his Mittimus and Discharge both on one Paper; this furnished the Gaoler with a Claim for Fees, under Pretence of which he kept him fourteen Weeks in Prison.²

A vigorous attempt was made to secure the living for John Studdert, with whom we have previously met at Crosthwaite. The correspondence here appended is extremely interesting. John Studdert was an adept at flattery, but neither at Crosthwaite nor at Dean does it appear to have won him success :—

Honob. Sir.

K. Kendall 8 feeb. 1663.

My service promised &c Yor Sister here is verie well I p'sume her husband when he was att London would give thanks for that kind and liberall token you sent her by me the last time I was wth you. Sir the minister att Dean in Cumberland is verie aged and his

1. Bodl. MS., 324.

2. Besse's "Sufferings of the Quakers," vol. i, p. 127.

dissolution dailie looked for; I have a Sonne in lawe by name Mr. John Studdert (a man ptilie knowne to yor selfe) is a minister one yt Contended for Crosthwait but was overpower'd by the Bushopp. At psent he Supplys no place but seeing hee hath putt his hands to the plough I would not have him to draw it back. I understand that the Lord Wharton (one who I hear you are conversant wth) hathe the Advowson thereof I shall therefore earnestly intreat you to engage my lord Wharton to Lett him have that place And what you think anie waie fitt to be done by or for my Sonne : I will see it pformed And you requited. So soone as yr more urgent occasions give leave; he Beggs yor Answer, who is, Sir,

Yor Servant

Thom. Sandes

Sir Since I writt this lettr I hear the incumbent att Dean is dead; therefore once more lett me intreat you upon receipt to Close wth my Lord and what you do agree of shalbe pformed who (considering a ministers oath) maie better do it then my Sonne in Lawe from whom I prsume you will this post have a lettr faille not him who will not ffaile to see you requited And who is as yet Sir

Yor unacquainted Sert.

Tho : Sandes

The letter is thus endorsed :—

ffor Joseph Williamson att his Chamber in Whitehall London.

Thos. Sandys.

R. [received] 19 Feb. 1663/4

Minister at Dean Cumbld.

Dead.¹

John Studdert's own letter is as follows :—

Sr.

You live in ye region of Petitions (a motive for my boldness) & suitably to your reception of them, ye weather, wth your necessitous Adressors is fair, or lowring; To want, is ye propty of a man; to conceal those wants (a vertue, but unindowed) of a modest man; to Supply ym of a Deity; to whose Similitude your nearness unto a terrestriall one has conformed you; and 'tis not Complement but experience yt urges my mention of your beneficence.

That Cumberland is but a dry Nurse to her own Children is evident from many instances : but eminently from yor absence. How few are ye examples of greatness from her single nourishment. And though it were too ghastly a Character (especially from mee) to say yt many of her natives are less benigne yn her Clime; yet. this is a certain truth (hinting att mine owne calling and psent business) yt ye Piety of our Predecesrs built altars but strangers devour ye fatt of their Sacrifices; of Some Scores of genialls capable of her warmest lodgings,

1. S. P .Dom., Car. ii, vol. 92, fol. 50.

not above 4 (to my knowledg) prferred in it. However your beams can thaw ye icy pts and tempers in itt rendering ye first subservient to your Country men's needs and ye other more susceptible of naturall Choices. Not to molest you in your more important concerns; Mr. Fletcher (late parson of Dean) is Dead ye 8th of this Month wch parsonage lyes contiguous to ye place of my nativity, and psent residence.

Now I am informed yt ye Advowson belongs to my Lord Wharton : with whom (since ye Coronation Day) I am assured you are intimate; wch if you would please to mannage for my behoof in pcuring mee a psentation my returns should not only bee verball; though such Kindness will (as upon any ingenious nature it would) leave ye same regret upon mee yt Caesars kindness did upon ffurnius wn hee told him hanc unam tuam Caesar habeo injuriam effecisti ut (laute) viverim, et morerer ingratus.

You see (Sir) wt quiet Doores wee have in ye Country yt can without avocation write such long letters; In answer whereunto 2 lines of yrs (like yt persian gummy exudation whose smallest pt Countervails ye greatest psents) speedily Directed to my father Sandes at Kendall will equally gratify and honnour A Servt to yor ptes as well as fortunes.

John Studdert.

Febr ye 13th.

For

Joseph Williamson Esq
at his Lodgings
in Whitehall
London.

these are

John send this p. first post you come to in the Road
yors

Fr.

13 Feb. 1663-4. R. 22.

Jo. Studdert

Deane Parsonage.¹

As already stated the appeal was not successful, and what became of John Studdert is not known.²

THOMAS PICKARD, M.A., 1664—1679.

He was accepted as Deacon by the Archbishop of York Aug. 17, 1662, ordained Priest same day and instituted

1. S. P. Dom., Car. ii, vol. 92, fol. 81.

2. Vide p. 654.

June 10, 1664, on a Presentation by Lord Wharton. The Registers give the following after a baptismal entry of Oct. 27, 1664:—

Here beginneth the Register of Thomas Pickarde Rector of Deane and Successor of Lancelot ffletcher.

He had previously been at Howden, and his letter accepting Lord Wharton's offer of the living is as follows:

My Lord

The P'fer of this & ye reserving thereof makes me observe Pvidence yet extended towards me in yt your honorable favours are not all desposed of & so freely offered to me: God will (I hope) make me as gratefull to yr Ldshippe as servicable in yt Chrch, as I am willing to accept thereof: My Lord as the case stands I am not only satisfied concerning removeing but something constrained to it, because of Churchmen as they call themselves: ye matter I hope your Lordshpp will pdon if I relate not: yet suspension for p'eaching twice dayly is threatened me & others: I know not how long God will pmitt it: This I take as a refuge pfered me, I may have cause to repent too late should I suspend it: seeing yor honr Thinkes me worthy of this patronage, I feare not God's blessing seconding of it: I know it will be my setlemt & I hope for your honrs satisfaction & ye good of The people. I am resolved therefore to give up my selfe to yr Honrs Service & Gods, ceaseing not to pray for yor Ldships health & happiness wth your Good Ladyes &c I shall Humbly devote my selfe to be at your Ldsh disposing expecting your mission wch I shall thankfully receive from your Honr & I hope faithfully improve to God's glory & his peoples good there while I am his poore & weak steward & your honrs Humbly devoted

Thomas Pickard.

Howden March 14. '63.

Ye Bishop of York is dangerously affected though not so sick yet forerunning death as is supposed a rub is turned to a wound & a wound to a gangreen, but he will not goe halting or lame from hence—he will not loose his limbs though a foot only: I pray God yt after his departure such another succeed for piety & moderation its in Gods hands; had he not Curbed Some ye pursuit would have been hot.

[Endorsed]:

14 March, 63.

Mr. Pickard

Will accept of Deane.¹

1. Rawl. MSS. Letters, 104 (Bodleian Library).

Thomas Pickard appeared before the Bishop at his Visitation June 30, 1674, along with John Noble "Ludimagister" and Thos. Bell, Parish Clerk. His burial entry is thus given:—

1679 Thomas Pickard late rector of the Parish (Church) of Deane sepultus Decimo die Aprilis aged 42 Anns.

DANIEL PINNER, M.A., 1679—1690.

He was instituted Oct. 9, 1679, on the same Presentation as the previous one.¹ Foster has the following:— "Magdalen Hall, matric. 22 July, 1658, rector of Telscombe, Sussex, 1664 (as Pyner), and perhaps rector of Dean, Cumberland, 1679-88, as Pinner."² Bishop Cartwright, writing on Dec. 6, 1686, says that he has granted "a dispensation for non residence of Daniel Pinner, rector of Dean in Cumberland, because he was in a consumption."³

The Registers give him as successor to Thomas Pickard.

ANTHONY PROCTER, A.B., 1690—1705.

He was from Ravenstonedale; and the Registers say that he was instituted March 19, 1690, and inducted on the 26th of the same month. It is curious to find that an effort was made to secure the living for "young Mr. Proctor," also Anthony, Master of Kirkby Stephen Free School, and the commendatory letter of Samuel Shaw, Vicar of Kirkby Stephen, is here appended:—

Kirkby Stephen

Right Hnble.

March 7. 86.

I have made bold to trouble yr Lopp with 2 lines by way of Recomendation in ye behalfe of young Mr. Proctor Mr. of our Free Schoole. Of whom I have had now psonall knowledge, for ye space of 5 years & upwards, & have observed him to be a pson of a verie Sober & good conversation; Charitable to ye poor & a moderat Conformist. He is Mr. of Arts & a good preacher; hopefull to doe much good in ye work of ye Ministry wher ever his lot shall fall. He hath given generall satisfaction in ye office of a Schoolmr; & I doubt not but he will doe soe, in ye higher office of ye Ministry. If therefore ye Parsonage of Deane should be vacant, through my

1. Institution and Act Books (Chester Registry).

2. Al. Ox.

3. Diary of Bishop Cartwright (Camden Society, O. S., vol. 22), p. 16.

Brother Pinnr's resignacon not returning to ye place; I think yor Lopp. might doe God & the People good service; if you please to conferr it upon him. I pceive by lettrs that I have seen, that his Setlemt among them would be Candidly accepted, by the Graver & bettr sort of ye people. I have not farther to enlarge, Saveing only that I beg yr pdon for this trouble; heartily prayeing for yor Honr's health & the welfare of yr Noble posterity. My Lord I am
 Yor Lopps most Thankfull &
 most Hmble Sert. Sa : Shaw.

[Endorsed]:

7th March 1686.

From Mr. Shaw.

in behalf of young Mr. Proctor.¹

The reader will find a full account of him and other members of the Procter family under Ravenstonedale.² The Registers give the following:—

Mrs. Procter buried 22 April 1701.

Burials An. Dom. 1705. March 29th Mr. Anthony Procter Rector of D[eane torn off].

It appears that about this time Peter Gregory of Cocker-mouth was very anxious to obtain the Dean living; but he did not succeed in his endeavour.³

JOHN DALTON, 1705—1712.

He was instituted Aug. 24, 1705, on the Presentation of "Dmus Thos. Wharton." He was the grandson of John Dalton of Shap, to the account of which place the reader is invited to turn for additional information. He subsequently became Rector of Distington and then of Trinity Church, Whitehaven.⁴

WILLIAM PONSONBY, M.A., 1712—1750.

He was the son of John Ponsonby of Haile, matriculated Queen's College, Oxford, July 11, 1701, at the age of 17,

1. Rawl. MSS., Letters 104 (Bodleian Library).

2. Vide p. 1107.

3. Vide p. 557.

4. Vide p. 804.

and graduated B.A. Jan. 29, 1706-7, and M.A. in 1708.¹ Under date Aug. 4, 1712, Bishop Nicolson refers to Ponsonby returning "wth Ld Whs" presentation to Dean.² His Induction took place on Aug. 12, 1712, and he died in 1750. His burial entry reads thus:—

Buried 1750 April 17th The Revd. Mr. Wm. Ponsonby Rector of Deane.

1. Al. Ox.

2. Trans. (N. S.), vol. iv, p. 59.

XII. LAMPLUGH.

Lamplugh is a few miles south of Dean and a couple of miles from Lamplugh Station. The Church is dedicated to St. Michael and the first date in the Registers is October, 1582. In another place is the following:—

Contayning the names of those that were Babtised married Buryed in the parish of Lamplugh from the yeare of our Lord 1567.

None of these early entries, however, were discovered. The oldest Register Book is of parchment; manifestly some of the leaves have gone, and the one outside is not decipherable; but the writing is quite clear on the next. Many of the later pages are completely faded, but the earlier ones are fairly distinct. The Historians do not help us with any list of Incumbents but the following names have been discovered:—

JOHN MOORHOUSE, 1592.

He is called “preacher” in the following entries:—

1592 James Morhouse the son of Mr. Morhouse preacher the xvij of May [Baptism (?)].

Buryed 1592 Jonathan Morehouse the son of Mr. John Morehouse preacher the xxij of June.

It is not certain that he should be reckoned among the Rectors of this place; but the name is worth insertion.

TRISTRAM WARWICK, 1595.

This was the year of his death as the following from the Registers shows:—

Buried 1595 Mr. Tristram Warwick parson of Lamplugh the 28 of februarij. Thus farre continueth the regester duringe the tyme of Mr. Tristram Warwick parson of Lamplugh & wth his death ended the yeare 1595.

LANCELOT FLETCHER, 1596—1635.

The Registers give the following:—

The register since the death of Tristram Warwick in the tyme of Lancelot Fletcher parson of Lamplugh next succedinge the aforesaid Tristram. And it beginneth with the yeare of oure Lord 1596.

In the account of Dean¹ it was shown that Lancelot Fletcher held the two livings in Plurality. The Curate

1. Vide p. 761.

who served him, at least for some part of this time, was Robert Pearson, whose burial entry in the Registers is noted thus:—

1629

The Register since the death of Sr Robert Pearson late Curate at Lamplugh buried at Bridkirke the 14th of Februarie Containing the names of all those that were baptized married and buried care since 1629.

written by me

Pickeringe Hewer.

Lancelot Fletcher's burial entry is as follows:—

1635 Memd that Mr. Fletcher Rector of Lamp dyed the 16th day of July and was buried the 27th at dean.

JOHN BRAITHWAITE, 1635—1652.

He was instituted Aug. 16, 1635, on a Presentation by the King. The Braithwaites were numerous in Cumberland and Westmorland, and Foster gives quite a number of this name among his Oxford Alumni. He has John Braithwaite, son of William of Kendal who matriculated at Queen's College, Oxford, Nov. 4, 1631, at the age of 18. The date and age would permit of his being at Lamplugh in 1635;¹ but whether the two are identical we have no means of knowing. The Registers give the following respecting his daughter:—

Elizabeth the daughter of Mr. John Braithwaite Rector of Lamplugh baptized the Eight day of October [1637].

In a declaration by "Jane Pattrickson late daughter of Wm Pattrickson of Stockhow in the parish of Lamplugh," made Jan. 27, 1647, is the following:—

Paid unto Mr. Braithwaite Parson of Lamplugh 0—19—2.

The Registers note his burial in the following terms:—

John Braithwaite Rector of Lamplugh died the 8 of februarie and was buried in the Chancell of Lamplugh Church the 10 day of the same month he entered to this psonage in August 1635 after the death of Mr. Lanclote Fletcher late pson (1652).

The following from the Registers of this period is interesting:—

Mr. Roger Kirbie of Kerbee in ffurnace departed this life upon Thursdye being Novemb 2. 1643 betwixt 2 and 3 of the clocke in the afternoone and was buried at Lamplugh Church upon the third daie about seven of the clocke at night God send him a ioyfull resurrection.

1. Al. Ox.

Roger Kirkby's eldest daughter, Jane, was the wife of Col. John Lamplugh, then head of the Lamplugh family. He was "a Cavalier officer, wounded and taken prisoner at Marston Moor." Roger Kirkby's sister was mother to Sir Daniel Fleming. His presence and burial at Lamplugh are accounted for by the family relationship.¹

PHILIP BOATH, 1654.

Among others witnessing the marriage of John Lamplugh, on Nov. 14, 1654, are Pickering Hewer, who figures prominently about this time and was probably Parish Clerk, and Philip Boath "Cler." Nothing is known about him beyond that solitary fact.

COMFORT STARR, 1655.

The evidence for this is somewhat slender. In the documents immediately following he appears as one of John Forward's certifiers and is said to be of Lamplugh; and Gervase Benson, writing in 1656, of Quakers who had suffered, mentions "Comfort Starre of Lamplugh Parish."² If he held this living it must have been for a short time.

JOHN FORWARD, 1655-6.

His Presentation to this living is given in the following :

Lamplugh

John fforward.

Know all men by these presents That the	Pres. 30 Jan 1655
Sixth day of ffebruary in the yeare 1655 There	_____
was exhibited to ye Comissionrs for Approbation	Jo fforward Cert.
of Publique Preachers A psentacon of Mr. John	as aforsd by
fforward to ye Rectory of Lamplugh in the	_____
County of Cumberland Made to him by his	Tho. Craister
Hignesse Oliver Lord Protector of ye Comon	Cuth. Studholme
Wealth of England &c ye patron thereof under	Rich. Gilpin
his Seal Manuall Together &c. said John fforward	of Greystock
&c. approved the said John fforward to be a fit	Geo. Larkham of
&c. doe admitt the said John fforward to the	Cockermouth
Rectory of Lamplugh &c. possessor and Incumbent	Comf. Starr of
&c.	Lamplugh.

In witnesse &c.

Jo. Myriell of

Dated at Whitehall the sixth day of ffebruary 1655. Torpenhow.³

1. The Flemings in Oxford, by Dr. Magrath, p. 5, note 9.

2. Vide p. 597 and note 4.

3. Lambeth MSS. (Plund. Min.), 996.

John Forward could have held the living only a very short time; and he appears subsequently at Boltongate.¹ Previously he had been at Bassenthwaite.

JOHN MYRIELL, 1656—1660.

He was previously at Torpenhow, in the account of which place the reader will find further information respecting him.³ It appears that he was at Lamplugh in 1656, and so would be John Forward's immediate successor. He compounded for his First Fruits in 1657 as the following shows:—

Cumland.

R. Lamplugh.

August 1657.

Bound John Wood of Cockermouth first febr 1657 *ixli iiijs id ob.*
 in the County of Cumbland gent. and first Aug 1658
 Nathaniel Overton of Westmr in ye first febr 1658
 County of Midds gent.
 ffor John Merriol cl.⁴

The Registers have the following entries relating to him:—

Chrestenings 1658.

John the Sonne of John Myriell R. of Lamplugh and jane his wife [borne] the 3 day of aprill and baptized the Eleaventh day of the said month.

Januarie the 30th 1659.

Collected in the Church and pische of Lamplugh for the releife of the distressed Inhabitants of Southwark (?) the sume of Eleaven Shillings and three pence halfe pennie as Witnes or hands

Jo. Myriell Ministr of Lam.

Jo. Sampson Churchwardens.

Wm. Harrison

Walther Jackson.

1. Vide p. 565.

2. Vide p. 672.

3. Vide p. 580.

4. Comp. Books, No. 22 (Record Office).

At this time the Church was in a most dilapidated condition as the following shows:—

1657 Pickering Hewer. [This by a late hand.]

Memorand.

That this yeare aboue written the pishe Church of this Lamplugh was growne in such ruine and decay both in Timber and Walls that the pishioners was glad to take all the tymber downe and most of the walles and build it up againe upon their Charges it being Soe good a work I thought good for my Credit and the Satesffaction of those that knowes not the same to Register it 1658.

Pick. [the rest is torn away].¹

Palmer puts among those who afterwards conformed "Mr. John Michael or Myriell of Lampley the Seat of Mr. Lampley."² Calamy, however, who is often to be preferred to Palmer, though the work of the latter is intended to be Calamy "abridged, corrected and methodised," in his Second Edition (1713), very properly says that he has left out "Mr. John Michael or Myriell of Lamplugh," who like George Yates of Ainstable and Forward of Bolton "conformed."³ That was the correct thing to do, as there is no evidence that Myriell did other than accept the new state of things which the Restoration brought in. John Myriell died in 1660 as the following from the Registers testifies:—

1660 John Myriell Rector of Lamplugh buried att London (?) the sixth day of August.

A query is put against the name of the place of burial. The writing is extremely difficult to decipher, and it is just possible that it may have been Lorton; but it looks much more like London. The entry is most important, because it practically disposes of the idea that John Myriell was ejected and afterwards conformed. The death occurred shortly after the Restoration and there was no sequestered Incumbent to claim the living.

The following letter from Dr. Thomas Lamplugh contains many interesting items, though it seems to conflict

1. Parish Registers.

2. Non. Mem., vol. i, p. 391.

3. Calamy, vol. ii, p. 161.

a little with the position here assumed. The intruder must surely have been John Myriell whose voluntary resignation paved the way for George Lamplugh. The writer evidently did not know of his death at the time of writing.

My dear Joseph,

Yors I recd last night, & his Maties speech inclosed, for wch I kindly thank you; & you shall lay an obligacon upon me by intelligence of ye same kind. C. Harrison is now gone with Andrew & Mrs. Betty Pettiplace, to Newham in Hantshire, so I could not send you his Tickett for ye Caution (?) but you shall receiv it att his return. No newes here but yt Tim Halton is making new his chamber (yt wch is yet Mr. Smithes) glorious (?) windowes & other ornamts about us stately to behold. Barnaby Simpson is gone towards ye North by himself. Dick Garth is yet unpvided for, & much discontented. Jack Beeby is to pte with Bray, ye Bpp has Conferred it upon Dr. Fullam, who resignes Hampton pool to ye Bps son of New Coll: to keep with his fellowshipp. The greatest pte of friendship is interest I will endeavour to p'cure hunny (?) for Beeby if it may be had without bustling. George Lamplugh has a psentacon to Lamplugh, ye Jntruder has willingly resigned up his right to him. Pray enquire who is Bp of Chester, or who is Vicar genall for ye Province of Yorke, yt so we may make some application for Institucon & Induction. I have tyred you with these imp[er]tenencies, no more of them but only yt I am

Yors. T. L.

7.4. 60 [Sept 4. 1660 in pencil.]

Mr. Lampl.

7ber 4th.

For my very loveing friend
Mr. Joseph Williamson with Mr.
Secretary Nicholais Ldginge in
Whitehall
these.¹

[This is a wretched hand and the badness of the pen does not assist in the work of deciphering.]

GEORGE LAMPLUGH, M.A., 1660—1700.

He was ordained Priest by Robt. Oxon. April 11, 1660, and accepted by the Archbishop of York Nov. 14. 1660.

1. S. P. Dom., Car. ii, vol. 14, fol. 25.

The Registers again come to our assistance and give the following:—

December the 9 1660.

The day and yeare aboue written Geo. Lamplugh Master of Arts and Rector of the pishe of Lamplugh according to the Tenour of his Induction reade the 39 Articles of the Church of England.

In witness whereof wee have subscribed our names

John Lamplugh

Jos Patterson

Edward Lamplugh

Pickering Hewer

Jo. Simpson

Mathew Jackson

Wm. Harrison

Churchwardens.

George Lamplugh was probably the person of that name whom Foster represents as matriculating at Queen's Dec. 9, 1650, graduating B.A. June 17, 1654, and M.A. April 21, 1657. He compounded for his First Fruits in 1661; and held the living for 40 years; his burial entry is as follows:—

1700. Mr. George Lamplugh Minister of Lamplugh died the 13 of June was Buried the 20 of the same month and entered of his parsonage in November 1660.

His Will is dated April 30, 1700. The Registers give a George Lamplugh, son of Richard Lamplugh, baptized Jan. 23, 1592, and buried March 20, 1639. Reference also is made in them to George Lamplugh, Vicar of Workington, to the account of which place the reader is invited to turn.¹ In the Registers of St. Mary's, Carlisle, is a notice of the burial of John "ye son of Mr. Geo. Lamplugh" on Feb. 1, 1708-9. Possibly all these were more or less related.

JEFFREY WYBURGH, LL.B., 1700.

He was instituted Nov. 30, 1700, on the Presentation of Thomas Lamplugh "Ar." He had been previously at Bewcastle, and was subsequently at Caldbeck.²

1. Vide p. 786.

2. Vide pp. 294, 553.

DAVID KING, M.A., 1701—1729/30.

He was instituted May 16, 1701, on the same Presentation. The Registers give us the following respecting him:—

Junij 6. 1701.

David King, M.A. Inducted into the Rectory aetat. suae complet 55mo. & Institutionis jmo Soli Deo. gloria amen.

Mr. David King Rectr of Lamplugh Dyed February the 23d Day 1729—30 was Buried the 25 of the same month. Who was Instituted into this Rectory June ye 6. 1701.

His wife died April 7, 1711. He had previously held the Bridekirk living.¹

1. Vide p. 722.

27



120926.

HEcclB.

Author Nightingale, B.

N.

Title The ejected of 1662 in Cumberland and
Westmoreland. Vol. 1

DATE.

NAME OF BORROWER.

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