

ART. XIV.—*The Dedications of the Parochial Churches and Chapels of the Modern Diocese of Carlisle.* By the Rev. EDMUND VENABLES, M.A., Canon Residentiary and Precentor of Lincoln Cathedral.

Read at Carlisle, August 3rd, 1882.

THERE is no English diocese, with the exception of that of Truro, which surpasses the diocese of Carlisle in the interest attaching to the dedications of its parochial churches and chapels. None is connected with grander historical names of early times, or has been subject to more numerous and more powerful religious influences. Each of these has left a mark on the ecclesiastical nomenclature of the diocese. These marks it is the purpose of the present paper to trace, in the hope of shewing the intimate connection of the names borne by the churches and chapels of the district with its religious history. It is not too much to say that in the earlier dedications of the churches of any diocese, when carefully sifted and ascertained by reference to original documents—mediæval wills affording the largest and most trustworthy evidence—its ecclesiastical history is to a large extent contained, and from these, when intelligently used, it may be derived. The parochial dedications are the surviving landmarks of an early church history. As the huge granite boulders and erratic blocks which stud your mountain slopes indicate with unerring certainty to the practised eye the successive agencies, glacial and fluvial, which have given its configuration to the country, and the source and direction of the great movements which have passed across it, so the dedications to saints of different epochs and various nationalities, afford as clear and certain evidence of the great religious waves by which the church has gradually assumed its present shape in any given district.

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The field of the present investigation is defined as "the modern diocese of Carlisle." To have restricted it, as I had at first proposed, to the original diocese as it existed from its foundation by Henry I. to the death of Bishop Percy in 1856, would have broken up by arbitrary distinctions a district, the religious history of which is inseparably united. The whole territory, embracing the counties of Cumberland and Westmorland, and the outlying portion of Lancashire, from the deaneries of Furness and Cartmel, popularly known as "the Lake district," with its borderlands, is as much one in its religious history as it is in its physical configuration. It is as impracticable to separate their ecclesiastical history as their geological.

The constituent parts now making up the modern diocese of Carlisle have been subject to many singular vicissitudes. As Mr. Freeman has told us,* "the ecclesiastical allegiance of Cumberland has been as doubtful and fluctuating as its political allegiance. York, Durham"—or rather its mother see of Lindisfarne—"Glasgow, and the defunct see of Hexham, all had had rights or claims over it" before Henry I., in 1133, "settled the matter by making the newly won province a separate diocese, and the newly won city an episcopal see." The diocese, however, as created by Henry I. was far from being conterminous with the counties it now comprises. It embraced only a part of modern Cumberland and a part of modern Westmorland, and was probably identical with the ancient "land of Carlisle." The Cumberland deanery of Coupland lying between the Derwent and the Duddon, and the Westmorland deaneries of Kendal and Kirkby Lonsdale, together with the Lancashire deaneries of Furness and Cartmel, which had formed part of the county of York before the constitution of the county of Cumberland in 1177, remained part of the huge diocese of York, stretching right across England from the

* *Hist. of Norm. Conquest*, vol. v., p. 230.

German Ocean to the Irish Channel—from the chalk cliffs of Flamborough Head to the red sandstone precipices of St. Bees—until Henry VIII. removed them to his newly erected diocese of Chester. To this straggling misshapen diocese, reaching from the Dee and the Mersey to the Tees and the Swale, these deaneries continued to belong, till the great shifting of landmarks of our own days, when the diocese of Carlisle assumed its present much more convenient shape, corresponding in the main with the natural boundaries of the district.

The “fluctuating ecclesiastical allegiance” of the diocese of Carlisle, to which I have referred, answers to the epochs of the great evangelists and religious leaders, who successively found in it their sphere of labour. The chief names connected with the dioceses, to which at various periods Carlisle was subordinate, are those of St. Ninian of Whitthorne, St. Kentigern, otherwise St. Mungo, of Glasgow, St. Wilfrid of York and Hexham, and St. Cuthbert of Lindisfarne. Of each of these great religious heroes, parochial dedications not only preserve the names, but, as we shall see reason to conclude, exhibit actual traces of the evangelistic work carried on, either by themselves or by their disciples and adherents.

We may remark at the outset that the district furnishes no trustworthy traces of Romano-British Christianity. “Along the whole line of the great Roman wall from the Tyne to the Solway, one altar out of many hundreds of different kinds of heathen remains has been supposed, and erroneously supposed to be Christian.”* This entire absence of Roman Christian memorials in this district does, however, not at all disprove the existence of a Christian Church in Roman times, and the period immediately subsequent. The case is the same all over Britain, with a few exceptions, catalogued by Messrs. Haddan and Stubbs in

* Haddan's *Remains*, p. 262.

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their invaluable, but alas sorely incomplete "Collection of Annals." Such remains are simply non-existent. May we not gather from this, that—in Mr. Haddan's words—"the Church of Britain in Roman times was not the Church of the rich or the noble, or even the Church of the people, but was scanty in number, and poor in wealth."*

The only church dedications in Britain, which can be certainly ascribed to pre-Augustinian times, are those of the church found by St. Augustine at Canterbury, built, according to Bede,† "while the Romans still inhabited Britain," and that erected by St. Ninian in 397, at Whit-horne,‡ both named in honour of the great Gallic bishop, St. Martin of Tours, by whom St. Ninian had been sent on his mission to Cumbria. There are two dedications to St. Martin in this diocese—viz., Brampton and Windermere, to which we may, perhaps, add the doubtful example of Martindale.§ There are no sufficient grounds for ascribing any of these churches to the British period. They may more probably be reckoned among "the numerous dedications to St. Martin of existing English churches," described by Mr. Haddan as "of course at the earliest of Saxon origin."

It would be very interesting to connect the single dedication to St. Ninian, that of the chapel of Brougham, with the personal ministrations "of the bishop of the nation of the Britons," "taught at Rome the faith and the mysteries of the truth," || the apostle of the "Southern Picts" and the "Britons," whose church at Candida Casa in Wigtonshire was "the centre of religious light and strength to all the dwellers between the two walls."** But beyond the fact that "through his preaching

* *Ibid* p. 232.

† Bede *Hist. Eccl.* i. 26.

‡ *Ibid* iii. 4.

§ Mr. Haddan accepts Martindale as a genuine dedication to the Bishop of Tours. "The numerous dedications to St. Martin from St. Martin's Isle among the Islands of Sicily to Martindale in Westmoreland."—*Remains*, p. 234.

|| Bede *H. E.*, iii. 4.

** Bright's *Early English Ch.*, p. 13.

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the Southern Picts abandoned their idolatrous worship and received the pure faith,"* and that among them he ordained priests and divided the land "per certas parrochias,"† we have no certain knowledge of St. Ninian's missionary labours. The idea which Mr. Lees has worked out with so much eloquence, that on his return from Rome (c. 296) St. Ninian dwelt for a short time on the banks of the Eamont, and planted the Christian Church there, and that, after the establishment of his bishopric at Candida Casa, he sent a presbyter to take charge of the converts, is so attractive, that one could wish it had a more solid historical basis.

In a district like Cumbria, so long occupied by an almost exclusively Celtic population (they are distinctly called "Britons" in Ecgfrith's Grant to Cuthbert in the 7th century), it is somewhat surprising to meet with so few Celtic dedications and such scanty traces of early Celtic Christianity. There is also a complete absence of the dedications to native saints—the holy men and women of the soil—of which Wales and Cornwall are so full. The conclusion is unmistakable. The Christianity of Cumbria was far less vigorous and reproductive than among the other Celtic tribes.

When we consider the short stretch of sea which divides Cumbria from Ireland, the Isle of Man forming a convenient halting-place between the two, and the frequent intercourse of the two lands in early times, it is not a little surprising that the traces of Irish evangelization should also be so scanty. This is all the more remarkable when we remember the abundant evidences of Irish missionary agency in Wales, and among the West Welsh of Cornwall. The only dedications connecting the Cumbrian Church with the Church of Ireland are those of St. Patrick, St.

* Skene's *Celtic Scotland*, vol. ii., p. 3.

† Ælred. *Vita S. Ninian* (Ælred died 1166), published in the Series of Scotch Historians, with that of St. Kentigern (vol. v.), by Bishop Forbes.

Bride

Bride or St. Bridget, and St. Begha. Three churches in Westmorland and one in Cumberland have the title of St. Patrick—those of Patterdale, the old name of which was Patrickdale, Bampton-Patrick, and Preston-Patrick. We are told that near the chapel in Patterdale is St. Patrick's well, which confirms the dedication in that case. Some doubt is thrown upon the other two dedications by the fact that both of these places belonged to Patrick of Culwen or Curwen, the great-grandson of Gospatrick, son of Orme, son of Ketel. It is possible that they may have taken their distinctive titles from him rather than from the Apostle of Ireland, whose name by a very natural error came afterwards to be assigned to the church. No such doubt hangs over the dedications to St. Bridget, the Abbess of Kildare, the "Mary of Ireland," one of the most favourite objects of invocation (d. 525), and St. Bega. The former number no fewer than five—viz., Bridekirk, St. Bridget's (Beckermet), Brigham, Moresby, and Bassenthwait. The four first lie or near the west coast,—on which the headland bearing the remaining Irish dedication, that to St. Bega or St. Bees, is a well-known conspicuous feature,—just where intercourse with Ireland was the most ready, and consequently the influence of the Irish Church was likely to be the most powerful. Dedications to St. Bridget are also extensively prevalent in the West Highlands and islands of Scotland from a similar cause,* as well as in Wales, where she is known as Sanffraid, and has no fewer than eighteen churches and chapels dedicated to her.† There is a very doubtful tradition of St. Bridget having visited Wales, but there is no hint of her having visited Cumberland. With regard to St. Begha, if we accept the received tale that she left her home in Ireland to avoid marriage, and crossed the Irish Sea on hearing of the flourishing condition

* S. Kent. ii. 179.

† Rees' *Welsh Saints*, p. 189.

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of Christianity in Britain, she may very well have landed on the coast of Cumberland, and not impossibly founded a religious house on the headland that bears her name, which was afterwards destroyed by the Danes. Other traditions, however, connect St. Begha or Bega with Northumbria, where she is said to have received the veil from St. Aidan, and to have returned to Hackness.* It is by no means improbable that there may have been two or more individuals of the same name.

Passing onwards, the next group of dedications which arrests our attention are those to St. Kèntigern, otherwise St. Mungo (a name which we are told by his biographer, Jocelyn of Furness, signifies "Karrissimus Amicus"),† "the great agent in the revolution which again Christianized Cumbria,"‡ whose vast diocese—restoring St. Ninian's decayed but not extinct church—extended from the Clyde to the Mersey, and from the Irish Sea to the eastern watershed.

One could wish that we had earlier and more trustworthy notices of this great evangelist. No life of him was written till five centuries after his death. Of that which was written during the episcopate of Hubert, 1147-64, only a fragment remains. That still extant, by Jocelyn of Furness, was written at the request of Bishop Jocelyn, of Glasgow, 1174-99, and is very deficient in exactness. It may, however, serve to throw light on the dedications to the subject of his biography. These are eight—Aspatria, Bromfield, Caldbeck, Castle Sowerby, Crosthwaite, Grinsdale, Irthington, and Mungrisdale. When we find, what I believe to be the fact, that this dedication does not occur anywhere else in

* Bede H. E., iv. 23.

† Kentigern, according to Jocelyn, was baptized by the name of Kyentyern, signifying "Capitalis Dominus," which Mr. Skene remarks is an interpretation only applicable to the Welsh form of his name. "Cynderyu and Munghu are pure Welsh. *Cynderyn* from *Cyn* Chief; and *teyrn* lord; *Mwyngu* from *Mwyn* amiable and *cu* dear."

‡ Skene, *us*, 192.

England,

England, we see that there must be a special reason for its being met with so frequently in Cumberland. This reason is supplied by a passage in Jocelyn's biography of the saint,* which tells us that when, on account of the plot against his life by his pagan enemies—"a generation of vipers, excited by the sting of intense hatred, and inflated with the poison of the devil"—Kentigern was compelled to leave his diocese of Glasgow; he resolved to take refuge at Menevia in South Wales, where St. David, who has bequeathed his name to the see, was then bishop.† In the course of his journey, Jocelyn describes him as coming to Carlisle, and says that, "having heard that many in the mountainous districts were given to idolatry, or ignorant of the Divine law, he turned aside, and God helping him, and confirming the Word by signs following, converted to the Christian religion many who were strangers to the faith, and others who held the faith in error He remained some time in a certain thickly-planted place to confirm and strengthen in the faith the men who dwelt there, in which he also erected a cross as the sign of their salvation, from which the place took the name, in English, "Crossfield," *i.e.*, *Crucis Novale*, in which locality a basilica, erected in modern times, is

* "Audivit multos in montanis ydolatrie deditos aut divine legis ignaros; illucque divertit et plurimos fide alienos, alios in fide erroneos, Deo cooperante et sermonem confirmante sequentibus signis, ad Christianam convertit religionem. . . . morabatur aliquantulum in loco quodam condenso ad confirmandos et confortandos in fide homines ibidem habitantes, ubi et crucem in signum salutis eorum erexit, a qua locus Anglice *Crossfeld* id est crucis novale nomen accepit. In quo profecto loco Basilica Beati Kentigerni nomine moderno tempore edificata attitatur et ad ostendendam sanctitatem illius multis miraculis claruisse non dubitatur.—Jocelyn *Vita Kentigerni*, c. xxiii."

† "He," the early Celtic saint, "is an excursionist, roaming from place to place, with all the restlessness of his Keltic nature, paying visits to his friends and kindred in Brittany, Cornwall, Wales, or Ireland." Borlase's *Age of the Saints*," p. 13. "Most of these men came from under a travelling planet, seldom having their education in the place of their nativity; oftimes composed of Irish infancy, British breeding, and French preferment; taking a cowl in one country, a crozier in another, and a grave in a third; neither bred where born, nor benefited where bred, nor buried where benefited; but wandering in several kingdoms." Fuller's *Church History*.

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dedicated in the name of the blessed Kentigern," which, he adds, "is illustrated with many miracles." Jocelyn then tells us that "the saint, turning aside from thence, directed his steps through the places by the sea, and, through all his journey, scattering the seeds of the Divine Word, gathered in a plentiful and fertile harvest to the Lord. At length, safe and sound, he reached St. David's."* Comparing this narrative with the position of the churches bearing St. Kentigern's name, we find that Irthington and Grinsdale are on the line of the Roman wall and its companion road,—one to the east, the other to the west of Carlisle,—and would therefore be on the route probably taken by St. Kentigern on his flight from Glasgow. Of the others, Caldbeck, Castle Sowerby, the little field chapel of Mungrisdale in the parish of Greystoke, and Crosthwaite, stand on the roots of the great mountain mass, of which Saddleback and Skiddaw are the highest peaks, and their people would answer to Jocelyn's description of these living "in montanis." The place called by the Furness monk, Crossfield, and described by him as thickly inhabited, where a church had been built in his day, on the site of the cross set up as a preaching place by St. Kentigern, and bearing his name, can hardly be any other than Crossthwaite, the "Thwaite" or forest clearing where the cross stood, the Parish Church of Keswick, which still preserves its ancient dedication. The two remaining churches, Aspatria and Bromefield, lie not far from the sea, "in locis maritanis," between the rivers Waver and Elne, and a glance at the map of Cumberland will shew that, to visit them, the saint must have turned out of his direct route, "digressus," to his destination at St. David's.

We have no record of evangelistic work carried on by St. Kentigern to the south of the Solway, subsequently to

* "Digressus Sanctus inde per loca maritana gressus suos direxit, et per totum iter suum divini Verbi semina spargens, multum et fertilem messem in Dominum collegit—ad Sanctum Dewi sanus et incolumis pervenit."—*Ibid.*

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his recall to his diocesc by Rydderch Hael, who had been established as the Christian sovereign of the kingdom of Strathclyde by the great victory of Ardderyd, or Arthuret, on the Esk, a few miles north of Carlisle, over the pagans of Cumbria in 573. But it is probable that these Kentigern churches belong to the earlier period of the saint's activity, and that they were named after him as being centres of his missionary labours, not as being, in the later sense, formally dedicated to him.

These Kentigern dedications, to which we may perhaps add that of St. Bees, and some of those to St. Cuthbert, together with that to St. Herbert, St. Cuthbert's friend, on the island in Derwentwater, are probably examples of what Professor Stubbs has happily termed "proprietary dedications," by which is understood that a church or chapel was called by the name of the holy person who first built it or caused it to be built, and in connection with whom it obtained local celebrity, not from any formal dedication to him. Of this practise, which Mr. Copeland Borlase remarks, "the British Church retained from ancient times in contradistinction to the formal system of dedication set up in the churches of the continent,"* the examples in Wales and Cornwall are very abundant. Professor Rees states that "in Wales it preceded the system of specific dedication to well-known saints; these churches, which can be shewn to be the most ancient, having no other patron saints than the persons alleged to be the founders."†

St. Kentigern's far greater contemporary, St. Columba, with whom, according to the picturesque legend preserved by Jocelyn, he exchanged pastoral staves at their meeting at his ordinary place of residence on the Molendinar, which still flows through Glasgow, is commemorated in two Westmorland Churches, Askham and Warcop. There is,

* *Age of the Saints*, p. 44.

† Rees, *Essay on Welsh Saints*, 54.

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or was, also a well bearing the name of St. Columba, or St. Coume (as he was called in those parts), near Casterton in Kirkby Lonsdale. These dedications are interesting examples of one very rarely met with in England, though, as might be expected, very frequent in Scotland and Ireland. Dr. Reeves enumerates 32 among the Scots of Albania, and 21 among the Picts, and 37 in Ireland, and the lists are confessedly incomplete. Collingtree, in Northamptonshire, bears this dedication, as does Topcliffe, near Easingwold, in Yorkshire. The dedication meets us again most unexpectedly in the extreme west at St. Columb's in Cornwall.

The wide reaching power of the vigorous Celtic Church, derived through St. Aidan from the Apostle of Iona, meets us again in the dedications, four in number, to Aidan's royal patron, Oswald, whose saintly life and death as a champion of the faith, with a prayer for his soldiers on his lips, gave him a well-deserved popularity in the north. The churches that bear his name are Dean, Grasmere, Kirkoswald, and Ravenstonedale. The stately form of the Abbess Hilda, the foundress of Whitby, the trainer of bishops, and counsellor of sovereigns, seen through the mists of ages at Westward or Ile Kirk, *i.e.*, St. Hilda's Kirk, forms another link of much interest with the Northumbrian Churches.

Passing a little further down the ecclesiastical stream, unmistakable evidence is borne to the power and permanence of the influence of St. Cuthbert, the great "typical saint of Northumbria," as Dr. Bright calls him, by the large number of churches bearing his name. Of the forty-three churches dedicated to St. Cuthbert, which, according to Mr. Kerslake, are to be found in the territory between the Humber and the Mersey in one direction, and between the Tweed and the Solway in the other, no fewer than sixteen are to be found in Cumbria.* Cuthbert himself was personally con-

* See the list in the appendix.

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nected with Cumbria. The land of Cartmell, with all the "Britons" it contained, as well as the city of Carlisle, and a circumference of fifteen miles around it, formed part of the grant made to him in 685 by Egfrith of Northumbria, when he separated English Cumbria from the see of Glasgow, and united it in part to Lindisfarne.* The same year Cuthbert was at Carlisle, and, while standing by the Roman well in that place, received the sad prevision of the death of his royal patron, and the triumph of the pagan Picts at Nectansmere.† We find St. Cuthbert again at Carlisle the same year, as its bishop, for the purpose of ordination.‡ Here, too, he had his annual meeting with his friend Hereberht, or Herbert, the anchorite of Derwentwater, whose memory is perpetuated in St. Herbert's Isle in that beautiful lake, where are still to be seen some fragments of the chapel that long bore his name.§ The dedications to St. Cuthbert in Cumbria belong, however, chiefly to a later date, and are due not so much to the saint's personal activity as to the wanderings of the bearers of his hallowed remains, when two centuries later, in obedience to his dying command, Bishop Eardulf and his clergy, with romantic and touching faith, fled with their precious deposit from Halfdene and his savage Danes, and, in

* Symeon Dunelm. Twysden, p. 69.

† Beda, *Vit. S. Cuth.* c. 27; *Sym. Dun. Hist. Dunelm, Eccl.*, i. 9.

‡ Beda, *H.E.*, iv. 29; *Vit. S. Cuth.*, c. 28.

§ Beda, *H.E.*, iv. 29. St. Herbert's Island lies nearly in the centre of the lake. The remains of his religious retreat, a

Shapeless heap of stones,
The desolate ruins of St. Herbert's cell.

—WORDSWORTH.

may be seen at the northern extremity of the island, now covered with wood. Hutchinson describes it as appearing to consist of two apartments, one 22ft. by 16, probably the chapel, and a smaller one, probably the cell. Of this latter, Monsignore Eyre tells us "all traces are lost." The walls of the other remain to the height of about 3ft. from the ground, built of unwrought slates, stones, and mortar. In 1374 Bishop Appleby, having evidently just come across the fact in his reading of Bede's History, "deeming it not good that men should be ignorant of what the Lord had designed to make known for the glory of his saints," sent an injunction to the Vicar of Crosthwaite to cause the mass of St. Cuthbert to be celebrated every 13th of April on St. Herbert's Island, and granted forty days' indulgence to all who visited the place on that day for the sake of devotion, and in honour of St. Cuthbert and in memory of St. Herbert, "Scriptum apud Rosam." Nicolson and Burn, vol. ii.; appendix, x., p. 529.

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the course of their weary seven years' migrations, more than once crossed the hills and moorlands of Cumbria, and brought St. Cuthbert's body within the western confines of his diocese. There is a mediæval tradition of some value that wherever the bearers of St. Cuthbert's coffin made a halt of any duration, there a church or chapel was erected bearing his name.* Several of the sixteen churches under this dedication in the diocese of Carlisle probably have this origin. The whole subject, however, has received such full elucidation from the pens of the Rev. T. Lees in the Transactions of this Society,† and Mr. W. Jackson of St. Bees,‡ that it is unnecessary to do more than sketch the supposed route. The course of the bearers of the saint's body is traced over Cross Fell to Salkeld, and down the valley of the Eden to Edenhall and Clifton, whence they passed to Cliburn and so on to Dufton, at each of which places they seem to have raised churches—humble wooden structures—dedicating them in honour of their patron. Thence they seem to have crossed Stainmore into Durham, and so down the West Riding of Yorkshire to Middleton, near Manchester, the church of which, dedicated to St. Cuthbert, marks the southernmost point of their pilgrimage. Thence returning northwards, they remained for a while at Over Kellet, and traversing the wide sands of Morecambe Bay, they arrived at Aldingham, where, and at Kirkby Ireleth and Hawkshead, they rested some time, marking each place by the erection of a church. "Driven from St. Bees by the Danes, the wanderers located themselves in the mountain-environed haven of Lorton and Embleton till the departure of the plunderers. At each of these places, as at Plumbland, where they next halted, they raised churches in honour of St. Cuthbert." "They came, wearied with aimless and apparently endless wanderings, to Burrow Walls, the secret

* Raine, p. 44.

† Vol. ii., pp. 14—20.

‡ In a paper read before the Cumberland Association for the Advancement of Literature and Science at Workington, June, 1874.

resolve

resolve of their heart being to sail with the holy body from the mouth of the Derwent to the Isle of Saints, Ireland." Driven on shore by a storm in Galloway, they found a resting-place at Candida Casa, or Whithorne, where they discovered the gilt and jewelled copy of the Gospel written by Eadfrid, Cuthbert's successor, which had been thrown into the sea in the storm on leaving the Cumberland coast, and had been miraculously cast up on that distant shore.* From Whithorne they passed to Kirkcudbright,—the Church of Cuthbert,†— and crossing the Border they appear once more at Kirkclinton, and are finally seen at Bewcastle, where again the churches bear the great name of St. Cuthbert.‡

* This MS. is still preserved in the Cottonian Collection in the British Museum (Nero D. 4), bearing in the stains which darken its vellum pages evidence of its immersion in salt water.

† Reginald of Durham, p. 178, describes Kirkcudbright as "Villula Cuthbrictis Khrirche dicta, quæ a Beati Cuthberti memoria quæ in eadem habetur ecclesiola de lapidibus compacta nomen sortiri videtur." It will be noticed that a stone church was a rarity deserving mention in that age.

‡ "Dum hæc agerentur Sanctus Cuthbertus a miraculis non cessavit, propter quæ in partibus occidentalibus ubi dicti Episcopus et Abbas rabiem Danorum declinantes aliquando quietem habebant, plures ecclesiæ et capellæ in honorem Sancti Cuthberti posterius sunt erectæ quorum nomina alibi sunt contenta." Prior Wessington's "*MS. de orig. ord. Monach.* fol. 30," quoted in Monsignor Eyre's "History of St. Cuthbert." "From Wessington's list, compiled 1416, and set over the choir door at Durham, we learn that the places visited in Cumberland, where churches in honour of St. Cuthbert were afterwards built, were Carlisle, Edenhall, Salkeld," to which Hunterjadds Plumbland and Bewcastle, and Abp. Eyre Embleton, three miles east of Cockermouth, and Lorton, four miles south-east of the same. "In Westmorland they rested at Cliburn, seven miles north-west of Appleby, at Dutton, three miles north of Appleby, and at Clifton, three miles south of Penrith. In Lancashire at Hawkshead, Kirkby Ireleth, five miles north-west of Ulverstone, at Aldingham, six miles south of Ulverstone, at Over Kellet, eight miles north-east of Lancaster, Lytham, six miles south-west of Kirkham, Mellor, three miles north-west of Blackburn, and Halsall, ten miles north-west of Ormskirk." Eyre's St. Cuthbert, pp. 98, 103, 105. In Northumberland a church was built at Tuggall, near Ellingham, on the spot where the saint's body rested for a night during his third flight, 1069, and another chapel was erected at Budle in his honour. Eyre *us.* p. 128 note. The church of Fishlake, near Doncaster, in Hatfield Chase, is also dedicated to St. Cuthbert, and in the tower, above the west window, in a niche, is an image of the saint holding the head of St. Oswald in his hand. Canon Ornsby believes that Cuthbert's remains were brought to this place, the name of which appears in Prior Wessington's list. In an agreement, Sept. 22, 1438, between the Prior and convent of Durham, and Rich Wryghte of Fishlake, yeoman, we find mention of a piece of ground, "quæ quidem parcella jacet inter residuum partem prædicti gardini Rectoris de Fishlake ex parte orientali et quandam locum vulgariter vocatum "Cuthberte haven" ex parte occidentali et inter pratium Rectoris eccl. prædictæ ex parte australi et cimiterium ejusdem eccl. ex parte boreali." The mention of the Rector's meadow (which at this day form a portion of the glebe), and of the churchyard, enables us to identify this plot of ground almost to a yard, and to mark the site of what was once known as a haven.

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We pass from St. Cuthbert to his brilliant, active, versatile contemporary Wilfrid, the last of the great characters of our early English Church. The only church which actually bears his name is that of Brougham. But we may very probably trace his influence in the dedications to St. Andrew, eight in number, two less than those to St. Peter. St. Andrew was the especial object of honour to Wilfrid. It was when praying in a church in Rome, dedicated to the earliest called apostle, that Wilfrid clenched his resolution to bring back the misguided Northumbrians from the Columban institutions and practises to those of the Latin Church, beseeching God that, through the merits of the holy martyr, Andrew, He would grant him the power of reading the Gospels aright, and of preaching them to the people persuasively. His prayer being granted, Wilfrid felt himself specially under the patronage of that apostle, to whom he dedicated his monastery of Hexham. It was thus, writes Mr. Skene, that "the dedications to St. Andrew were first introduced into the northern parts of Britain."* The churches dedicated to St. Andrew are Aikton, Dacre, Greystoke, and Penrith (three parishes forming a triangular group on the southern boundary of Cumberland), Crosby Garret,† Kirk Andrews on Esk, and Kirk Andrews on Eden (now in ruins), and Thursby. I may remark that the churches of Sedbergh, Dent, Aisgarth, Fingall, and Grinton, over the Yorkshire border, have the same dedication.

The church built by Wilfrid at Hexham in honour of the Blessed Virgin Mary, in obedience to the behest of St. Michael, who appeared to him on his sick bed at Meaux, to rebuke him for his previous neglect of his powerful patroness,‡ and that erected by him as a thank-offering to St. Michael himself, lead us naturally to say a few words on these dedications.

* Eadmer *Vita S. Wilfridi*, c. vi. Eddius *Vita S. Wilfridi*, c. xxii. Skene *us*, p. 211.

† Nicolson & Burn give the dedication, St. Andrew; Bacon's *Liber Regis*, St. John.

‡ Eddius *Vita S. Wilfr.*, c. lvi. Skene *us*, p. 221.

To

To take the last first, the dedication to St. Michael is one of the most frequent in England and Wales. It has been asserted, on competent authority, that there are more churches dedicated to the Archangel than to any other saint in the calendar. It stands high in the list in this diocese with no fewer than 27 churches. As the cause of this frequency, Nicolson and Burn, in their *History of Cumberland*,* suggest that the transference of the dedication festival from the busy season of the year to the vacant time just after Michaelmas, by the injunctions of Henry VIII.,† may have brought about that “in many churches by length of time St. Michael hath obtained the reputation of the titular saint.” Without denying that in some cases this change of dedication may have been thus brought about, I would call attention to the undoubted fact that the earliest dedications in Celtic districts are those to St. Michael and All Angels. In Wales they are most frequent, and are absolutely the most ancient after the so-called proprietary dedications—*i.e.*, churches named after their founders,—taking the precedence of those to the apostles and other Catholic saints. Some of the dedications to St. Michael are connected with the most ancient parochial sites in this diocese, and we may safely regard them as original and of primitive date.

The dedication to St. Mary the Virgin occurs twenty-nine times. Popular as this dedication ultimately became, it is not a very early one. It is hardly found in primitive times. We have seen in the story of Wilfrid’s vision at Meaux that it was not the dedication that most naturally presented itself to a church builder, as it certainly did in later times. Wilfrid had built several churches, but had “done nothing for Mary.” It has been also observed that in Bede’s

* ii. p. 386.

† The legatine constitutions of Cardinal Pole specify the first Sunday in October as the day to be observed in the whole realm. “In ecclesiarum dedicationibus quæ primo Dominico die mensis Octobris ubique in hoc regno celebrari mandantur.” Cardwell *Docum. Annals*, i. 147.

Ecclesiastical History the Blessed Virgin is far from occupying the pre-eminent place afterwards assigned to her. Professor Rees attributes the introduction of this dedication into Wales to the Norman lords. It would be an interesting subject of enquiry whether the same influence in any way rules the dedications to the Blessed Virgin Mary in this diocese, and if they are of foreign rather than of native growth.

The Catholic dedications, after the submission of the Northumbrian Church to the supremacy of Rome, do not offer much scope for remark. We notice the apparent capriciousness with which, as commonly in England, the majority of the apostles and other chief names on the roll of saints are passed over, while others have more than their share of honour. Doubtless this is to be attributed to the cultus of some particular saint having been introduced by some leading bishop, or church builder, of which we have seen an example in St. Wilfrid's special devotion to St. Andrew. St. Peter, the favourite saint of the Anglo-Saxons in the early days of their church,* has, as we have seen, ten dedications, St. John the Baptist the same number, while the far greater name of St. John the Evangelist, always yielding in local reverence to the Baptist, has only five.† St. James, has seven; St. Philip, and St. Stephen one apiece. Two churches, those of Hayton and Lanercost, have St. Mary Magdalene as their titular saint. Three chapels, Thwaites, Grasgarth, and one at Kendal (the two latter being destroyed) are under the somewhat rare invocation of St. Anne, the mother of the Blessed Virgin Mary, to whom no more than 23 churches are dedicated in the whole of England. The three dedications to St. Lawrence, the deacon martyred at Rome, A.D. 253, viz., at Appleby, Kirkland, and Morland, may perhaps be traced

* Rees *Welsh Saints*, p. 63 note.

† In Lincolnshire, the numbers are respectively—St. John the Baptist 25 churches; St. John the Evangelist 6.

to

to Northumbrian influence. Among the sacred treasures sent by Pope Vitalian to Oswy, King of Northumbria, A.D. 567, were relics of this saint. His cultus, however, was a very favourite one in England, about 250 churches having been dedicated in his name. The occurrence of only two ancient churches bearing the name of St. Nicholas, the patron saint of mariners and fishermen, those at Flimby and Lazonby, is somewhat remarkable in a district with so large a seaboard. The solitary dedication to St. Anthony in the hermitage-chapel on Cartmell Fell, one of the seven found in the whole of England—viz., two in London (both destroyed), two in Cornwall, one at Altham in Kent, and one at Newton Toney (the “new town” of St. Anthony) in Wilts, has been made the subject of an interesting paper by the Rev. T. Lees, which renders it needless to enlarge upon it. St. Leonard, the patron saint of prisoners, is the titular saint of three churches—Cleator, Crosby Ravensworth (this, however, is doubtful), and Warwick. The introduction of the cultus of this distinctly Gaulish saint must be ascribed to Norman influence. To French influence we must also attribute the erection in the Abbey Holme, of the chapel, now ruined, of St. Roch of Montpellier, A.D. 1327. Five churches are dedicated in honour of the Holy Trinity—viz., Colton, Kendal, Millom, Thornthwaite, and Wetheral. The establishment of the Festival of the Holy Trinity was one of the first archi-episcopal acts of Thomas Becket, A.D. 1162, and it was not recognized by the Church of Rome until the fourteenth century. Dedications to the Holy Trinity were, however, much earlier than Becket’s time. The monastery founded on the hill above Rouen was dedicated, A.D. 1030, by Archbishop Robert, “in honorem sanctissimæ Trinitatis.”* Canterbury Cathedral had the dedication of “the Holy Trinity,” by which it appears in Domesday, as well as that of “Christ Church.”† The original dedication of the

* *Gallia Christiana*, vol. xi.

† Hook’s *Lives of the Archbishops*, ii. 317 note; Willis’s *Canterbury Cathedral*, p. 19, note x.

at

church at Scone, said to have been built by Nectan after his baptism, c. 630, was to the Holy Trinity, though it was subsequently placed by Alexander, c. 1120, under the patronage of the Blessed Virgin Mary, St. Michael, St. John, St. Lawrence, and St. Augustine.* St. Thomas of Canterbury has only one church bearing his name, the ruined chapel of Farlam in Gilsland, to the south of Naworth.

The absence of certain dedications, elsewhere familiar, deserves notice. Holy Rood or Holy Cross seems to be entirely wanting. That there is only one dedication to St. Helen in Cumbria, Burton by Kendal, while Yorkshire presents twenty-two, and Lancashire thirty, is a proof of the distinctly local character of the cultus of the Christian empress, erroneously reputed to have been born in Deira. There is also an entire want of the favourite saints of Mercia and Wessex—St. Chad, St. Etheldreda, St. Werburgh, St. Aldhelm, St. Alkmund, and the later St. Edith. Nothing can more distinctly mark the isolated character of the district, and its complete severance from the south and west of England before the eleventh century. Of East Anglian saints we have only one, St. Edmund, at Newbiggin, near Appleby. The name of the place, the “new building,” indicates its comparatively recent date. From whatever quarter the “mickel many churlish folk” came, whom the Red King brought to fill the devastated lands of the new province, there is no indication of their having brought their saints with them. I suppose they were content with the churches they found, restoring the ruined buildings, and occupying the sound ones under their old names.

It is another feature of the Cumberland dedications deserving notice that there is no trace of the great foreign saints we meet with so commonly elsewhere: such as St. Vedast of Arras, St. Leger of Autun, St. Medard of Rouen,

* Skene's *Celtic Scotland*, ii., pp. 230, 374.

St. Rhadegund, or St. Vincent of Spain. May the reason be that the land was in fewer hands, and that there was an absence here of the foreign lords, among whom, in more fertile and settled districts, the country was divided, each of whom commonly brought with him the author of his own favourite patron saint?

There appear to be but few examples of the conjoined dedications, which meet us not uncommonly in other counties, the county of Lincoln supplying nine instances. In that of SS. Margaret and James at Long Marton, the double dedication is to be explained by the fact that while the church generally was placed under the patronage of one saint, one of its chantries or aisles had the tutelage of another. From the will of Sir John of Morland, who, in 1358, bequeathed his body to be buried "in St. Margaret's Quire at Merton," we see that it was only a portion of the sacred building that had that dedication, not the whole.

The same cause may help to explain some of the doubtful and contradictory dedications which perplex us. In not a few cases Bacon's "Liber Regis" gives one, the county history of "Nicolson and Burn" another. We know only too well that Bacon's huge quarto is deformed by not a few errors. This, however, is no cause of surprise in a work covering the whole of England and Wales, and, where there is a discrepancy, the authority of the county historians who devoted much care to the subject is preferable. But in some cases this discrepancy is to be accounted for by one giving the name of the church, the other that of the chantry.

To determine the true dedication, and to recover the lost dedications, let me venture to recommend to the members of the Cumberland and Westmorland Antiquarian and Archæological Society an examination of the mediæval wills of the district. No evidence can be so certain as this. "In three cases out of five," writes Canon Raine, "each
testator

testator in mentioning the church or churchyard in which he wishes to be buried, mentions at the same time the saint under whose protection the church was placed."

By this investigation not a few of the large number of gaps in the dedication lists of these counties might be filled. These gaps are remarkably numerous. I have reckoned no fewer than seventy-two in the diocese. Not a few of these, however, belong to the class of small chapels in the wild outlying thinly populated mountain and moorland districts, of which Bacon says, *"*Nota Bene*. Several of these small chapels were never consecrated." Several of these little humble chapels received consecration on being rebuilt in post-Reformation times. It is not uninteresting to notice the change in the character of the dedications. All belief in the tutelage of saints having passed away, the building was put more definitely under the protection of the Divine Being, or designated by the name of some leading apostle. Thus Troutbeck received the designation of "Jesus' Chapel" in 1562, and Middleton that of "the Chapel of the Holy Ghost" in 1635. I may mention also "Christ's Chapel" at Selside, near Kendal, and "St. Saviour's," or "Christ's Chapel," at Allonby, in 1744. The only dedications to St. Paul, which it is well-known is one of the very rarest dedications in primitive times, are those of the chapels at Witherslack, built by Dr. Barwick, Dean of St. Paul's, in 1671, and Rusland in 1745, and Lindale in Cartmel. Helsington, near Kendal, was consecrated in 1745 by the name of the chapel of St. John, Staveley in the same parish by that of St. James, Milnthorpe in Heversham by that of St. Thomas, and Soulby in 1871 by that of St. Luke.

* *Liber Regis*, p. 1202.

APPENDIX.

ALPHABETICAL LIST OF THE ANCIENT CHURCHES IN THE DIOCESE OF CARLISLE WITH THEIR DEDICATIONS.

This list is intended to embrace all churches and chapels except those of the present century. Those in Cumberland are designated by (C); those in Westmorland by (W); those in Lancashire by (L). The letter (R) signifies that the church or chapel was in the old archdeaconry of Richmond, formerly part of the Diocese of Yorkshire until the foundation of the see of Chester in 1537, and only added to the Diocese of Carlisle in 1856. The letter (B and N & B) affixed to a dedication, refer to Bacon's "Liber Regis" and Nicolson and Burns "History of Cumberland and Westmorland" respectively; (W) indicates Whelan's History.

Addingham, C	- - -	St. Michael
Aikton, C	- - -	St. Andrew
Ainstable C	- - -	St. Michael
Aldingham L.R	- - -	St. Cuthbert
Allithwaite, L.R (Chapel of Cartmel)		
Allhallows, Ukmanby	- -	All Saints'
Allonby, C (Chapel of Bromfield)*		Christ's Chapel or St. Saviour's
Ambleside, W. R	- - -	St. Mary
Appleby, W	- - -	St. Lawrence
" Bongate	- - -	St. Michael
Arlecdon, C.R	- - -	St. Michael
Armathwaite, C	- - -	Christ and St Mary
Arthuret, C	- - -	St. Michael
Asby, W	- - -	St. Peter †
Askham, W	- - -	St. Columba, B. St. Peter, N. & B
Aspatria, C	- - -	St. Kentigern
Bampton, W	- - -	St. Patrick
Barbon, W.R (Chapel of Kirkby Lonsdale)		
Bardsea, L.R (Chapel of Urswick)		Holy Trinity (modern)

* Built 1744 by Dr. Thomlinson Rector of Wicham and Prebendary of St. Paul's. The Chalice and paten at Allonby bear the inscription, "The gift of Mrs. Martha Thomlinson to Christ's Chapel, in Allonby, wife of Dr. Thomlinson, founder thereof, 1744."

† There was a chantry in Asby Church, dedicated to the B. V. Mary. N. & B. i. 507.

Barton,

140 CHURCH DEDICATIONS IN DIOCESE OF CARLISLE.

Barton, W	- - - -	All Saints', B, St. Michael, N & B
Bassenthwaite, C	- - - -	St. Bega, B, St. Bridget, N & B
Beaumont, C	- - - -	St. Mary
Beckermest, C.R (Mortuary Chapel)		St. Bridget
"	- - - -	St. John Baptist
Bees, St. C.R	- - - -	St. Bega
Betham,* W.R	- - - -	St. Michael
Bewcastle, C	- - - -	St. Mary, B, St. Cuthbert, N & B
Blawith, L.R (Chapel of Ulverston)		
Bolton, C	- - - -	All Saints'
Bolton, W (Chapel of Morland)		All Saints'
Bootle, C.R	- - - -	St. Michael
Borrowdale, C (Chapel of Crossthwaite)		
Bowness-on-Solway, C	- - - -	St. Michael
Brampton, C	- - - -	St. Martin
Braumwry, C (Chapel of Edenhall, demolished)		St. Mary
Bridekirk, C	- - - -	St. Bridget
Brigham, C.R	- - - -	St. Bridget
Bromfield, C	- - - -	St. Kentigern
Brough-under-Stainmoor, † W		St. Michael
Brougham, W	- - - -	St. Wilfrid
Brougham, W (Chapel)	- - - -	St. Ninian's
Broughton, Field, L.R	- - - -	St. Peter
Broughton, Great, with Bridekirk C		
Broughton-in-Furness, L.R	- - - -	St. Mary Magdalene
Burgh-by-Sands, C	- - - -	St. Michael
Burneside, W.R (Chapel in Kendal)		St. Oswald
Burton, W.R (Chapel of Kendal)		St. James
Buttermere, C.R	- - - -	
Caldbeck, † C	- - - -	St. Kentigern
Camerton, C	- - - -	
Cammock, C (ruined, only a doorway remains)		

* Betham, according to Machell was dedicated to a certain St. Leoth, or Lyth otherwise St. Lioba or Liobgytha. The dedication given by Browne Willis is St. Michael, N & B., i, 217. Bacon also gives St. Michael.

† At Brough, in the part known as Further Brough, was a chapel and hospital dedicated to St. Mary and St. Gabriel, founded by John Brunskill, in 1506. The hospital contained two beds for belated travellers over that high and solitary country, known as Stainmoor, round about which was nothing but wild desert with perhaps the worst hard road in England. N & B., i, 573.

‡ "A highway out of Westmorland and the east parts of Cumberland into the west of Cumberland, lay through Caldbeck, which being infested with robbers who made travelling dangerous, Ranalph Engain chief forester of Englewood, granted a license to the prior of Carlisle to build a hospital for distressed travellers, for protection both from thieves, and from weather and storms. After this hospital was built the chapel was founded in honour of St. Kentigern, and the place became fully established." Nicolson and Burn ii, 133.

Carlton,

CHURCH DEDICATIONS IN DIOCESE OF CARLISLE. 141

Carlton, C (ruined, two incised slabs remain)		
Carlisle,* C (Cathedral)	-	St. Mary, now Holy Trinity,
do.	- - - -	St. Cuthbert
do.	- - - -	St. Mary,
Cartmell, L.R	- - - -	St. Mary
Cartmell Fell, L.R	- - - -	St. Antony
Casterton,† W.R (Chapel of Kirkby Lonsdale)		
Castle Carrock, C	- - - -	St. Peter
Castle Sowerby, C	- - - -	St. Kentigern
Cleator, C.R	- - - -	St. Leonard ‡
Cliburn, W	- - - -	St. Cuthbert
Clifton, W	- - - -	St. Cuthbert
Clifton, C.R (Chapel of Workington)		
Cockermouth,§ C.R	- - - -	St. Mary, B, All Saints', N & B
Colton, L.R	- - - -	Holy Trinity, B
Coniston, L.R	- - - -	
Corney, C.R	- - - -	St. John Baptist
Crackenthorpe, W (Chapel of Appleby) (ruined)		St. Giles
Croglin, C	- - - -	St. John Baptist
Crook, W.R	- - - -	St. Catherine
Crosby-on-Eden, C	- - - -	St. John
Crosby Garrett, W	- - - -	St. John, B, St. Andrew, N & B
Crosby Ravensworth, W	- - - -	St. Lawrence, B, St. Leonard,
		(Rev. T. Lees).
Cross Canonby, C	- - - -	St. John
Cross Crake, W.R (Chapel of Heversham)		
Crøsthwaite, W.R (Chapel of Heversham)		St. Mary (consecrated in
		1556, N & B)
Crosthwaite, C	- - - -	St. Kentigern
Culgaith, C (Chapel of Kirkland)		All Saints'
Cumrew, C	- - - -	St. Mary, W
Cumwhitton, C	- - - -	St. Mary
Dacre, C	- - - -	St. Andrew
Dalston, C	- - - -	St. Michael

* In Carlisle Cathedral were chantries to St. Catherine, St. Roch, and St. Cross. In the city was the chantry of St. Albans.

† The dedication of the church is unknown; the occurrence of St. Coume's, or St. Columba's well, near the chapel, render it possible that the chapel may have been that dedication.

‡ The licenses to the curates ran to serve the cure of souls, in the chapel of St. Leonard de Cleator. N. & B.

§ 18. Richard II, Henry Percy, Earl of Northumberland, founded a chantry in the chapel of All Saints, Cockermouth. Nicolson and Burn, ii, 65.

|| In 1359, William Bowett, keeper of Dacre, desires in his last will that his body may be buried "in the nave of St. Andrew's Church, in Daker." N & B, ii, 381.

Dalton-

142 CHURCH DEDICATIONS IN DIOCESE OF CARLISLE.

Dalton-in-Furness, L.R	- - -	St. Mary
Dean, C	- - -	St. Oswald
Dearham, C	- - -	
Dendron, L.R	(Chapel of Aldingham)	
Denton, Nether, C	- - -	St. John Baptist, B, St. Cuthbert, N & B
Denton, Upper, C	- - -	
Distington, C.R	- - -	
Drigg, C.R	- - -	St. Peter
Dufton, W	- - -	St. Cuthbert
Easton, C	(in Arthuret) (ruined)	
Edenhall, C	- - -	St. Cuthbert
Egremont, C.R	- - -	St. Mary and St. Michael
Egton, L.R	(Chapel of Ulverston)	
Embleton, C.R	(Chapel of Brigham)	St. Cuthbert
Ennerdale,* C.R	(Chapel of St. Bees)	
Eskdale, C.R	(Chapel of St. Bees)	St. Cuthbert
Farlam, C	- - -	St. Thomas of Canterbury
Finsthwaite, W.R	(Chapel of Colton)	St. Peter
Firbank, W.R	(Chapel of Kirkby Lonsdale)	
Flimby, C	- - -	St. Michael
Flookburgh, L.R	(Chapel of Cartmel)	St. John Baptist
Gilcruix, C	- - -	St. Mary
Gosforth, C.R	- - -	St. Mary
Grasgarth, W	(destroyed)	St. Anne's
Grasmere, W.R	- - -	St. Oswald
Grayrigg, W.R	(Chapel of Kendal) (rebuilt in 1708.)	St. John, W
Greystoke, C	- - -	St. Andrew
Grinsdale, C	(rebuilt 1743)	St. Kentigern
Hale, C.R	- - -	
Harington, C.R	- - -	
Haverthwaite, L.R	(Chapel of Colton)	
Hawes, C	(Chapel of Bassenthwaite)	
Hawkshead, L.R	- - -	St. Michael
Hayton, C	- - -	St. Mary Magdalene
Helsington, W.R	(Chapel of Kendal) (founded 1726.)	St. John
Hensingham, C	(Chapel of St. Bees)	St. John
Hesket-in-the-Forest, C	- - -	St. Mary
Heversham, W.R	- - -	St. Peter
Highhead, C	(Chapel of Dalston)	

* The bell has on it Sancta Bega Ora pro nobis.

Holme,

CHURCH DEDICATIONS IN DIOCESE OF CARLISLE. 143

Holme, W.R (in Windermere, formerly a chapel.)	St. Mary's
Holme Cultram, C	St. Mary
Hugill or Ings, W (Chapel in Kendal)	St. Anne, W
Hutton-in-the Forest, C	St. James
Hutton, New, W.R (Chapel of Kendal) (built 1739.)	
Hutton, Old, W.R (do. do.) (built 1638, rebuilt 1699.)	St. John Baptist
Hutton Roof, W.R (Chapel of Kirkby Lonsdale)	
Ireby, C	
Ireleth, L.R (Chapel of Dalton-in-Furness)	
Irthington, C	St. Kentigern
Irton, C.R	St. Michael, B, St. Paul, N & B
Isell, C	St. Michael
John's, St., in the Vale, C (Chapel of Crosthwaite)	St. John
Kendal,* W.R	Holy Trinity
Kentmere, W.R (Chapel in Kendal)	
Killington, W.R (Chapel of Kirkby Lonsdale)	
Kirk-Andrews-on Eden, C	St. Andrew
Kirk-Andrews-on-Esk, C	St. Andrew
Kirkbampton, C	St. Peter
Kirkbride, C	St. Bridget
Kirkby Ireleth, L.R	St. Cuthbert
Kirkby Lonsdale, W.R	St. Mary
Kirkby Stephen, W	St. Stephen
Kirkby Thore, W	St. Michael
Kirkland, C	St. Lawrence
Kirklington, C	St. Cuthbert
Kirkoswald, C	St. Oswald
Lamplugh, C	St. Michael
Lanercost,† C	St. Mary Magdalene
Langdale, W.R	Holy Trinity (modern)
Lazonby, C	St. Nicholas
Levens, W.R (Chapel of Heversham, consecrated 1828.)	St. John Baptist (modern)
Lindall, L.R	
Lindale, L.R (Chapel of Cartmell)	St. Paul (modern)
Long Sleddale, W.R (Chapel of Kendal)	
Longwathby, C (Chapel of Edenhall)	St. Peter

* In the Parish Church of Kendal, were chantries of St. Antony, St. Christopher, St. Leonard, St. Mary, and St. Thomas of Canterbury. There were formerly chapels in the parish dedicated to St. Anne and Allhallows.

† There were altars at Lanercost to St. Catherine, St. Cuthbert, St. Mary the Virgin, and St. Mary Magdalene.

Lorton,

144 CHURCH DEDICATIONS IN DIOCESE OF CARLISLE.

Lorton, C.R (Chapel of Brigham)	St. Cuthbert
Loweswater, C.R (Chapel of St. Bees)	
Lowick, L.R (Chapel of Ulverston)	
Lowther, W - - -	St. Michael
Low Wray, L.R (Chapel of Hawkshead)	St. Margaret
Lupton, W.R (Chapel of Kirkby Lonsdale)	
Mallerstang, W (Chapel of Kirkby Stephen)	
Mansergh, W.R (Chapel of Kirkby Lonsdale)	St. Peter
Mardale, W (Chapel of Shap)	
Martindale, W (Chapel of Barton)	St. Martin (?)
Marton, Long,* W - - -	St. Margaret and St. James
Maryport, C (Chapel of Cross Canonby)	St. Mary
Matterdale, C (Chapel of Greystoke)	
Melmerby, C - - -	St. John Baptist
Middleton, W.R (Chapel of Kirkby Lonsdale, consecrated 1635.)	Holy Ghost
Milburn, W.R (Chapel of Kirkby Thore)	St. Cuthbert
Millom, C.R - - -	Holy Trinity
Milnthorpe, W.R (Chapel of Heversham)	St. Thomas (modern)
Moresby, C.R - - -	St. Bridget
Morland, W - - -	St. Lawrence
Morton, W (Chapel of Appleby, demolished)	St. Cuthbert
Mosser, C.R (Chapel of Brigham)	St. Philip
Muncaster, C.R - - -	St. Michael
Mungrisdale, † C (Chapel of Greystoke)	St. Kentigern
Muirton, W (Chapel of Bongate, Appleby)	St. John Baptist
Musgrave, Great, W - - -	St. Theobald
Natland, W.R (Chapel of Kendal) (rebuilt 1735.)	St. Mark
Newbarns, L.R (Chapel of Dalton in Furness)	
Newbiggens, W - - -	St. Edmund
Newlands, C (Chapel of Crosthwaite)	
Newton Arlosh, C - - -	St. John Baptist
Newton Reigney, C - - -	
Ormside, W - - -	St. James
Orton, Great, C - - -	
Orton, W - - -	St. Mary, B, All Saints', N & B
Ouseby or Ulfsby, C - - -	St. Patrick, B, St. Luke, N & B

* In 1358, Sir John de Morelaunde bequeathed his body to be buried in St. Margaret's Church, at Marton. N. & B., i., 360.

† The Chalice of Mungrisdale bears the date 1600, and the inscription MOUNGE GRIEESDELL. "This is interesting as shewing the derivation of the name from St. Mungo (or St. Kentigern) who is known (?) to have preached in the valley of the Calder and to whom the neighbouring church of Castle Sowerby is dedicated." Old Church Plate of the Diocese of Carlisle, p. 211.

Patterdale,

CHURCH DEDICATIONS IN DIOCESE OF CARLISLE. 145

Patterdale, C (Chapel of Barton)	St. Patrick
Pennington, R.L - - -	St. Michael
Penrith, C - - -	St. Andrew
Plumbland - - -	St. Cuthbert
Plumpton, C (Chapel of Lazonby)	St. John and St. Eva
Ponsonby, C.R - - -	
Preston Patrick, W.R - - -	St. Patrick
Rampside, L.R (Chapel of Dalton-in-Furness)	
Raughton Head, C (Chapel of Sowerby)	
Ravenstonedale, W - - -	St. Oswald
Renwick, C - - -	All Saints', N & B
Roccliffe, C - - -	
Rusland, W.R (Chapel of Colton, consecrated 1745)	St. Paul
Rydal, W.R (Chapel of Grasmere)	
Salkeld, Great, C - - -	St. Cuthbert
Satterthwaite, W.R (Chapel of Hawkshead)	
Scaleby, C - - -	All Saints'
Scotby, C - - -	
Seathwaite, L.R (Chapel of Kirkby Ireleth)	
Sebergham, C - - -	St. Mary
Selside, W (Chapel of Kendal, built 1710)	Christ's Chapel
Setmurthy, C.R (Chapel of Brigham)	
Shap, W - - -	St. Michael
Skelsmergh, W (Rebuilt after being long ruined)	St. John Baptist
Skelton, C - - -	St. Mary, St. Michael (Rev. T. Lees).
Skirwith, C (Chapel of Kirkland)	
Soulby,* W (Chapel of Kirkby Stephen),	St. Luke (modern)
Stainmoor, W (Chapel of Brough)	St. Mary, W
Stanwix, C - - -	St. Michael
Stapleton, C - - -	St. Mary
Staveley, L.R (Chapel of Cartmell)	
Staveley, W.R. (Chapel of Kendal)	St. James
Swindale, W (Chapel of Shap)	
Temple Sowerby, W (Chapel of Kirkby Thore)	St. James
Thornthwaite, C (Chapel of Crossthwaite)	Holy Trinity, W
Threlkeld, C (Chapel of Greystoke)	St. Mary
Thrimby, W (Chapel of Morland, rebuilt 1681)	
Thursby, C - - -	St. Andrew
Thwaites, C.R (Chapel of Millom, consecrated 1717)	St. Anne

* A donative founded by Sir Philip Musgrave, and consecrated 1663; rebuilt and consecrated 1871.

Torpenhow,

146 CHURCH DEDICATIONS IN DIOCESE OF CARLISLE.

Torpenhow, C	- - -	St. Michael
Torver, L.R	(Chapel of Ulverston)	
Troutbeck, W.R	(Chapel of Windermere, consecrated 1562)	Jesus Chapel
Uldale, C	- - -	
Ulpha, C.R	(Chapel of Millom)	
Ulverston, L.R	- - -	St. Mary
Underbarrow, W.R	(Chapel of Kendal, rebuilt 1708)	
Urswick, L.R	- - -	St. Michael
Waberthwaite, C.R	- - -	St John Baptist
Walney, L.R	(Chapel of Dalton-in-Furness)	
Walton, C	- - -	
Warcop*	- - -	St. Columba
Warwick,	- - -	St. Leonard, B
Wastdale Head, C.R	(Chapel of St. Bees)	
Wastdale Nether, C.R	(Chapel of St. Bees)	
Watermillock, C	(Chapel of Greystoke)	All Saints'
Waverton, C	(Chapel of Wigton)	
Westward or Ilekirk, † C	- - -	St. Hilda
Wetheral, C	- - -	Holy Trinity
Whicham, C.R	- - -	St. Mary
Whitbeck, C.R	- - -	
Whitehaven, C.R	(consecrated 1695)	St Nicholas
„	‡ (consecrated 1715)	Holy Trinity
„	(consecrated 1753)	St. James

* Edward Hutton, rector of Blechyndon in 1536 bequeathed a legacy for "an obit to be performed in St. John's aisle, in the Parish Church of St. Coume of Warcop." N & B., i. 600.

† King John having granted the hermitage of St. Hilda, in the forest of Inglewood within the boundaries of Westward, to the monastery of Holme Cultram, the monks erected a chapel or oratory, which in progress of time obtained parochial rights. N & B., ii, 139.

‡ Bacon (*Liber Regis*, p. 1255) states that the dedication of the "Old Church" was St. Mary, the "New Church" being Holy Trinity, and there being a third dedicated to St. James. There can be little doubt that he is mistaken as to the old church being dedicated to St. Mary. When "a large spacious chapel" was erected in 1693, in place of the little old chapel which was pulled down, it was consecrated under the name "St. Nicholas' Chapel," a dedication which we may safely say would not have been given at that time, if it had not been borne by the previous chapel. Trinity Chapel was consecrated in 1715, and St. James in 1752. This was so called in honour of Sir James Lowther, its patron and benefactor. It was originally intended to call Trinity Church St. George, out of compliment to the Hanoverian Sovereigns, as at St. George's Bloomsbury, St. George's Hanover Square, St. George's in the East and others built about the same time in London and elsewhere. Loyalty to the Hanoverian cause was not ultimately carried to that extent. "*Old Church Plate.*"

Wigton,

CHURCH DEDICATIONS IN DIOCESE OF CARLISLE. 147

Wigton, C	-	-	-	St. Mary
Windermere, W.R	-	-	-	St. Martin
Winster, W.R	(Chapel of Kendal)			
Witherslack, W.R	(Chapel of Betham, consecrated 1671) St. Paul			
Workington C.R	-	-	-	St. Michael
Wreay, C	-	-	-	St. Mary
Wythburn, C	(Chapel of Crossthwaite)			
Wythop, C.R	(Chapel of Brigham)			

THE CHURCHES ARRANGED UNDER THEIR SEVERAL DEDICATIONS.

(*m*) signifies a modern dedication of an old chapel. A note of interrogation denotes a variation in the authorities.

Allhallows—Barton, (W)? Bolton (C), Bolton (W), Culgaith, Orton (W)? Renwick, Scaleby, Ukmanby, Watermillock, Cockermouth (?)

St. Andrew—Ashton, Crosby Garrett (?) Dacre, Greystoke, Kirk Andrews on Eden, Kirk Andrews on Esk, Penrith, Thursby.

St. Anne—Grasgarth, Hugill, Thwaites.

St. Anthony—Cartmell Fell.

St. Begha—St. Bees.

St. Bridget—Bassenthwaite, Beckermeth, Bridekirk, Brigham, Moresby.

St. Catherine—Eskdale, Crook.

Christ Chapel—Allonby, Selside.

Christ and St. Mary—Armathwaite.

St. Clement—Cleator (?)

St. Columba—Askham (?) Casterton (?) Warcop

St. Cuthbert—Aldingham, Bewcastle (?) Carlisle, Cliburn, Clifton, Dufton, Edenhall, Embleton, Kirklington, Kirkby Ireleth, Lorton, Millom, Morton, Nether Denton (?) Over ellet Plumbland, Salkeld, Abbey Holme.

St. Edmund—Newbiggin.

St. Giles—Crackenthorp.

St. Herbert—St. Herbert's Isle, Derwentwater.

St. Hilda—Westward or Ilkirk.

Holy Ghost—Middleton.

St. James—Broughton, Burton-in-Kendal, Hutton-in-the-Forest, Ormside, Staveley, Temple Sowerby, Whitehaven.

Jesus Chapel—Troutbeck.

St John

148 CHURCH DEDICATIONS IN DIOCESE OF CARLISLE.

- St. John the Evangelist*—Crosby on Eden, Crosby Garret (?) Cross Canonby, Grayrigg (*m*), Helsington (*m*), Hensingham, St. John's in the Vale, Plumpton.
- St. John Baptist*—Beckermet, Corney, Croglin, Flookburgh, Levens (*m*), Melmerby, Murton, Nether Denton (?) Newton Arlosh, Old Hutton, Skelsmergh, Waberthwaite.
- St. John and St. Eva*—Plumpton
- St. Kentigern*—Aspatria, Bromfield, Caldbeck, Castle Sowerby, Crosthwaite, Grisdale, Irthington, Mungrisdale.
- St. Lawrence*—Appleby, Crosby Ravensworth (?) Kirkland, Morland.
- St. Leonard*—Cleator, Crosby Ravensworth (?) Warwick.
- St. Luke*—Crosby (?) Soulby (?)
- St. Mark*—Natland.
- St. Martin*—Brampton, Martindale, Windermere.
- St. Margaret*—Low Wray, Staveley.
- St. Margaret and St. James*—Long Marton, Low Wray (*m*)
- St. Mary*—Ambleside, Bewcastle (?) Braumwry, Carlisle Cathedral, St. Mary Carlisle, Cartmel, Cockermouth (?) Crosthwaite-in-Heversham, Cumrew, Cumwhitton, Dalton-in-Furness, Gilcrux, Gosforth, H esket, Holme Cultram, Holme Island, Kirkby Lonsdale, Maryport, Orton (?) Rydal (*m*), Sebergham, Skelton (?) Stainmore, Stapleton, Threlkeld, Ulverston, Whicham, Wigton, Wreay,
- St. Mary and St. Michael*—Egremont.
- St. Mary Magdalene*—Broughton-in-Furness, Hayton, Lanercost.
- St. Michael*—Addingham, Aikton, Ainstable, Arlecdon, Arthuret, Barton (?) Betham, Bongate, Bootle, Bowness on Solway, Burgh by Sands, Burgh under Stainmore, Dalston, Hawkshead, Irton (?) Isell, Kirkby Thore, Lamplugh, Lowther, Muncaster, Pennington, Shap, Skelton (?) Stanwix, Torpenhow, Urswick, Workington.
- St. Nicholas*—Flimby, Lazonby, Whitehaven.
- St. Ninian*—Brougham Chapel.
- St. Oswald*—Burneside, Dean, Grasmere, Kirk Oswald, Ravenston-dale.
- St. Patrick*—Bampton, Ousby (?) Patterdale, Preston Patrick.
- St. Paul*—Irton (?) Lindale (*m*), Rusland (*m*), Witherslack.
- St. Peter*—Asby, Askham (?) Castle Carrock, Drigg, Field Broughton (*m*), Finsthwaite, Heversham, Kirkbampton, Langwathby, Mansergh.
- St. Philip*—Mosser.
- St. Saviour's*—Allonby.
- St. Stephen*—Kirkby Stephen.

St. Theobald

CHURCH DEDICATIONS IN DIOCESE OF CARLISLE. 149

St. Theobald—Great Musgrave.

St. Thomas—Milnthorpe (*m*).

St. Thomas of Canterbury—Farlam.

Holy Trinity—Bardsea (*m*) Colton, Kendal, Langdale (*m*) Millom,
Thorntwaite, Wetheral, Whitehaven. (*m*)

St. Wilfrid—Brougham.

