



ST. ANTHONY'S, LOOKING EAST (AFTER RESTORATION OF 1911).

ART. XXIV.—*St. Anthony's Chapel, Cartmel Fell.* By
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Read at Carlisle, April 11th, 1912.

THE first mention of this quaint little chapel, dedicated to the patron of hermits, so far discovered, is in the year 1504, when one Robert Briggs gave to the Priory, among other things, a chalice and a "pese," which he stipulated were to be lent at Easter time "to housel with" at the chapel of Cartmel fell. (Duchy of Lanc. Rentals and Survey, bundle 4, No. 12.)

This date of 1504 corresponds approximately with the deposition made by Anthony Knipe, of Cartmel, in 1561, that his father, William Knipe, and others erected the chapel about fifty-five years before, so that they might have Divine service celebrated there by a priest paid by them, and that twelve of the most discreet men of the township yearly made a collection for the priest's stipend and for repairs. (Duchy of Lanc. Pleadings, Elizth. xlviii., b. 21.)

1520.—We have two other references to it made in pre-Reformation times. Robert Briggs, in his will dated 1520, left $33/4$ a year for life to John Holme, priest, on condition that he took no wages of the hamlet, but prayed for the souls of his benefactor and others; his son, Thomas Briggs, was to give the priest his board. Again, Thomas Smyth, of Pontefract, in his will, dated 1531, gives and bequeaths to "the chappell of Sanct Antony in Cartmell feld, in the parishing of Cartmell, one chales, in valow XL. s." (Surtees Socy., vol. 79; Testamenta Eboracensia, vol. 5, p. 302.) A pre-Reformation existence is also proved by the fact that there has once been a rood screen to which the eastern end of the

Cowmire Hall chantry was affixed, and also by the wooden figure of Our Lord, which no doubt formed a portion of it.

1644.—To give an idea of the religious state of the people in Cartmel during the troublous days of the Great Rebellion, we must turn to the diary of Master John Shaw, who died vicar of Rotherham in 1672. (Surtees Socy. ed., vol. 65, pp. 137 sq.) Under date 1644 he tells how that “a people in Furness-fells who were exceeding ignorant and blind as to religion having (I wel know not how) heard of me, sent two persons of quality to seek me out to desire me that I would come to instruct them in religion for some seven or eight weeks, and they hoped by that time they might come to see their need and worth of a preaching ministry and so seek to get one of their own. . . . And I went to Cartmel about the latter end of April 1644, where I found a very large spacious church, scarce any seats in it and four chapels in the parish. I preached and catechised, in season and out of season, at every one of the chapels which were usually so throng by nine o'clock in the morning that I had much ado to get to the pulpit. One day an old man (about 60) sensible enough in other things and living in Cartmel Fell coming to me about some business, I asked him ‘How many Gods there were.’ He said he knew not. I told him of Jesus Christ who shed His blood for us on the Cross, etc. ‘Oh Sir,’ said he, ‘I think I heard of that man, once in a play at Kendal.’ And after that he told me he constantly went to Common-prayer at their chapel, yet he could not remember that ever he heard of salvation but in that play.” The substance of this account is mentioned in Disraeli's *Curiosities of Literature*.

1648.—Four years later we find that John Cathrall, for the parishioners of Cartmel, under date 22nd February, 1648, begs that £120 a year, which the Committee for

Compounding are about to buy in of Thomas Preston, of Holker, now on his composition for the rectory of Cartmell, etc., may be settled on ministers of Cartmell Parish, viz., £80 on the minister of Cartmell and £40 on the Chapel of Cartmel Fell. The Commonwealth Survey of 1650 says, "That ye severall Chappells contained within ye said parish of Cart-meale are pvided of maintainance and ministers, as hereafter expressed ; viz., ye chappell of Cart-meale fell hath allowed fforty pounds p anñ by order of Goldsmith's Hall vpon Mr. Preston's Composiçion, y^e Minister, Mr. John Brooke, an old malignant, not reconciled." Mr. George Inman was admitted the 23rd day of March, 1658, to the "chappell of Cartmell Fell in the county of Lancaster, upon a nominacon from Philip Bennet, clerke." (Lambeth MS., vol. 999, p. 231.) "Whereas Thomas Proston, Esqre., by indenture dated the 12th of May, 1648, upon his composicon with the Commissioners for Compounding, etc., hath charged the rectory of Cartmell in trust among other things for the raiseinge of 40 li a yeare for the minister of Cartmell ffell, in pursuance of the said conveyance, it is ordered that the said 40 li a yeare be from time to time paid unto Mr. George Inman, admitted to the chappell aforesaid by the Commissioners for Approbacon of Publique Preachers the 23rd day of March last." (*Ibid.*, vol. 995, p. 653.)

1712.—William, Bishop of Chester, at an extraordinary visitation held at Cartmel on the 29th July, 1712, licensed the chapel and graveyard of Cartmel fell for burials upon the petition of the inhabitants of the Chapelry who shewed "that parts of the said Chapelry were nine, none less than seven, miles distant from the mother church of the parish of Cartmel, and owing to the great distance of the spot and the difficulty of the road across the mountains, the bodies of their dead could not be conveyed for burial to the aforesaid church, especially

in the winter time, without great toil, trouble, and inconvenience." The license was granted, saving the rights of the mother church, upon condition that the Registers of the interments in the Chapel should be preserved on the spot, and the names and surnames should be sent to the minister or curate of the mother church, together with the date of the burial and the fees due to the said mother church.

1724.—In Bp. Gastrell's *Notitia Cestriensis* (1724) he refers to the augmentation of the living as follows:— "Income certified £8 10s. 2d., viz., £6 os. 2d. collected by a salary-bill from ye possessours of Land within the Chappellry; and £2 10s. the interest of £50 given by Mr. Fletcher. Ancient salary was about £1 10s. Given to the chapel by Mr. Shaw £10, which, with Fletcher's money, is secured on land. Mr. Shaw's money was left for a Sermon once a year. Lawrence Harrison left £10, the interest to be paid to the curate for administering the Sacrament once a year. Certified anno 1704 £12 6s. In 1719 it was augmented by £200, by lot; laid out in land in 1723 in the chapelry." (Chetham Society, 1st series, vol. 22, p. 501.)

1790.—The Governors of the Kendal Clerical Charity, at their meeting on July 1st, 1790, distributed for the relief of the necessitous clergy and their families £233 15s., out of which I find £40 granted to the Rev. John Allonby, curate of Cartmel fell.

As to the history of former renovations, I can find little excepting that in 1708 the chapel was "out of repair and unfurnished," and that in 1712 there was "a font of stone and a communion table with rail, etc.," supplied. The churchwardens' books give the following:—

1727—A sum of £9 3s. 4d. was spent in bringing flags down Windermere to Bowness and thence by road for paving the nave.

- 1735-9—A sum of £5 15s. 6d. was spent on carrying the old bell and fetching a new bell from Kendal, and hanging the same—including £2 18s. towards paying for the new bell.
- 1771—For draining the church-yard, £3 11s. 6d.
- 1778—Supplying a board and painting the King's Arms, £3 14s.
- 1785—To repairs of the chapel by Rowland Rawlinson, warden, £19 6s. 1d., ditto, ditto, by Rev. Thomas Clarke, curate, £33 2s. 9d.—total £52 8s. 10d.
- 1794—To the Creed, Lord's Prayer, and Ten Commandments lettered anew upon new frames and for the carriage of the like from Kendal, £7 14s. 5d.
- 1802—By cash to glazier for chapel and school windows, £1 2s. 4d.
- 1840—At a public vestry meeting held on the 24th day of April, 1840, it was agreed that the chapel should be re-slated on the south side with new slates from Mr. Webster's quarry at Kirkby and on the north side with the old slate. The work to be done between Haytime and Harvest.

In 1910 this Society drew the attention of the Archdeacon of Furness to the ruinous condition of the fabric, and on making application for a faculty to the Chancellor at the Consistory Court, I was bound to describe it as in a galloping state of decay. Firstly, at the west end the chapel was buried some five feet below the outside surface; secondly, parallel with the north wall a spring runs of such volume that coffins have been known to float in the graves before the mourners had finished the burial service; and lastly, the roof water fell directly upon the walls without any attempt to carry it off by drainage. A condition of excessive dampness was the cause of decay, and to the cure of this, the Vicar and a local committee, with great care, entered upon works of preservation in 1911. Certain antiquaries from different parts of the kingdom wrote deploring this intention, but from the following notes of the works accomplished I think it will be conceded that the chapel to-day is not only more worthy of its purpose but vastly more interesting to the antiquarian visitor. Further, I think that a close inspection of the work will establish the fact

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that the ordinary local craftsmen can fully enter into an intelligent spirit of preservation if encouraged to do so.

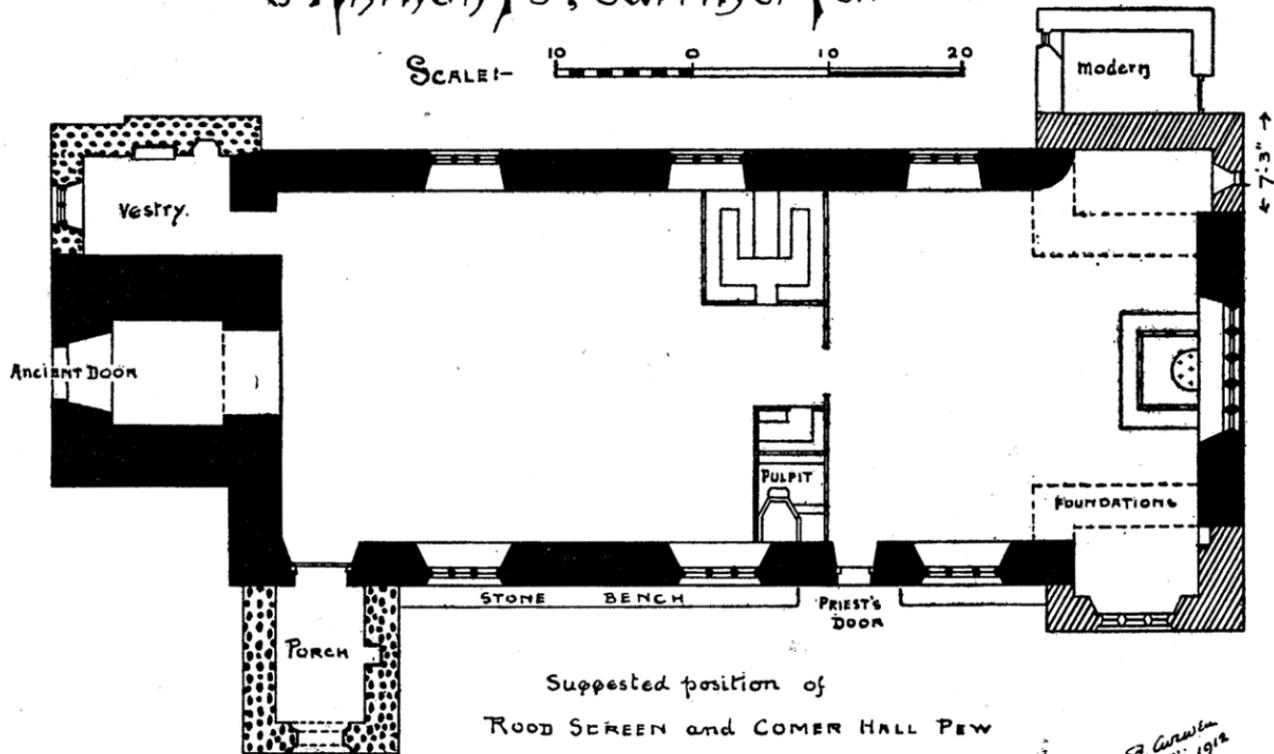
On removing the accumulated earth from around the west end, the first discovery was made by revealing the west doorway; the lower half of which had long been blocked up and its pointed arch left as a triangular window. At the eastern end, when picking off the external roughcast, we discovered a vertical joint on either side of the east window, showing that the transepts, north and south, had been additions. Then, on taking up the flags in the chancel, the foundations to the original side walls were exposed; but what was even more interesting, we found behind the plaster in the southern transept an aumbry. This aumbry seems to prove that the transepts were added fairly soon after the original building, at any rate in pre-Reformation days, and that they were used as side altars. How interested the late Chancellor Ferguson would have been if he had known of these transepts as extensions, when he wrote his article in 1875! (These *Trans.*, o.s., vol. ii.)

Again, when picking off the plaster on the northern transept we discovered that a thin casing of stone had been erected against the east end, for the purpose of supporting joists when a flat plastered ceiling was put across the chapel. On removing this thin wall we not only found a quantity of fifteenth-century stained glass buried behind it, but also two small window openings, one above the other and the holes for floor joists between the two. This interesting discovery of a couple of Priest's rooms at once gave a *raison d'être* for the entrance splay seen on the western angle which had hitherto been a source of great perplexity. Naturally the modern flat ceiling has been removed and the ancient oaken beams and rafters once more exposed to view.

The so-called Cowmire Hall pew is likely to have been the work of Flemish workmen early in the sixteenth

St. Anthony's, Carmel-fell:

SCALE - 10 0 10 20



Suggested position of
ROOD SCREEN and CORNER HALL PEW

John F. Curran
5. iii. 1912

century. At Lavenham Church, Suffolk, there is a very similar one called the "Spring" pew, which Weaver speaks of as "the carved chapel of wainscot." In the will of Mr. Spring, bearing date 1523, he bequeaths his body to be buried in the church before the "awter of St. Kateryn where I will be made a Tombe with a Parclose thereabout."* So, here, we find that the Tomb has gone, and the altar, but the Parclose or enclosing screen remains. The panels of the lower part were painted, and we can still see faint traces of saintly figures, each having a nimbus around the head. The upper part has tracery heads between the supporting uprights, and the cornice is decorated with gilt cinquefoils and quatrefoils interspaced with shields bearing the initials M. and J., for Mary and Jesus. Within, an oak table, fastened together with wooden pegs, now stands in the centre, one end of which is made of a panel painted green, as if it had once formed the lower panel of the rood screen. The initials W.M. 1696 are on a small seat at one side; and at the back, against the window sill, there is a most elaborately and once richly gilt fragment of a canopy for an image. The pew was owned by the occupiers of Cowmire Hall, and in 1740 there was an interesting legal dispute between Richard Robinson of Fell Foot and Rebecca, widow of Thomas Briggs, concerning it. (Chancery Proceedings, Reynardson, Bale 2554.) The late Canon Cooper started a fund for renovating this pew, and with the money thus collected it has been most carefully repaired.

The other large pew, known as the "Burbleswaite Quire," in 1707 was "all ruinous," and in the year 1811 we find an application to the Bishop of Chester for leave to rebuild it. Evidently the owner copied the former Jacobean style. There is one other ancient enclosure, known as the "Key pew," in the seat of which still

* *cf.* also a similar chantry at Shelsley Walsh, Worcestershire.

remain the key holes through which the chapel warden passed the door keys for safety. On the three-decker pulpit is the date 1698. Of the two bells in the belfry, one is inscribed "Gloria Deo, 1734," with "Selby Ebor" and "Selby" on small shields; the other has no inscription, and probably is the one that came from the local bell founder who had his building in the north-west corner of Kendal Parish Churchyard.

In the vestry there is now a cupboard let into the wall, with glass doors, in which are safely kept the relics. The figure of Our Lord is of oak and measures 2 feet 6 inches. It has been covered with some composition and then gilded over. The wound is on the right side; there is the usual cloth round the loins; the ribs show distinctly; the arms are gone and the feet, which seem to have been crossed, are burnt off. There are no pins or pin-holes for a moveable metal nimbus. Here, too, is the Pitch-pipe, upon which the melancholy note was sounded to lead the psalmody of such as could or would sing; whilst beside it lies an ancient lock.

Without, in the churchyard, is the mounting block, from off the central stake of which the owners of Cowmire, Bumblethwaite, Thorpensty, Hodge Hill, and Swallowmire Halls gathered up the reins and mounted their steeds after attending Divine service. At some later period the central stake may have formed the shaft for a sun-dial, as the churchwardens' accounts in the middle of the eighteenth century give—"To dial post making and setting 4d." There are two tombstones which call for special attention. One to a "mould'ring virgin" and the other to a boon companion:—

Betty Poole, aged 3 years

"Underneath this stone a mould'ring Virgin lies,
 Who was the pleasure once of Human Eyes.
 Her blaze of charms Virtue well aprov'd,
 The Gay admired, much the parents lov'd
 Transitory life, death untimely came
 Adieu, Farewell, I only leave my name."



TO FACE PAGE 294.

The other is translated from the Latin by the Vicar, as follows :—

In Hallowed Memory
of

John Philipson of Hodgehill, in Cartmel fell, Gentleman.

A comrade of ready and witty speech,

In all the graces of conversation

He excelled without an effort.

A neighbour at once hospitable and kindly

Withal a trusty and loyal friend

He earned the just esteem of those who knew him.

A lover of plain truth, a stranger to guile,

Of that probity which he loved in others

He was himself an example.

A devoted adherent of the Anglican Church

To which, scorning all deceits of false doctrine,

He firmly clung.

He shall rest here in the Lord, awaiting

The day when Death itself, the vanquisher of all,

Shall be swallowed up in victory.

He died on the 20th of August 1782 in the 50th year of his age.

On his left hand lies the body of Agnes Philipson, mother

Of John aforesaid, who died on the 31st of March 17— in the 50th
year of her age.

On the right hand lies the body of Agnes Philipson, daughter

Of the aforesaid John, who died on the 2nd of April 17—

In the 25th year of her age.

Models of Prudence.

One final word : To the present Vicar, the Rev. Thomas Price, I owe everything. To his unfailing interest, his patience and his indefatigable labour, the credit of the work of preservation undoubtedly belongs. And also his researches into the chapel-wardens' books, his list of vicars, and his translation of the above grave slab, have added considerably to the making of this notice.

LIST OF PRIESTS AND CURATES.

1520.	John Holme.
1650.	John Brooke, "an old malignant not reconciled."
1658—	George Inman.

1689. John Mackdowell, curate (see Will of Robert Briggs of Cartmel fell, dated 30 June 4 James II.).
 —1714. William Sandys, curate, died aged 27.
 1754. George Walker, curate.
 1766. L. Metcalfe, curate.
 1766. Nelson Braithwaite, curate.
 1770. William Dawson, curate.
 1779. John Birkett, curate.
 1782. Thomas Clarke, curate.
 1790. John Allonby, curate.
 1822. William Wilson, curate.
 1830—1861. Robert Blackburn Cockerton. Also master of School, died 1861.
 1862—1867. Thomas Carter (died 1867).
 1867—1909. William Summers, B.A., 1859; Deacon 1861; Curate St. Geo. Kendal 1861-7; M.A. 1884.
 1909—1912. Thomas Price, B.A. 1879; M.A. 1883, Deacon 1884; Priest 1886. Ely.
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