

*Included in this edition:*

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Welcome to the seventy-seventh Friends Newsletter.

The ABC television *Compass* program 'Tasmanian Gothic' on Pugin's Tasmanian churches which was broadcast on 24 June last year has had a significant influence in bringing his work to a wide Australian public. There has been an increase in visitor numbers to St Patrick's, Colebrook, on the first and third Sundays of each month when the church is open between 2pm and 4pm, and frequent comment is made that the visit has come about as a result of the ABC program. This trend continues. Just a few days ago we were contacted about a visit to the churches at Oatlands, Colebrook and Richmond by a group numbering some twenty people, their interest having been stimulated by the *Compass* program.

Here we must pay tribute to the small band, most of whom are Friends of Pugin, who generously give of their time to clean the church and act as guides on the open afternoons. We are so grateful to Elizabeth Daintree, Lynne and Mary-Anne Munnings, Mark Tuckett, Wayne French, Penny and Michael Wadsley, Pip Brettingham-Moore, Gail Hughes-Gage, June Geary, Michelle Thompson, Lesley Gulson and John Miller.



With kind regards,

**Jude Andrews**  
Administrative Officer

*St Aidan's Cathedral, Enniscorthy, from the south-east  
(Image: Brian Andrews)*







## *Pugin's Stained Glass (Part 3)*

This is the glorious east window in Pugin's St Edmund's College Chapel, Old Hall Green. The foundation stone of the building, constructed by George Myers, was laid on 28 October 1945 and the chapel was opened on 19 May 1853.

Designed in 1847, the window was made by Hardmans for £350 and installed in 1848. Overleaf is a reproduction of Pugin's perspective drawing of the interior, courtesy St Edmund's College. Pugin's final altar differs from that in the drawing.



**Note:** The converging verticals and other distortions in the image are artifacts of the difficulty involved in photographing the image obliquely on its rectangular paper.



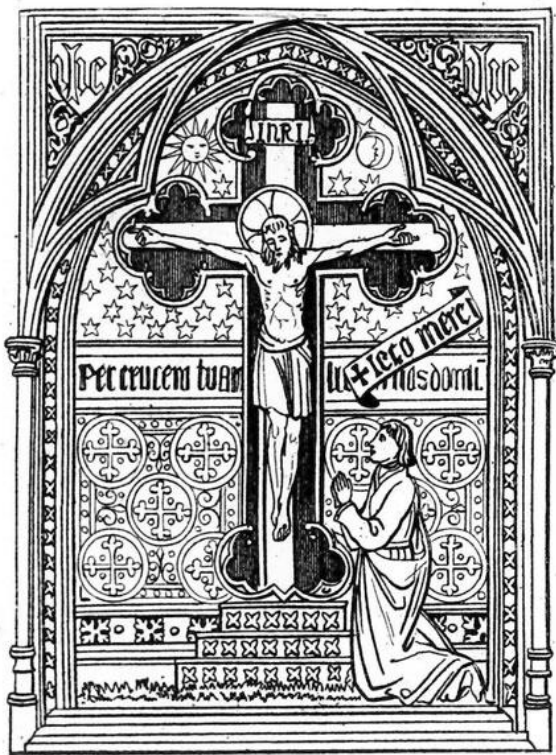


# Pugin's Book Illustrations

## (Part 9)

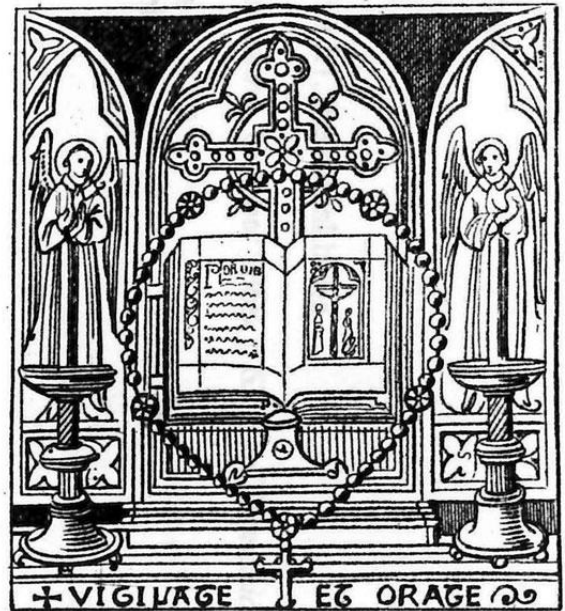
### The Devout Christian

This cheap Derby re-print was published by Thomas Richardson & Son in 1848 so it must have been purchased by Bishop Willson during his 1853–55 visit to Europe. A two-volume work written by the Vicar Apostolic of the Lowland District, Scotland, Rt Rev. Dr George Hay (1729–1811), its full title was *The Devout Christian Instructed in the Faith of Christ, from the Written Word*. Two copies of Vol. 2 survive in Tasmania.



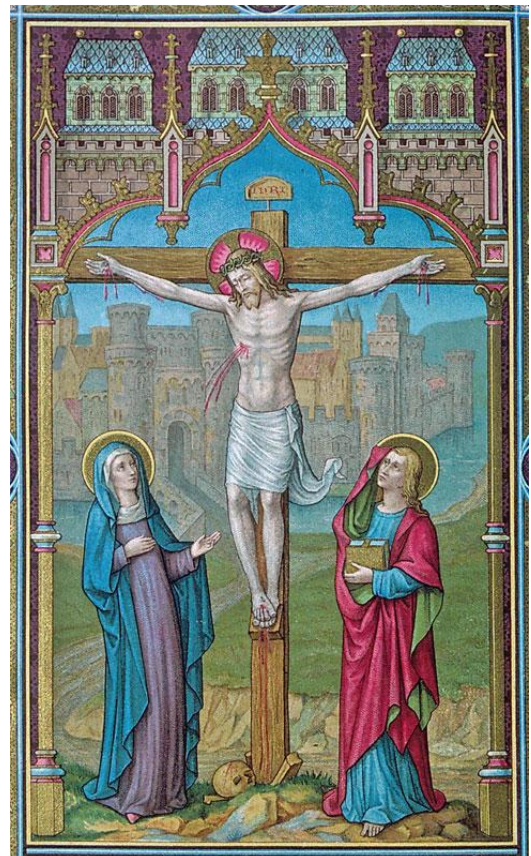
*The frontispiece illustration*

The frontispiece depicts a woman at prayer before a crucifix, the scene framed by a trefoil-headed arch resting on columns with moulded capitals and bases, its spandrels bearing shields with the Sacred Monogram IHC.



*The half-title illustration*

The half-title illustration shows an altar backed by a triptych and with rosary beads overlaid. Interestingly, Pugin shows the missal on its stand opened at the beginning of the canon of the Mass and showing the usual Calvary scene. Below is a delightfully Puginesque image from the corresponding page in a 1901 altar missal published in Belgium. **To be continued.**





# *Pugin's Headstones*

## *(Part 5)*

The subject of this Part is the second most numerous type in Tasmania, there being ten examples of it, including what is probably the oldest of the pattern headstone copies (illustrated below), which bears a death date of 11 September 1843. This makes it almost certainly a copy of one of the four pattern stones brought out by Bishop Willson in 1844. The last of the copies bears a date of 1888.



*The earliest of this headstone type, being one of two examples in Richmond Catholic cemetery (Image: Brian Andrews)*

Unlike many of the copies from other pattern headstones there is a remarkable uniformity in the carving of the detail on the head of the stone, a

detail from one in Cornelian Bay Cemetery being typical.



*Detail of a stone in Cornelian Bay Cemetery, Hobart (Image: Brian Andrews)*

We reproduce below an interesting example, long gone.



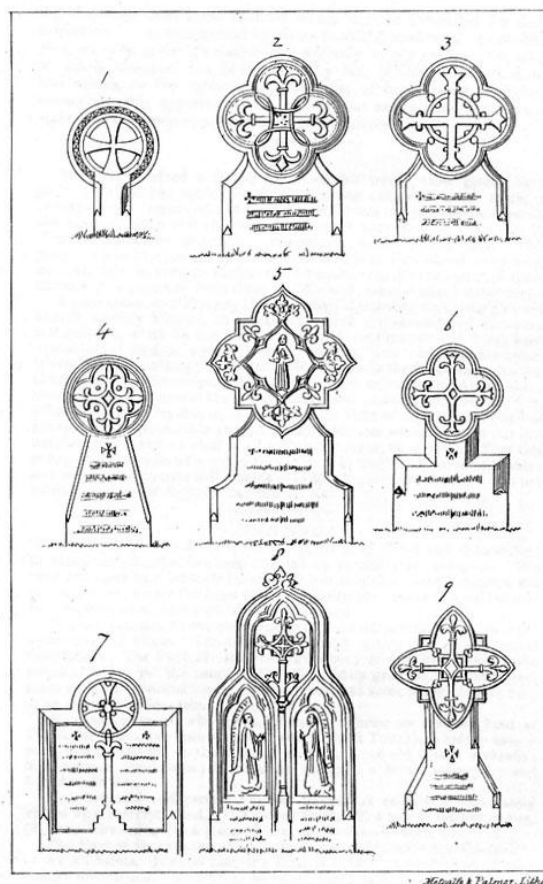
It was situated in the old Catholic cemetery fronting Barrack Street, Hobart, one of the denominational cemeteries which were required to be closed after the new Cornelian Bay Cemetery was established away from the centre of Hobart for public health reasons in 1872. The headstone marked the grave of Fr Philip Conolly, the pioneering Tasmanian Catholic priest who had died in August 1839, almost five years before the arrival of Bishop Willson with his cargo of Pugin-designed pattern stonework. It seems most probable that Willson had the headstone carved and erected out of respect for his predecessor.<sup>1</sup> Conolly's mortal remains were transferred in due course into St Mary's Cathedral, Hobart, and reinterred under the north transept floor. The old headstone is no more.

We want now to introduce an interesting illustration which appeared in the November 1842 issue of *The Ecclesiologist*, organ of the Cambridge Camden Society, and which bears a striking resemblance to the headstone type under consideration.<sup>2</sup>



It appeared as part of an illustration for an article entitled 'A Substitute for Headstones' in that issue, and it seems to us most probable that the author of the nine headstone examples was Pugin, duly allowing for the crude translation of his—typically

sketchy—material into a lithographic plate for the journal.<sup>3</sup> The full-page illustration is given below.



The Cambridge Camden (later Ecclesiological) Society was an Anglican organisation, formed by Cambridge University undergraduates in 1839, its *raison d'être* being ecclesiology—the science of church building and decoration. Through its organ *The Ecclesiologist*, particularly during the 1840s and 50s, the Society dogmatically proclaimed what was ecclesiologically 'correct' in church design and furnishing and equally trenchantly condemned that which it felt was not, exercising an enormous and tyrannical influence over both the erection of new churches and the restoration of medieval ones.

Although the Ecclesiologists initially strongly identified with Pugin and his writings—he even designed their seal—the increasing alarm of the evangelical wing of the Church of England over what it perceived as the spectre of rampant

<sup>1</sup> Fr Conolly's sad biography is to be found in W.T. Southerwood, *Lonely Shepherd in Van Diemen's Isle*, Stella Maris Books, George Town, 1988.

<sup>2</sup> *The Ecclesiologist*, No. XVI, November 1842, pp. 60–1.

<sup>3</sup> Something of which Pugin bitterly complained on more than one occasion.



Romanism moved them to distance themselves from him, culminating in a particularly vicious attack on him in an article entitled 'On the artistic merit of Mr. Pugin' in the January 1846 edition of *The Ecclesiologist*.<sup>4</sup>

We draw your attention to the middle headstone design in the bottom row, a more sophisticated design than the others. This is for the most part the same as a headstone to a singular Pugin design of c.1841–2, a second copy of which was made for Bishop Willson in 1847, which we have mentioned and illustrated in previous Newsletters. The Tasmanian example (which is in fact the actual pattern stone) is shown below, and we will treat it in detail in a later part of this series.



*Figurative headstone, Cornelian Bay Cemetery, Hobart  
(Image: Brian Andrews)*

The principal difference between the actual stone and the illustration is that Pugin has watered down the iconography to accord with Anglican sensibilities of the period, for example, replacing the Calvary scene with a foliated cross.

Pugin was an occasional contributor to *The Ecclesiologist* until the aforementioned attack. If we accept that the similarity of the illustration to such a singular Pugin design cannot be coincidental, then some of the other illustrated designs may have parallels with his Tasmanian headstones, as shown in the subject of this part of our series. **To be continued.**

## *Bi-centenary Organ Appeal*

We thank Mark Tuckett for his generous donation.

<sup>4</sup> *The Ecclesiologist*, vol. 5, January 1846, pp. 10–16. Interestingly, Bishop Willson had subscribed to the journal but he stopped receiving it after the publication of the subject issue.