

A HISTORY & PRESENT DAY RECORD
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KIRKBRIDE PARISH
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B E G U N J A N U A R Y 8th, 1949.
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K I R K B R I D E

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KIRKBRIDE, in the County of Cumberland, situated on the South side of the estuary of the River Wampool, is bounded on the East and North by the River Wampool, on the West by the Monk's Dyke and on the South by Culton. It is approximately one and a half miles in length and one mile in breadth, and contains the hamlets of Powhill and Longlands Head. The acreage is 1707.513

There are 136 houses in the parish, 27 of which have been erected since 1945, with a total population of 438. The soil is various but in general consists of a moss earth or clay and is very level, which accounts for the Air Ministry taking over the fields mentioned elsewhere in this record, for an aerodrome, known as No. 12 Maintenance Unit.

In 1939 a new central School was to be erected but unfortunately World War II intervened, and with the Education Act of 1944 the scheme was abandoned and it was decided to build a Junior School but at the time of writing this has not yet materialised.

KIRKBRIDE is still however the natural centre for the district being the Postal, Shopping, Railway and Bus centre for the neighbouring villages of Newton Arlosh, Anthorn, Fingland, whilst Bowness on Solway also receives these services with the exception of buses. The Doctor also resides in Kirkbride but serves a much wider area.

There is a frequent bus service between Carlisle and Kirkbride via Kirkbampton and Fingland, the proprietors being Blair and Palmer, whilst the Cumberland Motor Services operates in the morning between Anthorn and Wigton via Kirkbride, returning about 4.30 p.m. daily. British Railways also serve Burgh by Sands to the North and Abbeytown and Silloth to the West.

The land is very rich and an excellent class of Shorthorns are reared here. Before World War I it was common to see hundreds of baskets of butter and eggs on Kirkbride Station going to Carlisle Market. Now with the rationing of both these commodities not one basket is to be seen. Butter is only made for home consumption, the milk being collected by Nestles or the Milk Marketing Board, (a much better paying proposition) and the eggs are sent to the Grading Stations.

Before 1939, Kirkbride was famous for its bacon and sausage the names of Crozier, Bulman and Lowther being well known in the North, but due to restrictions during the War, these local industries have been discontinued and are unlikely to begin again.

Since the building of the Aerodrome in 1939 many men have left the land and have found employment with the Air Ministry. To combat the shortage of Labour farms have become mechanised and today there is scarcely a farm without a milking machine or a tractor

EXTRACT FROM CUMBERLAND NEWS.

SEPTEMBER, 1932 - Our Casual Column.

by W.I. McIntyre.

Rising from the low-lying lands which fringe the head of the Solway Firth, the hill of Kirkbride stands forth overlooking the primitive and unspoilt seclusion of Anthorn Island on the North and offering a view Eastwards across the wide wistful salt marshes of the Wampool to the estuary of Morecambe and Skimberness. Beneath the hill lies the pleasant agricultural Cumbrian village renowned for the excellence of its Nursery gardens, and, of recent years, a centre for the supply of the famous Solway turf so highly esteemed by makers of bowling greens and lawns.

Kirkbride's industries, however, and the interest which it affords the naturalist who wanders along the banks of its tidal river, are not the sole claims to distinction possessed by the village. This quiet and peaceful corner of Cumberland has a long and interesting historic past, and in inquiring into that past we are brought into contact with many important personalities and events that have had an influence upon the fortunes of our county.

A ROMAN FORT.

The strong position upon the summit of the hill upon which the church of St. Bridget now stands and the facilities it afforded as a look-out post over the neighbouring country evidently did not escape the eagle eye of the Roman conqueror. There are indications that a Roman fort existed upon the site. Many of the stones of which the church is built show traces of Roman handiwork and in a private collection at Clifton are preserved an altar found at Kirkbride, to which place it had been brought from the fort at Bowness, and beads and other objects of Roman origin from this site.

Doubtless this station at Kirkbride served a useful purpose for though the continuation of Hadrian's Wall as far as it went, against the attacks of Northern marauding bands from across the Solway, there was always the possibility of some band of raiders attacking the district behind the wall by sailing round the Western end of it. To guard against such onslaughts a system of watch towers was established all down the Western coast of Cumberland, and the fort at Kirkbride may well have been constructed to check the advance of any invaders who might with their boats of shallow draught come up the estuary of the Wampool to ravage the surrounding country.

After the departure of the Romans legionaries towards the close of the fourth century of our era, ensued that dim period of storm and stress during which a race of Native Cumbrian Kings strove to maintain a dubious authority in the face of invading hordes of Picts, Angles and Vikings. What happened to the Roman site and the conjugal settlement in its neighbourhood during the course of these tumultuous years it is impossible to suggest, and the sole keys to the interpretation of the next chapter in the history of Kirkbride is the dedication of its church to St. Bridget and the name of the place itself.

ST. BRIDGET.

St. Bridget was a notable Irish saint who is said to have been born near Dundalk in the year 453. The daughter of a King, Dubhthatch, by one of his concubines, she was born in the house of a certain wizard to whom her mother had been sold. Many miracles were attributed to her in her earlier years. Wherever she was the yield of crops and herds was increased. There are frequently references to fires which ran miraculously kindled or no less miraculously extinguished; indeed, some of the attributes which originally belonged to some fire goddess appear to have been transferred to this saint. She was remarkable for her generosity, not only bestowing all the increase of her flocks upon the poor but persuading the wizard, her mother's master, and finally King Dubhthatch himself, whom she had converted from paganism, to follow her example. The great event of her life was the foundation of Kildare. (cill dara "The church of the oak"). Here at her death she was buried with the bishop, Conlaid, whose authority she had shared, beside the high altar.

Her cult became popular among the Norse Vikings who settled in Ireland and the Isle of Man, and was brought with them by the invaders of the tenth century to West Cumberland. In our county are five churches dedicated to St. Bridget those of Beckermot, Bridekirk, Brigham, Moresby and Kirkbride with a possible sixth, that of Bassenthwaite, though in this case the real dedication was probably to St. Bega. Bridekirk, Brigham and Beckermot have monuments of the tenth century, though not earlier, and it does not seem unreasonable to attribute the foundation of all these five churches to the Norse settlers of that century. Thus we may suppose that "Kinjka Bride" or St. Bridget's Church, the name of which first appears in the pipe roll of 1189, was the name given to their church and settlement by one of these bands of hardy Vikings from Ireland or the Isle of Man, who during the course of the ninth and tenth centuries colonised the shores of the Solway and left a permanent trace of their occupation both in its place-names and in the language of the men who dwell by its waters.

THE MANOR OF KIRKBRIDE.

The next stage in the history of Kirkbride is that of its existence as a manor after the Norman Conquest. About the year 1130, Wigton and a wide extent of lands around it was granted to "Odard the Sheriff" by Henry I. Odard was succeeded in the Barony of Wigton by his son, Adam, who, in the reign of King John, granted Kirkbride to his younger son, Adam to hold of the Barony of Wigton. This Adam was the founder of a family who for many generations held the manor of Kirkbride and assumed the territorial name of de Kirkbride. Space permits the mention of but one or two of the prominent members of this family of Kirkbride, who took an important part in many of the events recorded in our county history.

In a charter, for instance, dating between the years 1180 and 1192 in which the priory of Wetheral will regard to certain titles due from Scotby, one of the witnesses is William de Kirkbride, a junior member of the family. He signs himself as "Dean of Cumberland" and in other documents is referred to as "Dean of Carlisle".

The point is interesting as indicating that the rural deaneries which at the end of the twelfth century were Cumberland, Westmorland, Gilsland and Allendale became Carlisle, Westmorland, Cumberland and Allendale.

A REDOUBTABLE WARRIOR.

The most picturesque member of the Kirkbride family must assuredly have been the Sir Richard de Kirkbride whose life lies between the dates 1270 and 1330. A noted Border warrior, he took part with Edward I in the famous siege of Caerlaverock Castle in 1300. The author of the Norman-French poem, "The Roll of Caerlaverock", sings his praises:

"Many a heavy and crushing stone (the Scots were hurling these missiles from the ramparts) did he of Kirkbride receive, but he placed before a white shield with a green cross engrailed. So stoutly was the gate of the castle assailed by him that never did smith with his hammer strike his iron as he and his did there. Notwithstanding there were showered upon him such huge stones, quarrels and arrows, that with wounds and bruises they were so hurt and exhausted, that it was with very great difficulty they were able to retire".

The arms mentioned above Argent, a cross engrailed Vert are those emblazoned upon the Denton tomb at Ainstable.

Sir Richard in 1307 was commissioned to raise and equip 200 footmen in Allendale to fight against Robert Bruce, at that time in hiding in Scotland; later he was ordered to defend the Border area Carlisle and in 1315 was directed to compel Sir Andrew de Harcla to deliver up Carlisle Castle to the newly appointed governor, John de Castre. Evidently he was but ill requited for his labours by the worthless Edward II, for we find him petitioning Edward III in 1330 for wages and expenses which the late King had paid. Before the petition was granted, he died, and from the inquisition post mortem held after his death, we learn that besides his capital messuage and land in Kirkbride, held of the lord of Wigton, he was seised of one third of the manor of Kirklevington, held in cheif.

THE CHURCH.

Doubtless the Kirkbrides, in whose presentation the Rectory of Kirkbride lay, helped to maintain the fabric of its ancient church. This interesting building, a massive structure, possibly built to withstand attacks from Scottish raiders, still retains, despite its restoration of 1895-98, trace of twelfth century work in its chancel arch, which has on each side an arched recess for a side altar, and the North wall of the nave. The small window in the wall may be older still, though it can hardly be, as has been more than once suggested, pre-Norman. A stone in the church bears an ancient inscription. E (eclesia) Bride and there is a stoup upon which a laborum have been carved.

The proximity of the great Abbey of Holm Cultrum must have exercised some influence upon the life of the inhabitants of mediaeval Kirkbride. It is interesting to note that in a charter granted to the Abbey by King Richard I in 1189, the boundaries of the Abbey's lands is defined as commencing "by the beck under Kyrkebride between the outer dyke of monks and the vill of Kyrkebride as it falls

into the Wathepol (Wampool); up the same beck outside the said dyke to backelayc following the junction of the solid ground and moss; thence straight up to the middle of the moss between Waytheholm (Wedholm) and the island of St Lawrence (Lawrenceholm) etc. These bounds had to be perambulated once every seven years; they corresponded with those of the old parish of Holm Cultram.

THE DALSTONS

Till the reign of Henry VIII the regime of the Kirkbrides continued. There were occasional disputes as to the presentation to the living; for instance, in 1341 Sir John de Weston who claimed in the right of his wife, Joan de Wigton, to be patron of the living succeeded in establishing his claim and secured the appointment of his presentee Robert de Bromfield, and upon the latter's resignation in the following year of John de Misterton, who contracted on his institution to pay £60 5s to the Bishop, half at Martinmas and the other half at Candlemas next following. One of the co-heiresses of George the last of the main family of the Kirkbrides brought a moiety of the manor by marriage to Sir John Dalston - the initials of the bride and bridegroom may be seen carved upon Dalston Hall, the other moiety went with another daughter whose posterity sold it to the Lord Paramount of Wigton. It was presented by Henry, the sixth Earl of Northumberland, to Henry VIII, who by letters patent in 1544 granted it to Sir Thomas Dalston, the son of the Sir John who acquired the other moiety. Thus the whole manor fell to the powerful Dalston family, who made their chief residence in the parish the old capital messuage of their predecessors at Moor houses and held the town and manor of Kirkbride direct from the king by Knight's service and various fees until 1764.

INCURSIONS FROM ACROSS THE BORDER

It was to no very peaceable domain that the Dalstons succeeded. Cumberland in Tudor times, owing to the bad relations maintained between England and Scotland, was subject to constant raids, and Kirkbride and its neighbourhood was frequently exposed to attacks from the Solway. An increasing watch had to be kept up, and the regulations for the defence of the Border issued by Lord Wharton in 1552 imposed the duty upon the inhabitants of the Solway coast of patrolling each section of the shore. Among the directions is "Angerton". The details of a raid upon the Holm in 1542 show that "the Scottes to the number of thre other; one olde man they did bere away in a shete". There was consternation in a neighbourhood which required all its able-bodied men for its own defence, when Henry VIII in 1544, ordered every fifth man to be conscripted to serve in France, and later in 1549 proposed to bring over one hundred kernes from Ireland and quarter some of them upon the district for the strengthening of the defence of the Western border. This visitation seems to have been spared the inhabitants in response to their petition but they still suffered from hostile incursions and even after the union of the crowns of England and Scotland, during the disorders of the Civil War, had to face the perils caused by the recrudescence of Border warfare.

We have a petition of 1640 from the inhabitants of the Holm, addressed to Sir Nicholas Byron, Governor of Carlisle, complaining of the hardships they suffered

in supplying light-horse, footman and a night watch. They state that they have sustained "great damage of the Scots by Booteing, insomuch that they have burnt two or three townes at one times, violently taken away thre schore head of cattle, one hundred sheepe, together with the Spoyle of the said townes". At the muster of 1580-81, sixteen men appeared, three of them were Kirkbrides, while other surnames represented were those of Hewet, Wilson, Martin, Dawson, Donald, Smalwood, Stoddart and Backhouse.

With regard to these descendants of the Kirkbrides, it is illustrative of the disturbed nature of the times to find from one of Lord Scrop's letters to Burghley in 1593 that "I am informed that one Skelton has from your lordship an escheat in the forest of Inglewood, of the goods and tenements of one Olyver Kirkbride who has fled for the suspected murder of one Dodson his neighbour". Scrope asserts that this right belongs to him as warden of the March, but states that he is "at his Lordship's disposal". From further references to the case, it appears that the escheat was not granted. Scrope, moreover, refers in another letter to Persevall Kirkebrid, a Jesuit, "a very lewd person" who was associated in the plots of one Lancelot Boaste, a notorious plotter. In another letter he refers to Parcyvall Kirkbryde, a vagrant person, having no howse of his owne of abroad all of whom and any other suspected persons, I shall use my utmost endeavour to enquire.

A DISTINGUISHED SON OF THE PARISH.

More peaceable times followed in the 18th century, but like so many other Cumberland villages Kirkbride appears to have fallen into a state of neglect. Looking now at its beautifully kept church it is hard to imagine the state of affairs which provoked the strictures of Bishop Nicolson on the occasion of "hs" visitation in 1703. "I never yet saw," writes the irascible Bishop, "a church and Chancel in so nasty a condition. Everything, to the highest degree imaginable, out of Order. The Communion Table rotton; the floor all holes; no Surplice; no Common prayer book; a very few fragments of an old Bible."

For all this, Kirkbride had meanwhile been the birth-place of one scholar of distinction. Dr. Anthony Hall, son of the Rev. Henry Hall, Rector of the parish, was born in 1679, and received his education at Carlisle and Queen's College, Oxford. He was an antiquarian, and a copious writer, though he is referred to by Hearne as "a man of no industry, it being common with him to lye abed till very near dinner time and to drink very freely of the strongest liquors. He edited editions of Leyland's "Scriptores" and Trivet's "Annales" but is perhaps best known for his introduction to Cox's "Magna Britannia" in 1720. It is a curious fact that though stated by the Lysons to have dedicated the description of Cumberland in this work to his father, he expressly repudiates the authorship of this part of the book in a postscript to the edition of the "Annales". He died in 1723 and is buried at Kingston.

In 1734 the manor was sold by Sir George Dalston, the last of the family, to Joseph Wilson, of Pontefract, and conveyed by him to a Mr. Summer's, who in turn, sold it to the Earl of Lonsdale, with whose successor's it has remained to the present day. The village is one about which not much has been written, and the study of its history and antiquities might well repay the careful investigator.

ART. XV. KIRKBRIDE CHURCH, by the Rev. J. Whiteside, M.A.,
Rector of Shap (Vicar of Kirk-
bride, 1894 - 6).

Communicated at Shap Wells, July 15th, 1897.

The pleasant village of Kirkbride lies in a remote corner of the plain of Cumberland. In pre-railway days the Solway, the mosses, the Wampool bay, and the absence of main roads were effectual barriers against the march of civilisation. Communications with the outer world were limited, and the traces of isolation and neglect are still visible in the church.

Here is Bishop Nicolson's somewhat severe description in 1702 :-

"Kirkbride, Jul. 2. 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; and quickly found why I was deny'd Entrance. I never yet saw such a Church and Chancel (out of Scotland) in so scandalous and nasty a condition. Everything, to the highest Degree imaginable, 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, no pavement in the Quire, etc. So ill an example in a rich parson (who is in effect the lord of the Manor as well as the rector of the parish) cannot but beget a proportionable Slovenliness in the Parishioners; who have their seats tattered, the floor all in holes, no surplice, no common prayerbook, a very few fragments of an old bible etc. The Font had been a beautiful one but to bring it to resemblance with the rest one of its four square sides is half broken off. In short - the whole looked more like a pigsty than ye House of God".

Bishop Nicolson is said to have had 'a spite' against Mr. Hall whom he may have known beforehand, when he was Arch-deacon and Rector of Great Salkeld.

The statement about the font is certainly an exaggeration. A small piece on one side has been broken off where the hinges of the cover would be. This might be accidental and no discredit to the parishioners. As there is no vestry, the surplice and the book might be in the Rectory adjoining.

The name Bride, i.e. Brigida, Brigit, or Bridget, a dedication of which we may feel proud, points to an Irish connection. A local history gives Brydoch, but their is no authority for such spelling of any British saint. Brigit was born at a farm near Dundalk in 453. Her chief honour lies in her power of effecting conversions, and in the founding of the Abbey of Kildare, where she was abbess and died in 523, being buried on the left of the altar there, so that we must reject the famous couplet :-

Patrick, Columba, Brigit, rest in glorious Down
Sleep in one tomb, and consecrate the town.

Whether Brigit herself came here is a point impossible to determine, but at least there is reasonable ground for supposing that the Church marks the site of one of the earliest preaching stations in Cumberland. Just as St. Ninian is supposed to have declared the Gospel at Brougham, and the name of Cuthbert is given to places where he rested, so I conceive Brigit, or her immediate disciples, may have

made her way to Kirkbride and thence across the fords above Bowness to another Brydekirk, three miles north of Annan. Bridekirk and Brigham share the dedication.

The Romans had previously a camp on the eminence where the church is built, we see traces of the moat or fosse, the Roman roads went close by, and the stones of the church, being such as would be used in their wall, may possibly have come from Bowness if they did not form the walls of the local fort.

The fabric in 1894 wore an aspect of uncared for slovenliness: standing above the road "she seemed to passers-by to cry aloud for some one to have pity on her condition". One distinguished person, who suspected no hidden comeliness, advised, "pull her down, why cumbereth she the ground: build a new church". But wiser counsels have prevailed.

The chancel was in a thoroughly dilapidated condition, the east wall hanging forward more than a foot beyond the perpendicular, with gaping fissures on the north and south sides, with rotten floor and damp atmosphere, and fusty smells. It is a marvel that the roof had not been lifted by the severity of the gales, for the rotten oak timbers, patched here and there with rough lengths of larch, merely rested on the wall, with openings through which the Church owls entered, with a company of other birds, and made their habitation. The nave, though far from modern ideas of reverence and decency, was in comparatively tolerable condition.

The work of restoration was commenced on August 8th, 1895, and finished on December 5th. The removal of the disfiguring coats of whitewash and plaster brought to light several interesting features. In the chancel wall I discovered a fragment of Roman pottery, a broken portion of an ancient grave stone or coffin top, with the head of a cross carved. This is now in the wall on the right of the priest's door. Also a stone which is now above the door, with a fragment of an inscription, E. Bride. Also on the north side a low side window. The stones for the most part were large and well dressed, such as must have originally been exposed, for all the plaster was modern; the east wall had been rudely painted with an inscription in block letter capitals on either side of the east window, which was now indecipherable except the one word "Head"; it was evident that the chancel had formerly terminated a foot or two east of the present priest's door, and the original Norman window. This door was bricked up on the inside, I think early in Mr. Lumb's incumbency, and I judge this not to have been its former position, for there were traces of a doorway where the Wills' window now is. Moreover to uphold this theory, I found the top stone of a Norman window, corresponding to the one opposite, and the east and south-east windows are clearly of a much later period, about 1400, while the chancel is somewhat longer than is proportioned to the nave. The line of the extension could be traced. The further we went the more necessary it became to go further in the work of demolition, until the only remaining part which was not rebuilt from the foundation was the whole chancel arch and wall, and the north wall thence, following a line up above the slit window to a little further east where the line of new work slopes gradually to the floor. The prophets of a certain school will, of course, cry out, "I told you so - here's another case in point - restoration spells destruction." So it often does, but how can you help it? We have to use the building, and the blame and responsibility must rest not on the restorers, but on those who went before and who did not preserve in time. Here at any rate not a stone was moved without anxious deliberation, and only then inevitably. The east window is an exact copy of its predecessor, with a few old stones remaining in statu quo: the north-east window has

one or two new stones: the north-west is entirely new, superseding a common thing a century old. The top stones of the Norman window were taken down and replaced, and there are a few new stones in the splay. The old altar rails, coated with paint and varnish, appeared common and valueless, and were being removed for firewood, but their weight told the tale of years, and the contractor submitted them to a cleansing process and honourably restored them to the Church. The top rail is new, and the gate posts.

It has been confidently asserted the chancel arch is Saxon. No doubt it is at least early Norman. This summer I saw in the Church at Copgrove, near Knaresborough, now undergoing 'restoration', an identical arch except for a slight ornamentation of the capitals.

In the chancel arch there is a framed plaster-cast, possibly of Our Lord being carried to the tomb. Some consider it to be the cripple being carried to the Temple Gate. This I found imbedded in the wall behind the common deal table which served as an altar. It is said, I cannot say on good authority, to have been dug from a grave in the churchyard about forty years ago. The frame is a remnant of the old chancel roof. Beneath the altar, placed there for preservation, is an ancient matrix, whose brass would be one of the largest in the diocese: it previously lay east and west before the altar, and was rapidly being obliterated by being trodden on during service. It bears at the foot a modern inscription recording the name of John Walker, Rector of Kirkbride, who was buried April 5th, 1743. The brass represented the figure of a priest. On lifting the stone, which is of great weight, we found some bones, probably those of Rector Walker. Inside the altar rails is an interesting stone. Canon Bower gives a drawing of it among the piscina, which has been mutilated, has no drain. It was dug up in the rectory garden in 1813, and I judge it to have been used as a holy water stoup, which was fortunately hidden in times of persecution and puritanism. But I would not like to argue that was its original use. Some consider it to be the fragment of an ancient cross, which is not unlikely; from 1813 to 1895 it was fixed on a bracket let into the north wall about four or five feet from the east wall and floor respectively.

Two openings five feet above the ground which you see on the old photographs of the church on the north and south sides and 18 inches from the east wall end, were frequently spoken of as leper windows, and a bishop once touchingly referred to them as such in a sermon at Kirkbride; as a matter of fact they were rude modern ventilators, whose gratings we found inside, plastered over. The mention of photographs makes me thankful that stage by stage I took the restoration, which pictures will be preserved as infallible mementoes and commentators, I think the nave will prove to be full of interest.

There are two arched recesses facing west, one on either side of the chancel arch, which have probably contained side altars. If so, they are very rare, indeed almost unique. On the north wall of the nave, after removing the plaster, I found a little Norman window near the roof, very like the chancel one, but slightly larger. Also a Devil's door, through which in mediaeval time at the bidding of the priest in holy baptism at the entrance of the Holy Spirit the exorcized demon took his departure. I believe there

are doors of similar shape and size at Isel and Brigham. Being only 21 inches wide and about 5 feet 6 inches high, it cannot have been a "corpse door". The font is a fine piece of early work; forty years ago it stood in the south-west corner. The porch is a recent abomination. There is one bell. Mrs. Hallifax, widow of the second Rector of that name, told me there were two at the beginning of the century and that one was traditionally supposed to have been the vesper bell from Melrose. They had fallen and cracked in the time of her father-in-law. She had also a skull, with a sharp stone sticking in it, the victim of a skirmish. Many other things I heard, more or less reliable. John Kirkhaugh, who worked in the church twenty-seven years ago, had seen the Fourth Commandment painted on the wall opposite the door. This wall is now cemented and lined to represent ashlar. He knew of a stone coffin being found in the graveyard with some Latin lettering on the top, and what I gathered must have been a shepherd's crook. But "a lad teuk varra lale notice o' them things". It was propped up on the south of the chancel and a dial put on it. Then it lay tumbling about and was broken up for walling stones. A lot of small things besides were found. "When they found anything they broke it up or threw it aside." A Roman altar was built into the end of the now demolished barn, and was sold by Rector Hallifax in 1868 for 10s. to Mr. Mawson, of Lowther. It is now in the possession of his daughter, Mrs. Plaskett-Gill-banks, of Clifton. It is dedicated to Bilatucadrus, and is engraved in the Lapidarium Septentrionale, No.530. See also the Corpus Inscriptionum Latinarum, No.333.

The following is an incomplete list of Rectors:-

- 1341 - 1342: Robert de Bromfield, who was instituted by Nicholas de Whytrigg, Rector of Caldbeck, on a commission, it having appeared on an inquisition de jure patronatus that Sir John de Weston, Knight, was the true patron. Resigned.
- 1342 - John de Misterton, presented by Sir John de Weston. He contracted on his institution to pay 60 shillings to the Bishop, whereof 30 at Martinmas, and 30 at Candlemas next following. On this presentation it was found that Sir John de Weston was patron in right of the Lady Joan de Wigton his wife.
- 1580: Cuthbert Fisher, died.
- 1580 - 1586: Robert Allenby, M.A., presented by John Dalston, of Dalston, Gentleman. Died.
- 1586 - 1587: Gyles Hemmerford, presented by John Dalston, Esquire.
- 1587 - Sir Nicholas Dean, Clerk, presented by the same John Dalston. Dean was called to the Rectory of Bromfield in 1589 by Bishop Meye, and in 1602 he became Rector of Great Salkeld and Archdeacon of Carlisle.
- About 1643: Mr. Hudson.

- 1660 (Sept.20th) - 1678: Thomas Lumley. Presented by Sir William Dalston, Bart. He had two children baptized, John on October 23rd, 1665; Augustion (!) on November 22nd, 1668. Died.
- 1678 - 1717 (June 16th): Henry Hall. Presented by Sir William Dalston of Heath Hall, Co. York. He had a child baptized on August 9th, 1683, also Francis, on April 8th, 1687. Henry is the Taberdar of Bishop Nicolson. On August 1st, 1713, this Francis married Anne Hodgson; see inscription above doorway of William Carr's shop. Died.
- 1717 - (Dec.7th.) - 1743 (April 2): John Walker, B.A. Instituted on the presentation of Sir Charles Dalston, Bart. On March 5th, 1721, his son Edward was born and baptized. Died.
- 1743 (June 30) - 1750 (Oct.15): John Cowper, B.A. Presented by Sir George Dalston, of Heath Hall. He became Vicar of Penrith on Nov. 2nd, 1750. Master of Penrith Grammar School for 56 years, embracing these two incumbencies.
- 1750 (Nov. 21) - 1791: George Gillbanks. Presented by Sir George Dalston, of Smardale Hall, Westmorland.
"Mem: the chancel was covered on the south side with new blue slate, and the north side with red, and the Timber of the roof repaired in the year 1759 by George Gillbanks, rector".
- 1791 (Aug.12) - 1822: Francis Metcalfe, presented by Ann Metcalfe, of Northallerton, widow, the Bishop having been directed by writ from the court of King's Bench to admit and institute her clerk. He took the oaths before William Mason, Canon Residentiary, of York, acting as commissary. It appears that Sir G. Dalston sold the manor to Jos. Wilson, Esq., of Promfret, and the advowson in 1763, for the sum of £240. to the Rev. Thomas Metcalfe, Vicar of St. Margaret's, Leicester, also of Underblows, Co. York. Wilson sold the manor to William Mathews, Esq., of Dykesfield, and he conveyed it about the year 1790 to Lord Lonsdale. When the vacancy occurred, the Earl appears to have disputed the patronage. * Interred in the chancel, Nov. 16th, 1822. Aged 70.
- 1823 (Jan.27) - 1834: Francis Metcalfe, M.A. C. of Rudston, Yorks. and Vicar of Righton, near Hunnanby, Yorks. Buried in Newbald Church, Yorks. See monument on E. Wall. †
- 1835 (march 25) - 1847: William Flowers, of York, on presentation of Valentine Kitchingman and William Mills, Exors. of the late Francis Metcalfe. Mr. Flowers' name occurs in distinguished company, along with royal Princes, the Duke of Wellington, Lord Brougham, and C.J. Fox, in the roll of honorary freeman of the city of York, of whom there have been 19 since 1746. †
He was inducted by Joseph Hallifax, Curate. Buried at York.
- 1847 (March 10) - 1855: Joseph Hallifax, M.A. Mr. Hallifax bought the living for £2700, soon after Mr. Flowers induction on June 26th, 1835.

This was an unfortunate speculation, as Mr. Flowers was not only an absentee, but lived to the patriarchal age of 94,

- 1855 (Dec. 4) - Joseph Hallifax, M.A. Interred at
1868: Kirkbride, aged 52.
- 1866 (Jan. 26) - Henry Lumb, M.A. Univ. Coll., Durham,
1824 presented by the Earl of Lonsdale, who is now patron as well as Lord of the Manor. Interred at Kirkbride, aged 53.
- 1894 - 1896: Joseph Whiteside, M.A., Trinity College, Oxford, formerly Assistant Master in Epsom College, and curate of Kirkby Lonsdale and All Saints', West Hartlepool Resigned.
- 1896 - William Robinson Hopper, B.A., St. John's College, Cambridge, late curate of Milnthorpe.

The exact nature of this dispute is yet to be investigated at Lowther. The statement of the sale for £240., of which I somewhere found a written note at Kirkbride, is not accepted by Mr. Metcalfe. He quotes from a sort of autobiography dictated by Mrs. Thomas Metcalfe to her niece, Anne Jesse Cholmley, as follows :- "Anne Metcalfe had a lawsuit with Lord Lonsdale about the living of Kirkbride (the perpetual advowson of which was given to the Rev. Thomas Metcalfe for the benefit of any child of his he chose to present to) which lasted for years, which she gained, and presented to her youngest son". The two views are difficult to reconcile. A certain Captain Leonard Smelt was at Carlisle about 1745, and in 1742 his sister Anne had married Thomas Metcalfe, then Rector of Narborough and Vicar of Tilton in Leicestershire.

The father of Leonard and Anne Smelt, William Smelt of Kirkby Fleetham and Leases, Co. York, M.P. for Northallerton, 1740-5, was in 1745 appointed Receiver-General of Revenues in Barbadoes. Robert Lowther was Governor of Barbadoes, and died in 1745. He was father of Sir James Lowther, who was raised to the Peerage in 1784. Here is a connection between Smelts and Lowthers.

* These Metcalfes are an ancient Yorkshire family of gentle lineage and wide domains, now represented by Mr. John Henry Metcalfe of Crayke Castle, Yorks. The elder evidently liked to have things in good order, and spent unstintingly for the Church from his private purse. He built the Rectory, "the old dwelling house, barn and stable or cow house now standing (See Terrier of June 8th, 1792) being in a ruinous condition". By him also the "Chancel was ceil'd and the walls plastered and two new pews erected and new rigging put on in the year of Our Lord 1793", the Church, i.e. the Nave, being ceil'd at the same time at the expense of the parishioners. Also in 1805, all the outside walls and steeples were plastered and roughcasted at his expense, while in 1810 at the expense of the parish the west wall was taken down and re-built. Also in 1820, Nov. 8th, the window behind the Church porch on the South side was enlarged by consent of a majority of the parishioners. The safe bears date 1813. Most of these particulars come from notes in the Registers, and it is a matter of regret that so few Rectors have followed the excellent example.

I Mr. Flower, Chaplain to the Corporation, preached at Pavement Church, York, on February 16th, 1820, on the death of George III, "For his ready compliance and

for the excellent sermon" he received a vote of thanks and the freedom, without paying the usual fees.

PARISH CLERKS.

John Major (and sexton), died October 12th, 1794.

John Matthews, of Powhill, was read in on Sunday, the 16th July as P.C. and Sexton by Francis Metcalfe, Junior.

Peter Richardson was clerk under three Rectors. He resigned July 14th, 1820, and died at Abbey, December 1st, 1835, aged 77.

Benjamin Backhouse, died 1833, aged 47.

George Clark, the last Parish Clerk, died 1895.

Joseph Wood became Sexton, 1894. I did not appoint a Clerk.

There is an interesting plate fixed into a stone below the east window. I removed it from a perishing headstone which was propped against the east wall, where the Hallifax graves are. It records the sad deaths in rapid succession of six children of the Rev. Lancelot Thompson, curate, afterwards of Bowness, who died during a smallpox epidemic in the summer of 1746.

Another interesting stone reminds us of a Kirkbride soldier who fought at Waterloo. It is on the south side. Joseph Taylor Clark, was Lieutenant of the 28th Foot. The Duke of Wellington's despatch, dated Orville, June 29th, 1815, published in the London Gazette of July 3rd, 1815, calls him "John", but this is clearly a mistake. The tombstone also errs, if the baptismal register is correct. On April 4th, 1784, I identify our officers as Joseph, son of Daniel and Isabel Clark. Mrs. Clark's maiden name was Taylor. J.T. Clark is said to have been a tallow chandler in London, who bought his commission on the outbreak of war. He was second cousin of old George Clark, the sexton, who died recently. Nor again did he die on the field. He fought "gloriously for his King and country", but he died at Brussels. A splinter of a shell had uncovered his bowels, mortification set in, and "after two or three days of dreadful agony, perfectly conscious of his awful situation, and submitting himself with a soldierly resignation, with the same calm temper which endeared him to his men while alive," he passed away in the arms of his comrades, Lieutenants Gilbert and Shelton. A village tradition had it that Clark was killed by the last shot fired in the great fight. And he was not alone at Waterloo.

Not far away, separated only by the 27th Regiment, fought another of Kirkbride, young Henry Metcalfe, the rector's son, ensign of the 32nd Regiment. One likes to think that they were known to one another, and how the villagers would gather together in after years to hear from Metcalfe's lips the story of the war, how he met with his own wounds, and the bravery of Clark. Gilbert and Shelton were also wounded at Waterloo, but survived for many years. Shelton, when a half-pay officer, wrote a letter in 1839, published at page 349 of Sibarne's Waterloo Letters: "Lieutenants Clark and Gilbert were seriously, the former mortally, wounded after crossing the hedge." This would be a minute or two after Sir Thomas Picton's fall, and not many yards from the spot where he fell, close to the hedge. The 32nd and 28th were next to one

another at Quatre Bras and about one hundred yards apart at Waterloo, being separated by the 79th, so the Kirkbride comrades were near together. I wonder if they were friends. Codell speaks of Clark as an excellent officer and his case as "truly distressing."

Henry Metcalfe's commission dates 13th March, 1813. He was promoted lieutenant July 27th, 1815, placed on half-pay 23rd March, 1817, and died 1828. He also had been severely wounded in the neck and arm. You find his name in the Register, born February 10th, 1794, baptized February 11th.

The blood-stained handkerchief of young Metcalfe, as well as his Waterloo medal and miniature, passed to Anne Metcalfe, who owned the Old England Hotel at Bowness, then a private house, and died in 1852, leaving all her belongings to James Fisher; boatman, and Sarah Hartley, maid. Hence we lose sight of the relics.

Joseph Gibson, another representative, was one day's march off and did not fight. He was buried here, March 16th, 1858, aged 78. He had a pension of a shilling per day and "saved money."

APPENDIX I
CHURCHWARDENS.

- 1717. Robt. Barnes and Step. Barnes.
- 1718. Jo. Skelton, senr., and Jo. Brown.
- 1719. Jon. Fell, junr., and Richard Stoddard.
- 1720. Richd. Parkin and Jo. Barnes, Scotbit.
- 1721. Jo. Atkinson and Jos. Harrison.
- 1722. Hump Lawrence and Jo. Stoddard, senr.
- 1723. Tho. Huetson and Jo. Barns, senr.
- 1724. Tho. Backhouse and Richd. Parkin.
- 1725. Jo. Taylor and Jno. Parrat.
- 1726. Antho. Drape and Tho. Pape.
- 1727. Jon. Skelton and Rob. Studholme.
- 1728. Robt. Sibson and Francis Hall.
- 1729. John Taylor and Pickering Barns.
- 1730. Robt. Barns, senr., and George Stodart.
- 1731. Robert Sibson and John Huetson.
- 1732. John Stodart and John Stodart.
- 1733. Rich. Studholme and Jos. Brown.
- 1734. William Sandeson and John Stodard.
- 1735. John Barn and Robert Barn.
- 1792. John Taylor and Joseph Gibson.
- 1793. John Barnes and Daniel Clark.
- 1794. Pattinson Hayton and William Sibson.
- 1795. John Sibson and John Fell.
- 1796. Ann John Barnes and Joseph Hodgson.
- 1797. David Wills and Joseph Hall.
- 1798. John Davison and John Barnes (of Powhill).
- 1799. John Potts and John Lightfoot (of Longlands Head).
- 1800. Robert Ritson and Thomas Sanderson (of Longlands Head).
- 1801. John Taylor and George Clark.
- 1802. Jonathan Sibson and John Clark, junr.
- 1803. John Cartner and David Wills.
- 1804. George Giles and John Sibson (of Powhill).
- 1805. Joseph Oliphant and William Clark (of Powhill.)
- 1806. John Atkinson and Joseph Gilbertson.

- 1807 John Barnes and Joseph Barnes
 1808 John Brown (publican) and Joseph Miller
 1809 Joseph Ritson and John Sibson (of Powhill)
 1810 Joseph Hodgson and William Sibson
 1811 John Noble and John Lightfoot (of Longlands Head)
 1812 William Beckton and John Armstrong
 1813 William Beckton and John Armstrong
 1814 Joseph Barnes and John Brown (blacksmith)
 1815 John Watson (of Wample Mill) and George Clark
 1816 Thomas Sanderson (of Longlands Head) and John Barnes
 junr of Kirkbride
 1817 James Lord and John Brown (of Powhill)
 1818 Robert Johnston and David Wills
 1819 John Potts (of Longlands Head) and John Miller
 (of Kirkbride)
 1820 Silas Lawson (of Wampool Mill) and Edmund Reed
 (of Kirkbride)
 1821 William Clark (Powhill) and Thomas Henderson (Kirkbride)
 1822 Joseph Hodgson and Henry Skelton (Kirkbride)
 1823 David Wills and John Clark
 1824 Wm Sibson and John Lightfoot
 1825 John Millar and Thomas Sanderson
 1874 James Hamilton and John Wills
 1878 R. H. Wills and Joseph Kirkhaugh
 1894 John Brown and William Carr
 1895 John Brown and John Mark
 1896 John Brown and William Hill
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NOTE: There were so many Barnes, that they were differentiated especially the John's thus :- Jacky, John, Bacca, Jack etc

H O W W A T H B R I D G E

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The following is a copy of a document, loaned to us by
Mr Robert Todhunter, Bank House, Kirkbride.

S U B S C R I P T I O N S t o w a r d s t h e m a k i n g a N E W B R I D G E A C R O S S T H E R I V E R W A M P O O L A T K I R K B R I D E

At a Public Meeting on Monday, the 21st day of July, 1856
for the purpose of appointing a committee to solicit subscriptions
in aid of the funds already subscribed towards the making a
Bridge across the River Wampool; the Reverend the Rector of
Kirkbride in the Chair. It was resolved that the following
gentlemen be appointed a committee.

Silus Saul, Esq., Carlisle	Mr Glaister, Newton Holme
Mr Alderman Irving, Carlisle	Mr Glaister, Whitrigg
Robert Lawson, Esq., Wigton	Mr Atkinson, Longcroft
Joseph Carrick, Esq., Wigton	Mr Sibson, Rogersceugh
John Barnes, Esq., Dockrigg House.	Mr Topping, Anthorn.
Robert Pattinson, Esq., Whitrigg Hall	Mr Story, Millrigg.
John Clark, Esq., Angerton	Mr Holliday, Whitrigg
John Hallifax, Esq., Anthorn	John Lawson, Esq., Bowness
Rev. J. Hallifax, Kirkbride.	Mr Lawson, North Plain.

It was resolved that Robert Pattinson Esq, of Whitrigg be
appointed treasurer and that the Rev. J. Hallifax be appointed
secretary.

It was resolved that this committee pledge itself to use its
best endeavours to secure subscriptions, in addition to those
already obtained for so great a public advantage.

SUBSCRIPTIONS ALREADY RECEIVED OF 10s AND UPWARDS.

Carlisle & Silloth Railway Company	£130	0	0
The Right Hon. the Earl of Lonsdale Pd	25	0	0
S & J Saul Esqrs Carlisle	25	0	0
R. Pattinson, Esq., Whitrigg Hall Pd	25	0	0
R. Backhouse, Esq., Anthorn Pd	10	13	4
J. Clarke, Esq., Angerton Pd	10	0	0
Messrs J & W Glaister, Whitrigg Pd	5	0	0
J Hallifax Esq., Anthorn Pd	5	0	0
Mr Story, Millrigg Pd	5	0	0
J. Lawson Esq., Bowness Pd	5	0	0
W. Hodgson Esq., Bowness	5	0	0
Rev J. Hallifax, Kirkbride Pd	5	0	0
Mrs Scott, do Pd	5	0	0
W. Donald, Esq., Longnewton Pd	5	0	0
T. G. Wilson, Esq Thistlewood	5	0	0
Rev. J. Clark, Uldale	5	0	0
M. Hodgson Esq., Dykesfield	5	0	0
Mr Holliday, Whitrigg	3	0	0
Mr Sibson, Rogersceugh	3	3	0
R. Lawson Esq., Wigton Pd	2	2	0
S. Hallifax Esq., Longthwaite House	2	2	0
The Hon Charles Howard, M.P. Pd	2	2	0
Mr R. H. Wills, Kirkbride	2	2	0
Mr Topping, Anthorn	2	0	0
J. Barnes, Esq., Dockrigg House	2	0	0
Rev J. Robinson, Bowness	2	0	0
J. R. Donald, Esq., Carlisle	2	0	0
Mr Chambers, Pelutho Pd	2	0	0
Mr Borradaile, Glasson Pd	1	10	0
Mr Peal, Port Carlisle	1	10	0

Mr Irving, Merchant, Carlisle		1	0	0
Mr Gate, Spirit Merchant, Wigton		1	0	0
R. Graham, Esq., Carlisle	Pd	1	0	0
Mr Joseph Osborne		1	0	0
Doctor James, Burgh		1	0	0
Mr Drape, Green Row	Pd		10	0
Mrs Atkinson, Longcroft	Pd		10	0
Mr Stricket, Workington	Pd		10	0
Mr S. Rigg, Wigton	Pd		10	0
Mr Glaister, Red Flat	Pd		10	0
Joseph James, Dalston	Pd		10	0
Mr Steel, Southerfield	Pd		10	0
Mr John Cape, Carlisle			10	0
Mr Armstrong, do	Pd		10	0
Mr George Mitchinson, Carlisle			10	0
Mr Douglas, North Plain			10	0
John McKay, Whitrigg			10	0
Nancy Pattinson, Anthorn			10	0
Mr John Barnes, Guard House			10	0
Mr Carr, Whitrigg			10	0
Mrs Waite, Bowness			10	0
Mr Robert Robinson, Bowness			10	0
Mr R. Robinson Jun. Bowness			10	0
Mr Stubbs, Raby Cote			10	0
Mr Liddle, Brackenrigg			10	0
Mr Skelton, Blencogo			10	0
Mr T. Sanderson			10	0
Mr Shepherd, Butcher, Wigton			10	0
Mr Holliday, Kirkbride	Pd		10	0
Mr W. Huddart, Longnewton	Pd		10	0
Mr Corrie, do	Pd		10	0
Mr Telford, do	Pd		10	0
Mr Blaylock, do			10	0
Mr G. Twentyman, Wigton			10	0
Mr Farlam, Border	Pd		10	0
Mr Moffatt, Rockliff			10	0
Mr Manduell, Lesson Hall			10	0
Mr Dugdale, Wigton			10	0
Mr W. Mitchinson, Greenspot	Pd		10	0
Mr Brown, Blacksmith, Kirkbride	Pd		10	0

At a meeting of the members of the Committee for building the Bridge across the River Wampool held at Kirkbride, on Wednesday the 8th of October, 1856

the Rev. Joseph Hallifax in the Chair

Mr Boyd reported that the principal part of the frame work of the Bridge had been completed and the weiring about one-half the embankment had been commenced; Mr Boyd recommended that in order to make the works secure, it is necessary that sheet piling should be driven at each end of the Bridge, to an extent of not less than 50 feet, the estimated cost of which will be about £100.

Resolved that Mr Boyd be instructed to proceed with the sheet piling agreeable to his recommendations.

Resolved that circulars be sent to the subscribers requesting payment of their respective sums, on or before the last day of November to any of the following parties; Mr Carrick, Solicitor Wigton, Mr Lawson, Solicitor Wigton, Mr Skelton, Innkeeper, Abbey, Mrs Scott, Kirkbride, Mr Pattinson, Whitrigg Hall, Mrs Stalker, Bowness and Mr John Irving, Carlisle.

Resolved that payments to the Contractor on account of works be paid only by the treasurer, on the certificate of Mr Boyd, Engineer.

The following additional subscriptions were announced

Carlisle & Silloth Railway Company	2nd Sub	£20	0	0
Mr Pattinson	do	20	0	0
Messrs S & J Saul	do	10	0	0
Rev J. Hallifax	do	5	0	0
Mr J. Hallifax	do	5	0	0
Mr Clark	do	5	0	0
Mr Glaister	do	1	0	0

Present at the meeting, Messrs R. Pattinson; J. Clark; J. Hallifax; Mr Glaister, J. Irving; Rev. J. Hallifax.

Resolved that the Chairman, Mr Clark and Mr Pattinson be appointed a sub-committee to advise and direct Mr Boyd when reviewing from time to time, the works as they proceed.

Joseph Hallifax.

Chairman

Note :- March, 1950

This is the only document which has come to hand regarding the erection of Hawwath Bridge. Assuming that these are the total subscriptions the amount is £462 8s 4d

T. Lazonby.

My earliest recollections of Methodist meetings go back about 64 years. I was then taken by the hand to the house of Joseph Gill, Angerton, which adjoins Kirkbride. I think very little result followed the labours of God's servants at that time and these meetings came to an end through a change of tenantry. Next came some Congregationalists from Wigton who got the use of the old parish school wherein they started a Sunday School. This was very well attended for a while, but when these servants of God began to preach the gospel in the open air they were deprived of the use of the school. Then some of the villagers carried on the school for a while but the work being not of God it soon died. I remember we were strictly warned not to go near these preachers as loaves and fishes were their object in coming; however, that was not my opinion of them. This would be about 1838.

Next we were visited by the Primitives about the year 1841 who got the use of a cottage in the centre of the village owned by a widow named Sarah Barnes. This good old lady went to church every Sunday morning, the service in her cottage being held in the afternoon. I remember those preachers very well (a Mr Yates being one of them) as they sometimes stayed at our house when they held a week evening service. These meetings continued for perhaps 2 years but no Society could be formed; people that were under good impressions were not willing to unite so the place was given up. About this time also we had occasional visits by a Mr Davidson Black, a congregationalist from the Abbey who was an excellent preacher. He was removed to another district. Now I come to the time when Methodism got established here - this would be about 1863 or 4 or perhaps a year before that.

The late Mrs Edward James being half sister to my grandmother seems to have had it laid upon her heart to send out here preachers from Carlisle, so Mr James Nicholson, senior and Mr Thomas Brisco came and preached outside upon the old saw pit. The word immediately took effect upon me and I was convinced that I was altogether wrong, and I just say here that I never rested till I found peace in believing. Just about this time Mr Topping (a L.P.) settled at Bowness, and soon after, Mr John Wilson came to Bowness. Both these men came and took Services when not otherwise engaged, and there were several who got awakened about this time. As yet we were not on any plan and we did not know whether the Carlisle preachers could come regularly or not. Now the Primitives were very lively at Wigton and they also held meetings at Oulton. They were also induced to come to Kirkbride and finding a people ready prepared of the Lord they got a few people formed into a class very quickly, got a room to preach in and soon had it upon their plan. Now this rather took the wind out of my sails; being ignorant of Methodist usage and rules I thought it was rather sharp practice. However from past experience I thought the Wesleyans more steady and likely to remain and the matter being brought before the Qr meeting at Carlisle we were asked if we could get four persons to join; if so it would be put upon the Carlisle circuit Wesleyan plan.

We succeeded in that, so the services were carried on and Sunday School commenced, both being held in the joiner's shop or in a room at the end of our house, hoping soon to secure a site for a chapel which from the first we intended to build. This was not so easy as we anticipated. Eventually the present site was secured and then commenced the difficult task of soliciting subscriptions. As Heskot Chapel was built about the same time 1869, perhaps it was thought that Heskot stood in greater need. Often I came to Carlisle without much encouragement yet I always had the opinion that the cause was a just one and I had such a longing desire to reach the children the way of salvation. So by perseverance the Chapel was put up at a cost of £156 4 6d including cost of site: £15. the greatest part of this being collected by myself.

Both public Services and Sunday School were then transferred to the Chapel, but we soon found that by having the S. School in the Chapel it made the Chapel very dirty so having land a new S. School was proposed. This was erected during the year 1887, the Queen's Jubilee - William Mitchinson, Bridge Hill and Thomas Teasdale of Wampool being treasure. The School will hold 90 and the chapel about the same number but on special occasions such as S. School anniversaries perhaps 250 will be present. Total cost of school and chapel \$300 or a little less.

Respecting the great object for which these buildings were erected we perhaps cannot boast of much success. The Sunday School was well attended from the very commencement as there had been none in the village for many years, but when we look at results so far as we short sighted mortals can see, we have to say as Christ said to the lepers, where are the nine? Yet we can thank the Lord for one here and there that are followers of the meek and lowly Jesus.

Then with regard to the prosperity of the church we had a very steady increase for several years until we were upwards of 30 in number. No doubt this did not suit the enemy so he began to stir up strife; some of us had too much authority and one said it was right for me to be on the preacher's plan and also superintendent of the Sunday School. The fact was I was never put on as superintendent of the school, but because I had the chief hand in starting it I was looked to as the leader. Another said the books given in prizes to the children for attendance were not all alike. I found it was impossible to get books all alike either in appearance or quality when we were giving each child a sixpenny book for 36 attendances or a fourpenny book for 24 attendances. There were many other things all combining to bring about a separation, but the final circumstance being that I would not allow teachers to be put on who said they made no profession of religion. So there was a secession, and opinion is divided and will be so, as to who was mostly to blame in this affair. This much we know: the Devil was at the bottom of it. Now from this declension we have never recovered our former position but there is more peace in the camp, blessed be the Lord.

When I first found the Saviour, being filled with nothing but pure love to God and man I had not the slightest idea that I ever had to witness such scenes in a place of worship as I have, and rather than pass through such another experience of harassing days and sleepless nights I would quit company with any who were striving for the mastery. There are other reasons for the decline, some of which I will name. One reason is, some people get weary in well doing this continual giving to support people whom they so seldom see, so they drop off. Others run well for a season, but a race or a dance they cannot resist and so they cease to meet. I need not go on for the same thing happens in town as well as country.

It is no use for ministers to say members support the circuit and not them, for members know very well that Class and Ticker money and quarterly collection go to support the ministry and some when they find that the money is spent in self indulgence decline to give any more. In my opinion this is right but it is not right for any circuit to suffer for a minister's inconsistencies. I never for a moment suspected that a minister, especially a young one, could be guilty of the foul habit of smoking.

This has greatly reduced my admiration of such men and therefore I will not urge upon any person the duty of supporting them. I know the labourer is worthy of his hire but he is to be a labourer, not a wastrel who spends his money on tobacco and cigars and much of his time in the cricket field or the playground or other worldly amusements. Such conduct will never recommend itself to the ungodly; they come to this conclusion - that if religion makes so little difference in a man they can do without it, and they do so, but at whose hand will their blood be required? How is it that Christians and especially ministers will not live in such a manner that their conduct should commend itself to every man's conscience in the sight of God, I do not know.

KIRKBRIDE METHODISM No 2

In writing again on this subject I may briefly state the conditions of our village and neighbourhood during the first 50 years or so of my life. Idleness of every description was practised. The rural police had not yet put in an appearance, therefore it was no uncommon thing to be awakened out of sleep by a cart backband being pushed see-saw fashion through your door handle producing a noise like thunder; sometimes not content with this the operation was finished up with a few vigorous punches, for once our own door panels were kicked out; or a market of garden produce would be set out upon the Cross consisting of fruit and vegetables taken from the neighbouring gardens.

Then there was the more vicious pastime of cock-fighting for three days together. Pair after Pair of clipped cocks with steel spurs were set down to kill each other surrounded by swearing and betting and bawling men and sometimes women. These mains were a company affair and had been in preparation for weeks before. There was also the private cock fight where all was got over in the afternoon - happily these things are of the past.

Next of importance in the Devil's programme was our annual races; here we had the wheel of fortune and lucky bags etc. for boys and girls, hound trails, horse racing and wrestling for those more advanced, and as a plentiful supply of drink was provided people began to get boozey and then they mistook friends for enemies and got to pummelling each other in a most unmerciful manner. Now when the Methodists came to preach the glorious gospel it had such an effect that Kirkbride races disappeared for a while and what was called a picnic was put as a substitute; gradually as the promoters of these things got hardened the old name was replaced and Kirkbride races are again an annual occurrence, supposed to be conducted with more respectability; however that may be there are more drunken people about our village that day than any other day in the year.

We had also our dancing schools to which we boys and girls of those days were sent perhaps for twelve weeks at a time during the evening, so some of us got to be fairly accomplished in the art. Oh, I often think of the ignorance of those days, gone I hope never to return. When I got enlightened in the knowledge of Christ, how vain appeared all I have named, yea, less than nothing and vanity. An attempt was made soon after I got saved to start a dancing school but as we were now teaching the young the way of life I went to the parents to beg of them to keep the children from going, with the result that the master had to leave. I believe dancing would have gone with him if it had not been encouraged by members of the Church of England, or if any others patronise dances it is those who have fallen from grace.

The Church of England enjoins upon its adherents the renunciation of the pomps and vanities of this wicked world and all the sinful lusts of the flesh both at baptism and confirmation; how people who have gone through both these rites and making such vows can uphold and encourage dancing is a mystery. The only conclusion I can come to is that they have a name to live while they are dead

..... The people here have the privilege of six public Services every Sunday, but confining my remarks to Wesleyan Methodism, we commence Sunday School at 9 a.m. closing 10.15 then opening again at 1 p.m. and closing at 1.45; at 2 p.m. public Service commences then again at 6 in the evening. On Wednesday evenings is held a class of fellowship meeting and on Friday evenings a public prayer meeting. Every alternate Thursday evening a united Band of Hope Temperance meeting is held, a varied programme being gone through each evening. So we are a highly favoured people and can take up the language of the poet when he says;

On all the kings of earth
In pity we look down,
And claim in virtue of our birth
A never fading crown

THE QUAKER MEETING HOUSE

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Situated in West Lonning. Bulmer's Directory for Cumb. for 1900 states

"We have in the Parish the anomaly of the Quaker Meeting House without a congregation... There is at present one member of that persuasion in the parish and the little chapel is still visited by distant Friends, who hold meetings in it once every two or three years."

There are now Friends resident in the village and the chapel is no longer used for religious services, but was sold to Mr James Moore, Beech Terrace. Five graves are still visible.

ROMAN CATHOLIC CHURCH

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There are now several Catholics resident in the village and although they have not as yet been able to build a Church. Services are held regularly each Sunday at Monk's Bank, conducted by a Father from the Church at Wigton.
