The English Lakes are commonly spoken of as of Cumberland or Westmoreland; and comparatively few amongst the crowds that flock thither every season make themselves aware of the fact that a considerable portion of what is popularly called the Lake District—a portion, too, containing every variety of scenery that may be imagined as ranging between the most savage and sterile grandeur and the softest and most luxuriant beauty—lies within the boundaries of Lancashire, the county whose name, perhaps beyond any other, suggests ideas widely apart from anything associated in our thoughts with the worship of the sublime and beautiful in nature.

The queen of our lakes, Windermere, is bounded on two-thirds of its circumference by a Lancashire shore. The smaller lake of Esthwaite, whose chief attractions are the irregularity of outline, formed by its green peninsular hillocks and its general air of placid beauty and repose, is entirely in Lancashire. Entirely in Lancashire, too, is Coniston Water, around the head of which are concentrated and combined, as I devoutly believe, more of the true elements of natural beauty than may be found within the same limited bounds in any other part of the world.
Lancashire also possesses numerous small sheets of water, varying from a mile to a hundred yards in length, and called “tarns.” The situations of all of these are romantic and wild—in some instances almost inaccessible. Such are the lakes contained in that part of the Hundred of Lonsdale, distinguished as “North of the Sands,” separated from the rest of the county by the great bay of Morecambe, and generally reckoned part of the lake country. It consists of the Lordship of Furness and the Parish of Cartmel. Furness has been described as an island, and called so by one of its old Abbots, from being surrounded, with the exception of a few yards at the water-shed, on the pass where the three counties meet, by river, lake and sea. It is divided into High and Low Furness, or Furness Fells and Furness Plain; and it is the mountainous part of Furness, rich in topographic and scenic, and not deficient in historic interest, that I propose to bring under the notice of this Society, in a short series of papers; and, taking its metropolis, humble as it is, as properly first, I shall devote this to the description and history of the town of Hawkshead.

Readers of Wordsworth will remember that in his principal poem, *The Excursion*, he relates that he first knew the pedler-hero of his narrative—

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In a little town obscure,
A market-village, seated in a tract
Of mountains, where my school-day time was passed.
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The “little town obscure” was Hawkshead, which at the period of Wordsworth’s youth was famous for its Grammar School.

Besides the late poet-laureate, another bard, one of a very different stamp, has honoured Hawkshead with his notice. Richard Braithwaite, author of that eccentric and witty doggerel, *Drunken Barnaby’s Journal*, names it as one of the resting-places in his “Itinerary,” thus—
In the English version—

Thence to *Hauxide's* marish pasture;  
Thence to th' seat of old *Lancaster*.

On this meagre passage one of Braithwaite's annotators remarks—"*Hauxide.*—This place, as well as a few others, "are only named to say 'farewell,' as though Barnaby made "no long tarrying therein. For these partial omissions it is "difficult to assign a reason, unless it may be conjectured "that it is not attributable to dearth of incident, but that "Braithwaite knew himself to be too intimately known in "the neighbourhood of particular towns to remain, if they "were described, long undiscovered as author of the poem.' This is exceedingly probable;—Braithwaite, having relations resident at Hawkshead and his family-seat at no great dis­tance, would be known there as a country gentleman of dignity and state, and could not wish to be identified with such a disreputable vagabond as he has left us in his "Drunken Barnaby." Amongst his *Remains after Death* the following occurs:—

*Vpon the late Decease of my much-lamented friend and kinsman,  
Allen Nicholson, a zealous and industrious member of Church and Commonweal.*

*Hauxide* laments thy death; *Grassmyre* not so,  
Wishing thou had'st been dead ten years agoe,  
For then her market had not been so done,  
But had suruin'd thy age in time to come;  
And well may Hauxide grieve at thy departure,  
Since she received from thee her ancient charter.

Except in the works of these two very dissimilar bards and of some merely local writers, Hawkshead, so far as I am aware, has no other place in literature. Its place in history
I shall notice hereafter. Meanwhile I may attempt a description of it as seen in our own time.

It is one of the smallest market towns in the kingdom, consisting of about eighty houses and about four hundred inhabitants. Its appearance is pretty accurately described by "A Gentleman," who made and published *A Tour from London to the Lakes in 1791*:

"A small market town, where the houses seem as if they had been dancing a country dance, but, being all out, had stood still where the dance ended." That it is little altered in seventy years may be inferred from the following quatrain by a resident rhymer, not much known, describing its present appearance:

A quaint old town is Hawkshead and an ancient look it bears.
Its church, its school, its dwellings, its streets, its lanes and squares
Are all irregularities—all angles, twists and crooks,
With penthouses and gables over archways, wents and nooks.

Its squares are two, one of which may be called a square with all propriety. The other would defy a more able mathematician than I to define its figure. Of streets, accurately speaking, it possesses one, of varying contour, and width frequently and awkwardly encroached upon by gabled shops standing out at right angles to the roadway and houses, by aggressive corners, and by low upper stories projected far beyond the foundation line of the buildings. For the paucity of streets in Hawkshead, however, we are more than compensated by the number of its lanes, entries, wents, passages and "nooks." The most important of these last is called Grandy nook—that is, Grandmother's corner—the way through which, though it affords the only access to the parsonage and some other residences, has long offered a puzzle to the drivers of even single-horsed vehicles. Altogether it is not easy to imagine a town laid out in a more eccentric manner, or the same number of houses shaken or huddled together with less regard to order, arrangement or convenience; nor is it possible
to conceive anything more angularly irregular than its ground plan, or more rudely picturesque than the outlines of its walls, chimneys and roofs.

The situation of Hawkshead is singularly pleasant and cheerful. It lies at a short distance from the head of Esthwaite lake, on the north-western side of a fine valley, open to the north-east and south-west, and bounded on the western side by a long range of elevated moorlands, which separate it from the vales of Coniston, Grizedale and Dalepark; and on the east by a shorter extent of similar heights, dividing it from a part of Windermere.

The town has immediately on its western side a curious but very beautiful accumulation of glacier-formed hummocks (moraines), locally called "Hows." Equally immediately to the east it has the broad green meadows which form part of the floor of Esthwaite vale, and, becoming marshy near the lake, justify Drunken Barnaby in calling them Hawkshead's "marish pasture."

Notwithstanding its lack of shelter, or perhaps in consequence of the free sweep of the winds preventing the stagnation of vapours, miasmatic or otherwise, Hawkshead is remarkably salubrious, the death rate of the whole parish being under one per cent per annum, or considerably less than one half the average rate of the whole kingdom.*

Instances of longevity are not infrequent, for octogenarians have been numerous, and nonagenarians not singular there. Of what the ratio of increase might be, were it not for emigration and other reducing causes, we may judge by the case of Prudence Nicholson, an old lady of eighty-two, who boasts a living progeny equal in numbers to the years of her life; and the case of another has been quoted, whose descendants at her death numbered 119.

* It has, however, of late years been visited with low fever of a mild type, occasioned, as is supposed, by the frequent inundation of the meadows.
Its name is stated by Mr. Ferguson to be derived from Hawkr, a Scandinavian proper name; while the late Dr. Whitaker, Vicar of Blackburn, who had a residence here, told me that it, as well as the local family name of Hawkrigg, must bear some reference to falconry. Like more of the reverend doctor's local etymologies, this derivation can hardly be accepted. I incline to the opinion that Mr. Ferguson may be right. It is very possible that some old Norse settler named Hawkr, or Auk, once possessed a *hide* of land there, and so left his name to the spot.

Hawkshead may fairly lay claim to a very respectable antiquity. There is reason to believe that it was a community and a chapelry at a date considerably anterior to the Norman Conquest. In the earliest annals of Furness Abbey we find it referred to as a place even then of some standing and importance, as I shall shew when I treat of its ecclesiastical and manorial affairs.

Perhaps the most interesting circumstance in the history of Hawkshead is that it was one of the stations selected for the mustering of recruits in that futile rising of 40,000 men called "The Pilgrimage of Grace" in 1537, which, as may be remembered, was instigated chiefly by the heads of the large religious houses after the smaller communities had been suppressed. Robert Aske, a gentleman of East Yorkshire, was the military chief of this insurrection; and his proclamation addressed to the people of Hawkshead ran as follows:

> To the Commyns of Hawkside Parish, Bailiffs or Constables, with all the Hamletts of the same.

> Wel beloved, we greet you well; and whereas our brother Poverty, and our brother Roger goith forward, is openly for the aide and assistance of your faith and holy Church, and for the reformation of such abbeys and monasteries, now dissolved and suppressed without any just cause. Wherefore gudde brothers, forasmuch as our sayd brederyn hath send to us for aide and helpe, wee do not only effectually desire you, but also under the paine of
deadly sinne we commande you and every of you to bo at the stoke green beside Hawside Kirke, the Saturday next, being the xxviii day of October by xi of the clock in your best array; as you shall make answer before the heigh judge at the Dreadfull Day of Dome; and in the payne of pulling downe your houses, and leasing of your gudds, and your bodies to be at the Capteyn's will: for at the place aforesaid, then and there yee and wee shall take further directions concerning our faith, so farre decayed, and for gudde and laudable customs of the country and such naughty inventions and strange articles now accepted and admitted, so that our said brother bee subdued, they are lyke to go furtherwards to utter undoing of the Comynwealth.

"Our brother Poverty," named in this not very intelligible document, was a fisherman of Hawkshead, probably the leader of its contingent, who served as one of Aske's captains under the self-conferred title of the Earl of Poverty. "Our brother "Roger" was most probably Roger Pele, the last Abbot of Furness, who afterwards succeeded, by a somewhat abject submission, in making terms with the government, and so escaped the terrible fate of his neighbour abbots of Whalley and Salley, accepting the rectory of Dalton as compensation for the loss of his abbey. It is therefore probable his share in The Pilgrimage of Grace was condoned or overlooked by the authorities.

This is the only instance on record wherein Hawkshead has been honoured by having its name made prominent in a matter of national importance. Of its internal and domestic affairs we gain some curious glimpses from its Parish Register, in which, from its commencement in 1568 to the end of the next century, the clergymen seem to have recorded everything that occurred in the parish that was at all remarkable or uncommon. I give a few of these entries as being interesting, if meagre, sketches of the state of society in a little secluded community two hundred years ago. The first has a considerably earlier date.
1577, November.—In this month began the pestilent sickness in this p-isbe, which was brought in by one George Barwicke, whereof is deceased—those y're are thus markt* [The number of burials so marked is thirty-eight, the same mark being prefixed to this entry.] *Anthony Dixson buried in Langdale last day of September and taken up again and brought to Hawkshead the XI day of January.

This is worthy of notice as a singular violation of a rule, if not a law, that forbade the disinterment of one who had died of plague, which, as the asterisk indicates, had been this man’s fate.

Another entry fixes the age of the Friends’ burial ground, which still exists at a short distance from the town.

1658 J feb XI.—To day, one Agnes the wife of Edward Rigge de Hye Wray a Quaker which was buryet at Coultthouse in George Braithwaite’s parke (?) the same being an intended burying place for that sect and she the first corps which was layde therein.

The next is somewhat ghastly in its details.

1664 Aprill ye 4th.—That there was a man drownd in Thirston water† which was found casten upp att the Waterhead neare the yeate on the high waye who had layde soe long in the sayde water until the haire was com of his head, and his face was soe eaten and disfigured with fyshes, he beinge a stranger and not known by any was brought here to Hawkshead Church by a horse on a carr and buryed in his close in the church yard at the north syde of the schoole the day and year first mentioned and expressed.

In a former paper I called attention to the fact that serfdom was abolished in the north of England by the monks of Furness and other similar foundations at a very early period. A memorandum written at the beginning of the Hawkshead

† The ancient name of Coniston lake.
register would seem, however, to shew that traces of that old institution remained to a much later date than is generally supposed, inasmuch as a domestic servant appears to have had a troublesome form to observe ere she was allowed to leave her servitude, at a period so late as the middle of the 17th century.

M*—That the 13th day of June 1664 James fisher of Amblesyde yeoman came to me with a certificate under the hands of Thomas Braithwaite of Hawkshead field and Richard Knipe of Coniston Constable and Bayliff, Patrick Parker and George Kirkby of Coniston aforesaid which declared unto me that Jane Nicolson late servant to William Sawrey of Coniston Waterhead hadd the free consente of her saide master to departe out of his service & soe left.

CHRISTOPH. EDMONDSON,
Pasto' Ecc. æ
June 27 1664.

My next extract, which has already appeared in the newspapers, goes to prove that our ancestors had much more practical notions of making capital punishment a deterrent example than we can boast in our day.

1672 Aprill 8—Thomas Lancaster who for poysonninge his own family was Adjudgt att the Assizes at Lancaster to be carried back to his owne house at Hye Wray where he lived and was there hanged before his owne doore till he was dead for that very fact, & then was brought with a horse and a carr on to the Coulthouse meadows and forthwithe hunge oopp in Iron Chaynes on a Gibbet which was sett for that very purpose on the south syde of Sawrey Cassy neare unto the Pool Stang and there continued until such tymes as he rotted away bone for bone.

I may mention that the scene of this exhibition still bears the ill-omened name of "The Gibbet Moss."
The following is a tolerably graphic account of the damage done by a flood:

Bee it remembered that upon the Tenth day of June att night in the yeare of our Lord God one thousand six hundred eightye and sixe; there was such a fearfull Thunder with fyre and rayne which occasioned such a terrible flood as the like of it was never seene in these parts by noe man liveinge; for it did throwe downe some houses and mills and tooke away several briggs and the water did run through houses and did much hurte to houses; besydes the water washt away great trees by the rootes and the becks and gills carried them with other great trees, stocks and stones a greater way of and layd them on mens ground; yea further the water did so fiercely run downe the hye-ways and made such deepe holes and ditches in them that att several places neither horse nor foote could passe; and besydes the becks and rivers did soe breake out of their wayes as they brought exceedinge great sandbeds into men's ground at many places which did great hurte as never the like was known, I pray God of his great mercy grante that none which is now living may ever see the like again.

The next relates a somewhat unpleasant casualty; but the richly quaint and matter of fact style in which the narrative is conveyed, gives it an irresistible claim to being copied and preserved.

1689 December 16 — Bernarde Swaineson, who was Edward Braithwaite's Apprentice went with William Stamper a greate while within nighte into William Braithwaite's shopp in Hawkshead for to beare him company a little; and at their meetinge these three younge youths were all very sober and in good health; and About Twelve o' the clocke o' the nighte they made a bett; that if this Bernard Swaineson could drinke of nyne noggins of brandy; then William Braithewaite and William Stamper was to pay
for them; but if Bernard fayled and could not drinke of
nine noggins of brandye then he was to pay of his own
charge for that he had dranke; now this Bernard dranke of
these noggins of brandy quickly; and shortly after that fell
downe upon the floore, and was straightwaye carried to his
bed where hee layde four and Twenty houres; duringe which
tyme he coulde never speake noe nor never did knowe any
body though many came to see him and soe he dyed.
Sometimes it has been thought necessary to record the
manner of death as well as the sepulture, as my two last
excerpts will shew.

1691 May 15.—Clement Askew who was cutting downe
d a tree at Coniston Waterhead & slayne by the fall of it.

1697 Sept 16: James Braithwaite late of Crofthead did
goe to the water-foote for a boate load of lyme-stone with
William Braithwaite of Cunsie; and as he was cominge
backe Agayne was drown'd in Windermere water; and
three men that were with him by God's great mercy gott all
out of the water and saved their lives; the boate which
they were in being laden with lym stones was lost and did
sink into the bottom of the sayde water; and he was
buried the day of the month last mentioned.

With these specimens of the "short and simple Annals"
of Hawkshead two hundred years ago I may close my extracts
from the documentary history of the place; and, with regard
to the town, I have only to add that James I granted letters
patent to Adam Sandys, of Graythwaite, to establish a weekly
market and certain fairs there. The quotation given already
from Braithwaite's remains gives the credit of obtaining this
charter to his kinsman Allen Nicholson, who might be in
some minor degree instrumental in securing these privileges
to Hawkshead;* but the original document so granting them

* Or, as the quotation says, "Ancient Charter," it may refer to the restoration
of some old privileges lost by disuse.
to their ancestors, is still, I believe, preserved by the Sandys family at Graythwaite Hall.

So long as the Dale's people continued to spin their wool at home, these markets were of some importance. The women chiefly brought the yarn thither every Monday to sell to the manufacturers from Kendal and elsewhere, who attended for the purpose. That it was also a market for other varieties of produce, a curious proof came to light a few months ago. In clearing out the rubbish that had accumulated during many years in a building near the church, formerly used to shelter the parish hearse, two small but heavy and substantial vessels of bronze or bell metal were found. These were pronounced by some respectable authorities to be ancient sacramental vessels; but I agree in the opinion of certain others who hold them to be the standard quart and pint by which the measures used of old in the market had to be regulated. This is borne out by the capacities of the vessels, and the impress of a crown and the letters W.R., which also serve to fix their date. The large square of Hawkshead was formerly lined with open verandahs, or penthouses, to protect the market people from the rain, which falls both frequently and heavily there, and some of these remained until long after the market became little more than a name. The erection by subscription of a market house and town hall rendered these rude shelters unnecessary, even if the general adoption of spinning machinery had not, by causing the wool to be sold at home in the fleece, stopped the supply of the staple merchandise. A bequest by a benevolent lady provided a service in the church on the Monday forenoons, for the special benefit of the people coming to market, which, like the penthouses, was also maintained long after those for whose behoof it was provided ceased to avail themselves of it.

Hawkshead was originally a chapelry under Dalton and, as already stated, is believed to have existed at a very remote
date. In the earliest annals of Furness Abbey it is referred to as, even then, a place of some standing and importance. Thus between the years 1198 and 1200, we find that Honorius, Archdeacon of Richmond, granted the convent permission to celebrate mass at their private altars with wax candles, during an interdict; for which purpose he assigned the Chapelry of Hawkshead &c. to the monks.

And again, in 1219 the Abbot wished to relieve the inhabitants of Furness Fells, then increasing much in numbers, from the laborious necessity of carrying their dead for interment to the mother church at Dalton, upwards of twenty miles distant; but, being strongly opposed by the Vicars of Dalton and Urswiok, at length made an appeal to the Papal court, when the Pope gave a commission to the Priors of St. Bees, Lancaster and Cartmel to enquire into and adjudge the case, which judgment was in favour of the Abbot and ordered the chapel yard at Hawkshead to be consecrated for sepulture. At the dissolution it appears that the income of this chapelry was nearly three times that of the Rectory of Dalton—was indeed worth more than the whole of Low Furness. It must be noted, however, that the chapelry included what constitutes now the parishes both of Hawkshead and Colton.

Hawkshead was made parochial in 1578 by Archbishop Sandys, a native of the chapelry. The present stipend, £150, arises from glebe lands, a warehouse in Friday Street in the City of London, and £20 paid by the different quarters or townships, Graythwaite Hall, and Graythwaite Low Hall, in lieu of small tithes, which were impropriated at the dissolution of the Abbey.

An interesting relic of the connection of Furness Abbey with the spiritual affairs of Hawkshead remains in the old building adjoining the farm offices of Hawkshead Hall—its archway forming the entrance to the farm yard. Of this
building Mr. Beck says—"Every mesne manor would also
have its hall and courthouse, but all have been removed or
remodelled by successive owners till that of Hawkshead
alone remains in its original state, though now degraded to
the offices of a farm house."

Hawkshead Church is an ancient edifice without any architect­
tural pretension. It is finely situated upon one of the
knolls already alluded to, close to, or indeed in the town. In
accordance with the rule applied to churches in mountainous
districts it has a heavy square tower with no spire. The body
of the church is a plain oblong, with windows varying greatly
in form and dimensions, the centre of the roof being elevated
so as to form a clerestory. Internally it consists of a nave
and two aisles, defined by rows of massive pillars supporting
Saxon arches. Originally the roof spanned the whole equally,
the clerestory being formed in 1633. It is supported by heavy
oaken beams, which the Church accounts shew to have cost,
at the time they were put up, the very moderate sum of one
shilling each.

The chief object of interest within the church is a large
box tomb of stone, supporting two recumbent figures, male
and female, in high relief, and showing, on a bevelled verge
round the top, the following inscription:—

Conditur hoc tumulo Gulielmus Sandys, et Uxor
Cui Margareta nomen et omen erat.
Armiger ille fuit perclarus regibus olim
Illa sed exemplar religionis erat.
Conjugii fuerant aequali sorte beati
Paetices opibus, stemmate prole fide,
Pignora divini fuerant haec et magna favoris
Haec tamen Edwini cuncta retundit honos,
Qui doctor rectorque scholae censor quoque presul
Ter fuerat merito Phæbus in orbe sacro
Quos amor et pietas lecto conjunxit eodem
Hos sub spe vitae continet iste lapis.

* Annales Furnesienses.
At the end is a shield bearing the family arms, with a crescent of distinction, shewing that Archbishop Sandys, who raised this fine monument to his parents, was their second (surviving) son. Also within the church there is a remarkable number of mural memorial tablets, a few of which are of considerable interest. The most ancient, also erected by a member of the Sandys family, bears a very beautiful lament or threnody in Latin.

Hoc monumentum

Mylo Sandys armiger
Filius natu maximus Samuuelis
Sandys de Graythewethia generosus
Ab antiqua nativitas familia
Oriundi erexit in memoriam
Pulchrae sue sobolis in ipso vere
Juventae morte oreuntis, viz. Samuuelis
Bathabebae, Elizabethae, Catherina, et
Mylonis morti succumbentis decimo
Nono die Februarii Ano Domi 1698
Ætatis sua nono.

Threnodia

In mortis victoriam
Mors fera terribili vultu pia corda virorum
Conceit, heu! nulli parcit avara manus
Falect metit, velut ense ferox bellator in armis
illa rapit juvenes, mors rapit illa senes
Quaque ruit, furibunda ruit, non sanguinis ordo
Nec virtutis honos fata movere valet.
Nulla queste differre diem medicina statutum
Si mors dura jubet nescit habere dicem.

A small tablet of white marble, on the opposite wall, is raised to the memory of Miss Elizabeth Smith of Coniston, so celebrated for her scholastic acquirements; "on which," says De Quincey, "there is the scantiest record that, for a person so eminently accomplished, I ever met with. After mentioning her birth and age (twenty-nine), it closes thus—

'She possessed great talents, exalted virtues, and humble piety.' Anything so unsatisfactory or so commonplace, I have rarely known." Again, the same writer says—"Had it been possible for the world to measure her by her powers,
rather than by her performances, she would have been placed at the head of learned women; whilst her sweet and feminine character would have rescued her from all shadow and suspicion of that reproach which too often settles upon the learned character, when supported by female aspirants."

This is indeed a wonderful meed of praise, coming from such a quarter.

The last that I shall notice is one of the most recent of these mural tablets, very handsome and elegant, in memory of the author of that splendid antiquarian work, *Annales Furnesiensis*, and inscribed—

**THOMAS ALCOCK BECK**
De Esthwaite Lodge in hoc Parochia Armiger
Juxta boreale cæmeterii angulum
tumulatus jacet
qui
Antiquitatum indagator si quis alius felicissimus
Annales Furnesienses
summa elegantia composit
in ipso literarum cursu adhuc occupatus
decessit XXIV die Aprilio anno inc. MDCCCXLVI
Æt. 51.

In the floor of the chancel is a brass plate bearing the following—

Here lies the body of Sir James Ramsey, Bart., late of Banff, in Perthshire, North Britain, who departed this life the 25th day of March, 1731, in the 83rd year of his age.

How a Scottish baronet so aged has come to die and be buried at a place so secluded and difficult of access as Hawkshead would then be, is not easy even to surmise. I have communicated with Sir George Ramsey, the present representative of that ancient family, on this subject. He expresses surprise at the information I give him, and says that the only
clue to the mystery he can suggest, is that his great-grandfather, Sir John Ramsay, eldest son of this Sir James, being in difficulties, came to reside in England, and died at or near Kendal in 1738; and that, if such residence began during his father's lifetime, the latter may have made this long journey to visit him, and so died. I have had the registers searched at Kendal, Windermere, Ambleside, Grasmere and Hawkshead for some trace of Sir John Ramsey, but without success.

The tower of the church contains a peal of six bells, all inscribed with portions of a rhyme, irregularly distributed, and also with the names of founders and of donors, and dates. Thus the treble has—

Awake, arise, the day's restored,
Awake, arise, to praise the Lord,
Regard, look to, the peal I lead.
1765.

2nd—We to the first must take good heed.

3rd—The third place I take in the swing.
James Harrison, of Barrow, in Lincolnshire, Bell Founder, 1765.

4th—Pray mind the third when we do ring.

5th—in the fifth place I give my sound.
Glory to God in the highest.

6th—I close the peal, ring the bells round.
Memento mori Myles Sandys Esq., Graythwaite Hall, 1765.

The great lion of Hawkshead, however, and what used to be its principal boast, is the Grammar School, which, after languishing for many years, is, under its present management, being gradually restored to its bygone glory and usefulness. It was founded in 1585 by Edwin Sandys, Archbishop of York, and endowed by him with house and land of the annual value of £50. In 1717 the Rev. Thomas
Sandys augmented the school. In 1731 George Satterthwaite, and in 1766 William Dennison, left certain sums of money for the maintenance of charity boys. On the 1st of April, 1588, the Archbishop published his statutes for the management of the school and for the disposal of the property granted for its maintenance; and these continued in force till the year 1832, when a new scheme was thought desirable. On the 12th of May, 1835, this scheme was approved by the Master in Chancery. Again, in 1862, application was made to the Charity Commissioners for England and Wales for power to alter the above named scheme; a commissioner was sent down to take evidence &c. &c., and a fresh scheme was sealed by the Commissioner on the 7th of August, 1863, making provision for an upper and lower school, for six foundation scholars in the one and eight in the other. All other children of resident inhabitants in the parish of Hawkshead to be charged not more than five shillings per quarter (the previous charge being two shillings and sixpence) in the lower school and one guinea per quarter in the upper.

The paternal anxiety of the venerable founder for the continued well-doing of his school is remarkably evinced in the statutes he framed for its management and regulation. One or two of these I shall give here, as translated in Abingdon's *Antiquities of Worcester Cathedral,* published in 1717.

V. Also I ordain and constitute that the s't Schoolmaster of the said School and his successors for ever shall have under him one usher in the aforesaid School, to be an usher in the said School to teach such children and Scholars in the said School, of the lowest forms, as to him shall be appointed by the said School-master and his Successors. . . . And if the aforesaid Schoolmaster

* In a biographical notice of Sandys, who was Bishop of Worcester and afterwards of London, before he became Archbishop of York.
shall fortune to die, then the Usher of the said School, for the time being, shall teach the said scholars in the said School, as Master thereof, until there be a Schoolmaster placed in the said room and office.

IX. Ordains the deposition of the master should he commit Treason, Murder or Felony.

XIII. Ordains that the Usher be obedient to the Master; and the Scholars shall be of honest and vertuous conversation, obedient to the master and Usher in all things touching good Manners and Learning both in the School and elsewhere, and shall continually use the Latin Tongue or Greek Tongue within the School as they shall be able. Also they shall use no weapons in the School, as Sword, Dagger, Waster or other like, to fight or brawl withal, nor any unlawful gaming in the School. They shall not haunt Taverns, Alehouses, or play at any unlawful Games, as Cards, Dice, Tables, or such like &c. &c.

XIX. Ordains that one strong and substantial chest, with three strong locks and keys, of three several fashions and makings to the same, be made and placed in some convenient place in the aforesaid Schoolhouse; in which chest shall be kept the Queen's Majesty's Letters patent, containing the Foundation of the said Free Grammar School, and all the Evidences, Charters, Writings, Rescripts, Muniments, Constitutions and Ordinances touching, concerning, appertaining and belonging to the said Grammar School or to the lands &c. of the School.—And that the Schoolmaster and his successors for the time being shall have the keeping of one of the said three keys; and the two first-named Governours of the foresaid School for the time being and their successors to have either of them one of the said keys in their custody, so as the said chest may not be opened without the consent of all the said three persons.
The chest thus ordered is still in existence, and from its appearance would seem to have been made immediately after the Archbishop's ordinance to that effect was issued. It is very rudely formed of a solid block of oak—the cavity dug out of the central part of the upper surface and the lid fastened down by three heavy straps of iron, which are secured by the same number of padlocks, the keys of which are kept by the master and the two senior governors, as prescribed. The number of documents &c. it holds is about fifty.

The school possesses another curiosity in its antique seal. It bears a pedagogue in a flat cap, neck ruff, and long gown, seated in a chair and armed with a rod, hearing the lesson of a pupil beside him. Over his head is a scroll bearing the motto, "Docendo Discimus:" over which is a mitre bearing a crescent between two stars. To the right are the archiepiscopal arms, and to the left the Sandyses' family arms. Round the whole—"Sigillum liberae scholae grammaticae Edwyni Sandes Eboracensis Archiepiscopi fundatoris."

A tablet over the entrance of the school records the renovation of the building by another native of the parish of very different pursuits, he being a citizen and vintner of London. It bears this intimation—


The school library contains about 1,080 volumes, and amongst them the Archbishop's own folio Bible, of date 1572, thus inscribed—"Arch. B.P. Sandys' Bible which he used
HAWKESHEAD GRAMMAR SCHOOL SEAL.

OAK CHEST CONTAINING THE CHARTER OF
HAWKESHEAD GRAMMAR SCHOOL.
"in his own family, and of which he was one of the trans­
slators. V. Collins's Ecclesiast. Hist., vol ii, 154." (The
portions of the Bible translated by Archbishop Sandys were
the books of Kings and Chronicles.) The library also
includes a quarto edition of Chaucer of 1561; Hooker's
Ecclesiastical Polity, 1617; Fox's Martyrs, 1641; Purchas
his Pilgrims, 1625; Poole's Synopsis, 1669; and many other
books of standard value and ancient date. It was founded by
the above-named Daniel Rawlinson, who gave several books
and incited others to follow his example; and in 1669 gave
£100 to be applied in diverse manners to the purposes of the
school. The Rev. Thomas Sandys and the Rev. William
Wilson left certain sums to be laid out in books; and in 1789
Thomas Bowman, A.M., then master, added considerably to
the library, and proposed that each scholar should pay to it
five shillings per annum, and, on leaving school, present any
book or books he might choose. This was carried out for a
time but has fallen into disuse, the only book known to have
been presented to the library since Mr. Bowman's death, in
1829, being a copy in sheets of Valpy's Greek Lexicon,
quarto.

The following is a list of the masters since the foundation
of the school, with their dates of appointment, as painted on
a board hung up in the library:

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter Magson, A.M.</td>
<td>April 10</td>
<td>1585</td>
</tr>
<tr>
<td>Francis Magson</td>
<td></td>
<td>1616</td>
</tr>
<tr>
<td>William Bordley</td>
<td></td>
<td>1647</td>
</tr>
<tr>
<td>James Bownes</td>
<td></td>
<td>1669</td>
</tr>
<tr>
<td>Myles Sawrey</td>
<td>August 1</td>
<td>1671</td>
</tr>
<tr>
<td>John Sadler</td>
<td>August 19</td>
<td>1672</td>
</tr>
<tr>
<td>Robt. Myers</td>
<td>August</td>
<td>1691</td>
</tr>
<tr>
<td>Robt. Bullfill</td>
<td>January</td>
<td>1693</td>
</tr>
<tr>
<td>Jos. Hunter, A.M.</td>
<td>January</td>
<td>1717</td>
</tr>
<tr>
<td>Strickland Shepherd, A.M.</td>
<td>April 10</td>
<td>1726</td>
</tr>
<tr>
<td>Richard Dixon, A.M.</td>
<td>June 3</td>
<td>1736</td>
</tr>
</tbody>
</table>
Christopher Hall, A.M. ...... July 26 1745
Lancelot Docker, A.M. .......... 1756
Richard Hewitt, A.M. .......... 1758
James Peake, A.M., St. John's, Cambridge ...... 1766
Edward Christian, A.M., St. John's, Cambridge ...... 1781
W. Taylor, A.M., Emanuel College, Cambridge ...... 1781
Thos. Bowman, A.M., Trinity College, Cambridge ...... 1786
Daniel Bamfield Hickie, LL.D. ...... 1829
Haygarth Taylor Baines, A.M., Christ's College, Cambridge ...... 1862

Being twenty masters during the two hundred and eighty years the school has existed.

I shall treat of the strictly rural parts of the parish of Hawkshead in a future essay.