

ART. VIII.—*The Parish Church of S. Andrew, Greystoke.*

By the Rev. T. Lees, M.A., F.S.A.

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I. HISTORY.

THE very extensive parish, of which S. Andrew's is the Mother Church, measures more than twelve miles from north to south, and ten miles from east to west. It bears in its place-names ample testimony to the peoples by whom it was formerly inhabited. While such names as Blencathra, Helvellyn, Glenderaterra, Glenderarmackin, Blencow, Penruddock, Berrier, Murrah, remind us of its Keltic aborigines, we have abundant evidence in the Dales, Kelds, Becks, Gills, Thwaites, and Fells, of those Northmen to whom its modern people owe that sturdy independence, perseverance, and manly vigour which render them such prosperous colonists and tradesmen, and the finest peasantry in Britain. The Danes who over-ran and devastated the eastern and northern portions of the county in the 9th century, destroying the neighbouring monastery at Dacre and leaving Carlisle itself a heap of ruins, had settlements in this parish, as we know from the names Motherby and Johnby. But the Romans, who held military occupation of the district for more than 300 years, have only left us the trenches of their camps, and traces of their roads. Here were at least three camps, one at Stone Carr near Penruddock, one in Greystoke Park, and another in the entrance to Matterdale. From east to west the parish was traversed by the road from the Roman Station at Brougham to that at Pap Castle, near Cockermouth. From the Camp at Stone Carr a branch from this road turned south by the way of Matterdale,

dale, where its traces are very distinct, and Patterdale, to the Station at Ambleside. Other roads there must have been of which the indications are now lost. Now, as Professor George Stokes has observed in his "Ireland and the Celtic Church," the Roman Army and Roman Commerce were two main influences in introducing Christianity to Britain at an early date. When we remember that the Roman Empire had been professedly Christian for 80 years before its forces were withdrawn from this country, it seems highly improbable but that the Britons here must have learnt something of the Religion of the Cross from the military colonists with whom they were in daily intercourse, and from the merchants with whom they traded for those articles of luxury or necessity which their advancing civilization demanded. However this may have been, we know that during the Roman occupation, at the close of the fourth century, a great Christian Missionary passed this way to carry out his work as Apostle to the Picts of Galloway. This was Ninian, himself born on the shores of the Solway, and we find the memorials of his visit in the dedication of the parish church of Brougham, and his wells at Brisco near Carlisle, and at the head of Loweswater. From Brougham to this latter place he must needs have travelled along the Roman Road to Cockermouth. During the first half of the 5th century, S. Patrick, also born in Strathclyde, after his captivity in Ireland, and before his return there as its Apostle, when going south to Gaul for training for his proposed mission, seems to have travelled by the road which runs south from Stone Carr, for we find his church and well at Patterdale just beyond the southern bound of Greystoke, and the place name itself is said to be derived from him. After his time came a period when this country became a civil and religious chaos. Heathenism partially regained its sway, and the Pelagian Heresy (a native growth) crippled the Catholic Faith; and then
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God's providence raised up Kentigern or Mungo to recall the Britons to their religious allegiance. War drove him from his northern home on the Clyde and banished him to North Wales. Both on his way and on his return he passed through this parish, and we have evidence thereof in the name Mungrisdale, (Mungogrisdale) of which the prefix distinguishes it from other Grisdales, and the churches of the bordering parishes of Castle Sowerby, and Crosthwaite, retain his name in their dedications. This took place many years before S. Augustine's arrival in Kent on his mission to the heathen Jutes, Angles, and Saxons. At the latter part of the seventh century, the Northumbrian Angles, who, after their abandonment by the Italian Missionary Paulinus, had relapsed into heathenism, and been rescued therefrom by Keltic Monks from Iona, overran for a time this southern portion of Strathclyde, and brought it under the influence of S. Cuthbert, whose friend Herbert dwelt at Derwentwater, and some of whose relics, as Bede tells, worked a miracle at Dacre. Bede also tells us, that once when on a visit to Carlisle the Saint was called away to consecrate a Monastery, this, I think, we may safely conclude was the one at Dacre, which was afterwards destroyed by the Danes in the ninth century, and never seems to have been restored. To this Anglian occupation I am inclined to assign the dedications of the three parishes of Penrith, Dacre, and Greystoke. The first church dedicated to S. Andrew in this north country was built at Hexham by S. Wilfrid of York, and these parishes would be formed at the time when Theodore Archbishop of Canterbury subdivided England into parishes, and their churches named in honour of S. Andrew, Hexham, in which diocese they for a time were. How the church here fared during the Danish invasion we know not. Probably its fate would be the same as that of Dacre Monastery; and the place lie desolate for 200 years or more. Doomsday Book contains

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tains no entries relating to Cumberland, except a few concerning places in the extreme south west of the county; for the conquering Normans set no foot here till the time of Rufus. Till Edward the first's time we know little how the church here went on. In 1288 Pope Nicholas IV. granted to that Monarch the tenths (Disme) of all Ecclesiastical Benefices for six years, towards the expense of an expedition to the Holy Land; and that they might be collected to their full value, a taxation by the King's Precept was begun in that year, and finished in the province of York in 1292. From this return we learn that Greystoke was the most valuable living in the county, being put down at £120, while the temporalities of the Bishop himself were only £126 7s. 7d., and those of the great abbey of Holme Cultram £200 5s. 10d. But instead of using this money in a crusade, the King spent it in his own iniquitous war against Scotland; and Cumberland suffered so much from Scottish reprisals that the clergy were unable to pay the usual amount of Disme. John de Halton, Bishop of Carlisle, who is supposed to have belonged to a Greystoke family, in 1301 interceded successfully with the collectors for some remission, and while some benefices were totally exempted, Greystoke appears among those which were to pay two thirds. Another taxation (Nova Taxatio) as to some parts of the province of York, was made in A.D. 1318 (Edward II) by virtue of a Royal mandate directed to the Bishop of Carlisle; chiefly on account of the invasion of the Scots, by which the clergy of the border counties were unable to pay the former tax: from this we learn that Greystoke Rectory had fallen to one sixth its former value, being only worth £20 per annum.

By the middle of the 14th century the Rectory had recovered its revenues; but Ralph de Ergholme, who held it for 40 years, by long non-residence and neglect had suffered the parsonage and chancel to fall into great dilapidation.

dilapidation. His successor Richard de Hoton, A.D. 1357, took out a commission of enquiry as to these. The opportunity was seized to have the Church's work more efficiently performed. People had begun to find that in order to carry out this properly, it was necessary to have men working in bodies, and not as isolated units; and in 1358 we find (Abbreviat : Rotul : xxii Ed. III), that William Lord Greystoke paid a fine to the King of 20 marks for a licence to give a certain warden-chaplain, and other chaplains, certain lands and tenements in Newbiggyng, and the advowson of the church of Greystoke, to hold in mortmain; and in the following year Bishop Welton confirmed a grant made by the same William Lord of Greystoke to one master and six chaplains; viz. Sir Richard de Hoton (then Rector) master or custos, Andrew de Briscoe, Richard de Brampton, William de Wanthwaite, Robert de Threlkeld, and William de Hill, chaplains. This was the first foundation of the Collegiate Body. But under this new regulation matters seem to have fallen back into their old state, and in 1377, and again in 1379, commissions of enquiry were issued, and in answer to the latter, the jury of six ecclesiastics and six laymen reply that it would be to the honour of God and the good of the parishioners, to have more clergymen to officiate in this large parish. In 1382 the Bishop at his ordinary visitation, issued out his injunction under pain of the Greater Excommunication to the inhabitants of the dependent chapelries of Threlkeld and Watermillock to compel them to contribute their proportion of the charge of repairing the church which was very much out of repair, the walls crazy, the belfry fallen, and the wooden shingles on the roof mostly scattered. Another commissiſn of enquiry obtained by Ralph Baron Greystoke, certified that the value of the benefice at this time was sufficient to support two chaplains, the parish priest, and five other priests besides; and Alexander Nevile, Archbishop of
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York, the papal legate, obtained the Pope's confirmation of the rectory being turned into a College of Secular Priests. Gilbert Bowet, priest, was constituted the first master or provost, as "Magister sive custos collegii perpetui de Greystock." In the list given above of the first batch of chaplains you will see that the whole of them were Cumbrians; but in this appointment of a new staff by the Archbishop, we find that all the members were taken from other Dioceses. Their names were John Lake of Litchfield D. to the chantry of S. Andrews, Thomas Chamberlain, of Norwich D. to the chantry of S. Mary; John Aloe, of York D. to the chantry of S. John Baptist; Richard Carwell, of Lincoln D. to S. Katherine's chantry; Robert Newton, of Litchfield, to the chantry of S. Thomas Becket; and John Hare, of York, to that of S. Peter. This fact seems to point to the existence, 500 years ago, of an idea not unknown to the episcopal mind in modern times, that strangers would do the work of Cumbrian country parishes better than natives.

Time passed on, provost succeeded provost, and chantry priest chantry priest for 150 years, till in the religious revolution of the 16th century, King Henry VIII laid his rapacious, sacrilegious hands on that which ancient piety had dedicated to God. The college was suppressed with the smaller Religious Houses in 1535; and the chantry priests turned away. The last provost, John Dacre, became the first rector of the new line; the benefice being saved from confiscation by the judgment given against the royal claim; and this church became again rectorial and parochial. "Judge Dyer, who reports the case, seems to lay stress on the want of a Common Seal. Lord Coke lays stress upon its being made collegiate by the Pope's authority alone without the King's assent. Either of them sufficient arguments." (Jefferson: Leath Ward, p. 356). It seems to be a common impression that the religious revolution called the Reformation, was
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a very sudden one ; that the people went to Church one Sunday and heard Mass with its time honoured accompaniments ; and the next Sunday found that all was changed, Mass abolished, and other priests officiating in a new fashion. Nothing can be more erroneous. The majority of parish priests, like John Dacre here, took things quietly, and the only change the laity would perceive was that more of the Divine Service was given in English than formerly.

The next convulsion was political as well as religious ; and the clergy and laity of Cumberland stood stoutly by their King. William Morland, M.A., of Jesus College, Cambridge, was sequestered from the living in 1650, on the usual charge of ignorance and inefficiency by Sir Arthur Hazelrigg, and other Puritan commissioners, for "propagating the gospel in the four northern counties." On Mr. Morland's appeal this sentence was confirmed by the committee for plundering ministers, and he had no fifths paid him. He was first succeeded by one West, who died after two years ; and then by Dr. Gilpin, the founder of the Scaleby Castle family, who quietly delivered up the living at the Restoration to its rightful owner. From the days of the Cromwell usurpation to the present time there have been no more violent changes here ; and God grant there never may be !*

II. NOTES ON THE PRESENT FABRIC OF THE CHURCH.

After this sketch of the church's history in this parish, we will consider the fabric as we now have it. As we approach it from the village we cannot but be struck by its appearance, the low, strong tower with the lofty north aisle, standing on the raised churchyard overlooking the

* In compiling the above account of the foundation of the College, the writer has used chiefly Nicolson and Burn's County History.

quaint old footbridge, naturally throw our thoughts back to the time when that tower would afford a refuge to the villagers from the plundering Scots. Before we reach the bridge, a peculiarly marked boulder embedded level with the sward to the right of the footpath still bears the name of "The Sanctuary Stone," and marks the boundary within which the fugitive was safe from his pursuers in the days when every church was a "city of refuge."

As we stand at the north door, I may remind you that even in these enlightened days (as in our self-conceit we are apt to consider them), a strong prejudice still exists here against burial on the north side of the church; and though many of the departed worthies of this parish, have of recent years been laid there, yet the people invariably prefer the sunny part of the yard. This prejudice has its origin in very early times, and in order to correct it S. Swithun, Bishop of Winchester, was at his own desire buried at the north side of his cathedral. Two like ideas I may also mention as formerly prevailing here: the first was, that at a burial the corpse must be brought in at the north door, and be carried out at the south: the second was, that at a marriage a contrary course must be followed, viz.: that the party should enter at the south door, and after the nuptials pass out at the north. As there was formerly no gravelled path along the west face of the tower, I have seen many a bridal party wade through the long and often wet grass to get round to the south porch. The massive old north door (now preserved in the belfry) is said by local tradition to have afforded a target (being painted white), to stragglers from the Stuart army, in 1745. Two bullet holes were formerly visible. The large wooden lock, like those at Dacre and Rose Castle, was given by the famous Anne, Countess of Pembroke. The Dacre lock bears the initials A.P., and the date 1671. On entering this church on Easter Day, 1856, I was startled to find the door disfigured by a grinning fox's

fox's head, and a chaplet of raven's heads nailed up. According to ancient custom, 3s. 4d. for the cub's head, and 4d. each for the raven's heads were demanded at the vestry the following week. On entering the church we are at once struck by its great size, and especially by the height and width of the aisles. The general outline as we now have it, must be the same in great measure as it was when the present fabric was erected towards the close of the 14th century, but its internal bareness of look would then be much relieved by the screens richly carved and coloured, inclosing the various chapels, the altars with their rich fittings, pictures and statues, and by the beautiful choir screen with its coloured adornments, and its accompanying Rood Loft and Great Cross. Of the Early English Fabric which was almost entirely destroyed at that time, we can have some notion from its relics still left. The lofty pointed Chancel Arch, the Sedilia in the Sacarium, and the base of a pillar at the east end of the north aisle, tell us its style. As a general rule, the present building follows the old outlines. The pillars of the nave encase the old Early English columns. The aisles are probably about double the width of the old lean-to aisles. The square solid piers to the west of the chancel arch, suggest that they too supported another pointed arch, and that there was thus a transept. The depression so noticeable in the chancel arch, seems to hint at a central tower now long gone. The east end of the south aisle contains a large window in the debased perpendicular style, and is much later in date than the other windows. That that portion of the church must have been re-built at some time, is proved by the fact that some of the stones used in its construction, bear on their faces matrices of small brasses which must have been made when the stones occupied a different position in an older building. In the north pier of the chancel arch, the staircase is now walled up which formerly gave
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access to the Rood Loft ; the door to the loft is clearly shown in the view of the chancel in Jefferson's "Leath Ward." Through the south pier, a lychnoscope was pierced in order that the High Altar might be seen from the south transept. The chancel was re-built in 1848, at the joint cost of the late Henry Howard, Esq., of Greystoke Castle, and the Rev. Henry Askew, rector and patron, and is, I have been informed, in every respect a careful reproduction of the old one. Jefferson tells us, in his "Leath Ward," that there was carved in wood round the chancel roof this inscription:—"Thomas Howard comes Arun, et Surr. Patronus, et Gulielmus Morland Hujus Ecclesiæ Rector A° Dni 1645."

The tracery of the great east window is a lovely specimen of the perpendicular style, being, as I said above, an exact copy of its predecessor. The glass which now fills it, mainly gleaned from various other windows, has been so skilfully worked up as to put to shame much modern work. The lower compartments contain much mutilated episodes from a traditional life of S. Andrew, the Patron Saint. A mitred head pierced with a sword appears in one part, a representation of S. Thomas Becket to whom one of the chantries was dedicated. The "red devil" which now appears placed under a saint's foot, was in its original position whispering into Eve's ear. This is one of the "curiosities" of the church ; and was long thought to be unique, but a similarly coloured demon is at S. Mary Ottery, Devonshire.

The great width of the Sacrarium from east to west is a token of the church's collegiate character, when many priests would be within it at one time. On the north side of the chancel we have a low arched founder's tomb. The alabaster figure of the founder of the college, in his coat of chain-mail, is now lying, with the larger figure of another knight in plate armour, on the pavement in the south-west corner of the south aisle ; and it is earnestly
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to be wished that both should be restored to their proper positions in the choir. The larger figure of the knight in plate armour formerly stood in front of the Founder's Tomb. The stalls of the old collegiate body, almost in their original state, still occupy their proper positions, and some of their misereres are quaintly carved. One, the "Pelican in her Piety," was for many years placed, like a sign, over the door of an Inn, in the village, and gave it the name "The Pelican" instead of the real one, "The Masons' Arms." Another shows us a maiden clasping the horn of a unicorn, while a hunter transfixes its body with a spear. This is not an uncommon subject, and embodies the ancient fancy of the power exercised by virginity over savage nature. The finials to the stalls are well worth notice. The screen, as I have said before, is in its original position, and has not yet been touched by "restoration." The openings are still filled in with perpendicular tracery, the hinges of the doors remain, and along the top are shields bearing the emblems of the Passion. The northern half of the top-beam shows the sockets of the beams which supported the Rood Loft; and the inside of the arch has been chiselled away for its accommodation. The thorough careful renewal of this Screen and Loft with its accompanying Rood, and the removal of the extremely unseemly pews, and the substitution of low seats, are objects which I most sincerely trust will now be speedily accomplished. In looking from the tower-door along the full length of the church, it will be observed that the chancel is not in a right line with the nave, the two axes do not coincide. This is in accordance with ancient symbolism, and is intended to remind the Faithful of our Saviour's Sacred Head drooping to one side as He shed His Precious Blood upon the Cross.

The vestry is reached by a pointed door from the south aisle; and has contained an altar, the piscina of which still

still remains, and a niche for an image, or more probably, a lamp. A winding staircase leads to a room above which was originally intended for a sleeping apartment, but is now used as a muniment room and contains the old baken parish-chest, and the tithe apportionment plans. From certain characteristics one feels somewhat inclined to regard this vestry as a Recluserium or Anchor-hold. The glazed lychnoscope looking from it to the position where an altar stood against the east wall of the S. aisle is one of these characteristics. The Bavarian rule for Recluses, as given by Fosbrooke, describes the plan of such a cell. It was to be twelve feet long, and the same breadth, and was to have three windows, one towards the choir of the church to which it was attached, and through which the inmate might receive the Blessed Sacrament; another on the opposite side through which he could receive food and communicate with the outer world, and a third to give light, and this was to be closed with glass or horn. This vestry differs from this description in being rather larger, and having three windows besides the lychnoscope, a chamber above, and evidently an altar. Hence if there was a recluse here he was a priest. Includi in priest's orders celebrated Low Masses. A door in the south wall of this aisle, has been built up in old times, and may have been the one which was formerly walled up at the anchorite's ceremonial inclusion. If there were no recluse here (and, I may say, we have no documentary evidence of the Bishop's License which was granted before he was immured), this door may have formed the entrance to a small cloister for the Canon's use. A large bracket on the wall near the south porch may have supported a statue of S. Christopher, on which (or on his picture) if one looked early in the morning, it was believed the whole day would be lucky.

“ Christopheri

“*Christopheri Sancti speciem quicumque tuetur,
Illo nempe die, nullo languore gravetur.*”

“Whoso beholds Christopher, here painted on the wall,
Him on the self-same day he looks, no evil shall befall.”

Over the external arch of the S. porch there is a niche for the statue of the patron S. Andrew. The present font, as the registers inform us, was erected in 1705: its predecessor is, or was, lying under the yew trees in Matteredale Churchyard. In the pavement close to the wall at the north side of the door leading from the nave to the belfry is an altar slab, marked with the usual five crosses emblematic of the Five Sacred Wounds. The very first deed of any proposed improvements should be to rescue this sacred relic from its present ignominious position, and restore it to its holy use, either as the altar of a morning chapel which might well be placed at the east end of the south aisle, or as a credence table in the present sacrum.

There are many more points to which I might well call your attention; as, for instance, the four ancient bells and the massive altar plate. Both these have been elsewhere described by those better skilled in such subjects than the writer.

Should this brief and imperfect sketch of the history and fabric of the church, excite in any a warmer love, and more active interest in the careful restoration and faithful preservation of this noble fane, in which their forefathers have worshipped for 500 years, the author will thankfully feel that his loving labour in preparing it has not been spent in vain.