

ART. XXX.—*St. Mary's Abbey, Holme Cultram.* By Charles J. Ferguson.

Read at Holme Cultram, July 5th, 1872.

THE former power and extent of the Abbey at Holme Cultram can scarcely be realised from the remnant now left, a remnant of a portion of the nave only, curtailed in length, height, and breadth. So easily does the red sandstone, of which the Abbey was built, weather and disintegrate, and so thoroughly has the remnant been cased and covered up, that on first sight what now serves as a Parish Church seems little worthy of notice: still a careful examination will, as I hope to show, be amply repaid.

As we note the grand proportions of the Nave arcade, whose outlines still shew in the interior, we wonder how it came to pass that so substantial a building could ever have been so mutilated: other buildings, as old, and less substantial, still remain. But as we search into the cause, it seems to come out most painfully, that the present condition of the Abbey of Holme Cultram is mostly due to the lack of needful repairs. In fact, the once noble abbey seems to have suffered every possible misfortune: it has suffered from attacks from without and from within; more than all, it has suffered from that cold neglect, which allowed its ruins to be at the mercy of every comer, the nearest and most convenient quarry for building materials. Traces of this cruel destruction may be found in nearly every adjacent farm-house, and most prominently in the remains of the Abbey itself, where large portions have been taken down in order to furnish material for enclosing the poor remnant left. Bishop Nicolson, in his visitation of 1703, states that 15 or 16 years previous to that date the lead had been taken from one aisle to cover the other with: it is also recorded by the well meaning but ruthless Chancellor Waugh, that by *his* efforts he induced the parishioners to place the church in its present condition, by taking down a portion of the eastern end, and seven yards from the height of the aisles. *De mortuis nil nisi bonum*, but I think the Chancellor Waugh must have invented that visitation query, quoted by Canon Ware, (paper on Kirkby Lonsdale Church) "Is your "Church well plastered within?" The Chancellor had no
remorseful

remorseful feelings; he writes of his work, when done "It is neatly and conveniently seated, with handsome galleries, and is altogether a beautiful church."

There seems some doubt as to the exact date of the foundation of the Abbey of St. Mary's, Holme Cultram. It is variously stated to have been founded in 1100, 1124, 1135, and 1150, the last three of which dates, it is noteworthy, coincide with the accession of David of Scotland, in 1124, and of Stephen and Henry II. of England in 1135 and 1150. Though Henry I. of England, and one Alan, have been put down as the founders of the Abbey, the real credit seems probably due to Henry, Prince of Cumberland, son of David, King of Scotland, and father of Malcolm, King of Scotland, he himself dying *vitâ parentis*. Stephen of England, on his accession to the English throne, gave up Cumberland and other territory to the Scots, apparently as the price of their acquiescence in his usurpation, and the heir apparent to the Scottish throne ruled the ceded territory as a nominal vassal to Stephen. The charter of Prince Henry, and his father's confirmation of it, are in the local histories, which give their dates as 1150; why is not quite apparent, though this statement is probably not far wrong. It seem probable, that after the example of their brethren at Fountain's Abbey, a small fraternity of monks had settled in the Holme, and that they had been more or less countenanced and benefited by successive rulers and magnates, each of whom the monks successively looked on as their patron and founder for the time being, until eclipsed by a more liberal successor. Thus they might have had founders and benefactors prior to Prince Henry, their undoubted and substantial benefactor, while we find that, when Henry II. of England, in the 3rd of his reign, possessed himself of Cumberland, the monks lost no time in proclaiming him as their founder, and thus acquiring his protection, and a confirmation of all previous grants. And indeed he would be their founder: coming into Cumberland as a conqueror, claiming under a title hostile to Prince Henry and to Prince Henry's liege lord King Stephen, he would not be bound by the grants of Prince Henry, or the confirmations of the King of Scotland, and thus, in granting to the monks lands already granted to them by Prince Henry, King Henry II. would consider he was giving away his own property, and so entitled to all the honours of a founder. It is probable that the doubt as to who founded the Abbey of Holme Cultram arises
from

from the fact that the successive lords of Cumberland from 1070 to 1154 claimed, not through one another, but against one another.

Henry, Prince of Cumberland, gave to the monks two-thirds of the Holme, and in the same deed confirms the grant to them of the other third, by Alan son of Waldeff, who had received it from Henry as a chase. He also gives them Raby. The deed mentions that the bounds had been perambulated, and it and the deed of confirmation by David of Scotland were executed at Carlisle, where were assembled King David, Prince Henry, and his barons. The Bishop and the Prior of Carlisle were among the witnesses to the deeds, as also were Hugh de Morvill, William Engayn, Ranulph de Lindsey, Walter de Ridale, Cospatrick son of Orm, Hugh Ridill, Alan Lascelles, and others, showing a strong infusion of barons and gentles from over the border.

The subsequent grant of Henry II. of England was confirmed by Pope Clement III., who makes no mention of any grant or foundation prior to Henry II., a strong corroboration of the views we have before expressed: this confirmation is in Burn and Nicolson's County History.

The Abbey had many liberal friends, and a list of its possessions is to be found in the local histories.

One of its best friends was Christian, Bishop of Candida Casa, who consecrated Lanercost. He gave the abbey many gifts: by one deed he gave the grange and lands of Kirkwinny in Galway, directed his body to be buried at Holme Cultram, and threatened with terrible evils any one who molested the house (*domus*) of Holme Cultram or the grange of Kirkwinny. Pope Innocent gave the Abbey the church of Kirkwinny, and invoked the indignation of God and St. Peter and Paul on meddlers.

The church at Burgh was given to the Abbey by Hugh de Morville, out of the profits thereof to find lights and all necessaries for the ornament of the church at Holme Cultram, and for the service of the altar there.

The church at Wigton was also given to them, and amongst other possessions, they acquired houses in Carlisle, one in Richardgate, and two near St. Mary's Church Yard towards the Castle, lands at Edenhall near Penrith, at Aspatria, Blencogow, Branslibet, Bromfield, Caldbeck, Distington, Dundrake, Flimby, Gilcrux, Harrais, Hertelpol, Kelton, Kirkbride,

Kirkbride, Kirby Thore, Newbiggen, Castlerig, Sandstath, Warthebirth, Maidengate, Laysingby, Newby near Carlisle, Newton, Ormesby, Dereham, Sacmirdach, together with possessions in Ireland and Scotland, and numerous fisheries and commons of pastures; also iron mines at Egremont and Coupland, and sundry benefactions in coin, such as the gift of Edward the first of England, of 300 marks yearly out of forfeited estates in Scotland: this last was given by charter dated at Cordoyl in Scotland, and witnessed by the greatest dignitaries of the day.

The monks, thus established and endowed, were of the Cistercian order, a reformed branch of the Benedictines, founded by Robert de Molesme at Cistertium or Cisteaux, whence the name, in the year 1098, and afterwards so augmented by the efforts of St. Bernard of Clairvaux, as within a century after its formation to number 3000 affiliated monasteries. In England the first seat of this order was Waverley in Surrey, and Furness, Fountains, Kirkstall, Bolton, Tintern, Holy Cross, Roche, Sweetheart, Netley, Buildwas, and many other Abbeys belonging to this great order. This order was considered as especially under the protection of the Virgin Mary; its members were often called White Monks from their habits, which consisted of a white cassock with narrow scapulary, and over that a black gown when abroad; white when in church. They were specially devoted to agricultural pursuits, and to the duty and virtue of obedience. The general characteristics of their churches are extreme simplicity of outline, absence of triforium, a single central tower, a simple west front, and plain undivided windows, while generally a flight of steps led from the transept into the Dormitory.

The first object of the monks of St. Mary's, Holme Cultram, on their establishment seems to have made themselves secure; we may presume, from the traces we can see, that they set about building their church at once, and that they enclosed the precincts with a great earthwork, protected by a ditch on its outer side: remains of the wall and ditch still exist on the north side, adjoining the Carlisle Road. We are further told by Denton, that the monks presently erected five granges for husbandry, whose names Hutchinson gives as Old Grange, Grange Determs, Mayberg, Skinburne, Calthouse, and Raby, six in all; while Burn and Nicolson name them Raby, Mawbergh (Mowbray), Skinburne (Skinburness), Culshaw (probably Calvo), and Newton Arlosh. They are also said to have

to have turned all into arable, meadow, and pasture, or to have extensively reclaimed the wild forest ground, full of red deer, which at their first coming covered the isle of Holme Cultram and Raby. They also built themselves a place of safety at Wulstey, near the sea coast, due west from the Abbey. This castle is mentioned by Camden as having in his day sufficient remains to prove it had been a place of great strength, with a broad and deep ditch around it. It was finally dismantled and the materials carried to Carlisle by order of Colonel Thomas Fitch, Cromwellian governor of, and M.P. for Carlisle. Tradition says that its gates were rehung on the Irish gatehouse at Carlisle: tradition further states it to have been the residence of Michael Scott, and the depository of the books of his black art.

The abbots of St. Mary's Abbey, Holme Cultram, though not mitred, were occasionally summoned to Parliament during the reigns of the first and second Edwards, and were entrusted with jurisdiction within their own territory.

In the taxation of Pope Nicholas IV., the revenues of the Abbey were value at 217*l.* 5*s.* 10*d.* In 1266, the Abbey was pillaged by Alexander, King of Scotland.

In 1301, we read that Bishop Halton granted to the abbot and convent of Holme Cultram power to erect a chapel at Skinburness. In 1305, we find the Abbot petitioning that, whereas he had paid a fine of 100 marks to the King for a fair or market to be held at Skinburness, and whereas that town, together with the way leading to it, is carried away by the sea, the King would grant that he may have such fair and market at his town of Kirkby Johan, instead of the other place aforesaid, and that his charter may be renewed. Skinburness seems to have been a place of some importance, having been used as a depôt for supplying the armies then employed against the Scots.

In 1303, we find Bishop Halton, by his charter bearing date at Linstock Castle, near Carlisle, the 11th April, grants license to build a church at Newton Arlosh or Kirkby Johan, with all parochial rights and tithes within their territories for the use of the monastery, half a mark to be paid yearly to the bishop in the name of a "cathedraticum," and in token of subjection to him. A second Gregory seems to have been Abbot at this time, and it is recorded of him that he, being more greedy of gain than any Abbot before him, petitioned that a parish church should be granted him whereby he might
present

present a priest, and call for tithes. It seems, however, that some more stubborn of his parishioners declined to pay, and that therefore their lands were cursed and tithes not exacted, but their rents doubled; be that as it may, these lands still bear the name of "cursed lands," and are tithe free.

In 1322, the Abbey was pillaged by Robert Bruce, and threatened by him with destruction by fire; notwithstanding that his father's body was interred here. In 1353, the abbot and convent paid 20*l.* to Lord Douglas, to save the monastery from plunder.

Holme Cultram is mention in the visitation of Thomas Tonge, Norroy King of Arms in 1530. Again we read of its being cautioned against evil practices, (ladies to dinner and supper), which had crept in, and on the 5th of March in the 29th year of Henry VIII. it fell; Gawin Borrowdale being the then Abbot.

The following with two exceptions, occur in the list of abbots in Willis' list of the principals of religious houses.

Everard	...	A.D. 1175.	died 1192.
Gregroy	...	...	1192.
William	...	resigned	1215.
Adam	...	elected	1214.
Everard	...	no date.	
Hugh	...	elected	1223.
Gilbert	...	died	1237.
John	...	elected	1237. died 1255.
Henry	...	...	1255.
Robert	...	...	1292.
Gregroy	...	...
William de Redekar			1434.
Robert Chambers			1507. 1518.
Gawin Borrowdale,			last Abbot.

Of all these, Robert Chamber has left the most to be remembered: he was of the family of Chamber of Wolstey Castle, which descended from William Chamber of Holderness, remained at Wolstey Castle for nine generations, to 1615: thence a branch moved, in the person of Sir Thomas Chamber, to Hanworth in Middlesex; one of the granddaughters of Sir Thomas (coheireses of his son) carried the manor of Hanworth in 1736, to Lord Vere Beauclerk. Robert Chamber was the second son of Thomas Chamber of Wolstey Castle

Castle 10.H.7., whose eldest son Richard continued the family, while the three younger went into the church: these three are thus described in St. George's Visitation of 1615. "Robert Chamber, lord Abbott of St. Maryes, of Holme Cultrayne and p'sonn of Plimland, Thom. Chamber lord Abbot of ffurnes in Com' Lanck. Launcelott Chamber "lord Abbot of Peeterborough in Com' Northampton." Certainly a remarkable elevation for three brothers to attain to, and a fact which I fancy was until now unknown, save by faint tradition. Chamber of Wolstey Castle bore arg: a chevron az. between three trefoils gules, and the canting crest of a *boar passant*, muzzled, lined (or *chained*) or.

The badge of Robert Chamber was a *chained bear* (distinct from his canting crest, for the animal chained to the staff has toes, which boars dont have); a *bear chained to a pastoral staff struck through a mitre*, constantly occurs in the ruins. He built the west porch as the inscription on it relates.

"Robertus Chamber fecit fieri hoc opus MDVII." This porch, which is poor and tame compared with the simplicity and grandeur of the earlier work, was originally only one story in height; the upper story, now used as a vestry, having been a still later addition.

Round the capital of this porch are the following inscriptions; on the north,

"Exultemus domino regi summo qui
hunc sanctificavit tabernaculum."

on the south,

"Non est aliud nisi Domus Dei et porta cœli."

on the labels of the wood moulding are the arms of England and of the Abbey.

At the west end of the church, toward the north side, is a niche, where was formerly a statute of our lady, and the legend "Lady deyr save Robert Chambre," with his badge or device and a date. The badge and date remain, but the inscription has been effaced, and the statue carried off; it now graces the walls of one of the out offices of a farm close by, a reminiscence of the days when the Abbey was the universal quarry; I hope some effort may be made to restore it to its original position.

Such is an outline of the early history and foundation of St. Mary's Abbey, Holme Cultram, but it must have gone through many varied scenes; exposed as it was to constant
inroads

inroads from the Scots, and to the no less lawless raids of its border neighbours, it must have been at once a fortress and a monastery. We know that its two churches of Burgh and Newton Arlosh were fortified, so that doubtless the Abbey which could build a fortified church for its own aggrandisement would fortify itself, and we can even now trace the remains of the earthworks that once defended it, while curious entries in the parish books shew the bitter hatred of the Scots, that long eras of rapine and robbery had engendered. We may notice that the stronghold of the Abbey, Wolstey Castle, was extremely well placed in a military point; at first sight one would think it exposed to attacks from the sea. Not so, they were but few boats on the Solway in those days; deep water was a safeguard; the enemy forded the Solway in the shallows at Burgh, and to get at Wolstey Castle they had to leave in their rear the fortified churches of Newton Arlosh and Burgh, and the earthworks of the Abbey itself; unless they first occupied these strongholds, the warlike tenants of the Abbey would collect there and cut off the retreat of the marauders. Thus Wolstey Castle was peculiarly a place of refuge. The following very curious document will shew that the Abbey itself was a valuable military position and stronghold.

The inhabitants of the Lordship of Holme Cultram in Cumberland, to lord Cromwell entreating the preservation of the Abbey Church there, A.D. 1538.

To the right honourable and our singler good Lorde mye Lord Prevyre Seale.

Moste humbly beseechith your honourable Lordship your poor Orators ande Beedesmen beyng eighteen hundred houselynge people in the nombre, the inhabitants of Holme Cultrane, within the west border of the north parties of this realme of England, that it might please your Lordship to be a meane for us to our Sovereign Lorde, the Kynge is Highness for the preservation and standynge of the Church of Holme Coltrane before saide; whiche is not onlye unto us our parish Church, and little ynoughe to receyve all us, your poore Orators, but also a greate ayde socor and defence for us agent our neighbors the Scots, without the whiche, few or none of your Lordshipp's suppliant's are able to paye the King his said Highness our bounden dutye and service, ande wee shall not onelye praye for his gracious noble estate, but also your Lordshipp's prosperitie with increase of honour long to endure.

Your humble and poore Beedemen

Th' Inhabitants of the Lordship of Holme Coltrane.*

The *Common Seal* of the Abbey is on the surrender, in the augmentation office, dated 29. Henry VIII. The subject is the Virgin Mary at full length, with the infant Jesus in her arms; underneath is a shield bearing three lions passant, held up by two monks, under whom is a lion couchant, on one side of the Virgin stands a King crowned, on the other an Abbot with his crozier.

From Sir Henry Ellis' Original Letters, Vol. 2. p. 189.

Turning now to the consideration of what still exists, I would first call attention to a tomb recently found in the churchyard. The inscription runs thus—"Hic jacet WILLMS "RY—KAR, Abbas xx. de Holme Cultram, cuius aie propicietur "Deus. Amen." The letters between y and k in the surname are unfortunately broken out. The late character of the work would lead one to suppose it of about the same date as that of the west porch, A.D. 1507.

William de Redekar, was abbot in 1434—(see "Dugdale's "Monasticon," vol. 5, p. 593); so that this monument is undoubtedly to the memory of William de Redekar, or Rydekar.

The numerals after the word "abbas," which seem to be two x's, and a contraction over, probably refer to the order of his succession. There is, in "Dugdale's Monasticon," a break in the list of abbots, after the 11th, in 1292; so that William de Rydekar might, in 1434, be the 20th, with an average of about 15 years for each of his predecessors. The inscription translated would then be:—"Here lies William "Rydekar, 20th Abbot of Holme Cultram, on whose soul the "Lord have mercy. Amen." The letters are deeply incised; the Abbot's pastoral staff, the rose and canopy work on it, are more rudely executed than the letters, possibly the work of another hand. The material is red sandstone, four-and-a-half inches thick.

Interesting as this discovery is, there is also lying in the churchyard the fragments of a monument of surpassing interest,—that of the great Abbot Chamber himself. The fragments are sculptured in high relief. The abbot, the central figure, is represented in his robes, mitred, and with the pastoral staff in his left hand. The right hand has evidently been raised up with the three fingers extended, giving the benediction. On each side are sculptured monks, with missals in their hands, and labels above each, probably signifying their chanting the various offices. Above these figures an inscription runs, now illegible. On another fragment an angel kneeling is represented, and in a panel below that, a shield displays the rebus or device of Abbot Chambers—a bear chained to a pastoral staff, stuck through a mitre with the cyphers R. C. above it. The figures are much mutilated, but full of life and vigour, and the drapery of the central figure is especially fine.

The remains now existing of the Abbey consist only of the merest shell, a mutilated portion of the nave, six bays in length,

length, from which the clerestory, seven yards in height, has been taken off, the aisles taken down and the nave arches built up with the *débris*. There is some hope in this last, for should the Abbey ever—I will not say be restored, but be exhumed—these arches may prove a rich storehouse: hidden in them may come to light evidence of what the clerestory and aisle windows were. In order if possible, to bring some evidence to light, I applied to this Society for funds, and was instructed by them to expend a small sum in making researches: having had leave most liberally granted by the vicar (Mr. Ashworth) and the churchwardens, I set to work, assisted by Mr. Steel, of Southerfield, to whom I am indebted for much information and assistance. He personally superintended the excavations we made, and took me round to neighbouring places where any remains of the Abbey are to be found. Our first effort was to ascertain the extent of the aisles, and we commenced to excavate a trench from the church on the north side, and, as I hoped, met with the foundations of the aisle wall. I cannot give the result better than in the words of Mr. Steel. June 19th, 1872, “Thomas Armstrong began “to excavate on the north side of the Abbey, about two feet “from north-east corner of the buttress of the present church. “About two feet down we came on two courses of ashlar, “which had formed the inner front of aisle wall; we traced “the foundations of the wall northward, and found it to have “been six feet thick. The dimensions from centre to centre “of the nave arcade are thirty-two feet, and from centre to “inside the aisle wall thirteen feet two inches.” In other excavations which necessity had required, Mr. Steel states that a portion of the transept walls was uncovered, and that the wall bore traces of colour. It is much to be regretted that the precincts have been so much used as a burial ground as to prevent any other systematic excavations being made. The whole of the area about the east end of the present church is filled with the ruins of the tower, choir, and transepts, which were all destroyed by the fall of the former, and under this *débris* traces are sometimes found of the floors of the old church, such as tiles, &c. The dimensions thus acquired, are extremely valuable in confirming documentary evidence as to the size of the Abbey. It is stated in an old document “that Holme Cultram Church was 93 yards long, 45 yards “broad. The length of the chancel was 32 yards, the breadth “21 yards from the steeple (which was in the middle) to the
“lower

“lower church door, 54 yards; and this church (which was in the form of a large cross) was a good landmark, and a great refuge and defence in time of war and invasion against Scottish and English rebels and outlaws, and the steeple, being 19 fathoms, stood upon the chancel, and fell three yards ajaiew for lack of repairs.” I may, I think, convey some better idea of the extent of the Abbey, by comparing it with the now much better known and neighbouring Priory of St. Mary's at Carlisle, now the Cathedral Church. The present choir, we must remember, was rebuilt in the 13th century, but taking the size of the 12th century church, and bearing in mind the simpler ritual and sterner rule of the Cistercian Order, we must conclude that the Abbey was the larger. From Mr. Purdy's account of the size of the Norman Priory, at Carlisle, we have the following comparison:—

	HOLME CULTRAM.	CARLISLE.
Total length of the Abbey ...	279 ft.	256 ft.
Length of Nave in bays ...	9 bays	8 bays
Do. do. in feet ...	162 ft.	141 ft.
Greatest width of Transept ...	135 ft.	130 ft.
Length of Chancel ...	96 ft.	80 ft.
Width of Tower ...	38 ft.	35 ft.
Height ...	114 ft.	110 ft.
Length of Bay of Nave ...	18 ft.	17 ft. 6in.
Height of Arcade ...	18 ft.	16 ft.
Height of Crown of Arch ...	26 ft.	22 ft.

The walls also were thicker. The aisles were however narrower, being only ten feet eight inches, against fifteen feet. Nothing more remains to compare, for curiously, Carlisle Cathedral has lost what remains at the Abbey, and *vice versa*.

From this examination we gather that the church was cruciform in plan, and consisted of a nave of nine bays, with a spacious aisle and lofty clerestory, of a crossing beyond, with choir and transepts. The conventual buildings were on the south side; few remains of them now exist, the field on which they stood having been thoroughly excavated for the sake of the building material. The material of which the Abbey is built is a close grained red sandstone, not from any local quarry, but brought from a distance. Quantities of chippings have been found on the river bank, at the point nearest to the Abbey, so that probably the stone was brought from Scotland, by sea, and was worked where landed. All the stones are extremely well wrought, and on some the chisel marks are as fresh as the day they were executed, and many masons' marks have been found.

One of the earliest and most noticeable features of the existing church, is the west door, which is of the transitional period,

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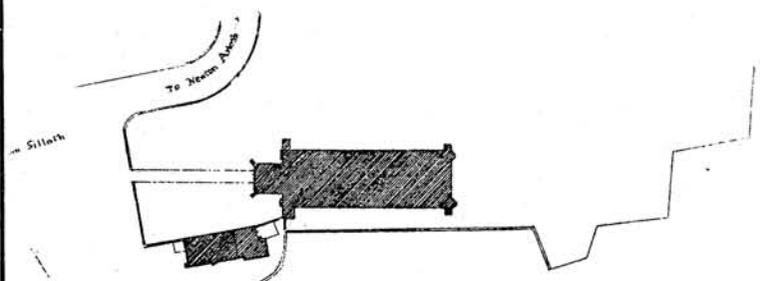
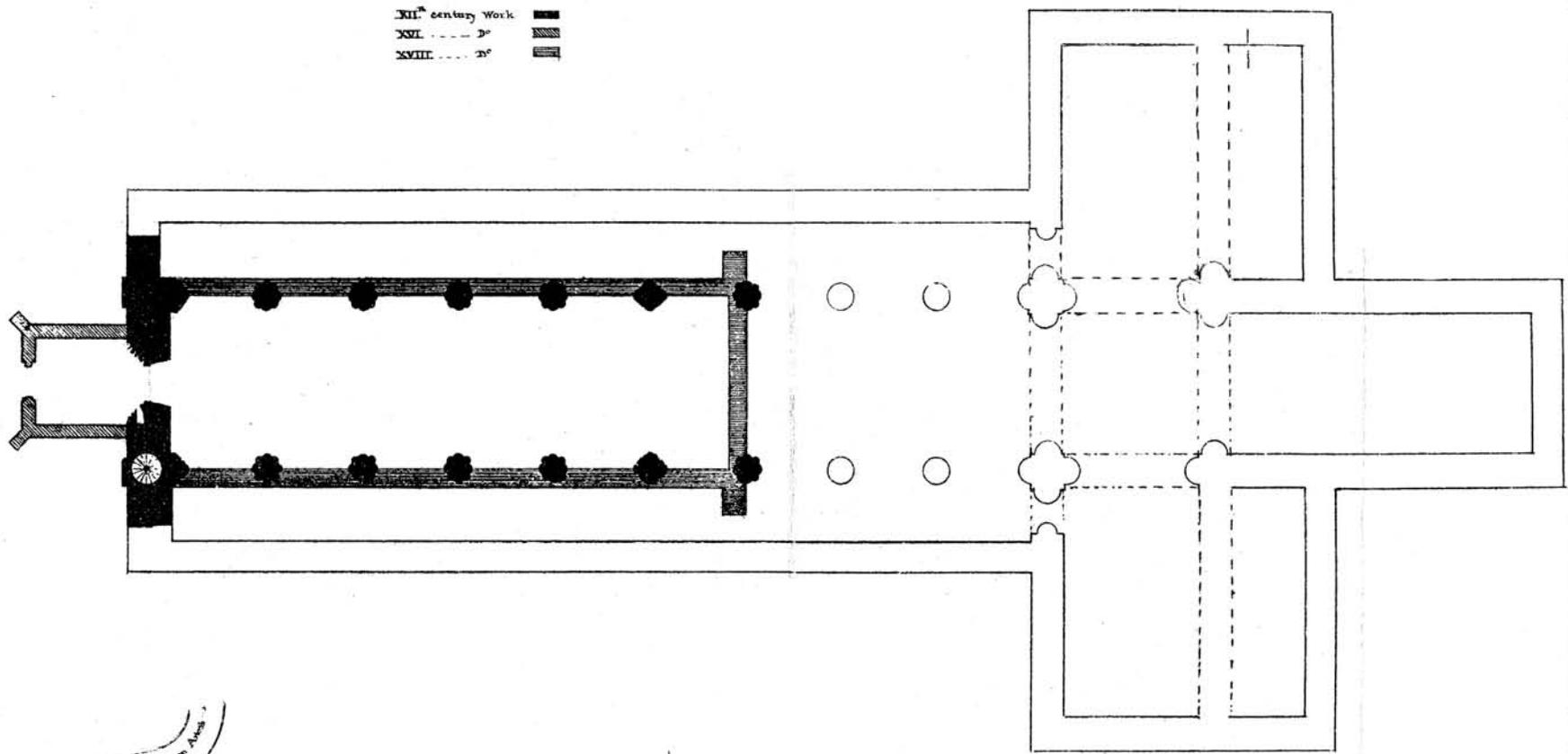
and is a late example of round-headed gothic. The numerous mouldings are mostly circular on plan. The nave arcade is of fine proportions, and is transition in character, slightly more advanced than the west door. The pointed arch first appears, and the earliest types of conventional foliage are to be noticed in the capitals. The columns are clustered and, on plan, consist of four circular shafts, grouped together with smaller shafts at the angles, all attached, and worked as one column. The fifth shaft from westward differs in plan from the others, and is of a slightly earlier type, being formed of a combination such as one finds in the earliest ornamentation of a jamb, a series of recesses filled in with angle shafts. The respond at the west end is similar to this shaft, possibly the chancel may have extended into the nave to this point, and the rood-screen may have been here. This we may learn, if the whitewash and plaster ever be removed. The later history of the church seems to have been a series of misfortunes. In 1600, we read that upon the first of January, the steeple of the church, being of the height of nineteen fathoms, suddenly fell to the ground, and by the fall brought down a great part of the church, both timber, lead, and walls. In 1602-3 the tower was re-built, and on the 18th of April, 1604, it was burnt down by one Christopher Hardon carrying a live coal into the roof of the church. In 1604, the chancel was re-edified by Mr. Edward Mandeville, and in 1606 the body of the church was repaired by the parishioners. In 1703, Bishop Nicolson's visitation took place, who thus describes it:—"The inside of the church was full of "water, the rain failing in plentifully everywhere. The "parishioners, about fifteen or sixteen years before, took off "the lead from the south aisle (the arches of which are "drooping down) to cover that on the north; the fabric is "large, though only the body of the church is standing, of "nine arches on each aisle, and very high."

During the chancellorship of Chancellor Waugh, 1727-1765, it was brought to its present state, and thus described by him. "They now roofed with lead the large middle aisle, "took away the side aisles and part of the chancel, and made "the whole one good building. It is neatly and conveniently "seated, with handsome galleries; is altogether a beautiful "church, but though it stands high, strangely damp." I think now we should hardly congratulate ourselves so much on the result of the Chancellor's exertions, but feelings change, and perhaps there is something to be said for the friendly
whitewash

Ground Plan of the remains of the Abbey Church

Holm Cultram

XIIth century Work 
 XVIth century Work 
 XVIIIth century Work 



Block Plan showing all the remains of the Conventual Buildings.

0 10 20 30 40 50 scale of feet to block plan
 0 10 20 30 40 50 60 70 80 90 100 scale of feet to the Church Plan

whitewash which hides but seldom destroys what it covers. The whitewash may be taken off, the handsome galleries taken away, but we can hardly get back the clerestory and aisles, although we may hope, by patient investigation, to ascertain what they were, for many of their features, as I hope, may be built up in the arches of the nave. Some credit is due to this Society for initiating investigation by ascertaining before too late, the exact dimensions of the aisles.

ART. XXXI.—*Millom Castle*. By the Rev. Canon Knowles, M.A., St. Bees.

Read at Millom, August 29th, 1872.

THE Castle, or fortified house of the Seigniors of Millom, stands on a slight eminencē to the south of the road that leads across Duddon Mouth, the west coast line of which has recently been so greatly changed by the railway embankment. It was surrounded by a moat, now partly filled up, and on two sides, at least, by a somewhat extensive mere or pool, filled by small streams, that were diverted, probably in the sixteenth century (or the seventeenth), when the mere was drained. Part is now, I think, called Salthouse Pool. This "mere" served—1, as a vivarium or fish pool, and 2, as a protection to both church and house from Scotch raids, &c. : and the aforesaid road, leading to Muncaster, crossed it by a ford.

It has been ordinarily said, and is said by Mr. Parker ("Domestic Architecture") that this and the many other mansions crenellated in the reign of Edward III., actually date from that time. But it is quite certain that the north wall of the original hall, with its windows (and their seats) of the thirteenth century, still remains to us at Millom. The materials of the castle are slate, small water-worn boulders from the coast, and quoins, &c. of an inferior red sandstone, probably from Hawcoats: the last is too soft to retain any "mason's marks." No trace of barbican, whether of timber or of stone, remains: and I am unable to say what was the site of the chapel, if there was one, which I doubt.

The