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Included in this edition:

- *Pugin's Stained Glass (Part 5)*
- *Pugin's Book Illustrations (Part 11)*
- *Pugin's Headstones (Part 7)*

Welcome to the seventy-ninth Friends Newsletter.

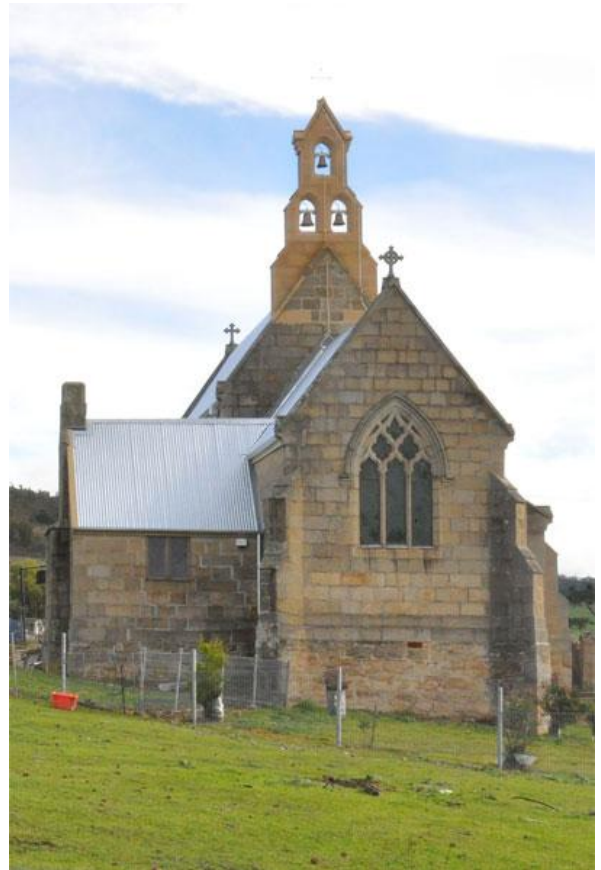
Well, wonders will never cease! As we informed you in our last Newsletter the bells in St Patrick's, Colebrook, fell silent on 22 March after having put on an erratic performance of chiming in the small hours, to the astonishment—and not, let us hope, the annoyance—of the locals. This aberration could be heard by our Friends of Pugin David and Elizabeth Daintree from the furthest end of the village.

A few days ago we had the first opportunity to go to St Patrick's with an electrician to remove the (damaged?) unit. He turned the mains power back on to the unit and, to our surprise, the display lit up and displayed the correct day, time, and programmed sequence of Angelus and tune. The electrician then 'tricked' the unit by advancing the time to just before the Angelus and then before the tune of the day. Both worked perfectly.

So, we don't know what caused the event, but the bells are back in action. As a precaution the electrician will be installing anti-surge protection at the mains power input.

With kind regards,

Jude Andrews
Administrative Officer



*St Patrick's, Colebrook, viewed from the east with its triple bellcote and peal of French-manufactured bronze bells
(Image: Brian Andrews)*



Pugin's Stained Glass (Part 5)



This lovely window is in the Lady Chapel at the east end of the south aisle in Pugin's St John the Evangelist's Church, Kirkham, Lancashire (1842–45). Made by William Wailes of Newcastle Upon Tyne at a cost of £35,¹ it is particularly notable for the brilliance and range of its colours. It is known locally as the 'four Williams' window on account of the subjects in the flanking lights.

¹ Stanley Shepherd, *the Stained Glass of A.W.N. Pugin*, Spire books Ltd, Reading, 2009, p. 287.

In the left-hand light St William, Archbishop of York, stands with Fr William Irving kneeling at his feet. Fr Irving (1776–1822) was born in Kirkham and was a pioneering priest in the district from 1806 to 1813.² In the right-hand light stands St William, Archbishop of Bourges, and the kneeling figure is that of William Heatley whose bequests enabled the church to be built.

² F.J. Singleton, *Mowbreck Hall and The Willows: A History of the Catholic Community in the Kirkham District of Lancashire*, Kirkham, 1983, pp. 24–7.

All four figures are turned towards the subject of the central light, the Virgin and Child, portrayed against a diapered background of Marian symbols. The five tracery lights as well as the borders of all three main lights are also filled with Marian symbols. The compositional and colour balance of the complete window is particularly noteworthy.

Pugin's Book Illustrations

(Part 11)

The Lives of the Saints (continued)

We present the half-title illustrations for volumes 2, V111 and X.



The half-title illustration for Vol. 2 of 1842

The pleasing balance of the volume 2 illustration is not matched by the crude translation of Pugin's original by Richardson. The Virgin Mary, surrounded by seraphim, is crowned and seated within a vesica frame bearing the inscription 'Regina Sanctorum Omnium Ora Pro Nobis' (Queen of all saints pray for us). The foliated border has images of four saints at its corners.



The half-title illustration for Vol. VIII of 1845

The Virgin Mary is again portrayed in the volume VIII illustration above. Here, the composition is simpler, with the Virgin attended by four angels against a hatched ground, and set within a round-arch frame with foliated spandrels.



The half-title illustration for Vol. X of 1846

The half-title illustration for volume X depicts St Edward the Confessor (1003–1066), King of England. Pugin has depicted Edward in an ermine cape, enthroned, crowned and holding his sceptre



and a church, the latter perhaps an allusion to Westminster Abbey where he is buried.

As well as the obvious symbols in the background, Pugin has drawn a number of rings. Edward was renowned for his generosity towards the poor and the infirm, and the ring relates to a legend, perhaps the most famous incident in this regard. Edward gave a ring to a beggar near Westminster. Two years later some English pilgrims were in the Holy Land when they were approached by an old man who said he was St James the Apostle. The man gave them the ring and told them to return it to Edward, warning him of impending death in six month's time.³ Yet another illustration of Pugin's encyclopaedic knowledge of all things ecclesiastical. **To be continued.**

Pugin's Headstones

(Part 7)

This example of Pugin's headstone designs for Tasmania had a long-lived popularity. The earliest date of death inscribed is 1845 and the latest is 1901. Seven examples have been identified, from Campbell Town in the north as far south as Hobart.

Surprisingly, there is a further Australian example in the Catholic cemetery at Kyneton, some 85 km north-west of Melbourne, Victoria. At this stage we have no idea how and why such a singular design of Pugin's could have resulted in a perfect copy away from the place to which the exemplar headstones were sent in the 1840s. Further, it has the early date inscription of 1852, making it the third oldest date of this type.

As with several of the headstones we have considered so far, there is a similar example in a Pugin churchyard in England.

³ David Hugh Farmer, *The Oxford Dictionary of Saints*, 3rd edn, OUP, Oxford, 1992, p. 151.



The earliest example, dated 1845, in Cornelian Bay Cemetery, Hobart, with a detail of the head below (Image: Brian Andrews)





The heart-like detail tucked into the intersection of the arms of the foliated cross is also to be found on a cross surmounting the south-east gable of Pugin's 1842-designed St Benedict's, Broadway, in Sydney.



A gable cross on St Benedict's, Broadway (Image: Jude Andrews)

The abovementioned English example is in the churchyard alongside Pugin's St Mary's, Brewwood, Staffordshire. While we cannot be certain that it is from a Pugin design, the correlation between its shape and details and our Australian examples seems to point that way. We note that the death date recorded on the Brewwood headstone is 1852. **To be continued.**



The St Mary's, Brewwood, headstone (Image: Nicholas Callinan)

