

# **The Church of St Andrew, Dacre**







# St. Andrews Parish Church, Dacre



## **DIOCESE OF CARLISLE**

Welcome to St Andrew's Church, Dacre. Please make yourself at home.

As you will read in this brief history, Christians have gathered here to worship God for a very long time. The community still gathers to worship in this church each Sunday and to mark the rites of passage in their lives, baptisms, weddings and funerals. Many people find peace and tranquility in the churchyard as well as the church building.

We hope that you also will find that here.

The Church is the people of God and they gather in buildings which are called churches. They come, aware of their own frailties, and they leave strengthened to serve God by loving their neighbour at work, at home and in the community, following the example of Jesus Christ.

The people who have gathered here for hundreds of years have contributed to making this building a holy place and a peaceful place. Please feel free to sit quietly, after you have looked round, and feel that peace. There is no need to do anything, just leave the busyness of this world behind for a while and rest in God's presence.

With every good wish from the Dacre Church Family as you go on your way.

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## Acknowledgements

Thanks go to the Church Recorder Group of the Cumbria Decorative and Fine Arts Society who diligently recorded all the details of the Church furnishings 1996 - 98.

Their research has been extensively used in preparing this guide. Particular thanks go to Pat Appleby for her line drawings.

Thanks also to Rachel Newman of Lancaster University (now of Oxford Archaeology North) for her contribution "The Early History of the Church Site" and to Colin Towers for some of the photography.

We are indebted to the Lake District National Park Authority and to Lisa Keys and Andy Lowe for permission to reproduce photographs taken during the excavations in 1982 –1984 and of artefacts from the dig.

Other photographs are by members of the Church.

References include:-

- The History and Antiquities of the Leith Ward in the County of Cumberland  
*Samuel Jefferson*
- A Short History of Dacre Parish Church  
*Philippa J.F. Smith (1994)*
- Dacre Castle  
*E.H.A. Stretton (1996)*
- The Church of St Andrew Dacre  
*Church members (2001 and 2008)*
- Transactions of Cumberland and Westmorland Antiquarian and Archaeological Society
- Vol I Dacre Castle  
*M. J Taylor (1874)*
- Vol IX The Church Bells  
*Revd. H. Whitehead (1888)*
- Vol XI The Dacre Bears  
*Chancellor R. Ferguson (1891)*
- Vol XI The Dacre Stone  
*Revd. Mathews (1891)*
- Vol XXXII NS The Recent Find in Dacre Churchyard  
*F. Hudleston (1932)*
- Vol LXXXV NS Excavations at Dacre 1982-84  
*R. H. Leech and R. M. Newman (1985)*

Final thanks also to all who have lived and worked in the Parish over the centuries without whom we would not have a Church or history to record.

# A Brief History of the Church and Village of Dacre

## THE EARLY YEARS

It is generally believed that Dacre takes its name from the stream that flows through it, Dacre Beck. The name may derive from the Celtic word "deigr" meaning a tear or trickle. If so, it is not a very apt description of a stream that becomes a fast-flowing torrent in periods of heavy rainfall.

The first recorded reference to Dacre occurs in the Venerable Bede's Ecclesiastical History of AD 731 in the context of the miracles attributed to St. Cuthbert. Bede places one of these miracles in *"the monastery which, being built near the river Dacore, took its name from it"*. The most precious relic in the monastery was a lock of St. Cuthbert's hair. A young monk had a painful tumour on his eye which appeared to be incurable. When he had an opportunity to handle the relic, he placed it to his eye and within hours the tumour was gone.

At that time, Cumbria was part of the kingdom of Strathclyde which, in its heyday, extended from the Clyde to Cheshire. According to an account by William of Malmesbury in his 12th century History of the Kings of England, Constantine, King of the Scots, and Owen, King of Cumbria, came to *"a place called Dacor"* to pay homage to Athelstan, the English King, and accept him as their overlord. With Athelstan as godfather, Constantine's son was baptized at *the "sacred font"*, which may well have been in the nearby Anglo Saxon monastery.

The so-called "Peace of Dacre" brought anything but peace. Neither the Scots nor the Cumbrians regarded themselves bound to Athelstan. Nor did the baptism of Constantine's son succeed in establishing the supremacy of the English over the Celtic church. In 937 Athelstan came again with an army to defeat an alliance of Norsemen with the Kings of Scotland and Strathclyde and, in 945, Athelstan's brother, King Edmund, led another punitive expedition to the region, and then gave it to King Malcolm of Scotland on condition that he became Edmund's ally.

In 1092 the Normans occupied Carlisle but even their presence failed to consolidate England's rule in Cumbria. In the reign of King John, the Scottish King William laid fresh claim to the three counties of Cumberland, Westmorland and Northumberland. At first John appeared willing to cede them to him on payment of 15,000 marks of silver, and in the context of a proposed marriage settlement between the two families, but these arrangements came to nothing. In 1237, a conference took place at York respecting the disputed counties. It was attended *inter alia* by the Papal Nuncio and, under the treaty then entered into, several manors in Cumberland, including the manor of Penrith, were assigned to Alexander II of Scotland on payment of a falcon to the Constable of the castle at Carlisle annually on the Feast of the Assumption. This settlement was overturned by Edward I ("The Hammer of the Scots") in 1298, a circumstance that rendered Penrith and its neighbourhood open to many subsequent years of attack and depredation.

### **THE PARISH OF DACRE**

The ecclesiastical and civil parishes of Dacre are coincident covering an area of some 8 square miles extending from Ullswater on the south eastern boundary to the western outskirts of Penrith. They enclose the villages of Dacre, Stainton, Newbiggin, Blencowe and Soulby which, together with smaller hamlets and scattered farms, have a combined population of just over 1200. Although there are five "townships" (as they used to be called, and are so designated on surviving ancient milestones) there is only one Anglican Parish Church, St. Andrew's, situated in Dacre.

### **THE VILLAGE**

Dacre has been an inhabited place from post-Roman times but, apart from the Church and Castle, no traces of the ancient settlement survive. There was a fulling mill for the treatment of woollen cloth in 1307, which seems likely to have stood near the High Bridge where there is a deep pool in the bed of Dacre Beck. This pool, known locally as the

"Wash Dub", was used in more recent times for washing sheep before shearing. It also served as a makeshift swimming pool for local children. The oldest existing house in the village was built in 1689 as part of a small farmstead. Many of the other village properties date from the 18th century. The Horse and Farrier Inn began life (in 1756) as three separate but adjoining cottages. Just below the Inn stands the original school house bearing the inscription "Dacre School ——— built 1749". Surprisingly late in the day, considering the widespread use of horses for farming and all forms of transport, a blacksmith's shop was not opened until the first quarter of the 19th century. The low-slung smithy building, now a private dwelling, stands astride a small stream at the north east corner of the road leading to the Church.

An entry in the journal of Dorothy Wordsworth records her visit to Dacre in 1802. There is no record of a visit by her brother William, the Lakeland Poet, but he was clearly familiar with the immediate vicinity for, in his "Guide to the Lakes", he describes Dacre Beck as a stream which *"rises in the moorish country about Penruddock, flows down a soft sequestered valley, passing by the ancient mansions of Hutton John and Dacre Castle"*.

## **DACRE CASTLE**

Dacre Castle was built and for many generations owned by the prominent Cumberland family which took its name from the village. It is one of a string of pele-towers or fortified houses constructed in the early 14th century by Border landowners as a protection against raids and incursions from Scotland. These "peles" were not designed to withstand a prolonged siege but to provide short-term sanctuary to the owner and his family, his livestock and, where possible, the local peasantry. The raiders were usually anxious to be off with their booty within hours to escape retribution.

"Peles" came in all shapes and sizes at the whim of their builders. Dacre was more elaborate than many, having walls 66 feet high and 8 feet thick with an encircling moat. It thus resembled a castle and was so named. William de Dacre (1265 -1318) and his son, Ranulf, (1290 - 1339) were the builders. The precise dates of construction are not

known but must have been between 1307, when the King granted William a "*licence to crenellate*" (i.e. fortify his home), and 1354, when the Bishop of Carlisle licensed a chapel and a chaplain for Margaret de Dacre, Ranulf's widow.

Ranulf eloped with Margaret de Multon, a ward of the King, in 1317 and through her acquired vast estates in Cumberland and elsewhere, including the Barony of Gilsland. Margaret's wealth enabled him in 1334 to build Naworth Castle which became the principal seat of most of his descendants. In the meantime, he and Margaret probably made their home in Dacre: she certainly lived there in her widowhood.

In succeeding centuries, members of the Dacre family played a prominent part in English politics, though not always on the winning side (for example, one of them was implicated in the plot to replace Elizabeth I by Mary Queen of Scots). At times the Dacre estates (or some of them, including Dacre Castle) became forfeit to the Crown. By the 17th century the castle was again in the possession of a Lord Dacre who, after his marriage to a daughter of Charles II, was created Earl of Sussex. He restored and modernised the castle at great expense and as a result of this and other extravagances left an impoverished widow and daughters. They were obliged to sell the castle. It was bought by Sir Christopher Musgrave who, in 1723, sold it to his future son-in-law, Edward Hasell (1698 – 1781) of Dalemain, to whose descendants it still belongs. For many years it was neglected and used as a farmhouse until, in 1960, it was let to be renovated by tenants.

## **THE CHURCH**

Archaeological evidence from excavations in 1929 and again in 1982 to 1984 support the view that the Church is built on the site of the monastery mentioned by Bede. Stone from the monastery buildings may have been incorporated into the present Norman Church. The age of the Church has not been precisely established but the earliest known Vicar was Nicolas of Appleby who vacated the living in 1296. Various additions were made to the Church in the 13th and 14th centuries and from then on it remained unaltered until the 18th and 19th century when



extensive restorations took place.

### **The Tower**

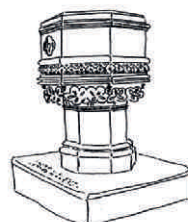
The Church is entered through the tower, which is Norman, although rebuilt in 1810, via a doorway inserted in 1788 when the southwest door was blocked up. On a stone plaque on the outer face of the tower are the names of the churchwardens at the time of the last major restoration of the Church in 1870. The small window above the door dates from the 1788 alterations but the arch from the tower into the nave is the original Norman. The stained glass in the window is 19th century. Viewed from inside the tower, it depicts, on the left, St. Peter, whose emblem, the crossed keys, is woven into his cloak. On the right is St. Andrew wearing a green cloak patterned with his emblem, the saltire cross. Beneath the window, in Gothic capitals, is the legend "WE HAVE FOUND THE MESSIAS".

**The Entrance Door** was erected as a memorial to Robert Noble, a former Churchwarden (1951 to 1966) and his daughter Joyce. The design incorporates a capital 'A', the initial letter of the Church's patron St. Andrew.

### **The Nave**

The Nave has side aisles and a clerestory above, perpendicular in style but much restored. The arcades in the body of the Church date from the early 13th century. The pillars are dissimilar, two being round in cross section and the rest octagonal. The clerestory windows also differ, some rectangular in shape and some arched. On the north side, between two of the clerestory windows, is a small carved head. Neither its origin nor its age is known.

**The North Aisle** was once known as "Laton's Porch" which suggests a possible link with Andrew de Laton of Dalemmain who, in 1380, bequeathed all his personal estate to the Church. The font of white limestone, set on a square base of red and grey sandstone, erected in 1865 by the then Vicar, the Rev. Daniel Ace stood at the west end of the aisle but was moved to the south aisle in 2011 to allow the building, under the organ pipes, of a small kitchen and a lavatory for the disabled.



The stained glass windows on the north side of the aisle depict Elizabeth (mother of John the Baptist) and the Virgin Mary with the Christ Child in her arms. The east end windows show St. George in armour and St. John the Evangelist. All were donated in memory of members of the Hasell family of Dalemain. Other memorials in the form of wall monuments are dedicated to members of the Troutbeck family. John Troutbeck established a small trust for the poor of the parish and, on Easter Day each year, the Vicar and Churchwardens meet for prayer at the Troutbeck tomb in the southern part of the churchyard.


### **The Organ**

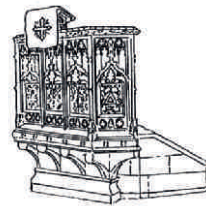
The traditional wind-blown pipe organ was installed in 2001-2, replacing electronic instruments which had been in service since a much older pipe organ had become unusable.

A pipe organ fund had been set up in 1991 in memory of Sylvia McCosh of Dalemain (whose memorial window is sited in the south wall of the chancel). However it was only in 2000 that a pipe organ project became financially feasible when the opportunity arose to purchase the organ in Carnforth Methodist Church which was due to close. Together with additional funding from the Pilling Trust and Eden District Council's Millennium Fund, the project became achievable and the re-siting and renovation work were carried out by the organ builder Victor Saville of Carnforth.

The specification of the instrument is generous for a relatively small church, comprising 37 speaking stops drawn from 19 pipe ranks (some of which are extended) and spread over 3 manuals and pedals. The action is electronically operated allowing for flexible siting of the console. The organ had been originally assembled from pre-existing pipework by Wadsworth at Carnforth with additions from other redundant organs. That work had been done by Derek Matthews of Lancaster and was to some extent modeled on the larger instrument in Cartmel Priory. The inaugural recital in Dacre was given on 27<sup>th</sup> July 2002 by Ian Hare, organist of Crosthwaite Parish Church, Keswick and Lancaster University.

The kitchen and disabled lavatory under the pipe loft were added in 2011, the cost being met from church funds and grants from Carlisle Diocese and the Garfield Weston Trust.

**The Pulpit** comprises five carved wooden bays mounted on a cantilevered pink sandstone base. The lower section of each bay contains a different Greek letter, Α (alpha) and Ω (omega) used in the New Testament to signify the beginning and the end of time, Ο (omicron) for eternity and Δ (delta) to signify the Holy Trinity. In the middle bay is the Chi-Rho symbol  the abbreviation for the Greek name ΧΡΙΣΤΟΣ (CHRISTOS).



**The Lectern**, in the form of an eagle with outstretched wings, stands in front of the pulpit. As recorded on a commemorative brass plate on the lectern base and on a small notebook concealed within the base, it was donated in 1911 by the parishioners of Dacre and other friends in memory of John Edward Hasell (1839 -1910). On the left hand edge of the plate is an etched symbol, a squirrel enclosed within a wreath of leaves with the word "Dalemain" below.

**The Chained Bible** is alongside the pulpit in an oak display case and is secured to the wall by a chain. The title page carries the date of 1617. It being no longer required, it was sold in about 1767 for five shillings, but found again and returned to the Church in 1911.

### **The Chancel**

This belongs to the Hasell family (with an Edward in each generation). It contains many memorials to them and is believed to be the oldest part of the Church, dating back to the late 12th century. According to Bishop Nicolson (1704) the chancel and nave were originally connected by "a low arch". The pink sandstone arch now separating the chancel from the nave is of 19th century construction, as is most of the stained glass in the windows. Some of the deeply splayed and recessed windows at the east end of the Chancel may be original, though much rebuilt, but the small doorway on the south side is definitely rebuilt.

The three main east end windows (by Clayton and Bell) depict episodes in the life of Christ from birth to resurrection, and are dedicated to the memory of Edward Williams Hasell (1796 –1872).

Amongst other Hasell memorials in the chancel is the 1830 Chantry wall tablet in white marble which is outstanding. It shows a grieving woman in heavy draperies kneeling by an urn in the centre of which is a shield bearing the Hasell coat of arms.

**The Vestry** was added in the 19th century. A medieval tomb slab has been used to form the bottom of the two steps leading into it.

**The Cross Shafts** in the chancel are fragments of two cross shafts from the Viking period. The smaller, which dates from the 9th century, was found in 1900 close to the Church and deep in clay. It is considerably damaged but some detail of the carving is still quite sharp. The least damaged face of the shaft, where the top has been broken off, shows two pairs of human feet. Beneath is a lion-like winged creature, and the head and part of the body of a serpent. The symbolism of these devices is obscure but could be a representation of the 'Winged Lion of St. Mark'.



The larger stone was discovered amongst the rubble of the east wall during restoration work in 1875. It dates from the 10/11th century. At the top of the shaft are two human figures whose hands are joined over a rectangular object with pellet-like legs. If this is an altar, it is likely that the scene represents Abraham and Isaac. The strange-looking four legged creature over their heads may depict the ram sacrificed instead of Isaac. Immediately below is an antlered stag with a dog-like animal on its back. The "Hart and Hound" motif was often used, particularly by commentators of the bible such as the Venerable Bede, to symbolise the soul pursued by the forces of evil. The scene at the bottom of the shaft is thought to portray Adam and Eve in the Garden of Eden. Eve is reaching up to pick fruit from the tree. She is wearing a skirt whilst Adam appears to be unclothed. One would expect both to be naked before eating the fruit.



**The Ancient Font** nearby is possibly original to the Church. It was returned to the Church in 2001 having been for many years a garden ornament in Stainton and later in Penrith.



Chancel and Victorian Arch



Fragments of two  
Viking Cross Shafts  
10<sup>th</sup> Century, above  
9<sup>th</sup> Century, right



Window in South Wall of the Chancel  
in memory of Sylvia Mary McCosh.  
Designed and engraved  
by Laurence Whistler

Detail



Mortice lock and key on South aisle door presented by Lady Anne Clifford



Dacre Knight (14<sup>th</sup> Century)  
in sanctuary  
and Victorian Encaustic Tiles

Figure in middle of  
Clerestory Wall



Pulpit (detail)  
Greek Letters and Chi-Rho Symbol





West Door in the Norman Arch beneath the Tower



Excavation (1984) of Drain (pre-Norman) in the Old Churchyard



Artefacts found during excavation (1984) of drain in Old Churchyard  
(all pre-Norman)

Stylus

Buckle                      Viking Coin                      Gold Ring                      Belt End

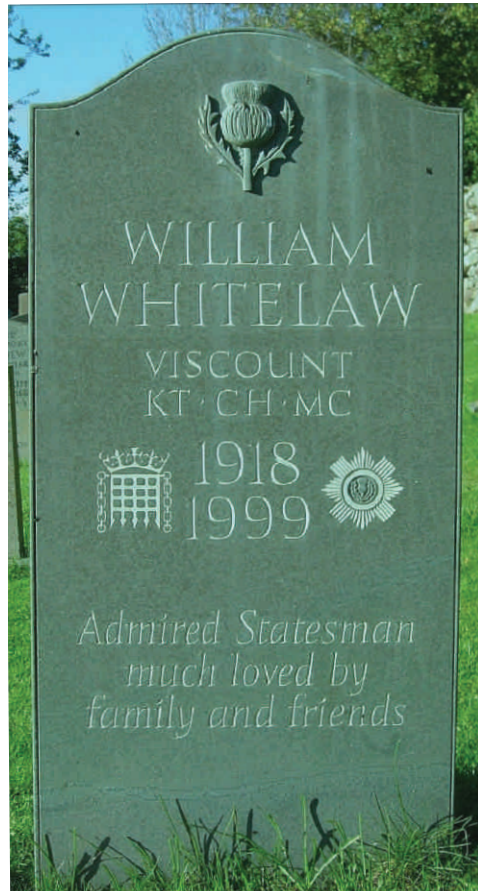
(stylus to scale, others approx. half size)



Excavations (1984) in the New Churchyard



Viscount William Whitelaw  
Memorial Window in South Aisle  
Gravestone in the New Churchyard





North East Corner

Two of the Dacre Bears in  
the Old Churchyard



North West Corner



Tenor bell (15<sup>th</sup> Century) and  
(at left) hammer for striking the hours



Memorial Tablet on External Wall  
at South East Corner to  
Eva Armstrong (died aged 16) and  
the Rector William Armstrong (died aged 23)  
both in the year 1790



Admiral Wauchope  
Memorial



South East corner of the Church from the Old Churchyard



Sterling Silver Gilt Elizabethan Communion Cup  
(Hall-marked-London 1583).  
Given by the Lady Anne Clifford to her steward Edward Hasell  
and by him to St Andrew's Church, Dacre  
(on view in the Treasury of Carlisle Cathedral)



## The Sanctuary

Bishop Nicolson's Visitation Book contains the following account of the Church in 1704:-

*"Sir Edward Hasell, who has the impropriation of the parish, has lately repair'd and adorned the Quire in a very exemplary and honourable manner; having rais'd the Alter part, floored the whole anew and Rail'd in the Communion Table most decently".*

As this account suggests, the oak Communion Rail with twisted balusters is late 17th or early 18th century. The present Altar was given by the people of the parish in memory of William Somerville Marshal, Alexander Moore and Edwin Alexander Taylor, who gave their lives in the war of 1939-1945, and as a thank offering for the ninety three men and women who returned home safely.

**The effigy of a Crusader Knight** can be seen on the north side of the floor of the sanctuary - probably a monument to one of the Barons of Dacre, the only local family important enough at that period to warrant burial in a tomb inside the Church. The effigy lies on part of a tomb lid, though the tomb itself has long since disappeared. His armor dates him as prior to 1320.



**A brass plate in memory of Mrs. Jane Hasell**, who died in 1695, is set in the chancel floor in front of the Altar. She was the daughter of Sir Timothy Fetherstonhaugh of Kirkoswald who, in the English Civil War, joined the Royalist forces with a troop of 300 followers. He was captured after the battle of Worcester in 1651, where the King's army was defeated, and beheaded later in the same year.

### "Whistler Window"

In the south wall of the chancel the most recent Hasell memorial was dedicated in 1994 in memory of Edward Hasell's (1888 – 1972) elder daughter, Sylvia Mary McCosh of Dalemain. It was designed and engraved by the late Sir Lawrence Whistler and is the last window he made before his death. It represents the view from the family home at Dalemain looking towards Ullswater and illustrates Sylvia's varied interests.

In the background to the right is the tower of St. Andrew's Church amongst the trees. Above the scene is a quotation from Milton's "Paradise Lost" v 574

*"What if earth be but the shadow of Heaven  
and things therein each to the other like? "*

This question is answered by the shapes of the fells reflecting the shapes of the clouds above.

### **The Whitelaw Window**

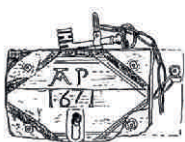
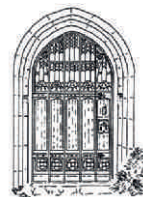
The East window of the South Aisle is now a memorial window to Viscount William Whitelaw who died in 1999 aged 81 and is buried in the new churchyard near the upper wall. He had a distinguished career in politics as Northern Ireland Secretary, Home Secretary and Deputy Prime Minister in Margaret Thatcher's government. It was donated to the church by Lady Whitelaw (1916-2011) and her family and designed by Anna Sklovsky whose initials appear in the bottom right hand corner. Using a sand blasting technique the textured coloured glass is given a transparent quality. It was built and installed in 2004 by Alex Haynes of Albion Glass, Brampton, Carlisle

The subject is the Tree of Life and the Dove of Peace. Day is symbolised by celestial rays and night by the moon. The stars represent Viscount and Lady Whitelaw, their children and grandchildren. Viscount Whitelaw had a deeply rooted love of the countryside and the Cumbrian landscape is reflected in the hills and the lake beyond the Tree. The thistle signifies Viscount Whitelaw was created a Knight of the Thistle (in 1990) and the bee, a prominent feature in Scottish Heraldry, is the Whitelaw family crest.

The window was dedicated on the 28<sup>th</sup> November 2004 by The Right Reverend Graeme Knowles, then Bishop of Sodor and Man, formerly Dean of Carlisle Cathedral and later Dean of St Paul's Cathedral, London.

### **The South Aisle:**

Once known as "Dacre's Isle"; the south aisle contains further monuments to the Hasell family and other local families, including one in memory of John Slee "Yeoman of Stainton". The south door of the aisle was originally entered through an outside porch, traces of which still remain. The porch was removed and the doorway blocked up in 1788 and a new door made in the tower which thereafter provided the main access to the Church. The south entrance was opened up again in 1875 and a new door fitted. Attached to this door is a mortice lock and key given



by the Lady Anne Clifford (1590-1675). It bears the date 1671 and the initials "A P" for Anne, Countess of Pembroke and Montgomeryshire. The lock is still in good working order.

A further memento of Lady Anne owned by the Church is a Tudor Communion Cup of silver-gilt dated 1583 which was the property of her father the 3<sup>rd</sup> Earl of Cumberland. It was left to her steward Edward Hasell (1642 – 1707) and passed by him to Dacre Church. It is now on display in the Treasury of Carlisle Cathedral.

### **The Church Bells**

The belfry at the top of the tower contains a ring of three bells in the major key of C. They were repaired and re-hung in 1983 by the Whitechapel Bell Foundry.

**The Tenor Bell** is dedicated to St. Bartholomew and dates from the late 14th century. It carries the inscription:

"SANCTE BARTHOLOMEE ORA PRO NOBIS"

**The Middle Bell** (the Blessed Mary Bell) is inscribed with the words:-

"CAMPANA BEATE MARIE/  
JOHANNE DEKURKHAM ME FECIT"

There is some uncertainty as to its age. If it was indeed made by the well known York bell founder, John of Kirkham, as the inscription claims, would date it also to the 14th century.

**The Treble Bell** bears the following inscription:-

WO

NO FORMAN SPECTES DNO SED SVPLICE FLECTAS

CLAMITO TE TEMPLV QVOD VENERE DEV

TER MALE DOSSONVITV QVOTIDIE CECIDISTI

SVM PRECETV FIAS CORRIGE SANAVIAS

HF1606

WO is believed to be the founder's mark. H F may be the donor of the bell in 1606. The Latin text is not altogether clear but the following gives the rough gist of it:-

*You may not behold my form, but I pray you bow to the Lord*

*I call you to church to worship God*

*Three times I have sounded badly, you have fallen daily*

*I pray you to behave rightly and mend your ways.*

### **The Clock**

This was installed in the tower by the local (Dacre) Cumbria Clock Company in 2003 as a memorial to three members of the congregation. It is electrically driven and consists of a master clock and slave dial. The master clock is connected to the Atomic Clock at Anthorn via a radio link thereby keeping it to accurate time. The master clock sends an impulse to the slave dial every minute so that the minute hand steps forward precisely one minute. The master clock also sends impulses to an electromagnetic hammer every hour and this hammer strikes the Tenor Bell in the belfry sounding out across the village. The bell remains quiet during the hours of darkness. To avoid damage there is a mechanism actuated by switch to withdraw the hammer when the bells are to be rung. The dial is manufactured from GRP (glass reinforced plastic) and the hands from copper. The roman numerals, minute digits and hands are gilded using 23 ¾ double thickness English gold leaf.

## The Churchyard

The "modern" churchyard occupies two of a series of natural terraces the forward faces of which are marked by stone walls (now in part concealed by vegetation). The older graves lie mainly to the south of the Church. This area was extended to the present south boundary wall in the 19th century. A new cemetery was opened in 1950 to the north west of the Church.

The entrance gate can be accurately dated as the upright bar of the left hand gate carries the wording: -

Thomas Sanderson Eamont Bridge 24 May 1822

To the right of the path leading to the Tower is a triangular tombstone to Admiral Wauchope. He was the inventor of the 'time-ball' ; which is a device consisting of a large black ball mounted on a pole which was dropped at a precise time, thus conveying the exact time from a nearby observatory to ships' captains when in harbour, so that they could set their chronometers. The idea was widely copied and about six working versions still operate around the world.

Further along the path is an ancient alms table in the top of which is set a brass sun dial with the gnomon missing. According to an inscription on the dial, it was made in 1732 by William Porthouse of the well known family of Penrith clockmakers.

## The Dacre Bears

Four stone effigies of animals stand near the four corners of the old churchyard. Long known as the "Dacre Bears" they provide a fascinating puzzle which has brought many visitors to St. Andrew's. Very little is known about them. Various theories have been advanced as to their origin and purpose. Bishop Nicolson, writing in 1704, subscribed to an heraldic theory. He linked the bears to the chained bear and ragged staff on the arms of the Earls of Warwick. But these two devices were not combined to form the badge of that family until the early 15<sup>th</sup> century, and the Church and bears are much older.



In 1890, Chancellor Ferguson studied the bears closely and thought he had solved the mystery. He surmised that they were a humorous rendering of a bear legend and told the following story:-

1) North West Corner:

The bear is asleep with his head resting on top of a pillar.

2) South West Corner:

A small animal has jumped onto the bear's back.

The bear's head is turned to the right, probably trying to see what has happened.

3) South East Corner:

The bear attempts to dislodge the animal.

4) North East Corner:

The bear appears to have eaten the animal and looks extremely satisfied.

The trouble with this theory is that figure No. 4, in the best state of preservation, sports a mane and a long tail. These are not the usual characteristics of a bear, so the figure appears to be that of a lion. Indeed, some modern experts have suggested that the "bears" are really lions. A recently expressed archaeological opinion is that they are pre-Saxon in origin, and may have marked the boundaries of some pagan sacred site.

## THE EARLY HISTORY OF THE CHURCH SITE

by Rachel Newman B.A. (Lancaster University) (now of Oxford Archaeology North)

### Pre Norman

The present Church stands on the site of the Anglo-Saxon monastery mentioned by Bede in A.D. 731. Excavations (1982-84), by the Lancaster University Archaeological Unit, to the north and west of the Church and the re-excavation of a large drain in the southern churchyard have provided proof of considerable activity in the centuries surrounding the Norman Conquest.

A Christian cemetery containing more than three hundred graves was found to the north of the Church with most of the graves respecting its alignment of slightly north of due east-west. Many contain evidence of coffins that seem to be pre-10th century in date. This cemetery may have been enclosed by a shallow ditch and possibly even a stonewall close to the Church. Immediately to the west of this, timber buildings have been recovered, one rectangular and the other circular. The circular building decayed and the area subsequently contained hearths possibly used for metal working. Many of the pre-Norman copper alloy pins found have come from this part of the site.

The drain in the southern churchyard, in an area consecrated in the 19th century, was first discovered in the 1920's when massive stones, clearly forming two channels, were excavated and then back - filled. On re-excavation, these channels were found to emerge from beneath the medieval churchyard boundary, possibly the continuation of the wall found during excavations in the northern churchyard (*see below*). These channels converged into a single drain, which disappeared in a south-easterly direction into the field to the south of the churchyard. The stones were obviously reused and were probably Roman, perhaps from a bridge abutment, although no such site is currently known in the vicinity. It seems unlikely that the great effort of building such a fine feature would have been put into draining a country churchyard and since an Anglo-Saxon stylus, as well as a pre-Norman gold ring and a possible book decoration, was found within

the backfilling of the earlier excavations, and must originally have come from the fill of the drain, it is likely that this feature served buildings perhaps to the south of the present Church, now beneath the medieval churchyard.

Although no large stone buildings, such as those at the Anglo-Saxon monasteries of Monkwearmouth and Jarrow, have been found at Dacre. the combined evidence of the 8th-10th century cemetery, the pins, the 9th century coins, the massive stone drains, the timber buildings and particularly the stylus, leaves little doubt that the churchyard covers the monastery that Bede referred to.

### **Medieval**

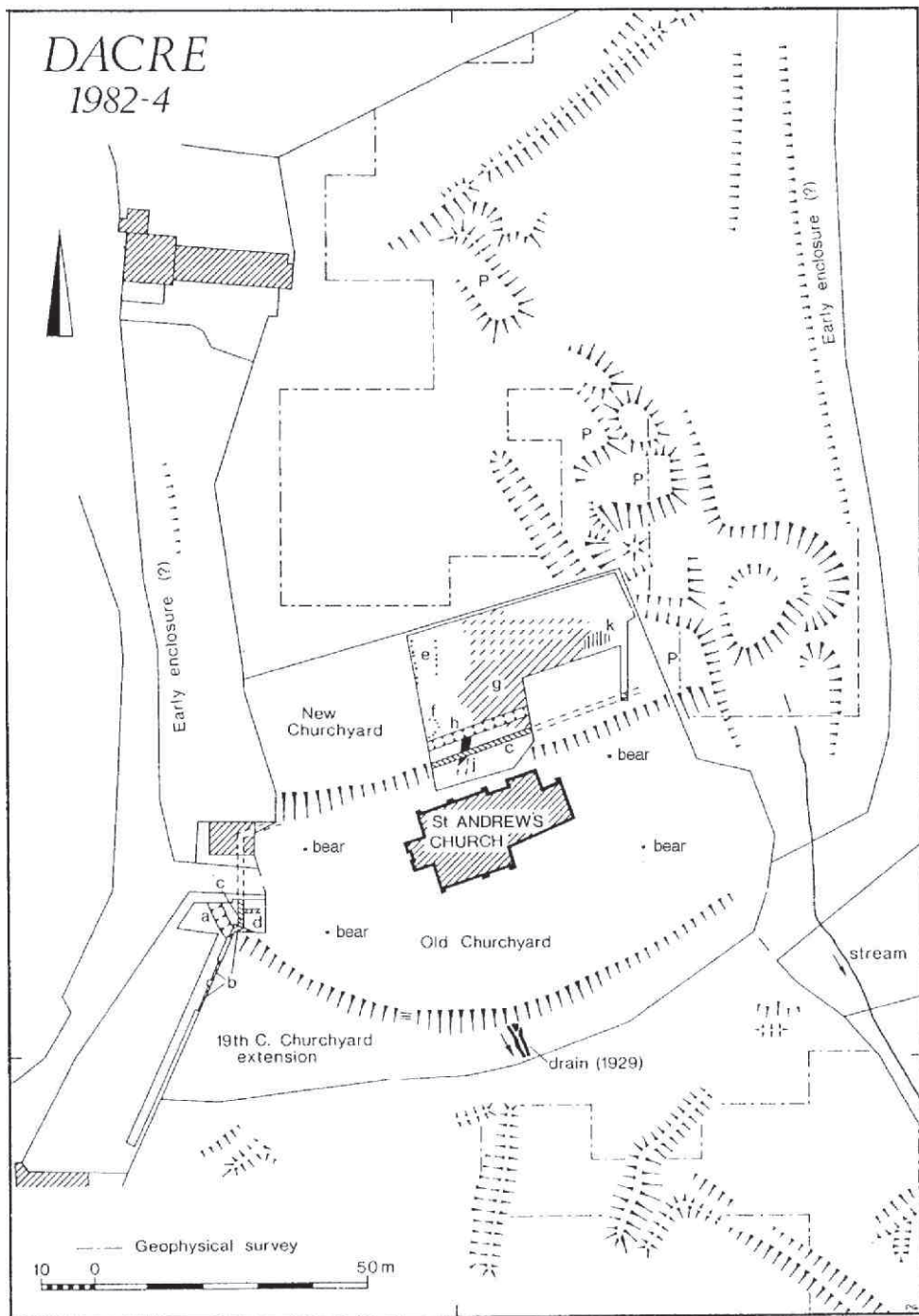
The later history of the monastery is not recorded in documentary sources but the cemetery was abandoned and seemingly forgotten before the present churchyard was created, although the tradition of Christianity on the site seems to have continued. The first boundary to the medieval churchyard, and perhaps elements of the present Church, were constructed probably around the time of the Norman Conquest. This boundary comprised a bank with a ditch outside, and the ditch clearly cut through many of the early pre-Norman graves. The ditch soon began to silt up and later a stone wall was built on the crest of the bank, probably in the early 13th century. A large amount of red sandstone masonry was recovered from the foundations of the wall, probably from an earlier Church. This wall remained the boundary of the churchyard until 1950, when the cemetery was extended into part of the field to the north. At about the same time as the construction of the churchyard wall much of the Church was rebuilt, including the chancel and the nave arcades. Various alterations and additions were made to the Church throughout the 13th and 14th centuries.

Soon after the churchyard was laid out, a farm was established immediately outside the consecrated area, to the north-east of the Church. This seems to have survived for several hundred years, undergoing several rebuildings in both wood and stone. It seems to have fallen into decay in the 15th century and the materials from it would have been used to build or repair other farms in the area.



# DACRE

1982-4



## LIST OF INCUMBENTS

### Rectors

up to			
1296	Nicolas de Appleby	1359	Walter de Louthberg
1296	Henry de Hercla	1369	Peter de Stapleton
c 1113	William de Burgh	1370	William de Orchards
1359	William Bowet	1370	John Ingelby

### Vicars

c 1530	Thomas Longregg	1859	John Troutbeck
1536	Roland Dawson	1864	Daniel Ace
1571	John Brockbank	1871	William A. Matthews
1574	Sir Richard Sutton	1877	Frederick Cooper
1582	William Martin	1879	Robert Skinner
1591	Thomas Wrea	1880	John White
1645	Mr. Leonard Smith	1890	William H. Burns
1702	Robert Mawson	1896	Francis Hasell
1742	William Richardson	1914	Henry Frankland
1768	William Cooper	1923	C. F. M. Whittaker
1803	Jonathan Moorhouse	1947	H. G. Underhill
1813	John Stephenson	1951	C. Partridge
1850	John Gibson	1954	A. G. W. Dixon
1852	Richard Williams	1960	Kenneth H. Smith

### Priests in Charge

1995	Canon P. J. Wilson
2001	Anton Müller
2005	Clive Pattinson

rear cover: Window in Tower St Peter and St Andrew





**St Peter and St Andrew**