

Records of the Tynwald & Saint John's chapels in the Isle of Man / by William Harrison ; with an appendix containing an account of the Duke of Atholl taking possession of the Isle of Man in 1736, also A lay of ancient Mona.

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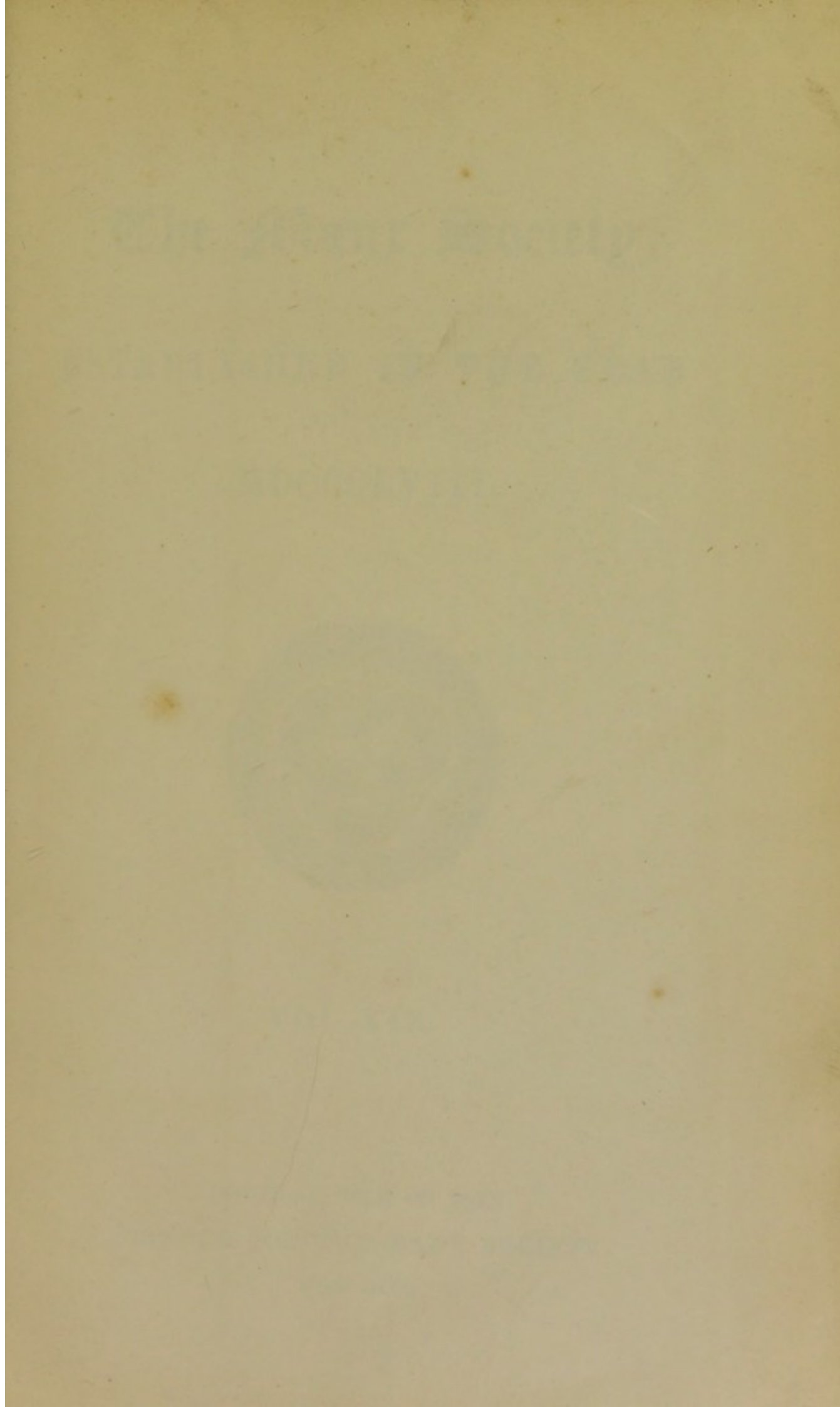
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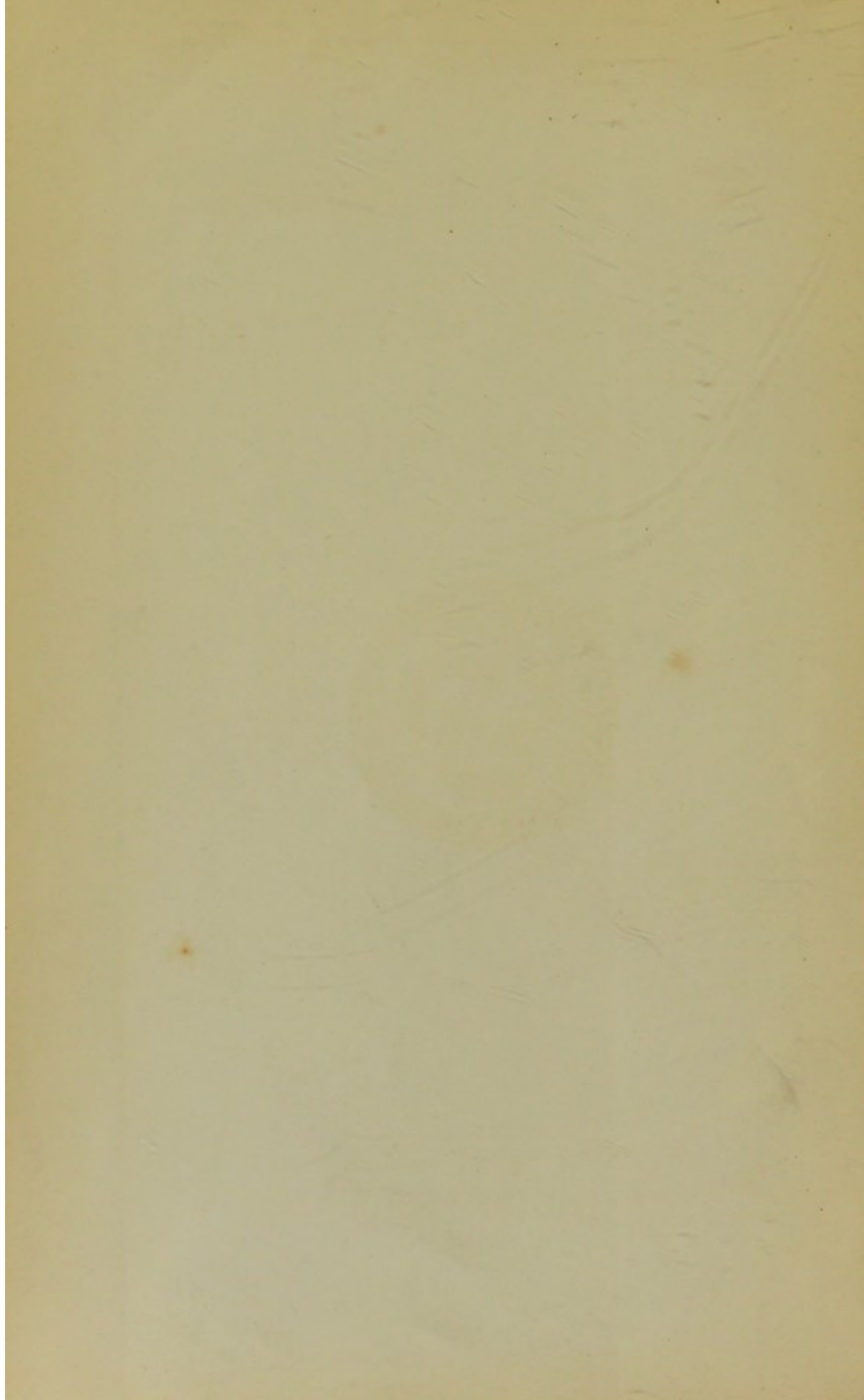


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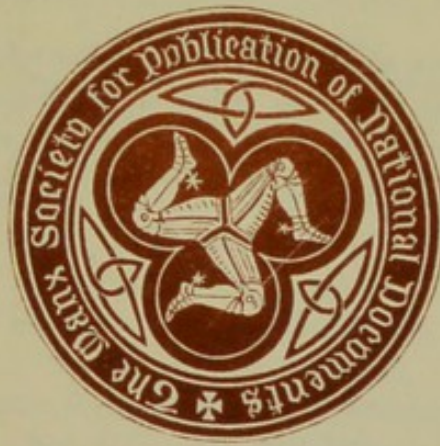




The Manx Society

ESTABLISHED IN THE YEAR

MDCCCLVIII.



VOL. XIX.

DOUGLAS, ISLE OF MAN

PRINTED FOR THE MANX SOCIETY

MDCCCLXXI.

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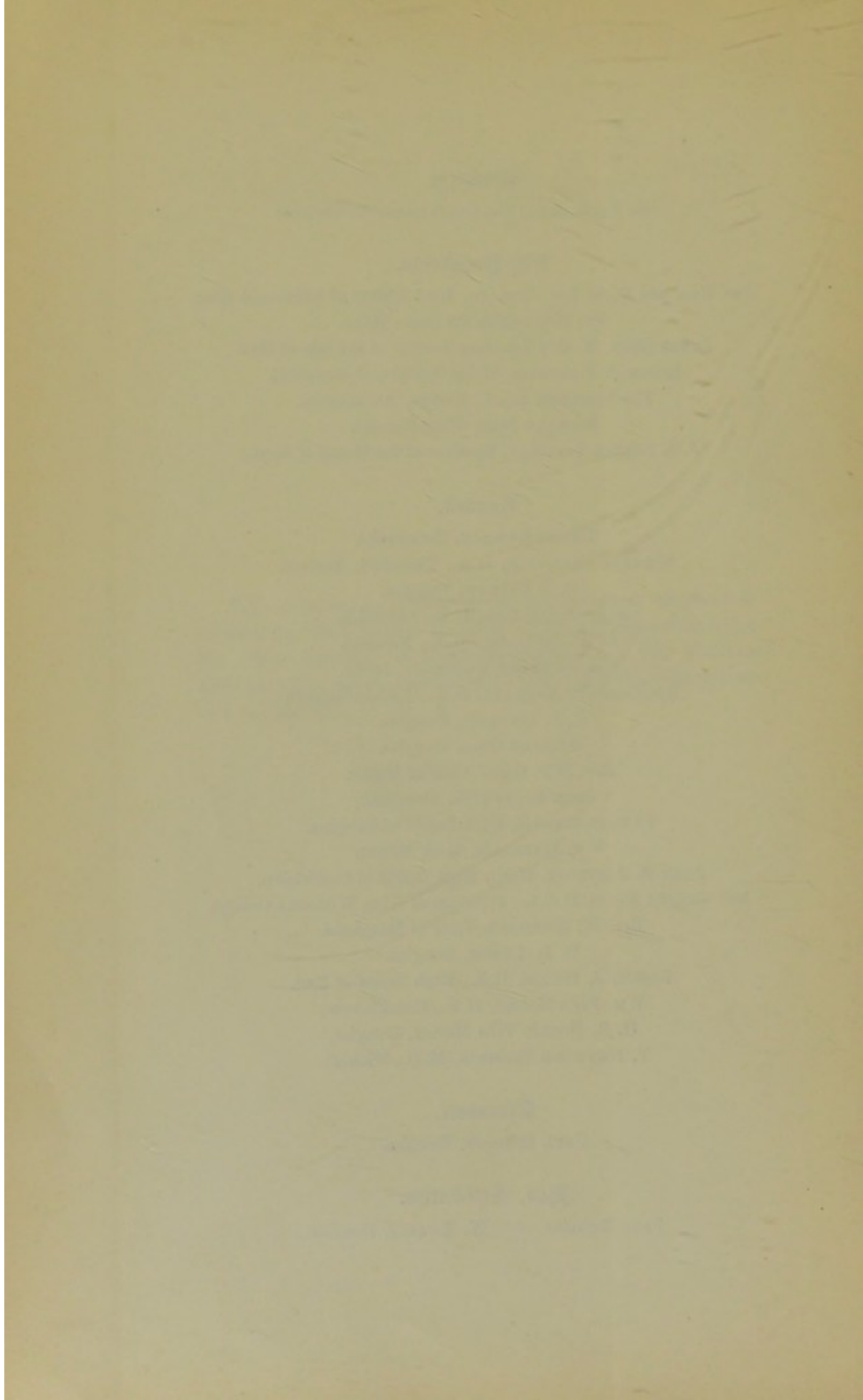
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RECORDS OF THE TYNWALD

AND

SAINT JOHN'S CHAPELS

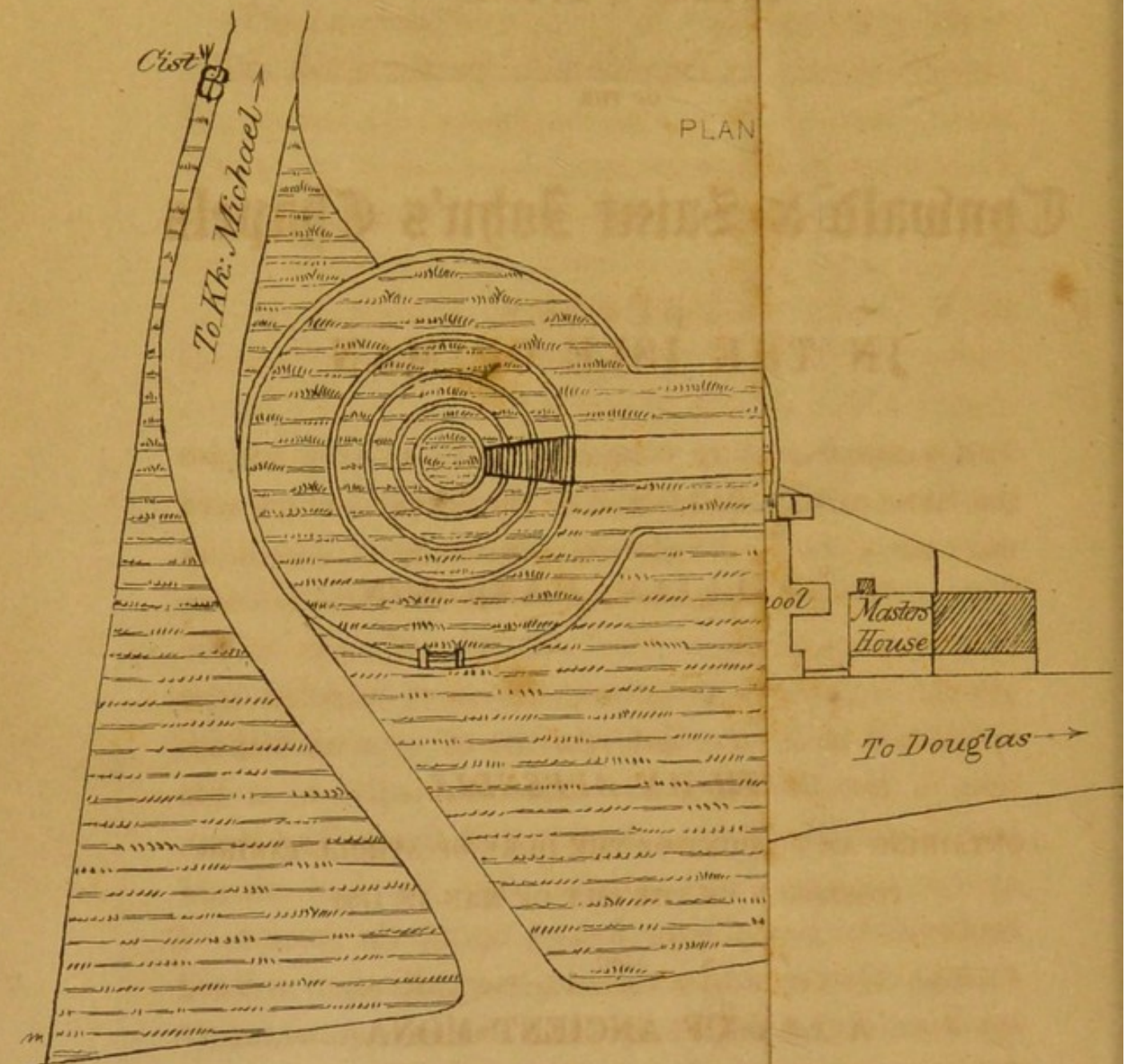
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RECORDS OF THE TYNWALD

SAINT JOHN'S CHAPEL

PLAN



To Peel

Inn

To Castle Town

593 Yard, — " 3 " 32

107 " 1 " 2 " 28

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52 Yds A 2 " 3 " 28

RECORDS

OF THE

Tynwald & Saint John's Chapels

IN THE ISLE OF MAN

BY WILLIAM HARRISON

WITH AN APPENDIX

CONTAINING AN ACCOUNT OF THE DUKE OF ATHOLL TAKING
POSSESSION OF THE ISLE OF MAN IN 1736

ALSO

A LAY OF ANCIENT MONA

DOUGLAS, ISLE OF MAN

PRINTED FOR THE MANX SOCIETY

MDCCCLXXI.

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PREFACE.

THE peculiar feature connected with making known the Laws of the Isle of Man to the people has induced the author to place before the Members of the Manx Society the following account, in the hope that it may form another link in the authentic records of the island. The proceedings are the more singular, as it is believed to be the last remains of open-air legislation in Europe, continued uninterruptedly, as it has been in the island, from the remotest time. The Manx appear to have been satisfied that the Law should continue to be so long locked up in the breasts of their Deemsters until a recent period, although ordered by Sir John Stanley, in 1417, to be committed to writing. These early statutes and ordinances have been so imperfectly printed, that it would be highly desirable to have copies carefully taken from the originals, and printed in a new edition. This was recommended by Mr. Simms of the British Museum to the Rev. Mr. Mackenzie, when he was examining a copy of these Manx records deposited in that Library.

The account here given of the rebuilding of St. John's Chapel is the first Church notes issued by the Manx Society ; others are in their possession, which, it is to be hoped, some Member will undertake to see through the press, as well as extracts from the various parish registers of the island.

In the Appendix will be found an account of the Duke of Atholl first taking possession of his newly-acquired kingdom or lordship of Man in 1736, written evidently by one who took part in those proceedings, which will be an acceptable addition to Manx history, as it gives a statement of what took place on that occasion both in Castletown and on the first Tynwald held at St. John's by the Duke, entering as it does so minutely into every occurrence ; it is here printed for the first time. Also is introduced "A Lay of Ancient Mona," by Dr. M'Burney of Douglas ; being considered an appropriate addendum to the History of the Tynwald.

During the printing of this work the author visited St. Luke's, in Baldwin, in order to inspect the ancient Tynwald at that place, which is mentioned at page 29, but was much disappointed to find that every vestige of it had been removed ; the ground levelled, and inclosed in the adjoining field. He was informed the property on which the Tynwald stood now belongs to the Trustees of the Improprate and Academic Fund, who had permitted the tenant to destroy one of the oldest monuments in the island, which has stood for the last thousand years as a memorial of the ancient

usages of the country. If this has been done with the sanction of the Trustees of that Fund, it redounds little to their credit as conservators of the antiquities of their country, and is at variance with the intention of the founders, "for the advancement and promotinge of godliness and learninge," and "to teach, inform, and instruct in the study of history all and every person within the Isle of Man," by the removal of one of the oldest monuments in it.

Its site was on the south-west corner of the third field from the present chapel of St. Luke's, which was built on the site of the old temple of Kil-Ammon, higher up on what is still called the *Kil-Ammon* road, a continuation of the *Raad Jiarg*. The district is highly interesting to the antiquary, many of the places still retaining their old appellations, as "Balla Vriw," the Judge's town, once the residence of a Deemster, now the property of Mr. John M'Clure, of Baldwin, and the neighbouring farm of "Balla Moddey."

The ancient Sword of State, which had so long remained neglected, until the present Lieutenant-Governor rescued it from its ignoble use, and had it cleaned and placed once more in safe custody, has been photographed by Mr. Dean of Douglas. This, with the other drawings in photo-lithography by Messrs. George Waterston & Son, of Edinburgh, will form a suitable accompaniment to the records of both Tynwald and Chapel. An Index has been added for the greater facility of reference. The author can only

conclude in the words of an old writer, John Lydgate,
“The Monk of Bury,” 1431 :—

“ I humbly do beseech all those that read,
Or leisure have this story to peruse,
If any fault therein they find to be,
Or error that committed is by me,
That they will of their gentleness take pain,
The rather to correct and mend the same,
Than rashly to condemn it with disdain,
For well I wot, it is not without blame.”

WILLIAM HARRISON.

ROCK MOUNT, *October* 1871.





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Of the Tynwalds.

“ Here's Tynwald Hill, that famous antique spot,
Where promulgated are the island's laws :
Revered by Manxmen, 'twill ne'er be forgot ;
For on this mound did freedom plead their cause—
Here the officials in due order meet,
According to his rank each takes th' appointed seat.”

“ As old as the Tynwald.”

“ As round as the Tynwald.”

Old Manx Sayings.



RECORDS OF THE TYNWALD AND ST. JOHN'S CHAPEL.

OF THE TYNWALDS HELD HERE.

SITUATED in what may be termed the centre of the Isle of Man is the Vale of St. John, and at the intersection of the old road leading from Castletown (the ancient metropolis of the island) to the north, with that from Douglas to Peel, stands the village of St. John's, rendered memorable as the spot where the Tynwald Mount, the *forum judiciale*, the "Hill of Justice," is placed. On the south side of the valley, Slieauwhallin rises precipitately 978 feet, running up at an angle of 45° on its northern aspect, down whose side in former days, as it is stated, unfortunate culprits were hurled. On the east, at some distance, the magnificent two-headed Grebah rises to a height of 1478 feet, while a little nearer is Cronk-e-Creeny, from whose summit are seen the lovely valley with the chapel of St. John's and the Tynwald Mount, and in the distance the lofty hills overlooking Peel and the sea. It is distant from Douglas 8 miles, and from Peel $2\frac{3}{4}$ miles. Various conjectures as to the origin of the Tynwald Mound and others of a similar character have been made by different writers, some carrying their origin to the time of Moses, who received the laws from God from the summit of Mount Sinai, and thus delivered them to the assembled

multitude, the custom being followed by numerous eastern tribes, and still continued in many districts by their chiefs or rulers in addressing their followers or giving judicial judgments. Others ascribe them to the venerable Druids, who were wont to give the law in the face of the open day from similar eminences. There is little doubt these ancient lawgivers found a refuge in the Isle of Man after their expulsion from Gaul, having to this day left traces of their habitation in the names of places in the island. The character of the Druid has been thus ably drawn by Mr. Robertson in his *Tour through the Isle of Man* in 1791 :—

“The Druids were the most venerable of human characters. As priests, they were deemed sacred ; as legislators, politic ; and as philosophers, enlightened and humane : while the nation cheerfully paid them the veneration due to the ministers of God, and the magistrates of the people.

“Their government was truly patriarchal. They were the sacred fathers of the country. Amid their umbrageous oaks they sacrificed at the altar ; and from the throne of justice gave laws to the nation. To render their civil character more venerable, they concealed from the vulgar several of their rites and ceremonies ; and from this mysterious policy some writers have presumed to condemn their worship as barbarous and inhuman. But their doctrines were pure and sublime ; combining the unity of God, the immortality of the soul, and a just distribution of future rewards and punishments. They were also scientific observers of nature, and teachers of moral philosophy. Their precepts were never committed to writing, but delivered in verse to their pupils, who, by the intense study of many years, imprinted them on the memory. Residing in woods and caves, they were distinguished by the austerity and simplicity of their manners ; and thus, by their knowledge, wisdom, and virtue, obtaining

a sovereign influence over the minds of the people. They decided all public and private controversies. The impious were awed at their frown, and the virtuous rejoiced in their smiles ; while from their judgment there was no appeal. No laws were instituted by the princes or assemblies without their advice and approbation ; no person was punished with bonds or death without their passing sentence ; no plunder taken in war was used by the captor until the Druids determined what part they should seclude for themselves. Their power, as it sprung from virtue and genius, was not hereditary, but conferred on those whose merit might sanction the choice.

“Such were the priests and rulers of the ancient Britons, who, in the first century, fled from the ferocious sword of Roman conquest to Anglesey, where they were soon followed by the satellites of despotism. In this isle, after nobly opposing these foes of liberty, they were defeated, their venerable king Caractacus carried in chains to Rome ; and the whole race almost exterminated by the insatiate sword of the polished Romans.

“The few who survived the general slaughter escaped to the Isle of Man, where they were generously received by their brethren, and, amid the wild solitudes of this country, found a happy asylum. Here they planted new groves, increased their temples, and for some ages governed the people by their mild laws and venerable institutions, till about the close of the fourth century, when the light of Christianity broke on this island, and then the Druids, who had ever contemned the idolatry of the neighbouring nations, gradually embraced a system of religion which, in purity and sublimity, resembled, yet infinitely surpassed, their own.”

The Druids gave their laws in the open air, generally surrounded by groves of trees, and met once a year to judge the people. They worshipped God in the West as Abraham

did in the East, and built altars in the open ground, thus continuing the mode of worship from the time of the Eastern Patriarchs.

They met to discuss their affairs in the open day ; and the ancient Bards of Britain held their assemblies in the open air, in "the face of the sun and in the eye of the light." These gorsedds or places of poetry, from whence the Welsh Triads were delivered, were environed with circles of stones, and, from the triads themselves, bear internal evidence of belonging to a very early period. Some of them are supposed to be genuine memorials of the era of the Druids. The Rev. J. Williams ab Ithel has given a specimen in his *Brut y Tywysogion*, or the *Chronicle of the Princes*, 1860, and in his paper on *Druidic Stones* in the *Archæologia Cambrensis*, 1850, is a description of the ancient gorsedd as given in the *Jolo MSS.*, as follows :—"It is an institutional usage to form a conventional circle of stones on the summit of some conspicuous ground, so as to enclose any requisite area of green-sward, the stones being so placed as to allow sufficient space for a man to stand between each two of them, except that the two stones of the circle which most directly confront the eastern sun should be sufficiently apart to allow at least ample space for three men between them, thus affording an easy ingress into the circle. This large space is called the entrance or portal ; in front of which, at the distance of either three fathoms or of three times three fathoms, a stone called a station stone should be so placed as to indicate the eastern cardinal point ; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day ; and to the south of it an additional one pointing to the position of the rising sun at the shortest winter's day. These three are called station stones ; but in the centre of the circle a stone larger than the others should be so placed that diverging lines drawn from its middle to the three station

stones may point severally and directly to the three particular positions of the rising sun which they indicate."

The Welsh conquered the Isle of Man from the Scots early in the sixth century, having been led by Maelgwyn (A.D. 525), a relative of the renowned King Arthur, and one of his Knights of the Round Table; they held it for about four centuries, and engrafted many of their customs on the country. The last king of this line was Anarawd ap Roderic, who died A.D. 913. After the Welsh line of kings had so long held dominion over the island, the Norwegians, through their Vikings and Orreys, took possession, and ruled over it for some three centuries and a half, and during that time were mainly instrumental in settling the forms of government and enacting laws and regulations, which must have been formed on a firm basis, for they have been perpetuated to the present day. This has frequently been commented on by many writers, and excites the surprise of thousands of strangers who annually visit the Isle, and observe the proceedings on the Tynwald Hill.

Here, in the midst of the British dominions, are found the last remains of the old Scandinavian *Thing*, which was held in the open air, and is memorable in Manx history as being the place where the Manx Parliament assemble for the promulgation of their laws down to the present day, and "whose origin is lost in the mists of remote antiquity, but whose establishment is usually ascribed to the Danish King Orrey (or Erik), who settled in the Island in the beginning of the tenth century." On his landing at the Lhane River in the north of the island, accompanied by a large fleet, he was at once received by the Manx and invested with supreme authority.

To him is ascribed the origin of the House of Keys, the division of the island into six sheadings, and the meeting in Tynwald (Thing-völlr), a court which, according to old

Scandinavian custom, possesses both the judicial and the legislative power. Thingvalla, situated on a sterile plain of eight miles broad in Iceland, was some 800 years ago the place which the founders of the Icelandic constitution chose for the meetings of their Thing, or parliament, held in the open air, which, from its isolated situation and difficult access, must have rendered it peculiarly secure from interruption. In 1261 the island became an appanage of the Norwegian Crown, and the Thing has ceased to be applied to the uses of its early days. Lord Dufferin, in his *Letters from High Latitudes*, gives a description of the place, accompanied by some excellent views of the locality.

Of all the Scandinavian annual assemblies on *Thing Hill*, the Tynwald in Man is the only one still in use. This remarkable fact particularly struck Mr. Worsaae, who was sent over from Copenhagen in 1846 by his late majesty Christian VIII. of Denmark, to inquire respecting the monuments and memorials of the Danes and Norwegians which might be still extant in Scotland and the British Islands. He remarks, in his *Account of the Danes and Norwegians in England*, etc., London, 1852, p. 294—"The enduring influence of the Norwegian dominion in the Sudreyjar is best established by the fact, that since the battle of Largs, the Isle of Man, through all the vicissitudes of fate, and after passing by sale into the possession of the English Crown, has uninterruptedly retained its peculiar position as a kingdom, having its own originally Norwegian or Scandinavian constitution, and its annual assemblies on the identical Thing-hill, Tynwald, from which, about a thousand years ago, the Norwegians governed the Sudreyjar." And again, at p. 296, he says—"It is, indeed, highly remarkable, that the last remains of the old Scandinavian *Thing*, which, for the protection of public liberty, was held in the open air, in the presence of the assembled people, and conducted by the people's chiefs and representatives, are

to be met with, not in the North itself, but in a little island far towards the west, and in the midst of the British kingdom. The history of the Manx *Thing* court remarkably illustrates that spirit of freedom and that political ability which animated the men who in ancient times emigrated from Norway and the rest of the Scandinavian North." The word *Tinwald*, yet retained in many parts of Scotland, signifies *Vallis Negotii*, and is applied to those artificial mounds which were, in ancient times, assigned to the inhabitants for holding their *Comitia*. Tingwall in Shetland, and Dingwall in Ross-shire, with Tinwald in Dumfriesshire, have the same meaning as Tynwald in Man. Grose says the Mount of Urr in Galloway greatly resembles the Tynwald in the Isle of Man, and was appropriated to the same uses.*

In the "Chronicon Manniæ et Insularum," taken from the MS. in the British Museum, and published in Oliver's *Monumenta*, vol. i. p. 176, Manx Society, we find it recorded in the struggle for supremacy between Olave the Black and his brother Reginald, who had usurped the throne, that "On the fourteenth day of the month of February (1229), to wit, the festival of St. Valentine the Martyr, King Olave came to the place called Tyngvalla (Tynwald) with his forces, and there halted a while. His brother Reginald advanced to the same place, and formed his men for the onset. When Olave had arrived, he attacked with such impetuosity that he scattered them like a flock of sheep." Reginald, with many others, fell in the conflict, and his body was conveyed by the monks of

* The western islands had a sheriff of the isles under the Norwegian dynasty; but when the lands were parcelled out afterwards by the Lords of the Isles, the descendants of Somerlade, among barons of different ranks, each of these barons, assisted by the chief man in the community, held his court on the top of a hill, called *Cnoc an eric*—that is, the Hill of Pleas—where public business was transacted.—*Macqueen's Diss. on the Gov. of the West. Isles*, 1774.

Rushen to the abbey of St. Mary in Furness for interment.
Thus recorded by a modern poet :—

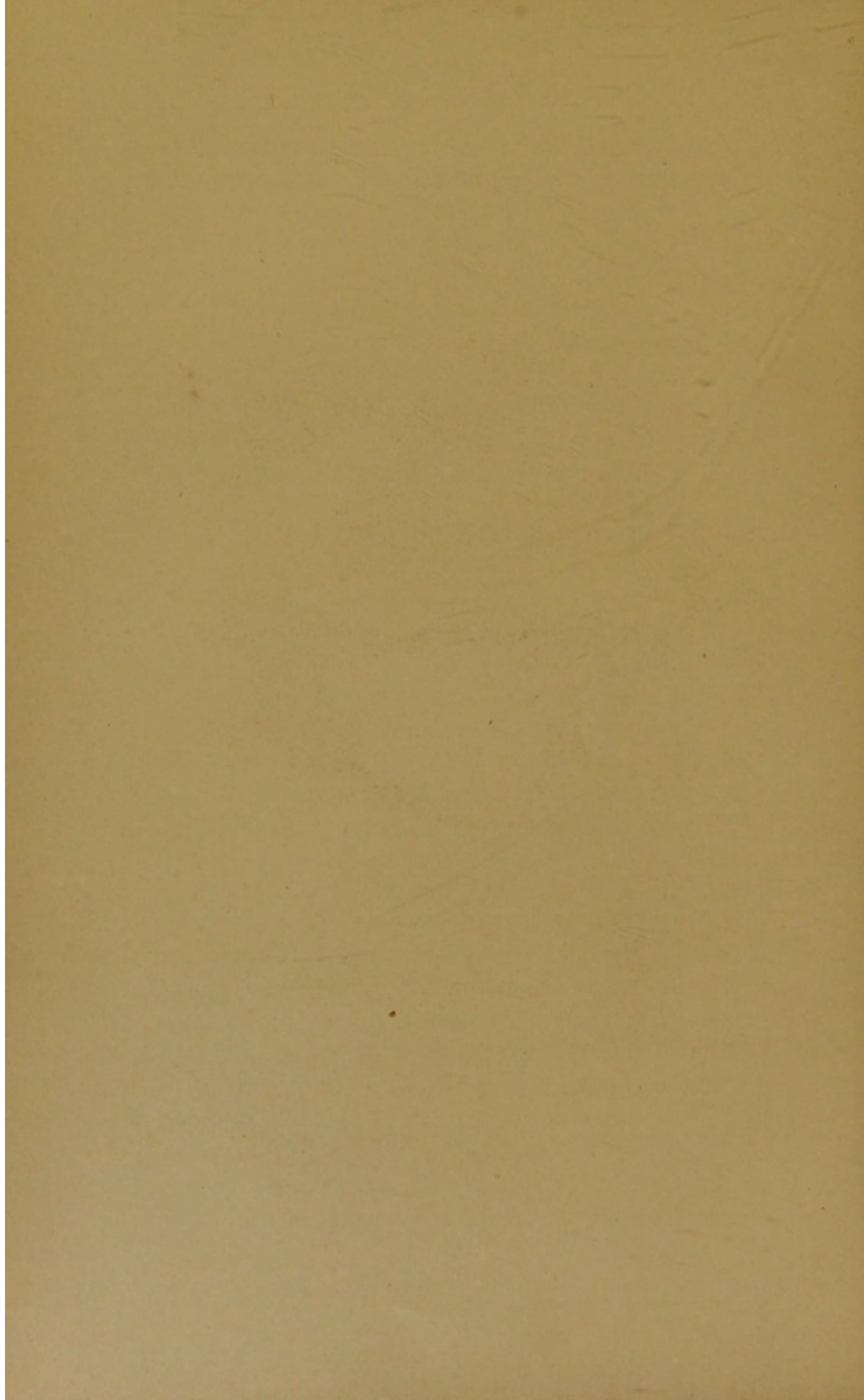
“ This was the site of a great battle-field,
’Twixt the two sons of Goddard, king of Man :
The contest for the crown, and which should wield
Sole sovereign sway over the island clan.
On Valentine’s famed day the fray began :
Olave was victor, Reginald was slain ;
Towards the coast his routed forces ran ;
Thousands of slaughtered warriors strewed the plain ;
The vanquished Tyrant’s corpse in Furness Abbey’s lain.”

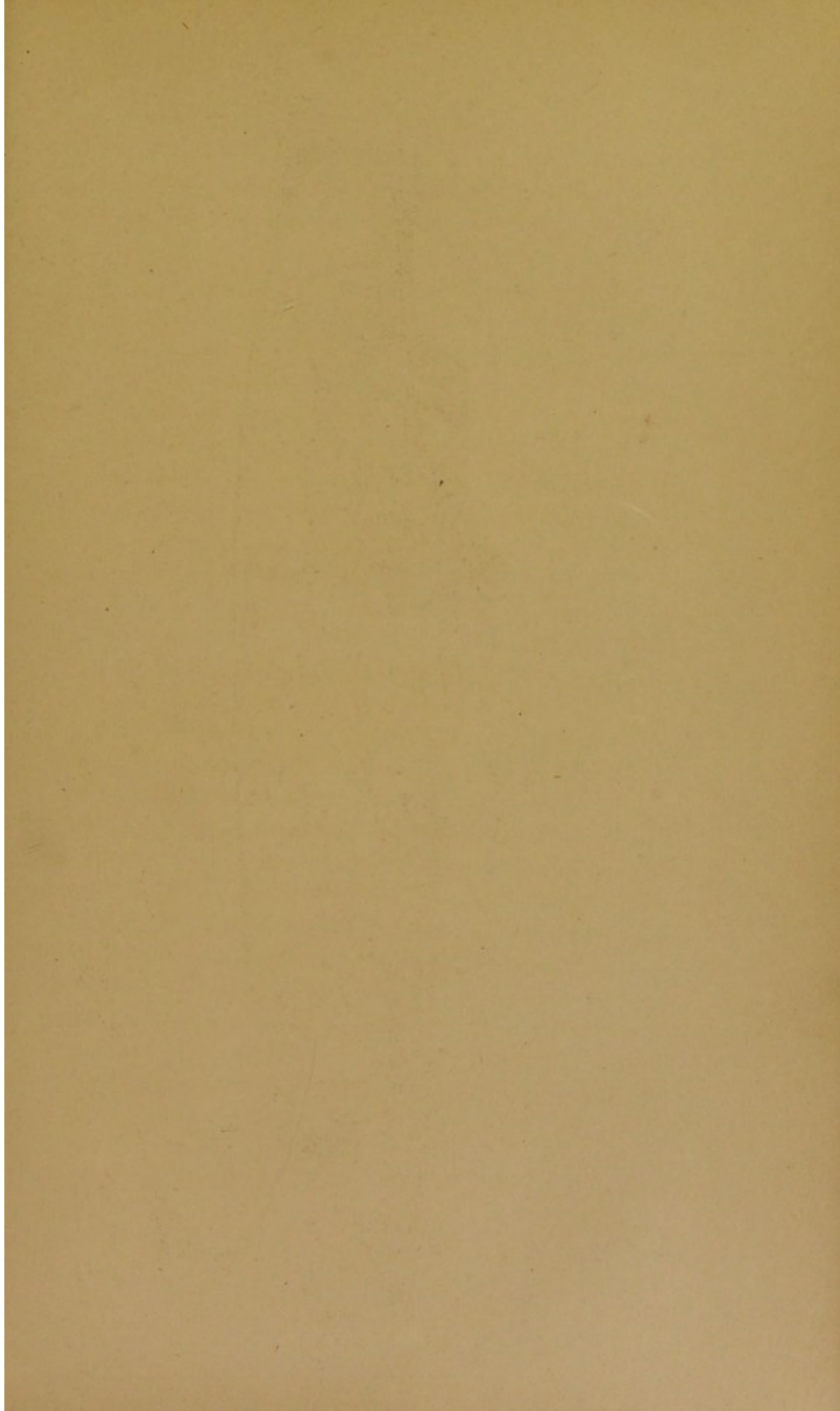
Also, at p. 179 of the same, we find that “ Harald, the son of Olave, left Loglen, his kinsman, in charge of Mann, during his absence in the Isles, 1237, and sent over the three sons of Nel—Dufgal, Thorkel, and Molmore—with his friend Joseph, to Mann, where they landed at St. Patrick’s Isle. On the twenty-fifth day of the month of October, which was three days after the arrival of Nel’s sons, a meeting of all the people of Mann was held at Tynwald. At this assembly the three sons of Nel appeared, with all the partizans they could procure from every part of the Isles. Loglen, the before-mentioned keeper of Mann, came likewise with his friends to the place of convention ; he provided for his safety, however, as he distrusted the sons of Nel, on account of an enmity between them. After much altercation and recrimination, the litigants found it impossible to compromise their differences, and the two factions rushing out of the assembly commenced hostilities. At last victory declared for Loglen and his party, and there fell in this place the aforesaid Joseph, King Harald’s friend, the two sons of Nel, Dugal and Mormore, and the remainder fled. After this the convention of the people dissolved, and every one returned to his home.”

Numerous remains have at various times been found in the neighbouring fields surrounding the Tynwald Hill, sup-



KISTVAEN, NEAR ST. JOHN'S TYNWALD MOUNT.







TYNWALD HILL, DRAWN BY CAPTN GROSE 1774,

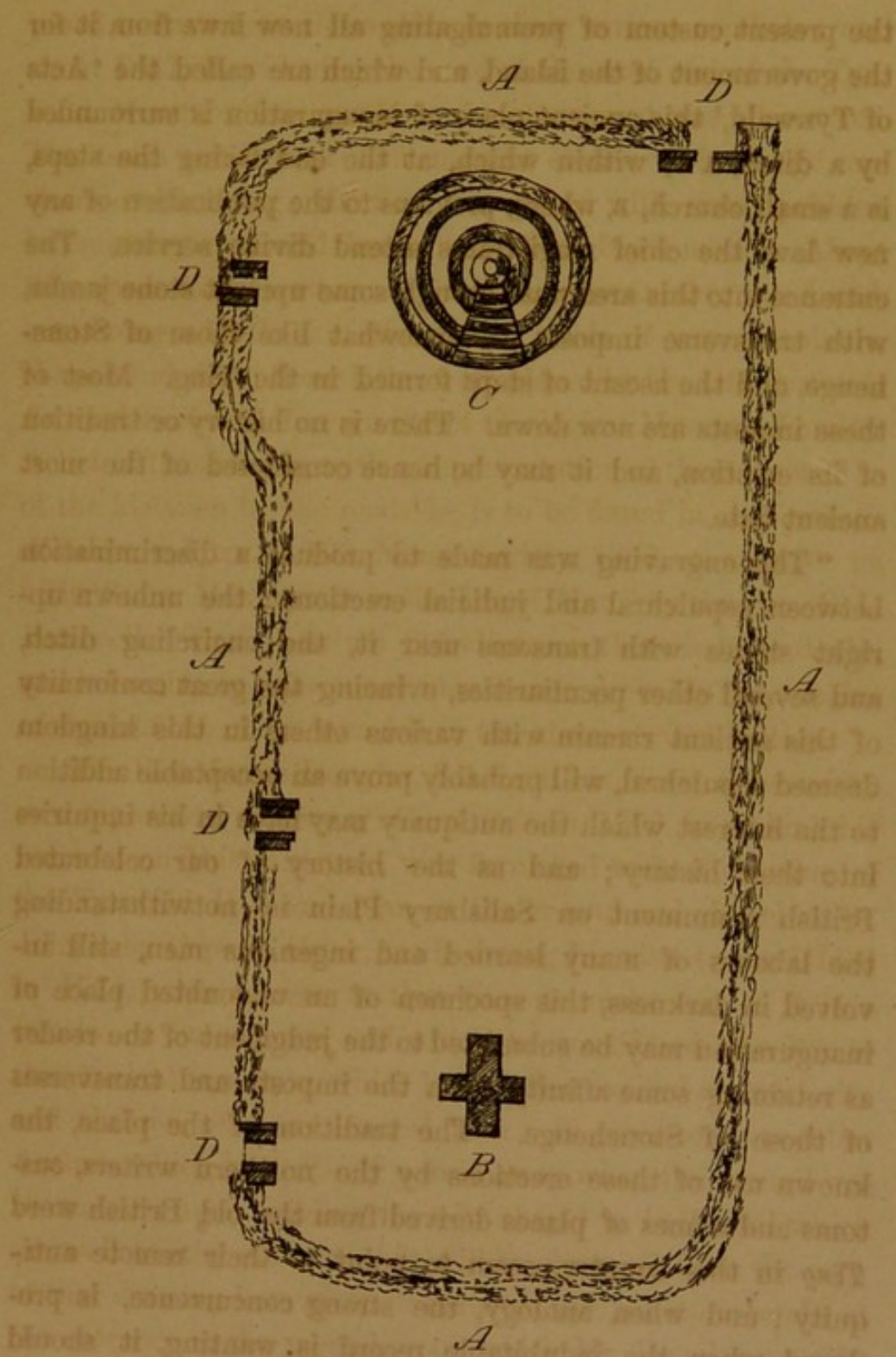
posed to have been those slain in these various conflicts ; and about 1847, in widening the road at the west end of the Tynwald Mount, a fine quadrangular stone cyst was discovered. The tomb consists of four upright stones, with a large capstone overhanging ; the floor was paved with small pebbles, but nothing was found therein but a little black mould. About fifty yards to the westward of this tumulus another was found, containing a battle-axe, stirrup, and beads of various colours, shapes, and sizes ; these latter were placed by the late Professor Edward Forbes in Jermyn Street Geological Museum, London. A list of these beads, with a representation of them, as well as of the kistvaen by the roadside, is to be found in *Antiquitates Manniæ*, vol. xv. p. 103, Manx Society, 1868, in a paper on "The Stone Monuments in the Isle of Man," by the Rev. E. L. Barnwell. That these are Scandinavian there is little doubt, and belonging to some one of importance, probably the remains of some of the chiefs who fell in the above-recited battles.

The Rev. James Douglas, F.A.S., in his *Nenia Britannica ; or a Sepulchral History of Great Britain*, 1793, in making his remarks on this structure, was furnished with a drawing of the Tynwald Hill, and plan of the ground and chapel at St. John's, by Captain Grose, made during his visit to the Island in 1774, with a view at that time to make use of it in a treatise on Stonehenge, and which he considered as a key to that ancient structure, which has so often excited the curiosity and abilities of many learned men. It gives some peculiar features which had entirely passed away when the ground was re-enclosed upon building the new chapel in 1849, and which are well worthy of notice. It will be observed, from the copy of that drawing here given, there were upright stone jambs at the entrance to the mound, upon which Mr. Douglas remarks—"The artificial mount in the Isle of Man, on which the kings of this island were formerly inaugurated, the tradition of which custom is preserved at this day, and confirmed by

the present custom of promulgating all new laws from it for the government of the island, and which are called the 'Acts of Tynwald,' this ancient place of inauguration is surrounded by a ditch, A A, within which, at the end facing the steps, is a small church, B, where, previous to the publication of any new law, the chief magistrates attend divine service. The entrance into this area was through some upright stone jambs, with transverse imposts, c, somewhat like those of Stonehenge, and the ascent of steps formed in the Ting. Most of these imposts are now down. There is no history or tradition of its erection, and it may be hence considered of the most ancient date.

"This engraving was made to produce a discrimination between sepulchral and judicial erections ; the unhewn upright stones with transoms near it, the encircling ditch, and several other peculiarities, evincing the great conformity of this ancient remain with various others in this kingdom deemed sepulchral, will probably prove an acceptable addition to the interest which the antiquary may have in his inquiries into their history ; and as the history of our celebrated British monument on Salisbury Plain is, notwithstanding the labours of many learned and ingenious men, still involved in darkness, this specimen of an undoubted place of inauguration may be submitted to the judgment of the reader as retaining some affinity, from the imposts and transverses of those of Stonehenge. The tradition of the place, the known use of these erections by the northern writers, customs and names of places derived from the old British word *Ting* in this country, seem to point to their remote antiquity ; and when analogy, the strong concurrence, is produced when the indubitable record is wanting, it should seem surprising that the human mind will not rest satisfied with such an arbitration.

"By comparing the trilithons of the Tynwald with those of



PLAN OF THE TYNWALD 1774

Stonehenge, their magnitude and shape should seem to prove a contemporary date, or a similarity of custom, preserved perhaps by a similar people in posterior times.

“If the Isle of Man may be considered as a resort of the Britons under the conduct of their chief leaders or Druids, on their expulsion by the Romans; and if, by combining the known antiquity of the Ting with the nature of this event, and with the natural supposition of this sequestered island, so well adapted for the preservation of such ancient remains, it will be a probable inference for comparing it with the venerable structure of Stonehenge. We may thus be enabled to clear the way, through groundless conjecture and speculation, for the admission of a natural interpretation, and approach the fact by idealities that are generally acknowledged. That both religious and judicial ceremonies may have been used at these places seems possible, from the ancient church within the area of the Tynwald, consecrated, in all probability, on the Pagan spot, to Christian worship.”

The Rev. Mr. Douglas, in comparing the Tynwald mound with the magnificent erection of Stonehenge, which is unrivalled in its way in Europe, so perfect in all its parts, and so architecturally true in all its details, that it must have been built at a very early period by men well skilled in such erections, coming most probably from the East, where art had flourished, says the Tynwald mound can only be a humble imitation.

The island, it has been said, was early renowned as the seat of learning. “The Scotch King Finnan succeeded his father Josina, B.C. 134. In his character of legislator he is recorded to have ordained that the King should make no important determinations without the consent of the people; and, in that of founder, to have first established the Druids in the Isle of Man.” (Anderson’s *Royal Genealogies*.) It is also recorded of him, that, “finding many learned clerks in

Scotland, he showed them great respect, and in testimony of his love and good-will to them, gave a spacious island (since called Man), lying in the ocean between Britain and Ireland, to be possessed by those learned men who were called Druids. All the noblemen's sons were sent to this island to be instructed by those Druids ; and this was the only seminary of learning for the Scots nation for many years." This can scarcely be correct, for the Druids were in Anglesey and the Isle of Man long before the time of Finnan, but he may have been the means of giving encouragement to them.

Pomponius Mela informs us that the Britons had also Druidesses, who were great pretenders to divination and miracles, and were called the *Senæ*, or venerable women. After being driven out of Anglesey, they established themselves in an island in the British Sea, the community consisting of nine of these venerable vestals, who pretended that they could raise storms and tempests by their incantations, and could foretell future events. The Nunnery near Douglas (now the property and residence of J. S. Goldie Taubman, Esq., Speaker of the House of Keys) might have been their abode prior to its occupation by St. Bridget. It is curious that the north suburb of Douglas was formerly called *Sena*, derived probably from them, and retaining their name after so long a lapse of time.

The Isle of Man has been supposed by some writers to be one of the far-famed "Fortunate Islands," of which there were said to be two, the "Elysian Fields" of the ancient poets, where those who had led virtuous lives in this world were permitted to enjoy everlasting happiness. Be that as it may, as also whether the Tynwald Mound at St. John's, the Cronk-y-Keillown, *i.e.* St. John's Church Hill, was the supreme place of Druidical administration for the promulgation of laws, and the chapel, such as it might be, for their worship, must remain a matter of speculation for the antiquary ; a

much more important fact remains to be recorded, which has perpetuated its use until the present day.

The Druids kept their laws concealed from the people, and the Deemsters of Man, their successors, kept them locked up in their breasts until called upon to divulge them as occasion required, whence many of the earlier laws were called *breast-laws*, because only committed to the memory of the Deemster, who followed in the footsteps of the arch-Druid of old, and it is to be hoped has continued to merit the character given of him by Mr. Robertson, as has been previously stated.

For their being first committed to writing we are indebted to Sir John Stanley, knight, king and lord of the island, who, on his first visit to the island in 1417, assembled the worthiest of the land to meet his Deemsters at the Tynwald Hill, St. John's, and say what was the law and the constitution of old time ; and, when so written, promulgated the same to the people from the Tynwald Hill. After this they continued to be committed to writing, and were again comparatively of little service to the people, being locked up in the Rolls Office in Castle Rushen, until a few acts were first printed by Briscoe in 1783, a period of near 400 years after being first committed to writing, when, in 1805, the earliest ordinances, and some of the most important acts prior to the revestment in 1765, were printed in the Commissioners' Report of that year. It is from that source we here give how the lord should be governed on his Tynwald day.

"Our doughtfull and gracious Lord,—this is the constitution of old time, the which we have given in our days, how yee should be governed on your Tinwald Day. First, you shall come thither in your royal array, as a king ought to do, by the prerogatives and royalties of the land of Mann. And upon the Hill of Tynwald sitt in a chaire covered with a royall cloath and cushions, and your visage into the east, and your sword before you, holden with the point upward ; your

barrons in the third degree sitting beside you, and your benefited men and your Deemsters before you sitting; and your clarke, your knights, esquires and yeomen, about you in the third degree; and the worthiest men in your land to be called in before your Deemsters, if you will aske anything of them, and to hear the government of your land, and your will; and the commons to stand without the circle of the hill, with three clearkes in their surplices. And your Deemster shall make call in the Coroner of Glanfaba; and he shall call in all the coroners of Man, and their yards in their hands, with their weapons upon them, either sword or axe. And the moares, that is to witt of every sheading. Then the chief coroner, that is the Coroner of Glanfaba, shall make a ffence, upon paine of life and lyme, that noe man make any disturbance or stirr in the time of Tinwald, or any murmur or rising in the king's presence, upon paine of hanging and drawing. And then shall lett your barrons and all other know you to be their king and lord, and what time you were here you received the land as heyre apparent in your father's days; and all your barrons of Man, with your worthiest men and commons, did you faith and fealtie. And inasmuch as you are, by the grace of God, now king and lord of Man, yee will now that your commons come unto you, and show their charters how they hould of you. And your barrons that made no faith nor fealtie unto you, that they make now."

And in the Appendix C, No. 10, "The bishop was present at the first court or Tynwald that is mentioned in the statute-book, and which was held upon the Hill of Reneweling (Cronk-urleigh), before our doughtful lord, Sir John Stanley, King of Man and the Isles, on the Tuesday next after the Feast of St. Bartholomew, in the year 1422."

It is necessary to make a few remarks on some portion of the ceremonies of the Tynwald installation of King Stanley

in 1422, which has been already given as standing at the commencement of the statute-book. It has been noticed there are some differences in the copies in the Rolls Office in Castle Rushen and those in the Sloane MS. in the British Museum. These latter are supposed to be the earliest, but the originals, which would have the signatures of the Deemsters and others, are not to be met with.

With respect to the title of king, which the rulers of this island formerly enjoyed, some writers have questioned its validity; but there appears ample evidence to warrant its use. The Isle of Man has so often been the battle-field for its possession in early days, that its sovereigns are found at one time to be independent, and at another doing homage to Denmark, Norway, Scotland, or England, whichever might be paramount at the time, but never losing the attributes of a king in Man.

Besides many other earlier kings of Man who are recorded by the chroniclers, we find that Macon, King of Man in 960, was one of the kings that rowed in King Edgar's boat on the Dee, sitting at the third oar, thereby having precedence over the other kings, and showing the importance that kings of Man were held in at that time, Edgar himself presiding at the helm as king paramount over all, as he claimed.

At the time of the Conquest, 1066, Godred, the son of Sytric, then reigned in Man; and after that a long succession of kings of the Norwegian and Scottish line, to whom they were expected to do homage. About the year 1205, the usurper Reginald agreed to do homage to King John of England for the Isle of Man; and in the letters-patent of that monarch, in the sixth year of his reign, to Reginald, he is styled Lord of Man only; but this surrender was as invalid as that of Reginald's of his dominions to Pope Honorius in 1219, in which he is styled "Reginald, King of the Isle of Man." Also, in a roll, 4 Hen. III. (1220), he is again styled

“Rex de Man ;” and again, in the letter of Pope Honorius to Reginald (A.D. 1223), he is styled “Reginaldo Regi Insularum illustri.” In the 12th Hen. III. Olave had safe-conduct to come into England, under the style of “Olave Rex Manniæ et Insularum ;” and again, in 19 Hen. III. (1235), dated at Windsor, April 13th, we find it stated that “we have taken under our safe and sure conduct our beloved friend, Olave, King of Mann and the Islands, whilst coming into England to confer with us, and whilst tarrying there, and in departing thence.”

We also find another protection from the same monarch, dated May 24, 1236, “of all the lands and possessions of Olave, King of Mann and the Islands, on his going over to Norway.” Also, in a charter of Harold, A.D. 1246, he is styled “King of Mann and the Islands ;” and in letters of safe-conduct, granted 34 Henry III. (1250), to pass over into England, he is styled “The illustrious King of Mann.” Many other instances might be given from MSS. in the Cottonian Collection, some of which are printed in Oliver’s *Monumenta*, Manx Society.

Sir John Stanley, the second King of Man of the house of Stanley, on his assembling his barons and keys in 1417, was informed by his deemsters, how, as a king, he ought to be governed on a Tynwald day, as we find recorded in one of the oldest records in the island, an extract from which has been previously given.

Thomas, the second Earl of Derby and fifth King of Man of the house of Stanley, came to the throne in 1504, and during the reign of Edward IV. he dropped the title of king, and made use of that of Lord of Man and the Isles, saying that to be a great lord is more honourable than a petty king ; but this change of title did not, of course, derogate from the sovereign rights, or affect the relationship between them and their subjects.

In the case of the daughters of Ferdinando, the eighth Lord of Man, as heirs-general, and William, the sixth Earl of Derby, as brother and heir-male of the deceased Ferdinand, as to the right to the island, 1595, it was decided by the Lord-Keeper Egerton and the rest of the judges, "that the Isle of Man was an ancient kingdom of itselfe, and no part of the kingdom of England." James, Earl of Derby, was styled "King of the Isle of Man," in 1716, in an appeal case heard before a committee of the Privy Council in London.

In the sale of the island with its royalties to the British Crown by the Duke of Atholl in 1765, the negotiations for which were not finally concluded until 1828, the sovereignty of the island was one consideration; and although they had for a long series of years been content with the title of lords, the sovereignty, however, was not diminished by the change of name; for the Isle of Man is traceable as a kingdom into times—probably centuries, but certainly many years, prior to the Conquest. This was fully discussed and allowed when the Duke of Atholl's Isle of Man case came to be heard before the Privy Council.

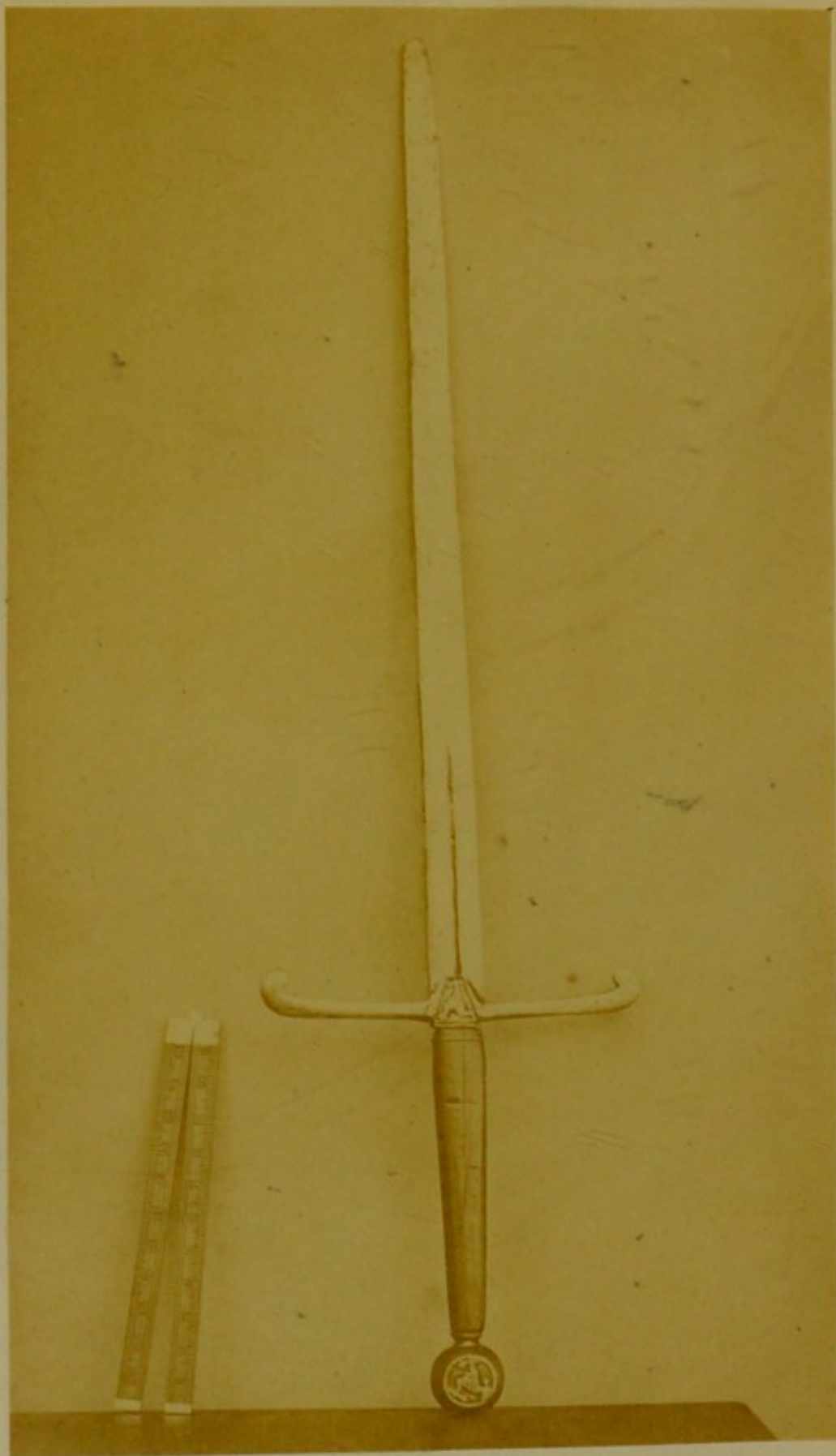
The learned Mr. Selden, in his *Titles of Honor*, 1631, remarks:—"The like were those kings of the Isle of Man, who were subject first to the kings of Norway, then to the Crown of England (under King John and Henrie the Third), and afterward to the kings of Scotland, and since againe to the Crown of England. They both stiled themselves kings in their seals inscribed with *Rex Manniæ et Insularum*, and were so titled by their superior lords, as we see in that of our Henrie the Third's testifying that he had received the homage of King Reynold. *Sciatis* (saith he), *quod dilectus et fidelis noster Reginaldus Rex de Man venit ad fidem et servitium nostrum et nobis homagium fecit*. But they were also in the later times titled the Lords of Man, or *Domini Manniæ*, by which title the dignitie was not so restrained, that therefore the name of

king was taken from them. For our stories tell us expressly that the Lords of Man had withall the name of king, and might use also a *crown of gold*. So saies Thomas of Walsingham, where he relates that William Montague, Earle of Salisburie, under Richard II., sold the isle to Sir William Scrop. *Willielmus Scrop* (so are his words) *emit de domino Willielmo de Monte-acuto, Comite de Sarum, Insulam Euboniæ* (which is the old name of the isle), *cum coronâ. Nempe Dominus huius Insulæ Rex vocatur, cui etiam fas est corona aurea coronari*. And another to the same purpose in the publique librarie at Oxford. *Est nempe jus illius Insulæ ut quisquis illius sit Dominus Rex vocatur, cui etiam fas est corona regia coronari.*" Lord Coke also mentions the Isle of Man as an *ancient* kingdom; that it is a kingdom in reality as well as in denomination. The *Chronicle of Man* gives a list of kings prior to the Conquest. It may also be here remarked that the Parliament of England, having established a republican form of government, invested Lord Fairfax in 1649 with the Isle of Man, "in as large and beneficiall a manner, to all intents and purposes whatsoever, as the sayd James, Earle of Derby, had or might have enjoyed the same;" thus continuing the monarchical form in the island, by which it had ever been governed.

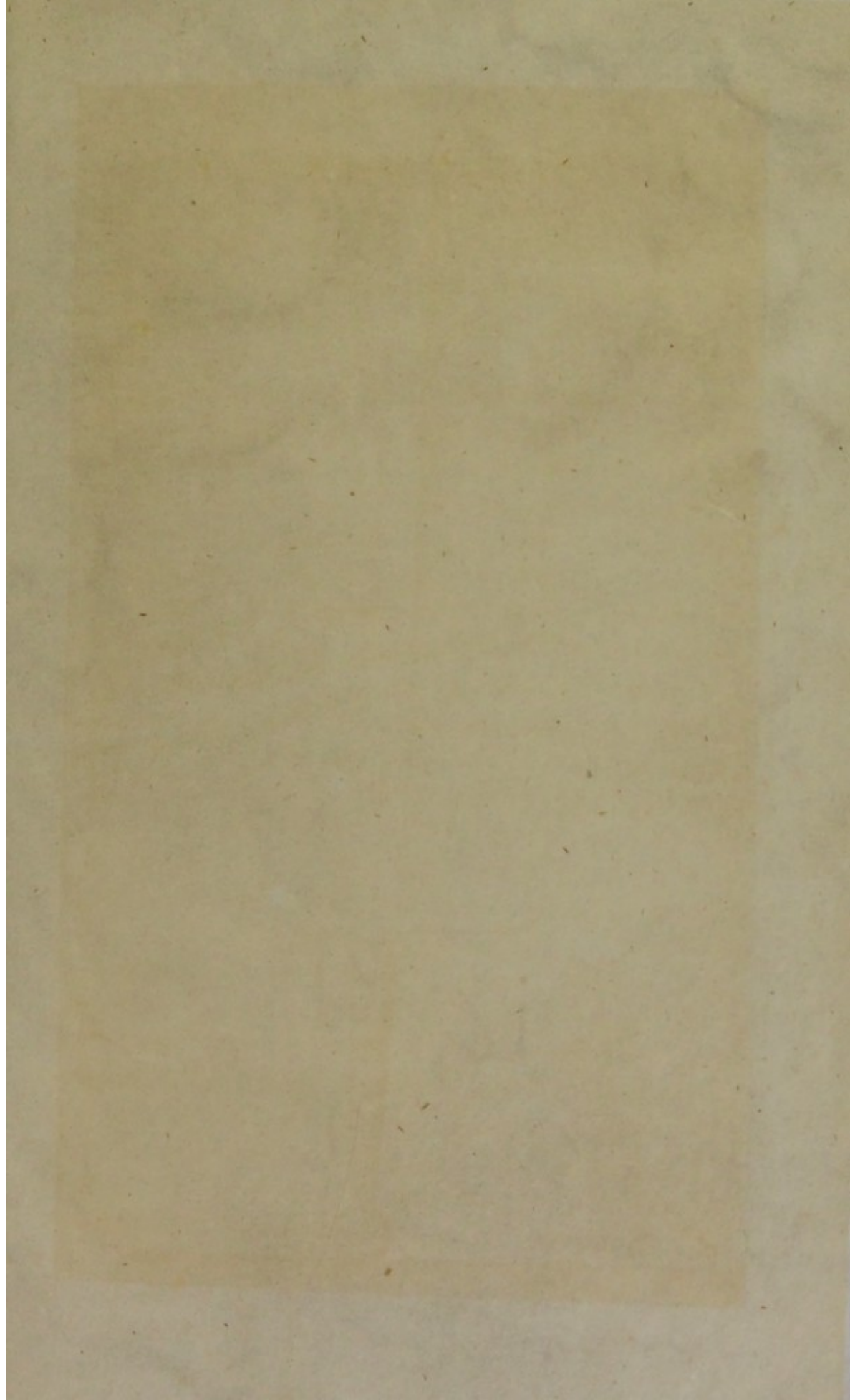
It is given in "the constitution of old time," that the king upon a Tynwald day should "sitt in a chaire covered with a royall cloath and cushions." This is done at the present day; two chairs covered with scarlet cloth are placed in the tent for the use of the Governor and Bishop.

Also, "Your sword before you, holden with the point upward." The sword of state is still borne before the Governor on his attendance at St. John's on the promulgation of the laws. In the Rolls Office is still preserved the old Sword of State which was borne before Sir John Stanley, the King, at his first Tynwald in 1422. It has lately been sent



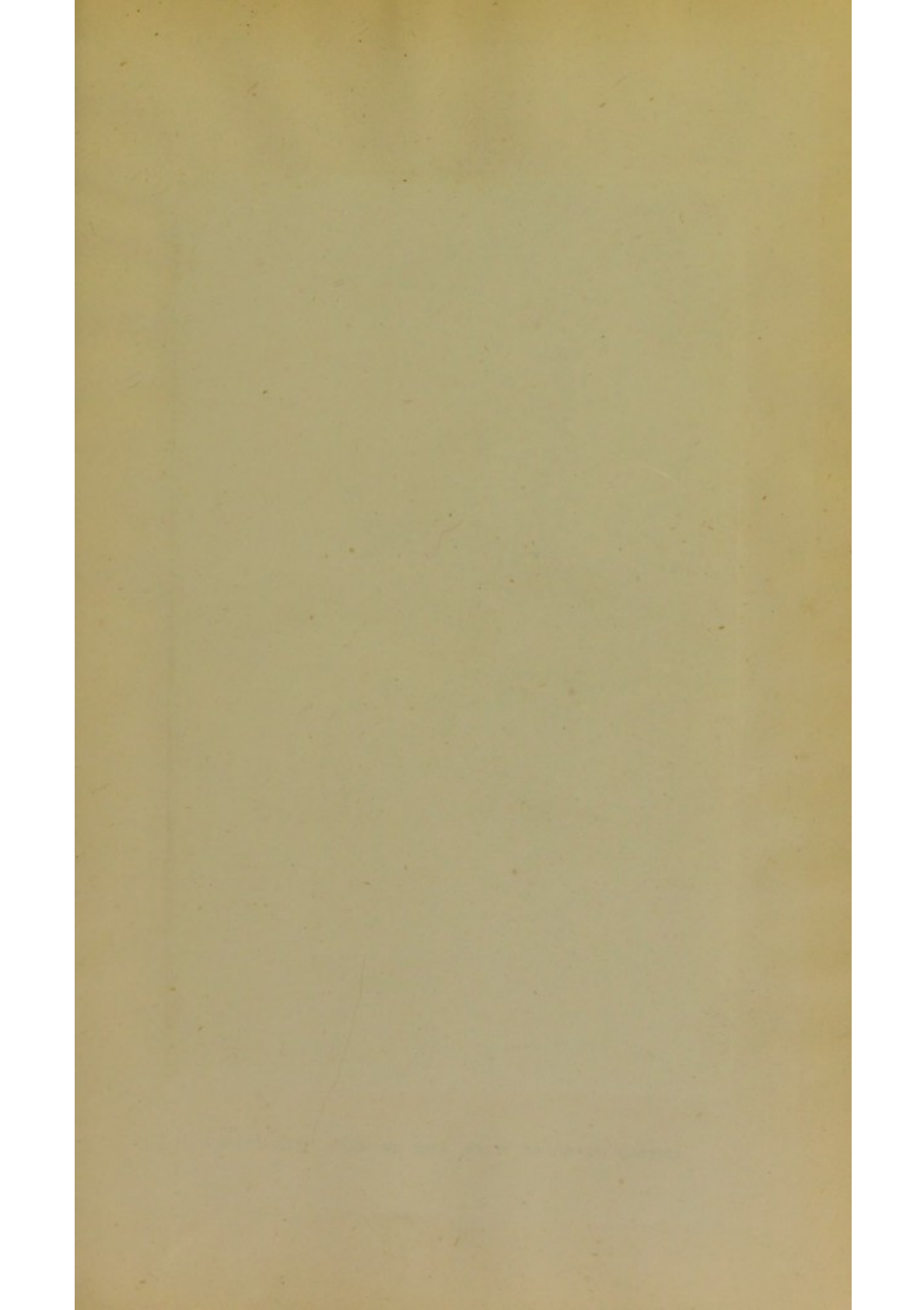


ANCIENT SWORD OF STATE, ISLE OF MAN.



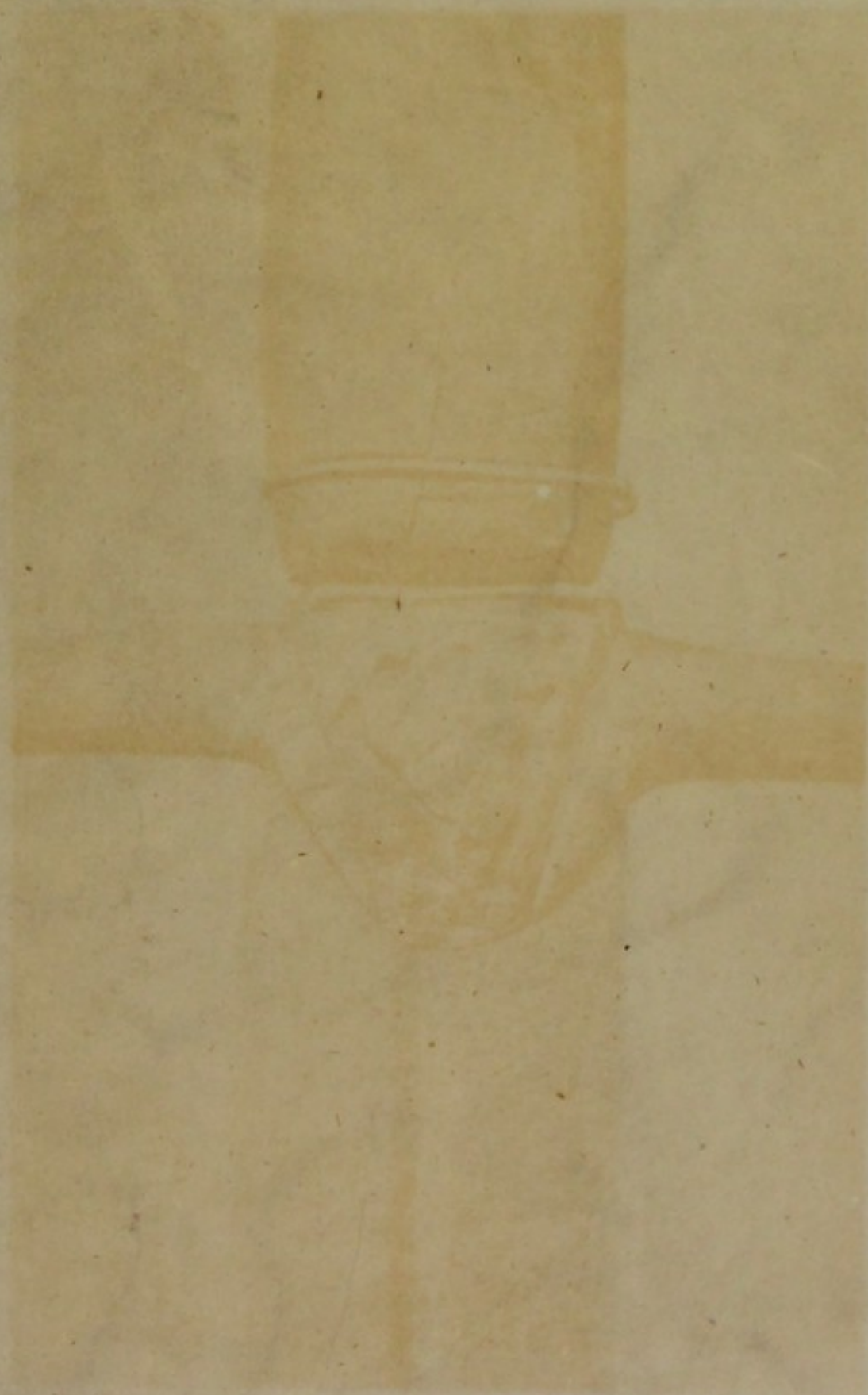
St. John's
drawing as 288.
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288





ANCIENT SWORD OF STATE, ISLE OF MAN. (THE CROSS.)

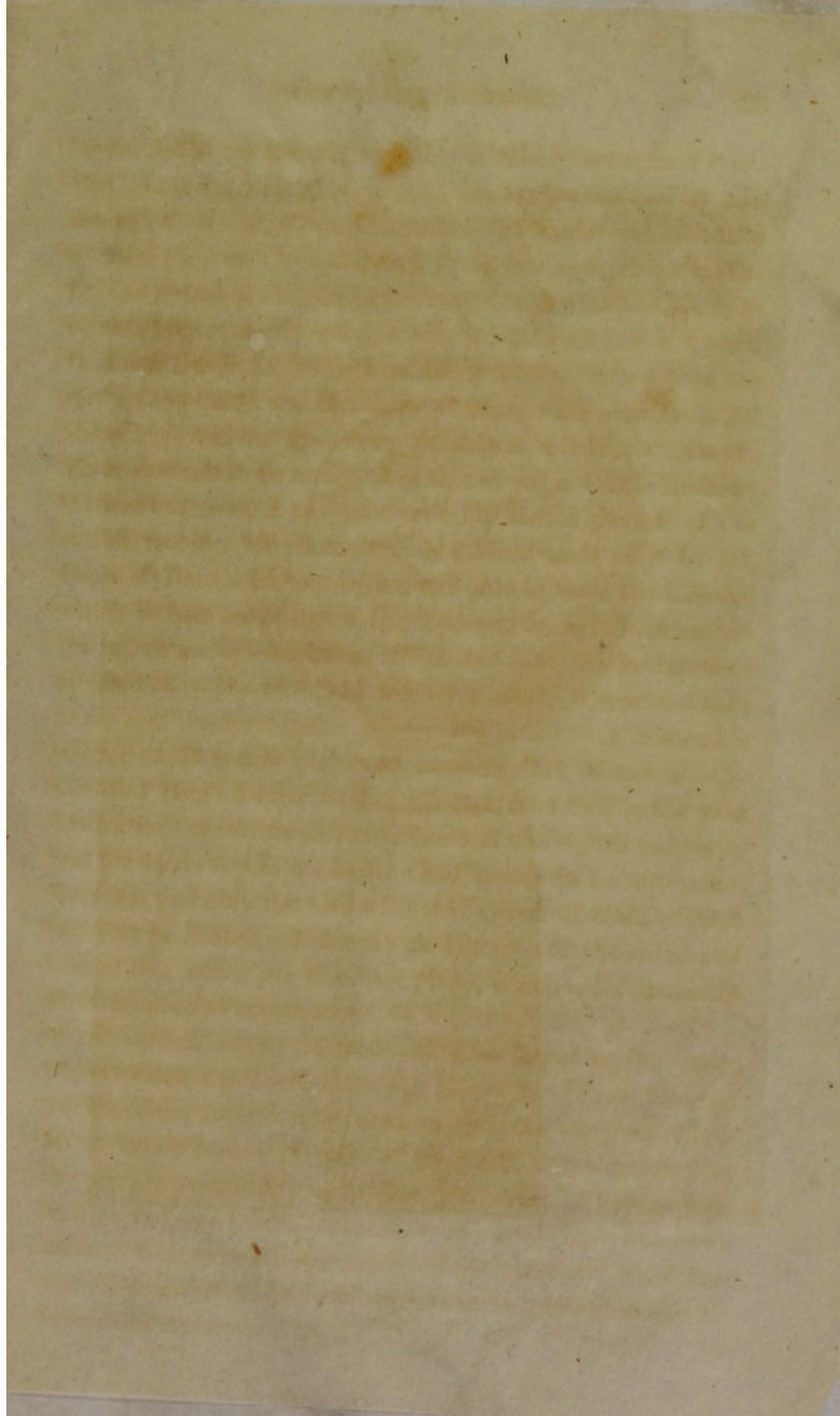


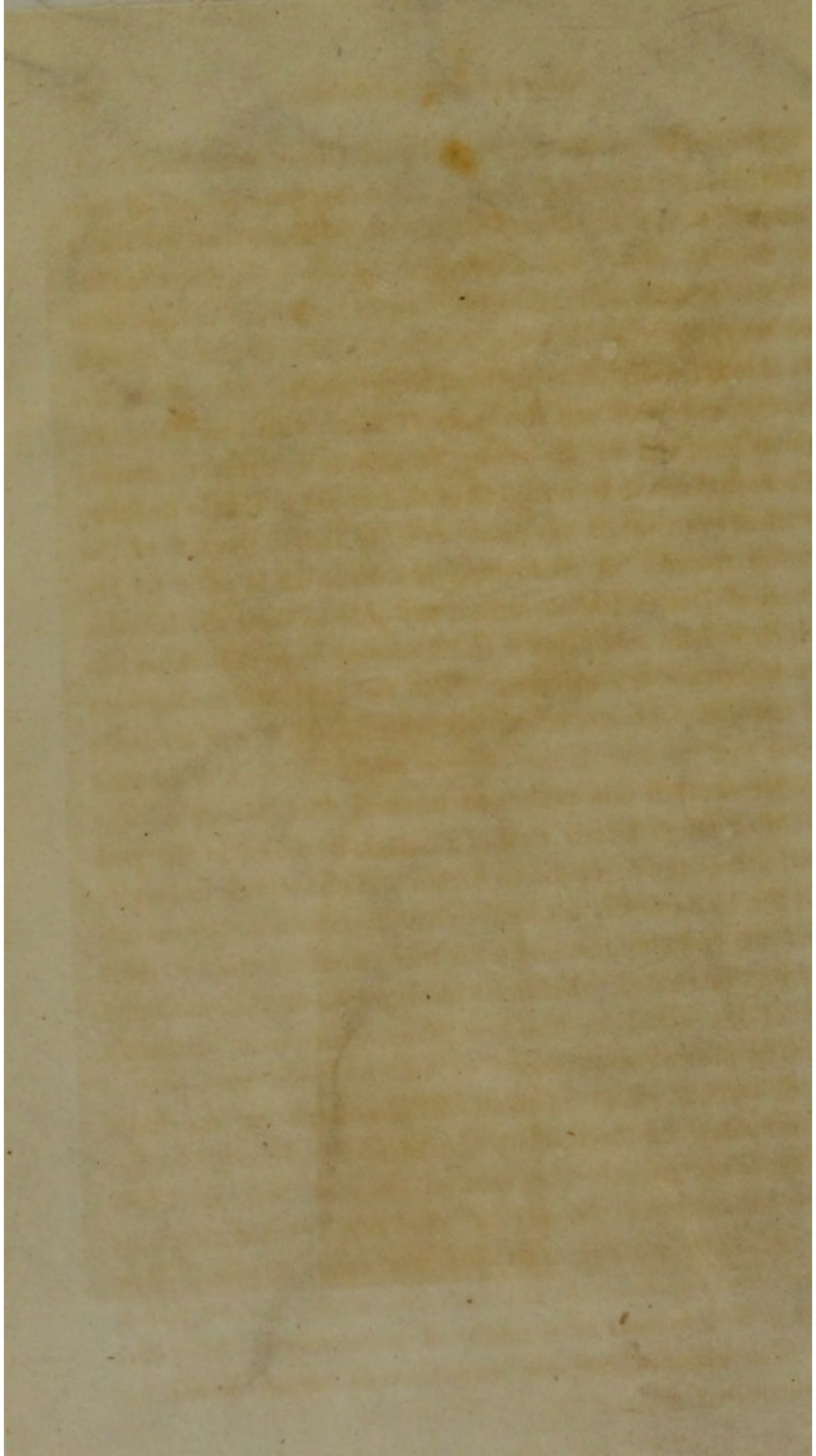






ANCIENT SWORD OF STATE, ISLE OF MAN. (THE REST.)





to London to be cleaned, by order of Henry Brougham Loch, Esq., the Lieutenant-Governor, it having become foul by misusage. It is a curious and beautiful specimen, and evidently of ancient date. On showing it to the authorities in the British Museum, they thought it might belong to the thirteenth century, but were of opinion that it belonged to the twelfth. It is exactly similar to that on King John's tomb. Near the rest on each side are the arms of Man, with armour on the three legs, and in the centre of this is a curious triangle. There appears to be no record of this sword in Castle Rushen; if there ever was, it has most probably shared the fate of the earlier records. A photograph has been made of it by Mr. Dean of Douglas, along with a foot-rule to show the lengths, which is here submitted. In its present state it is three feet six inches and one eighth in length, but the point having been at some time broken off by improper usage, it was no doubt some four or five inches longer originally. A somewhat similar sword is now preserved in the British Museum,—the sword of Hugh Lupus, Earl of Chester, who died in the year 1101; it is three feet eleven inches and one eighth in length, and the blade tapers gradually until it ends in a sharp point. This was probably the case with this sword of state when it was first fabricated. Enlarged photographs of the guard and boss of this sword are also here given, which more distinctly show its present appearance.

A second sword of state is also kept in the Rolls Office, which was brought to the island by James Murray, 2d Duke of Atholl, who became Lord of Man in 1736. It is an *Andrea Ferrara* of the best workmanship of the sixteenth century, and has the arms of Man, over which the Duke of Atholl had his arms also engraved. *Andrea Ferrara* was of a family of armourers in Italy, and was born about 1555; his swords were highly prized for their excellent temper.

“Your barrons in the third degree sitting beside you.” The Bishop was a baron in right of his territorial possessions in the Isle, as were the Abbot of Rushen, the Abbots of Bangor, Sabal, and St. Trinions ; also the Abbot of Furness, the Prior of Whithorn in Galloway, and the Prior of St. Bead in Cope-land (the Society of St. Bees was possessed of some valuable property in the parish of Kirk Maughold). The Prioress of Douglas was a baroness in right of her lands ; she held Courts in her own name, and possessed temporal authority equal to a baron. The barons were all summoned occasionally to the Tynwald Hill, to do homage and fealty to the Lord Superior for their landed possessions in the island. It was the Bishop’s duty to hold the stirrup of the King’s saddle as oft as his Majesty mounted his horse when attending the Tynwald courts, and the other barons had similarly menial offices assigned them. If any one refused to attend, he forfeited his temporalities.

“If any of your barrons be out of the land, they shall have the space of fourty days. After that they are called in to come shew whereby they hould and clayme lands and tenements, within your land of Man ; and to make faith and fealtie, if wind and weather served them, or els to cease their temporalities into your hands.”—Mill’s *Statute Laws*, p. 6. Douglas, 1821.

The originals of two of Sir John Stanley’s earliest documents are preserved in Castle Rushen ; an exact facsimile of that of 18th January 1417 is given in Mr. Mackenzie’s *Stanley Legislation of Man*, Manx Society, vol. iii., 1860. Many copies of the first ordinance and the laws are to be met with in MS., made for the use of officials and others, as also a copy in the Sloane MS. 4149, p. 331, in the British Museum, on which Mr. Mackenzie in his above work remarks, “It was on the 9th of October that a copy of the earliest Manx laws was shown to me in the British Museum. On examination I

observed that the text was different from all the copies in Castle Rushen, that it was evidently a more ancient text, and that most of its various readings seemed by internal evidence to be better than those in the printed copies. Mr. Sim, the officer in charge of the MS. department of the British Museum, wrote me subsequently,—“I cannot glean any information respecting the MS. from which the copy was made. It is not an official document, as no signatures are attached. The volume contains a great many state and other papers, chiefly in the handwriting of Ralph Starkey, who died in Bloomsbury, October 1628. The statutes are in his hand, but whence copied there is no note to show.” “The inferences from a careful comparison of the printed and MS. texts are the following :—The differences are numerous and important. Not a few of them must have resulted from intentional alterations of the original text. The MS. was written by a scribe who did not understand Manx affairs, and his errors seem those of ignorance and carelessness. The printed text seems to have alterations resulting from design.” After carefully collating the MS. with Mills’ printed text, Mr. Sim writes as follows :—“I think the Manx Society ought to reprint the statistics in the orthography furnished by the manuscripts, because I consider the printed text is a garbled one, and not a genuine copy from any MS. authority. I think it has been modernised, and I am not sure that the transcriber could not decipher many readings in the original.”

A copy of the MS. Indenture of 1532 made by the late Mr. James Burman, Secretary to the Lieutenant-Governor in 1858, confirms Mr. Sim, as it abounds with variations from the printed text. Also, among other variations, it may be mentioned that the British Museum copy states that along with “the comones to stand without in a circle in the folde,” are “*the three reliques of Man*, there to be before you in yo^r presence, and three clarkes bearing them in their surplesses.”

What these *three relics* were it is now impossible to say, as no record appears to have been kept of them. Waldron mentions, in his *History of the Isle of Man*, that some workmen found in Castle Rushen, while digging a vault for the Earl of Derby's wine-cellar, at some considerable depth from the surface, "*a pair of shoes made of brass,*" of great length and bigness. These may have been a part of these *relics*, for, singularly enough, we find it recorded in Mr. George Petrie's work on *The Round Towers of Ireland* (Dublin, 1845, p. 341), that he had one of these brass shoes in his cabinet, which formerly used to be carried about in a district to administer *oaths* to all. In one of the Rolls, 32 Henry VIII., preserved in the Augmentation Office, Carleton Ride, London, giving an estimate of the value of the property of Rushen Abbey prior to its dissolution, amongst the "*jocalia,*" the two following items, which may have been two of these reliques, viz., "*One hand and one bysshope hede ;*" perhaps these, with the brass shoe, may have been "*the three reliques of Man.*" However that may be, they have long since ceased to form any part of the ceremony.*

It was ordained, that even the sanctuary should afford no protection in certain cases ; for, upon Sir John Stanley, at his castle of Rushen, asking his Deemsters and the twenty-four keys the laws of Man on various points, they gave it, "If any man-slayer have taken sanctuary, and within three days after the sanctuary taken the coroner cometh to him, and he acknowledgeth not what he hath done, the coroner shall, by the law of the land, take him out of the sanctuary ;

* Dr. Clay, in his work on the *Currency of the Isle of Man*, printed in the Manx Society's 17th volume, considers Waldron's theory of these brass shoes a wild invention of his. It is very evident the learned Doctor is not as conversant with this subject as he professes to be with coins and medals ; indeed it may be stated he is lamentably deficient in information connected with the author or his subject he so often misquotes, and upon whom he vainly attempts to cast ridicule.

and if he will not acknowledge his fault, the coroner ought to make three proffers : First, whether he will forswear the king and his kingdome, or he will put himself under the coroner's yard—viz., obey and come to jayle, and abide the law and grace, or he will abide within sanctuary during the space aforesaid. And if he choose to forswear the king and his kingdome, and takes unto a harbour, the coroner ought to sett him in the king's highway, and cutt him across. And if he houlds not the king's highway, and if the coroner find him without it, he may arrest him by the king's yard, and bring him to the king's jayle, whether he will or not ; and whosoever disturbs the coroner in executing his office, forfeits life and lymne. And if his enemie say he took him before the coroner, he ought to prove that by two witnesses." (Mill's *Statute Laws*, p. 16. Douglas, 1821.) According to Deemster Parr, this statute was revised in 1417, but was not proclaimed at the Tynwald Hill till 1422.

One of the important changes effected at this Tynwald was the alteration in the law of sanctuary, the principal places being under the wing of the ecclesiastical authorities, the barons of the isle, and were zealously guarded by them. Any offender against the king's laws had only to flee to the territories of these barons, and he was safe from the lord's jurisdiction, until this celebrated meeting, when Sir John Stanley substituted a legal sanctuary under the Deemsters, holding courts according to the law of the land.

" Tradition tells us those condemned to die
Might a remission of their sentence gain,
If through the crowd of people they could fly,
On the lake side, and Tynwald stone attain.
Many have run the race for life in vain."

The early records of the Isle of Man have suffered from one cause or another. We find from the *Chronicles of Man*,

one of the earliest, already quoted, that in A.D. 1228 King Olave came to the *Tyngvalla*, the Tynwald, and there fought a battle with his brother Reginald. Thus showing the establishment of such a court long prior to what is now to be found in the records of the island, which commence only in 1417.

Reginald IV. was slain by the knight Ivar in a meadow in Rushen on the 6th May 1249, and left a daughter named Mary, who, to escape the troubles in Man which followed the death of her father, was secretly conveyed by her friends to England, with all the public deeds and charters of the island.

It has also been stated that the most ancient records were removed in 1292 to Drontheim in Norway, by Maude, a princess of the ancient race, where they were afterwards said to have been destroyed by fire. In the Lansdowne MSS. (Oliver's *Monumenta*, vol. i. p. 84) we find it stated that the sister of the last King Orry, upon his being vanquished by Alexander, King of Scotland, fled into England, carrying with her the charters of the Isle of Man, and was honourably received by King Edward the Third, and by him given in marriage to Sir William Montague, upon whom, in 1334, he bestowed the Isle of Man.

Waldron, in his *Description of the Isle of Man* (Manx Society, vol. xi. p. 3), speaking of the records, says, "A few years since" (prior to 1726) "Mr. Stevenson, an eminent, worthy, and learned merchant of Dublin, offered the then Bishop of Drontheim a considerable sum of money for the purchase of them (those removed in 1292), designing to restore and present them to the island, but the bishop would not part with them on any terms." Seacome states that the few records which remained in the island at the commencement of the civil wars were carried away by Charlotte, Countess of Derby. Rolt, in his *History of the Isle of Man*,

1773, states, that after the capture of the Countess of Derby, "her house was plundered of its goods and plate." In the Royalist Composition Papers, 1st series, 19-357, there appears, among numerous other articles enumerated, "one greate cheste filled with old deedes and writings." What has become of these? On the death of James the tenth earl, in 1735-36, when the Duke of Atholl succeeded to the lordship of Man, the family papers were scattered, some of them were purloined, and many never came into the possession of the eleventh earl. (*Stanley Papers*, vol. ii. ccxli. Chetham Society, 1867.)

All these old charters might never have been returned to the island, so that whether burnt or lost remains a matter of considerable doubt. The earliest record now in the Rolls Office, Castle Rushen, is that of 1417 (Henry V.), printed in the *Commissioners' Report*, 1805, and in Oliver's *Monumenta*, vol. iii. pp. 10-12, Manx Society, 1862; as well as the facsimile in Mr. Mackenzie's book already alluded to.

Thus it may be observed that old documents have their vicissitudes like old families, and on some unlooked-for day may turn up from some long-forgotten chest, and once more throw light on many a doubtful matter of history. The spirit of inquiry at the present day is bringing forward many a parchment and letter that has lain mouldering in the archives of old families, who are now evincing a laudable anxiety to bring them to light and place their contents before the public.

The Lord had the power of ordering Tynwald courts to be held at what place he wished, or wherever most convenient to the people. In 1429 it met at a place situated near the site of an ancient church called *Keeihll Abbane*, now St. Luke's in Baldwin, where the remains of a similar mound to that at St. John's were, until of late years, to be seen. In 1430,

as will be seen by Mill's *Statutes*, p. 12, "a Court of all the commons of Mann was holden at the Castle of Rushen, betwixt the gates, by Henry Byron, Lieutenant of Mann;" and in 1577, on the 13th day of July, the Tynwald Court was held at St. John's, where it has continued annually to be held on the 5th of July, a period of three hundred years.

Tynwald Courts were always held on the 24th June, until the alteration of the calendar enacted by statute in January 1753, and since that time on the 5th July, and if that day is Sunday, on the 6th.

On the 12th June 1610 it was enacted, "That after Midsomer day next noe Tinwald shall be holden in this Isle upon the Lord's day; but as oft as the Feast of St. John Baptist shall fall upon the Sabbath, the Tinwald and the Faire then shall be kept upon the day next following."—(Mill's *Statute Laws*, p. 81.) By this it would appear that up to this time the assembling of the Legislature on St. John the Baptist's day, for the promulgation of the Laws and other purposes, had been held on the Sabbath whenever it fell upon that day, so tenacious were the Manx in following out the ancient custom derived from their former Scandinavian rulers, thus verifying one of their sayings, "*Mannagh vow cliaghtey, cliaghtey nee cliaghtey coe*,"—"If custom is not indulged with custom, custom will weep." Occasionally these Courts are held at St. John's at other times, when any particular law has to be promulgated. In early times they were held "twice in the yeare, for the amending of the countrey, and the Lord his profit."

The Rev. Dr. Kelly, in his *Manx Dictionary* (Manx Society, vol. xiii.), makes some interesting remarks on *Keeihll Abbane* and the neighbourhood. He says, "Baaltinn, pronounced Boltinn, the name of a district (now called Baldwin)

in the parish of Kirk Braddan. It consists of a projection of the mountain Carraghan, the sides whereof are enclosed by two rivers, which meet at a place called the *Aah-mod* or Dog's Ford. This river is afterwards called White River, and falls into another called the Black River, below the junction of which is the town of Douglas, deriving its name from the union of the *Doo* (black) and the *Glass* (grey) rivers. In the centre of Baaltinn is a small village called *Aal-caer*, or Baal's town. Adjoining to *Aal-caer* are the ruins of an old temple called *Kil-Ammon* (Cella Ammonis).—(About 18×12 feet: on the site of these ruins the Chapel of St. Luke was built, A.D. 1836.) Near to this was an ancient Tynwald or *Tinn-vaal*, i.e. the altar or fire of Baal, where all new laws were promulgated, and the seats of the twenty-four Keys or Parliament of the island are still pointed out. Here was a pillar with an inscription, as I have been often told, but it was carried off and broken to mend a neighbouring stone wall. This Tinn-Vaal was coeval with another on Cronc-Urley, in the north side of the island, as at that time the island was under two governments, and the distinctions of North-side and South-side still remain. There is an opinion in this part of the country that the church commonly called Kil Ammon should be named Kil Abban, or the Abbot's Church; and that it was either built at the introduction of Christianity into the island, on the ruins of Baal's temple, or that the Pagan Kil Ammon was then converted into the Christian Kil Abban. It is certain, however, that at a very early period the village of Aalcaer received the name of Balla Chreest—Christ's town—but has not retained it in use, though it is so called in the Records. The highroad to Kil Ammon is called the Raad Jiarg (red road). About a mile to the south of this Tinn-Vaal is Balla-vriw, the Judge's town, which, as well as part of Aalcaer, is the property of the family of Kelly,

who most probably were Judges or Druids of that religious and judicial institution. The adjoining town or balla is called *Baal-ny-moddey*, the town of Dogs ; and higher up the valley another town is called *Aah Whuallian*, or the Whelpsford. I mention these names, as the modern believers in the god Belus are of opinion that these dogs in their respective stations were the guards of the sacred Tinn-vaal, Baal-tinn, or fire of Baal."

The Tynwald Hill, called also Cronk-y-Keeillown* (*i.e.* St. John's Church Hill), is a mound of earth similar to an ancient barrow or tumulus, but whether ever used for that purpose is unknown, as it has never been examined, nor is it likely that permission would be granted by the Manx authorities, fearing to offend the just prejudices of the people in guarding what they consider their *Hill of Liberty*, which has passed unscathed through so many centuries.

It is traditionally said to have been originally brought from soil collected from each of the seventeen parishes of the island ; but this is a matter of great doubt, as no authentic record of such a fact is to be met with. The mound rises about twelve feet high, by four stages or circular platforms, sloping outwards, the dimensions of which are as follow :—

	Feet.	In.
Circumference at foot of the lowest mound	256	0
„ top „ „ „	240	0
„ foot „ second „	162	0
„ „ „ third „	102	0
„ „ „ top „	60	0
„ of the outside wall enclosing the		
Tynwald	412	0

* Cregeen, in his *Manx Dictionary*, 1835, says, "No doubt but the latter part of this word is a corruption of *Ean* or *Yuan* = John."

	Feet.	In.
Diameter of the top mound to outside of tent-stones	16	9
Width of the avenue to outside of each wall	48	0
Width of the lowest terrace, 12 feet ; the second, 9 feet ; and the third, 6 feet.		

The whole is covered with a short turf, neatly kept. The approach to the top is by a flight of twenty-one steps cut in the turf, directly facing the chapel, to which there is a spacious road of approach from the foot of the mound, of 366 feet in length. It is now walled in, and has several entrances, one of which, the entrance to the chapel, is by a lych-gate, although there is no burial-ground attached to the chapel. The plan of the ground, which is given herewith, will show the relative positions of the Chapel and Tynwald Hill (see Frontispiece).

A correspondent in *Notes and Queries* (J. Beale, Feb. 1871) considers the dimensions of this hill as symbolical. Taking the circumference of the lowest mound at the square as 240 feet, he says :—"Taking 12 the height, 4 the number of terraces, 3 the height of each ascent, 8, 6, 4, 6, the respective widths of the terraces ; $8 + 4$ the first and third = $6 + 6$ the second and fourth—are all factors of 240, the circumference, which is in proportion to 360, the great circle, as 2 is to 3 ; that as $360 : 240 :: 3 : 2$;—so the height $12 \times 2 \div 3 = 8$, the first width ; and the height $9 \times 2 \div 3 = 6$, the second width ; and the height $6 \times 2 \div 3 = 4$, the third width ; and the height $3 \times 2 = 6$ the fourth width. That there are four ascents, because four units compose the square, four weeks the month, four seasons the year, four quarters the circle, and four = E. N. W. S. That three feet is their equal ascent, because three units compose the equilateral triangle, three sides = any triangle, three = trinity generally. That the product of the triangle and square, $3 \times 4 = 12$, the duodeci-

mal number, and the first two digits 1, 2, which, added to the digits 3, 4 = 10, the decimal number; and by simple addition the digits (1, 2, 3, 4), 5, 6, 7, 8, 9, (0), result. That the ascent is by steps on the eastern side, because the sun rises in the east; that the height is 12, because there are twelve signs in the zodiac, twelve divisions of the great circle, twelve months in the year, and that, as the sun in his zenith always indicates noon-day or twelve, so the summit of the hill is duodecimal or twelve; that the sum of the units of the triangle and square, $3 + 4 = 7$, the days of the week, and the extraordinary septiliteral number; that the sides of the simplest right-angled triangle are 3, 4, 5 = 12, the sum, and = 60, the product. Of such general application are astronomical, geographical, and temporal computations.

"All the preceding and other lessons are contained, and may be read in and learned from the construction of Tynwald Hill, when perused by any one capable of reading that symbolical hill aright.

"Thus this mount or hill is evidently a very symbolical book for the initiated to read, and for inquirers to decipher. And as the sun, in running his circuit, illuminates the face and rules or governs the order of nature, so the promulgation of laws, by ascending to the summit of the mount, tends to the enlightenment and good government of society, which would be otherwise chaotic and uncivilised, were it not for the influence of an enlightening ruler or an enlightened law-giver."

The following is given as the order of procession of the authorities attending the Tynwald Court from the chapel to the hill. It is from a manuscript copy used by the Governor on the 5th July 1770, a few years after the island was vested in the English Government. It differs in some respect from that followed at the present day :—

ORDER OF PROCESSION AT TYNWALD,
5TH JULY 1770.

Three Constables on the flank.

Six Constables with their staffs, two and two.

The Clergy, three and three.

The Vicars-General.

The Archdeacon.

The Gentlemen of the House of Keys, three and three.

The Water Bailiff.

The Deemsters.

The Clerk of the Rolls and Attorney-General.

The Receiver-General.

The Lord Bishop.

The Sword of State.

His Excellency the Governor.

Gentlemen attending the Governor.

The Guard.

Three Constables on the flank.

Mr. Feltham, who made his tour through the island in 1797-8, gives the following account of the forms observed on a Tynwald day :—" Agreeable to ancient custom, every parish sent four horsemen, properly accoutred, and the captain of every parish presided over those of his own district. About eleven o'clock the cavalcade arrived at St. John's, where the Duke of Atholl was received by the Clergy and Keys, and saluted by the Fencibles. He then went in state to the chapel, where an excellent sermon was preached by the Rev. Mr. Corlett, the worthy and learned vicar of Kirk-German.

"After service followed the procession of state. The Fencibles were drawn up in two lines, from the chapel door to the Tynwald Hill; and the procession passed betwixt the two lines in the following order :—

- " 1. The Clergy, two and two, the juniors first.
2. The Lord Bishop of Sodor and Man.

3. The Vicars-General.
4. The Two Deemsters.
5. Major Taubman, sword-bearer.
6. His Grace the Duke of Atholl.
7. The Lieutenant-Governor.
8. The Clerk of the Rolls.
9. The Twenty-four Keys, two and two.
10. The Captains of the different parishes.

“As soon as His Grace had ascended the hill, he was seated under the canopy, in his chair of state. The Deemsters then proceed in the customary business of the day.”—*Feltham's Tour*, 1798, p. 144.

The Fencibles mentioned by Mr. Feltham were one portion of the military musters of Manxmen, who, under various denominations, both horse and foot, were ever ready at the call of the governor, or captains of parishes, to assemble for the defence of their country. In the early part of the present century, when England was threatened with invasion, a call was made upon the inhabitants of the island by Governor Shaw, and if we may judge by the return made from the town of Peel, the muster must have been very considerable.

The return made by Thomas Clarke, Esq., high bailiff, is taken from the original documents in the possession of Robert J. Moore, Esq., the present high bailiff of that town, which gives the names of those persons willing to serve his Majesty. The proclamation runs as follows :—

ISLE OF MAN.

Whereas, by the ancient law of this island, still in force, the Governor or Lieutenant-Governor for the time being is impowered in the case of any actual invasion to call out all men from the age of sixteen to sixty to defend their country :

But under the present circumstances, as without some previous arrangement, and the men beforehand properly armed, such assembling of them would be of very little use in case of any danger; the Lieutenant-Governor is therefore pleased hereby to direct and require, That all the high bailiffs of the towns and captains of parishes do forthwith take lists of all the able men, exclusive of the enrolled volunteers, within their respective towns and parishes, who are willing to be armed with pikes, which shall be provided for them, and hold themselves in readiness, in case of any actual invasion, to assemble with them under their own proper town or parish officers for the honor of the king and defence of their country as they shall be ordered by the proper authority. And that they do transmit such lists to his Honor at Castle Rushen on or before Tuesday next, the 13th instant.

Given at Castle Rushen this 7th December 1803.

ALEX^R. SHAW.

GOD SAVE THE KING.

In consequence of the Honorable Governor Shaw's Proclamation of the 7th of this month, we, whose names are hereunto subscribed, do hereby voluntarily engage to serve his Majesty by arming with pikes (when furnished with them), and will at all times hold ourselves in readiness to assemble together in case of an actual invasion, for the honor of our king and defence of this island.

PEEL TOWN, *Decr.* 12, 1803.

To this were affixed the signatures and marks of two hundred and twenty names, to which was added the following:—"The muster-roll, which I ordered last Friday, on Saturday amounted to 341. THOS. CLARKE, *High Bailiff*."

The oaths administered to the chief officers in the island, being somewhat remarkable, are here given.

The Oath administered to the Governor prior to the
Revestment in 1765.

Your allegiance to the King's Majesty of Great Britain reserved,—

You shall bear true faith and fidelity to his Grace James Duke of Atholl, Lord of Mann and the Isles, and his heirs, during your life.

You shall not reveale the secretts of this isle, nor houses or garrisons therein, to any foreigner or stranger.

You shall truly and uprightly deale between the lord and his people, and as indifferently betwixt party and party as this staff now standeth, so far as in you lyeth.

You shall take the advice and consent of the rest of the lord's councill of the said isle, or so many of them as shall be present within the isle, in all matters that concern the state and government of the said isle and houses.

These, and all other things appertaining to the governor of this isle, his office and place, you shall, according to the purport and extent of your commission and the laws of the said isle, do and perform, so far as in you lyeth.

So God you help, and by the contents of this Book.

The Oath of the Lieutenant-Governor since the Revestment in 1765, taken by Alexander Shaw, Esq., at Castle Rushen, the 7th day of January 1791.

I, Alexander Shaw, Esquire, do swear, that I will truly and uprightly deal between our sovereign lord the King and his subjects within this isle, and as indifferently between party and party, as this staff now standeth, so far as in me lyeth ; and when I think it necessary, will call together the Council of this isle, or so many of them as shall be present within the same, and advise with them in any matter that may concern the state and government thereof ; and that I will do and

perform, as far as in me lyeth, these and all other things appertaining to the government of this isle, and the post and office of Governor-in-Chief and Captain-General, according to the purport and extent of my commission.

So God me help, and by the contents of this Book.

The Lieutenant-Governor's staff of office is a wand of full six feet long. This was formerly kept in the old chapel at St. John's, and was carried by him in the procession to the Tynwald Hill, but for many years this has been discontinued. The staff is now in the writer's possession.

The Oath administered to the Deemster since the
Revestment in 1765.

By this book, and by the holy contents thereof, and by the wonderful works that God hath miraculously wrought in heaven above and in the earth beneath in six days and seven nights, I, A B, do swear that I will, without respect of favour or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this isle justly, betwixt our sovereign lady the Queen and her subjects within this isle, and betwixt party and party, as indifferently as the herring backbone doth lie in the midst of the fish.*

So help me God, and by the contents of this Book.

The oath prior to the revestment was similar, reserving allegiance to the King's Majesty, and to "bear true faith and fidelity to his Grace James Duke of Atholl, and his heirs, in whom is the title of inheritance of this isle and houses thereof." The oath of the High Bailiffs is the same.

* This, as Bishop Wilson remarks in his *History of the Isle of Man*, was "that his daily food" (for in former days no doubt it was so) "might put him in mind of the obligation he lay under to give impartial judgment."

The Oath administered to the Members of the
House of Keys.

You shall be aiding and assisting to the Deemster of this isle in all doubtful matters ; her Majesty's council, your fellows', and your own, you shall not reveal ; you shall use your best endeavours to maintain the ancient laws and customs of this isle. You shall justly and truly deliver your opinion, and do right in all matters which shall be put unto you, without favour or affection, affinity or consanguinity, love or fear, reward or gain, or for any hope thereof ; but in all things you shall deal uprightly and justly, and do wrong to no man.

So help you God, and by the contents of this Book.

The manner of conducting a Tynwald at the present day is :—On the 5th of July, the feast of St. John the Baptist, the various members having been previously noticed by precept from the Lieutenant-Governor, a tent is erected on the summit of the mound, and preparations made for the reception of his Excellency and the officers of state according to ancient custom. The chapel, and steps leading to the summit of the Tynwald Hill, are strewn with rushes, being a custom in lieu of rent-charge from the small estate of Cronk-y-Keil-lown, in the neighbourhood. The military stationed in the island are drawn up on each side of the path leading from the west door of the chapel to the foot of the steps of the mound. On the arrival of the Governor at St. John's, he is met by the Lord Bishop, his Council, Keys, Clergy, and chief officers of the island, who proceed to their respective seats in the chapel, where morning prayers are read by one of the government chaplains.

The clergy, though forming no part of the Legislature, are summoned.

Form of Summons to the Clergy to attend a Tynwald Court.
Copied from the original.

Episcopal Registry, 26th June 1851.

REV. SIR—His Excellency the Lieutenant-Governor has requested the Right Honourable and Right Reverend the Lord Bishop to cause the usual directions to be given for the attendance of the clergy at the annual Tynwald Court, to be holden at St. John's Chapel on Saturday the 5th July, at eleven o'clock forenoon : You will therefore, as usual, appear on the occasion in your canonicals.—I am, Rev. Sir, yours truly,

JOSEPH BROWN, *E. R.*

To the Rev. the Clergy of the
Diocese of Sodor and Man.

Addressed to—

The Rev. the Vicar and Curate of German, the Chaplain of St. John's, the Vicar and Curates of Patrick, the Vicar of St. Ann, the Chaplain of St. Mark's, the Dean and Curate of the College, the Chaplain and Curate of Castletown, the Vicar and Curate of Malew, the Vicar of Arbory, and the Vicar and Curate of Rushen, the last of whom will please return these to the E. R.

Summons.—Take care to forward this carefully and speedily, and as above directed, and the clergy are requested to note therein the times of receipt and despatch.

A similar summons is sent to the northern division of the island.

It appears the clergy were originally summoned to be present at Tynwald in their capacity as pastors of the people, in order to inform them what was the law of the land, and not in any way as being connected with the Legislature.

During the sitting of the Legislature in the chapel, it may be stated that the Lieutenant-Governor and Council

occupy during prayers the seats appropriated for them in the chancel, the Keys those situated in the centre of the chapel; and when assembled as a Tynwald Court, the Governor and Council sit in chairs placed forward in the chancel, before whom the sword of state is placed on a table, the Keys retaining their seats in the centre of the chapel. When the latter body have to consult on business connected with their house, they retire to the south transept, where several of the seats have been previously removed for that purpose, and where they always sign the attestation as to the promulgation of the laws passed. The clergy occupy seats in the north transept.

After prayers they at once proceed to the Tynwald Hill in the following order :—

Constables.

Coroners.

Captains of Parishes.

The High Bailiffs.

The Clergy.

The Members of the House of Keys.

The Vicar-General.

The Archdeacon.

The Water-Bailiff.

Clerk of the Rolls.

The two Dempsters.

The Attorney-General.

The Lord Bishop.

Sword of State.

His Excellency the Governor.

Constables.

On arriving at the summit of the hill, the Governor and Bishop take their seats, surrounded by the Council and Keys, the commons being assembled on the outside.

The Tynwald Court is fenced, prior to the commencement of proceedings, by the Lieutenant-Governor calling upon the Coroner of Glenfaba, the senior coroner of the island, and whose power extends over the whole of it, to "fence the court." The form was anciently as follows, and continues much the same at the present day :—"I do fence the King of Man, and his offices, that no manner of men do brawl or quarrel, nor molest the audience, lying, leaning, or sitting, and to show their accord, and answer when they are called, by license of the King of Man and his officers.

"I do draw witness to the whole audience that the court is fenced." This is repeated thrice.

It was given for law at a Tynwald held at Castle Rushen in 1422, before Sir John Stanley, that after fence was made, "whosoever comes with force and arms against the Lieutenant's commandments, especially to the Tynwald, where they should have right and reason peaceably, and makes murmur and rising in his presence, he is a traitor by our law." The Triads or Welsh laws had a similar regulation, whereby naked arms must not be presented against such conventions, nor within their limits during the assembly.

After the Court is fenced, the Coroner of Glenfaba gives in his wand* of office, when the Lieutenant-Governor appoints his successor, upon taking the usual oath upon his knees, administered by the senior Deemster ; the other five coroners in succession doing the same. They only retain office for one year, and remain out of office one year, when other persons are appointed in their places for the year following ; their office is that of a sheriff.

The laws are engrossed upon skins of parchment, which, after the signatures of the insular authorities (placed in the manner as given in the form of promulgation), are sent to

* The rod or wand of office, or, as it is sometimes called, the *yard*, is now generally formed of a piece of cane, decorated with scarlet or blue ribbon.

London for the assent of her Majesty the Queen in Council, which is attached to it in the following manner :—

At the Court at Balmoral, the 27th day of August 1860.

Present—

The Queen's Most Excellent Majesty.

His Royal Highness the Prince Consort.

Lord John Russell. Mr. Secretary Herbert.

Whereas there was this day read at the Board a Report of a Committee of the Lords of Her Majesty's Most Honourable Privy Council, dated the 25th of August 1860, in the words following (viz.) :—

Your Majesty having been pleased, by your Order in Council of the 1st August 1860, to refer unto this Committee a letter from one of your Majesty's Under-Secretaries of State, transmitting an Act of Tynwald passed in the Isle of Man on the 5th July 1860, intituled "An Act for disafforesting and allotting the uninclosed portion of the Forest in the Isle of Man :—" The Lords of the Committee, in obedience to your Majesty's said Order of Reference, have this day taken the said Act into consideration, and do agree humbly to report, as their opinion, to your Majesty, that it may be advisable for your Majesty to approve of and ratify the said Act.

Her Majesty having taken the said Report into consideration, was pleased, by and with the advice of her Privy Council, to approve thereof, and to order, as it is hereby ordered, that the said Act (which is hereunto annexed) be, as it is hereby confirmed, finally enacted, and ratified accordingly ; and the Right Honourable Sir George Lewis, Bart.,

one of Her Majesty's principal Secretaries of State, is to take the necessary measures herein accordingly.

EDMUND HARRISON.

*At a Tynwald Court, holden at Saint John's Chapel, the
13th day of November 1860 :*

The before-written Act of Tynwald, intituled, "An Act for disafforesting and allotting the uninclosed portion of the Forest in the Isle of Man," having received the Royal assent at the Court at Balmoral, the 27th day of August 1860, present the Queen's Most Excellent Majesty in Council, the said Act was this day promulgated and published on the Tynwald Hill, according to the ancient form and custom within the said isle.—As witness our subscriptions :—

FRANCIS PIGOTT, *Lieut.-Governor.*

HORACE, *Sodor and Mann.*

M. H. QUAYLE, *Clerk of the Rolls.*

W. W. CHRISTIAN, *Water Bailiff.*

JOS. C. MOORE.

T. AR. CORLETT, *Vicar-Genl.*

W. L. Drinkwater.

John Cls. Stephen.

THE KEYS.

Edwd. M. Gawne.

George Goldie.

J. M. Jeffcott.

William Harrison.

Ridgway Harrison.

E. C. Farrant.

F. Matthews.

W. Farrant.

Richd. Quirk.

Jno. Gell.

P. T. Cuninghame.

J. S. Goldie Taubman.

W. F. Moore.

J. G. Bennett.

Alexr. Spittall.

Edwd. Faulder.

Robert J. Moore.

After these proceedings, the laws that have received the sanction of the Manx Legislature and her Majesty the Queen, are read by the first Deemster, by reciting the title and heading of the various clauses in English, and by the Coroner of Glenfaba in Manx. When this business is concluded, the parties return to the Chapel, where the Governor, Council, and Keys sign the Acts, attesting the promulgation (the laws having been previously signed by the consenting parties, of whom, by the Constitution, thirteen at least of the Keys must have signified their assent), and then transact any other business that may be brought before them; after this the laws become valid as "Acts of Tynwald," for they cannot be enforced until they have been thus proclaimed from the Tynwald Hill.

Until the year 1865 the laws were read *in extenso* in English and Manx, which rendered the proceedings at times rather lengthy and tiresome. In that year a short Act of Tynwald was passed, providing for the above change.

It was formerly customary at the Tynwald Courts held at St. John's to have a sermon preached to the authorities there assembled, but this has for many years been omitted, the morning prayers for the day alone being read by the Government Chaplain. Some of these sermons have been printed, —those of Bishop Wilson in 1725 and 1728, and on the 24th June 1736, and printed in his *Life and Works*, 1781, Sermon No. xlix.* One by the Rev. Hugh Stowell, Vicar of Lonan, on 5th July 1813, and published by the express command of John, Duke of Atholl, Governor. The last sermon preached before the Legislature was on the occasion of the opening of the present new chapel, on the 8th March 1849, by the Lord Bishop, late Lord Auckland, which will be recited in the account given of that building hereafter.

It may be here stated that a Fair has been held at St.

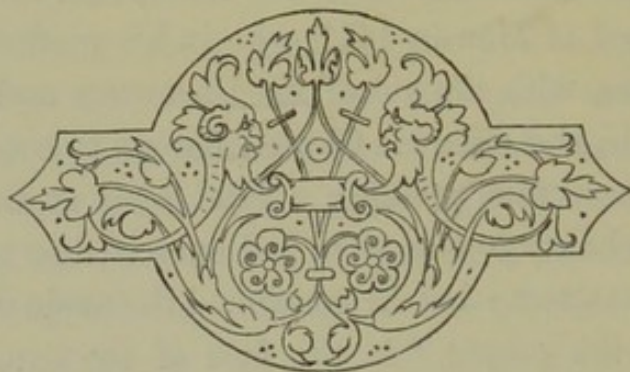
* For this see Appendix, No. 11.

John's from time immemorial on the annual meeting of the Legislature on Midsummer Day, and is now held on the 5th July, when the Tynwald Court assemble there.

From the foregoing account it will be seen that the gradual development of a system of government, which, taking its rise in patriarchal times, brought to Europe by those early sages and law-makers the Druids, who so long resided in the island and became the instructors of princes, was continued by the Welsh rulers, who for three centuries held dominion over the country, and had similar customs derived from the same source, and, when their Scandinavian conquerors took possession, stereotyped, as may be said, their name upon the assembly, the *Thing-völlr* or Tynwald. After them, under various rulers, who alternately took possession of the island, the system was continued until the time of Sir John Stanley, King and Lord of Man in 1417, who in his wisdom embodied the *breast laws*, with the aid of his Deemsters and Keys, into a written code, and cited his Church Barons to come in and do fealty unto him, thus striking a fatal blow at the power of the priests, who up to this time had exercised so great a sway in temporal matters ; but he continued the mode of imparting the laws to the people, "in the face of the sun, and in the eye of the light." Upon the island becoming revested to the Crown of England in 1765, the same custom was wisely conceded, modified according to the growing intelligence of the age, thus perpetuating the oldest system of government in Europe.

Various eminent lawyers and writers have borne testimony to the excellency of the Manx legislative code ; and the Rev. Mr. Ward, in his *Ancient Records of the Isle of Man*, 1837, says, "As no people are more blessed, so none are more happy and content than the Manx, under their venerable laws, and simple, primitive, I had almost said patriarchal, constitution."

May the reformed House of Keys ever continue to aid the Deemsters and Council honestly to advise the Governor to administer the law to the people of the Isle of Man, between party and party, "as indifferently as the herring backbone doth lie in the midst of the fish."



Of the Old Chapels.

“A symbol through all time.”



THE OLD CHAPELS AT ST. JOHN'S.

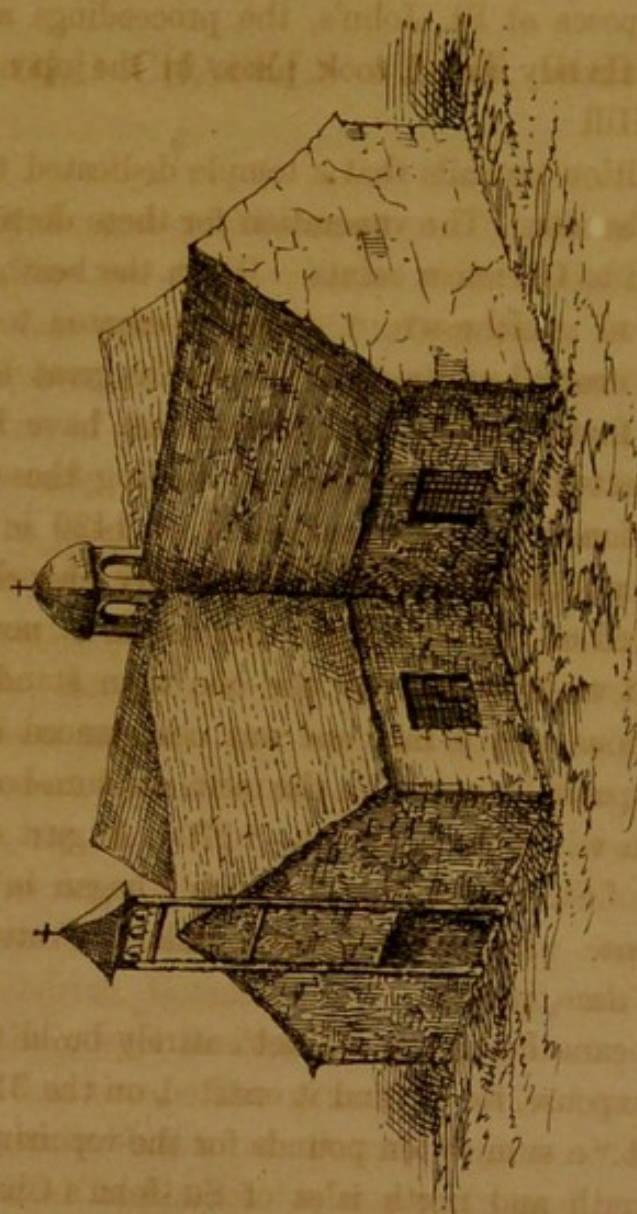
THE record of the first establishment of a Christian church at St. John's is, like the other archives of the island, lost amid the changes that were constantly taking place in the early ages of its existence. From the foregoing narrative which has been given of the Tynwald, it will be seen that it was from a very early time selected as a suitable locality for assembling the people to deliberate upon matters of government and the arrangement of internal affairs, situated as it was in the heart of the country, and free from sudden inroads from without. As such, it was no doubt selected by those Druids, of whom mention has been made, for the celebration of their rites, and upon the ruins of whose altar, about the fifth century, the first Christian missionaries erected their church. Whoever might have been the first of these, for ancient writers are not quite decided upon that point, whether Conindrius, Romalus, or St. Patrick, was the first preacher of the gospel in Man, it is certain that a change took place at that time. The generally received tradition is, that the honour is due to St. Patrick, who is said to have visited the island in 444, on his way to Ireland, and left St. Germanus, or, as some say, St. Maughold, to govern the new church.

There are no records of these ancient ecclesiastical edifices, so that we have no means of knowing what may have been the size of that at St. John's, probably similar to what are

described by Dr. Oliver in his able paper on the "Ancient Churches of the Isle of Man, prior to the Middle Ages," in *Antiquitates Manniæ*, Manx Society, vol. xv., 1868. These *Cabbals* and *Keeills* were of diminutive dimensions, but that was of no consequence as connected with their use for legislative purposes at St. John's, the proceedings at which, as has been already stated, took place in the open air on the Tynwald Hill.

A tradition prevails that a temple dedicated to Thor once stood on the site. The veneration for these deities was often transferred to Christian saints. When the heathen temple of Rushen was overthrown, a chapel dedicated to the Virgin Mary was erected on its site. From the great lapse of time since the first meeting here, there must have been various edifices erected for the purpose of holding these Tynwalds; that mentioned in the statute-book of 1429 is the first we find in a public document. How many chapels may have been erected on this spot since that day it is now impossible to say, but we find in 1699 the one then standing had become ruinous, and a new one was commenced on the same site, as appears by a note in the memorandum-book of Bishop Wilson, in which it is stated—"1704, August 4—I finished the body of St. John's Chapel, which I began in 1699, at my own expense. It cost me forty pounds."—Cruttwell's *Life of Bishop Wilson*, p. 206.

It appears the bishop did not entirely build the chapel at his own expense, for we find it enacted, on the 31st December 1706, that "a sum of ten pounds for the repairing and finishing the south and north isles of St. John's Chappell, which being for a general and publick good, shall be assessed, raised, levied, and collected of and upon all and every the tennants and inhabitants of this isle, as well barrons tennants as lords tennants, by an equal and proportionable assess upon their several and respective holdings and estates."—Mill's *Statutes*,



St. John's Church as taken from the top of Stiewhallin Beg on the day the Church was taken down

1847

July 19th

p. 184. Thirty-three years after this it appears further repairs were found necessary, for we find in an Act promulgated at St. John's Chapel on the 25th day of June 1739, being "an Act for the building and repairing of bridges within this isle," among other things it is provided that "the chappel of St. John Baptist at the Tynwald, shall be repaired and amended in a sufficient manner;" and for providing a fund for this purpose, "every man and woman, natives of this isle, of the age of sixteen years and upwards, and also every stranger man and woman of the same age inhabiting here, shall and are hereby obliged to pay to the persons now to be appointed respectively to collect and receive the same, the sum of one penny each, yearly, and every year during the term hereafter limited by this Act; and that none shall be exempt from the payment thereof, save only such as shall be found to be decrepit, indigent, or disabled by poverty, being past sixty years of age, and not otherwise."—Mill's *Statutes*, p. 257. This Act was to continue in force for fourteen years.

In the *Commissioners' Report*, 1792, under the head of "Public Buildings," it is stated that at the time of the Revestment, 1765, "St. John's Chapel was in a state of good repair and fit for the celebration of divine service, but was now quite in a ruinous state." In the same report, Appendix C, No. 10, in a memorial to the Commissioners of Inquiry from the Right Reverend Claudius, Lord Bishop, and Evan Christian, Vicar-General, dated Bishop's Court, 21st October 1791, they say—"The memorialists beg leave also to represent to you that St. John's Chapel, in the parish of Kirk-German, in which successive vicars of that extensive parish were accustomed, time immemorial, to officiate every Sunday afternoon, during the summer season, for the convenience of the parishioners who lived at a great distance from their parochial churches, is likewise at present in so ruinous and dilapidated a state, as to be altogether unfit for the aforesaid purpose ;

and that the late Lieutenant-Governor of the isle withdrew the key of the said chapel from the present vicar, and deprived him and his parishioners of the use of the said chapel;" and prayed, "That the said chapel ought to be repaired, and restored to the vicar and parishioners of the said parish of Kirk-German, for the purposes of divine worship."

In the same report, Appendix D, No. 11—the examination of the Rev. Mr. Corlett, taken at Douglas, in the Isle of Man, the 22d of October 1791, saith, "that he has been vicar of the parish of Kirk-German for thirty years, and was perfectly acquainted with the state of repairs of St. John's Chapel in 1765; and at that time it was in good repair, and fit for the performance of divine service; and this examinant hath occasionally officiated there till the month of April 1780, at which time the key was taken from the place where it was before deposited, as he apprehends by order of the lieutenant-governor,* and the petition of the inhabitants to have the key returned, in which the inhabitants undertook to keep the chapel in its then state of repair at their own expense, was refused; and from that time the chapel has been disused as a place of worship, the inside has been entirely taken away, the roof is in most places off, and the building in a ruinous state, without door or windows; that the ruinous state of this chapel is a matter of serious inconvenience to his parishioners, several of whom are obliged to go five miles to their parish church, which is too small to contain all the parishioners."

The Rev. Henry Corlett was vicar of German parish for a period of forty years, from 1761 to 1801—in which year he died.

The Duke of Atholl, in his letter to the said commissioners, dated, "Douglas, Isle of Man, October 20, 1791" also states

* Edward Smith, Esq., was Governor in Chief; Richard Dawson, Lieutenant-Governor.

that "St. John's Chapel was in a very different state when my father and mother gave up this island to the public ; indeed, when I was first in this island in 1779, the building, although neglected, was in a very different state than at present ; the chapel at St. John's was seated."

The Rev. Samuel Burdy, who visited the island in 1794, in a note to his poem of *Ardglass, or the Ruined Castles*—Dublin, 1802, says, "So much are the inhabitants influenced by superstition, that on account of a man's once hanging himself in St. John's Church, the service has been discontinued except once a year on the promulgation of the laws." It is, however, doubtful if the service in the chapel was discontinued on this account, for we find the key had been taken away long before, and the building had fallen into a dilapidated state, as has been already remarked. The building being disused was no doubt the cause of the man selecting it as a fit place to commit the rash act. It was considered necessary, before service could again be held in it, that the interior should be purged from the contamination it had received from this suicidal act, by an act of reconciliation. The name of the unfortunate man who took this liberty with his life was Hugh Kennaugh, a resident in the neighbourhood, who was afterwards interred at the west end of the chapel. At the same time and place was interred the body of a child, found drowned in the river flowing from Rhenass.

The pollution of a church in the Isle of Man is of such rare occurrence—this at St. John's being probably the only instance—that it may be as well to mention the law on this subject, as recorded in Burns' *Ecclesiastical Law*, vol. i. p. 309, 3d edition, 1775.

"A church, once consecrated, may not be consecrated again. To which general rule of the canon law one exception was, *unless they be polluted by the shedding of blood* ; and in that case the canon supposes a re-consecration ; though the

common method in England was a *reconciliation* only, as appeareth by many instances in our ecclesiastical records. But in point of ruins or decay, the only exception to the general rule laid down in the canon is, *unless they be burnt* (that is, saith the gloss, *for the greater part thereof, and not otherwise*). And a decretal epistle of Innocent the Third, where the *roof* was consumed, is, *that since the walls were intire, and the communion table not burnt*, neither the one nor the other ought to be re-consecrated. Thus, a chapel in the suburbs of Hereford, which belonged to the Priory of St. John of Jerusalem, had been from the time of the dissolution of monasteries applied to secular uses and profaned, by making the same a stable for cattle, and a place for laying up their hay and other provender; yet, because the walls and roof were never demolished, a *reconciliation* was judged sufficient. In like manner, when another chapel had been long disused, and was *repaired* and made fit for divine service, the tenor of the reconciliation was : *The same chapel from all canonical impediment, and from every profanation (if any there were) contracted and incurred, as much as in us lieth, and so far as lawfully we may, by the authority aforesaid we do exempt, relax, and reconcile the same."*

By this act of Kennaugh's it became necessary to purge the chapel from the pollution his blood had caused, which was accordingly done in 1793, as will be seen by the following copy of the reconciliation, taken from the original in the Episcopal Registry at Douglas :—

RECONCILIATION OF ST. JOHN'S CHAPEL.

July 20th, 1793.

Whereas, the Great and Eternal God has been pleased to manifest his presence amongst the sons of men by the special issues of His favour and benediction, and hath vouchsafed to

dwelt in temples made with hands, provided they be pure, and holy, and undefiled, fit for the presence of the blessed Jesus, and the habitation of His Holy Spirit: And whereas the chapel commonly called and known by the name of St. John the Baptist's Chapel, in the Parish of Kirk-German, within our diocese, had been many years ago consecrated and dedicated to the honour and service of God, and separated from all profane and common uses; but hath lately become polluted by the blood of man,—We, Claudius, by divine permission Lord Bishop of Sodor and Mann, taking these things into our serious consideration, have this day, by the favour of God, proceeded to reconcile the said chapel: Be it known therefore to all men, by this our aforesaid public declaration, that the same chapel, with its appurtenances, from all canonical impediment, and from every profanation (if any there were) contracted and incurred, as much as in us lieth, as so far as lawfully we may, by the authority aforesaid we do exempt, release, and reconcile accordingly, reserving to ourselves and successors the right of visiting the same, and exercising all such authority and jurisdiction relating thereto, as appertain to the episcopal office. And that this our act may remain secure and extant, we do order that the same be deposited in the Episcopal Registry.—Given under our hand and seal at St. John's Chapel, this twentieth day of July, in the year of our Lord one thousand seven hundred and ninety-three, and of our consecration the tenth year.

CLAUDIUS, SODOR & MANN.

Witnesses present—

Ed. Christian.

John Crebbin.

Henry Corlett.

John Lace.

L. S.

From the Episcopal Registry, Douglas.

SAM. HARRIS, *E. R.*

The old chapel at St. John's, besides being used for legislative business, was also used as a Court-House for the legal business of the district. During the Commonwealth, the proving of wills was vested in the civil magistrates, who instituted a court, called the Willer's Court, which ceased to exist in 1660. The following is a true copy of a summons served by Chaloner himself, who received his appointment as Governor, under Lord Fairfax, in 1659 :—

DOUGLAS, *y^e 23d July 1659.*

You are hereby required to meet at St. John's Chappell, on y^e 26th day of this instant month, about the proving of Mrs. Parr, late deceased, her will, without fail.

JAMES CHALONER.

To Capt. Stevenson and

Mr. William Quayle,

Judges of the Will Court.

To Capt. Stevenson, of

Balladoole, These.*

Some of the lay officers were guilty of defacing the records, and kept them in very base order. St. John's being a central situation, the courts continued to be held here, as we find from the following copy, taken from an original execution for debt in 1807 :—

At a Court holden at St. John's Chapel

the 16th May 1807,

Between Thomas Clark p^{ff}

and

Edward Gawne of Peel Town }
by John Gawne } Def^t

Execution is awarded ag^t the said Defend^t for the sum of four shillings and eight pence Brit. with 10d. fees.

JOHN LACE.

* Chaloner's *Treatise of the Isle of Man*, Manx Society, vol. x., 1864, p. 84.

The first stage of the American Revolution was the period of the 1760s and 1770s, when the colonies began to assert their independence from Britain. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The second stage of the American Revolution was the period of the 1780s and 1790s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The third stage of the American Revolution was the period of the 1790s and 1800s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The fourth stage of the American Revolution was the period of the 1800s and 1810s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The fifth stage of the American Revolution was the period of the 1810s and 1820s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The sixth stage of the American Revolution was the period of the 1820s and 1830s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

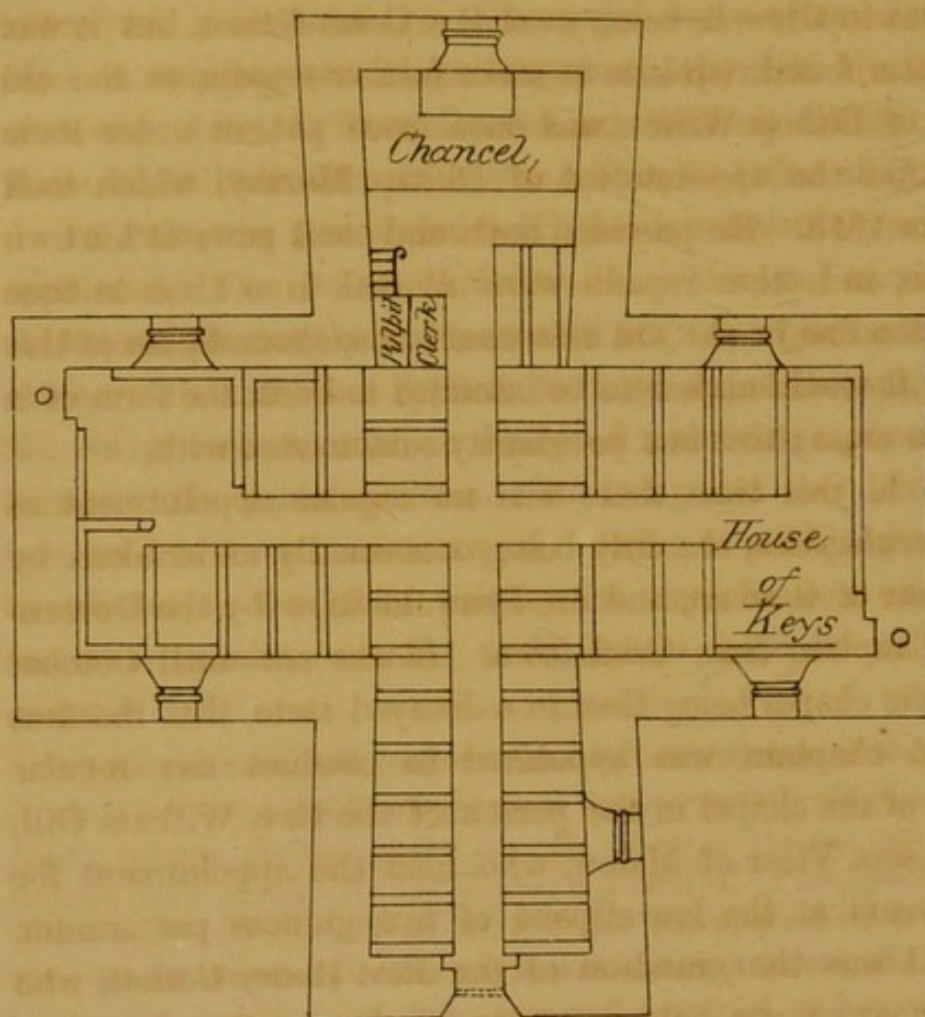
The seventh stage of the American Revolution was the period of the 1830s and 1840s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The eighth stage of the American Revolution was the period of the 1840s and 1850s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The ninth stage of the American Revolution was the period of the 1850s and 1860s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

The tenth stage of the American Revolution was the period of the 1860s and 1870s, when the new nation was established. This was followed by the American Revolutionary War, which lasted from 1775 to 1783. The war was a struggle for independence, and it resulted in the colonies becoming a new nation, the United States of America.

PLAN OF THE OLD CHAPEL AT ST JOHNS 1845



Nave ——— *22 Pews* ——— *88 Persons*

Transept ——— *12 Pews* ——— *56* ..

Children in N & S Transept *50* ..

Total *174 Persons*

10 10 20 30 40 feet

The chapel at this date must have been in such a state of repair as to allow it being used as a Court-House, but it was soon after found requisite to make further repairs, so the old fabric of Bishop Wilson was once more put in order some time after the appointment of Bishop Murray, which took place in 1813. He provided seats and some pews at his own expense, and other repairs were allowed from time to time out of the fine fund. On reference to the ground-plan of this chapel, it would appear to be intended to be in the form of a Maltese cross ; this is a peculiarity seldom met with.

Up to this time there was no regular appointment of resident chaplain, the duty being occasionally undertaken by the Vicar of German, and on Tynwald days by the Government Chaplain from Castletown. It was not until October 1820, the chapel being then in a decayed state, that the first resident chaplain was appointed to conduct the regular service of the chapel in the person of the Rev. William Gill, the present Vicar of Malew, who held the appointment for three years at the low stipend of five guineas per annum. Mr. Gill was the grandson of the Rev. Henry Corlett, who for so many years held an extra service in the chapel on Sunday evenings during the summer months. He administered the Lord's Supper occasionally, and baptisms and christenings were celebrated at first, but given up because displeasing to the vicar of the parish.

Upon the retirement of Mr. Gill, in 1824, the Rev. Samuel Gelling, late Vicar of Santon, was appointed chaplain on the nomination of Bishop Murray, with a salary of five pounds per annum. He resided in Peel, and resigned in July 1833.

Upon his retirement the Rev. William Drury (present Vicar of Braddan) was appointed chaplain at a salary of thirty shillings a year. He resided at Snugborough, in Kirk Braddan, distant some five miles, and resigned the appoint-

ment in October 1834. Mr. Drury was off the island during the latter part of his holding. The service was performed usually once on Sunday by various clergymen, the Rev. Mr. Roberts of Kirby, John L. Stowell of King William College, F. B. Hartwell of Ballasalla Abbey, and Thomas Caine of Douglas.

In 1835, the Rev. John Gell, aged seventy-five years, was appointed. He resided at Ballasalla. Morning service was performed alternately in Manx and English while he had the charge. In 1836 he applied to Lord John Russell, Home Secretary, and obtained a salary of twenty-five pounds per annum. He again petitioned in 1840, and had his salary increased to forty pounds a year. Being in a delicate state of health during the latter part of his time, he was unable to attend to the duty, coming to St. John's only once or twice a month.*

* I have seen a curious journal written by this gentleman of his early life, in which it is stated that he was the son of the Rev. Samuel Gell, Vicar of Kirk Lonan, and was educated by the Rev. Mr. Moore of Douglas until he was fourteen years of age. He was afterwards instructed in navigation, and at sixteen was bound apprentice to Mr. J. Joseph Bacon, merchant in Douglas. Being shortly afterwards sent on a voyage to Barbadoes, he was taken prisoner by a privateer; the vessel, being ransomed, proceeded on her voyage, but meeting with a Spanish fleet, he was again taken, and landed at Cadiz, where he remained some time in prison. After an exchange he arrived in Douglas, and soon afterwards sailed in another vessel, belonging to Mr. Bacon, for South Carolina. On nearing that place he was again taken and carried to France, and placed in prison, where, after suffering much hardship, he was sent with others to Plymouth; but fearing to be pressed into the King's service, he, along with three others, contrived to escape into the country, when, after undergoing much hardship and privation, having to travel chiefly during the night and along by-roads, he at length arrived in Liverpool, and from thence, in a Manx trader, landed in Derby Haven. Mr. Bacon was willing to make him chief mate in another vessel, but his father, thinking he was so unfortunate in the seafaring life, placed him with the Rev. Mr. Quayle, then master of the Grammar School, Douglas, with whom he continued until he was twenty years of age, when, Bishop Mason being then dead, the Governor and Archdeacon, in 1783, appointed him as Reader at St. Mark's Chapel, and he was afterwards ordained by Bishop Cregan, and licensed to the said chapel, where he remained several years.

On the 20th of June 1840, the Rev. William Bell Christian, afterwards Vicar of Lezayre, son of Deemster Christian of Milntown, was appointed curate in charge of St. John's, at which time he resided at Ballagarey, Marown, distant four miles. On the 1st of August the Isle of Man Diocesan Association voted the curate £30 per annum, which was paid as long as Mr. Christian officiated, and then ceased. About the same time the Parsonage House was contracted for and commenced. A piece of ground a short distance from the chapel, containing half-an-acre, was purchased by the Diocesan Association for £30. Her Majesty's Government contributed £100 towards the expense, and the Diocesan Association undertook to provide such further monies as might be required, about £200. It was afterwards found necessary to have the house cemented. Upon Mr. Christian coming into residence, he had to pay the Rev. John Gell, the chaplain, £10 a year as rent for the house.

In the latter part of the year 1840 an application was made to Her Majesty's Government to rebuild the chapel, which, after examination and report by the crown agent, they refused to do, but spent about £35 in making some immediate and necessary repairs. At this time a Manx service took place every third Sunday morning, but was discontinued soon after the death of Mr. Gell.

On the death of the Rev. John Gell, chaplain, on the 29th January 1845, Mr. Christian continued his services as curate, when, on the 22d April following, the Lieutenant-Governor, Colonel Ready, announced to the committee who had been appointed to superintend the building of a new chapel, "that Her Majesty had been pleased to appoint the Rev. William Bell Christian as Government Chaplain of St. John's, Kirk-German, to be held during pleasure." This he held only for a short time, having been appointed Vicar of Lezayre on the 25th June the same year.

On the 27th August, by order of the Lord Bishop, Dr. Short, the Rev. John Fry Garde, curate at Cronk-y-Voddy, came to reside at the Parsonage House, St. John's, and soon after received his official appointment from the Hon. Charles Hope, Lieutenant-Governor, as Government Chaplain at St. John's, being the last appointment to the old chapel of Bishop Wilson.

The salary allowed in his time was £40 from Her Majesty's Treasury, £20 from the Impropiato Fund, and £7 : 16 : 2 from the Royal Bounty Fund, making a total of £67 : 16 : 2 per annum.*

The few records we have been able to gather respecting the chapels at this place, having been thus brought down to the time when it became absolutely necessary to take some steps to provide a new edifice, it remains only to call attention to the ground-plan for its internal arrangement, which will show its confined state with reference to the greatly increased wants of the neighbourhood, independent of the dilapidated condition of the building. There was little or no accommodation for those who had to make use of it, particularly on the assembling of the Legislature. The entrance to the chapel was down a step, which, in wet weather, became unpleasant from the water thus accumulating. There was no font, and when a child was baptized water had to be brought in a basin, and carried along with the infant to the communion table.

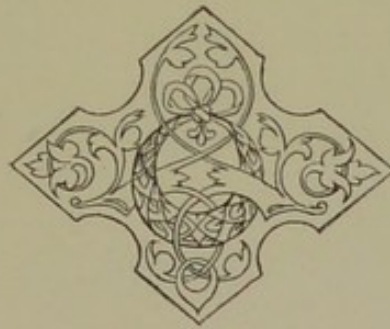
The author of *A Poetical Guide to the Isle of Man*, Liverpool, 1832, thus describes its appearance on approaching St. John's from Castletown, through Foxdale :—

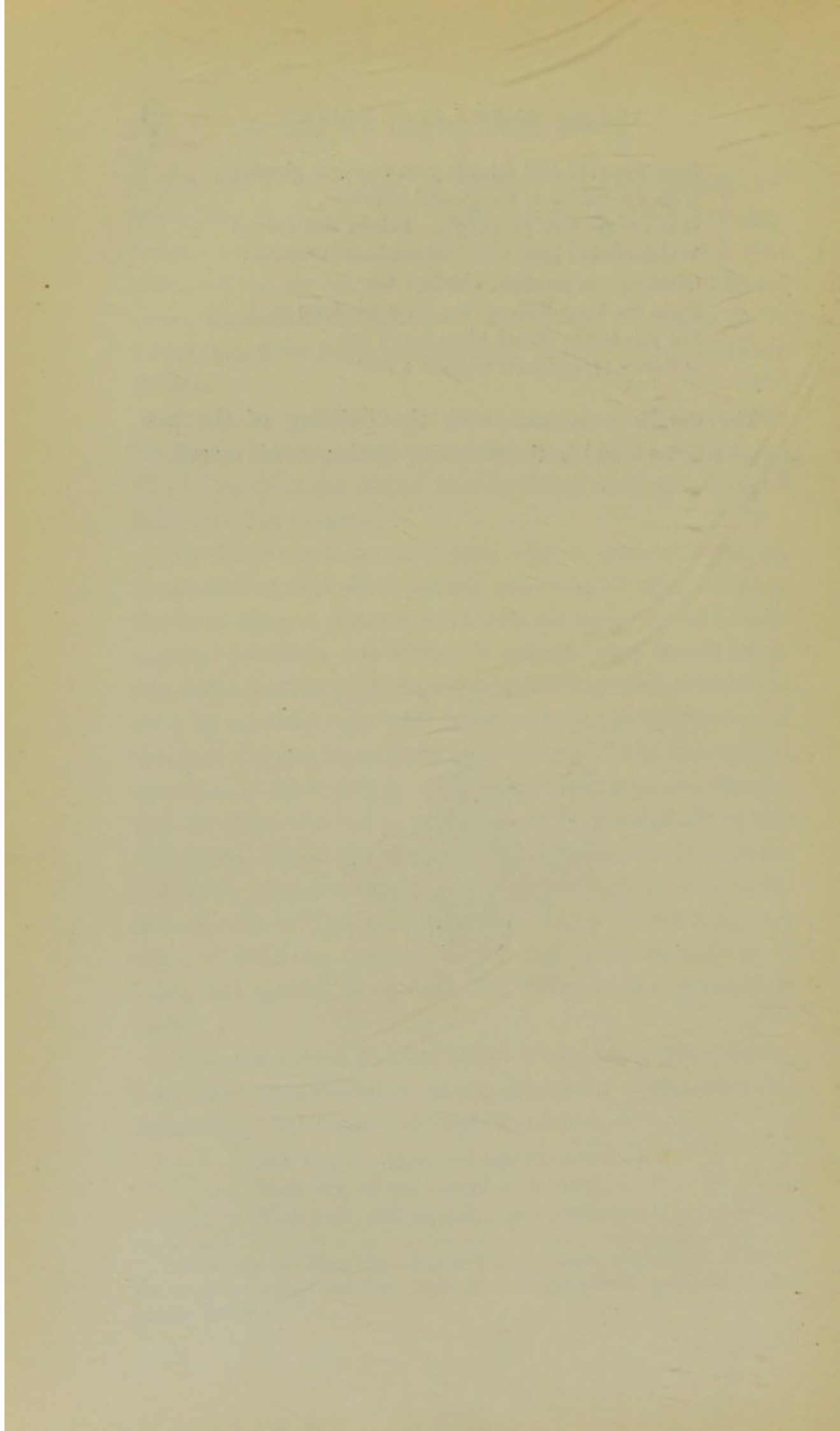
“ And now you leave the dale and travel on
Until you see the Chapel of St. John,
With bells, two painted, and a tinkling one.

* Since the reform in the election of the members of the House of Keys, the chaplain's salary has been fixed at £100 per annum, paid out of the Insular Revenue.

Here Tynwald Hill attracts your transient glance ;
With veneration to the ground advance :
Here are the laws promulg'd. Behold that mound
Which oft has been with jurisprudence crown'd :
Of sage grave senators, who in a row
From the three bells up the green platform go.
But this to see, attend when a new law
Is thence promulgated without a flaw."

The details connected with the building of the new chapel will be found in the following section of this record.

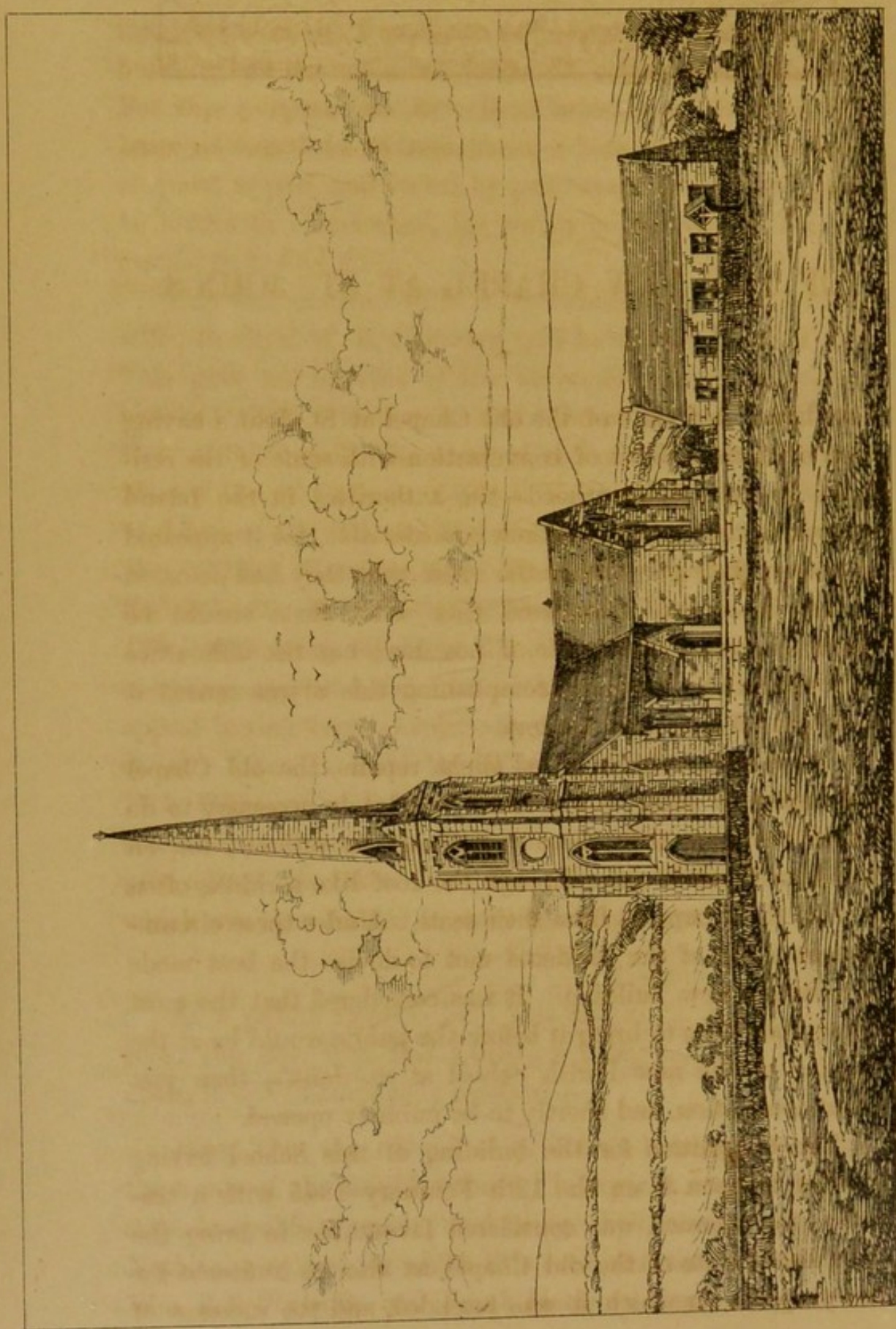




Of the New Chapel.

“ There—the tapering spire that points to Heaven :
Here—the playful children just let loose from school.”

THE UNIVERSITY OF CHICAGO





OF THE NEW CHAPEL AT ST. JOHN'S.

THE dilapidated state of the old Chapel at St. John's having been often the subject of conversation with some of the residents in the neighbourhood—the authorities in the Island not taking the matter into their consideration, for it appeared to answer their purpose for the short time they had occasion to use it—it was considered that some steps should be taken to erect a new fabric, if possible ; but the difficulties they saw in the way of accomplishing this object caused it to be put off from time to time.

At length, after repeated slight repairs, the old Chapel continuing to decay, it was found absolutely necessary to do something more than these occasional renovations ; for, on wet days, the rain came through the roof like a riddle, often driving the occupants from their seats. Under these circumstances a few of the residents met to devise the best mode of raising a new building. It was considered that the most appropriate time to bring it before the public would be at the opening of the new Parish School at St. John's, then just about completion, and shortly to be publicly opened.

The Committee for the building of this School having decided to open it on the 12th February 1845 with a tea-party, the occasion was considered favourable to bring the dilapidated state of the old Chapel, as also its unfitness for the purposes for which it was intended, and the increase of

inhabitants in the immediate neighbourhood, for whom the building had become much too small, before those assembled. For this purpose the Rev. Dr. Carpenter of Douglas had been requested to address them, which he did in a most eloquent appeal, and ended by proposing that a subscription be forthwith commenced, for which he would give £5, and guarantee to find £50.

This was received with every expression of gratification, when the Rev. W. B. Christian said he would also give £50. This gave an impetus to the movement, when others announced their intention to assist in so good a work,—the Rev. J. S. Stowell, the vicar of the parish, promising £5; Messrs. Henry Cadman, £40; J. T. Threlfall, £10; Thomas Mylchreest, £3; Thomas Mylchreest junior, £10; John Gell, £5; William Harrison, £10; Thomas Blundell, £5; George Radcliffe, £5; William Gell of Douglas, £5; Frank Mathews, £20; with many others of minor amount; and before the company separated the sum of £237 was subscribed. The appeal having been so spiritedly responded to, the work was at once taken in hand by calling a public meeting, on the 17th February, in the new School-room, when the following resolutions were unanimously passed. The details of these proceedings are taken from the minutes of the Committee which was then formed to carry out this object.

February 17, 1845.

At a public meeting held this day in St. John's School-room, the Rev. Wm. Bell Christian being called to take the chair, it was unanimously resolved—

First, That the Chapel of St John's being too small for the wants of the neighbourhood; being in a very dilapidated state, incapable of repair; and being wholly unsuitable for the National purposes for which it is set apart, therefore the Rev. Wm. Bell Christian and Frank Mathews, Esq., be deputed to

present to his Excellency the Governor the following memorial, and be requested respectfully to solicit his Excellency to press upon the attention of Her Majesty's Government the propriety of rebuilding the aforesaid Chapel, and enclosing the same :—

May it please your Excellency,

We, the inhabitants of the district of St. John's, being assembled at a public meeting on the 17th day of February 1845, called to take into consideration the dilapidated state of St. John's Chapel, beg most respectfully to call your Excellency's attention to the accompanying resolutions, passed unanimously, with reference to the present state of the Chapel, and the propriety of rebuilding it without delay, and likewise to solicit your Excellency to make such representations to Her Majesty's Government, or to take such steps as may seem best calculated to effect so desirable an object. And your Memorialists will ever pray, etc.

Second, That the sum of £240 having been subscribed by the inhabitants of the district towards the rebuilding of the Chapel, a Committee be appointed to carry into effect this object, and that the following gentlemen form the Committee :—

The Rev. Wm. Bell Christian.

Mr. Henry Cadman.

„ John Gell.

„ William Harrison.

„ Frank Mathews.

„ Thomas Mylchreest.

„ Thomas Mylchreest jun.

„ George Radcliffe.

„ John T. Threlfall.

Third, That, as the Chapel of St. John's is used for

National purposes, subscriptions towards its restoration may be expected from members of the Legislature, and from the inhabitants of the Island generally. The Committee are requested to canvass the same.

Fourth, That the Rev. Wm. Bell Christian be appointed Treasurer, and that Mr. William Harrison be appointed Secretary.

Upon the formation of this Committee, the Rev. W. B. Christian was appointed Chairman of their meetings, and a deputation named to wait upon the Lieutenant-Governor with the foregoing memorial and a copy of the resolutions. It was also resolved that a copy of the latter should be presented to the House of Keys, through the Speaker, Edward Moore Gawne, Esq. Districts were appointed to the various members of the Committee to collect subscriptions, and it was considered that a chapel, capable of holding about 400 sittings, would be sufficient for the wants of the neighbourhood.

The deputation, having waited upon his Excellency, reported, "That in consequence of the illness of his Excellency the Lieutenant-Governor, the memorial was presented through his Secretary, George Quirk, Esq., who stated that his Excellency would take an early opportunity of favourably representing the same to Her Majesty's Government."

It having been also determined that a deputation should wait upon the Lord Bishop, Dr. Short, before any definite plan should be adopted, and more particularly as permission had to be obtained to take down the old Chapel before a new one could be commenced, standing as it does on Government ground, the deputation accordingly proceeded to Bishop's Court to consult his Lordship and obtain his co-operation. They were received with every courtesy, his Lordship observing it was a most unusual thing in the Isle of Man for people to set about building a church of their own accord,

and more particularly such a one as St. John's, it being Government property, and made inquiry what the Committee intended to do if permission was not granted to take down and rebuild the chapel. He also named many other obstacles that might arise to prevent the object being carried out, which had partly the effect of disheartening some of the gentlemen present. He was at length told that the Committee had not anticipated they would meet with so many obstacles from the authorities in carrying out what they considered so necessary and praiseworthy an object ; and if they found such should be the case, they would give up the idea of taking down the old Chapel, but would purchase ground in the immediate vicinity, and build a small chapel on it for the urgent wants of the people, and would trust to his Lordship to find a suitable person to administer therein when the fabric was completed. Upon this his Lordship, rubbing his hands, smilingly said, " Well, gentlemen, now I see you are in earnest ; let me know what you want, and I will assist you all I can ; you may put my name down for £100." After various suggestions from his Lordship for carrying out the work, the deputation retired, highly pleased with the result of their visit.

It was now decided to call in the aid of various architects to supply plans and estimates ; when several were written to, and furnished with the necessary information as to what was wanted, it being requisite to provide accommodation for the Lieutenant-Governor, Council, and House of Keys, when assembled therein as a Tynwald Court.

After considerable correspondence on this subject, the following architects sent in plans :—Messrs. Bonomi and Cory, Durham ; Ewan Christian, London ; Richard Lane, Manchester ; Weightman and Hadfield, Sheffield ; and Edward Welch, Liverpool. After considering the merits of these, the Committee decided upon adopting the designs of Mr. Lane, who was accordingly requested to furnish working plans and

specifications. It was also decided to face the whole of the exterior with granite from South Barool, and to procure the building stone chiefly from the quarry of Ballavar, in the neighbourhood.

Upon the death of the Rev. John Gell, who had held the appointment of chaplain for some time, the right of appointing his successor was claimed by the Rev. J. L. Stowell, as the right of the vicar of German (St. John's being in that parish), *versus* Her Majesty's Government, who had hitherto acted as the patrons. The Committee, considering this might materially affect the erection of a new chapel, and might cause the withdrawal of Government support, which had hitherto been given, drew up a memorial to his Excellency Major-General John Ready, Lieutenant-Governor of the Island, praying "That he would urge Her Majesty's Government to retain their control over the Chapel, as heretofore."

The memorial was signed by 102 landed proprietors of the district, and was presented to his Excellency; and a letter from George Quirk, Esq., dated "Castle Rushen, 11th April 1845," says, "he is directed to say that the Lieut.-Governor will endeavour to give effect to the wishes of the petitioners."

The matter was referred to the Attorney-General in England and the Clerk of the Rolls in the Isle of Man, when Her Majesty's Government decided upon their right of appointment, which was confirmed by a letter of the 23d April 1845, from the Lieutenant-Governor, stating "that Her Majesty had been pleased to appoint the Rev. Wm. Bell Christian as Government chaplain of St. John's, Kirk-German, to be held during pleasure."

This affair, which had created considerable excitement, and would certainly have prevented the erection of the chapel from the threatened withdrawal of the promised funds by many of the subscribers, being thus settled, the committee

renewed their exertions to procure further subscriptions in the island, and wherever they had interest. The members of the Legislature responded for the most part in a liberal spirit, as will appear from the following list of their subscriptions:—

The Honble. Charles Hope, Lieut.-Governor	£25	0	0
The Lord Bishop, Dr. Short	100	0	0
The Hon. Robert J. Eden, D.D., Bishop	20	0	0
Deemster Christian	10	0	0
Deemster Heywood	5	0	0
Ven. Archdeacon Moore	10	0	0
C. R. Ogden, Esq., Attorney-General	5	5	0
J. M'Hutchin, Esq., Clerk of the Rolls	5	0	0
W. W. Christian, Esq., Water-Bailiff	1	0	0
Rev. F. B. Hartwell, Vicar-General	1	0	0
Rev. G. S. Parsons, Government Chaplain, Castle- town	5	0	0
Rev. John Fry Garde, Government Chaplain, St. John's	3	3	0
Dr. Underwood, Surgeon to the Household	1	0	0

Members of the House of Keys.

Edward Moore Gawne, Esq., Speaker	25	0	0
John Quayle	2	0	0
Francis Mathews	5	0	0
Thomas Carran	2	0	0
William Farrant	1	0	0
John F. Crellin	2	0	0
Mark H. Quayle	0	10	0
George H. Woods	10	0	0
H. R. Oswald	3	0	0
John Teare	1	0	0
George William Dumbell	5	0	0
Richard Harrison	1	0	0
Evan Gell	2	0	0
Lieut.-Col. Taubman	5	0	0

Having thus obtained the promise of supplies for the work, Mr. Lane came over to the island to see the site, examine the stone, and make various inquiries to enable him to make an accurate estimate, and in due time sent over his working drawings and specification.

A memorial to the Lords Commissioners of Her Majesty's Woods and Forests was prepared, which, with the plans and specification, was submitted to the Lord Bishop, who approved of the same, and recommended the committee to lay them before the next Tynwald Court. This was accordingly done, when the following memorials were presented by the Speaker of the House of Keys on the 19th of February 1846 :—

To the Lords Commissioners of Her Majesty's
Woods and Forests,

The humble Memorial and Representation of the undersigned, appointed as a Committee at a Public Meeting held on the 17th day of February 1845, at St. John's, to take into consideration the best means of restoring the chapel of St. John's, in the Isle of Man,

Showeth ;

That your memorialists beg to draw your attention to the present ruinous condition of the Government chapel at St. John's, which chapel has from time immemorial been used as the place for the assembling of the Legislature of this island, and for the performance of the paramount duty of divine service.

That divine service is regularly performed every Sabbath in the said chapel, and it is now essential to the supply of the spiritual wants and accommodation of a great portion of the inhabitants of the district.

That a salary of twenty-five pounds per annum was for-

merly granted by Her Majesty's Government, and which was subsequently increased to forty pounds, the amount now received by the Government chaplain of this place.

That Her Majesty's Government derive considerable revenue from the royalties of the mines in this island, a portion of which are situated in the immediate neighbourhood of St. John's, thereby causing a great increase of inhabitants.

That the said chapel is in a ruinous state and condition, and from the smallness thereof is incapable of any considerable improvement or addition, so as to accommodate the wants of the neighbourhood with convenient seats or pews, which renders it totally unsuitable for the solemn purposes to which it is dedicated.

That it is expedient a new church, on a more commodious plan, and better adapted for the worship of Almighty God, should be erected in place thereof.

That the plot or parcel of land now surrounding the present chapel, and extending round the Tynwald Mount, where the laws are promulgated, having been heretofore fenced off, the said fences, from the great lapse of time, having become decayed, it is greatly desired by the inhabitants of the island to preserve the usages of the ancient Tynwald, and it is highly desirable that such be reinclosed.

That, in order to accomplish this, your memorialists were appointed a committee at the meeting before mentioned, and were empowered to take such steps as they might deem proper and necessary to carry into effect these objects.

That, after consultation with various architects, your memorialists have adopted the accompanying designs of Mr. Richard Lane of Manchester, they being considered the most suitable for the purposes required ; and find by estimates sent in that the same cannot be carried out in a substantial and effectual manner for a less sum than two thousand pounds.

That the inhabitants of the said neighbourhood of St. John's, greatly wanting and desiring the enlargement of the

said chapel, have, with others, consented to subscribe the sum of five hundred pounds towards the rebuilding the same.

That your memorialists beg to draw attention to the facts, that the chapel of St. John's is Government property, and has been repaired from time to time at their expense, and that no quarter-land, landed proprietor, or other person, has any right, title, or claim to any pew or sitting in the said chapel or the intended one, the whole being free.

Your memorialists would therefore, with great deference, humbly beseech your Lordships to urge on the consideration of Her Majesty's Government the necessity of granting the sum of fifteen hundred pounds, with which aid your memorialists guarantee to provide a more suitable edifice for the purposes before-mentioned, according to the plans and specification herewith.

And your memorialists will ever pray.

JOHN FRY GARDE, *Government Chaplain.*

WILLIAM BELL CHRISTIAN, *Clerk.*

John T. Threlfall. George Radcliffe.

Thomas Mylchreest. John Gell.

Thomas Mylchreest jun. Frank Mathews.

Henry Cadman.

WILLIAM HARRISON, *Secretary.*

ST. JOHN'S, 29th October 1845.

To his Excellency the Honourable Charles Hope, Lieutenant-Governor; the Council, Deemsters, and Keys of this Island, in Tynwald assembled;

The humble Memorial of the undersigned

Showeth—

That your memorialists, having been appointed a committee for the purpose of rebuilding a new church at St. John's, in the place of the one now in so dilapidated a state,

beg to hand you plans and specifications, with a memorial to the Lords Commissioners of Her Majesty's Woods and Forests.

Your memorialists humbly beseech your Honourable Court to support the prayer of that memorial, so that this desirable and necessary object may be speedily carried into effect.

And your memorialists will ever pray.

ST. JOHN'S, *Nov.* 1845.

Signed by the same as the foregoing.

On the presentation of these memorials the Speaker moved "That the memorial to the Woods and Forests be accompanied by a resolution of the Court recommending the prayer of that memorial to be adopted." This was seconded by George Wm. Dumbell, Esq., and received the unanimous consent of the Court.

A few members of the Court were deputed to confer with the committee, to examine the plans in order to ascertain their adaptability for legislative purposes, and to report to his Excellency the Lieutenant-Governor prior to the memorial and plans being sent to Her Majesty's Government. It was then agreed that the committee should advertise for contracts in the English and insular papers, which was accordingly done. After several conferences with the Tynwald Committee, the plans were once more sent to the Lieutenant-Governor on the 2d May 1846, who reported that he would forward them to England that day.

Upon the plans being submitted to the Commissioners of Woods and Forests, Mr. Inman, their surveyor, in a report of the 9th July, pointed out various alterations which were considered necessary to be made before the Commissioners could recommend the Treasury to make the grant asked for in the memorial. These alterations consisted, for the most part, in

the substitution of open seats for pews, fixing marble seats within the communion, with some other minor details, entailing some additional cost.

The Office of Woods and Forests, in a report, dated 26th October 1846, to the Lords Commissioners of Her Majesty's Treasury, state, "The Board are of opinion, as there are no proprietary rights, that open seats and not pews should be adopted; that the drawings and specification be revised to include the adoption of Mr. Inman's suggestions of the 9th July last; that tenders be obtained for the whole of the works, with the proposed improvements, the fittings, furniture, fencing, and drainage, so that the total cost may be ascertained previously to the commencement of the works; and that, subject to these conditions, a donation of £1500 should be made in Her Majesty's name towards the expense of the new building, provided it be previously certified to their Lordships' satisfaction that the same will be finished, fit for use, and a fund provided, adequate (with the proposed grant from Government) to pay for all the costs to be incurred." A letter was also received from the Hon. Charles Hope, Lieutenant-Governor, dated Whitehall, 30th November 1846, stating "that the Lords of the Treasury will be prepared to direct a donation of £1500, upon its being certified," etc., according to the Office of Woods and Forests' report of the 26th October.

The committee having at length attained the object they had so long and anxiously sought, the plans and specification were at once returned to Mr. Lane to make the necessary alterations, as suggested by Mr. Inman, and were again advertised for contract.

Upon application to the insular builders, it was found they were unwilling to enter into any contract on account of not understanding the working of granite, with which the chapel was to be faced. Mr. Benjamin Hollins of Manchester, who had previously sent in a tender for the works, being seriously

unwell at this time, had signified his intention of retiring. This occasioned considerable delay, but on giving an additional gratuity to his foreman, he consented to undertake the work. This was considered by the committee the best plan to adopt, more particularly as Mr. Hollins had been extensively engaged in church-building, and would be able to carry on the work in a satisfactory manner and save much trouble. His estimate was therefore accepted, which choice the committee had no reason to regret.

Application was now made to the Incorporated Church-Building Society in London for a grant of money to enable the committee to carry out the completion of the building, the subscriptions having fallen short of the sum necessary to accomplish it; upon copies of the plans and estimates being furnished they made a grant of £105 for the purpose.

The committee having undertaken to guarantee the completion of the chapel according to the plan and specification, the following was sent to the Treasury in London, to the conditions of which they agreed:—

To the Lords Commissioners of Her Majesty's Treasury.

We, the undersigned, having been appointed a committee to superintend the rebuilding of the Government Chapel of St. John's, in the Isle of Man, according to the plans and specification of Mr. Richard Lane of Manchester, and the suggested alterations of Mr. Inman, and having (by Mr. C. E. Trevelyan's letter to S. M. Phillipps, Esq., dated Treasury Chambers, 27th November 1846) the sanction of your Lordships that you will direct a donation of £1500 to be made from the public purse in aid of the rebuilding of this chapel, do hereby bind ourselves to provide the rest of the funds, and guarantee, with the proposed grant of £1500 from Her Majesty's Government, that the building shall be finished and

fit for use according to the said plans and specification, the payment of the said grant being made in conformity with the condition mentioned in the specification:—"That payments be made from time to time during the progress of the works, upon certificates being given by the architect that the amount applied for does not exceed two-thirds of the value of the work executed, and the balance to be paid within three months after the architect has signed a certificate that the contractor has executed and completed the work to his entire satisfaction."

Signed by all the Committee.

ST. JOHN'S, ISLE OF MAN,
16th July 1847.

Before the committee could proceed to take down the old chapel, it became necessary to obtain the authority of the Ordinary and Patron of the same, the Lieutenant-Governor of the island, with whom it was thought fit to associate the Lord Bishop, Robert J. Eden, afterwards Lord Auckland—which ran in the following form:—

Authority to take down the Old Chapel at St. John's.

We, the undersigned, being the Ordinary, Patron, and Bishop, do hereby authorise you to pull down the Chapel of St. John's, upon the condition of erecting a new chapel upon the same site.

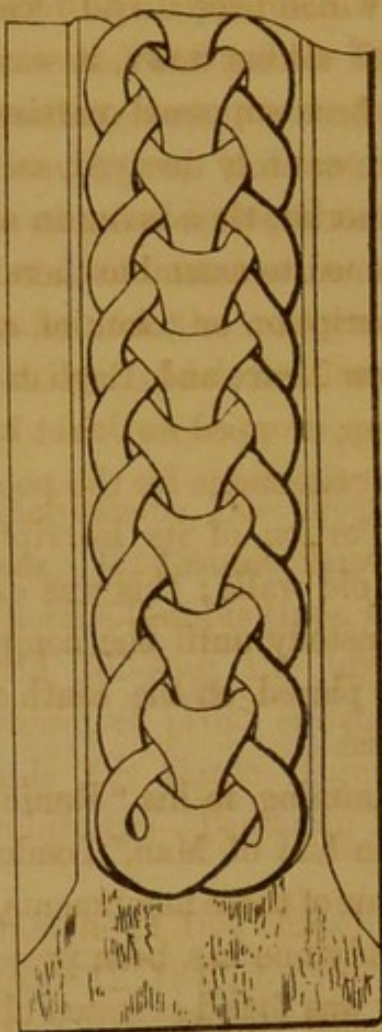
Given under our hands this 17th day of July 1847.

CHARLES HOPE, *Lieut.-Governor.*

R. J., *Sodor and Man.*

To the Committee for erecting
the Government Chapel at St.
John's, in the Parish of German.

CUMMING



KNEALE

RUNIC CROSS AT ST JOHN'S. ISLE OF MAN.

Upon receiving this authority—the plans, estimates, guarantee, and money, being now all satisfactorily arranged—the committee at once gave Mr. Hollins's foreman, who had come over, orders to take down the old chapel which had been commenced by Bishop Wilson in 1699, and had stood a period of 148 years, during which time it had received many repairs. During the progress of taking down, it was found in a much worse state than had been supposed, particularly the roof, the timbers of which were entirely decayed, and only kept up by the goodness of the mortar, thus being in a highly dangerous state to those accustomed to assemble therein.

There was no inscription or token of any kind found in the foundations; a few Manx and English coppers under the flooring were picked up, dropped no doubt by the congregation at the usual Sabbath collections for the poor. The shaft of a Runic cross, with a portion of its inscription, was however found, built into the old walls; this was carefully taken out, and placed in safe custody until the completion of the new chapel, and was then placed on the south side of the tower, near the porch entrance.

The Rev. J. G. Cumming, in his "Runic and other Monumental remains of the Isle of Man," London, 1857, 4to, p. 5, says, "Three, if not four of these monuments, were found in the old walls, of which only one has been preserved." This was not the case; one only was found as stated above; he also gives a wrong date (1850) for taking down the chapel. Mr. Cumming reads this inscription, part of which is wanting, as follows, p. 19, and Plate 11, Fig. 5, of the same work:—INOSRUIR : RAIST : RUNAR : THENR : AFTIR that is, *Inosruir carved these runes to* "but does not feel sure of the reading of Inosruir, who would seem to have been the workman who made the cross." The inscription is along the edge, but the stone is defective.

Mr. William Kneale of Douglas, who has devoted con-

siderable attention to elucidating Manx runes, reads this inscription :—INA SVRTR RAIST RUNAR THSER . . . that is, *Ina the Swarthy engraved these runes*.*

When the last remains of the old chapel had been removed, and the foundations prepared for the new one, his Excellency the Honble. Charles Hope appointed a Tynwald Court to be held at St. John's, on Thursday the 12th August 1847, on which day the foundation-stone was to be laid.

The following inscription, in Latin, English, and Manx, was written on parchment, and placed in a sealed glass bottle, with sundry coins, etc., and inserted in the cavity of a large granite stone prepared for the purpose, at the south-west corner of the tower, over which the foundation-stone was to be placed :—

Hujus a Ædis sacrosanctæ, Deo. Creatori. Sospitori, Sanctificatori, in honorem. B. Joannis Baptistæ dicata lapidem auspicalem posuit nobilis Carolus Hope Præfectus Gubernator Insulæ Monæ—Prid. Id. Aug. A.D. MDCCCXLVII. Anno undecimo Regni Victoriae, et prima episcopati Roberti Joannis Eden, D.D., Joannis Fry Garde Hujus Sacelli Sacerdos—Ricardus Lane, Architectus—Benjamin Hollins, Structor.

The foundation-stone of this chapel of St. John was laid on Thursday, August 12, 1847, by the Honourable Charles Hope, Lieutenant-Governor of this isle, in the eleventh year of the reign of Queen Victoria, and the first of the Episcopacy of the Honourable Robert J. Eden, D.D., Bishop of Sodor and

* Professor Munch of Christiania, in his *Chronicle of Man and the Sudreys*, 1860, reads it as follows :—

. . . . INaIRVIR RAIST RVNAR þAER AFTIR . . .

In Latin . . . ineirvir sculpsit literas hasce post . . . The name INaIRVIR, evidently not complete, is perhaps a Gaelic one ; to the Norse language it hardly belongs.

Man; Rev. John Fry Garde, Government Chaplain of St. John; Richard Lane, Architect; Benjamin Hollins, Builder.

Building Committee.—Henry Cadman, Wm. Bell Christian, John Fry Garde, John Gell, Wm. Harrison, Francis Matthews, Thomas Mylchreest, George Radcliffe, John T. Threlfall.

Va yn cheid clagh Undin jeh Cabbal Cheeiloine layet er Jerdein yn nahlaa-jeig jeh August sy vlein 1847 ayns yn un vlein-jeig jeh Rheal yn ven reyn Victoria lorish yn Ard Oashley Echey Charles Hope Lieutenant Kianoort yn Ellan shoh sy cheid Vlein jeh yn Ard Oashley Echey Robert J. Eden, D.D., Aspick er Sodor as Mannin, as John Fry Garde Saggirt fo-yn Rhualtis ec er Cabbal chiddin. Richard Lane yn fer va soiagh magh oummey yn obber, as Benjamin Hollins va harrish yn Buildal.

The following were placed in the bottle :—

The inscription on parchment in Latin, English, and Manx.

Population of the Isle of Man in 1841 on parchment.

Hymns sung on the occasion of laying the stone.

Medallion of Queen Victoria in copper.

Silver Coins, 2s. 6d., 1s., 6d., of 1845.

„ 4d. of 1844.

„ 3d., 2d., 1½d., of 1838.

Copper Coins, 1d. of 1841.

„ ¼d. of 1838.

„ ⅛d. of 1844.

Copper Coins—Manx, 1d., ½d., ¼d., of 1839.

Sample of Manx wheat.

Several of the latest Manx newspapers were also placed in the cavity of the stone.

At length the important day arrived for which the Committee had been strenuously working for so long a time. At

eleven o'clock, on the 12th August 1847, the Honble. Charles Hope, Lieutenant-Governor, arrived on the ground, and was met by the Lord Bishop of the island, the Ven. Archdeacon, the Clergy, the various members of the Council and House of Keys, the Architect, Contractor, the Building Committee, a great number of residents, and strangers visiting the island.

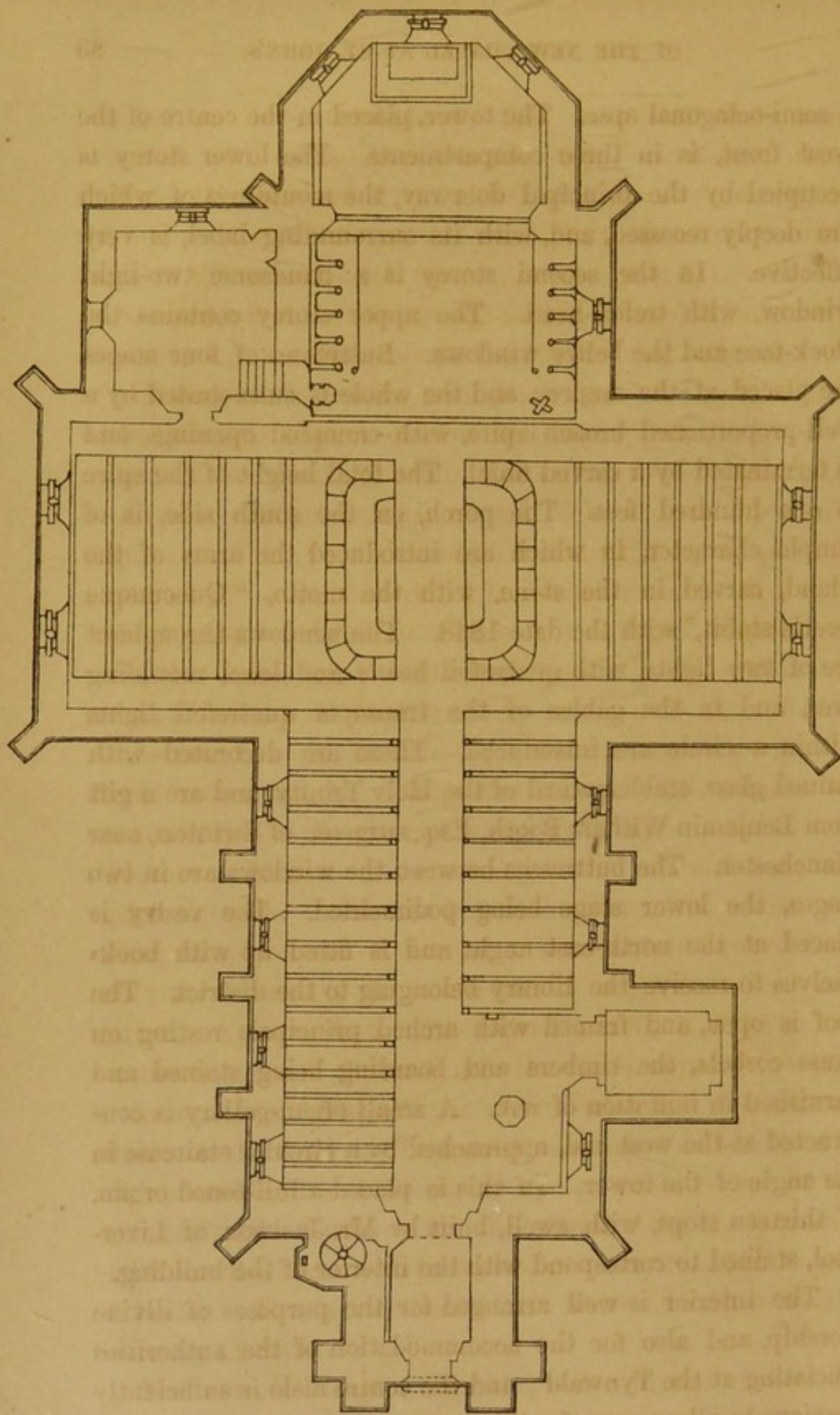
After morning prayers had been read in the school-room, the Lieutenant-Governor, with the various members of the Legislature, etc., proceeded to the south-west corner of the tower, when his Excellency laid the large granite foundation-stone on its bed, and after pronouncing it duly fixed, the Lord Bishop made an address to the assembled people, when the ceremony ended.

A gentleman present wrote the following impromptu on a slip of paper and placed it on the stone :—

In Faith the Stone was laid by Hope,
Thro' Charity the funds were rais'd,
By Eden's lips the work was bless'd,
By all assembled God was prais'd.

During the progress of the work the Committee were engaged in making arrangements for various internal fittings not included in the builder's contract—as the warming with hot air ; bell, from Messrs. Mears of London, the weight of which is $6\frac{1}{2}$ cwt. ; stained glass windows for the chancel ; organ ; church furniture, etc. The building progressed gradually to its final completion, when preparations were made for the consecration and the opening services.

A description may here be given as to the style of the fabric and its internal arrangements. The style of architecture adopted is of the latter part of the thirteenth century, being the period of transition from the Early English to the Decorated or Geometric style. The plan is cruciform, comprising nave, transepts, and spacious chancel, terminated with



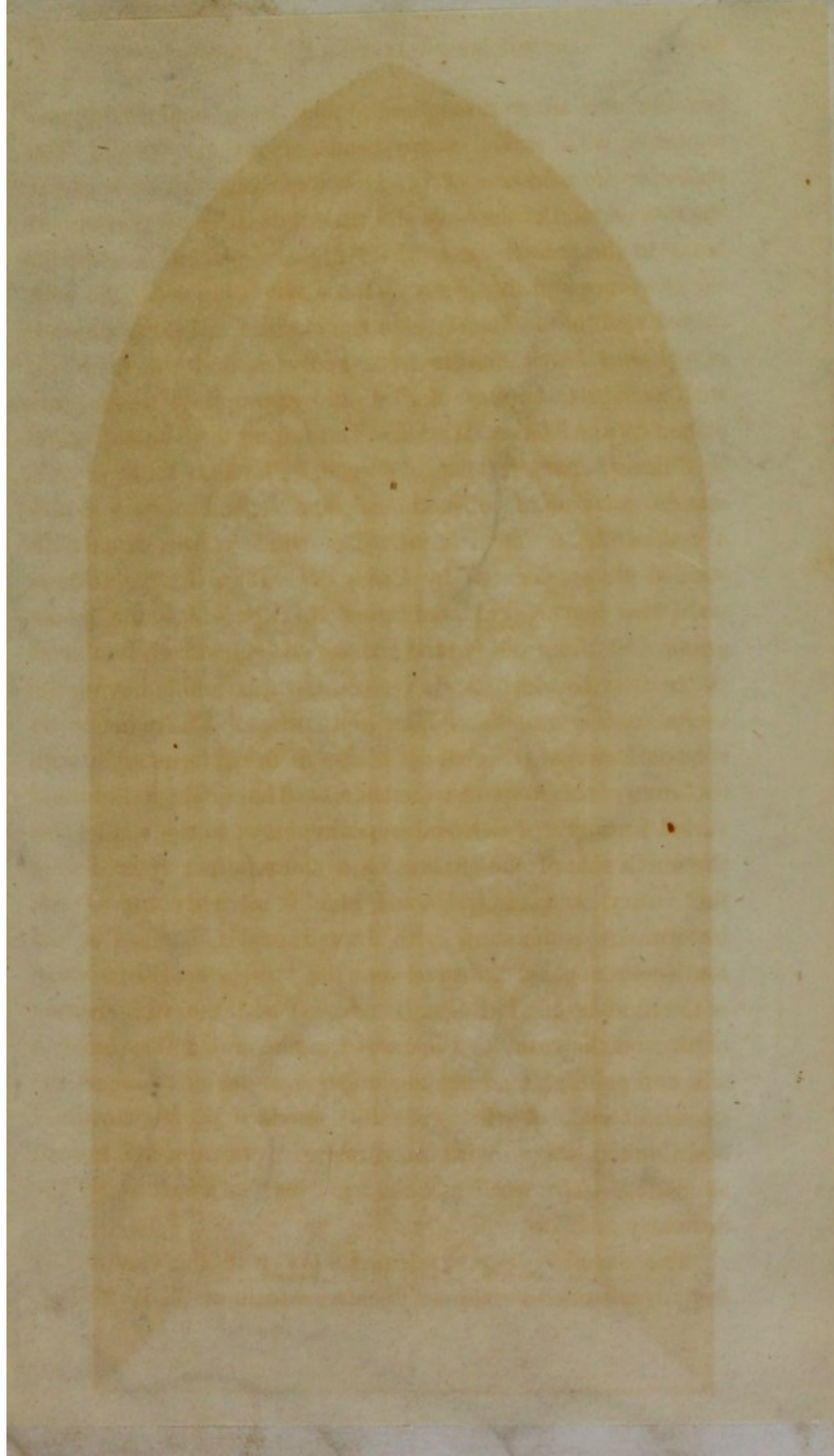
ST JOHN'S CHAPEL. ISLE OF MAN.

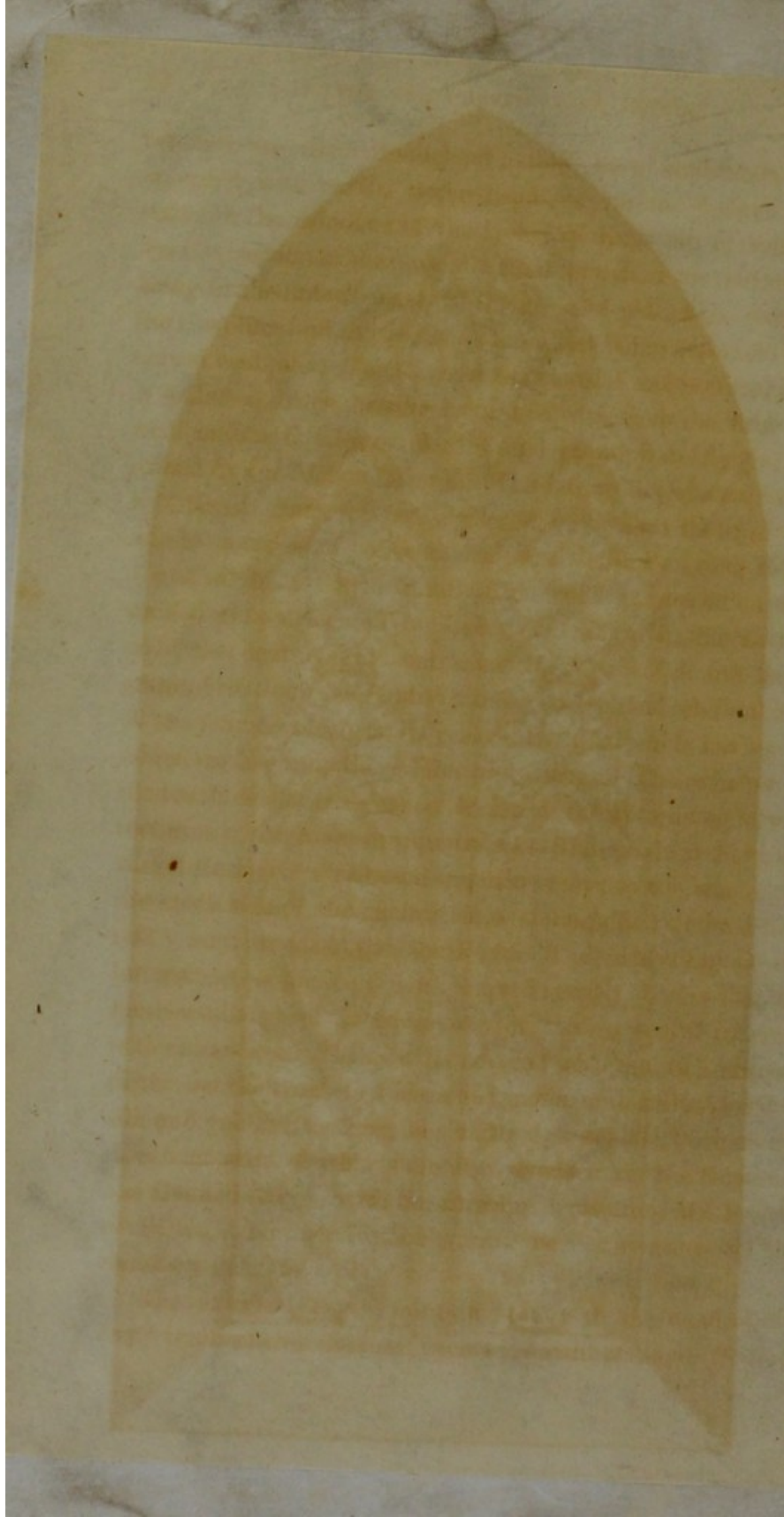
a semi-octagonal apse. The tower, placed in the centre of the west front, is in three compartments. The lower storey is occupied by the principal doorway, the mouldings of which are deeply recessed, and, with its surrounding label, is very effective. In the second storey is a handsome two-light window, with trefoil-head. The upper storey contains the clock-face and the belfry windows. Buttresses of four stages are placed at the angles; and the whole is surmounted by a well-proportioned broach spire, with canopied openings, and is terminated by a carved finial. The total height of the spire is one hundred feet. The porch, on the south side, is of simple character, in which are introduced the arms of the island, carved in the stone, with the motto, "*Quocunque jeceris stabit*," with the date 1848. The windows throughout are of two lights, with quatrefoil heads and label moulding over, and in the gables of the transepts quatrefoil lights within a circle are introduced. These are decorated with stained glass, emblematical of the Holy Trinity, and are a gift from Benjamin Witham Booth, Esq., surgeon, of Swinton, near Manchester. The buttresses between the windows are in two stages, the lower stage being pedimented. The vestry is placed at the north-east angle, and is fitted up with bookshelves to receive the library belonging to the district. The roof is open, and framed with arched principals resting on stone corbels, the timbers and boarding being stained and varnished in imitation of oak. A small organ-gallery is constructed at the west end, approached by a circular staircase in the angle of the tower. In this is placed a full-toned organ, of thirteen stops, with swell, built by Mr. Jackson of Liverpool, stained to correspond with the interior of the building.

The interior is well arranged for the purposes of divine worship, and also for the accommodation of the authorities officiating at the Tynwald; and the centre aisle is sufficiently spacious to allow room for their customary processions. Open

benches are used throughout ; they have stall ends, surmounted with carved poppy-heads, of various design. The stalls for the members of the House of Keys are arranged at the intersection of the nave and transepts, those for the Council being in the ante-chancel, where are also placed the seats for the Governor and the Bishop—those last being decorated with carved canopies. The steps to the chancel and sacrarium are of polished black marble from Poolvash, and the floor laid with encaustic tiles of elegant and appropriate design, furnished by the Messrs. Minton. The railing to the communion is of massy character, neatly carved. The altar table, of oak, stands on a dais of polished black marble, and on each side is a seat of the same material. The windows are filled with stained glass, executed by Casey of Dublin, in the antique style, the centre light containing the *Agnus Dei* and monogram of St. John the Baptist ; those on each side the emblems of the four Evangelists, in vesicas, the quatrefoils having the sacred monogram, the Alpha and Omega. The window on the south side of the chancel is also in the antique style, with the arms of Man in the quatrefoil. The subdued light and varied tints give a rich and imposing effect to the whole. On the north side of the chancel is a stone pulpit, entered from the vestry, and on the south side is a richly carved oak lectern. A stone font, with carved panels, is fixed at the south-west angle of the nave, near the porch, opposite to which is the alms-box. The altar is covered with fine rich crimson cloth ; on the front is the sacred monogram, embroidered in silk and gold. The kneeling and pulpit cushions are of the same material. Cushions are also provided for the Governor and Council—these, with the altar-linen, are from Mr. French of Bolton. The service-books have been forwarded by the Secretary of State.

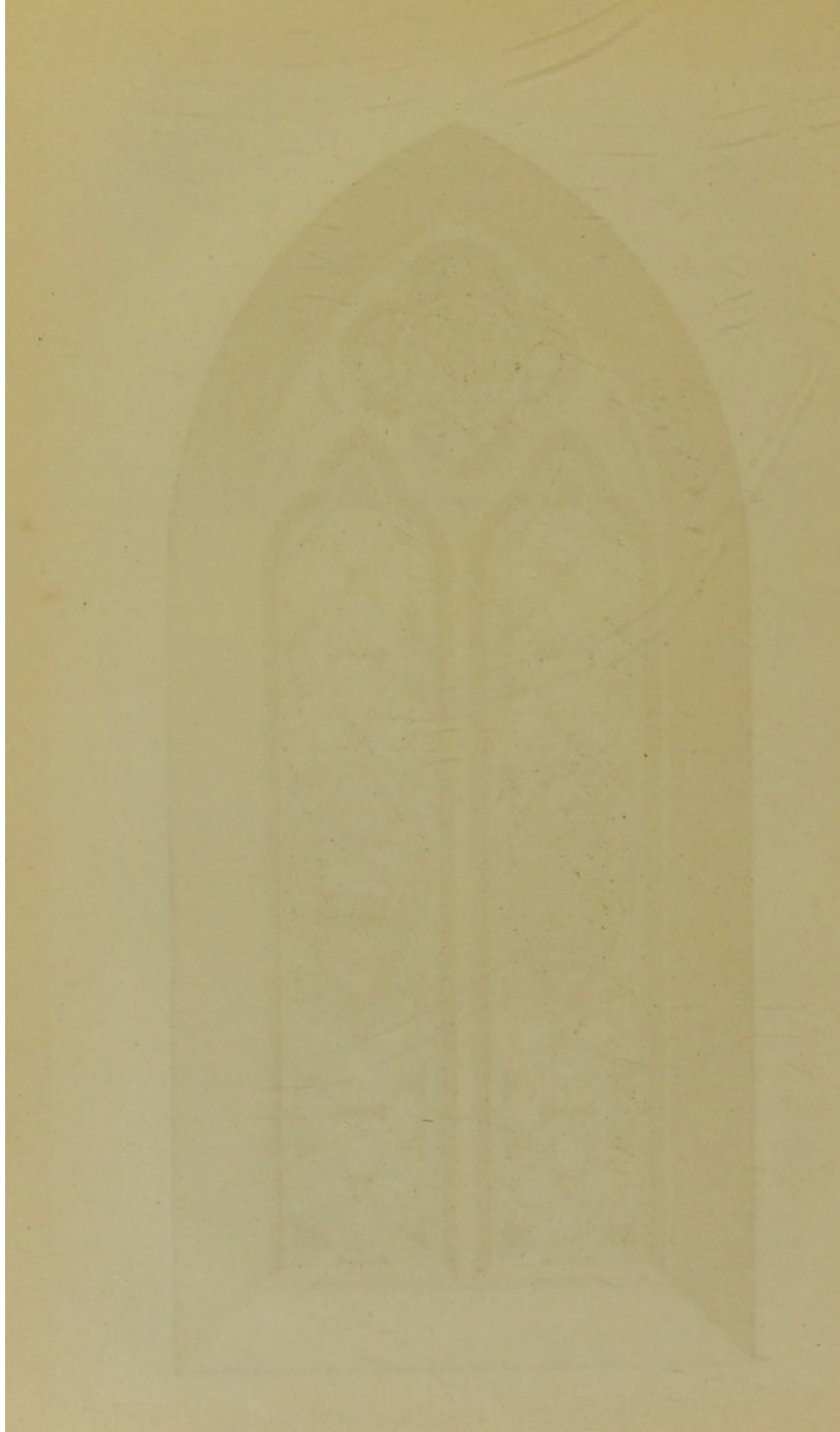
The extreme length, from the tower to the chancel, 85 feet ; transepts, 52 feet 10 inches ; width of nave, 22 feet.





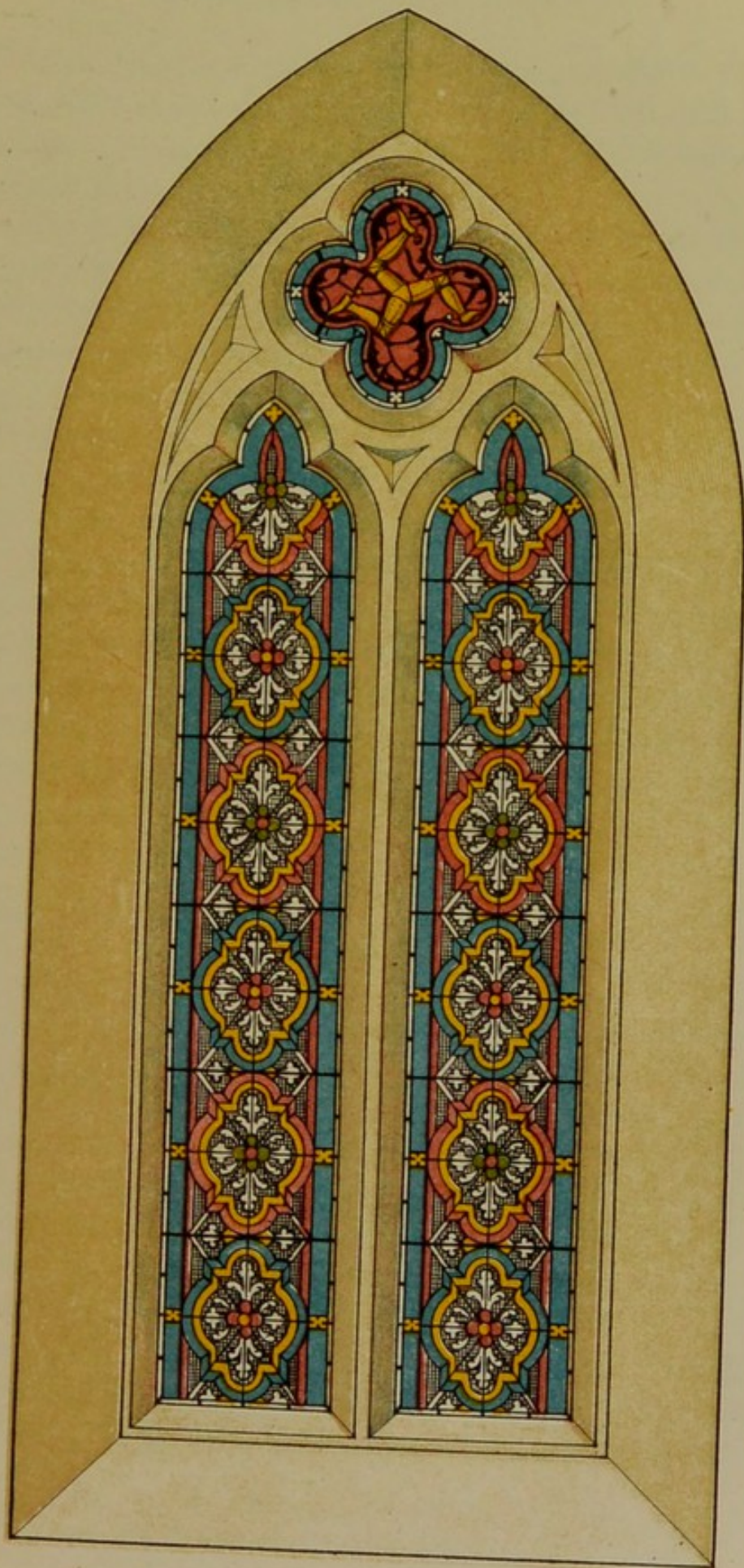


CENTRE WINDOW IN THE CHANCEL OF ST JOHN'S CHAPEL.









WINDOW ON THE SOUTH SIDE OF THE CHANCEL, ST JOHN'S CHAPEL.



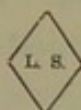
The total number of sittings, including those assigned to the authorities, is 414, all of which are free. There is a lych gate at the entrance from the high-road, but no burial-ground belongs to the chapel.

The consecration was fixed to take place on Thursday the 8th March 1849, which was done in the usual form by the Lord Bishop of the diocese. The attendance was most numerous and respectable, including the Lieutenant-Governor, the Deemsters, the Clerk of the Rolls, the Vicar-General, the Archdeacon, the Insular Clergy, the Members of the House of Keys, Building Committee, and many parties from distant parts of the island.

The service of consecration was performed in a very solemn and impressive manner by the Lord Bishop, assisted by the Rev. J. Brown, of Michael ; Rev. J. S. Parsons, Government chaplain, Castletown ; and the Rev. John Fry Garde, Government chaplain of St. John's. On the conclusion of the service, the Rev. Mr. Brown read the formal deed of consecration :—

CONSECRATION DEED.

INSULA MONÆ.



In the Name of God. Amen.

WHEREAS the fabric of the ancient Chapel of Saint John the Baptist, near the Tynwald Hill, in the Parish of German, having become dilapidated, it was deemed proper to erect and build a new chapel, decent and convenient, for the worship of God and for the meeting of the Tynwald Court, which, by a grant from Her Majesty's Treasury, and benefactions and donations from sundry piously disposed persons, being now, under the blessing of God, finished ; and his Excellency the Honourable Charles Hope, Her Majesty's Lieutenant-Governor of this Isle, having requested Us to consecrate the same—We, Robert

R. J. SODOR AND MAN.

John, by divine permission Lord Bishop of Sodor and Mann, have by the blessing of God proceeded and accordingly consecrated the said chapel to the honour of God, and for all holy offices and uses to which other chapels have been and are set apart, hereby publicly and openly declaring and pronouncing the said chapel to be separated from all profane and common uses, being now dedicated and consecrated as St. John the Baptist's Chapel.

Given under our hand and seal, at St. John's, this 8th day of March in the year of our Lord 1849, and the second of our consecration.

The altar plate belonging to St. John's Chapel consists of two chalices and two patens of electroplate.

THE BISHOP'S SERMON.

His Lordship then preached, from 2d Samuel vi. 11, a very excellent and most appropriate sermon for the occasion. In referring to the events of 1848, the Bishop adverted to the political revolutions on the continent—thrones and powers, even of the popedom, had been shaken as a reed. From Moscow to Lisbon, there had been war, and revolution, and bloodshed, and commotion. Our own country alone had been exempt alike from commotion, arising either from popular tumult or legal tyranny. There had been no outbreak in this country of the slightest consequence during the last 100 years. In this country the administration of justice was pure and untainted; the people enjoyed, and had secured to them, a large measure of civil and religious liberty, and otherwise enjoyed, in a pre-eminent degree, the mercies and protection of God. He reasoned in favour of a special Providence in the affairs of this world. Everything, to be great or permanent, must be based on religion. Our evil passions and

our ignorance cried aloud against us ; all must be sanctified by God's Holy Spirit, which could alone protect us. There were none too insignificant to be useful to their country ; none but might exercise a beneficial influence, in their several spheres, in shielding and protecting it. Upon those in authority there rested the greatest responsibility. It was for them to exercise the influence of showing good example to others ; God's ministers must be faithful, and unceasing in their efforts to enlighten and instruct the people. The nation ought to be as much distinguished for spiritual dignity as for temporal greatness ; and it rested with the people to do all that in them lies to promote these desirable ends. They were to get knowledge and exercise their thinking powers. There was no man who could not in this way exercise a beneficial influence on his country. Above all, let their knowledge and civilisation be based on true evangelical religion ; in that was constituted the purest morality, and in that lay our main strength, as a nation and as individuals. It was religion that made us happy citizens here and hereafter. It was not in fleets or armies, in our science and literature, or practical knowledge, wherein our strength lay, but in the Spirit of God, which overruled, and silently, though powerfully, united them, and moved them as one man. In conclusion, his Lordship recommended them to liberality in the collection which was about to be made. There had not been an excessive expenditure beyond what was sufficient for the decent worship of Almighty God. Let the edifice remain a temple of evangelical piety ; let it be protected from the corroding influences of time ; let it long be distinguished by the glad sound of the Sabbath-bell, summoning them in the pleasant duty of listening to the glad tidings of salvation.

After the sermon a collection was made in aid of the funds, which was liberally responded to. On the Sunday following, March 11, the chapel was opened for public wor-

ship, and was filled in every part, so desirous were the people to see the interior of the new building which had been the cause of much comment during the progress of its erection.

The labours of the Committee were now drawing to a close ; a contract was entered into with Messrs. Kelly and Craine for the enclosure of the Tynwald Hill and avenue, by a low stone wall, and a spacious gravel walk made from the west door to the foot of the hill, opposite to which is an entrance by stone steps, with a similar one in the centre of the avenue. A flagstaff was some time after erected on the top of the Tynwald Hill, the foot of which is secured in a large granite stone some feet below the surface ; stones were also placed round the top mound, with rings to secure the tent-ropes on Tynwald days.

A contract was also entered into with Mr. Richard Jackson of Liverpool, for a new organ, which occupied a considerable time in building. It was opened on Sunday, the 7th March 1852, on which occasion the Lord Bishop preached, and a collection was made in aid of the Organ Fund.

When the plans were submitted to the Tynwald Court, they expressed their entire approbation as to the accommodation provided for them. A short time before the opening of the chapel, some few members of the House of Keys complained it was not sufficient for them. It was, however, too late now to make any alterations. The Keys some time afterwards submitted a design of what they considered more suitable for them. On a deputation waiting upon the Governor on the 13th of March 1850, his Excellency called their attention to the proposed alterations in the chapel for the better accommodation of the Keys, and explained what steps he had taken.

The Secretary, on returning to the House of Keys, reported "that his Excellency had bestowed much attention on the subject, had been to inspect the chapel, had got an estimate

of the cost of the proposed alteration of the Committee of the Tynwald Court ; that of the south transept would amount to £20 ; did not object to the plan if the Keys wished it, but did not think he could call on the Government for that sum, nor did he think that the Keys should bear that expense ; he had therefore prepared a plan which he would lay before the Keys for their approval ; it was one which would cost only about £6. This plan was not to disturb the present seats of the Keys, but to erect swinging seats, which could be raised or put down for the accommodation of the Court. This was to be done with some movable iron plates and screws, so that the seats could be turned up."

The plan was reviewed by the members, and seemed to give satisfaction. The House therefore resolved to adopt the alterations proposed by the Governor, at their own expense.

Had this wish on the part of the Keys been communicated to the building Committee at any time before the interior of the chapel was finished, they would have made a much more commodious place for them, and saved the constant removal of the seats, and replacing them again, whenever the Tynwald Court met at St. John's—thus verifying the saying, "Manxman like, a day behind the fair."

The Keys, when they have occasion to consult together apart from the Governor and Council, retire to the place appointed for them ; this is at the end of the south transept, where the promulgation of the Acts is signed, and other business they may have to transact apart from the Council. The arrangement is,—the Keys to take the seats appropriated to them in the centre of the chapel during the prayers ; on returning from the Hill, after the Acts have been read, they proceed to their place in the south transept, and when requested by the Governor to attend in Tynwald, again take their seats in the centre of the chapel, the Governor and his Council occupying movable seats in the centre of the chancel.

It now only remains in this record to give a statement of the amount of funds collected, with the expenses of building and enclosing the Tynwald :—

MARCH 1852—STATEMENT OF FUNDS—ST. JOHN'S CHAPEL.

Government grant	£1500	0	0
Incorporated Society's grant	105	0	0
General subscriptions	817	12	10
Subscriptions for organ	43	3	0
Bank interest	65	9	1
	£2531	4	11

EXPENSES OF BUILDING AND ENCLOSING ST. JOHN'S CHAPEL.

Hollins, Manchester, contractor of building	£1822	0	0
Ritchie, Belfast, roofing-felt	22	5	6
Casey, Dublin, stained glass in chancel	53	18	6
Lewis, London, warming stove	14	14	0
Bottom, Sheffield, steel disc	16	5	6
Mears, London, bell	54	17	0
French, and others, Bolton, church furniture	40	13	6
Jackson, Liverpool, organ	149	5	6
Jackson, „ enlarging organ gallery	16	17	9
Kelly & Co., St. John's, enclosing Tynwald	128	2	0
Lane, Manchester, Architect	134	0	0
Sundry payments	82	11	9
	£2535	11	0

Thus terminated the labours of the Committee, after seven years' constant attention and anxiety to accomplish the object which was first brought before the public on the 12th February 1845. Well might Bishop Short place before the

gentlemen who waited upon him the difficulties they would have to encounter; and well it was they did not foresee a tithe of them, or they might have shrunk from the encounter.

May the fabric which was thus raised by their exertions be a source of comfort to thousands yet unborn, and long remain a temple for the worship of Almighty God!

Chaplains of St. John's, in the Parish of German, Isle of Man.

The vicars of German usually performed Divine service in the Chapel, until the appointment of the first resident chaplain in 1820.

Chaplains.	Appointed.	Cause of Vacancy.
1. William Gill . . .	October 1820.	Present Vicar of Malew.
2. Samuel Gelling . . .	„ 1824.	Vicar of Santon.
3. William Drury . . .	„ 1833.	Present Vicar of Braddan.
4. John Gell . . .	„ 1835.	Died 29th January 1845.
William Bell Christian, Curate	June 20, 1840.	
5. William Bell Christian . . .	April 22, 1845.	Vicar of Lezayre.
6. John Fry Garde . . .	Aug. 27, 1845.	Present Vicar of Patrick.
7. John Corlett . . .	1865.	Present Chaplain.



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APPENDIX.

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- I. THE DUKE OF ATHOLL TAKING POSSESSION OF THE ISLE OF MAN IN 1736.
- II. BISHOP WILSON'S SERMON BEFORE THE TYNWALD COURT, 1736.
- III. A LAY OF ANCIENT MONA.

AN ACCOUNT
OF
JAMES DUKE OF ATHOLL
FIRST TAKING POSSESSION OF HIS KINGDOM
OF MAN IN 1736
AND OF THE PROCEEDINGS AT THE TYNWALD.

ST. JOHN'S, 24TH JUNE 1736.

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INTRODUCTION.

THE following account is taken from an old MS., formerly in the possession of Stevenson of Balladoole, in the Isle of Man, and was probably written by one of that family, mentioned in the manuscript, giving a detailed narrative of James, Duke of Atholl, and his suite's embarking at Liverpool on board the ship "Prince William," commanded by Captain Richmond, on the 9th June 1736, to take possession of His Grace's newly acquired territories of the Isle of Man, and his reception by the inhabitants.

It may be as well here to state in what way the Atholl family came to be Lords of Man in place of that of Stanley, who had for so long a time been Kings and Lords thereof. This is best done in the words of James Gell, Esq., Her Majesty's Attorney-General of the Isle of Man, as given in Parr's *Abstract of the Laws*, vol. i. 95-96. Manx Society, 1867.

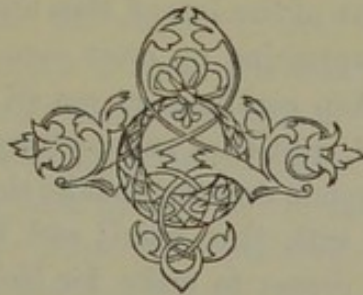
"Earl James II., the tenth Earl of Derby, died on the 1st February 1736, in the 34th year of his reign as Lord of Man, leaving no issue surviving him. He was the last Lord of the House of Stanley. James, the second Duke of Atholl, and first Lord of Man of the House of Murray, succeeded his first

cousin once removed (the relationship styled in the Isle of Man 'first and second cousin'), James II., the tenth Earl of Derby, and thirteenth Lord of Man of the House of Stanley, on the 1st February 1736. He was the third son of John, first Duke of Atholl (the two elder sons had died without issue), which John was the eldest son of Amelia Anna Sophia, wife of John, first Marquis of Atholl, and third daughter of James I., the seventh Earl of Derby, and tenth Lord of the House of Stanley (her two elder sisters had left no issue). Duke James was therefore the great-grandson of Earl James I., being 'James, Earl of Derby, who was beheaded at Bolton' (15th October 1651). There being a failure of male issue of William I., the sixth Earl of Derby and ninth Lord, and of his son James I., the seventh Earl of Derby and tenth Lord, and all issue of the sons of James I. being extinct, Duke James succeeded to the Lordship of Man as heir-general or 'right heir' of Earl James I., by virtue of the limitation contained in the Act of Parliament of James I.

"Duke James, soon after his accession, appointed James Murray, Esq., Governor, and, on the 9th March 1735-6, issued instructions for continuing in their respective places the officers, civil and military, etc. The idea, that by the death of the preceding Lord, 'all places, civil and military, in the said Isle, do become void,' is started, I believe, for the first time in these instructions, and the correctness of the allegation may well be doubted. An examination of the records leads me to the conclusion that by the common law of the Island, on all changes in the sovereignty or supreme government, the officers continued in their respective places until superseded by the new Lord or Government, or until the will of the new Lord or Government was known."

The account enters very minutely into every incident connected with the Duke's first visit to the Island, and gives a particular account of his holding a Tynwald Court at St. John's on midsummer day, which is the more curious, as it is the first detailed report we have of the proceedings of the legislature in Tynwald assembled, with a description of the locality, as newspapers were not published in the Island at that date; the account is here published for the first time. The various Addresses, which were presented on the occasion, are given at the end of the account, and are from the same MS.

W. H.





APPENDIX I.

JAMES DUKE OF ATHOLL'S ENTRY INTO MAN, 1736.

MY Lord Duke of Atholl, accompanied by Lord John Murray, his Grace's brother; Sir Patrick Murray of Balmanno, bart.; John Murray, Esq., Principal Clerk of Sessions; Patrick Lindsey, Esq., M.P. for Edinburgh; Major Stevenson of the 4th troop of Guards, son to John Stevenson, Esq., Speaker of the 24 Keys of Man; John Murray, of the Inner Temple, London, Esq., son of John Murray, Esq. of the Isle of Man; Alexander Ross, his Grace's solicitor at London, and others, went on board the ship "Prince William" (Captain Richmond commander), at Liverpool, on Wednesday the 9th of June 1736, in the evening, for the Isle of Man, but the wind not serving, did not sail till next morning about seven o'clock, when the wind offering pretty fair, his Grace, with a gentle breeze and a smooth sea, had a sight of the Isle of Man about five o'clock in the evening. The wind springing up cross soon after from the north and north-west, the ship continued at sea all night, and beating to and fro for the Island, with hard and contrary gales, till next morning about nine the Captain declared that he thought it impracticable to fetch the Island with that wind; and therefore, that, in his opinion, it was more proper to make for Holyhead, or some other port on the Welch coast, from which it was very probable he might fetch the Isle of Man in eight or nine hours' sailing, if the wind should come more westerly or southerly, which it was very probable it would soon do at this season of the year, and the captain's opinion being agreed to, he made the best of his way for Holyhead with a smart wind and very rough sea, and arrived safe there on Friday (11th June) in the afternoon. But another ship which sailed from Liverpool with my lord duke's baggage, horses, and some servants,

at the same time with the "Prince William," made the Island on Friday morning, having steered her course more to the windward at her first setting out.

The wind continuing still cross, his Grace remained at Holyhead till Monday the 14th in the morning, and then being informed that one Captain Littleair, commander of a little custom-house cruiser then at Holyhead, would undertake to land his Grace in the Isle of Man that night notwithstanding the wind as it then stood, his cruiser being supposed to be a better sailer on a wind than the "Prince William," and the collector of the port having, upon a message sent him by his Grace for that purpose, ordered the cruiser to attend his Grace, my lord duke, accompanied only by the two Messrs. John Murrays, went on board the cruiser about eight o'clock that morning, leaving Lord John and the rest of his company to come by Captain Richmond, who also put to sea about an hour after.

At first the wind seemed moderate, though cross, but very soon increased to a storm. Both ships continued in sight of each other till eight in the evening, when the cruiser got a great way to the windward and out of sight of the other, and both were severely tossed all night; however, his Grace had the good fortune, God be thanked, to land at Derby Haven, in the Isle of Mann, before four o'clock in the morning of Tuesday 15th June. But the "Prince William," continuing her course till about 7 o'clock of the same morning, was then by the violence of the storm and contrary wind obliged to turn back again, and make the best of her way for the south shore, and arrived at Beaumaris, in the Isle of Anglesea, on Tuesday evening; and the captain gave it as his opinion that the cruiser which sailed with his Grace must probably have also been drove back to some port on the same coast.

The Governor* of the Isle of Mann being acquainted of his Grace's being at Liverpool, and of the time of his intended voyage, and observing the winds to be cross, did, upon Monday the fourteenth, send Captain Stanley, of Douglas Fort, in a wherry or small boat from the island to the English coast, to get intelligence of and to attend and carry over his Grace to the Isle, such a wherry being a better and closer sailer on a wind than most ships of burden.

* That would be James Murray, Esq., whom the duke had lately appointed.

The wherry having accordingly put in at Beaumaris in the evening of Monday, Lord John was informed thereof upon his arrival there, and upon further inquiry his lordship was also informed that Captain Stanley was gone in the wherry to Carnarvon to find out some tidings of his Grace, conformable to the directions he had from the Governor for that purpose.

Thereupon Lord John dispatched a man on horseback to Holyhead, at the distance of 25 miles, to inquire if my Lord Duke was returned thither, and this messenger was directed to call at Carnarvon in his way, with a letter to Captain Stanley. The messenger returned next day, found Captain Stanley at Carnarvon, but brought no account of his Grace, and Captain Stanley returned the same evening in the wherry to Beaumaris, where Lord John and his company continued under great concern and impatience till Thursday the 17th, in the evening, and then put to sea in the "Prince William," attended by the Mancks wherry, but with a cross though moderate wind ; but having made little progress in their voyage that night, Lord John and his company went on board the wherry by 4 o'clock next morning, after they were a few leagues at sea. And continuing their course all that day and next night, landed at Derby Haven between one and two o'clock in the morning of Saturday the nineteenth, and the "Prince William," Captain Richmond, commander, arrived the same day by noon.

When his Grace arrived in Derby Haven, on Tuesday the 15th June, at half-an-hour after three in the morning, the cruiser in which he came, having hoisted a flag on her maintop-mast and fired her guns as a signal of his Grace being on board, the flag was presently displayed on Derby Fort, which lies at the mouth of the haven, the fort also fired three rounds of its cannon, which gave notice to Castle Rushen, the chief residence of the lord of the isle, and of his governor and officers, and lies at the distance of a short mile from the haven. And thereupon the governor (having his white rod in his hand), together with all the officers of the isle, the garrison of the castle under arms commanded by their officers, and the militia of the town of Castletown also under arms, immediately repaired to Derby Haven, and met his Grace on his way to Castle Rushen, it being so early in the morning, and the wind so cross, that his Grace's landing was unexpected. At this time a fine new

flag, with the arms of the isle, was displayed from the Castle, and a round of the cannon was fired from its battrys.

His Grace, thus attended, proceeded to the Castle, where the soldiery and militia under arms made two lines, between which his Grace entered, with the like discharge of the cannon of the castle as before. In the gateway the governor surrendered his white rod to his Grace, which he was pleased to deliver back to the governor again, and a third discharge of the cannon was made upon his Grace entering into his apartments in the castle.*

At 11 o'clock his Grace was attended by the whole officers of the isle, and by the two deemsters with a dutiful address congratulating his accession and safe arrival. In the evening punch and beer was given in plenty to the populace, and the officers and deemsters met in the market-place of Castletown, where a bonfire was erected, and his Grace's health drank as lord of the isle under a discharge of the cannon of the castle, the health of the King and Queen's Majesty were severally drank under a volley of the soldiery then under arms, then all the other healths of the royal family; the health of her Grace the Duchess of Atholl, etc., were drunk. The same solemnities were observed at the town of Douglas and Peel, in every one of which places all the windows were illuminated.

On Wednesday (June 16th), after his Grace landed, the chief merchants and inhabitants of the town of Douglas waited on his Grace to congratulate his accession and arrival, and the merchants and inhabitants of Peel attended his Grace with the like compliments of congratulation on Thursday.†

On Friday (June 18th) his Grace was attended by my lord bishop, archdeacon, and by all the other clergy of the island, with an address, congratulating his Grace's accession and safe arrival. On Saturday (June 19th) the 24 Keys, as representatives of the people, waited on his Grace with the like address.

Lord John Murray and his company having arrived on Saturday morning, my lord duke, attended by them and by many others,

* In the Rev. Mr. Keble's *Life of Bishop Wilson*, 1863, he quotes this entry from the Bishop's Diary:—"June 15th, 1736. The Duke of Atholl landed in Castletown this morning, and sent his compts. to me in a letter of the governor's, and desired to see me on Thursday."

† Ramsay does not appear to have taken any part in these demonstrations.

went after dinner to the top of the castle, when the flag being displayed, his Grace began the healths of the King and Queen's Majesty's and other royal healths, with a discharge of the cannon at each health. Then the governor began the health of his Grace, Lord of the Isle, her Grace the Duchess, prosperity to the isle, and other healths, with the like discharge of cannon as before ; at each health all drank out of a family horn of a yard long, which lies in the castle.*

On Sunday (June 20th) his Grace went to chapel.† The garrison soldiers, with halberts, commanded by their officers, proceeded, the governor followed with his white rod in his hand, and Lord John Murray carried the sword of state‡ before his Grace, who was followed by a numerous company, and by all the officers of the isle. And the archdeacon (the Rev. John Kippax) his Grace's chaplain in Castletown, performed divine service and preached the sermon, and most of the company having had the honour of dining with his Grace, he went afterwards to evening prayers, attended by the same company, and with the like formalities as before, excepting that the sword of state was not then carried before him.

When the present governor was first sent over, he was instructed by his Grace to continue in their several offices all the officers and deemsters then in being, in consequence of which instructions§ they were continued ; and his Grace was pleased on the 23d to issue and execute under his hand and seal new commissions to such of the former officers and deemsters as were alive, and to appoint others in the place of such as were dead ; and being all sworn into their respective offices, they had the honour to dine with his Grace that day.

* This horn is no longer in Castle Rushen ; it was no doubt the duke's private property, as such drinking-horns were a usual appendage to northern baronial halls.

† St. Mary's, in the market-place, erected by Bishop Wilson in 1698, taken down in 1826, and the present structure built on its site.

‡ This must have been the ancient sword of state, described at page 20, as that afterwards supplied by the Duke of Atholl would not, probably, at so early a period, have been brought over.

§ These instructions to James Murray, Esq., governor, are dated " London, 9th March 1735" (1735-6), and are given in Gell's *Parr's Abstract of the Laws*, etc., vol. i. p. 97, Manx Society, 1867.

On Midsummer-day, in every year, a Court of Tynwald is held, in which the Lord of the Isle (or in his absence the Governor), Council, Deemsters, and 24 Keys, are to advise and join in making and passing any new laws which may be found advantageous or necessary to or for the island, and to consult and advise in any other matter which may be put to them relating to the state or government of the country; and when such are made, consented to, and approved of by the Lord of the Isle, and afterwards published and proclaimed at this Tynwald Court, they then become laws of as great force as are Acts of Parliament in Great Britain, after the same have passed both Houses of Parliament, and have had the royal assent, and it is by the authority and observance of these statute laws that the Governor and officers act in their respective stations.

The Danish word "Tynwald" signifies in Latin *forum individuum affirmatum*, in English a Judicial Fenced Court; and the Court is held on a mount, curiously and artificially raised, in a fine plain, in the centre of the country, near St. John's Chapel, eight miles distant from Castle Rushen.*

His Grace went thither on Thursday, the 24th June,† from Castle Rushen by nine o'clock in the morning, attended by three squadrons of horse militia, one bay, the second black, and the third grey, well mounted and armed, commanded by their officers, and with drums and standards, in the latter of which were embroidered the arms of the isle. These three squadrons marched from the market-place of Castletown, and began the cavalcade so soon as his Grace took horse; they were followed by his Grace's gentlemen and livery-servants, and two French horns, on horseback. Then the Governor, attended by the Major-General to receive his commands, and after them came his Grace, followed by a vast number of gentlemen, who made a fine appearance.

The plain in which the Tynwald Court is held lies in the middle of a large valley, which is of an oval form, in length from east to west about a mile and a half, and in breadth from south to north about a mile, surrounded with great hills of almost an equal height, with a fine open plain to the east.

* A more particular account of this place and its usages is given in the first section of the present volume.

† Midsummer-day, o. s.

This plain is about 20 feet higher than the valley which surrounds it, and is flat, and smooth as a bowling-green. Between the foot of its banks on the south side and the rising of the hills which form the valley on the right side, there runs a small rivulet from east to west, through the valley. At the east end of this rising plain stands the Chapel of St. John's, enclosed within a green bank, of an exact circle. The bank is four feet high, with a ditch on the outside, and sloped on the inside like the sloped bank of a terrace, all covered with a fine bowling-green turf. The circle is 43 yards in diameter, and has a gate built of stone and lime on the south side, and another on the north side, exactly in the middle of the circle, each 12 feet wide. This circle opens at the west end, 16 yards wide, and from the opening a sloped bank on each side is continued westward, and one parallel to the other, to the Tynwald Mount, and of the same height with the bank which forms the circle round the chapel, and these two parallel banks inclose an area between them of the length of 136 yards, directly west from the west entry of the chapel to the Tynwald Mount. This mount is inclosed with the like sloped bank, and in the exact like circle, and of the same dimensions with that which incloses the chapel, and has in the same manner two gates, one on the north side and another on the south side, and the area between these sloped banks from the chapel to the Tynwald Mount is covered with fine green turf, and as level as any bowling-green.*

The Tynwald is a regular mount, of 99 feet diameter at the bottom, rising by three regular terraces all around to the top, which lessens to 14 feet diameter on the top of the mount ; and on a square pedestal of six feet, covered over with a carpet, was placed a throne or chair of state, under a canopy of eight feet high, both covered with crimson damask, fronting to the chapel, which stands exactly east from it, and lies in the middle of the view through the opening of the hills ; and on the south side of this area, towards the rivulet, stood the booths of St. John's Fair, annually held here on this day.

When the militia horse came on the rising ground, they formed themselves into two lines to the south gate of the Tynwald Mount, where the Deemsters in their gowns, the Bishop, Archdeacon,

* The dimensions here given of the Tynwald ground may be compared with those at page 30, which were made from recent measurement.

and Clergy in their formalities, and the 24 Keys, stood and waited to receive his Grace. When his Grace entered into the fair, the horse being drawn up into two lines as before, he proceeded on horseback to the gate leading to the Tynwald Hill, where his Grace alighted at the head of the horse, and was received by the Bishop, Deemsters, Archdeacon, Clergy, and 24 Keys.

From thence his Grace walked in procession to St. John's Chapel, in the said area of 136 yards long and 16 yards wide, from the Tynwald Mount to the chapel, in the view of an innumerable crowd of people standing on the banks of each side.

From the Mount towards the chapel, and within the sloping banks, stood in two lines a regiment of foot militia, well armed, and with drums, colours, and music, the officers of which saluted his Grace with their pikes and colours very regularly as his Grace passed along. Nearer the chapel stood in two lines the soldiery of the garrison of Castle Rushen, who marched thither before his Grace when this procession began, well armed and under the command of their officers.

In this procession his Grace was attended by music of different kinds. The governor walked before his Grace with his white rod in his hand, and the Honourable Sir Patrick Murray of Balmano, Baronet, carried the sword of state, and his Grace was followed by a great company of gentlemen. So soon as his Grace entered the chapel there was a general volley of musketry.

At the east end of the chapel, and on the south side of the altar, was placed a chair of state, covered with crimson damask, for his Grace to sit in, with a footstool before it. On the other side of the altar stood the pulpit, between which and the altar stood the senior Vicar-General,* who performed divine service, after which my Lord Bishop preached a sermon.†

Service being ended, his Grace, the Governor, Council, Deemsters, and 24 Keys (the names of the latter being called over), took into consideration the public business of the Isle, and the draft of

* The Vicars-General at this time were the Rev. John Wood, Vicar of German, and the Rev. John Cosnahan, Vicar of Braddan, the former being the senior Vicar-General.

† This has been published in Bishop Wilson's Works, Sermon No. xlix., and forms Appendix No. II. of present volume.

an Act to prevent frivolous and vexatious lawsuits was proposed and read ; but a further consideration of this law being necessary, it was postponed, other matters which concerned the state and government of the country being despatched.

His Grace proceeded from the chapel to the Tynwald Mount, along the same area, ushered, attended, and saluted as before ; and his Grace ascending to the top of the Mount by easy steps made for that purpose, two of the ensigns placed themselves one on each side of the throne, a little behind, holding their colours displayed. His Grace placed himself in his chair of state, surrounded by and in sight of many thousands of the inhabitants of the Isle, who kept an awful and respectful silence ; and many persons were present who came from England, Scotland, and Ireland, to see this solemnity.*

The Bishop sat in a chair placed on the pedestal on the right side of the throne, two steps lower than the chair of state, and the Governor stood a little lower than the Bishop, and Sir Patrick Murray stood at his Grace's left hand, holding the sword of state with the point upward ; the Deemsters, Knights, and Esquires stood on the mount near the throne. Below them stood the Keys on the second and third degression, and near them the civil and military officers ; at the foot of the pedestal stood the Archdeacon (who is the Lord's chaplain) and the two Vicars-General in their white surplices, and behind them the clergy in their gowns.

Proclamation being made in the language of the Isle,† the 24 Keys were again called over by the Clerk of the Rolls, when the names of the six Coroners or Sheriffs for the six sheadings or divisions of the Isle, who had served for the preceding year, were also called one by one, and each of them, ascending in their order, was called to the top of the Mount at his Grace's feet, sworn, and delivered to the Governor a white rod with a red rose on the top thereof, which till then he

* In Gell's *Parr's Abstract of the Laws*, vol. i. 97, Manx Society, 1867, is given an extract from the *Liber Scaccar.* 1736 :—"In the same year, 1736, Duke James visited the island, and on the 24th June 1736 he attended a Tynwald Court at St John's, in 'royal array,' according to the ancient custom, at which Court the Bishop of Sodor and Man, then the only Baron of the Isle, did homage for his barony."

† Or, as the old Acts term it, "the Court was fenced," for the form of which see page 41.

held as the badge of his office, and then retired. After which the names of other six Coroners or Sheriffs were called over one by one, and each of them ascending as he was called, and kneeling within two steps of the pedestal upon which the throne was placed, had a white rod delivered to him by the Governor as a badge of the office he was to hold for the succeeding year, and was thereupon sworn in the Manks language by the senior Deemster upon the Holy Evangelist.

Thereafter my Lord Bishop, as a Baron of the Isle, did homage* to his Grace, and he and Mr. Archdeacon, and the Vicars-General, were severally sworn, and took the oath of fidelity to his Grace as Lord of the Isle.

Then proclamation was made that all owners of boats be ready to go to the herring fishing as soon as they shall have notice from the Admiral and Water Bailiff for that purpose.†

And then, all business being concluded, three great shouts or huzzas were made by the whole spectators, waving their hats in the air, and a general volley from the militia and soldiery followed. Then his Grace descended from the Mount, ushered and attended as before, and walked to a house‡ at some small distance, where a sumptuous entertainment was provided and served at different tables, at which a great number of people had the honour to dine.§

* *Vide note supra*, p. 108.

† The Water Bailiff is the Admiralty Judge of the Island, and has the appointment of "The Admiral and Vice-Admiral," to whom he issues his instructions for the regulation of the herring fleet and the fishing. The office of Admiral is of great antiquity.

Various provisions were made relative to the herring fishery in an Act of Tynwald 1610, wherein it is stated, "It hath been the incessant care and regard of the government of this Isle always, when the season of such fishing falls out, and rather before, upon the Tynwald holden in June every year, to make open and public proclamation to the whole assembly of the island, to remind them to be careful in providing their boats and nets to be in readiness whensoever it pleaseth God to send them that blessing," and "that no person or persons whatsoever should attempt to shoot for the fish till after the sixteenth of July."

‡ This house was probably that at Mullin-e-Clie, situated at a short distance south of the Tynwald Hill, that being the place of meeting for many years (subsequently at all events) of the authorities at Tynwald, and for holding Courts.

§ It appears this was not the only occasion when the *good things* necessary

Upon his Grace approaching the door of the house, there was a general volley of the musketry, which was repeated on his Grace's entry into the house ; and in the evening his Grace returned to Castle Rushen with a very numerous attendance.

The Address of the Officers and Deemsters of the Isle of Man.*

To the Most Noble and Puissant Prince, JAMES, Duke of Atholl,
Lord of Mann and the Isles, etc.

May it please your Grace,—

We, your Grace's most dutiful and obedient servants, the Officers and Deemsters of this your isle, do, with all humility and cheerfulness, beg leave to congratulate your Grace upon your accession to the Lordship of Man and the Isles, with their regality, devolved upon your Grace as your undoubted and rightful inheritance, and likewise to express our great joy upon your Grace's safe and happy arrival amongst us.

The confidence reposed in us before we were known to your Grace, by continuing us in our several employments, under your Grace's general instructions, justly claims our most humble thanks, and (if possible) a more faithful discharge of our duty both in our public and private stations. Begging leave to assure your Grace that, so long as we have the honour to serve your Grace, we shall to the utmost of our power execute our trust with integrity, both with regard to your Grace's prerogative and the good of your people. The care taken by us to preserve this your Isle in peace, at a time for refreshment were provided for those assembled at St. John's on Tynwald days ; for John, Duke of Atholl, on the 5th July 1822, entertained 180 persons in a large booth erected on the Fair field, at which, according to the published report, "a most excellent repast was provided, to which was added wines of the best quality and in hospitable abundance." The Duke came to the Tynwald in a carriage drawn by four horses, accompanied by Lieutenant-General Sir John Oswald, K.C.B., and other distinguished persons, and was escorted to the ground by the Manx Yeoman Cavalry, commanded by Lieutenant Corlett, where the Second Royal Veteran Company of Infantry, and a strong muster of the ancient Parochial Horse, commanded by Captain Cunninghame, were already drawn up.

* This Address was presented on Tuesday, June 15th, 1736, at Castletown.

the authority of our offices had ceased, the ready and cheerful submission to your Grace's first commands, will better express the sense we had of our duty than the strongest words can do.

We must further acknowledge your Grace's great care in sending us so wise and prudent a gentleman as the Honourable James Murray to be our Governor, whose just and mild administration gives general satisfaction to your people, preserving the future happiness we hope to have in the enjoyment of our civil rights and liberties under your Grace's protection and government. May the same be long and prosperous, may it continue in your Grace's noble family to the end of time, and may peace, happiness, and tranquillity ever attend your Isle.

JOHN CHRISTIAN.

CHARLES MOORE, }
DAN. MYLREA, } *Deemsters.*

WM. CHRISTIAN, *Atty.-General.*

ALLEN STANLEY, *Water Bailiff.*

CHAS. STANLEY, *Recr.-General.*

JOHN QUAYLE, *Clerk of the Rolls.*

The Address of the Bishop and Clergy of the Isle of Man.*

To the Most Noble His Grace JAMES, Duke of Atholl, Lord of
Man and the Isles.

May it please your Grace,—

The Bishop and Clergy of this Diocese beg leave to congratulate your Grace's happy arrival in this your island, and we heartily pray that your Grace's presence may be attended with all the blessings of peace and dutiful obedience of its inhabitants.

And this we have reason to hope will be most effectually secured by your Grace's defending the honour of God in opposition to a spirit of infidelity and profaneness which hath of late got too much footing amongst us, and by maintaining the primitive discipline of the Church here established, which, when duly executed and encouraged, will be found the best means to avert the judgments of God by suppressing the growing vices of the age and de-

* This Address was presented on Friday, June 18th, 1736, at Castletown.

feating the attempts of such as wound the principles and deprave the morals of your people.

For our part we shall endeavour to recommend ourselves to your Grace's favour by discharging the duties of our proper calling. And we beseech the Father Almighty that after your Grace has long served the interests of God and of this nation, you may take possession of a better and an heavenly inheritance.

Tho., *Sodor and Mann.*

John Kippax, *Archdeacon.*

John Wood, }
John Cosnahan, } *Vi.-Genls.*

Edward Moore, *Official.*

Matth. Curghey, *Rectr. of Kk. Bride.*

W^m. Bridson, *Rectr. of Ballaugh.*

Will. Ross, A.M., *Acad. Professor.*

J. Woods, *Vi. of Kk. Malew.*

W^m. Gell, *Vi. of Kk. Conchan.*

Jo^h. Christian, *Vi. of Jarby.*

Hen. Allen, *Vi. of Kk. Maughold.*

John Quayle, *Vi. of Kk. Arbory.*

Matthias Curghey, *V. of Lezayer.*

Robert Radcliffe, *V. of Kk. Patrick.*

Paul Crebbin, *V. of Kk. St. Ann.*

Philip Moore, *Chaplain of Douglas.*

Tho^s. Christian, *Vicar of Kk. Marown.*

Nich. Christian, *Curate of Rushen.*

Nath. Curghey, *Curate of Kk. Lonan.*

To the Most High and Noble JAMES, Duke of Atholl, Lord of
Man and the Isles, etc.

The most humble Address of the Twenty-four Keys of Man.*

May it please your Grace,—

We, your Grace's most dutiful and most obedient servants, the representatives of the people of this your island, do, with all humility, beg leave to congratulate your safe arrival from the toil

* This Address was presented on Saturday, June 19th, 1736, at Castletown.

and danger of the seas. As also your Grace's accession to the regality and honours of your great and noble ancestors, to the universal joy and satisfaction of your people.

The exalted character your Grace has obtained of being a lover of justice and zealous assertor of the liberties and properties of mankind, leaves us no room to doubt but we shall abundantly enjoy that happiness under your auspicious protection and government, the benign influence whereof was early conspicuous in sending us so wise and prudent a gentleman as the Honourable James Murray to be our Governor, whose general administration gives satisfaction to your people ; from all which we have great cause to hope that your Grace will, out of your great goodness, be pleased to put a finishing hand to the amendment of our laws which our late Right Honourable Lord was fully resolved on,* which will be a lasting obligation upon us and our posterity to support your Grace's just rights and prerogative, and to pray that your Grace's government may long continue over us, and that this Isle may, to the last period of time, be and remain in you and the heirs of your illustrious Family.

JO^N. STEVENSON,
Speaker.

* This alludes to a very important bill then pending, and which tended to the securing the liberty of the subject and the better government of the Isle, and received the Duke's assent before he left the Island, on the 12th August 1736. This act has been styled the *Magna Charta* of the Isle of Man.—*Vide* Mill's *Statutes*, p. 234.

APPENDIX II.

SERMON BEFORE THE COURT OF TYNWALD, 1736.

By THOMAS WILSON, D.D., Bishop of Sodor and Man.

The folly of undertaking any business of moment without regard to the will and honour of God.

There is no wisdom, nor understanding, nor counsel against the Lord.

Prov. xxi. 30.

I WOULD first observe to you how many words are here made use of by the Holy Spirit to convince us of the folly of undertaking any business of moment without regard to the will and honour of God. There is no wisdom, that is, no discretion, directing men what is fit to be done ; no understanding which can enable a man to see the issue of things ; no counsel able to give advice ; where the will and honour of God is not consulted, and his blessing and direction is not prayed for.

And one may take it for granted that this solemn meeting was, from the very beginning, appointed to be ushered in by proper supplications and prayers for the blessing of God upon this government ; and by proper instructions from his ministers, how his blessings are to be obtained and secured.

“Woe unto them that take counsel, but not of me, saith the Lord.” * And the wisest men have found it so to their cost and shame, when they have neglected to take God along with them in their politics.

The whole race of the Kings of Israel, from Jeroboam, the son of Nebat, who taught Israel to sin, to Hoshea the last King of Israel, who, with his whole people, was carried into captivity, are a known and flagrant instance of this truth,—*That no happiness is to be expected where the glory, the honour, and true worship of God are overlooked or despised.*

* Isaiah xxx. 1.

They all went by this worldly-wise maxim, that it would not be safe for them to let their people go to Jerusalem to worship, as God had expressly commanded, lest in time they should be tempted to submit to the Kings of Judah ; so they set up a worship of their own invention, which ended in an idolatry abhorred of God, and brought upon themselves and their people a miserable captivity which continues to this very day.

We shall only mention one other instance of the truth and importance of these words just read to you ; and this is one of whose wisdom it is said, "That the counsel of Ahithophel was as if a man had enquired at the oracle of God." * And he did certainly give Absalom such counsel as would have ruined his father most effectually, if God had not turned his wisdom into foolishness.

And that men might be convinced that it was the work of God, and that He interposes in the affairs of men, the Scripture tells us expressly, that it was God who had appointed to defeat the good counsel of Ahithophel, that he might bring evil upon Absalom, as also upon his wicked counsellor. Thus wicked counsels, sooner or later, fall upon the heads of those that give, and upon those that follow them.

Now, this being a truth declared by the God of truth, and found such by experience, it follows (let foolish men despise it at their peril) that in all our counsels we should, in the first place, have an eye and regard to the honour, and will, and laws of God, or we shall soon see and feel our mistake.

This, the apostle tells us, is the great end of civil power and government,—to be a terror to evildoers, and to encourage those that do well, that God in all things may be glorified. And consequently all laws should be made and counsels taken with an eye to these two great ends—the glory of God and the good of mankind.

"Except the Lord build the house, they labour in vain that build it," saith holy David, a king himself, and a great master-builder in Israel. And his son sets this down for an uncontested truth †—"The throne"—that is, the government of every nation—"is established by righteousness;" that is, by righteous laws, and putting them faithfully in execution.

* 2 Sam. xvi. 23.

† Prov. xvi. 12.

Now, there are two things which every government should aim at. In the first place, to have righteous laws. In order to this, let it be considered that God, the great proprietor of the world and all things in it, having given to certain persons power over the bodies, goods, estates, and even over the lives of their fellow-creatures, lest these, finding themselves vested with such high powers, should forget themselves and abuse their authority, as the wise man* saith wicked men will be apt to do, and say, "Our strength and power shall be the law of justice," most nations have found it necessary, and have agreed, to have laws to direct both those that are to govern and those that are to obey.

Now the two great ends of these laws should be, as was said before, First, The glory of God ; and, Secondly, The good of mankind.

First, The glory of God.

Such are laws to secure, as far as possible, the honour of God, his name, his worship, his ordinances, from being made light of and profaned by men who are given over to a reprobate mind.

Such, also, are laws to secure true religion and its ministers from contempt, by punishing those that, forgetting themselves and their character, make the service of God to be despised, and by encouraging and securing the rights of such as serve faithfully at the altar against the sacrilegious attempts of covetous men.

Such are laws which are proper to prevent wicked men from corrupting the principles and manners of weak and ignorant people, by punishing the crimes against the majesty of the great God, with at least the same degree of severity as crimes against the civil governors or private men.

And here it must not be passed over in silence, that too many come amongst us who bring all those evil dispositions and bad qualities along with them which were the cause of their misfortunes at home.

Now, too many of these, instead of enjoying the happiness of a safe and undisturbed retreat and liberty, set up for directors and censurers of our magistrates and constitution, both in Church and State ; ridiculing the religion and discipline established amongst

* Wisdom ii. 11.

us ; meddling with matters they do not understand ; and, which is still worse, corrupting our youth with the basest examples of debauchery and profaneness ; making a mock of sin ; propagating the very vilest opinions ; hardening young people against the advice of friends, against their own interest, and the fear of God and damnation.

And a sad truth it is—these, many of them, meet with too much countenance and encouragement, for the sake, as is pretended, of the advantages we receive from them. Whether any advantages of this kind will countervail for the dishonour done to God, the mischiefs done to our people, and the judgments we have to fear, is what should very seriously be considered by all such as wish for the continuance of the happiness of this place.

The express condition of King Solomon's prosperity was this—"If thou wilt execute my judgments, then will I perform my word which I spake unto David thy father." And the only security which the people of God had for their prosperity and God's blessing was this—"That ye put away evil from among you."

From all which it appears, not from our reasoning, but from the infallible word of God, that the welfare and happiness of nations depend upon the restraint that is put upon vice and impiety by good and wholesome laws, whereby the honour of God is secured from contempt.

And, indeed, wherever God has placed any share of power or authority, it is for this very end, that he may not be provoked, by the dishonour done to him and his laws, to pour down his judgments upon men and nations.

Next to the glory of God, the great end of laws and of civil government is, The good of mankind ; to secure the persons, the property, and the peace of honest and well-meaning men against the power or the craft of such as would invade or disturb them.

It is a good deal more than an hundred years since the historian (Mr. Camden) gave the following account of the people of this isle :—"The inhabitants in general," says he, "have a very good character ; not given either to *lewdness*, *cheating*, or *thievery* ; so that every man possesseth his own in peace and safety, none living in fear of losing what he hath." This island, the historian adds, "is happier on another account than we are in England ; for the

people are free from vexatious and unnecessary lawsuits, from long and dilatory pleas, and from frivolous feeing of lawyers, proctors, and attornies—all controversies being determined without long process, every man pleading his own cause *vivâ voce*."

Now this, we are too sure, is neither the case nor the character of the times we live in. Very late and melancholy instances we have had to the contrary. Many honest men's properties have been invaded, some by force and some by fraud. The civil magistrate can tell us how very litigious the people are grown of late, to the great increase of his burthen and the expense of his time; and the people, too many of them, have smarted by the malpractice of such as live and gain by contention. The ecclesiastical magistrate meets every day with new and heretofore unheard-of instances of the contempt of God and of religion.

Whether it be for want of better laws to put a stop to these growing evils with which a holy and righteous God must be highly displeased, or for any other cause, it will be worth the care of the Legislature, in the first place, to make more effectual provision, that God in all things may be glorified, ever remembering "that there is neither wisdom, nor understanding, nor counsel, against the Lord,"—that is, where there is not a regard to his honour.

But even the best laws that can be made will be of little use unless they are faithfully put in execution, and by men of religion and integrity.

It was said of the Athenians (as a learned man has observed) that they showed a great deal of wisdom in making excellent laws, but a much greater folly in not observing them; and this was owing, in a great measure, to the negligence or corruption of the inferior magistrates. This the Romans took care to prevent in the beginning of their commonwealth, by requiring, under the severest penalties, that magistrates should be examples of that behaviour which they required of others. "If this," saith their great lawyer Cicero, "if this be observed, we have all that we can wish for."

And indeed it is the highest false step that men in power and authority can make, to give any manner of countenance to men of wicked lives, or of loose and wicked principles. For, be sure that man who makes light of God, of his word, and his laws, will, when he can do it with impunity, despise the magistrate, who is God's

representative, and those laws which are made by him for the good government of the world.

Magistrates, therefore, and all in authority, are, above all others, obliged to be upon their guard, because the lesser world will too readily follow their example, especially if bad, for so the corruption of human nature, which is prone to evil continually, will lead them too forcibly.

And what will be the natural consequence of this? Why, the fear of God will be forgotten; men will be left to themselves and to the conduct of Satan; pride and luxury will follow; and, to support these, covetousness, injustice, fraud, and knavery will succeed, as also a litigious temper, a disregard for oaths, perjury, and the oppressing one another; and, lastly, which must ever be remembered by people of any consideration, the judgments of God upon a sinful nation, if these sins go unpunished, which they will be too apt to do if the magistrate himself be wanting in his duty to Him whom he represents.

To prevent this, it should be considered that no one man on earth can claim the obedience of others by any natural right of his own, but as he is invested with authority and power from God, who has ordained some to govern, and for that end to make righteous laws, and others to obey, and this on pain of his great displeasure.

If this were considered as it should be, those in authority would always govern with truth and justice, and such whose duty it is to obey, would obey for conscience sake.

It was a powerful argument which Joseph, then Governor of all Egypt, made use of to his brethren, who, not knowing him, were in the utmost fear for their lives and liberty. "This do," says he, "and live, for I fear God."* That is, you may expect nothing but justice from one who professes to live in the fear of God. And what a powerful influence will this naturally have upon those who seek for justice!

When a man is secure of the magistrate's integrity, and that he shall not suffer in his rights, either by partiality, corruption, or the overbearing power of others, he will depend upon the justice of his cause, without employing men of no conscience to puzzle or mis-

* Gen. xiii. 18.

lead the magistrate with false assertions, suspected evidences, and doubtful precedents not warranted by law or justice.

And here I cannot but mention a passage which we have recorded in Scripture to the praise of the greatest prince then on earth, as we find it in Esther i. 15 ; the king asks this question of his counsellors, "What shall we do unto the queen according to law?" How careful was this mighty prince to do nothing which the law would not justify, and set a rare example of justice to all about him, to make the law the rule of his conscience, and conscience the rule of his conduct.

Thus stands the duty of superiors with respect to their inferiors. But there is another branch of duty, and a very important one, which, in a more especial manner, regards the honour and laws of God, as we before hinted.

The will of God is, that the laws which he has given for setting forth his own glory, and for the good of mankind, should be revered and obeyed by all ; that sin be made uneasy to those upon whom reason and the fear of God have no effect ; that wickedness of every kind be punished according to the nature of the offence ; that the evil examples of such as scorn to be hypocrites in impiety, who make a mock of sin and damnation, and glory in making proselytes to Satan,—that such be hindered by the severest penalties from corrupting others ; that growing vices be carefully observed, and a timely stop put to them, before they become too many or too strong to be cured by any methods except national judgments.

These are the undoubted duties of the civil magistrate, who, being in the place of God, stands bound to make his will the rule of his actions, remembering the account he must one day give.

For our part, we are in duty bound to keep awake the consciences of men with the remembrance of God's glorious attributes, and of a judgment to come ; of his all-seeing eye ; and of his justice and vengeance upon hardened sinners ; of his power to destroy both body and soul in hell ; of the sad and certain consequence of dishonest gain ; of the wasting vices of idleness and luxury ; of the damning sin of blaspheming the name of the great God ; of the great evil of vexatious controversies, and giving men trouble without cause ; and, lastly, of the absolute necessity of making

restitution for injuries done to our neighbour to the best of our power, as ever we hope for salvation.

To conclude.—Let these things be considered as they should be, and we shall soon see the happy effects of taking God along with us in all our actions and counsels.

They that are in a superior rank will remember that they are in the place of God, and will be careful not to bring contempt on him whose place they supply; the fear and regard for God and his laws being the best support of their own authority.

On the other side, they that are to obey will consider that their superiors are in the place of God, and are bound to consult his glory; their obedience, therefore, will be more cheerful, their behaviour peaceable, and thankful will they be for the blessing of such a government.

And may God, the great Governor of the world, give all his substitutes grace, and a spirit to discern what will be most for his glory, and such as he will approve of at the great day, through Jesus Christ, our Lord, to whom, with the Father, and the Holy Ghost, be all honour and glory. Amen.

APPENDIX III.

A LAY OF ANCIENT MONA.

THE following spirited lay, descriptive of the landing of King Orry, is written by Dr. M'Burney, F.S.A.S., Douglas; and as it vividly describes what may have taken place on such an occasion, it is here introduced as an addendum to what has been previously stated respecting the first establishing of Tynwald Courts in the Isle of Man.

The Rev. Mr. Cumming, in his *Isle of Man*, thus alludes to the first Orry:—"According to Manx tradition, in the beginning of the tenth century, Gorree, Orrey, or Orry (probably Erik), a Dane, having conquered the Orcades and Hebrides, arrived on the shores of Man with a strong fleet, and landed at the Lhane river, in the north of the island. The Lhane and Kallhane were two rivers which drained the

lakes on the westward side of the Great Curragh, and, with those lakes, cut off the headland of Jurby, forming the island called St. Patrick's Isle, or the Isle of St. Patrick in Jurby.

"The Manx received him at once, seemingly glad to place themselves under so powerful a leader ; and we may well conclude that on the expulsion of Thorstein they had not accepted any other as their head. It is stated that when Orry landed he was asked whence he came, upon which, pointing to the milky way, he said, 'That is the road to my country.' Hence, to this day, the Manx name for the milky way is *Raad mooar Ree Gorree*,¹ i.e. 'the great road of King Orry.'

"According to one of the oldest legal documents in the island, the Manx are indebted to Orry for their House of Keys. He it was who divided the island into its six sheadings, and who established the meeting of Tynwald, and to him must be attributed the Scandinavian character of the Manx Constitution."

THE TYNWALD, AND THE LANDING OF KING ORRY.

[The Minstrel page of a wounded Manx Chief recounts the twentieth meeting of the Tynwald, in the reign of Guthred.]

It grieves me for your wound, Sir Chief, it pains me—sooth to say,
To see your manly strength supine, from dawn till fall of day ;
For such a glorious muster as, this morning, graced St. John's,
Was never seen in Mona, that may well boast of her sons.
Gay was the Tynwald Mount, be sure, while all our gleaming host
Encircled it, in pageant grand, from upland, dale, and coast :
I've left the banquet at its height, the wassail and the glee,
To come and tell the stirring tale, my noble chief, to thee.

'Tis pleasant to behold the rill leap down to feed the pool,
'Tis sweet to see the sunset-glow mantling our green Baroole,
'Tis grand to watch the briny surge dashing itself to foam,
In every bay and inlet that dents our Island home ;
But grander—sweeter—pleasanter, is Mona's bold array,
When stream our seventeen banners upon the Tynwald Day !

Right early, all the squadrons—proud—caparisoned and bright—
Came flashing o'er the quarterlands, on leftward and on right ;
And clumps of sturdy halberdiers, from village, town, and castle,
Reflected July's sun alike from yarl and thane and vassal ;
The Norseman in his jaunty pace, the Manxman stern and slow,
Like Dhoo and Glass commingling, swept on with sunbright
flow,

Woe's me, on Ellan Vannin that not more often still
Should meet our martial wapenshaw around the Tynwald Hill !

In troops our dames came ambling, on palfreys stout and fleet,
Bedecked with Dhoo's rich pearls—and jewelled sandals on their
feet.

And many a hound of noble breed, and many a falcon trained,
Kept tugging at the silken leash, or mute obedience feigned ;
While bursts of thrilling war-notes loud there came anon and ever,
Adown the dewy valley, and adown the sparkling river ;
My heart filled nigh to bursting, with pure joyaunce and with
pride,

To see our foot defiling, and our horsemen at their side ;—
And—proud as marched our warriors—in garb of blue and red—
The chiefs flashed lightning from their steel, on gorget, breast, and
head !

While flocks of boys and maidens fair, from homestead, moor, and
village,

Pressed on behind, like warboat's wake, nor heeded kine or tillage ;
And tardy groups, still more remote, came slowly moving after,
Of ancient men who 'guiled the way with quiet tale and laughter.
Yet well I wot, as on they trudged, it might have posed a sage,
To tell if limbs were trembling from excitement, or from age !

To-day the trout may sport unharmed in Sulby, Neb, or Dhoo ;
To-day the hare may gambol free at Thornhill or Malew ;
The heron keep his greedy watch at Mirescog or Tromode ;
And fallow-deer browse daintily close to the Quirk's abode ;
For all the strength of Mona, with targe, and sword, and bill,
Must meet in full battalions around the Tynwald Hill !

Last noon ye might have seen each bay skimmed by our hardy
pilot,
With tribute rich, and tales of men, from many a Scottish islet ;
And dulcet strains, to right and left, in soft delicious cadence,
Were sung by blonde and brisk brunette—green Erin's peerless
maidens :

Without a largess, noble chief, thy bard would tune his lyre,
Nor be the first to weary—were the strife 'twixt voice and wire,
When Mannin's earls and Erin's dames appear with several arms,
Those threatening with their missiles keen, these fatal by their
charms !

Oh ! how our heart-strings tingled—an hour before the noon,
When, o'er the glowing landscape now was heard the deep
bassoon

Harmonious with the hautboys, and roll of Moorish drums,
And shouts of nimble runners—"The King ! He comes ! He
comes !"

Soon we descried the blazoned flag—the flag of good King Orry,
Waved by the Quarrie's giant arms, from distant Castle Corry !
Near and more near the pageant moved, through meadow and by
fount,

Until the royal ensign fluttered full—from Tynwald Mount,
Three-score-and-ten long pace-lengths, measured by Quayle the
tall :

While to form a dazzling pathway, right and left the liegemen
fall.

What stunning shout of welcome proclaimed King Guthred
come—

What maddening crash of sistrum, of fife, and horn, and drum !
Ye might have heard the tumult at Peel and Dalby Head :
Such was the ardent welcome, that it might have stirred the dead !
A proud man was King Guthred then, and glad—ye well may say,
On this the twentieth gathering upon the Tynwald Day !

St. John's declared it now full noon, in language of the dial,
When forth there issued from the throng, with gilded harp and
viol,

Glencrutchery's twenty bards and skalds, with baldrick gemmed
and green ;

With proud and stately pace they walked, and richly clad, I
ween.

Full many a largess they had earned, full many a saga sung,
And Keltic lay, and Norland rune, had oft employed their tongue.
But, to-day, the white-haired Crellin flushed beneath the bardic
crown :

And, to-day, his warm heart fluttered proud beneath the em-
broidered gown !

Next, four-and-twenty Keys-men, the Taxiaksi bold,
From princely hall and castle, and from island-camp, or hold—
From Orkney, Lewis, Colonsay, from Rona, Uist, and Skye,
Joined with our sixteen Manxlanders, of daring gait and eye.
Oh, but the chief of Mull was grim ! and Isla's thane was
stern !

They looked, as looks the prickly thorn amid the mountain fern.

Then good King Guthred lighted down from off his Spanish
steed,

And walked 'twixt Teare and Alister ; but, more from state than
need ;

Then came the fifty lances bold—free lances from the main—
Fair Saxons with the eye of blue, and cheek of roseate stain.

And now the King was seated on dais of rare brocade,
As hides of purrs, the Kinley slew, beneath his feet were laid ;
The crown gleamed on his temples fair, the sceptre graced his
hand,

His glance was of a noble soul—a king born to command.
Silence, as in God's acre, crept o'er the chequered crowd,
As spoke our stalwart sovereign, in accents clear and loud :

I hold my father's sceptre, my people brave and true,
I wield that potent sceptre, in war and peace, for you !

Your fields are waving green with corn, your orchards are in bloom,
Your bee-hives yield you sweets, your webs come lengthy from the loom ;
Your cattle graze on every hill, your goats on crag and common,
Your luggers hug the Saxon shore, secure from evil omen :
The Orkney lords own feudal bonds ; the Hebrides, our sway ;
The Southern Isles pay tribute from Green Coll to Brodick Bay.
The mighty lords of Erin, from Cork to Ireland's Eye,
Have sent their doughty deputies, to hail us as ally.
And twice two hundred galleys, breasting the four high seas,
Ply safely from old Norroway to Thurso and St. Bees !
Our shores are starred with tower and fort, our garrisons are stored,
And Mannin's standing navy boasts two thousand men aboard :—
Thanks to your gallant captains, Icelandic, Kelt, and Norse,
Thanks to your dauntless seamen, your infantry, and horse !
The Scot respects our 'scutcheon ; the Cambrian our flag ;
And, not as in the days of old, can Baltic corsair brag.
But days may come as erst they came—may *be*, as they have *been*,
With force and pillage holding sway, and slaughter throned between :
Then hear, my loyal liegemen, your sovereign's royal will—
With liberal hand and heart the nation's coffers ye must fill,
With rich Colonial tribute, and free gifts from every sheading :—
What contrast, when my noble sire found Mona rent and bleeding !
Build we a princely Castle at Rushen by the sea,
For palace and for fortress, where many a ponderous tree,
Sustained by massive masonry, shall form the sturdy rafter,
Meet for a garrison to boast, and meet for festive laughter !
In case of need, where all our force, well fenced by tower and fosse,
May boldly bid defiance to invasion, or to loss ;
Let bands of cunning workmen be draughted from the main,
And let the Castle-Rushen shed its glory on our reign !

Stood boldly forth the Farrant and Brideson—side by side ;
 Harris and Kelly followed them, with patriotic pride.
 They turned them to the silent crowd, with reverend locks and
 white,

But the snows of age had chilled no spring of energy or might :
 They called the several sheadings to intimate their will,
 By holding voiceless silence, around the sacred hill—
 Or, if it met approval, by rearing weapons high,
 And making the blue welkin ring, and echo to their cry.—
 Scarce had the chieftains ended, when rose a wood of spears,
 Of axes, swords, and bill-hooks : and rose such thrilling cheers,
 That good King Guthred stood withal : the tear was on his cheek ;
 So near his heart was to his lips, his tongue could hardly speak :
 Now, soon shall rise our fortress to guard our southern seas,
 So well is backed our royal will by commons and by Keys.
 Now let our reverend Abbot give his benison in prayer ;
 Then, straight purvey an ample feast, for earl and hind to share !

Whence came the fatted beeves and sheep, the deer, and goats, and
 swine,
 And whence the gold and silver cups, and whence the tuns of
 wine,
 Imports not :—nor the wheaten loaves, the junkets, spice, and
 mead,
 Nor juicy brawn, nor fruits conserved, nor game of foreign breed ;
 But such a banquet ne'er was seen, for wealth and rowth of cheer,
 Since Mona owned her wizard-king, Mananan Beg Mac Lear !
 And, while our Earl King feasted, and quaffed the amber wine,
 Glencrutchery's laureate bard came forth, when Farrant gave the
 sign,

With harp well-tuned and pliant voice, to chaunt the good old story,
 How thirty keels sailed up the Lhane, commanded by King Orry.

Oh ! weary fall the day, Sir King—the minstrel thus began—
 When civil jars and deadly feuds bore sway in weeping Man !
 When infants pined, yet faintly clung unto the sapless breast ;
 And old folks fed on garbage and on roots—a cheerless quest :

When strong men left their smouldering homes ; lovers, the trysting
tree,
All stealthily to hoist the sail upon the midnight sea !
'Twas drear as are late autumn fields, when sleety breezes blow ;
Ah ! weary fall those gloomy times, but twenty years ago !
But now, 'tis mirth and plenty—as if, throughout all Mona,
The fairies kept their court, as blithe as at green Ballylona.
Our nuns can pace the convent park ; our priests the abbey
throng ;
No more blood-curdling battle-shouts disturb the even-song !
'Tis joyful in September brown—the frolic harvest home ;
Or when the heavy corn-fleet is sighted on the foam !
Oh, 'tis a glorious sight to see—issuing with hound and hawk,
Stout Harrison, of open hand, from his strong Mount of Rock,
With squires and henchmen in his train, as opes the autumn morn,
With many a shout responsive to his merry bugle horn !
Such is the type of Mannin now—under thy sway, lord King,
Our every mount and dingle green with joy and gladness ring !

It seemed not like the summer-tide—that sickly, sultry day,
When men came riding from the north : to add to our dismay,
Tidings they brought of moment, that moored within the Lhane,
Full thirty keels had come, well-manned, by Norsemen or by Dane ;
And, to our questioning captains, was dubious answer given ;
'Twas hard to gather whence they came—from Norrøway or
Heaven.

Smile on, Earl King ! such doubt was felt, nor yet dispell'd, this
day :

With Jurby hinds “ King Orry's path ” denotes the Milky Way !

From farthest cave and cabin, from ravaged port and shore,
Our islanders came thronging, to meet at green Lhane Moar ;
And, ere the following sunset, on weary foot or car,
Was met our haggard multitude—but, how unfit for war !

Out stepped the lordly Viking—a chief on either side—
Some call'd his bearing valour, and some pronounced it pride ;

But, still more often sunshine burst, than lightning from his eye,
 As, all unarmed, the stranger stood, facing the northern sky.
 Midway, to meet the princely three, two Manxland chieftains came,
 With Ericson, the Iceland—er—a pilot he of fame :
 Thus could they speech reciprocate in Keltic and in Norse,
 As the honest son of Eric should the faith of each endorse.
 Then by degrees the masses, each, slow clustered round their lords,
 As manly speech and shrewd debate were couched in courteous
 words ;
 Till all with one consent agreed to weigh with gravest care
 What spake the golden-bearded king—with arm and bosom bare.

Manxmen, we meet in friendship, between these banks of trees ;
 From far beyond those clouds we come, bold pilgrims of the seas.
 The fame of Ellan Vannin, of its triumphs and its woes,
 Has floated to our pine-clad hills, and to our crystal oes.
 We come to give the helping hand, to soothe your want and
 sorrow,

And cheerily to inaugurate for Man a bright to-morrow !
 A canker has been gnawing your entrails year by year,
 But the era of your health and peace and liberty draws near ;
 Inquire not, but believe it true—your every hill and dell,
 Your every port and roadstead, we know—and that full well.
 Demand ye proof ? Lo, it is here ! But, by yon orb of flame,
 None may disclose the how and whence this chart of vellum came.
 See here the six divisions, for noblest chiefs to rule,
 Composed of seventeen parochines, for captains wise and cool.
 Then be, from right of office, from knowledge, and from worth,
 Your sixteen best and bravest from all the Isle brought forth ;
 This be the Nation's Council ! And, for your sovereign lord,
 Let one be raised, renowned alike in peace as by the sword.
 And let a sacred mound be raised, close to your western shore,
 Where chief and churl, alike, shall meet with bards and men of
 lore ;

There be your statutes read and passed, by all of every class,
 And writ in Doom-book, sacred to the King as to the mass ;
 Let civil feuds have amnesty, your banished ones return
 From Erin, Cumbria, Hebrides—where'er sad spirits yearn—

To tread and till their fatherland ! Nor less, brave chiefs, let these
 Claim "vote-and-right" election for your Council-House of Keys !
 Nor less, to sway the sheading's power, or parish-captain's sword ;—
 Nor jurist deemster's dignity to such be e'er ignored.
 And when the lordly appanage of Scotch Isles makes a score,
 Then raise your Keys in number, to make round Twenty-four.
 Be brothers 'neath a happier sun, whose warmth and genial smiles
 Shall make your Ellan Vannin "Queen of all the Western Isles !"
 We come to share your labours, and participate your joys,
 To mingle with your peasant-bands, or fight 'mid battle's noise.
 We meet on John the Baptist's day—auspicious name and holy—
 His be the blessing to revive the sad, and raise the lowly :
 But, far above the priest and saint, look we, brave chiefs, to God—
 Before Him let us pledge our faith, here, on the Lhane's green sod !

Forth came the sad and reverend priests of Rushen and St. Bride,
 Then parted they in solemn pace, to stand on either side ;
 And, in alternate blessings, and in alternate prayer,
 Was ratified the treaty just,—the wondrous treaty there.
 Why tell, my King, how glad of heart were Mona's sons and
 daughters—

Why tell how generous were the frank, bold pilgrims of the
 waters ?

How good St. John's day led to think, during that festive night,
 Of good St. John's Kirk, of the west, to meet for law and right :
 How full were all the galleys gay, with viands, wine, and corn ;
 And joints still smoked upon the spits, as dawned the summer
 morn !

How countless teams of oxen groaned and sweated 'neath the toil
 Of drawing to the Tynwald, from each parish, loads of soil,
 That all might own an equal right to votes and common law,
 Pleading their vested privilege without a let or flaw :
 And all, too, represented by Keys-men of their choice,
 Might have a twofold charter to the clear elective voice !
 How rich the Norland galleys proved, in silver, gems, and gold ;
 And with no sparing hand was shed a hoard of wealth untold.
 Needs it to tell how merry barques, deep-laden, gained our bays,
 With arms and joyous exiles, and with grain—to our amaze !

And how Galwegian cattle, and horses from North Wales,
Were wafted in, on every tide, by oars and prosperous gales !
How spade and gleaming axe were plied in field and woodland green ;
And rang the tinkling anvil, with village songs between,
While rose the terraced Tynwald—palladium of our Isle,
Bulwark against the open foe, against internal guile !
Thus passed the eleven sunny days, 'neath an auspicious sky,
When all met at the new-made hill—that fifth day of July.

The sheadings and the parishes, the quarterlands and treens,
The “watch and ward,” the House of Keys, the fiscal ways and
means,
The deemsters and officials of all dignities and ranks,
Were sanctioned, by the blended votes of Norsemen and of Manx ;
And, on the closing day, was crowned, without or let or ban,
The good and brave King ORRY, first Norland King of Man !





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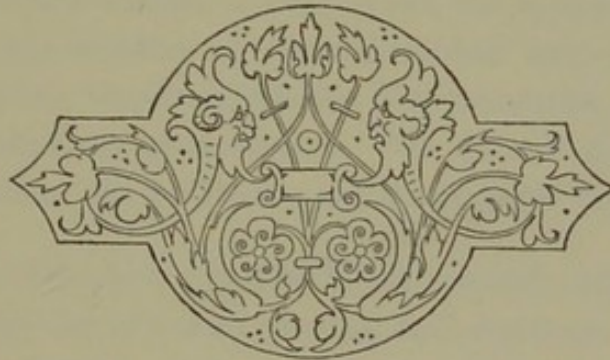
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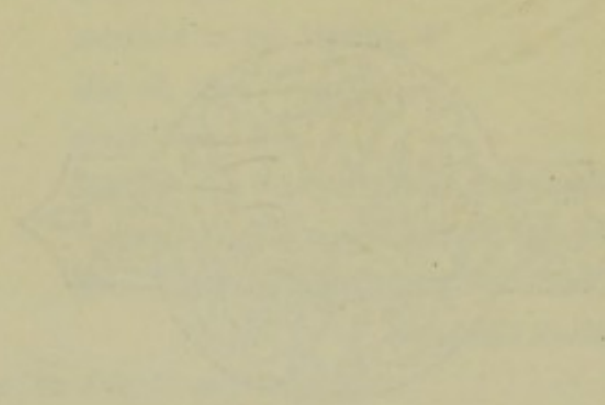
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1877
The first of the year was a very dry one
and the crops were much injured by the
drought. The wheat was particularly
suffered and the yield was very small.





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