

ART. II.—*Mural and other Painted Decorations in the Diocese of Carlisle.*

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SOME time ago, the President of this Society showed me a book compiled for the use of Schools of Art in the United Kingdom, entitled, "A list of buildings in Great Britain and Ireland, having mural and other painted decorations of dates prior to the latter part of the 16th century, with historical introduction and alphabetical index of subjects, by C. E. Keyser, M.A., F.S.A.," and asked me to examine the list of buildings in this Diocese, and to correct it from my own notes and observations.

This I have attempted to do. Mr. Keyser's book first contains a topographical classification in counties. A few names, marked with asterisks, have been added to his list, which, as far as we are concerned, now is as follows:—

CUMBERLAND.

Carlisle—The Cathedral.

„ The Deanery.

*Crosscanonby.

Crosthwaite.

*Dalston Hall.

*Gosforth.

Greystoke.

Holme Cultram.

*Isel.

Lanercost Priory.

Millom.

Naworth Castle.

*Newton Reigny.

St. Bees.

St. Bees.
 Stapleton.
 Thursby.
 *Torpenhow.
 *Wasdale Head.
 *Wetheral.
 Yanwath.

WESTMORLAND.

Bowness-on-Windermere.
 *Grasmere.
 *Kentmere.
 Kirkby Lonsdale.
 Levens Hall.
 *Morland.
 *Ormside.

LANCASHIRE. (Furness or North Lonsdale.)

Cartmel.
 Cartmel Fell.
 Furness Abbey.
 *Hawkshead.

Following Mr. Keyser's plan, I have endeavoured to give a short description of the mural and other painted decorations in the Diocese, of dates mostly prior to the latter part of the 16th century, with the authorities in each case.

BOWNESS CHURCH.

Otherwise St. Martin's, Windermere.

Scriptural texts with comments upon them, explanatory of certain doctrines of the reformers—time of Edward VI or Elizabeth. *Gent. Mag.* 1849, XXXII. New series 586. *Proc. S.A.*, 2nd series, vol. IV, p. 421. *Transactions, Cumberland and Westmorland Antiquarian and Archæological Society*, vol. IV, p. 44.

The

The inscriptions were discovered in 1864 concealed under several coats of whitewash. There is a book in the British Museum by one Robert Openshaw, Rector of Weymouth and Melcombe Regis, published in London, A.D. 1590, in which very similar questions and answers appear. For an account of this book see *The Proc. S.A. and Transactions, C. and W. A. and A. Society*, just cited.

On the north side are these :

1. Howe many sacraments are their? Two: baptisme and the supper of the Lord.
2. In baptisme whiche ys ye signe yt may be seene? Water onelie.
3. Whiche is the grace yt cannot be seene? The washinge awaie of synnes by the bloode of Christe.
4. In the Lordes supper which is ye signe yt may be sene? Breade and wyne.
5. Which is ye grace yt cannot be sene? The bodie and bloode of Christ.

On the south side :

- 1 To the strentheing of your faithe, howe many thinges learne you in baptisme? Two: first as water washeth away the filthines of ye fleshe: so ye bloode of Christ washeth awaie synne from my soull. Secondlye, I am taught to rise againe to newnes of life.
- 2 For the strenthyng of your faith, howe many thinges learne you in ye Lordes supper? Two: as by ye hand and mouthe, my bodie receiuth breade and wine: so by faithe, my soule dothe feade of ye bodie and blood of Christ; secondlye, all ye benefittes of Christ passion and his righteousnes, are as surelye sealed upp to be mine as though my selfe had wrought them.
3. Is the breade and wine turned into ye boddie and bloode of Christ? No. For if you turne or take away ye signe that may be sene, it is no sacrament.
4. In goinge to ye table of the Lord, what ought a man to consider or doe pryncipalie? To examyne him selfe.

Inscription upon the third pillar in the nave. This inscription was placed over the old pulpit. The text is taken from Coverdale's Bible, which was printed in the reign of Henry 8th, A.D. 1535.

Preach

Preach the word,
 be instant in season,
 out of season, improoue,
 rebuke, exhort in all long
 suffering and doctrine.

II. Tim. v. II.
 Chap. 4.

The following Latin verses are upon the inside of one of the arches. They commemorate the discovery of the Gunpowder Plot in 1605, though they were not put up by Christopher Philipson till the year 1629.

Hic est ille dies [renov
 te] celebrior anno
 Quem facit et proprio
 signat amore Deus
 Euge boni! stygiis quae
 conjurata tenebris
 Nunc mala divina
 fabula facta manu
 Anglia mole suae mox
 conspicienda ruinae
 Psallat, ut ætherea
 libera mansit ope
 Exultat Anglia
 Faucibus eripior Tauris
 Quasi Carcere mortis
 Gloria in Excelsis
 hinc mea tecta salus
 Christoferus Philipson
 Junior Generosus
 1629.

[sic.]

The line *Faucibus eripior Tauris* is a restoration by some-
 one, who overlooked the pun, for, *Faucibus eripior Fauxis*,
 but

but the original reading is preserved in a MS. copy taken previously by the Rev. John Fleming, M.A., Rector of Bootle, in Cumberland, and Prebendary of Llandaff. *Proc. S.A. ut ante.*

The following epitaph is on a mural tablet on the south wall :

The Authors Epitaph upon
Him Selve : made in the
Tyme of his sickness.
A Man I was, wormes meate I am
To Earth return'd from whence I came :
Many removes on earth I had
In earth at length my bed is made :
A bed which Christ did not disdain ;
Altho' it could not Him retaine.
His deadlie foes might plainlie see ;
Over sinn, and death, His victorie.
Here must I rest, till Christ shall let me see
His promised Jerusalem and her foelicitie.
Veni Domine Jesu, Veni Cito.

Robert Philipson Gent : xiiii^{to} Octobris An^o salutis 1631 ;
Anno aetatis, suae 63^{to}

On the 5th pillar :

If thou bringe thy gift to the altar and there rememberest that thy brother hath ought against thee

Leave there thy gift before the altar and goe thy way, bee reconciled to thy brother and offer thy gift.

5th Pillar, south side :

The cup of blessing which we bless, is it not communion ye bloode of Christ. The breade which we breake, is it not ye communion of ye bodie of Christ.

CARLISLE CATHEDRAL.

At the back of the stalls in the north aisle are the following legends, that of St. Anthony in the first bay: our Saviour

Saviour and the twelve Apostles in the second, and St. Cuthbert in the third. The legend of St. Augustine is in the third bay of the back of the stalls in the south aisle. See Canon Harcourt's "*Legends of St. Augustine*," etc., illustrations, Carlisle, 1868. Hutchinson's *History of Cumberland*, sub. voce Carlisle; illustrations. Whellan, *History and Topography of the Counties of Cumberland and Westmorland*, p. 104. Jefferson's *History and Antiquities of Carlisle*, 1838, pp. 173—177. Gough, *Sepulchral Monuments*, Vol. I. part I. p. 3 introduction, cxxvi. *Scott's Antiquarian Gleanings*, pls. xxx. and xxxi. These have all been hurt of late by the heat of the stoves used to warm the cathedral, and should be covered by glass. The initials P.T.G. (Prior Thomas Gondibour) in one of the panels of the legend of St. Augustine shew that the date of these curious paintings is late fifteenth century.

Mr. Purday, who was clerk of the works when the cathedral was restored in 1854-5 says "the choir pillars were painted white, and diapered with red roses nearly a foot in diameter, with a gold monogram, I.H.C. or J.M. (Jesus Maria?) This was late fifteenth century work, perhaps in the time of Prior Gondibour. On the lower piers were subjects of legendary history." *Archæological Journal* vol. xvi p. 374. In fact Mr. Purday says all the stone and wood in the cathedral was coloured. The colouring of the ceiling is modern, but follows the old colouring, which was principally red and green on a white ground.

CARLISLE—THE DEANERY.

Ceiling of principal chamber panelled and painted. Date 1507. *Archæological Journal*, xvi. 372.

On the sides of the cross-beams are several quaint couplets. Among the painted ornaments are roses, birds (popinjays) the escallop shell, the ragged staff, escutcheons of arms, etc. By the following inscription the date of the work

work must be about 1507, when Simon Senhouse was Prior; he was living in 1519.

Symon Senus Prior sette yis roofe and scalope
 here,
 To the intent wythin thys placs they shall have
 prayers every daye in the yere.
 Lofe God and thy prynce and you nedis not
 dreid thy enimys.

CARTMEL—THE PRIORY CHURCH.

Shields on the Harington monument, colour apparent in 1818. *J. Stockdale, Annales Caermeolenses* p. 142. Canopy of Harington Monument; painted boards, the emblems of SS. Mark and Luke, etc., 14th century.

CARTMEL FELL ST. ANTHONY'S CHAPEL.

North side of nave. Comer Hall pew;—each of the five panels has at one time been elaborately painted and contained the figure of a saint with nimbus round the head. *C. and W. A. and A.'s Transactions*, Vol. II, page 396. Remains of colour on a wooden figure of our Saviour, part of the rood and also on a panel of the rood screen. *C. and W. A. and A.'s Transactions*, Vol. II, p. 396. *Proc. S.A. 2nd series*, vd. xi, p. 126.

CROSTHWAITE.

North aisle: three concentric circles with parts of inscription, circ. 1550, concealed by a modern tablet (Not at all visible now.) This was a painting on an inner coat of plaster, of a circular form, and about eighteen inches in diameter. "It was composed of a series of rings or coloured concentric circles, each about an inch broad. The outer one was black, the second red, and the third yellow. The centre was white, and in letters of the old character, on different lines, were legible the words "and"
 "my"

“my” “thy” with the numerals 191.” This was probably one of the texts of scripture, which, in the times of Edward VI, were ordered to be painted on the walls of churches. Slight remains of similar paintings were found on the plaster of some of the arches in the church.

East end of south aisle : remains of colour on effigies of Sir John de Derwentwater and his Lady. Time of Henry IV. *Gent. Mag.* 1849 xxxi. new series, 2514 374. *Hist. of the church of Crosthwaite*, J. B. Nicholls, 1853, pp. 35, 62.

CROSSCANONBY.

At the restoration of the church in 1879, the plaster was carefully taken off. On the under coat letters were found, sufficient to show that at one time the whole of the interior walls had been covered with texts, etc. The most complete and elaborate painting was that of the Apostles' Creed on the south side over the entrance door. It was 8 feet 6 inches long by 3 feet high, surrounded by a zigzag and riband border, painted in red, chocolate, brown and black. Several texts seem to have been the work of a later artist. One especially over the pulpit must have been. It is from Isaiah c. 58 v. 1.

Aloud Spare not.....
 like a trumpet and sh.....
 transgression and the.....
 their sins I say.....
 Anno 1713.

Probably the creed was one of the paintings mentioned by Bishop Nicolson in his visitation notes made in 1703. The Bishop writes of the walls “They had been whitened, and had sentences of Scripture written on 'em, no longer since than 1650. But, *periere ruinæ.*” *Miscellany Accounts of the Diocese of Carlisle*, by Bishop Nicolson. *Personal knowledge.*

DALSTON

DALSTON HALL.

In the vaulted chamber under the fortified tower now used as a dairy—commandments at one end and a star in the centre of the ceiling. *Transactions, C. and W. A. and A. Society*, vol. II, pp. 166, 170.

FURNESS ABBEY.

South side of presbytery: remains of gilding on the sedilia, piscina, etc., and on numerous fragments dug up in the choir and elsewhere. *Tweddell: Furness Past and Present*, II, 120, 129. *Beck, Annales Furnesienses*, 381. Clustered column of transept. Masonry pattern 12th century.

GOSFORTH CHURCH.

Traces of texts and decoration found at restoration in 1896.

GRASMERE.

The Rev. H. M. Fletcher, late rector, writes as follows:

July 11th, 1893.

The floriation on the walls of St. Oswald seems to have been done in 1687, and covered up with whitewash about 50 years later. It is not very good. A man undertook in 1687 to "flourish" the walls and paint 30 texts of scripture for £9 10s. His lettering is "black letter" and good. The flourishing indifferent. When the next generation obliterated his work, there were substituted the black and gold tablets with texts of which Wordsworth makes poetical mention transferring to them some "cherubs" which really adorn the scutcheons of some of the Le Fleming family. So many changes have been made in the church since the 17th century, that I fear little can be recovered, and I doubt if any of that little is worth preserving."

GREYSTOKE CHURCH.

Choir screen. *C. and W. A. and A. Soc.'s Transactions*, I. 325. Traces of colour and gilt are found on the remains of a marble altar tomb and on the two effigies of knights.

HAWKSHEAD.

HAWKSHEAD.

The walls of the church are covered with texts, some on scrolls, some in oval or round panels. Many are old, the rest copies of the originals. The panels have ornamental borders under cherubims, etc. Over the arches of the nave there is an ancient dog tooth riband pattern ornamentation.

HOLME CULTRAM—ABBAY CHURCH.

Transept walls, traces of colour. C. and W. A. and A. Soc.'s *Transactions* I. 272. Nothing to be seen now.

ISEL.

Creed and text on south wall. The Rev. H. M. Sharpe, the vicar, writes thus :

When the plaster was scraped off the walls in 1878 at the restoration of the church, we found several paintings on the walls, but it was hardly possible to make them out. Only two were sufficiently perfect to be preserved. They are both on the south wall of the nave. One is the Apostles' creed in a border formed of roses. The other is a text, close to the south door in a border of lotus flowers.

Both of these are visible now.

KIRKBY LONSDALE.

A stone painted with a cable pattern, dug up in the chancel. C. and W. A. and A. S. *Transactions*, I. 191.

LANERCOST PRIORY.

The banqueting hall : various cinquecento patterns, an armed figure, etc. C. and W. A. and A. S. *Transactions*, I. 131. *Ferguson: A short History and Architectural account of Lanercost*, p. 42. Portions of painting on the walls and lintel of window in Dacre Hall remain. Also a dragon's head and wing in red colour. Not mentioned in the *Transactions*.

LEVENS

LEVENS HALL.

Shields of arms in plaster with tinctures properly blazoned. Time of Queen Elizabeth.

MILLOM CHURCH.

South aisle. Traces of colour and gilt on altar tomb of knight and lady. 15th century. *Jefferson, History Hist. and Antiquities of Cumberland*, II. 168.

MORLAND.

At the restoration in 1896, traces of colour were discovered on all the walls. Over every arch was a riband pattern and diaper something like a large beetle on most of the walls. Over the porch door evidently the wings of an angel. The colours employed were red, yellow, chocolate and black. Texts everywhere. Unfortunately none could be preserved. Major Markham had copies made or tracings taken of most of the paintings.

NAWORTH CASTLE.

Wainscoting of the oratory adjoining the library; powdering of escallop shells and cross crosslets.

Ceiling of chapel: portrait pictures of prophets, patriarchs, etc. forming a stem of Jesse.

Ceiling of great hall: heads of kings of England from the Saxon times to the union of the houses of York and Lancaster, said to have been brought from Kirkoswald Castle. *Lyson's Magna Britannia, Cumberland*, p. cciv. *Sharpe's London Mag. Nov. 22nd, 1845*, p. 51. *Whellan, Hist. and Topog. of the Counties of Cumberland and Westmorland*, p. 663. The chapel and great hall were both destroyed in the destructive fire of 1841.

NEWTON REIGNY CHURCH.

Traces of colour found in 1891, "Exodus" and part of the robe of a priest. Seemed to have been deliberately destroyed and then plastered over.

ORMSIDE

ORMSIDE CHURCH.

Various letters of texts found at the restoration.

ST. BEES CHURCH.

North transept : some remains of colouring have been discovered. *Whellan*, page 428.

STAPLETON CHURCH.

Fragments of paintings, where the whitewash has been peeled off, figures of David, Samson, Amos and Baruch were in the old church. The present edifice was built in 1819.

THURSBY CHURCH.

Fragment of Sculpture of white marble, representing the flagellation of Christ, found under the flagstones of the old church, richly coloured with vermilion on a gold ground. *British Arch. Assoc. Journal*, IV. 186.

Now lost.

TORPENHOW.

Unique classical ceiling, painted with cupids and flowers. *Transactions, C. and W. A. and A. Society*, vol. III. pp. 40, 41. *Dioc. History, Carlisle*, R. S. Ferguson, 1889, p. 222.

WASDALE HEAD.

The vicar wrote in 1892 :

The mural paintings are rude and primitive, the date very uncertain. There are no letters perfect, no word perfect. As soon as the light shone upon them they vanished like a cloud. The " storied urn " alone is perfect.

WETHERAL CHURCH.

Traces of vermilion and gold are on the effigies of Sir Richard Salkeld and lady.

YANWATH HALL.

Walls of ladies' chambers, several figures, portions of a large subject. *Transactions, C. and W. A. and A. S.* vol. I. p. 58. R. S. Ferguson, *A Handbook to the Principal Places in the Vicinity of Carlisle*, page 120.