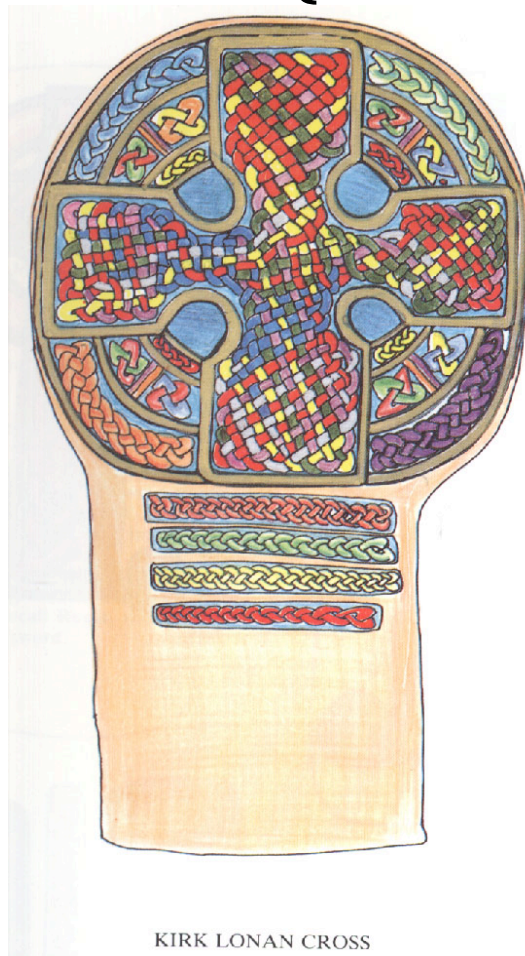


**field visit
to
St. adamnan's
(old lonan)
&
kirk lonan, (all saints)**



KIRK LONAN CROSS

Foreword

This is not a work of original research by any one particular author, rather it is a compendium of some of the previously published works that exist regarding the St. Adamnan's and Kirk Lonan, All Saints. It has been compiled for the use of students attending the course entitled "Exploring the Past", merely as a field guide. It is not in anyway a 'a Definitive History '. This field guide has been assembled to assist students when visiting the area and in the hope that they will appreciate the variety, wealth and depth of knowledge that is currently available and encourage them to seek further knowledge for themselves.

Kirk Lonan:

Sites considered: St. Adamnan's and Kirk Lonan, All Saints

Front Cover: Wheel-headed cross-slab, Lonan

Taken from The Manx Crosses Illuminated

By Maureen Costain Richards R.B.V.

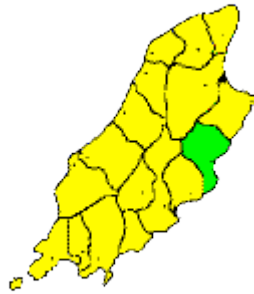
John K. Qualtrough
March 2003

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Location

Lonan



Parish dedicated to St Adamnan ¹

Old Kirk Lonan -St Adamnan



In 1733 parishioners petitioned Bishop Wilson for a new church as this old church, dating from around 14th century, was very inconveniently situated. When the new church was finally built in 1833*, also almost as remote to the population, the old church, though supposed to be pulled down, was left to fall into disrepair. In 1895 Rev John Quine, a noted antiquarian, on appointment as Vicar rescued the old church from disrepair.

Grid Reference SC427794

*There was a new church built in 1734

In the church yard is one of the many crosses found in the Island.



G St Adamnan's Church - Ballakilley Lonan : friends of Lonan old church (a section of this guide is in FHS vol 8 no 4)

¹ From A Manx Note Book, an Electronic Compendium of matters past and present connected with the Isle of Man Edited by Frances Coakley

Kirk Lonan All Saints



Built 1834 - another of Bishop Ward's churches but designed by John Taggart.

Church has recently been redecorated in an attractive shade of pink - which gives it an open feeling, helped by the removal of the end pews to provide an open space.

The liberty fabric that was once a feature of the church had to be removed as it had decayed beyond repair.

Grid Reference SC430830

Christchurch - Laxey



With the development of the Laxey mines in the late 1840's the population increased considerably whilst the nearest church was some 3 miles away. Built to the design of Ewan Christian on land donated by G.W.Dumbell on a hill besides the new road from Douglas to Laxey. It was constructed by his Mining Company at a cost of £950 and was consecrated by the Bishop, Lord Auckland, on 27th May 1856. The design is described as 'early English' without any great ornamentation.

Grid Reference SC433845

The History of Christ Church Laxey 1996 published by parish
George Partington *A History of Christ Church Laxey from 1850 to 1920*
Connery Chappel *The Dumbell Affair* includes considerable biographical detail of G.W.Dumbell and his Great Laxey Mining Company

Patron Saint



ST ADAMNAN

St Adamnan (Eunan) - Born Ireland c628, died Iona 704

Dedication day September 23rd.

Ninth abbot of Iona and important figure within Celtic church during transitional period to Roman rule when he strongly supported the Roman cause. Biographer of St. Columba. At one time expelled for having the scripture translated into Gaelic and for saying Mass in Gaelic.

Kneen suggests that there is little evidence of this dedication - there being no festival or fair corresponding to the patronal date and also that the Parish dedication is almost certainly to St Lonan Machaisre (of Donegal) whose dedication day of August 2nd would fit with the nearby Laxey fair generally held on the 5th (i.e. within the octave). An alternative is that Lonan refers to a nephew of St. Patrick who became third Bishop of Sodor and Mann



The stained glass is taken from one of the windows in Royal Chapel, St. John's.

SAINT ADAMNAN'S CHURCH, LONAN

(LONAN OLD CHURCH)



This ancient church in the See of Sodor and Mann was, until the year 1835, the Parish Church of Kirk Lonan.²

The Parish takes its name from Saint Lonan a nephew and disciple of Saint Patrick, about whom little is known, though there is a tradition in the Manx Church that he was its third Bishop, following first Saint German who was commissioned by Saint Patrick to convert Mann, and secondly Saint Maughold.

There are eight Lonans in the early church records; of these one has his Saint's Day on August 5th, which almost coincides with Old Lonan Fair Day, August 2nd.

This "Old Church", as it is lovingly called throughout the Parish, is dedicated to Saint Adamnan, who lived from about 624 to 704 A.D. and who was the biographer of Saint Columba, founder and first Abbot of Iona in 563 A.D. Saint Adamnan became ninth Abbot of Iona, ruling from 679 A.D. to his death in 704.

In religious thinking he was a man of vision, but was rarely able to carry his own Monks along with him in his advanced ideas for the ministry of the Church.

He was, at one time, expelled by his Church for daring to say the Mass, and have the Scriptures translated to be read in the native tongue. Saint Adamnan, as one of the leaders of the Celtic Catholic Church which followed the teachings of Saint John was sent on a mission to King Alfred and the leaders of the Roman Catholic Church which followed the teachings of Saint Peter. This meeting was to persuade the Celtic Catholic Church to celebrate a unified date for Easter and observe the canonical rites

² Isle of Man Family History Society Journal Volume viii no 4 Oct 1986

of the Roman Catholic Church. Adamnan decided that this would benefit Christianity and forge a united Church, though the Celts would thereby lose their independence which they had refused to surrender to the tactless Saint Augustine some years previously.

In this movement Adamnan carried with him most of Ireland and Scotland, but not his own Monastery. Iona did not conform until 715 after his death.

Bede says "he was a wise and worthy man, excellently grounded in the Scriptures!"

Adamnan was also the writer of a book on the travels in the Holy Land of Arculf, Bishop of Gaul.

This book he presented to King Alfred at the meeting in Canterbury, and the King caused it to be circulated for many to read.

In the Isle of Man Saint Adamnan was greatly revered by the natives for using their local speech, and especially by the womenfolk for his courage in openly condemning the evil practice of taking women and children as hostages in the tribal raids, and even at times using them as human shields.

His day is celebrated on September, 23rd. His name is to be found in the runes on stone numbered 114 in Kirk Maughold Cross House. These runes, translated, read "Christ, Malachi, and Patrick and Adamnan, but of all the sheep is John the Priest in Cornadale". This Cross—stone was from "Keill Voirrey" or "the little chapel of St. Mary", on the slopes of North Barrule in the treen of Coma More above Cornaa Valley.

This little Church of Saint Adamnan had, long ago, a Manx name "Keeil—ny—Traie" —The little chapel by the shore, not probably the sea—shore, but the edge of the marshy land in the dell below. Two old Keeills shared this name and this Saints dedication, the other one being in the quarterland of Ardonan in the treen of Regaby in the Parish of Kirk Andreas.

It is interesting to note that North of the Isle of Man, across in Wigtownshire, this name also appears in the neighbourhood of Port William as "Killantrae". This area, of course is the scene of Saint Ninian's work.

The old Manx word "Keill" — "little chapel" is now generally found in place names as "kill".

To understand the place of the "keeill," in the early history of the Manx Church it will help if some explanation of the conversion of the Manx people to worship God, through Our Saviour Jesus Christ, is given.

In pre—Christian days Mann was known and described by the chroniclers as Inis Falga" that is the "Noble Isle" and the legendary god worshipped by its inhabitants was "Manannan Mac Lir", that is the "Son of the Sea". He was reputed to be a wizard who was able to conceal Mann beneath a mantle of mist when her safety was threatened, and make omman appear to be a hundred to its enemies.

Saint Patrick's name has always been given reverence by the Manx people for lighting the lamp of Christianity in our Island, and, as a nation, in 1947 we celebrated the fifteen—hundredth anniversary of the landing of his disciples, sent here as missionaries. His name is to be found throughout the Island naming the islet on which stands the ruined Cathedral of Saint German, a parish, two parish churches, nine keills, six wells, and the famous Saint Patrick's Chair on the Garth Farm, Marown. Several farms are called "Ballakilpherick", the place or home of the Chapel of Saint Patrick. "Pherick" being the Manx spelling of Patrick, who is our Patron Saint.

It cannot be proved that Saint Patrick ever set foot on this Island in person, but it certainly lay in his sphere of influence and it could well be that he visited one of the places associated with his name on his journeys to and from Britain. His personal disciples certainly visited Mann, notably Saint German, who taught from Peel, and Saint Maughold, miraculously cast ashore on the headland named after him.

The Irish Missionaries were in Mann from 447 A.D. onwards, and during the second half of the fifth century numerous keills were built and such was the good repute of the local Christians that the Irish Chroniclers record that its name was changed from "Inis Falga" to "Ellan Shiant", that is "The Holy Isle".

The tribal system in Mann in the early days of Christianity was based on the division of the land into "sheadings", the "sheadings" being divided into "treens" and the "treens" in their turn into "quarterlands". The land taxes were paid on the basis of these divisions.

Each "treen" was divided between four families working their quarterland of about 100 acres in common, and maintaining on it a keill or little chapel.

The keills were tiny and simple structures roughly proportioned as to being twice as long as their width, 14 feet by 7 feet would be a typical size having field stone walls about 3 feet high and then mud walls bringing the height to about 5 feet overall, with a thatched roof of straw or ling. Keills of this type—size are much older than the period of Norse domination, and are certainly of Celtic origin. The larger keills, whose breadth is about one—third of their length, are keills probably re—built by the Norwegians on pre—Viking Christian sites.

Thus every treen had at least one keill or chapel, and the total number in Mann must have reached more than 200. Of this number the survey shows that 160 are known in the Island at present, and of these, 57 keills may be presumed to be considerably older than the Viking age.

As Saint Adamnan died about 704 A.D. the old keill on this site must be at least three generations older than the first Viking raid in 798 A.D.

The Irish Missionaries built some of their early keills on the sites of pagan places of ancestor worship, and in close proximity to holy wells which, in pagan times, were also objects of worship.

Twelve keills, in addition to this one, are known to have existed in the Parish of Lonan, but in this treen, which is called Alia Raby, there is only this one which is in

the quarterland of Ballakilley (the place or farm of the church). Ballakilley is farmed by Mr. James Christian, and is close east of the church.

The Parish of Lonan consisted of 14 treens divided into 51 quarterlands, and in the Lords Composition Book of Charles the 8th Earl of Derby in 1703 paid a gross rent of £31 5s 2d. The treens of Raby and Alia Raby consisted of 7 quarterlands whose gross rent was £4 19s 2d.

The Celtic system of Christianity was based on a tribal and monastic principal of service, and the keills were visited by a travelling Monk, taking each treen in its turn. There he would say the Mass and perform such offices as baptisms, weddings, and funerals. During this visit the Monk lived with the quarterlands families and helped them to work their farms. Thus no Manse or Parsonage was necessary.

This Parish and its "Old Church" conform to the system, long sustained, of dedicating the holy places to commemorate the faithful band of Celtic Christian teachers who followed Saint Patrick and converted in turn The Isles, South West Scotland, and Mann, when so much of the rest of Britain was still pagan. Their names are found everywhere in Mann. In addition to those already mentioned, every lover of the Island will know the names of Saint Runius, Saint Bridget, Saint Brandon, Saint Caerbrie, and many others.

In 798 A.D. the Vikings landed and plundered Saint Patricks Isle and in succeeding years burnt, looted and finally conquered Mann, destroying keills and persecuting Christians everywhere.

As the conquerors settled down in their new possessions to become land—owners and farmers, they intermarried with the Celtic Manx and were very soon influenced by their wives to stop the persecutions and to become in time, themselves converted to Jesus Christ. This happier state of affairs led, from the year 900 A.D. onwards, to a rebuilding of the keills and the use once more of their ancient burial grounds.

In 1188, Jocelin, biographer of Saint Patrick, and Abbot of Rushen, persuaded Reginald, King of Mann, to confirm the grant of land called "Escadall" to the Prior of Saint Bees in Cumberland. This settled the earliest recorded lawsuit in Man between the Abbeys of St. Bees and Rushen over the possession of Escadalla".

"Escadalla" can be loosely translated as "the dell at the head of the burning," that is this dell which almost completely surrounds this little church and its glebe fields at the back of Clay Head.

The narrow road below the church, coming up from Groudle beach, is part of the old main bridle track up the East Coast of the Island. This probably influenced the Monks of St. Bees to rebuilding this church and make it the centre of their worship in their "Abbeylands" allowing the other keills in the parish to fall into disuse. For not only was St. Adamnan's Church adjacent to the main North and South highway and therefore readily accessible to travellers by land and sea, but it is reasonable to assume that one or more of the local quarterland families were powerful and wealthy enough to influence its choice and support the Monks on their visits. As a parish

church it could not be said to be centrally situated as it lies in the extreme South East of the Parish, which stretches from Groudle in the South to the Dhoon in the North.

The Isle of Man passed by conquest from Norway to Scotland in 1265, and soon to England, and the Norse domination was over for ever. These events led to pressure from the Roman organised Church in England to bring the Celtic Manx Church to conform to their system of parish organisation. This system of one church to one parish was the end of most of the treen keills, though their burial grounds in some cases continued to be used.

Another important factor in the selection of St. Adamnan's as the first parish church of Lonan would probably be the ancient holy well called in Manx "Chibber—Onan", or in English "St. Lonan's Well". This well is in the little stream in the glebe field on the South side of the church, and could be reached by the stile close by the Lonan Cross. The well was formed by three large blocks of stone, set on edge, one being curiously carved.

A blue slate stone which was discovered here by the Rev. John Quine, the Vicar of Lonan, in 1906, has a cross carved on each side. This cross-stone would probably have been stood up by the well. It is numbered 9 in Kermode's "Manx Crosses", and is now fixed, with others, on the North wall of the West end.

This well was probably used for the Sacrament of Holy Baptism in the days of the early Church, when baptism in the "living water" was the tradition.

In 1733 the parishioners of Lonan petitioned the Lord Bishop of Sodor and Mann, then Dr. Thomas Wilson, to ask for a new parish church to be built in a more central and convenient position. After consideration and delay, a new church was built on a piece of land called "Booilley Veen", in a more central geographical position, but almost as difficult of access, causing a critic to remark that "if the old church was nook—shotten the new church is skied; if the one is stranded like a whale, the other is stranded like Noah's Ark". This new church did not last for long, and was replaced by the present church built by Bishop William Ward and dedicated to All Saints and who consecrated it on May 4th, 1835.

The Act of Tynwald allowing All Saints, Kirk Lonan, to be built, included a clause ordering the destruction of Saint Adamnan's Church. Fortunately its remoteness and the reluctance of the Manx people to disturb a holy place, saved it, and this clause was ignored, but the church soon became ruinous from neglect.

Sixty years later, just in time, a wonderful thing for the life of the "Old Church" happened: The Rev. John Quine, M.A. (Oxon) a noted scholar, antiquarian and a great Manx churchman, was appointed by the Queen to be Vicar of Lonan.

Early in his incumbency he found domestic fowls roosting in the old building and with loving hands set out to rescue and repair this holy place.

The Rev. John Quine served this Parish faithfully and well from 1895 to 1940 and became a Canon of the Diocese. He made many interesting finds in this vicinity and in the Parish. A tablet to his memory can be seen in the Parish Church.

The Eastern end (which was being used as a hen house³) of the building was restored by Canon Quine. It is built mainly of quarry stones, largely the old material, some four or five feet long, laid on their edges. Underneath the walls of this end were found lintel graves suggesting this was part of the burial ground when the Western end was the earliest keill.

The Western end of the church has not been restored, and is almost certainly of much greater age than the Eastern end. The walls here are of field and shore stones irregularly laid for the most part, but in one section are regularly cut and laid in an alternate narrow and broad arrangement. The sandstone lintels of the doorways in the North and South walls must have been brought from the West coast of the Island. This West end seems to date from the 12th Century, but about four feet below its foundations were found the foundations of a much older building, probably dating back to the 7th or 8th Century. The doorway on the North side, now blocked up, suggests it may have been the entrance then, when the internal floor was at a lower level.

The Eastern and Western ends show no bond between their walls until about four feet above ground level.

As originally planned, the old Manx churches were very dark, little light coming through the East window. In order to improve the lighting Canon Quine had re-opened the North window at the restoration. This window is worthy of examination as a beautiful example of the builder's art. There is no keystone in the arch, which is wholly composed of small stones on edge. The glass in this lovely window was designed by the Canon and portrays the emblems of:— Uppermost — The See of Sodor and Mann (The Virgin Mary and Saint Columba);

In the middle — The Kingdom of Mann and the Isles (The Viking Ship);

Lowermost — The Abbot of Rushen Abbey (St. Mary de Rushen).

At this time, too, a new stained glass window for the Chancel was given by Thomas and Anne Clague, of Ballavarane (the farm close South of the Church) whose family have for centuries lived and worked their land there. In the bottom of this window is depicted the flowers of the cow—parsley for which the Manx name is "farrain" suggesting the origin of the name of the farm.

The former window on the South side is still built—up, though its outline is visible from outside.

On the South side of the unrestored Western end close to the dividing wall with the present church can be seen the "leper—slant" from where, when the lepers and beggars crouched outside they could see the consecration of the bread and the wine at the Mass, and have their portion, and such alms as the parish granted them, pushed through. At the time of its use the Holy Table must have stood somewhere in the vicinity of the present entrance door to the restored church.

³ Gelling

In recent years further gifts have been made to Saint Adamnan's Church.

Group Captain S. L. Quine R.A.F. (ret'd) a Warden of the Parish and a son of the late Canon Quine, has presented a reading Bible for the prayer desk.

The children of the late James and Esther Corkill, formerly of Ballamenagh (close North of this church) have given a new Communion Table in memory of their parents and the Altar Cross in memory of their Stepmother Christian Corkill.

It is interesting to note that on Ballamenagh, amongst the farm buildings exists the beggars' lodging, where the poor homeless vagrants were housed and fed overnight on their search for casual work.

The present bell from The Mediator Mini war vessel given by Group Captain Sylvester Quine.

Other gifts of chairs and furnishings have been made to God's Glory and Service by those who have worshipped here, and loving hands continually care for its preservation and decoration.

Two new seats have been provided out of the church monies for visitors to rest in this beautiful and peaceful place.

It has been suggested that the Font was brought from Old St. Matthew's Church in Douglas, which was demolished about the time of the restoration of Saint Adamnan's Church.

The Norse influence is missing from this Parish and no Norse Manx Crosses have been found in Lonan.

Of the seven crosses listed by Mr. P. C. H. Kermode in his book all are identified as being "uninscribed pre-Scandinavian".

The Lonan Cross, listed NO. 57, stands probably in its original position just South of the church. It is a large wheel-cross, 99 inches high, the head 38 inches across, the stone 4 inches thick. Only one face is carved with an equal—limbed Celtic Cross, the arms connected by two circles, both cross and circles and the space between are carved with plait-work badly executed. Mr. Kermode records that this cross gave him the most trouble of all those he investigated in tracing the plait-work. It is believed to date from the 5th century and has very much weathered.

Two portions of the Glenroy Cross numbered 49, and in addition cross-slabs, 8, 40, 41 and 42, are all placed against the North wall of the West end.

PHYLIS KISSACK

Acknowledgements to: —The late Archdeacon of Mann, the Venerable E. H. Stenning, M.B.E., M.A;

Ramsey B. Moore, Esq., O.B.E., formerly His Majesty's Attorney General; and the Manx Museum.

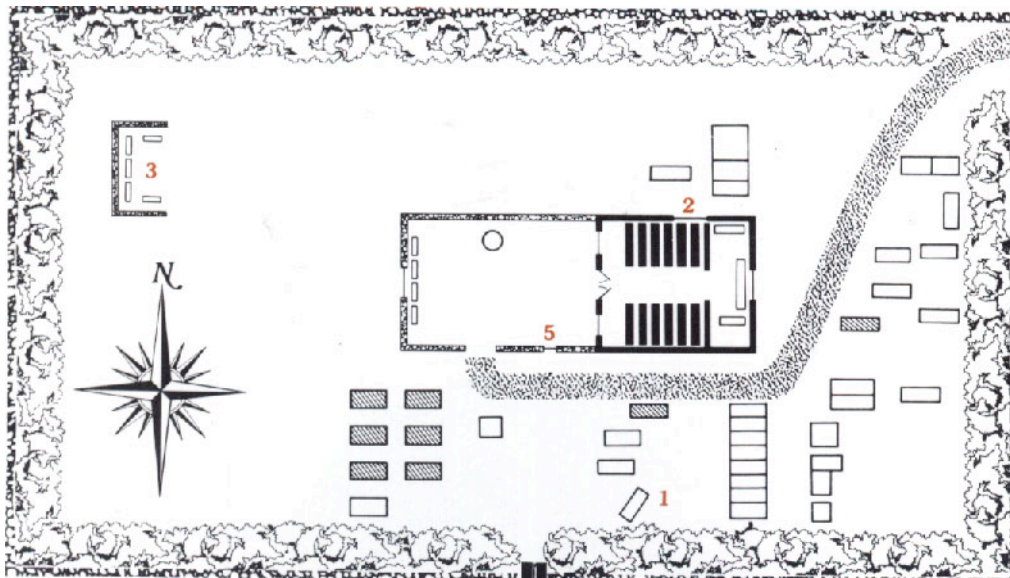
Apart from its location being remote from the parishioners in the north of the parish, i.e. some eight miles from Agneash, Baldhoon and Ballaragh this old church was faced in the seventeenth and early eighteenth century with the irreversible tendency of both the church and vicarage to fall into and remain in a state of "decay and dilapidation."

We learn from the records that between 1667 and 1721 the church wardens complained of windows and joists in the church being in disrepair. The chancel floor was unflagged and a window unglazed so that the roof was in endangered, the seats "in disorder with hudge cobbling stones lying therein," and the churchyard and its fence neglected.

The vicarage had been burnt down, then partly rebuilt, but later it too was reported as "being entirely out of repair."

Hence the need for a new Church!

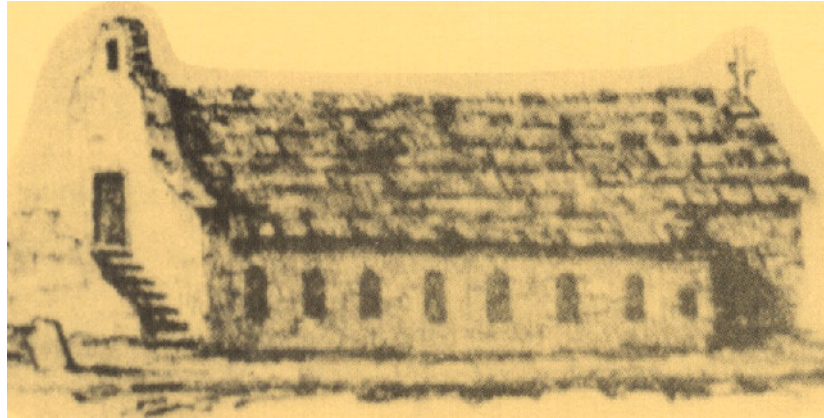
Plan of St. Adamnan's churchyard



Key

1 Lonan Wheelcross; 2 North Window; 3 Ancient Crosses, 5 Lepper Slant

The first new Parish Church



In 1733⁴ the parishioners petitioned Bishop Wilson to have a new parish church, vicarage and out buildings built in a more convenient part of the parish and Tynwald, in response, passed an Act for this purpose on the 25th June 1733.

The site chosen for the new parish church was “a Parcel of Land called the Bwoaillee Vane,” the land being then in the possession of one John Killip. It was stated that “the same being as near as conveniently may be to the Middle of the Parish,”

The new church was consecrated on the 25th March 1735 by Bishop Wilson. The consecration deed forbade the use of the church as a school, and forbade burials in the church or within one yard of the outside wall. Gelling tells us that the church was built in about 17 months, as the ground had been marked out on the 24th October 1733. In size it was 63.5 ft by 19.5 ft and was set due east and west.

It is interesting to note that at the service of consecration the Bishop also ordained Thomas Christian and Nathaniel Curghey as Deacons. Curghey was to serve as Curate and was left in charge of the parish from 1735 until 1753.

This church served the community for one hundred years. However, by 1829 we discover that at a special Vestry meeting a resolution was passed which condemned it “as so far gone in decay and dilapidation that it seems idle to talk of having it repaired.”⁵

Little is known about the relative positions of this church and the new one erected in 1834. However, we have one reference found in the terms of the contract for the new church.

⁴ A History of the Manx Church 1698 – 1911 by Canon John Gelling

⁵ A History of Lonan Parish Church 1834 – 1984 by I.M. Killip

Kirk Lonan – All Saints



It was at the first church on this site that the then vicar Hugh Stowell established in 1808 the first Sunday School in the Island. It is interesting to note that his predecessor as vicar, Samuel Gell was in 1797 presented by the churchwardens for not entering burials and baptisms in the register!⁶

As previously stated a Vestry meeting held in church on the 21st October 1829 it was agreed that the old church was too small, and ruinous beyond repair and hence the need for a new church.

The size of this new church was due to the fact that for each quarterland in the parish there had to be a six seater pew, in addition to pews for intacks and for the poor, so that in the end the church seated about 500 people.

In April 1830 Tynwald passed the Act authorising the building of the new church. Once the decision to build was taken, then the wardens were authorized to advertise immediately for an architect and a contractor to undertake the work.

We know that two architects submitted plans. They were John Welch and John Taggart both of whom were in practice in Douglas. John Welch was

⁶ Gelling

the better known church architect with responsibility of several new parish churches and also with the Tower of Refuge to his credit.

Yet it was John Taggart's plan that was accepted as it was considered "preferable in every respect."⁷ The contractor chosen was John James Moore of Baljean, Lonan, one of the church wardens! The contract price was £640. Moore was granted permission to use materials from the old church to keep the costs down. The terms of the building contract are of interest for they throw some light on the relative positions of the old and new churches. It states "The Western-most part of the steeple is to be forty feet eastward of the east gable of the present Parish Church."⁸

John Taggart was Manx born in 1778 and died in 1836. He is mainly known for his many heavily built warehouses, and his design for the National School in the new Athol Street, Douglas, in 1810.

Bishop Ward laid the foundation stone on Thursday 20th May 1830 at 2pm. Despite disputes with the builder, which at one time brought work to a halt, the Church was consecrated by Bishop Ward on the 14th May 1835.

The vicar at the time was the Revd. Joseph Qualtrough. Joseph was born in 1780, the son of John Qualtrough and Margaret nee Crebbin and he died in 1853. His wife Agnes nee McColoch of Dumfries, was a cousin to the novelist, Sir Walter Scott. Qualtrough's career in the church commenced with his appointment as Chaplain of St. Matthew's in 1810. A position he held until 1816. His successor as Chaplain was Robert Brown, father of the poet T. E. Brown. On the 13th April 1816 Joseph was appointed vicar of Rushen and he continued as vicar of that parish until March 1824. His appointment to the living at Kirk Lonan occurred on the 1st April 1824 and he continued as vicar of this parish until his death on the 23rd June 1853.

It is interesting to note what Canon Bird⁹ has to say about the Rev. Joseph Qualtrough, and his appointment as Master of the Academy in the Grammar School House belonging to St. Matthew's Chapel. "The advent of the Rev. Joseph Qualtrough brought rapid changes. His first advertisement made it clear who was in charge. He was 'Master of the Academic School of Mr. Murrey's Establishment'. A most interesting advertisement appeared in July 1813 which gave a list of all students and subjects studied. Qualtrough promised that pupils would be carefully instructed in English, Latin, Greek and Manx Languages. They would

⁷ Killip

⁸ Killip

⁹ An Island that Led-The History of Manx Education Vol.I, Canon Dr. Hinton Bird

also have the opportunity to study Writing, Arithmetic, Book-keeping, Mathematics and Geography. At the time of his appointment there were sixty students. Of the sixty boys, forty one were ten years of age or over, and twenty two above the age of thirteen. On his appointment as vicar of Rushen Qualtrough sought at Rushen to continue as Academy in a room annexed to the vicarage and offering accommodating for at least two boarders”.

It is perhaps surprising to learn that in 1863 Thomas Caine, the then vicar, held some weekday evening services at Beinn y Phott for the men building the mountain road.

Gelling also tells us that a memorial pulpit to Vicar Caine was installed in the church on 28th February 1880.

In the year 1862 the gallery, which had been allowed for in the original building specification, was erected. The erection of this gallery caused some concern as some thought the walls would not be high enough, or that the roof would be disturbed in erecting it. However, all that was required was to raise six seats in either aisle to “a height of twelve inches at most to accommodate the harmonium and the choir.”¹⁰ Killip thinks that it was very likely that this harmonium was the first musical instrument used in the church.

Mention must be made of the Snaefell mining disaster in May 1897. The funeral service of the nineteen men who died, was attended by thousands from all over the Island. Many of the graves can be found at the north gable of the church. On that day the Laxey Band played and accompanied the hymns that were sung by a vast multitude that almost filled the churchyard.¹¹

Miss Killip in her history of the parish church refers to a minor mystery that runs through the church records in the first half of the eighteenth century. The mystery concerns the whereabouts of “the silver chalice belonging to the parish.” It appears the church wardens made repeated requests to a certain Captain Quine to account for the chalice. It is not clear why he was to account for the vessel, however, what ever the reason he repeatedly fails to do so, and finally he was ordered to appear before the Consistorial Court to explain its disappearance. Quine pleaded bad health and did not attend! What happened then we do not know. The next we know is that it must have been found before the end of the century

¹⁰ Killip

¹¹ Killip

since John Feltham saw it when he visited the church in the 1790's and quotes its Latin inscription.

Like most parish churches Lonan had its bell that was rung to alert the people of the impending service. This bell did not ring during the 1950's when recorded chimes were substituted.

Bell ringing is certainly was taking place in 1850 when the parish clerk left a "youth" to do the ringing. This youth proceeded to brake the bell! In 1837 the Manx Advertiser reported a similar incident. "A youth was injured when ringing the bell at Kirk Lonan Church and it fell on his head."

In 1875 there is mention of a new bell. In that year a purchase was made from Todhunter and Elliot of "a cast steel bell 29 inches in diameter, for £15.12.0. The fittings, axle and collar "made principally of Low Moor Iron" cost seven shillings to be transported from Douglas. It is possible that this is the bell which existed to this day.

Like most church buildings the problem of lighting and heating was similar. Lighting progressed from candle to oil lamps and eventually, by 1935 electricity. With regard to heating we note that the vicar in 1853, the Rev. Thomas Caine remarked to his wardens that "the use of stoves is getting common on the Island." As a consequence a Vestry meeting resolved that "Stoves would be beneficial to the church." They further agreed to install two of them before the next winter. These stoves continued in use until 1899 when the installation of a central heating system was considered.

With regard to church furnishings we are informed that in early times they were simple consisting of kneeling boards and straw cushions, though a cushion covered with blue cloth for the use of the Minister was procured for the new church.

The present organ was acquired in the 1930's having been purchased from Messrs Keats, organ builders of Sheffield.

Mention must be made to the war memorial. On the west internal wall can be found a unique plaque designed by Archibald Knox which records the names of all the men of the parish who served in the war.

Parish Register

The Parish of Lonan

The register begins in 1708¹². The following are all under "burials":-

1720, " The Rev Mr John Taubman who was Vicar of this Parish 85 years, and aged 59 years."

1723, " Thos. Corrin in the mountains." (a vague address). " Margt. Maroon aged about 100 years."

1724 " Old Wid. Kearey of Douglas was buried in Kk. Braddan."
" Wilson and Quark were executed, July 17th."
" James Quill of the lane."

1725, "22 died in the smallpox."

1733, " Wm. Rowley in the Gill."
"James Quill in the lane."
" Wm. Quay aged 95."
" John Kewn Doctor" (i.e., charmer).

1744, " Phinlo Brew, a very old men."

1748, "Joe. Christian aged 92."

1750, " A child of B. -skerne's. " (B.-skerne or skirroo was the name of the farm.)

Baptisms:

1784, "John Kermod. First christened in new church." Captain Henry Skillicorne, whose epitaph has appeared in the " Manx Church Magazine," was the largest subscriber to this church, now the old church. 1736. " John and Jane Cowin gemeni (i.e., twins) and children to Thos. Cowin, Gretch-voar;"

1788 "Isabel Filia Paul, comptroller." There was no comptroller of this name.

Epitaphs

There are Some Curious epitaphs in the churchyard, for the most part of recent date: "
Capt. John Hartley, ob. Decr. 30th, 1799."

¹² from *Manx Church Magazine* vol 2 no. 10 Oct 1892]

The boisterous blasts o'er Neptune's waves
Have tost me to and fro
In spite of both by God's decree
I anchor here below
Although I here at anchor be
With many of my fleet
I hope some day to sail again
Our Saviour Christ to meet

Elinor Skillicorn, of Skinscoe, 1798.

" Grieve not for me, my children dear,
I am not dead, but sleeping here
Whilst our Saviour dear shalt say

Arise my Saints and come away.

John Vassall, son of Capt. John Vassall, of the 65th Regt. of Somerset, in
Somersetshire.

" The hour of my departure's come,
I hear the voice that calls me home
Now, O my God, let trouble cease
And let Thy servant be in peace."

Thomas Kneale, Coan Rennee, 1847.

" Yn vea shah ehaglaa, (this life changes ;)
As Besynid eha chaglaa." (and Eternity changes not.)

James Mylroie, 1839.

" My glass is run, my grave you see;
In time prepare to follow me.
Go home, my friends, and shed no tears,
I must stop here till Christ appears."

On some young children.

" Their smiling face I'll see no more,
Until we'll meet on Cansan's Shore;
We there shall in Thy likeness shine,
And triumph in Thy love divine."

Thomas Cowin, of Ballacowin, 1848.

" All you that come my grave to see,
Fow aarloo gholl quail dy Jee.'
(Prepare to go to the court of God.)

Margaret Cowin, 1860.

" Go home my friends, and shed no tears,
I must lie here till Christ appears.
Great is the loss that we sustain,
But hope in Christ to meet again."

Thos. Crow, 1870.

"Short is the space to men allowed,
Before he must resign his breath,
Exchange his beauty for a shroud,
And shrink beneath the hand of death."

John Mylroie (a miner), 1876

" There was but a step between me and death,
Only a " step," no more
And death was standing o'er his shattered prey,
Only a step, a fall.
Wealth, strength, life, and all were dashed away,
Yet death thou could'st not stay.
The soul that fled away from toil and strife,
Bought by a Saviour's blood
The spirit is with God in endless life."

The commonest surnames in the parish are Cowin Brew, and Kewley. Quilleash, Skillicorn, and Mylroie are not uncommon.



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