

Chapter V

The Carlisle Diocese in the 19th Century

Harvey Goodwin was consecrated as Bishop of Carlisle on the 29 November 1869.¹ The Diocese he came to had been changing in many ways, not always without a struggle, under the rule of his predecessors, Hugh Percy,² Henry Montagu Villiers³ and Samuel Waldegrave.⁴

Hugh Percy, who had married Mary, the eldest daughter of Archbishop Manners-Sutton of Canterbury, seemed set for high office in the Anglican Church. Beginning with two lucrative family livings, then as Chancellor and Canon of Exeter, he proceeded to become Chancellor of Salisbury, Canon, Archdeacon and Dean of Canterbury and in 1825, Bishop of Rochester. This meteoric rise came to an end when he came, in 1827 as Bishop of Carlisle, because he encountered the reforming Ecclesiastical Commissioners, appointed by the Whig government in the 1830s. Bishop Percy was an old fashioned Tory, pluralist churchman, opposed to reform. He enjoyed, and fitted naturally into the country life of the county landowners and loved to dispense charity to the needy mill workers of Dalston. As Bishop, he was Patron of the Society for the Propagation of the Gospel, Carlisle Infirmary and The Clergy Aid Society, but he was not an administrator or reformer, opposing the Commissioners by bringing to light, scandals involving their officials and finance. His dislike of change prevented the reform of the Cathedral Chapter's finances. In 1835 the Report of the Commissioners to inquire into the Ecclesiastical Revenues of England and Wales was presented to Parliament. No reorganisation of the Church's revenues had ever

¹Harvey Goodwin was Bishop of Carlisle from 1869 to 1891

²Bishop from 1827 to 1856. Son of Algernon Percy, 2nd son of Hugh, 1st Duke of Northumberland, who became Earl of Beverley in 1800

³Bishop from 1856 to 1860. Fifth son of Hon. George Villiers. When his brother became the 8th Earl of Clarendon, he was raised to the rank of an Earl's son

⁴Bishop from 1860 to 1869. Second son of William, 8th Earl of Waldegrave

taken place. This led to great anomalies in the value of livings, e.g. the Bishop of Durham received £19,066 while the Bishop of Rochester received £1,459. Similarly, dioceses and parishes varied greatly in size, e.g. the Bishop of Lincoln had 1249 parishes whereas the Bishop of Rochester was responsible for ninety four parishes. Pluralism was commonly accepted. Bishop Percy of Carlisle remained Chancellor of Salisbury and a Prebendary of St. Paul's; the vicar of Addingham was also the incumbent of Hampton Wick, Middlesex; while the vicar of Ormside was perpetual curate of Hensingham and Chaplain of Chatham Dockyard. In the Carlisle Diocese, fifty six out of one hundred and twenty eight livings were held by pluralists. The stipends for these livings have been listed by C.M.L. Bouch as follows¹:-

- 4 stipends are under £50 per annum
- 23 stipends are between £50 and £75
- 25 stipends are between £75 and £100
- 25 stipends are between £100 and £150
- 18 stipends are between £150 and £200
- 15 stipends are between £200 and £300
- 10 stipends are between £300 and £400
- 4 stipends are between £500 and £600
- 2 stipends are between £600 and £700
- 1 stipend is between £900 and £1000

Greystoke, Penrith and Torpenhow made no returns, but in 1860 they were considered to be £700, £200 and £305 respectively. Great Salkeld was attached to the Archdeaconry and considered to have a stipend of £380 per annum.² Compared with the average stipend in England and Wales of £285 per annum, the average in the Carlisle Diocese was much lower at £175 per annum. The Crosthwaite Parish stipend is listed as £312 per annum.³

¹ Bouch, C.M.L., Prelates and People of the Lake Counties, Titus Wilson & Son Ltd. See p380, figures taken from the Report, and Appendix Xiii pp471-476

² Whellan, The History and Topography of the Counties of Cumberland and Westmorland 1860, pp. 544, 604, 256, 621.

³ Bouch, C.M.L., Prelates and People of the Lake Counties, Titus Wilson & Son, Appendix XIII, p.472.

With regard to clergy houses in the one hundred and twenty eight livings, eighty four were considered to be in a suitable state for residence; thirty one were stated to be unfit and thirteen parishes had no residences.

The first result of the report was the formation in 1836, of a body of Ecclesiastical Commissioners. This led to the reduction of over large stipends to what was considered to be a reasonable level. The money gained by this measure was to be used for the endowment of new parishes and the increase of low stipends. As a result the Bishop's stipend was raised to £4,500. This was followed between 1841 and 1844 by an increased scale for parochial clergy, based on the size of the population in parishes, i.e. parishes of over 2000 people were granted stipends of £150 per annum (p.a.)

Those between 1000 and 2000 people were rated at £120 p.a.

Those between 500 and 1000 people were rated at £100 p.a.

Those below 500 people were rated at £80 p.a.

These changes affected twenty five parishes in the Carlisle Diocese. In 1845 benefactions were augmented by a similar sum. A scheme for appointing Honorary Canons to the Cathedral came into being in 1844.¹

In 1849 the Headmaster of Rugby, Archibald Campbell Tait became Dean of Carlisle. His predecessors in the time of Bishop Percy were Robert Hodgson, J.A. Cramer and Samuel Hinds. The first of these was a nephew of an Archbishop and distantly related to many other important Anglicans. He had been sent to Carlisle to quench criticism of the government, for the unrest and economic distress of the times, stirred up by Isaac Milner, the previous Dean. Robert Hodgson and Bishop Percy were in agreement politically and united in opposition to the Ecclesiastical Commissioners. He did very little at Carlisle, being more concerned about his wealthy parishioners of St. George's, Hanover Square,

¹This information is from Bishop Percy's Registry (Carlisle Diocesan Register)

London. He was followed by J.A. Cramer, an Oxford scholar, who managed to make three brief visits to Carlisle, between 1844 and 1848. Samuel Hinds, representing Whig government views, was Dean in Carlisle for thirteen months. He was too able a man to be left there and was appointed Bishop of Norwich, where he reformed that Diocese.

When Tait arrived, he was dismayed at the conditions he found at the Cathedral. On the Sunday after his installation, which was the Feast of Epiphany, there were ten communicants only, present. At once he tried to improve standards and establish an afternoon sermon on Sundays, offering to be responsible for this himself, but his efforts met with opposition. In 1851 an Act of Parliament came into being, "... to facilitate the management and improvement of episcopal and capitular estates", i.e. to make management easier. After strong opposition which was finally overcome by Dean Tait, the Carlisle Chapter agreed to hand over its estates to the Ecclesiastical Commissioners. In 1852 questionnaires were sent out with the aim of finding out the state of Cathedral churches. Bishop Percy was not too cooperative and objected to some of the questions. Particularly he objected to the idea of permanent residences for the Canons, on the grounds that it would be separating them from the Parochial clergy.

The investigations revealed that the Cathedral had two daily choral services, with two sermons on Sundays, Holy Communion monthly and at the time of the great Christian Festivals. Brought to light, also was the sorry state of the Cathedral fabric. The Commissioners ordered £15,000 to be spent on its restoration. In the previous fourteen years, £4,480 had already been spent on repairs. Ewan Christian was the architect for the restoration between 1853 and 1856. Some of the work carried out caused an outcry and was greatly deplored, especially the washing out of 15th century paintings on the pillars and the substitution of imitation 13th century windows in the chancel, for perpendicular style ones, in order to give more light to the high altar. Other work was carried out well and with approval. This consisted, for the most part in the removal of the plaster ceiling of 1764.

Enough of the original roof - a waggon headed ceiling - remained, to make a good restoration possible. The original colours of red, green and white were altered to the present blue, ornamented with gold stars. The present south door was made as the chief entrance, while the west end is also Mr. Christian's work.

Bishop Percy, in spite of being opposed to reforms, was busy seeing to the building of thirteen new churches and having eighteen old ones rebuilt in part or totally. He also inaugurated a Clergy Aid Society and an Education Society in 1855. There had been some support for the Society for the Propagation of Gospel, but in 1835 the first district committee came into being at Kirkby Stephen. Bishop Percy also became the first President of the Cumberland Infirmary in Carlisle.

Between 1829 and 1831 he organized considerable alterations to the Bishop's residence, Rose Castle, by attempting to unify the mixture of architectural styles by a plan devised by the Quaker architect, Thomas Rickman, while inside, the beautiful oak staircase, Chinese wallpaper and carved mantelpieces were added. In the chapel, carved panels from the stalls of Lambeth Chapel enhanced its beauty. He also engaged Sir Joseph Paxton to design and lay out the gardens. Even so, Rose Castle must have been cold and uncomfortable to live in as there was no heating apparatus or curtains in the whole building.

Bishop Percy's life was threatened by the Chartists because he was a Duke's grandson, when bricks were thrown at him and an effigy of him burnt at Carlisle. An attack was expected on Rose Castle. Preparations were made for defence, with guns smuggled into the building, but apart from some rioting at Dalston, all was well.

Suddenly, on the 5 February 1856, at Rose Castle, Bishop Percy died as he was preparing to go to London to renew the leases of his stall in St. Paul's. He was aged seventy two years and had been Bishop for twenty eight of those years. He had wished to be buried beside his second wife, Mary, the daughter of Vice-

Admiral, Sir William Hope Johnstone. The Home Secretary refused to allow the vault in the Cathedral to be opened, so he was laid to rest in Dalston churchyard.

In his obituary notice which appeared in the Carlisle Patriot newspaper of the 9 February 1856, he was described as a polished, courteous and polite gentleman, with a reputation for punctuality. He was a good parish priest and took over, without ceremony, for local clergy when necessary, even up to a few days before his death, when he visited the sick and administered to the old and infirm in Dalston. Those who did not know him well often thought he was difficult to deal with and dictatorial, but he carried out his business in an exemplary fashion. He was High Church, but not a Tractarian.

Another picture of him emerges from Miss Ellen Goodwin¹ who wrote that he was,

" ... a great farmer; he was reputed the best judge of a horse in all the district and Sunday afternoons were usually spent looking round his farm and giving an opinion on any neighbours' horses which were being bought or sold. He used to drive his own four horses all the way to London ... "

People remembered him and recalled memories of him for many years.

Bishop Percy was followed by Henry Montagu Villiers, the 5th son of the Hon. George Villiers.² He was consecrated on the 13 April 1856 in Whitehall Chapel by Archbishop Musgrave of York. He was a strong evangelical with a keen interest in reform. Some found his manner cold and stern, but he was determined to

¹Quoted from Bouch, C.M.L., Prelates and People of the Lake Counties, p387, from an MS of Reminiscences of Rose Castle by Miss Ellen Goodwin (which was in the possession of Bishop and Mrs Williams)

²When his brother became 8th Earl of Clarendon he was raised to the rank of an Earl's son. Dean Tait had been expected to be the next Bishop. During the vacancy five of his daughters died of scarlet fever. Their memorial is the beautiful window in the north transept. He became Bishop of London and later, Archbishop of Canterbury

improve standards. To this end, clergymen who fell short of what was required of them, were disciplined, the incumbent of Wythop was suspended because he did not carry out his duties properly, while the incumbents of Newton Arlosh and Eskdale were forbidden to carry out their duties because of drunkenness. A year later the rector of Great Orton was deprived of his living because of simony. Villiers was honest and straightforward in his opinion. He was an excellent preacher and very popular, especially with the poor. George Moore, the Cumberland philanthropist, held him in high regard, sharing many of his views and interests, particularly education. In the Diocese at that time there were eleven livings under £50 a year; nine under £60; sixteen under £70; twenty six under £80; twenty one under £90; thirty five under £100. This works out at an average of £83 a year. George Moore was shocked on discovering this state of affairs and held a meeting to make public the subject of poverty amongst the clergy. Money collected at the meeting was sent to the Bishop who gratefully gave it to those in the worst state.

Bishop Villiers was not in Carlisle long enough to carry out many reforms, being made Bishop of Durham in 1860, where he died on the 9 August 1861.

In Carlisle he was followed by Samuel Waldegrave, who was consecrated on the 11 November 1860, in York Minster by Archbishop Longley. He was strictly evangelical and disapproved of choral services, surpliced processions and harvest festivals. To this end he supported Lord Shaftesbury in his efforts to legislate against ritualism and disapproved of the wearing of insignia by officials when attending services and even spoke about this in the House of Lords. Any attempts to ease the Sunday Observance Law were met by fierce opposition, as were suggestions for the disestablishment of the Irish Church. Together with six other English Bishops, he boycotted the first Lambeth Conference in 1867.

He made a special effort to preach in every church in the Diocese, either on a Sunday or, if not possible, on a weekday. Sometimes

he spent a whole week visiting churches and preaching in a different one each evening. By this means he was aware of what was happening throughout the Diocese, e.g. he discovered that the incumbent of Ambleside was prone to drunkenness. This priest was given the chance to retire quietly, but his parishioners signed a memorial for him. The Bishop dismissed this as of little value and appointed C.D. Bell as vicar of Ambleside in July 1861. The ousted vicar refused to leave the house which was normally the incumbent's residence, so that temporary accommodation had to be found for the new priest.¹

During his period in office, thirty four new churches were consecrated and thirty restored, while thirty six new vicarages were built and thirty six benefices were increased in value. £15,955 was raised by the Church Extension Society to assist in these projects. The number of confirmation services was increased, i.e. three thousand nine hundred and seventy candidates at twenty five places in the archdeaconry of Westmorland in 1862 and two thousand nine hundred and sixty eight at thirty places in the Carlisle archdeaconry. In 1867 he began the Diocesan Calendar.

During Bishop Waldegrave's episcopate, Francis Close was Dean. He was the vicar of Cheltenham and came to Carlisle in 1856. As a preacher he was powerful and drew large congregations to him, while he was equally well known for his charity work, especially with regard to the Infirmary, where there is a ward named in his honour. For this he was highly thought of by many in Carlisle. He was, however domineering and dictatorial, brooking no interference, an example of which occurred in 1858 when he quarrelled violently with the Precentor because he had altered an anthem without consulting the Dean. So severe was the quarrel that a lawsuit ensued over the matter, which the Dean, to his chagrin, lost. The press had a field day with many trenchant and caustic comments, such as " ... and remember that the Dean has rule over you, and that I am the Dean." *The Times* called him the "Pope of Cheltenham." This was particularly caustic as he hated

¹This incident emerges from letters in the Huddleston MSS (at Hutton John)

many things, but he hated the Pope in Rome above everything, because Dean Close considered him the enemy of civil and religious liberty. In this he was inconsistent, when he had Holyoake, a poor lecturer, sent to prison for exercising that liberty, by saying he did not believe in God. Liberty meant agreement with the Dean. Amongst his other passionate hatreds were racecourses, drink, tobacco and the Salvation Army. He held the view that the more people advanced in knowledge, the more they opposed religion. Queen Victoria's government, he equated with that of Joshua -the time of the Judges being nearest to the ideal, when they smote the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. In Victoria's reign they smote drinkers, smokers, Papists, High Churchmen and Salvationists. His Protestantism was extremely narrow. Since his views, although more extreme, coincided, for the most part, with those of Bishop Waldegrave, they seemed to get on fairly well together. They achieved some progress in restoration and new building, improvements in stipends and provision of schools.

In the winter of 1868 the Bishop became very ill and as the illness continued into the next year, he was unable to carry out his episcopal duties. It was therefore arranged that Bishop David Anderson, who had been an evangelical working at the St. Bees Theological College before becoming the Bishop of Rupertsland, should take over, "all acts belonging to the office of the Bishop of Carlisle." Bishop Waldegrave eventually died at Rose Castle on the 1 October 1869 and was buried in the Cathedral churchyard. There is a tomb, with a recumbent white marble effigy of him in the south aisle of the Cathedral.

By the 10 October, Harvey Goodwin, Dean of Ely was invited to become the next Bishop of Carlisle, although it was expected that Bishop Anderson would take over. Harvey Goodwin was consecrated on the 29 November 1869, in York Minster by Archbishop Thomson and enthroned at Carlisle publicly on the 15 December. Previously the ceremony took place by proxy, but the new Bishop insisted on being there, although the public were

not present. Bishop Goodwin was not an aristocrat, as were many previous Bishops. He was the son and grandson of solicitors.

Of his appointment, a piece written in *The Times* said:-

"We are informed Dean Goodwin will be the new Bishop of Carlisle. Besides his University attainments, Dr. Goodwin exerted great religious influence in the town of Cambridge, as an eloquent and powerful preacher. He has never been prominently known in connection with party controversies, and is a divine whose energy is likely to sustain and extend the benevolent designs of the late Bishop Waldegrave for the benefit of the Diocese."¹

There was great sorrow in Ely at losing a much loved Dean. Letters and testimonials poured in, expressing, for the most part, grief at his leaving, but joy and congratulations at his election. Letters came from clergymen of very diverse and varied ecclesiastical opinions. Some writers deplored the smallness of the Diocese in such an outlandish and barbarous situation, feeling that he was worthy of a bigger and more prestigious area. Others, in mitigation, thought the beauty of the Lakes would be a compensation and that he would have plenty of time for his literary activities.

Dr. Cookson of St. Peter's, originally from Cumberland, wrote of the Diocese, " ... the clergy were generally unlearned, and little above the farmers with whom they mostly associated."² He also said that they were poorly educated and few had been to a university. Similar comments were made by Dr. Gunson of Christ's College,³ who although he hoped Bishop Goodwin would be happy at Rose Castle, felt that he had to point out that there was an unpleasant difficulty in the Diocese, namely the prevalence of drunkenness among the clergy. He also wished he could have given, "a more hopeful picture of your Diocese." Some of these comments were

¹*The Times*, 12 Oct. 1869

²Quoted by H.D.R. in Harvey Goodwin, Bishop of Carlisle, John Murray 1896, p133

³*Ibid*

true, due to the extreme poverty which prevailed, but the overall picture was exaggerated to some extent. Harvey Goodwin was not deterred by such information, but was determined to raise standards. Others felt that he would have problems with Dean Close and the Cathedral staff. The new Bishop was noted for his tolerance of doctrinal views which differed from his own and the expected difficulties did not materialize to any great extent.

At his installation, Bishop Goodwin referred to the work of his predecessor, in endeavouring to improve the conditions in which the clergy laboured, his building programme for churches, clergy housing and his ecclesiastical organisation. He intended to continue this work, building on the foundations already laid.

The heart of his work was to bring unity to the Diocese. At the end of Bishop Percy's episcopate, part of the Chester Diocese was added to that of Carlisle, comprising parts of Westmorland, West Cumberland and North Lancashire. This was a large area, stretching as it did to the borders of the ancient kingdom of Strathclyde. There were great variations in the different regions, both in population and geography. The toleration, sympathy, wisdom, commonsense and his broad views made the new Bishop eminently suitable for the task. He was not only Bishop for the clergy, but also for the laity. It was his attitude towards the latter which led to a happier atmosphere in the Diocese, which made for unity.

By a fortunate coincidence, during the first years of his episcopate, an unusual number of vacancies for priests occurred. Knowing of Bishop Goodwin and his connection with Cambridge, led to a substantial number of young university men, desirous of coming to the Carlisle Diocese, thereby raising the standard of parish priests and making it possible for the Bishop to raise the requirements for candidates wishing to be ordained.

The Bishop's keen interest in education was much in evidence when the Elementary Education Act of 1870 came into being, especially with regard to church schools and religious education.

He asked for collections for the Carlisle Diocesan Education Society, which had been in existence from 1855. This society had done good work in improving education in one hundred and fifty schools, through building improvements and increasing the number of certificated teachers in the Diocese. From statistics gathered by Bishop Goodwin it was clear that Carlisle compared well with other Dioceses, with one in seven of the population being educated. He realized that having well trained teachers interested in religious education was of prime importance. To this end he put forward the idea of establishing a college of not less than forty students, at an approximate cost of £10,000. Although this did not happen, he left no stone unturned in the cause of preserving and strengthening religious education within the provisions of the 1870 Act. He also felt there should be inspectors in religious education. Rural Deans and their assistants who had carried out inspections, not always satisfactorily, should be replaced by a paid inspector, while Canon Prescott had total responsibility for the supervision of church schools. In 1872 two hundred schools were inspected; in 1874, two hundred and thirty; 1882, three hundred and twenty and in 1890, three hundred and thirty eight.

Largely due to Bishop Goodwin's influence, the ancient Dean and Chapter School became Carlisle Grammar School. £10,000 was provided as an addition to the endowment of the school, plus £5,000 for new buildings, with a similar amount to be raised by local contributions. Bishop Goodwin opened the new school in 1883. About the same time a Cathedral choir school was formed. The headmaster was a minor canon.

The Bishop not only built on the work of his predecessors but also initiated new organisations. First of all was the formation of the Diocesan Conference, consisting of many ex officio clerical and lay members, with three clergy, one rural Dean and three laymen from each Deanery. In August 1870 they met in the Fraternity for the first time. The conference lasted each year for two days. In addition, ruridecanal chapter meetings began. These two organisations gave rise to much stimulating debate. To keep the

Diocese well informed the Bishop produced a Pastoral letter each Christmas, dealing with subjects he considered of great importance, such as education, behaviour in church, family prayer, singing, kneeling, confirmation and Holy Communion. Other new organisations were the Church of England Temperance Society which began in 1874; the Girls' Friendly Society and the Diocesan Sunday School Union in 1878, followed by an Association for Preventive and Rescue Work in 1883. The Bishop encouraged lay readers and began a Clerical Training Fund to help men who wished to train for Holy Orders. One Sunday was set aside as Diocesan Day, when every Parish had collections, which were used for Diocesan Societies. The first being held in 1878. Bishop Goodwin's interest extended far beyond the Carlisle Diocese, with his keen support of missionary endeavours, through his Missionary Students' Fund and the Annual Day of Prayer for the work of missionaries.

An immense amount of building took place at the instigation of Bishop Goodwin. This consisted of one hundred and fifty eight churches being built or rebuilt and restored. The cost of building was £139,803-14-7; restoration cost £169,507-4-4, plus £41,334-2-10 for extra churches making a total of £350,645-1-9.¹ Right up to the time of his death the Bishop was concerned with the need for more mission rooms and church accommodation, at a meeting held in Canon Richmond's house in the Abbey Close. As he was leaving he expressed the wish that this work be carried out at once, saying, "Gentlemen just one word: many are passing away, we do not know who may leave us next."² A week later he died, on the 25 November 1891, aged seventy four years, twenty three of those years as Bishop of Carlisle.

The Oxford Movement did not have very much effect in the Diocese, apart from one or two incidents, which angered Dean Close, as when the brethren of the Holy Cross opened an Oratory in Caldewgate in 1873, but the Bishop would not interfere. At

¹These figures are taken from official returns, quoted by Bouch, C.M.L., Prelates and People of the Lake Counties, p435.

²Rawnsley, H.D. - Harvey Goodwin - John Murray 1896 - p.326.

Whether there was some trouble when churchwardens complained about some innovations such as floral arrangements, candles for brightness at evening services, chanting the Psalms and the wearing of surplices by the choir. But Bishop Goodwin found these things suitable and indeed practical. When the churchwardens removed the flowers and candles, the rector brought them before the consistory court where judgement was given in favour of the rector. At Cambridge, Harvey Goodwin seemed to have been in agreement with The Oxford Movement, but as a Bishop he held that he belonged to no party in the church. The things he stressed, i.e. the importance of Holy Communion, Ascension Day, good music and reverence were not at odds with the movement.¹

Bishop Goodwin received a silver Pastoral Staff on 30 September 1884 for the use of Bishops in the Diocese. It was designed from the Bishop Robinson's brass, the post-reformation Bishop of 1616. Dean Close disapproved of the gift which was presented by Lord Muncaster, as Lord Lieutenant of the County, as a Papist symbol. The Staff is now kept in the Cathedral.

In addition to the building of churches, from 1869 seventy eight vicarages had been built, rebuilt or improved. Many of these were large, fine looking buildings but Bishop Goodwin realized that they were expensive to live in and keep in a good state. He even foresaw difficulties for future generations and voiced his concern many times about the burden of expense entailed in living in such splendid houses, especially when stipends were low. He was anxious to put it on record that he had issued warnings, "... generally uttered in vain."²

The average stipend in 1869, he said, was £206; in 1883, £250; but in 1889, lowered to £238.

This was the kind of Diocese to which Hardwicke Drummond Rawnsley came in 1877.

¹H.D.R., Harvey Goodwin, pp. 173 - 174, 178 - 180

²From his Charge of 1890, p11