

A Concise History of The Church of St. Bartholomew, Lostwithiel

In 1891 Miss F M Hext published privately under the title of *'Memorials of Lostwithiel'* a compilation from the writings of Leland, Carew, Camden, Hals, Borlase, Lysons, C. S. Gilbert, Davies Gilbert, and others. Reproduced below from the first edition of the book which was presented to St Bartholomew's Church by Miss Hext are the two chapters contained in Part III which is entitled *The Church of St. Bartholomew, Lostwithiel.* (pages 73 to 123). A digitised edition of the book was published by The British Library in its Historical Collection series in May 2010.

Frances Margery Hext was born in Restormel House in the parish of Lanlivery in 1819 and was baptised at St Bartholomew's Church, Lostwithiel on 25 May 1819. She was the daughter of John Hext and his wife, Elizabeth, née Staniforth. Miss Hext died in her home in Queen Street, Lostwithiel, on 10 January 1896, aged 77 years. She was buried in Restormel Road Cemetery, Lostwithiel on 15 January 1896.



The Church of St. Bartholomew, Lostwithiel



HE parish Church of Lostwithiel is dedicated in honour of St Bartholomew the Apostle and Martyr, and was probably built about the year 1190, by Robert de Cardinan (who at that time was Lord of the town of Lostwithiel and possessor of much property in the neighbourhood) on the foundation of an earlier church which some people suppose had been built in the days of the renowned King Arthur, As King Arthur was killed in a battle, which was fought at a place called Slaughter bridge, between Tintagel and Camelford, A.D. 542, this tradition places the original Church at Lostwithiel among the earliest that were built here.

The exact date of the erection of the Church cannot now be fixed.

From the small size of the parish, which has evidently been taken out of the parish of Lanlivery—it seems as if it had originally been built either by Robert de Cardinan or his ancestors, for the convenience of the people of the town of Lostwithiel, and had been endowed with a few acres of land taken out of their adjoining property—the proceeds of which would help towards the stipend of the Curate from Lanlivery (to which parish Lostwithiel was subservient), who would come from thence for the services of the Church.

"The Church of Lanlivery, called sometimes Lanvorch or the Church of St. Vorch, had been given to the Monks of Tywardreath, by Baldwin son of Thurston, which gift was confirmed to them in the reign of Richard 1. by Robert de Cardinan" see Lysons p. 178.

After a time the Chapel of Lostwithiel and the land with which it was endowed, were made over "wholly appropriated" as it is called, to Tywardreath, and from that time, until the suppression of the Monastery itself in 1535, the Priory of Tywardreath became responsible for the Church services then Lostwithiel was made an independent parish, but with nothing more to depend on for the Stipend, than the little bit of land which had been cut out of the Parish of Lanlivery, and had once been part of the property of the Cardinans,

Mural Tombs

The walls of the present Church are very roughly built, in the same style as the oldest part of the Stannary buildings. On the outside of the Church, in the wall between the South porch, and the angle of the West wall, are to be seen below the window there, two arches, formed of very roughly cut, and irregularly shaped Pentewan stone. In the centre, the ends of these arches rest on a pier of the same stone, while the ends furthest from the centre, touch the wall of the porch on one side, and the corner buttress on the other.

Until July 14th, 1890, these arches had been built up flush with the wall of the Church. On that day they were opened under the inspection of the Vicar, and found to be sepulchral vaults made in the thickness of the wall, the only entrance to which was from the outside.

They were each two feet wide from front to back : the one nearest the porch is six feet three inches long, the other is six feet ten inches long. They are one foot seven inches high at each end, to the spring of the arch, and two feet two inches high in the centre of the arch : The back, top, and sides, were plastered with rough mortar. Human bones were found in both : those in the tomb next the porch rested on a rough flooring of flat stones, those in the other seemed to have been simply laid on the earth, the bones in this vault, from the few that were left, seemed to be those of a man of large stature. There were no signs of a coffin, or remains of wood, in either.

The remains found here were probably those of Robert de Cardinan, who died between the years 1224 and 1234, and Isolda Fjtz-william his wife, who died some years before her husband.

These tombs were closed with flat stones, August 2nd, 1890.

It is said that the Church was repaired in the 2nd of Edward 4th, Aug 23rd, 1463.

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The Church is entered by two doors opposite each other, approached by porches in the North and South walls. The door-ways are similarly constructed, the jambs on either side gradually spreading from the foundation to the spring of the arch, which is plain and pointed. The South door is evidently the principal entrance.

The sides, and pointed arch, slightly recede, and are ornamented with Columnar Shafts and mouldings : the dripstone or hood-moulding rests on grotesque corbel heads.

On the East side of the South door-way is a quatrefoil-shaped stoup for holy water, well worn on one side by constant use and in the centre of the west wall of this porch, is a square niche, which may have contained the Statue of the Patron Saint, or have been used as an Aumbry. Immediately outside the South Porch touching the stone, which forms the first step down into the porch, is a Marble Stone, seven feet six inches long by three feet one inch wide, which is considered by many to bear every appearance of having originally been the Altar Stone belonging to a side Chapel or Chantry, probably the Chantry of St. George in the South aisle, which is considered to be the oldest part of the Church. This stone used to be on the floor of the South porch, but at the "Restoration" of the Church in 1878, it was removed to the place it now occupies outside the porch, and the porch was paved with tiles.

The Chantry of St. George was no doubt one of those suppressed in Edward the 6th's time, and probably to ensure the perfect desecration of the Altar-stone, it was placed in the South Porch, which was the principal entrance, where it would be constantly trodden under foot by those who frequented the Church.

Monumental Stone, Southgate

At the South Gate of the Churchyard is still to be seen the Monumental stone of an Ecclesiastic. It has originally contained in the centre the full length effigy in brass of a Priest in long robes, and at each corner a shield. This must at some time have been brought from the interior of the Church, as no Memorial brasses are ever placed outside. The form of the figure and of the four shields were within the writer's remembrance quite distinct. Even now (1890) there are a few nails or rivets remaining in the Marble.

At present this stone is placed with the head to the East. When the adjoining part of the Churchyard wall was rebuilt (about 1856) this stone was taken up, and if it was replaced, as it was originally laid, it would show that it must have been placed there after the year 1614. "R. G." a learned correspondent of *Notes and Queries* (see 2nd S. vol. 7, p. 259) stated, that he believed there was no earlier authority for this sacerdotal position than a rule contained in the "Rituale Romanum," sanctioned by Pope Paul 5th, in June 1614. It is very probable, that when the Stone was taken up, no notice was taken of how it was laid, consequently it would be replaced without any reference to its original position. If the stone at the porch is an Altar stone, it is not unlikely that the monumental stone at the gate, once marked the grave of one of the Priests of the Chantry of St. George, and probably rested on the floor of the Church before the Altar of St. George.

"At the time of the Reformation the customary line of action with regard to the relics of Saints which had been the object of veneration, was to deface the shrine, in which they had been contained, carry off the precious metals and jewels, and other articles of value with which these receptacles had been enriched, for the King's Exchequer, and decently reinter what remained of the bodies in some neighbouring spot." Edmund Venables. (*N. & Q.*, S. vii, June 8th, 1889, p. 454).

"In 1546 (37 Hen. 8th) a Commission was appointed to enquire into the Chantries, Hospitals, Colleges, &c., which had fallen into the King's hands by reason of the Act of Parliament of that year. Another Inquisition was made 14 Feb. 1549." (2 Ed. 6th) (*Trigg*, vol. 1, p.182).

"There can be no doubt that the proceedings of Hen. 8th in the suppression of the religious houses, and the policy of his successor in encouraging the inclosure of waste lands, were exceedingly unpopular generally among the people. Resistance was offered everywhere, and the men of Cornwall were not backward." (*Trigg*, vol. 1, p. 220).

Tower and Spire

The Tower, which is square and supported by Buttresses in like manner as the Church, rests on the North and South sides on arches, which were formerly open, thus allowing a pleasant and uninterrupted walk round the Churchyard, through the Tower, and on beneath the shade of the Lime trees, which on the North side against the West wall of the Churchyard, form a little avenue, a single row only having been planted on the corresponding South side of the Tower, which joins a double row that shades the path from the South Gateway to the Church Porch.

These trees bear signs of very great age. "Limes are very lasting trees, living a thousand or even twelve-hundred years, measured by their concentric zones. In Sweden, the Lime tree is regarded as sacred : in early Spring the peasants deck the graves of lost relations with its fresh boughs." (See "Through the fields with Linnæus," vol. I, p. 9).

The Tower is surmounted by a beautiful octangular lantern, in early English style of architecture, the Catherine Wheel is in one of the compartments, and Gothic tracery in all the others. Eight little pillars form the angles of the lantern, and are surmounted by grotesque heads. On this lantern rests a spire, built of hewn stones, which had rather a truncated appearance from its summit having been knocked down in 1757. This was partially remedied in 1876, when the top of the steeple required repair.

Mr Street, a well known and eminent architect, considered the spire of Lostwithiel Church, a perfect example of the decorated period, and architecturally "the Glory of Cornwall." (See "County Characteristics" Cornwall, by W. H. Tregellas in 19th Century, Nov. 1887).

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In 1757, this spire, which was then considerably higher than it is now, was struck by lightning, the effect of which was so remarkable, that Mr. Smeaton who was at that time engaged in building the Eddystone lighthouse, wrote an account of it from his own inspection, which was published in the philosophical transactions of the Royal Society, vol. 50, p. 198 (xxx).

The following account, for which I am indebted to Mr. Foster, is taken from the Abridged Transactions, vol. I, p. 113.

January 25th, 1757.

“About 5 o'clock in the evening, returning home from the Eddystone works near Plymouth, Mr. Smeaton observed four flashes of lightning within the space of six or seven minutes, towards the west, but heard no noise of thunder, distance about thirty miles.

A few days later, he was informed that the same evening the lightning had shattered the Church at Lostwithiel in a very surprising manner.

At the time before mentioned, the inhabitants were alarmed by a violent flash of lightning, accompanied by thunder so sudden, loud, and dreadful, that every one thought the house he was in, was falling upon him, almost every one being within doors on account of a violent shower of rain, which preceded the lightning, so that nobody knew anything of the mischief done to the Church, till it was observed accidentally after the shower.

The Steeple is carried up plain and square to about 49 feet, with a kind of slate stone, rough-cast on the outside, on which is formed a very elegant octagon gothic lantern about 9 feet high, and on it a stone spire, about 52 feet high, with a spindle and vane rising about 3 feet above the stone, so that the whole together was about 113 feet. Each face of the lantern finishes above with a sort of gothic pediment, with a little pinnacle on each, separated from the body of the spire.

The vane was much bruised, which might be occasioned by the fall : but the socket was rent open as if it had been burst by gunpowder, and in such a manner as could not well be occasioned by the fall.

Under the spindle which carried the vane, was a bar of much the same size and length, that passed through the centre of several of the uppermost stones successively, to unite them the more firmly together, and was run in with lead, all which surrounding stones were broken off, except one, which together with the bar, fell down within the Tower.

The shell of the spire, as far down as 35 feet from the top, was no more than seven inches thick, and the courses about the same height, so that scarcely any one stone in the Spire could weigh more than thirty or forty pounds, but they were joined together, at the ends, with mortise and tenon in a curious manner.

About 20 feet of the upper part was entirely thrown down, and dispersed in all directions, and some pieces were found at the distance of two-hundred yards.

A great many stones fell on the roof of the Church, breaking the pews and whatever they fell upon. Six feet lower down, the spire was separated : the western half being thrown down, the eastern half was left, standing, but so disjointed, and in so critical a posture, that it seemed ready to fall every moment, so that this was ordered to be taken down immediately, and likewise six feet below, the work being found remarkably shattered.

The whole of the spire he found much cracked and damaged, but the remainder of the seven-inch shell, so greatly, that there seemed scarcely a whole joint.

The pediments over every face of the lantern were damaged more or less, but the whole ashlar of that part of the North-west, was torn off from the inner wall to which it was connected.

Several of the pediments were damaged, and even stones struck out where the little pinnacles above them, were left standing.

Clock and Bells

About the top of the lantern is a bell for the clock to strike on ; it is hung on a cross-bar, with gudgeons on each end, the whole being suspended to a beam laid across the tower. The cross-bar was so bent, that the clock-hammer could not touch the bell by above 2 inches. This could not be done by the falling stones, because the beam would defend the bell front receiving any stroke in the direction to which the cross-bar was bent. As to the wire that drew the hammer, not one bit could be found.

The Bells, four in number, for ringing, hung in the square part of the tower below the lantern, two above, and two below, the wheels of every one were broken to pieces, and one of the iron straps by which they were fastened to the yoke, unhooked whether these accidents were occasioned by the lightning or the falling stones, he leaves undetermined.

In the floor under the bells, was placed the clock, cased up with slight boards. The verge, that carries the pallets, was bent downwards as if a ten-pound weight had fallen upon it. The crutch that lays hold of the pendulum looked as if it had been cut off by a blunt hook, and heated by the blow till it was coloured blue at the place where it was cut. It turned at a right angle, and might be about $\frac{1}{4}$ of an inch broad, by $\frac{1}{8}$ thick. As to the pendulum which hung pretty near the wall, the upper part of the rod was struck with such violence against the wall, that a sharp impression of it was made in the plaister, and near the upper part of the impression appeared a circular shady ring of a blackish colour, something like as if a pistol had been discharged of powder, and the muzzle held near the wall. In this story several stones were found out of the walls.

The walls of the belfry or tower were much damaged, several stones driven out, and perforations made in the solid wall, particularly one of 14 inches square, and regular as if cut out by art.

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All the windows in the Church were either broken out or bagged inward."

In Mr. Crozier's MS. account of Lostwithiel, it is said that "on the occasion of this storm the capstone of the steeple was driven by the force of the electric fluid, more than forty yards from the Church, and fell through the roof of a house where it remained several years before it was discovered, being lodged in a store of wool, which the owner had no occasion during the interval, to remove."

For another account of the damage done at this time to Lostwithiel Church see Gough's Camden's Britannia vol. I, p.

No account has been found among the Corporation papers of the repairs to the Church necessitated by this storm, so, no doubt they were defrayed by Lord Edgcumbe or his son, who were most liberal Patrons of the Living.

The fact that this clock had a Pendulum shews that it must have been placed in the Church, after the year 1641—probably when the damage done to the Church by the Rebels, was repaired.

The invention of the Pendulum was claimed by three people viz : Vincenzo Galileo in 1649--Huygens in 1657—and Richard Harris in 1641.

There is a Memorandum among the Corporation papers concerning the repairing the Church Clock—it is as follows.

"1671. Memorandum.

"That I, Christopher Hawke of Bodmyn, in the County of Cornwall, Clock maker, doe confesse and acknowledge that I have this daie received of Nevill Peeters, Gent. Mayor of the Borough of Lostwithiel, and Penknicht, the sum of £3 10s. current money, in full payment and satisfaction, for mending the clock there, and for making a Watch or Dyall upon the tower of the said Borough, for which I doe here by statement--and promise to and with the said Mayor and his Burgesses, Mayors of the said Borough, to repair, and keep in sufficient order and condition, during seven years next for 12s. a year payable on Demand, at Christmas yearly.

Witness my hand the 21st daye of February 1671.

The sine of

CHRISTOPHER CHXS. HOCKE

Also received for a scale 2s. 6d.

Also received for removing the Clock 2s. 6d.

Witness hereunto

WILLIAM TAPRELL, JUNIOR."

"Received of Nevill Peeters, Mayor of Lostwithiel, the day and year abovesaid, for tymber work about the Tower, ladders, and Clock-house, twenty shillings—by Mee

PETER ROBINS"

("Until nearly the close of the 17th Century *Watches* had only one hand and Clocks also, and so lately as 1847 or later, several public Clocks in London had but one hand each, and in 1867 at Westminster Abbey, in the North-western tower, there was a Clock doing its work single-handed.") (W. H HUSK.)

From a list of the number of Bells belonging to the Churches in the Hundred of Powder, in the reign of Edward 6th, (1547 to July 1553) given by Mr. E. H. W. Dunkin, in his book on the "Church bells of Cornwall" (p. 34) we find that Lostwithiel at that time had three bells.—"Lostwythiel...Item. iij bellys"—The original Schedules are preserved in the Record Office,

In 1757 when the Storm just described took place, there were four Bells in the Church.

In 1764, seven years after the Storm, these bells were recast, and a fifth, the gift of Lord Edgcumbe, was added to the number.

1. On the first bell is inscribed—"I call all ye. to follow me" Pennington fecit 1764 *": The diameter at the mouth is 26½ inches.

2. On the second bell the inscription is " Pennington fecit 1764." The diameter at the mouth is 26 inches.

3. The third bell is marked—"* John Westlake, Jun. and John Johns, C. W. + Pennington fecit 1764." The diameter at the mouth is 29½ inches.

4. The fourth bell is inscribed "The Rev. Jonathan Baron, Vicar and Mayor + Pennington fecit 1764* " The diameter at the mouth is 31½ inches.

5. The fifth has the inscription "The gift of The Rt. Honble. Lord Edgcumbe, Recorder : Pennington fecit 1764." Diameter at the mouth 34½ inches.

The letters on all the bells are in Roman Capitals.

The Lord Edgcumbe who gave the fifth bell was George, who succeeded his brother Richard as third Baron Edgcumbe in 1761, in which year he was chosen to be Recorder. He was Viscount in 1781, and Earl in 1789.

The Penningtons, whose name is on each of these bells, flourished as Bell-founders during the 17th and 18th centuries. The initials of John Pennington, of Exeter, first occur in Cornwall at St. Michael's Mount, on a bell dated 1640.

They were at this time connected with Bodmin, of which town Bernard Pennington was Mayor in 1666.

No less than 352 bells in 105 belfries in Cornwall, bear the name of the Pennington family.

In 1878 the Bells were rehung at the expense to the Corporation of £60.

Pennington Arms, Or, 5 fusils in fesse azure. (Trigg, vol. I, p.301 & 169).

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Original Plan of the Church

The interior of the Church of St. Bartholomew, as it now is, consists of a Chancel, a lofty Middle Alley, and a North and South Aisle.

The length of the Church is about 70 feet, and the breadth 46. The height of the Middle Alley is 36 feet, and of the side aisles 17 feet 7 inches. The breadth of the Middle Alley is 21 feet, and of the side aisles 10 feet. The East Window is 34 feet by 14—These measurements do not pretend to be strictly accurate : they only give an idea of the proportions of the interior of the Church, and were made by an Amateur many years before the "Restoration" of the Church in 1878.

It has been thought by many that the original and general type of the Cornish Churches was cruciform, and that as population increased, aisles were built on to the transepts to provide for the extra accommodation required.

There seems great reason to believe that St. Bartholomew's Church had originally no North Aisle, only a transept, which was at some time lengthened out, East and West, into an aisle but no record has been found, by which this can be proved.

The exterior of the East end of the North aisle, clearly shews that it has been an addition, for it has not been brought out even with the Chancel wall, the corner stones of which have therefore been left untouched. Whenever this addition was made, the East end was probably used as a Chapel, for otherwise a Piscina, which was found there in the South wall, would not have been required.

Vestry Removed

For some years previously to 1775, this East end of the North aisle had been used as a Vestry : it was separated from the Chancel by a solid wall, which had originally been the outside wall of the Church in that part.

In 1775, more accommodation being required for the parishioners, the solid wall was broken through, and an arch made—the West end of the Vestry was also entirely removed, by which means the Vestry was thrown open and added to the Church.

The arch is an exact copy of the one opposite, in the South aisle, which is smaller than the others, and slightly different.

The Chancel seems formerly to have been much longer than it now is, and to have extended as far down, as the second pillar from the East wall, for in each of these pillars, in the South aisle (as well as on the wall over the Kendall monument at the East end in this aisle), there are distinctly visible small square, or oblong stones, which have been carefully cut, and exactly fitted into places, from which something has been removed. These stones no doubt fill the places into which were inserted the ends of the beams of the Screen or Parclose, which at one time separated the South aisle from the Chancel : the height at which the stones have been inserted, is just where the screen would be. In the last two pillars next the centre of the Church, where the screen crossed the nave, on the North and South side opposite each other, two oblong stones have been inserted, much higher up than those, which mark the place where the top of the Screen rested.

In 1637, a general order was issued by the command of the Archbishop of Canterbury, for the Communion table in Churches to be enclosed with rails. The following notice is written in the Register at Peckham, Kent :—"1637. This year was the Communion table rayled in, by the appointment of Dr. Ryves, Dean of Shoreham Deanery, and Chancellor to the most Revd. Father in God, William Laud, Archbishop of Canterbury, who commanded this uniformity, to be general throughout the kingdom."

FRANCISCUS WORREL, Vicar,"

Marks of a Screen

This may perhaps give an idea of the time when the screen was taken away from the Church at Lostwithiel, and the transept extended into an aisle, for the rails would not be required round the Communion table, so long as the screen remained to mark and keep, the line of separation between the Chancel and the Nave.

The Church has undergone at different times so many changes, and received so much damage from wilful desecration, and ill-advised, though well-intentioned alterations, that it is not easy to decide what was originally the arrangement of the interior.

Until 1878, the Pulpit was placed against the pillar next below where it now stands (1890), and this place was most probably its original position, as there are stones inserted in this pillar, and in the next one nearer the east (which it will be remembered was not always a pillar, but really the end of a solid wall), which exactly correspond with those in the opposite pillars in the South aisle; this shows, that there used to be a screen between these two pillars, similar to that in the South aisle.

Chapel and Guild of St George

The demolition of the Chapel of St. George in the East end of the South aisle, must have taken place between the years 1539 and 1603, for in 1539 we find that John and Beatrix White left property for the support of the Guild of St. George, and "to the use, advantage, reparation, and maintenance of all the vestments, ornaments, and all other utensils whatever to the said Chapel belonging or appertaining."

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It would be soon after 1603 probably, that the monument shewing the coat of arms of Walter Kendall was placed against the East end of the first arch in the South aisle.

In the last year of Henry 8th (1546), and the first year of Edward 6th (1547), no less than 2374 chauntries were suppressed—no doubt this chauntry of St. George was one of those dealt with at this time.

All knowledge of this Guild seems to have passed away only a Piscina in the South wall, and a field still known as "St. George's Park," prove that there ever was a Chapel of that name, attached to the Church.

The Nave

The Nave, which is lofty for its size, is divided from the side Aisles by five pointed arches supported on heavy octagonal pillars of hewn stone, which have moulded bases resting on square platforms, but no Capitals.

Previous to 1775, there were only four arches on the North side of the Church. In that year it was decided that the ancient Church which had suffered so much from the hands of the Rebels, and afterwards had been nearly demolished by a thunder storm, required repairs which could no longer be delayed. As more accommodation also was required for the parishioners, it was decided to reseat the whole Church, and at the same time add to the number of seats by doing away with the vestry, which occupied the East end of the North aisle, and was separated from the Chancel by a solid wall, and laying it open to the Church, by breaking through this wall, and making an arch. This was accordingly done, and the following estimate of the expense, will give some idea of the value of such work a hundred years ago:-

Estimate of the Cost of the 1775 Alterations

"An estimate for altering the Vestry-room and new-seating the same. Making six new seats for the Aldermen and Assistants. Making a new Pulpit, Parson's seat and desk, and Clerk's desk, and altering several seats to the plan for Lostwithiel Church."

per CHARLES RAWLINSON.

24th April, 1775."

“viz:-

To make all the fronts of the seats of Mahogany, framed and panel'd.

To build two small Thrones for the Mayor's seat, and Recorder's Seat, of Mahogany.

To build a new Pulpit, staircase, and Sounding-board of Mahogany, with hand-rail and Ballusters of the same.

To take down the walls of the Vestry-room, and turn an arch, to secure the old wall to plaister the said walls.

To make all the partitions and benches to the seats of Deal, and Desk-boards of do., and paint the same deal-work Mahogany colour.

To put Oak sleepers and Deal floors to all the new pews : to repair the old Paving , and add new where wanted to all the said addition and alteration : to complete the sundry work in work-manlike manner finding labour and materials, will cost the sum of One hundred and fifty pounds (£150).

The whole Church will cost seating in like manner to a plan gave in the sum of £542, including the above £150.

N.B. All old stuff is to be applied again, that is good and sufficient for Partitions and lining the wall, which will reduce the £542 about £50. It will then cost £492.

If the fronts of the seats are made of deal, the whole Church will then cost £454, deduct the proposed addition in deal only, £140—then £314.

Seating exclusive of the intended alterations, the difference of making the Pulpit and Desk.—Mayor's seat, &c. on the front part only, between Mahogany and Deal will be about £10 so that the alteration will be completed in deal for the sum of £140."

CHAS. RAWLINSON."

Faculty for reseating the Church

It appears to have been decided to reseat the whole Church, for which purpose a Faculty was granted by the Bishop of Exeter, the Hon^{ble} Fred^k Keppell, 4th son of William Anne, 2nd Earl of Albemarle.

It is as follows:-

"Frederick, by Divine Providence, Lord Bishop of Exeter—Greeting—Whereas the Mayor, Recorder and Capital Burgesses of the Borough of Lostwithiel in the County of Cornwall and our Diocese of Exeter, and the Vicar, Churchwardens, and Principal inhabitants of the parish of Lostwithiel, within the Borough aforesaid, have humbly represented unto us—

That the Parish Church of Lostwithiel aforesaid is an ancient building. that the said Church is very irregular and improperly seated, and particularly those (seats) allotted for the use and sitting of the Mayor, Recorder and Capital Burgesses, and have also requested our License or Faculty for new seating the said Church agreeably to the plan hereunto annexed.

And whereas, an Intimation hath been duly Published in the said Church giving notice to all persons having anything to object to the Premises,—

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That they should appear in the Cathedral Church of St. Peter in Exeter in the Consistorial Court and place of jurisdiction, there at a certain time therein assigned, to Propound their Objections—And whereas upon Return thereof No Objections having been made,—

Our Vicar General, or his lawful Surrogate did thereupon decree License to be granted for the Purposes aforesaid, And agreeably to the plan hereunto annexed.

We therefore so far as in us lies, do, hereby Give and Grant our Lease and License for new Seating the said Church Agreeably to the plan to these Presents annexed.

(Provided no particular Person's Right be invaded by means hereof).

Given under Seal of our Vicar General this Second day of August 1775, and in the thirteenth year of our Consecration.

NICS. GEARE. *Register (sic.)*

This work was no doubt paid for by George, 3rd Baron Edgcumbe : the Recorder. His arms, carved extremely well, in superior Mahogany to that used in the seats, was attached to the top of the Recorder's "throne." The town Arms surmounted the Mayor's seat, and is dated 1776. Attached to one of the Scrolls on the sinister side beneath this coat of arms is one spray, delicately carved, of the Lily of the Valley. It is said, that there is a tradition that in former days this town acquired the name of The Lily of the Valley.—The Mayor at this time was Mr. S. Hext.

The Honble. Frederick Keppell, Bishop of Exeter

The Honble. Frederick Keppell, Bishop of Exeter was born 19th January, 1728-9. Whilst Canon of Windsor he was consecrated Bishop of Exeter, 7 Novr. 1772. He married one of the daughters of Sir Edward Walpole, who was M.P. for Lostwithiel in 1730, and died at Windsor 27 Decr. 1777, and was buried there.

Charles Rawlinson

On a brass, inserted into a large stone on the floor of the Middle Alley of the Church is "Charles Rawlinson, born 25th July, 1729, died 26th of April, 1785. Buried the 28th" This is a new Brass, and cost £1 10s., the original one having been damaged when the Church was restored in 1878.

Carved Name on the Pulpit

The name "Alexander Searle " and the date 1632 was carved on the front of the old pulpit which was taken down in 1775, and replaced by Mr. Rawlinson's Mahogany one, which at the Restoration, 1878, was sold to the Revd. G. Martin, D.D. of St. Breward.

Alexander Searle's name often appears as a Capital Burgess in the Corporation books : this pulpit was most probably his gift. He married Oct. 30, 1626, Johan Moysey, and was dead before 1653, as on April 22nd of that year "Johan Searle" is described as "Widow."

The Burial Register between the years 1622 and 1678 is lost. (56 years).

Arms of Searle.-Argent a Chevron between 3 birds' heads erased Sable.

Sale of Church Furniture

The two "thrones" mentioned in the estimate for reseating the Church in 1775, were bought by F. M. Hext in 1878 when the Church was "restored". The Coats of Arms which had ornamented the backs of the Chairs, had been detached, and have since been fixed against the North and South walls of the Chancel.

The twisted oak rails which enclosed the Communion Table, and the Weather Cock, were also bought by F. M. H.

The Sounding board belonging to the Pulpit was bought by Miss Foster.

The Font

The FONT is a curious and very interesting relic of antiquity. It rests on five clustered columns, the central pillar or pedestal being perforated for the passage of a leaden pipe which conveys away the water.

The Basin is wrought from one solid block of grey or buff porphyry, commonly called elvan or freestone, which is quarried near the sea, at Pentewan in the parish of St. Austell. This same material is used for all the ornamental and hewn stonework of the Church.

The Font is octagonal, and each compartment or panel, contains curious carvings in high relief.

One represents the Crucifixion with the figures of St. John and the Virgin Mary, one on each side, contemplating the Saviour, with uplifted hands,

Another compartment bears a Bishop's Mitred head, probably intended for St. Bartholomew, who in another carving is represented with a Mitre on his head.

A third compartment has two dogs hunting, one being in the act of seizing a rabbit. This dog and rabbit rest on grotesque carving of animals heads and gothic work. Two other compartments are filled with gothic tracery.

A sixth bears the head of an Ape over which two Serpents are entwined.

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The seventh contains two Lions passant gardant, the arms of William the Conqueror, and also of William Rufus, and Henry Ist.

The eighth compartment represents the figure of a hunter on horseback, clad in light armour : he is blowing a horn, has a hawk on his wrist, and is preceded by a hound.

The Crucifixion is defaced, the Bishop's nose knocked off and the base of the Font is broken, as if it had been overturned, all which mischief was probably done, when the Puritans of Essex's army desecrated the Church.

Dr. Lanyon's Paper on the Font

At a meeting of the Archæological Institution of Cornwall held at Truro (the date of which has unfortunately not been kept), a paper by Dr. Richard Lanyon on the "Cabalistic bas-reliefs," on the Octagon Font in Lostwithiel Church was read by Mr. W. M. Tweedy. The substance of the paper is as follows, and was given in a local paper.

"The most prominent and Grotesque figure on this font is a human head of large dimensions with a countenance much disturbed, and bearing the expression of extreme anguish. Two serpents are resting their heads wistfully on each ear, with their bodies writhing over the back part of the crown. This bas-relief, Dr. Lanyon is of opinion, was intended to pourtray the once lovely countenance of man rendered hideous and disturbed by the sin of his first parents : the machinations of the Devil in the form of the Serpents being enough to justify the artist in giving to the face, the utmost deformity of sin, and the misery which it entails.

The next bas-relief Dr. Lanyon considers to represent Man in his deformity, as represented by the face of a Dog—sedulously resisting the great adversary of all mankind, which the hare, superstitiously believed to be a defence against the Devil, is zealously co-operating with him : and the sculptor, by a miniature human face under each animal, shews that he intended to represent Man anxiously seeking his Salvation.

The next representation is that of the Crucifixion, with Mary and the disciple whom Jesus loved, standing by the Cross listening to the Saviour's words, "Woman, behold thy Son" and "Behold thy Mother."

The two lions in the next panel Dr. Lanyon holds to be the Armorial bearings of the Cambrian and Cornish Kings. He shews the existence formerly of a Royal Palace at Lostwithiel, as well as at Restormell, and also that for a long series of years the Kings of Cornwall were also Kings of Wales, until the death of Cadwallador in 689.

On the right of the Royal Arms is a bas-relief representing a huntsman accoutred in a short jacket, with a hawk on the forefinger of his left hand. He is mounted on a horse not very submissive to the will of his rider. The rider appears to be blowing his horn most vigorously, and the steed taking fire thereat, is trampling on the back of a dog, unfortunately in advance of his hoofs. The rider is spurred and in every respect well caparisoned, with a sword by his side. On his head is a cap of metal fitting close, and apparently secured under the chin. Affixed to his baldrie is a contrivance to keep the horn or bugle steady, whilst the well-fed hawk on the forefinger of his left hand is the object of his especial regard.

This personage must be intended to represent the *Penhebogya*, the chief falconer, to whom by law and custom, the Sovereign was obliged occasionally to do fealty, and therefore the Sculptor has commemorated him immediately at the right hand of the compartment appropriated to the Royal Arms.

In conclusion Dr. Lanyon surmises that the Font was sculptured in the days of Arthur, who was King of Wiltshire, Devon, Dorset, Cornwall, and Wales, and who fought in favour of the Christian religion against the Saxons, who instituted the order of the Knights of the Round table which he dedicated to the Trinity : who founded Trinity Chapel on the Thames for the use of his Admirals, and who, as if to associate himself more particularly with Restormell and Lostwithiel built the Chapel of Trinity at Restormell.

Dr. Lanyon was also of opinion that the same persons who sculptured the human faces on the Font, also carved the two heads on the doorway : and that these are relics of a Church which was probably in existence when Christianity, recently introduced into Britain, had to contend against the Gnostic heresy."

A more simple explanation of the Carvings on the Font may be suggested by the fact that the Apes face (it is certainly not a human head) and the Serpents, have always been considered as emblematical of *Sin*, whilst the Bishop's head opposite (corresponding with it at cross corners) would naturally suggest *Holiness* : the other two compartments which contain carvings of Hunting and Hawking probably represent the favorite pursuits of the Founder of the Church, while the Royal Arms are a complimentary allusion to him, who had bestowed these lands on the Founder of the Church.

It may be observed that the Gothic work with which two panels on the Font are filled, resemble that which fills every compartment but one in the Lantern of the Tower.

Mr. Crozier's Opinion of the Font

Mr. Crozier, to whom we are so greatly indebted for the trouble and care with which he has investigated every thing connected with Lostwithiel, is of opinion that "there is no record known to exist which can fix the date of the building of the Church. It can only be determined proximately by its architecture, which belongs to the Transition period, between the Anglo-Norman and Lancet-headed Gothic, which prevailed in the middle of the 13th century, and the more highly decorated Early English style.

Fonts ornamented with grotesque or even ludicrous sculpture, were imported from Caen in Normandy soon after the Conquest, in the reigns of William Rufus and his Anglo-Norman successors.

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Many, however, were carved on the spot, and in the Churches of Cornwall, where Chrystaline and Trap-rocks abound, fonts will be found made of the kind of stone best suited for the purpose, which could be most easily obtained in the vicinity. They may be seen of Porphyry, Greenstone, Sienite, and even the coarse-grained Granite of the country.

The Font of Lostwithiel Church being made of the same material as the ornamental and more important stonework of the Church, was in all probability constructed at the same time.

Another curious proof of the period at which the Font was made, is, that independantly of the style of the armour worn by the huntsman, he carries on his heel a *prick* spur. Trifling as this may appear, it is sufficient to prove that the date of the Font must be somewhere about the middle of the 13th Century, sometime in the reign of Henry 3rd, as the prick spur began to go out of fashion towards the end of his reign, and ceased to be worn in the reign of his successor, Edward 1st." (1272).

More recent researches have shewn that there was a Church here before 1200—when Henry Marshall was Bishop of Exeter—and there is every reason to believe that Robert de Cardinan, onsucceeding to the property which had been bestowed on his Ancestors by William of Normandy—(whose arms were 2 lions passant gardant, as on the Font)—completed his benefits to the town by rebuilding the Church, about 1196.

Before the Reformation it was very generally the custom to keep Fonts in Churches locked, not so much to prevent the water being taken for magical purposes, as, being consecrated, to prevent visitors profanely touching it. The Roman Rubric requires that the Baptistery be under lock and key, by which therefore either the lid of the Font, or the entrance to the Baptistery ought to be secured. (See O'Kane's Notes on the rubrics of the Roman Ritual 4 ed. p. 104). In the Catholic Dictionary p. 64 it is said, "According to the Roman Rituale the Baptistery should be railed off, and should have a Gate fastened with a Lock."

In the orders made as to the ornaments of Churches by Archbishops Winchelsey (Canterbury 1293-1313) and Gray (York 1216- 1255) "fons sacer cum scrura" is mentioned, and the Council held at Durham in 1220 provided "fontes subscra. clause teneantur propter sortilegia." (Wilkin's Concilia I. 5 71), (N. & Q. Sept. 14, 1389, p. 208).

On the edge of the Font in Lostwithiel Church there are marks opposite to, and corresponding with, each other, which plainly shew that formerly this font had been locked. The marks occur over the Ape's head on one side, and the Mitred head on the other. The holes, which once contained the ends of the staples are now filled with lead, which material has also been used to fill up the edge of the stone which had been worn away by the friction of the padlock, or whatever was the fastening used.

Mr. Crozier considers that the spire bespeaks incidentally a high antiquity. as it is carried up from the Tower without any battlements, in the manner of the earliest examples. The spire having been at first merely an extension, or carrying up of the roof.

St. Bartholomew

A curious relic is preserved in the Church, which represents the martyrdom of St. Bartholomew, the Patron Saint, carved in Alabaster, painted and Gilt. No doubt at one time it occupied a conspicuous position in the church, but becoming broken and defaced, it was thrown aside and for many years remained pushed away under the Font. In 1839 it was brought out, the whitewash, with which it was thickly covered, was taken off, and as sufficient remains of the paint and gilding were discovered to shew how it had originally been treated, it was restored and placed over the North door. In 1879 it was removed and fixed over the door leading into the Belfry.

Poor's Box

The "Poor's box" as it was called, into which used to be dropped the offerings for the poor, is also a curiosity.—On the pedestal is roughly carved the figure of a man holding up his hands in a supplicating attitude standing behind a shield, on which there does not seem to have ever been any heraldic device. Above the man's head on a pointed shield, are the letters W. T. for William Taprell, and beneath them the word "Maier" under which is the date 1645. This was the year when the wives of many of the opulent inhabitants of Lostwithiel complained to Prince Charles of the ill-usage their husbands had received from Sir Richard Grenville, among whom the Mayor of Lostwithiel, "who was eminently well affected and useful to the King's service," is especially named. He probably died in 1652, as in May of that year his name is erased from the list of Burgesses, which would no doubt imply that he was dead. The top of the box is grooved, and on the right side (as you stand before it) are roughly carved the letters R. L., the opposite side is plain. There is a round hole in the centre on each side.

Taprell's Monument.

There are very few ancient MONUMENTS either in the Churchyard or the Church of Lostwithiel.—In the Churchyard, on the east side of the South door is a monument to William Taprell. It is an Altar tomb, and in its day was no doubt a very handsome one, it is now sadly dilapidated. The Slate Stone which covers the top, and is much broken, is ornamented with an engraved and scrolled border of flowers and leaves, within which is inscribed

"Here lieth the body of William Taprell, often Mayor of this Borough ofwas buried the of....."

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“All flesh is grass whose verdure quickly fades,
The brightest day soon terminates in shades,
Of worldly grandeur, vain is the whole story,
Virtue alone crowns with immortal glory.”

The last of the Taprell family, who in their day were most important and influential in the town, is believed to have died in Windmill street, London about the 11th Decr. 1745, just one hundred years after his Ancestor was Mayor of Lostwithiel.

Edgcumbe House.

The site of the Mansion where the Taprells lived is now occupied by a house called Edgcumbe House, the adjoining house which is a Draper's Shop, and a Public house, called the King'sArms. The premises were originally very large and occupied nearly all the space between Fore Street, as it is still called, and Back Street—now called North Street. Edgcumbe House was bought of the Taprell family by the first Lord Edgcumbe, who altered the front to accord with the taste of the period, for the style agrees with that of the Guildhall opposite, which was built by Lord Edgcumbe in 1740.

At the back of "Edgcumbe House" there are still to be seen the remains of former grandeur. One of the old fireplaces is 12 feet wide, nearly 7 feet high, and 4 feet deep. There are also the remains of a Mullion Window, which looked into the court behind the house, but the Mullions have been taken out, and the space filled in with peculiarly unsuitable wood work. Within the last few years a great deal of this old tenement has been sold in small lots and "Edgcumbe House" is now let for a shop.

Bolt and James Monuments.

On a slate tablet fixed to the South wall of the Church is "...of John Bolte, which was buried the 6th day of December---
Beter it is to Dy
The sovles Life to save,
Then toLose the Soule
The Bodies Life to have."

On the South-East side of the Churchyard is an Altar tomb, of Granite : on the flat stone which covers it, is, "Here lyeth the Body of Henry James of this Town, which was buried the 21st Day of October, 1705."—inscribed round the edge within a band, and in the centre are these lines—

Then cease vile spite t' arraigne
The dead here lies :
A broken heart's to heaven
A sacrifice."

Curteys's Brass.

The most ancient Monument now remaining within the Church, is a small Brass to the memory of Tristram Curteys. It was originally placed on the floor of the North Aisle, near the large four-light window, but it was so injured and even broken by the friction of feet constantly passing over it, that in 1878 it was fixed against the wall as nearly as possible opposite to the place it used to occupy on the floor. The plate below the figure bears the following inscription—"Hic jacet Tristramus Curteys, Armiger Anno Domini Millesimo ccccxxij Cujus anima proitietar dues. Amen."

Arms. Sable 3 fleurs de lys argent.

Tristram Curteys was the son of Thomas Curteys of Pill, in the parish of Lanlivery and represented Lostwithiel in Parliament in 1419 and 1421. His mother was Matilda, daughter and Co-heir of Sir Thomas Fitzwalter of Northampton, Knt. Thomas Curteys, his father, was M. P. for Lostwithiel in 1383, and probably also in 1386 and 1397.—Leland writes of a descendant of Tristram Curteys as a man of one hundred Marks in land, dwelling between Blougham and Penknek by Lostwithiel" (Lysons p. 204).

His descendant in the 4th generation and also the last representative of his branch of the family, was John *Courtis* of Pill, who died February 12th, 1605-6 in the prison called "Le Fleete" in London.

Among the members of Parliament for Lostwithiel in early years we find the names of four of the Curteys family, namely--Ralph in 1304--Thomas in 1383, 1386 and 1397—John in 1405, 1411 and 1413 and Tristram in 1419 and 1421. The Stone which once held the brass of Tristram Curteys is now placed on the floor of the Belfry on the North side of the Arch, entering from the Church. There used to be seen on the pavement of the North aisle, immediately above the step which marks the chancel from the nave, a stone slab which once contained a Brass in the centre, and in each corner a Shield. Nothing is now known about it, nor of another stone, which once held a Brass, and which now lies on the floor of the North Porch. This marble is very small. It is 3 feet in length and two feet one inch in width. There are 8 nails still remaining in it, which from their arrangement give the impression that the Brass must have been a "demi-effigy" of about the time 1430. (see Example, plate 10, Dunkin's Cornish Brasses).

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Monument to Temperance Kendall.

There are some interesting Monuments in the Church connected with the Kendall family. One of them in the South Aisle near the East End is thus inscribed on Slate—"Here lieth Temperance, the wiffe of William Kendall, Jantleman, whoe desessed the 9th day (*of Oct. the 21st of*) Elizabeth& ano' domini 1579.—Clauditur hic conjux nulli pietate secunda Guililmi Kendallli et Temperancia dicta."

"Non sine cunctorum genitu (miserabile) parca
Ruperunt vitæ pendula fila suæ
Femina (dum vixit) lumen columenq. mariti
Femina fida viro femina flenda suo
Lucinam nonies nonies paritura vocabat
Pignora fecundi pignora flenda thori
Multa ruinosæ præbebat numera turbæ
numera quæ tacite que sine tested edit
Optima sinceræ jecit fundamina vitæ
quam sequitur Christo dante superna salus."

William Kendall survived his wife 12 years and died 15 September, 1591.—A slate stone on the floor of the South aisle marks the place where he and his son Walter are buried. It is thus inscribed round the margin of the stone, the centre part being occupied with the Kendal Coat of Arms. "Hic jacet (.....) William Kendall Armigeri, qui obiit quinto die Septembris Anno 1591—et Gualteri Kendall filio Secundo qui obiit decimo tertio die Octobris 1603"

William Kendall was the second son of Nicholas Kendall of Pelyn, and Loveday Kellowe his wife, and married Temperance, eldest daughter and Co-heir of William Waye of Lostwithiel, and Elizabeth Southcote his wife.

William and Temperance Kendall had 4 children, 2 sons and 2 daughters. He is the same William Kendall who fell under the suspicion of Queen Elizabeth's government "of using excessive hospitality for sinister purposes." Mr. Carew in his 'Survey of Cornwall' p. 138 says of him—"Mr. William Kendall's hospitality, while he lived and kept house, it deserveth a special remembrance, because for store of viands and frankness of entertainment, it exceedeth all other of his sort."

He represented Lostwithiel in Parliament in 1570. (12 Elizth)

William Kendall's eldest son, Thomas, married Elizabeth, daughter of Arthur Arscott of Tetcot, Devon.

Thomas Kendal Momument.

Against the South Wall close to the East end (above the Piscina in this wall) is a Mural Monument representing a female figure kneeling at a prayer desk with five children in the same posture behind her : two almost obliterated figures stand behind them. Thomas and Elizabeth Kendall had six children. He died at Pelyn and was probably buried at Lostwithiel. His wife survived him, and is said to have been buried at Tywardreath in 1644.

The arms above this monument quartering Waye, shew that it was erected to one of Temperance Waye's descendants, but they are the arms of a Bachelor, and as such cannot rightly be connected with the figures beneath.

Fixed against the pillar of the first arch in this South aisle, is another monument, very similar to the Coat of arms just named. There is no name or date on either monument, but the style of ornament and scroll work surrounding each belongs to the latter part of the 16th century. Both quarter Waye and the last named, has on it a Crescent, denoting a second son.

Large Slate on Window Sill

On a large slate stone which entirely covers the sill of the window in the South aisle next the East end, within an inscription, surrounding it on three sides only—the fourth having been cut off—is a Shield containing the Kendall arms, and twelve quarterings—they are as follow—no tinctures are indicated on the stone, but they are given here, by way of making the description more complete.

1. Argent a Chevron between 3 dolphins naiant, embowed, sable, -for Kendall. (These arms are not the original Kendall arms, but were assumed after the family came into Cornwall),
2. Argent a bend vert with a label of 3 points gules. (Kendall of Bedfordshire).
3. Argerit 3 Wolves' passant in pale Sable for Penpons. (Richard Kendall of Treworgy, 15th Century, married Jane, daughter of Richard Penpons).
4. Argent 3 Talbot-dogs passant in pale Sable for Holland. (John, son of Richard Kendall just named, married Jane, daughter and Coheir of Sir Robert Holland, natural son of Henry Holland, Duke of Exeter, living 1450).
5. Quarterly, 1st and 4th. The Royal Arms of England Gules, 3 lions passant gardant in pale or, surmounted by a batonsinister— 2nd and 3rd Or 3 Torteaux, a label azure for Courtney.
6. Gules a Chevron between 3 Bears' heads erased argent muzzled Sable for Bereland,

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7. Argent 3 bird bolts Sable for Risdon?
8. Argent a Chevron between 3 lozenge-shaped cushions Gules for Rundle.
9. Sable 3 Chevrons in pale Ermine, a bell in base for Wise. (Richard, son of Edward Kendall and Elizabeth Glynn his wife, married Alice Wise).
10. Argent a Chevron between 3 Salmon spears points downwards Sable, for Glynn. (Edward, son of John Kendall and Jane Holland his wife, married Elizabeth, daughter of John Glynn of Morval).
11. Or an Eagle displayed azure, for Rous of Modbury (Walter, 3rd son of John Kendall and Jane Holland his wife, married Jane, daughter of John Rous of Modbury, and Widow of Pelyn, of Pelyn. She brought the estate of Pelyn into the Kendall family).
12. Or a Chevron Sable, in chief 2 Cinque foils, in base a Mullet pierced of the second for Kellowe. (Nicholas Kendall, son of Walter Kendall and Jane Rous, married Loveday Kellowe of Lanselles).
13. Waye. Gules a Chevron or between 3 Lucies haurient argent. (William, and son of Nicholas Kendall and Loveday Kellowe his wife, married Temperance, daughter and Coheir of William Waye and Elizabeth Southcote his wife).

It will be observed that this Coat of arms is distinguished by the mark of the second son—a Crescent. —Of the inscription which has been round the edge of this stone, all that remains is Anno Dom. 1579. Here lieth Temperance, the wife of William Kendall, who deceased the 9th day.....”

This stone is a Palimpsest. On the back is deeply cut a very beautiful cross, evidently belonging to an Ecclesiastic. Originally an inscription was engraved round the edge, but it has been cutoff from both sides, and from the base, and only part of three words can be seen at the top “.....ate pro ani. . .” The total length of the cross from the point at the top to the base, is five feet one inch, and across the broadest part it is two feet three inches. A rubbing was taken from the stone before it was replaced in the window—and was deposited in tile Vicar's chest.

Corner Stone, Taprell's Lane.

Built into a Coin or an old house in North Street, the side of which runs back into Taprell's Lane, is a granite tablet which records that "Walter Kendall of Lostwithiel was founder of this house in 1638," this is on the side in Taprell's Lane, the inscription is continued in North Street—"hath a lease for three thousand yeares which hath beginning the 29th of September, Anno 1632." This Walter Kendall was the grandson of William and Temperance Kendall, and the eldest son of Thomas Kendall and Elizabeth Arscott his wife. He was born in July 1608, and was buried at Lostwithiel 17 Dec, 1693—his wife Margaret was buried 1 June, 1695. His eldest son, Richard, died s.p. as did the only son of his second son, Walter. His daughter Elizabeth married 20 Nov. 1685, William Taprell, and was buried at Lostwithiel 25 May, 1701.

Waye Monument.

A large stone, now fixed against the North wall of the South Aisle close to the East wall, once covered the vault of the Waye family. It is rough Purbeck Marble 9 feet 5 inches long, by 3 feet 9 inches wide. It was discovered in clearing away the pews and flooring of the Church, in June 1878, about the middle of the South aisle. The inscription, which commences at the dexter corner at the top of the stone, is carried round tile edge of the stone, and continued in the centre—it is as follows--

“Here lieth Wylliam Waye, sometime Mayor of Lostwithiel, who deceased this lyfe the 12th of October in Anno Dom. 1597, and Elizabeth his wyffe, sister to John Southcote, one of the Judges of the Queen's Majesty's Bench, who died the 13th of Aprill, Anno Dom. 1584.”

In the centre is continued

“Who had issue three daughters, Temperance, Alice, and Emelyn. Made at the cost of W. Kendall.”

Within the outside marginal inscription at each corner, is a shield of a peculiar and fanciful shape. That in the dexter corner at the top shews the arms of Waye, singly—a Chevron between 3 lucies. That in the sinister corner opposite, contains the arms of Waye impaled with Southcote for femme—a Chevron between 3 coots.

The shield in the dexter base corner gives Southcote impaling Tregonwell, on a fesse cotised, between 3 Cornish choughs, as many pellets. The corresponding shield in the sinister base has Tregonwell alone.

Mrs. Waye was the daughter of William Southcote and Alice Tregonwell : her brother John Southcote, and cousin George, were both returned to Parliament as members for Lostwithiel.

This large stone, which William Kendall at his own "cost" made use of as a Monument to his wife's Father and Mother, originally held a Brass, which must have been of most magnificent dimensions, the heads of twenty-seven nails or rivets of unusually large size, still remain in it, and these are evidently not all the original number. The arrangement of the nails gives idea that the Brass was one of the Canopied designs, which were of such great beauty.

Mr. Dunkin in the introduction to his "Monumental Brasses of Cornwall" (p. 3), says, "Many of the finest monumental brasses in the kingdom, both in our Cathedrals and Churches, were swept away during the reigns of Edward 6th and Elizabeth,* and later on during the Commonwealth, when those in Authority did not hesitate to disfigure, or even to destroy, the monuments of the dead. (* As an instance we quote from Dugdale, who says, that in the time of Edward 6th and at the beginning of Elizabeth's reign, "Under colour of pulling down those images which had been superstitiously worshipped by the people, the beautiful and costly portraitures of brass, fixed on several marbles,

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escaping not sacrilegious hands were torn away, and for a small matter sold to Coppersmiths and Tinkers.” (History of St Paul’s, ed. 1818, p 31).)

During these troublous times no class of memorials was subjected to greater violence, or treated with greater contempt."

Temperance, Alice, and Emelyn Waye.

Temperance the eldest daughter of William and Elizabeth Waye, married William Kendall.

Alice the second daughter, married 9th Sep^r 1566, at Bodmin, Thomas Opie. He was of Penhargard, which place he bought in 1560. In 1564 he was chosen Mayor of Bodmin, and in 1573 he had a Grant of Arms given him—Sable, on a Chevron between 3 Garbs, or, 3 hurts,

Emelyn, the youngest daughter of William and Elizabeth Waye, married John Munday of Rialton : he was the third son of Sir John Munday, Knt., Citizen of London, who was Sheriff in 1514, Alderman of the Ward of Aldgate in 1517, and Lord Mayor in 1522. When the insurrection of the Apprentices in May 1st, 1517, called the “Evil May-day” occurred, Sir John attempted to stop the riot, but was driven off by the rebels, and glad to seek safety in flight (see Trigg Minor, Vol. I, p. 309).

On the dissolution of the religious houses by Hen. VIII, John Munday, Barrister of London, son of Sir John Munday, was made Steward of the Manor of Rialton and Hundred of Pydar, by the Monarch. His descendants continued their residence at Rialton until the time of Charles 2nd, but are supposed to have since become extinct. Their name is memorialized in Lower St. Columb, by a piece of ground called “Munday’s Green.”

Arms of Monday Gules, on a cross engrailed Argent 5 lozenges azure. On a chief, or, 3 Eagles’ legs erased à la guise. Sable.

Webber’s Monument.

The name of Webber frequently appears in the Lostwithiel registers, and also in the list of Mayors.

There is in the Church a large Monumental stone inscribed to the memory of “William Webber, who was born the 6th day of November, 1668.....of this Borough, Anno Dom. 1694, died the 30th November, 1697.”

“Thy soul so long pent up, at last did scorn
This cage of Earth, it was more nobly born—
Then it broke forth and took its flight
From this dark cell, to find more room, more light.
The years were few, but yet thy age compleat.
The tale was wanting but the weight was great.
He that serves God, of Church and State the friend,
When'er he dies, doth timely make an end,
We fain would wish thy vacant place to be
Filled up with one, as good as just as thee,
Not asking what his state, for I care not
.....warped by flattery.....(illegible)
.....
.....

The word which is worn away in the first part of the inscription is “Mayor” In the Baptismal Register we find “John son of William Webber (Mayor) and Elizabeth, his wife, Bap. 2nd April, 1691.

Arms. Argent on a Chevron, engrailed between 3 hurts as many annulets, azure.

Communion Plate.

The COMMUNION PLATE belonging to the Church of St. Bartholomew was the gift of Thomas Jones, Esqre, of Trinity (or as it was afterwards called Restormell) in 1775.

In this year, it will be remembered, the Church was enlarged and reseated at the expense of Lord Edgumbe.

The inhabitants of Lostwithiel had taken a great interest in the work, and no one more so than Mr. Jones, who, desirous of completing it, and also of giving an enduring mark of his attachment to the Church, presented to it the handsome silver-gilt set of vessels now in use.

No account seems to have been kept of the old vessels which were used prior to 1775. They were, no doubt, of Pewter, as one can hardly suppose had they been of silver they would have escaped the rapacity of Essex's troops, who are known to have appropriated everything of use on which they could lay hands, and to have wilfully destroyed what they could not use.

Before 1872 an old Pewter Cup and an Alms-bowl were to be seen belonging to the Church, but after that date the Cup could not be found.

In 1886 all that remained of the old Communion service was the Pewter Alms bowl, the dimensions of which are given by the then Vicar, the Rev. H. W. Taylor, but in 1888 this also had disappeared.

There is, “as the Bishop of Carlisle (Dr. Goodwin) said in his Christmas Pastoral 1880 (p. 15) much historical interest attaching to these Pewter vessels, and they deserve a place in the treasury of the parish to which they belong.”

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The spoliation of the religious houses, which in Henry 8th's time was confined to the Cathedrals and Monasteries, was in Edward 6th's time extended to the parish Churches.

Much valuable plate was still left in them, but the death of Edward in 1553 and the accession of Mary, gave to the Parish Church-plate a respite, which ended with the accession of Elizabeth, when "the injunctions of King Edward 6th were re-inforced and repeated."

There is no doubt but that the parochial authorities took advantage of the excuse afforded by the necessity of altering their churches, and adapting them to the new ritual, to dispose of portion of their more valuable property to meet these expenses.

Indeed to such a height had these proceedings got, that in Edward 6th's reign, Commissioners were more than once sent through the land to put a stop to it, and ensure the preservation of what was left.

So various were the excuses made on these occasions that "robbery" was found the simplest mode of accounting for missing articles (abridged from Cripps on Church Plate).

Mr. Jones's gift consists of 2 Flagons, 13¾ inches high from the foot to the edge of the lip.

2 Chalices (Bell shape), 7¼ inches high, and 3½ inches in diameter at the rim, and

2 Patens, 1¼ inches high and 5½ inches in diameter, and

2 Alms dishes embossed in the centre.

On each is engraved the Sacred Monogram, and an Inscription.

The Monogram is within a circle, 1⅞ inches in diameter, with a scalloped edge, within this is a star of sixteen points, alternately plain and wavy, on which is the I.H.S., a sword, with a Cross handle at the top piercing the horizontal line of the letter H and beneath this letter, three nails joined at the base.

On the Flagon the Monogram is engraved in front, on the concave part of the neck, and the inscription is placed on the convex part of the base. The Inscription is the same on each article.

Within a circular wreath of laurel crossed at the top, the stems at the base being also crossed and tied with a bow of ribbon, the ends depending, is the following—"Presented to the Mayor, his brothers of the bench, the Minister, Assistants, and other inhabitants of the Borough of Lostwithiel, pursuant to the Will of Thomas Jones, Esqre., deceased, which he hereby desires they will accept as a Token of the great Respect he had always borne them. He died 7th July, 1775."

On the two Chalices the Monogram is one side, and the inscription on the other.

On the two Patens, the inscription is in the centre, and the monogram on the bottom of the foot, which is 1¾ inches in diameter.

The two Alms dishes are embossed in the centre, on which is the Sacred Monogram, while the inscription is in three lines on the upper half of the edge. Each article is edged with beading. The date mark gives the year 1775.

Mr. Jones lived and died at Restormell, the Lease of which he had purchased from Mr. Richard Sawle of Polmawgan.

He was admitted one of the Capital Burgesses of Lostwithiel on Tuesday, Oct. 4th, 1757. John Spiller being Mayor.

Mr. Jones was buried at St. Austell where, in the church, a monument erected to his memory records of him, that "Near this place at his particular request, lie the remains of Thomas Jones, Esqre. Having past the early part of his life at St. Austell, in the practice of the law, he retired to Trinity, where on the 7th of July, 1775, in the 65th year of his age he died, as he had lived, universally revered and respected."

Church Windows.

Clerestory Windows

The Church at Lostwithiel is one of the few in Cornwall which have clerestory WINDOWS.

The nave is lofty for its width, and the side aisles have lean-to roofs, above which on each side are four clerestory windows.

Until 1813 there were only three of these windows on the north side. In that year, Mr. Crozier being Mayor, the one nearest the east was made to complete the uniformity of the church, which was done at the expense of the Corporation.

It is probable that the corresponding clerestory window in the south wall was an addition made at some earlier period, the date of which is lost.

Mr. Sedding, the wellknown Architect of London, in a paper on Cornish Churches, which was read before the St. Paul's Ecclesiological Society in December 1882, says, that "the only Churches in Cornwall which have Clerestory Windows are Callington, Lostwithiel, Fowey and North Petherwin. The cradle-roofs which abound in the County, and the aisles being continued to the full extent of the Chancel, with pitched roofs of the same description as the naves, accounted for them."

Besides these Clerestory Windows there are four windows in the North wall and a corresponding number in the South wall. A window at each end of the North Aisle, and the same in the South Aisle.

Chancel Window

The Chancel window is considered a fine specimen of Early English Architecture : its internal splay is finished with a moulding or jamb-shaft.

This window having become much dilapidated, its stone work was repaired in 1843 at the expense of the Corporation, and the clear white glass with which it was filled, was replaced with ground glass, having a colour'd border.

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In 1864, the Vicar, the Revd, John Bower, exerted himself to get the Stonework of this window freed from its coatings of whitewash, and to have new coloured glass put in, of (it was thought) a superior design to the one, which had been placed there 23 years before. On this point there were differences of opinion, as there were differences of taste.

The Vicar also spent a considerable sum of money in tiling the space inside the Altar rails, and in a Reredos--painted on Slate, after a design supplied by Mr. Joseph Clarke (Architect) of London, which represented a Salmon coloured curtain, fringed and looped up at intervals which seem'd more in keeping with a theatre, than a Church. (These painted Slates are now packed together with, broken Monumental slabs and ledger stones in a pile in the South East Corner of the Churchyard.)

In October, 1886, the fine old East Window was again taken in hand, and this time with complete success. It was the munificent gift of Mr. Pease to the Church in memory of his parents.

The principal design is the Crucifixion, the spaces above are filled with the Sacred Monogram, and Angels bearing shields containing emblems of the Crucifixion.

In the lower part are represented the Entombment-- the three women at the Sepulchre--the Angels announcing the Resurrection, Saints Peter and John at the Tomb, and Christ's appearance to Mary in the Garden. Underneath are the words taken from Hebrews 13 ch., 12v.,—"Wherefore Jesus also that lie might sanctify the people with His Blood suffered without the Gate."

The work is by Clayton and Bell.

Windows in the North Aisle

The Window in the East wall of the North Aisle also represents the Crucifixion, but in a very different style, and has the legend "Aspi centes ad Jesum." It is the work of Wailes of Newcastle, and was the gift of the Rev. John Bower.

The next window to this in the North wall is simply filled with Cathedral glass in a Geometrical pattern. Until 1878 this window was filled with common clear white glass, set in a wooden framework : it was then repaired and Stone substituted.

The Second window in the North wall counting from the East, is like the opposite one larger than the others, and has four lights : it represents the Descent from the Cross, the Entombment, the Resurrection and the Ascension; the legend is "Beati mortui qui moriuntur in Domino" On the window sill is the following-- "This and the window at the Eastern end of this aisle are offered to Lostwithiel Church by the Rev. John Bower, the Vicar of this Parish, in memory of a beloved Mother, a dear Sister, and an affectionate Aunt.

Elizabeth Bower died the 14th Sepr., 1834, aged 84 years.

Eliza Scott, wife of William Isaac Scott, Esqre., Capt. in the RN., died at Chudleigh in Devon, on the 1st Octr., 1840, aged 59 years.

Mary Eliot died on the 1st Sepr. 1841, aged 87."

This window is by Wailes of Newcastle.

The next window, near the North door, represents Christ blessing little children in the centre. Faith on one side and Hope on the other, unfortunately wrongly placed.

The Legend below is "Louisa Gul : Westlake uxori quæ ut vixit sjc obiit Christiana 14 Kal : Sex A.D. 1843."

A Shield in the lower part of this window gives a Coat of Arms for Westlake, impaling one for Burgess.

This Window is by Willement.

Opposite to this window in the South wall is one which represents the Transfiguration on the Mount, and has the Legend "Carolo Curteys qui obiit v. Kal : quint A.D. 1866."

On a brass fixed on the sill of the window is engraved "In Memory of Thomas Curteys, died 14th September, 1848, aged 70 years. Mary Curteys, his wife, died 2nd December, 1810, aged 34 years. Caroline Mary Curteys, their daughter, died 2nd January, 1854, aged 48 years."

These were the parents and sister of Charles Curteys, whose name appears in the window.

Eight years after this window was put in, there was added on the Brass Plate—"Elizabeth Pawley, who put in this window, died 28th April, 1874, aged 95 years."

She was Mrs. Curteys's sister.

This window is by Hardman of Birmingham.

The next window in the South Aisle towards the East, was given in memory of the Rev. John Bower, by several of his parishioners and friends. The work is by Clayton and Bell,

Mr. Bower was the 9th child and 7th son of James Bower, (Merchant), and Elizabeth Elliott his wife, baptized 15th June, 1786. He died, unmarried, Decr. 21st, 1872, and was buried on the 27th, aged 86, having been Vicar of Lostwithiel for 56 years. He was highly and deservedly esteemed and respected. He was inducted into the living in 1816, and continued to officiate till within two months of his decease, administering the Holy Communion on the last day of his ministry.

The next window to this is like the opposite one filled with Cathedral glass.

Windows in the South Aisle

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The window at the East end of the South aisle has a square-headed label of the 16th century period. It is evidently not the original window, which from marks in the Masonry outside, seemsto have been a pointed one, and narrower than the present square-headed window.

The space, outside, between the arch formed above the window by stones set on edge, and the straight top of the presentwindow, is filled in, with rougher and inferior work to the rest of the wall : the present window though corresponding to the spring of the arch on the North side extends beyond the line of the arch on the South side which plainly shows that the present window is not the original one.

The painted Glass is intended to represent incidents in the history of David and Jonathan. It was given by Mr. Joseph Stephens (Painter) who for some years was one of the Churchwardens.

On the sill is the following inscription, "This window is erected by Joseph and Jenifer Stephens in memory of their son Frederick Joseph, who died in London Aug. 11, 1866, aged 22 years, and was interred in the St Mary's Islington Burial ground, Finchley." This window is by Wailes of Newcastle. Mr. Joseph Stephens, died Sunday, September 13th, 1885, aged 75.

The four other windows are filled with Cathedral glass. It may be observed that the window in the South Wall next the West Wall is the only one in the Church which has a flat sill : in all the others the sill slopes down to the front. This difference was necessary in order to give head room for the arches over the outside tombs which are made in the thickness of the wall beneath this window. (See p. 1).

Church re-roofed.

In 1841 the centre part of the Church, which includes the Nave and Chancel was re-roofed, and the following year the side aisles were similarly repaired by order of the Corporation. Originally the roof of the body of the church had a higher pitch than it now has : the mark of the older roof can still be seen on the east side of the Tower.

Gable Cross.

In 1878 the remains of a small cross were found in the churchyard. It is of Pentewan stone, of which all the ornamental work in the church is made, and octagon in shape, like the Font, Pillars, &c., in which the number 8 is carried out in a remarkable manner. The cross may have been the finial to the East Gable before the present roof was put on, which having been finished without a coping, could not support a cross.

No. 8 in Stonework.

The constant recurrence of the number 8 in every part of the Church, both inside and outside, wherever it was possible to use it, deserves a passing remark.

In the Holy Scriptures numbers have a symbolical meaning. The number six symbolized labour and trouble. Number seven signified completeness and rest, and number eight was the symbol and number of the Resurrection and Triumph. In the lantern, on which the Spire rests, seven of the eight compartments are filled with similar Gothic tracery, the eighth has the Catherine wheel.

New Cemetery.

In 1833 the Churchyard was enlarged by the addition of a piece of land given by the Earl of Mount Edgumbe, which adjoined the Churchyard on the east side, on which formerly stood the house occupied by the Miss Trethewys, with a garden at the back. It was consecrated by Dr. Philpotts, Bishop of Exeter, September 21, 1833. This was his first visit to his diocese for the purpose of holding Confirmations, which was then done usually once in three years.

In 1857 a new cemetery was opened adjoining the road to Restormell, near the Castle Park Gate, which marks the boundary between the parishes of Lostwithiel and Lanlivery to the north side.

The land was obtained from Lieut. Jonathan Baron, R.M. the younger brother of the Rev. John Baron, who preceded the Rev. John Bower as Vicar of Lostwithiel.

Old Stone.

About this time a curious carved stone, certainly of very ancient date, was found in the Churchyard, and the Vicar had it taken to the Cemetery and erected against the lower wall, to mark the grave of the first person buried there. A brass plate was inserted in the top of the stone, on which was engraved—"This stone, taken from the old Churchyard, marks the grave of Henry Fish, an infant whose mortal remains were the first which were interred in this Burial ground, on the 12th day of February, 1857.—"Of such is the kingdom of heaven." John Bower, Vicar,"

In July, 1889, this stone was restored to the Churchyard by the Vicar, the Rev. Gerald Pole Carew, who put a new stone in its place. A handsome solid base is surmounted by a circle, which is extended at the top, bottom, and sides into a Cross, and filled in with a very beautiful and intricate rope pattern, immediately below this, is placed the Brass plate which was fixed on the other old stone, and beneath we read—"The stone mentioned above was restored to the Church in 1889 for preservation as a relic of the past." Two other children of the same parents were buried near by their

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brother's grave, viz: William H. Fish, born Feb. 12, 1858, died June, 1858. Sofia Jane Fish, born June 5th, 1861, died Feb. 1862."

The old stone is a very curious one. It is 4 feet 1 inch long, measured down the middle, 1 foot, 6 inches broad at the top, and 1 foot wide at the foot—the thickness is about 8 inches, but it is roughly cut at the back, and is a little thicker in the middle than at the edges. There is a band at the top, and a circle and shaft below it, which are raised about an inch above the surface of the stone itself. Inside the circle, sunk *beneath* the level of the circle, is a Cross Saltire between two half circles, one on each side, and 6 round hollows, three above and three below, of which the middle one is larger than the others. In the wide band at the head of the stone, is a hollow cup about 3 inches in diameter, and the same in depth, it is round at the bottom like a cup, and there is in it, a look, as if at some time lead had been run into it.

The foot of the stone is finished with a blunt pin or ball, apparently made to fit into a socket in a lower stone. The Rev. W. Jago is of opinion that this stone was originally made for a flat Grave-stone, and that at one time it was longer than it now is, as there are signs of there having been more *steps* at the base than are now to be seen, and the lower end seems to have been cut away on each side in order to make a tenon (which was not originally there), to fit into a socket. If this stone is monumental it must be early Norman (see an Article by Mr. Boutell on the Norman Monumental Stones at Helpstone. Notes & Queries, 3 S., Nov. 25, 1865, p. 440).

On very early monumental slabs the devices denoted the trade of the person interred : thus, Shears and Comb indicated a Woolstapler or Clothier, to these were often added a speculum or magnifying glass for examining the quality of the cloth, and also an instrument like a Cleaver, probably a scraper of some kind.

It was thought by many, that this stone was the top of a coffin, and on the Restoration of the Church in 1878 a stone coffin having been found inside the Church without a cover, it was at once supposed that they belonged to each other but on measuring the two, it was found that they in no way fitted.

Stone Coffin.

The coffin was found inside the Church, between the first and second pillars at the East end of the South Aisle. On the inside it is cut out exactly to fit the body, with a cavity for the head, and a hole pierced through the bottom. The dimensions are, outside 6 feet 5 inches long, across the top 2 feet 5 inches wide, across the foot 1 foot 9½ inches. This coffin is considered to be Norman.

In Notes and Queries it is said that "In stone coffins of the middle ages of the post Norman period, there is usually a separate hollow for the head and a hole drilled through the bottom of the coffin. In Medieval stone coffins this is not usual."

The old stone was placed by the Rev. G. Pole Carew in August, 1890, in the Mural Tomb nearest to the West, where we may hope it will be carefully preserved.

Spire Struck, 1876

On Tuesday, January 30th, 1876, the SPIRE of Lostwithiel Church again suffered from the effects of a violent gale almost amounting to a cyclone, which about 9 a.m. passed over the town. It caught the weather-cock on the top of the steeple and blew it down, shattering the stone cross with which the Spire was finished, and into which the spindle of the vane was set, damaging and loosening the masonry beneath.

The Cross was so injured, that when the Spire was repaired it was found impossible to restore it.

After the damage done to the Spire in the thunder storm of 1757, it had not been raised to its original height, which consequently gave it what has been described as a "truncated" appearance.

As the top had now to be rebuilt, it was decided to carry up the Spire about 5 feet higher, by doing which the outline of the Spire would be more even.

Instead of being terminated with a Cross as it had been before, the Spire was now finished with a ball rather similar to the finials on the top of the little gables in the lantern, through which was brought the iron Cross and the new Vane. This was done by the Corporation at a cost of £50.

Spire ascended 1883

In course of time, the Vane of the Weather-cock became fixed in a position pointing South-West, and the Corporation hearing that Mr. John Goddard (the Bristol Agent for Mr. Blackburn, Electrical Engineer of Nottingham), was in the neighbourhood, engaged him to make the necessary alterations to enable the Vane to answer the direction of the wind.

The spring of 1883 was a very wet one, and the weather on the day fixed for the work to be begun, very unpropitious, consequently the proceedings were delayed, but the height of 40 feet was soon reached with short ladders fitting into sockets, and stayed with cramps. On Tuesday Morning, Mr. Goddard and his assistants again made a start, and reached the remaining 70 feet in the very short space of 2 hours. This operation of fixing ladders by so quick a method seemed to the uninitiated to be very dangerous, and a large crowd assembled to witness the progress. The total height of the Spire is 110 feet.

The Spire being of peculiar construction, they were obliged to have a break on landing where the diminishing of the Spire commences. On arriving at the top Mr. Goddard lashed the ladder to the Spire, and mounted the finial, taking off

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the Vane, and bringing it down with him, the wind blowing very strong in gusts all the time. Mr. Bennett, the Plumber, made the necessary alteration, and after it had been gilded afresh, Mr. Goddard refixed the Vane. After cleaning and painting the finial of the Spire, he took the ladders down, and made everything good with cement in the short space of 2½ hours. Great praise was given to the operators for the creditable manner in which the work was carried out.

Spire ascended 1863.

From a Newspaper Cutting of September, 1863, we find that the dangerous feat of ascending the Spire had been successfully accomplished twice before the time just named.

At this time a workman employed in the restoration of the Church Spire, named Saunders, having been taunted that he could not ascend to the Cross and drink a pint of beer—a task which had been performed about one hundred years before by a man named Bramble, Saunders undertook to prove his challengers to be in error, and hundreds of persons assembled to witness his deed, before whom Saunders ascended to the top of the Spire, and drank his beer, hurling the empty pot to the ground, and himself descending in safety. The Crowd received him with cheers!

This was William James, son of Thomas Saunders and Elizabeth Courtney, his wife, baptized Oct. 5, 1828, living 1890.

CHURCH RESTORATION, 1878.

For some years before 1878, it had been evident to those who took a watchful interest in the Church, that some very necessary repairs were needed. The Church was damp—and the woodwork in many places decayed. The tenacious hold, which persons who claimed Pews, kept on what they considered their private property, had given rise to much uncomfortable feeling, which nothing but a total and entire change could do away with. It was therefore decided that the Church should be thoroughly repaired and restored, for which a faculty was obtained. The work was begun in the Spring of 1878, and while it was going on, the Services of the Church were held in the Elementary School-room at the top of Bodmin-hill, which has, since then, fallen into the hands of a School-board. The Church was closed on Trinity Monday, 1878, and re-opened on the 19th of May, 1879.

Around the outside of the Church, the earth had accumulated against the Church wall—this was taken away, and a deep drain made round the Church.

The whole interior was laid open—the old pews were cleared away—the gallery at the West end was taken down, the flooring was swept away, and brought down level to the bases of the pillars, which had up to that time been hidden: the vaults beneath were hermetically sealed with cement on which were laid brown encaustic tiles—and Chairs were temporarily substituted for the old pews.

The plastered ceiling was taken down and replaced by a panel roof of Pitch Pine carved on the ribs throughout the Chancel, and on the bosses throughout the Church.

The walls were cleaned and renovated where necessary, and hood mouldings added to some of the windows to make them uniform with the others.

The Organ

The Organ which used to stand in the Gallery at the West end, was brought down and placed on the North side of the Chancel, under the arch, which was made by Mr. Rawlinson, in 1775.

In 1828, the inhabitants of Lostwithiel and friends in the neighbourhood, subscribed to purchase this organ. Until this time, the singing had been conducted by some of the people, who played on various musical instruments, one of whom, after announcing the Psalm, and the verses which were to be sung (for in those days, Hymns except those at the end of the Prayer book, were not permitted to be sung in Churches) drew across the front of the Gallery a red curtain, which hid the performers from view. Nevertheless those of the Congregation whose seats faced the East always turned round to the Gallery when the singing began.

This Organ was built by Alexander Buckingham, of London, and though not a powerful instrument, is a very sweet-toned one and sufficient for the size of the Church. It was placed in the Gallery in Novr., 1828: the first Organist was Charles Frederick Hempel, of Truro.

The Gallery

From this Gallery in olden times, on the Sunday Morning before the Annual "Mayor Choosing," the Town Crier used to announce the day on which that ceremony was to take place, and bid the Electors to attend, in the old form "Oyez, oyez, oyez, this is to give notice, &c." No one will ever hear this quaint old notice again given out in Church, the times are changed—the Gallery is gone! and, *are we improved?*

It is said that this Gallery was sent from London in 1775, ready-made, in the "Grecian style," the front being supported on two Ionic Columns—without any regard being had to its suitability to the Church. On the front were three sunk panels; in the centre one was painted the Royal arms, in the dexter corner of which, at the top, were the figures 17 and the letter G—in the sinister corner, at the top, was the letter R. and the figures 60, making the date to be 1760, just fifteen years before the Church was restored by Mr. Rawlinson. On the panel to the dexter of the Royal Arms appeared the Arms of Lord Edgcumbe, and on the sinister panel the Town Arms.

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In 1888, the Organ was thoroughly cleaned by Messrs. Brewer of Truro, and a Dulciana stop added at the expense of Mrs. and Miss Row. The Organ as it now (1890) stands, has, an open Diapason, with 47 pipes, a stopped Diapason, treble, with 42 pipes, a stopped Diapason (new stop on spare slide), with 42 pipes, a Principal, with 58 pipes, twelfth, with 58 pipes, Cornet (treble three ranks), with 90 pipes, sesquialtera (bass three ranks), with 84 pipes, making a grand total of 495 pipes. (From Local Paper).

The Restoration of the Church was begun at the East end.

On clearing the walls two Piscinas were discovered, besides that in the South wall of the Chancel, namely one in the South wall of the South aisle, and one in the South wall of the Northaisle : these two are more roughly cut than the one in the Chancel. This would seem to show that there never had been a projecting Chancel to this Church, and to add one now, would surely destroy one of the characteristics of the ancient Cornish Churches and encumber it with an excrescence which was never originally designed.

The South aisle is considered the oldest part of the Church, the East end was probably a Chapel dedicated to St. George, no signs of which now remain, except the Piscina.

The Vestry, which in 1775, had been built in the angle of the North wall of the Tower, and the West wall of the North aisle, a lath and plaster erection approached from the interior of the Church by five steps, was taken away, and the space behind the Organ was curtained off to serve that purpose. Handsome Gas Standards were placed in the Chancel at the cost of £3 10s. each.

Altogether the Restoration cost more than £1450, nearly the whole of which was subscribed.

The Architect was Mr. Joseph Clarke of London, F.S.A. (he died Feb. 1888), and the Contractors were Messrs. Philip (Builder), and Brown (Carpenter), of Lostwithiel ; the Carving on the ceiling was the work of Mr. Harry Hems of Exeter, and cost £70.

In a Statement of Expenses which was circulated by the Committee in Novr. 1880, the cost of the following specialities is named:—

The raising the Spire, paid for by the Corporation of Lostwithiel, £50.

The Corporation also rehung the bells at a cost of £50 19s., and put in a New Clock which cost £119 10s, 4d.

The Chimes of the Clock were paid for by public subscription and cost £29 12s.

On Wednesday, Jany. 29th, 1879, the new Cluck was first set going. It was arranged that the quarter should be chimed just before noon, and shortly afterwards the Clock began to strike the hour, amidst the hearty cheers of the assembled crowd. The hour is struck upon a bell of 9 cwt. The Clock was made by Messrs. Gillett & Bland of Croydon.

The Finial, Vane to the Spire, and the Moulding round the Clock Dial, were the gift of Mr. Foster, and cost £19 10s.

The Prayer Desk was the gift of Miss Foster, and cost £18.

She also gave the Red and Gold Damask Curtains beneath the East Window.

The Heating Apparatus was given by Mr. Foster, at the cost £194 16s. 1d.

The Pulpit which was carved by Mr. Hems of Exeter, was the gift of the family of the late Mr. William Collins of Lanke, in the parish of St. Breward, who had resided at Lostwithiel for many years. It cost £63.

The desk for the Pulpit was afterwards given by Mr. George Collins, one of his sons, in addition to his share of the expense of the Pulpit.

The Pulpit was first used on Whitsunday, May 1880. It stands on a pedestal of carved granite, and on a brass plate affixed to it, we read—"Erected to the Glory of God, and in loving memory of William Collins (thrice Mayor of this town), born September 27th, 1817. died November 10th, 1875, also of Jane his wife, born April 6th, 1812, died April 26th, 1879, by their children. 1880."

The Lectern was given by the Widow and two Daughters of Mr. Richard Beckerleg, a highly respected inhabitant of the town : he was one of the Aldermen of the Corporation, and Mayor in 1877.

The "Altar" was the gift of the Vicar, the Revd. Henry Walter Taylor, the design being supplied by Mr. Joseph Clarke.

The old "Table" with a marble top which had been in use for many years previously was transferred to the Vestry.

In the Parochial History of Cornwall (published in 1870 by Lake, vol. 3, p. 186), it is said that "On the front rail of the Communion Table" (in Luxulyan Church) "is carved—

M. Churchwardens.

"AI IA. IB Apr. ye 20th, 1709."

"There is a tradition that this table was brought from Lostwithiel Church."

In the year 1709, Alexander John was Mayor of Lostwithiel, he was buried March 30th, 1726.

IA. very probably stood for Jonathan Allen, buried April 13th, 1729, and I.B. for John Bennett, buried Octr. 1st, 1727. A reference to the Churchwarden's book would decide.

The Church re-opened

The Church was re-opened on Wednesday, May 29th, 1879. There was a Celebration of the Holy Communion at 9 a.m., and at 11 a.m., full Morning Prayer.

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A Procession was formed consisting of the Mayor (Dr. Charles Row), and the whole of the Corporation, the Lord Bishop of the Diocese (Dr. Benson, afterwards Archbishop of Canterbury), the Venerable the Archdeacon of Bodmin (Revd. R Hobhouse), the Vicar, (the Revd. H. W. Taylor), and thirteen or more of the neighbouring Clergy.

The Bishop preached, taking for his text, the 7th and 8th verses of the 1st Chapter of the Acts of the Apostles—"It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me." The Offertory amounted to £40.

A public luncheon was afterwards given at the Talbot Hotel, at which the Mayor presided, and it was believed that upwards of 200 were present. During the afternoon there was a Tea and sale of work at the Elementary School, all in aid of the fund for the Restoration of the Church.

Old Churchyard Cross Restored.

An interesting old relic of former days was in 1882 repaired and replaced in the Churchyard. It was the Head of an old Cross which had, no doubt, originally been the Churchyard Cross of the parish of Lostwithiel. Like all the principal and ornamental stone-work of the Church, it is of Pentewan stone, and the octagon characteristics of the Church have been carried out in this Cross as in so many other places in the Church. On the front is represented the Crucifixion almost exactly as it appears on the Font (p. 7). On the back is the Virgin seated on a bench with the infant Saviour on her knee. On the side next the porch is the figure of St. Bartholomew, with the flaying knife in his right hand and a book in his left : he has also a Mitre on his head. On the opposite side is a crowned figure, robed to the feet, holding a Sceptre in one hand, and a Globe (or orb) in the other.



Church Services.

SIZE OF THE PARISH. LIST OF VICARS. TESTIMONIALS.

Size of the Parish



THE Church at Lostwithiel seems to have been built for the especial accommodation of the inhabitants of the town. It was at first only a "Capella Curata," a Chapelry dependant on Lanlivery, and is so described in several deeds previous to the year 1202. In a deed dated 30th June 1202, Henry Marshall being Bishop of Exeter (consecrated 27th April, 1191, died 1st May, 1203), the Church at Lostwithiel is expressly described as belonging to Lanlivery -" Ecclesiam de Lanliveri cum Capella de Loshuliel que pertinet ad eandem Ecclesiam." In this year it appears that Lanlivery with all belonging to it (for there were other chapels in the parish besides Lostwithiel),

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was handed over to the Priory of Tywardreath, or as it was called "wholly appropriated" to it, from this time the Priors of Tywardreath having become possessed of the tithes belonging to Lanlivery, were responsible for the services of both Churches. This may account for there being no Vicarage house or Glebe of ancient date at Lostwithiel, the Priest up to 1202 being only the Curate of Lanlivery, and from 1202 to the dissolution* of the Priory of Tywardreath, appointed by that community. (* The Priory of Tywardreath was delivered up to Henry 8th in 1535. (Dugdale's Monasticon p. 118)).

When Bishop Bronescombe visited Tywardreath in 1273 (Decr. 7th), he was called on to legislate concerning a "Walter and Allen de Lostwithiel, Clerks," whose conduct having given rise to much scandal and disorder, they were cited to appear before him, and the charges having been proved, they were expelled, and sent to the Ecclesiastical Superior to be dealt with as their case deserved. (Bishop Walter Bronescombe was consecrated 10th April, 1258, and died 22nd July, 1281).

Nine years after this in Bishop Peter Quivil's Register 18th March, 1282-3, we find that Lawrence, Priest of Lostwithiel, was transferred to Fowey.

"Institutions--Fowey (Fawe in MS.), Rector of -----, Lawrence---Priest of Lostwythiel Inst. 18th March, 1282-3, Patrons, the Prior and Convent of Tywardrait." (Bishop Peter Quivil consecrated 29th Decr. 1281, died 18th Octr. 1292. In Bishop Stafford's Register under the heading "Lostwithiel (Capella Curata) in the parish of Lanlivery," we find -There was a commission of enquiry as to its pollution, by William Staynour and John Gylle of Lostwithiel, directed by John Sutton, LLB., 28th January, 1416-17. The case was found to have been exaggerated: there had been no bloodshed and no pollution: and the Bishop ordered Divine Service to be at once resumed (5th Feby. 1416-17). John Gylle was instituted to St. Winnow 15th Sepr. 1412. (Bishop Edmond Stafford consecrated 20th June 1395, died 4th Sepr. 1419).

Mr. Hingston Randolph, to whom we are indebted for this information, remarks, "It is noteworthy that 'Lostwithiel' is spelt at this early date (1273), exactly as it is spelt at the present time, the only instance I have so far met with.

The parish is a Vicarage and was valued in the King's book at £2 13s. 4d.* It contains 91 acres, of which 63 acres. 2 roods and 4 perches are meadow and pasture lands, a small portion of which is occasionally tilled with corn. (*Lysons says (p. 204), that Lostwithiel "is endowed with the great tithes, but from the small extent of the parish, which comprises only a few meadows and orchards adjoining the town, they are of small value.")

Ten acres, 2 roods and 4 perches are in orchards and gardens, and 2 acres, 2 roods are in gardens attached to houses. One rood, 20 perches is glebe, and 14 acres 12 perches are taken up in streets, highways, roads, wastrails, and sites of houses.

The whole parish, including a portion of the river Fowey, comprises by actual measurement, a 110 acres, 2 roods, and 20 perches of which the houses, courtleges, streets, roads, wastes, and river, measure 26 acres 3 roods and 13 perches, and the Glebe, 1 rood and 21 perches.

The Borough is more extensive than the parish, and contains 346 acres, 2 roods and 20 perches, namely Lostwithiel parish 110 acres, 2 roods, and 20 perches; part of St. Winnow 12 acres; and part of Lanlivery 224 acres. (Parochial History of Cornwall, Lake, vol. 3, p. 170).

The tithes were commuted in 1839 under the 3rd Act of Queen Victoria at £40 5s. 6d., which includes 5s. 6d. payable on the Glebe when not in the Vicar's manurance.

Forty pounds a year is the value of the Glebe, all but 3 acres of meadow-land situated in the Parish of Lanlivery, but within the Borough, on which there used to be a small cottage, the only Vicarage house! This Cottage which stood nearly opposite the Millpool, on the way to Tanhouse, has been pulled down within the last few years, and a part only of one wall remains to mark its site.

A small estate in the parish of Egloshayle, a few acres in the parish of St. Winnow, and a meadow in the parish of Lostwithiel attached to the living under Queen Anne's Augmentation Act, together with the Easter dues, make up the remainder of income.

In the list of Augmentations to small living given in C. S. Gilbert's Survey of Cornwall, vol. i, p. vii, appears---"1720, Lostwithiel Vicarage augmented by lot, £200," At this time Thomas Whitford was Vicar.

The Diocesan Calendar for 1888 gives the following account of Lostwithiel—

"Population in 1881	931
Acreage	114
Tithe Rent Charge as Commuted	...	£40
Glebe	30 acres
Other than Rent Charge or Glebe...		£15
Church Accomodation	370
No Parsonage House		

In the Archdeaconry of Bodmin and Deanery of Bodmin."

In 1753 the Archdeacon's Court which had been held at St Neot since 1600 was removed to Lostwithiel, but on June 3rd, 1773, it was transferred to Bodmin where the first Court was held June 25th, 1773.

The Living of Lostwithiel remained attached to the Duchy until about 1732, when it was sold to Mr. Edgcumbe (afterwards Lord Edgcumbe) it is said to redeem the Land tax.

Some years afterwards the Perpetual Advowson of the Living was sold by the 2nd Earl of Mount Edgcumbe for £150 to the Revd. John Bower, who was at that time the Vicar.

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In 1872 he sold it for the same sum to Mr. Richard Foster of Lanwithan.

List of Vicars.

According to the Parochial History of Cornwall (Lake, vol. 3 p. 170), the list of Vicars of Lostwithiel begins with Peter Waryson 1536. As the Priory of Tywardreath was delivered over to Henry 8th in 1535 (See Dugdale's Monasticon p. 118), he must have been the first Vicar appointed by the Crown. In 1536 when Oliver Baker was Vicar of Liskeard, three chantry priests were attached to the parish Church there, one of whom was Peter Waryson of St. Clements whose salary was £6. (See Allen's history of Liskeard p. 93).

The name of Peter Waryson appears also as one of the executors to the will of Thomas Devyrell, March 27th, 1543. Mr Allen says that Thomas Devyrell was probably the last Roman Catholic priest at Liskeard (see History of Liskeard pp. 45 and 94). Arms (according to Papworth) Gules billity 3 Crescents or, a Canton of the last. He was succeeded by Edward Batter, instituted 25 May, 1575.

The next of whom we have any account is Henry Cæsar. In the "Parliamentary Representation of Cornwall" writing of Bodmin, Mr. W. P. Courtney says- "Robert Cæsar, M.P. for Bodmin in 1624, nephew of Henry Cæsar, Vicar of Lostwithiel."

Henry Cæsar was born in 1564 : he was the third son of Cæsar Adelmare, an Italian, Physician to Queens Mary and Elizabeth. He was educated at Baliol College and at St. Mary's Hall, Oxford, where he took his degree of D.D. Novr. 6th, 1595, and was some time Rector of Bennington, Herts. Queen Elizabeth presented him to the Rectory of St. Christopher's, London, Sept. 13th, 1596, but he resigned that living the following year. He became Prebendary of Westminster Sept. 1609, and Dean of Ely, 1614. He died at Ely, June 27th, 1636, aged 72, and was buried in the Cathedral there.

It is said he was suspected of Popery for "tourning his face from the people, and wearing a Cope."

In this account of Henry Cæsar (taken from Bentham's history of Ely Cathedral, vol. I, p. 230), nothing is said of his having ever been Vicar of Lostwithiel. Arms, Gules—3 Roses argent—on a chief of the 2nd as many Roses of the first.

James Carter signs the Register as Vicar in 1617 and 1621. He was probably the son of John Carter of St. Columb, and Jane Vivian his wife, and died s.p. Arms, Azure 2 lions combattant, or.

John Davy "Minister," signs the Registers in 1629 and 1633. He was probably the second son of Robert Davy and Anne Northcot his wife, baptized at Crediton 27th May, 1585, aged 50 in 1637, when he became heir to his niece Anne Trelawny, the only child of his elder brother.

Arms, Azure 3 Cinque-foils, or, on a chief of the 2nd a lion passant Gules.

In 1646 Christmas day was ordered to be kept as a fast.

In 1662 the name of Sharpe appears in the Registers. Arms, Argent, 3 Eagles' Heads erased, Sable, within a bordure engrailed azure.

James Salter signs the Registers in 1674. He was ordained about this year, and Lostwithiel was his first cure, but he does not seem to have been instituted to the living till March 12th, 1678-9. In 1683 he was appointed Master of the Exeter Grammar School, and in 1689 he became Vicar of St. Mary Church. He was the author of a Greek Grammar (1685) and of "The triumphs of the Holy Jesus" (1692), he also contributed some Latin and English verses to the preface of the second edition of Prince's Worthies of Devon. Arms, Argent, a Cross flory between 4 Mulletts, pierced Sable.

Humphrey Potter signs himself "Officiating Minister" in 1684. Arms, Sable, a fesse Ermine, between 3 Cinque foils, Argent.

John Baker succeeded in 1690, but seems to have been instituted 12th April, 1691. Arms, Baker of Modbury, Argent on a Saltire Sable engrailed, 5 Escallops erminois. On a chief of the 2nd a lion passant of the 3rd, armed and langued gules.

Thomas Whitford signs the Registers in 1690 as "Curate under Mr. John Baker," and as "Minister" in 1705. He was buried at Lostwithiel 3rd Sept., 1730. Arms, Argent on a bend, cotised Sable, 3 Garbs, or.

"In the use of the name "Minister" we have," (writes Rev. Edmund Venables in Notes and Queries 7 S. viii, p. 351, Novr. 2nd, 1889), "what is flow the fashion to call "a survival" bearing unmistakable testimony to the fact that England in Common with most European countries, owed its evangelization to the Monastic system. As the Bishop of Chester has said "the original Missionaries were nearly all Monks, and each Monastery was a great Mission centre. The Monastic system," he continues, "did its work well, and that a most important work for the time, in levelling and equalizing the country for parochial administration and furnishing teachers for districts, too poor, and too thinly populated to provide for their own clergy." (Constl. Hist. I. p. 222).

Jonathan Baron was inducted into the living of Lostwithiel Oct. 5th, 1730. He was the son of John Baron, Gent., of Tintagel, and Mary his wife, and was baptized at Tintagel 6th May, 1706. his name is on the fourth bell of the new set which was cast by the Penningtons for the Church of Lostwithiel In 1764, in which year he was the Mayor of the Borough.

According to Mr. Boase in Collectanea Cornubiensia, the Rev. Jonathan Baron was Vicar of Tintagel from 3rd Novr. 1737 to 1755, and Vicar of Mevagissey from 27th June 1755 to 1771. He was buried at Lostwithiel 29th Jany. 1771. (An altar tomb on the North side of the Church marks the burial place of the Baron family.)

By this it seems that he resigned the living of Tintagel in 1755, on accepting that of Mevagissey, which he retained together with Lostwithiel till his death. Arms, Sable, 3 Talbot's heads erased, Argent.

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In 1727 all Church dignitaries (the Dean, Precentor, Chancellor and Treasurer), with the two Archbishops and all Canons of the degree of D.D., B.D., and B.C.L. were entitled "Venerable," and the rest of the Canons "Masters." In 1733 the term "Reverend" is substituted in the case of the former, whilst in 1742 it was used indiscriminately (Mackensie E. C. Wolcott).

On the death of the Rev. Jonathan Baron, his son John Baron was presented to the living, he was baptized at Lostwithiel 5th Sepr., 1732, and instituted 9th Sepr., 1771. He was buried at Lostwithiel 22nd March, 1804, aged 72. At his death the Rev. Samuel Furley held the living on a bond of resignation in favour of

John Baron, nephew of the last Rev. John Baron. He was the eldest son of Captain James Baron, R.N. (second son of Rev. Jonathan Baron), and Catherine Spiller, his wife : he was baptized at Lostwithiel 4th March, 1783, admitted Vicar of Lostwithiel in 1807.

In a diary kept at this time, we find "May 24th, 1807, no prayers in Lostwithiel Church in the morning, Mr. Baron gone to be ordained," again "Sunday, June 28th, 1807, Mr. John Baron read the 39 Articles this morning."

In 1813 Mr. John Baron left Lostwithiel on his appointment as Chaplain on board His Majesty's Ship "Fame." The last entry in the Register made by him, is on March 14th, 1813, after that time the name of "John Clapp, Curate," appears.

Mr. Boase in his *Collectanea Cornubiensia* says that this Rev. John Baron was Vicar of Walsall from 1822 until 1837.

The Rev. John Clapp (born in 1757), was in 1807 appointed the Master of the Grammar School at Lostwithiel. He seems to have been "Curate-in-charge" of the living until 1816. He died in 1830 at Alphington near Exeter.

In August, 1816–August 16th the Rev. John Bower was instituted to the living of Lostwithiel.

From an old diary we find that "Sepr. 22nd, 1816, Rev. John Bower read the 39 Articles in Church." He was the seventh son of James Bower and Elizabeth Elliott his wife, baptized at Lostwithiel 15th June, 1786. He was nephew by marriage of the first John Baron, whose wife was Mrs. Bower's sister. He died Decr. 21st, 1872, and was buried in the Church cemetery on the 27th following, having been Vicar of Lostwithiel 56 years. He was aged 86. Arms, Sable, a Cinque foil, Ermine. In chief 3 Talbots' heads coupéd, langued gules. An altar tomb on the North side of the Churchyard marks where the family of Bower is buried.

Henry Walter Taylor was presented to the living in Novr. 1872, by the then patron the Rev. John Bower who had some years before bought the Advowson from the Earl of Mount Edgcumbe. Mr. Taylor was the eldest son of Samuel Taylor, Esqre., of West Hall, Upham, Hants (a younger branch of the Taylors of Hockley), by Henrietta Minchin his wife. He held the living of Lostwithiel for 14 years, and resigned it in May 1886, for Hindon in Wiltshire. Arms, Gules, 3 Roses Argent, a chief chequy, Argent and Sable.

The Rev. Henry Collings was presented to the living in July 1886, by the then patron Mr. Richard Foster of Lanwithan. He was inducted on Tuesday, September 28th, 1886, by Archdeacon Hobhouse, and resigned the living September 29th, 1888.

The Rev. Gerald Pole-Carew was instituted to the living Oct. 8th, 1888, on the presentation of Mr. Foster, and inducted by the Rev. Edward Shuttleworth, Vicar of Egloshayle Octr. 18th (St. Luke's day), 1888. He is the youngest son of William Henry Pole-Carew of Antony, Esqre., and Frances Anne Buller his wife. Arms, Quarterly 1 and 4, or, 3 lions, passant in pale Sable, for Carew, and 2nd and 3rd Azure, Semée of fleurs de lys or, a lion rampart argent for Pole. The Rev. G. Pole Carew resigned the living Sepr. 9th, 1890.

The Rev. Ernest Drewe was presented to the living in Sepr. 1890, by Mr. Foster, and was inducted on Thursday, Novr. 27th, 1890, by the Ven. the Archdeacon of Bodmin (the Rev. R. Hobhouse).

Testimonial

In 1845, a handsome testimonial was presented to the Rev. John Bower by his parishioners and friends. It was a Silver Salver 19 inches in diameter, and its weight was 90 oz. It cost £52 19s. 5d., and was thus inscribed—"Presented to the Rev. John Bower, Vicar of Lostwithiel, by his Parishioners and neighbours, as a Testimony of their regard and esteem for him, as a Friend and Pastor, with their fervent wishes that his faithful and zealous ministry of 28 years may, under God's blessing, be long continued. January 6th, 1845."

On Thursday, May 13th, 1886, a Meeting of the principal inhabitants of Lostwithiel was held in the Guildhall for the purpose of presenting the Rev. H. W. Taylor with a Testimonial previous to his departure for Hindon.

He had been nearly 14 years Vicar of the parish to which he had been presented by the Rev. J. Bower only a few weeks before his death.

The sum of £30 was raised in a very few days, and with it was bought a handsome Silver Salver, in the centre of which, beneath the crest of the Taylor family, was the following inscription—"Presented to the Rev. H. W. Taylor, MA., by his parishioners and friends, as a token of their esteem and regard on his leaving Lostwithiel, Cornwall, May 1886."

The working men who were members of the Lostwithiel institute-of which Mr. Taylor was the President-presented him with a handsome Marble Clock, and Mrs. Taylor with a Dresden China Breakfast Cruet-set, in recognition of their services which were referred to in gratifying terms of praise.

Mr. Taylor's name will always be remembered in connection with the Restoration of the church which, by his unwearied exertions in every way, he brought from a condition of extreme delapidation to its present state of order.

On Mr. Collings resigning the living a few friends subscribed together and purchased a Clock, which was presented to him and Mrs. Collings, when in September, 1889, they returned to Lostwithiel for a short visit.

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